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THEOLOGICAL AND PRACTICAL MINISTRY TRAINING FOR
WOMEN IN COMPLEMENTARIAN HIGHER EDUCATION:
A MIXED METHODS STUDY

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To my Lord.

And my husband, Rick. For all the extra trips made just for me.

For all the printer jams that you set free. For all the courage you brought to life.

For all the truth you made just right. For this dream you made come true.

For all the love I found in you. I am forever grateful.

I am who I am because you love me.

TABLE OF CONTENTS

	Page
LIST OF TABLES AND FIGURES	vii
PREFACE	ix
Chapter	
1. INTRODUCTION TO RESEARCH CONCERN	1
Research Problem	5
Purpose Statement	6
Research Questions	7
Procedural Overview	7
Research Delimitations	9
Terminology	10
Methodological Design	13
Research Assumptions	14
Thesis Overview	15
Conclusion	17
2. PRECEDENT LITERATURE	18
Introduction	18
The Biblical Foundation for Complementarianism	19
The History of Complementarianism	28
Complementarian Higher Education	59
Rationale for Future Research	75
Summary	77

Chapter	Page
3. METHODOLOGICAL DESIGN	79
Purpose Statement	80
Research Questions	81
Research Design Overview	82
Coding Criteria	83
Research Delimitations	85
Sample and Delimitations	86
Limitations of Generalizations	88
Research Method and Instrumentation	88
Ethics Committee Process	89
Research Procedural Overview	90
Current Status of the Research Problem	91
Research Competencies	92
4. ANALYSIS OF FINDINGS	94
Compilation Protocol Overview	94
Demographics	95
Complementarian Higher Educational Institutions	103
Compilation of Content Analysis Data	111
Mixed Methodology Data Analysis Summary	113
Findings and Displays by Research Question	113
Summary of Programs	139
Qualitative Data Solely Based upon Interview Responses	157
Exclusions or Defiled Data	180
Conclusion	181
5. CONCLUSIONS	183
Research Purpose	183
Research Questions	184

	Page
Research Implications: Scriptural Model	185
Research Conclusions	188
Conclusions Summary	215
Applications of the Research	217
Evaluation of Research Design	224
Research Limitations	227
Further Research	227
 Appendix	
1. MINISTRY OPPORTUNITIES FOR COMPLEMENTARIAN WOMEN	230
2. INSTRUMENTATION FOR CONTENT ANALYSIS OF CATALOGS ON INSTITUTIONAL WEBSITES	235
3. INSTRUMENTATION FOR CONTENT ANALYSIS COMPARISON AND PRESENTATION	236
4. PERMISSION TO INTERVIEW FEMALE FACULTY/DIRECTORS AT COMPLEMENTARIAN SCHOOLS	238
5. CONTENT ANALYSIS PRESENTATION FOR RESEARCH GROUP 1	240
6. CONTENT ANALYSIS PRESENTATION FOR RESEARCH GROUP 2	266
7. COURSES BY CATEGORY AT RG1 INSTITUTIONS	273
8. SUGGESTIONS FOR COMPLEMENTARIAN EDUCATION	282
9. ATS SEMINARY ENROLLMENT TRENDS	285
BIBLIOGRAPHY	287

LIST OF TABLES AND FIGURES

Table	Page
1. “U.S. Denominations and their Stances on Women in Leadership,” from Christians for Biblical Equality	97
2. Gordon Conwell “Denominational Chart” by egalitarian/complementarian 2015	98
3. Combined CBE and Gordon denomination data, CBE (dark) Gordon Conwell (light)	99
4. Enrollment at the top 25 Protestant seminaries by FTE—Fall 2016	105
5. Question 1. “What statement is made regarding the roles of men and women in ministry?” Content analysis of Schools listed by Wayne Grudem (RG1)	115
6. Question 1: What statement is made regarding the roles of men and women in ministry? Additional schools with complementarian statements	118
7. Additional complementarian statements on institutional websites and catalogs	121
8. Search of Canadian institutions for complementarian statements	123
9. Distribution of program concentrations designed for women at complementarian schools cited by Grudem (n=14)	129
10. Research group 1: “What specific programs are offered to equip women for life and ministry?”	130
11. Research group 1: Description of specific programs to equip women for life and ministry	131
12. Programs designed for women at additional complementarian schools	134
13. Institutions and number of courses specifically for women	145

Table	Page
14. Course categories noted by course titles by rank, course title, frequency in academic programs (includes all courses for B.A., M.A., D.Min, D.Ed.Min., Ph.D.)	147
15. Course delivery methods among complementarian courses for women in RG1	154
16. How would you describe complementarian education at your school?	164
17. How were the academic programs and courses developed for women? Axial coding of participant suggestions	167
A1. Total Summary Responses to Question 7: “What suggestions would you make for the future of complementarian education?”	283
A2. Trends in enrollment from 2009-2016 for ATS seminaries	285

Figure

1. Open coding of participant suggestions for development of complementarian education	178
2. Scriptural teaching on the roles of women in tandem and tension	187

PREFACE

My upmost praise is given to the Lord, my Shepherd. I am also grateful to the shepherd leaders at The Southern Baptist Theological Seminary, for their invitation to join this cohort as a seasoned adult learner. As Os Guinness writes in *The Call*, this journey has included “deciphering the mysterious symbols vouchsafed to [me], understanding them and . . . learning to walk in the true path.” It has become increasingly evident that God has destined a sovereign purpose in this walk with Him.

This research project fulfills both the requirements for the Ed.D. program and a desire to understand and contribute to education of complementarian women in Christian higher education. Dr. Michael Wilder encouraged this research, Dr. Anthony Foster provided a pattern, and Dr. John David Trentham offered his counsel. I will always be grateful to the men at SBTS who taught the Word of God and left us a faith to imitate (Heb 13:7).

I am also grateful for the encouragement of my husband, Dr. Rick Reed, president of Heritage College and Seminary. Many years ago, our dream ministry included theological education outside of the US. Now, as educators in Christian higher education in Cambridge, Ontario, Canada, we are grateful together for the support of leaders at SBTS for equipping those who sustain Christian higher educational institutions. The remarkable relationships with others in the Ed.D. cohort will remain with me as well. I will be forever grateful for the women in seminaries across North America who have mentored me, in particular Beverly White Hislop. In summary, I am a grateful complementarian woman partnering with my husband in serving Jesus and shepherding women.

Linda Reed

Ontario, Canada

December 2017

CHAPTER 1

INTRODUCTION TO RESEARCH CONCERN

The topic of “women in ministry” has become divisive in churches and seminary settings.¹ Christians around the world, and in particular those in North America, have become divided over the role of women in the church. What began with the published work of Betty Friedan in the early 1960s,² has resulted in a gender revolution.³ It was at this time in history that I was born. Tensions and disagreements over this issue were brought to a forefront in my Christian university experience of the 1970s and early 1980s. Extended family took various views on this issue and dinner with relatives could become tense in the 1980s and 1990s.

In the years that followed, this issue continued to divide churches and impact seminaries. As time went by, a new generation knew not these tensions; feminism had become “the default setting of the new millennium.”⁴ Currently, there is a removal of all gender distinctives in a culture that proposes alternative lifestyles and choices.⁵ In

¹Cedarville University, The Southern Baptist Theological Seminary, and Heritage College and Seminary have all faced significant challenges in recent years concerning women’s roles in ministry.

²Betty Friedan, *The Feminine Mystique* (New York: Bantam Doubleday Dell, 1963).

³Mary Kassian, *The Feminist Mistake: The Radical Impact of Feminism on Church and Culture* (Wheaton, IL: Crossway, 2005), 23-24. Kassian clarifies that this is actually the second wave of feminism; the first wave began in the 1700s. *Ibid.*, 17.

⁴*Ibid.*, 288.

⁵Peter Jones, “Seeking Biblical Clarity in an Age of Sexual Confusion” (lecture given at The Association for Biblical Higher Education Conference, Orlando, February 10-12, 2016). Jones notes a push to “break the binary” of distinctly created roles for male and female, suggesting that a “Oneist world” creates a deep identity crisis for children and “their eventual inability to understand the binary truth about the God of the gospel, where via the picture of heterosexual marriage, Christ comes to redeem his bride, a Savior who is distinct from us but whose intentions for us both in creation and redemption are very good,” Peter Jones, “Political Correctness Trumps Feminism,” October 29, 2015, accessed April 13, 2017,

today's current seminary setting, Christian leaders may wonder how the church should respond.

Life is not likely to shift back to the days before Friedan's publication of *The Feminist Mystique* in 1963. At that time, women reacted to "the trapped housewife syndrome"⁶ and a movement toward fulfillment through a career or further education shaped the new thinking.⁷ For some women outside the church, words were spoken in derision of men, such as "a woman needs a man like a fish needs a bicycle."⁸ "Biblical feminists," such as Patricia Gundry and Virginia Mollenkott, brought the anger of women in society into the church.⁹ While Gundry was tired of what she perceived as persistently being treated as "inferior" within the walls of the church; others, such as Mollenkott, had lesbian leanings that colored her interpretation of Scripture and her written and spoken messages.¹⁰

Elisabeth Elliot quoted Francis Schaeffer as stating, "Tell me what the world is saying today, and I'll tell you what the church will be saying seven years from now."¹¹

<https://truthxchange.com/author/peterjones/>. For an opposing perspective, see Sam Killerman, "Breaking through the Binary: Gender Explained Using Continuums," accessed January 19, 2016, <http://itspronouncedmetrosexual.com/2011/11/breaking-through-the-binary-gender-explained-using-continuums/>. Killerman states, "We are opening up to the idea that classic binary conceptions of gender are unnecessarily rigid."

⁶Kassian, *The Feminist Mistake*, 23.

⁷Ibid., 25.

⁸Irina Dunn, cited by Gloria Steinham, the original phrase is "A man needs God like a fish needs a bicycle," *The Phrase Finder*, accessed February 4, 2016, <http://www.phrases.org.uk/meanings/414150.html>.

⁹Patricia Gundry, *Woman Be Free* (Grand Rapids: Zondervan, 1979), 17.

¹⁰Virginia Mollenkott, "Interview: NIV, Homosexuality and Virginia Mollenkott," accessed March 8, 2017, <https://www.youtube.com/watch?v=4ssfzQhLTw>.

¹¹Frances Schaeffer, cited by Elisabeth Elliot, "The Essence of Femininity: A Personal Perspective," in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, ed. John Piper and Wayne Grudem (Wheaton, IL: Crossway, 1991), 395.

Indeed the church followed. The church at large is currently divided between two responses. One group followed the culture and became the Christians for Biblical Equality. In response, the other group defined their stand with the Danvers Statement¹² and became the Council on Biblical Manhood and Womanhood (CBMW). This council stood largely for more traditional roles for women. In the years that followed, those who took this view, led by men such as John Piper and Tim Keller, came to be known as Complementarians. These believers hold that the Bible differentiates distinct roles for men and women in the church.¹³ Those who oppose this view and follow the trajectory¹⁴ of culture defend this claim: “Biblical equality, therefore denies that is any created or otherwise God-ordained hierarchy based solely on gender.”¹⁵

While significantly impacting churches, this debate also greatly impacts the direction chosen among schools of Christian higher education, especially in the area of education for women and ministry. Further division has arisen as professors, citing academic freedom, have promoted views that may or may not be in agreement with their Christian institutions.¹⁶ While one result is disunity, another significant result concerns the interpretation of Scripture. Brandon Smith suggests that students are uncertain if

¹²Council on Biblical Manhood and Womanhood, “The Danvers Statement,” accessed February 4, 2016, <http://cbmw.org/uncategorized/the-danvers-statement>. Also, Wayne Grudem, *Countering the Claims of Evangelical Feminism: Biblical Responses to the Key Questions* (Colorado Springs: Multnomah, 2006), 304-7, concludes with this statement.

¹³Piper and Grudem, *Recovering Biblical Manhood and Womanhood*, xiii.

¹⁴William J. Webb espouses a “trajectory” hermeneutic for biblical interpretation. William J. Webb, “A Redemptive-Movement Model,” in *Four Views on Moving Beyond the Bible to Theology*, ed. Gary T. Meadors (Grand Rapids: Zondervan, 2009), 217. These claims are refuted in Grudem, “Trajectory,” in *Countering the Claims*, 215-20.

¹⁵Ronald W. Pierce and Rebecca Merrill Groothuis, *Discovering Biblical Equality* (Downers Grove, IL: IVP, 2005), 13.

¹⁶William J. Webb, *Slaves, Women and Homosexuals: Exploring the Hermeneutics of Cultural Analysis* (Downers Grove, IL: IVP, 2001), 11. Webb, a professor at Heritage Seminary, espoused an egalitarian viewpoint which impacted the school. Changes were later made to restore the school to a complementarian perspective.

“Scripture seems to give us an ethic that needs in some ways to be developed and worked out over time.”¹⁷ At the heart of this debate is one’s view of Scripture. In the Garden, the serpent’s first words spoken wistfully to deceive Eve were, “Indeed, has God said?” The answer to this question is *key* to determining the direction chosen regarding roles for men and women from Scripture. Clark Pinnock writes,

I have come to believe that a case for feminism that appeals to the canon of Scripture as it stands can only hesitantly be made and that a communication of it to evangelicals will have difficulty shaking off the impression of hermeneutical ventriloquism. . . . If the Bible is what you want, feminism is in trouble; it is it feminism you want, the Bible stands in the way.¹⁸

Schools differ in their interpretation of Scripture and their defined views on women in ministry. Christian women themselves are confused. For schools choosing a complementarian stance that encourages women toward more traditional values, the question remains: “What will we teach as opportunities for future ministry for our female graduates?”¹⁹ Many complementarian schools have become unsure of their direction, or uncertain of the courses that could be provided to train women to speak, teach, or write from a biblical, theological position while holding to a complementarian point of view.²⁰

A recent search of the *Journal for Biblical Manhood and Womanhood* in the library of The Southern Baptist Theological Seminary revealed that nothing has been written concerning theological and practical ministry education for complementarian

¹⁷Brandon D. Smith, “William Webb’s Redemptive Movement Hermeneutic: Some Considerations and Concerns,” *Journal of Biblical Manhood and Womanhood* 20, no. 20 (2015): 32. See also Webb, *Slaves, Women and Homosexuals*; and Webb, “A Redemptive-Movement Model,” 217.

¹⁸Clark Pinnock, “Biblical Authority and the Issues in Question,” in *Women, Authority and the Bible*, ed. Alvera Mickelson (Downers Grove, IL: Intervarsity, 1986), 57-58, as cited in Piper and Grudem, *Recovering Biblical Manhood and Womanhood*, 257.

¹⁹These ministry opportunities may benefit financially or be voluntary (1 Cor 9:7-18).

²⁰Schools holding an egalitarian position on women’s roles would open all courses, including those training for pastoral roles, to men and women. Complementarian schools would hold the office of a pastor, teaching elder, or director with authority over men be held by men (1 Tim 2:12). Therefore, it would be less clear about offering ministry training courses for women, or providing specialized courses to train women for ministry.

women. The issue of how women should (or should not) receive higher education within a complementarian framework has not clearly been addressed. This silence could be due to concern of compromising a biblical viewpoint and agreeing with culture. In addition, women writing as complementarians and concerning complementarian education are limited. Complementarian educational leaders have likely not known how to address this silence as a research concern.

Research Problem

Many women within the complementarian point of view have a heart to follow biblical teaching while also taking the time to grow personally, spiritually, and in practical ministry skills.²¹ Some of these women do not have children and some have already raised children (1 Tim 5:10; Titus 2:4), while others are currently raising children. Pastors' wives, women's ministry leaders, and children's ministry coordinators may desire to be equipped and encouraged as they serve locally, nationally, and globally. They desire to fulfill their ministry (2 Tim 4:5) and develop their abilities while staying within a complementarian framework.²²

Since many churches or seminaries do not know how to respond to the decidedly different worldviews found in the egalitarian and complementarian camps, the training of women for ministry has been particularly confusing. If a school or seminary defines the role of a pastor as gender-based (male) and agrees with a complementarian view of Scripture, how does this school equip women who also desire to serve Jesus? In what ways could a complementarian evangelical school uphold a high view of men and of women, promoting both the equality and value of women while also holding to distinct

²¹The desire for personal growth among complementarian women is evident by the thousands attending The Gospel Coalition Women's conferences in 2015 and 2016.

²²Peter R. Schemm, Jr., "Learned and Holy," *Journal for Biblical Manhood and Womanhood* 11, no. 2 (2006): 6, insightfully states, "It is actually a great insult to women that any and every other thing they are uniquely fit by God to do and instructed by God to do is somehow less important than teaching men."

roles in the home and church for men and women, where a pastor is “the husband of one wife,” and train women for ministry (1 Tim 3:2; Titus 1:6)? What opportunities are open to women, and which courses are currently offered to train women for ministry? What courses are currently being offered at complementarian schools across the US and Canada? Does a consistent theme construct a curriculum from a complementarian theological perspective for ministry training courses for women?

Purpose Statement

The purpose of this mixed methods explanatory sequential research²³ is to understand and explain complementarian education for women. In the initial phase, quantitative content analysis was conducted of school catalogs located on institutional websites from schools of complementarian higher education in order to describe each complementarian statement, the programs for women, and the academic courses for women. In the secondary sequential phase, qualitative data from interviews with purposively selected female faculty further clarified the programs, courses, and modes of delivery of theological and practical ministry training for complementarian women. The reason for collecting both quantitative content and qualitative data through interviews was to further explain the initial results and provide greater insights into complementarian education than could be obtained by either result separately.²⁴

Understanding that mixed methods study is undergirded by a philosophy of pragmatism, or the desire to understand “what works,”²⁵ this research sought to understand what is working in current complementarian education.

²³John H. Creswell and Vicki L. Plano-Clark, *Designing and Conducting Mixed Methods Research* (Los Angeles: Sage, 2011), 153.

²⁴*Ibid.*, 154.

²⁵Michael Wilder explains, “Pragmatism provides the philosophical foundation for mixed methods studies” (class notes, *1415-SU-92010—Empirical Foundations of Educational Research*, July 23-25, 2016).

Research Questions

This mixed methods research responded to two primary research questions. The first question to be answered through quantitative content analysis was, “What is currently being done to train women for ministry at complementarian schools?” The second question addressed by interview responses from complementarian female faculty or directors was, “How do female complementarian directors or faculty describe and contribute to complementarian higher education?”

In order to compile and assess information pertaining to the first research question, content from websites or school catalogs was initially perused utilizing the following sub-questions:

1. What statement is made regarding the roles of men and women in ministry?
2. What programs are offered to equip women for life and ministry?
3. What academic courses are offered to specifically train women for ministry?
4. How are these courses delivered? Are they taught by women? Are they provided in class, in modular, online, or in multi-modal options?

In order to address the second research question, additional qualitative interview sub-questions for a director or female faculty member from twelve schools were reviewed:

5. How would you describe the complementarian education for women at your school?
6. How were the academic courses for women selected for your school?
7. What suggestions would you make for future development of training for complementarian women?

Procedural Overview

The procedure for this mixed methods explanatory sequential mixed methods design was to first collect quantitative data from catalogs on websites from complementarian institutions in the United States and Canada for an initial content

analysis of programs and courses.²⁶ This initial phase of content analysis ascertained the complementarian statements, programs, and courses for women in order to document the programs and course emphases, similarities and dissimilarities.²⁷ Following this content analysis of school websites, twelve interviews were conducted since “qualitative research and quantitative research provide different pictures, or perspectives, and each has its limitations.”²⁸

This second qualitative phase explained the initial results and enhanced the previous study through the use of a second method²⁹ for each of the purposively selected schools of Christian higher education. These personal interviews clarified the previous content analysis and provided insights into the directors, programs, and courses at each school. As exemplar schools, they provide a model for other schools.³⁰ The interviews also provided a rich qualitative research “feel” for each program. The research methodology is articulated in chapter 3.

This methodology “would be considered mixed methods because both qualitative and quantitative data analysis is going on.”³¹ With content analysis, quantitative

²⁶For review of content analysis, methodology, analysis, and reporting, see Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research*, 10th ed. (Upper Saddle River, NJ: Pearson Education, 2013), 148-49.

²⁷Leroy Ford, *A Curriculum Design Manual for Theological Education* (Nashville: Broadman, 1991), describes a pattern for theological education whereby (1) institutional purpose is clarified, (2) institutional educational goals and objectives stated, (3) programs are clarified, (4) context and administrative model delineated, and (5) course descriptions, titles and objectives clarified. This research identifies (1) institutional statements, programs, and courses in this order.

²⁸Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 8.

²⁹*Ibid.*, 10-11.

³⁰Leedy and Ormrod, *Practical Research*, 258, note that mixed methods includes choosing one or more samples that enable appropriate inferences about a larger population.

³¹Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 276.

data is collected, and with the inclusion of interviews, qualitative data was also included.³²

Research Delimitations

The research conducted was guided initially by Wayne Grudem's list of "Two-Point Complementarian groups":

Other Two-Point Complementarian groups include several denominations or organizations that historically have been strongly truth-based and doctrinally diligent. Included in this group are the Evangelical Free Church of America, Christian and Missionary Alliance, and the more recently formed Sovereign Grace Ministries (formerly PDI). Several seminaries also fall in this category, such as Westminster Seminary (Philadelphia and California), Reformed Seminary (Jackson, Orlando and Charlotte), and Covenant Seminary in St. Louis, as well as Dallas Theological Seminary, the Master's Seminary, and now most or all of the Southern Baptist seminaries such as the Southern Baptist Theological Seminary, Louisville, Kentucky and Southeastern Baptist Theological Seminary in Wake Forest, North Carolina.

Many Bible colleges also fall in this category, such as the Moody Bible Institute in Chicago, and Northwestern College in St. Paul, Minnesota, as well as some Reformed colleges, such as Covenant College in Lookout Mountain, Tennessee. Thousands of independent churches and Bible churches across the United States also fall into this category.³³

A complete census of these listed schools was initially perused for content analysis.

Through further personal website research, additional institutional websites were also reviewed and analyzed.

From this research, purposively selected Christian schools of higher education were chosen for the secondary mixed methods qualitative interviews. These schools were chosen as examples for other schools. K. C. Bronk suggests,

The exemplar methodology is a useful, but to date underutilized, approach to studying developmental phenomena. It features a unique sample selection approach

³²Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 276.

³³Two-point complementarians hold to men and women as equal in value but retaining distinct different roles (1) in the home and (2) in the church. Organizational list from Grudem, *Countering the Claims of Evangelical Feminism*, 286-87.

whereby individuals, entities, or programs that exemplify the construct of interest in a highly developed manner form the study sample.³⁴

This research sought to study schools widely recognized for their scope and influence as those most likely to influence other schools.

The resultant interviews were purposively selected from Wayne Grudem's list and from other schools, based upon the content analysis. While ten interviews were initially pursued with complementarian female leaders, twelve interviews were granted. The schools considered for interviews included Covenant Seminary, Dallas Theological Seminary, The Master's University (Santa Clarita, California), Midwestern Seminary, Moody Bible Institute, New Orleans Baptist Theological Seminary, Reformed Seminary, Southern Seminary, Southeastern Seminary, Southwestern Seminary, and Westminster Seminary, all noted in Grudem's list of schools. Based upon further content analysis, Cedarville University, College of Biblical Studies, Shepherd's Theological Seminary or Western Seminary were also considered for inclusion. Some of these sources have significant involvement in equipping women for ministry, and provided possible sources for the follow-up interviews.

The initial research population consisted of school catalogs posted on websites in order to categorize and describe the schools' programs. The secondary research population was twelve directors or faculty members identified from each exemplar program in order to understand and describe each program through further interviews.

Terminology

Throughout this research, the training of women at complementarian schools will be generally defined as women seeking ministry training in order to advance the cause of Christ through academic courses specifically designed for women. The courses

³⁴K. C. Bronk, "The Exemplar Methodology: An Approach to Studying the Leading Edge of Development," *Psychology of Well-Being* 2 (December 2012), accessed January 19, 2017, <http://link.springer.com/article/10.1186/2211-1522-2-5>. Bronk notes this methodology dates back to Socrates, and was used by Maslow as well as other contemporary researchers.

reviewed are outside the realm of courses intended to train men for the pastoral office.³⁵ This research was primarily conducted on and delimited to academic courses that specifically encourage ministry skills and theological training for complementarian women. For the purpose of this research project, the following definitions were utilized:

Complementarian. The word “complementarian” was coined by Wayne Grudem and the leaders of the Council for Biblical Manhood and Womanhood “to reflect the fact that men and women ‘complement’ each other in equality and differences”³⁶ Complementarianism “suggests both equality and beneficial differences between men and women.”³⁷ Complementarians hold to distinct gender based male leadership for the pastoral office. Grudem clarifies,

We are uncomfortable with the term “traditionalist” because it implies an unwillingness to let Scripture challenge traditional patterns of behavior, and we certainly reject the terms “hierarchicalist” because it overemphasizes structured authority while giving no suggestion of equality or the beauty of mutual interdependence.³⁸

Further, this position may represent the minority view among Christian scholars.³⁹

Egalitarian. Ronald Pierce and Rebecca Groothuis explain that Egalitarians hold to this essential message:

Gender, in and of itself, neither privileges nor curtails one’s ability to be used to advance the kingdom or to glorify God in any dimension of ministry, mission,

³⁵Schemm, “Learned and Holy,” 6.

³⁶Grudem, *Countering the Claims of Evangelical Feminism*, 12. “Complementarian” was the initial term decided for this movement in 1988.

³⁷Wayne Grudem and John Piper, *Discovering Biblical Manhood and Womanhood* (Wheaton, IL: Crossway: 1991), xiv.

³⁸Grudem, *Countering the Claims of Evangelical Feminism*, 14. The identical statement is included by Piper and Grudem, *Recovering Biblical Manhood and Womanhood*, xiv.

³⁹Among scholars, complementarianism is regarded as the “minority view,” as noted by Craig Keener, *Paul, Women and Wives* (Peabody, MA: Hendrickson, 1992), 101. However, further research in chap. 4 of this thesis reveals that a complementarian view is held by numerous denominations, churches, and institutions. To hold the historical view of Scripture does not assume “patriarchy,” but rather, a more literal hermeneutic of Scripture. John F. Walvoord and Roy B. Zuck, eds., *Bible Knowledge Commentary* (Wheaton, IL: Victor, 1985), 32, note that precise knowledge of God’s Word gains victory over Satan.

society or family. . . . Biblical equality, therefore denies that there is any created or otherwise God-ordained hierarchy based solely on gender . . . [and] rejects the notion that any office, ministry, or opportunity should be denied anyone on the basis of gender alone.⁴⁰

Practical ministry training. While theological education or theological training involves the study of the Bible and the doctrines of Scripture, practical ministry courses provided in Christian higher education and at theological institutions offer instruction concerning the praxis of ministry. The terms practical ministry training, applied ministry courses, and praxis courses are often used interchangeably.⁴¹ These courses for women could include training to speak, writing curriculum, and developing evangelistic programs, women’s ministries, or children’s ministries. According to Bloom’s taxonomy, these courses do not require less skill, but rather high level learning objectives are required that include application, analysis, synthesis, production of a plan, and evaluation.⁴²

Christian higher education: James Estep, Michael Anthony, and Gregg Allison write, “Christian education refers to the content of instruction (noun) but it should also be an approach toward education that is distinctively Christian (adjective) that reflects our theological beliefs and convictions.”⁴³ For the purposes of this study, *higher education* refers to formal educational settings⁴⁴ geared to students who are post-high

⁴⁰Pierce and Groothuis, *Discovering Biblical Equality*, 13.

⁴¹David Barker, Academic Dean at Heritage Seminary, e-mail to author, February 22, 2016. Estep, Anthony, and Allison also note, “Practical theology is concerned with the application and communication of the other theological studies to the practice of how Christians live their daily lives.” James R. Estep, Jr., Michael J. Anthony, and Gregg R. Allison, *A Theology for Christian Education* (Nashville: B & H, 2008), 13.

⁴²Benjamin S. Bloom et al., *Taxonomy of Educational Objectives; The Classification of Educational Goals* (New York: David McKay, 1956), 272-75, classify learning objectives and evaluate courses into a taxonomy with six major classifications: knowledge, comprehension, application (3.0), analysis (4.0), synthesis (5.0), production of a plan (5.20), and evaluation (6.0).

⁴³Estep, Anthony, and Allison, *A Theology for Christian Education*, 1.

⁴⁴Estep, Anthony, and Allison note the differences between Christian and non-Christian education within three educational formats: formal (schooling), nonformal (seminars and training sessions), and informal (or socialization). Estep, Anthony, and Allison, *A Theology for Christian Education*, 17. See

school and includes a Christian college, university, or seminary. All Christian educational institutions researched and interviewed for this study are schools of private Christian higher education.

Methodological Design

The initial methodology for this study was content analysis⁴⁵ of school catalogs. Since the content of the course catalogs found on websites may be limited, the descriptive quantitative data was compiled and calculated in the initial phase. The complementarian statements were listed, and the courses charted in order to note the consistencies and patterns that were cataloged and categorized.⁴⁶ The classification of nominal data clarified the frequency or inclusion of similar courses and frequency of dissimilar or unique courses for women in each program.

The methodology for the second phase included follow-up interviews with program directors or significant faculty in order to more completely understand and describe the programs and courses, and to provide the unique “feel” for the phenomenon of complementarian education in each school, and among the schools.⁴⁷ These interviews provided rich description for the analysis and categorization of areas of consistency and difference among programs for complementarian women. This data provided interpretation for complementarian education for women, understanding of divergent

also David S. Dockery, *Christian Leadership Essentials: A Handbook for Managing Christian Organizations* (Nashville: B & H, 2011), 1.

⁴⁵Leedy and Ormrod, *Practical Research*, 142.

⁴⁵For review of content analysis, methodology, analysis, and reporting. See *ibid.*, 148-49.

⁴⁶*Ibid.*, 142.

⁴⁷*Ibid.*, 145-46.

perspectives and the ability to construct a composite picture⁴⁸ of current education for complementarian women.

This methodology “would be considered mixed methods because both qualitative and quantitative data analysis is going on.”⁴⁹ With content analysis, quantitative data was collected, and with the inclusion of interviews, qualitative data was also included.⁵⁰

Research Assumptions

This research was conducted with the following assumptions:

1. Each school researched presented a complementarian perspective and was accurate in its presentation of programs, professor’s points of view, curriculum, and syllabi.⁵¹ I was unaware of any school considering a change to a different point of view concerning the training of women for ministry.
2. All website content was assumed to be the institution’s current catalog and course descriptions.
3. All institutions in review for this study had published their programs for women on their websites, and this information was complete for each school.
4. The published documents did not require an ethics committee review prior to content analysis as they are public documents.
5. The interviews required the Southern Seminary Ethics Committee protocol review and approval.

⁴⁸Leedy and Ormrod, *Practical Research*, 146.

⁴⁹Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 276.

⁵⁰Ibid.

⁵¹Ford, *A Curriculum Design Model*, xxii, clarifies that schools must begin with the “institutional purpose,” which flow into institutional goals, then into institutional objectives, curriculum, programs, divisions and ultimately toward department purposes which develop courses, syllabi and ultimately impact the lives of students. Each school reviewed needs to be considered from needs its doctrinal design all the way toward syllabus design as to its impact on female students.

Thesis Overview

While this research provided further insights into the current status of complementarian education, this thesis provides foundation for and description of the research process. A historical review is provided of the divide between egalitarians and complementarians. From this point, this thesis seeks to compile, compare, and contribute to the development of complementarian education for women. The outline for this endeavor is as follows.

This initial chapter included an introduction to this research pertaining to Christian complementarian schools. It has provided an overview and description of the research proposed for complementarian higher education in order to discern the theological and practical training for women at these schools. Each of the following chapters support this research.

Chapter 2 of this study provides a review of the literature pertinent to this study. This chapter begins with a biblical foundation for women in ministry that supports complementarianism with scriptural principles. This research undergirds the development of this proposal by informing the reader of the biblical theological foundations for men and women in ministry. Further, this research study joins the Council for Biblical Manhood and Womanhood and those undergirded by the

gospel and the greatness of God [which] has coincided with widespread adoption of complementarianism, with many prominent church, seminaries, authors and para-church organizations joyfully celebrating God's good design for manhood and womanhood, home and church.⁵²

Also in keeping with God's greatness, women are to be equipped for a lifetime of ministry in the home, and for some who choose to pursue it, a lifetime in ministry as a writer, speaker, teacher, or community ministry worker through instruction in biblical teaching, evangelism, writing, and shepherding others to the glory of God.

⁵²Council on Biblical Manhood and Womanhood, "Our History," accessed April 21, 2017, cbmw.org/about/history/.

A brief historical review of the parting of ways between complementarians and egalitarians is also included in chapter 2. The literature produced during this divide is immense, and a contrastive view of egalitarian and complementarian literature is provided with a concluding summary of the complementarian response to gender roles. The background, by way of history, is provided in order to understand the phenomenon of complementarianism and to provide a foundation for complementarian education in response to evangelical feminism. There is a significant gap in the literature of complementarian education concerning Christian higher education, and an even greater gap in the literature written by complementarian women for women. Chapter 2 closes with suggestions to complementarian schools in order to encourage and equip women for ministry.

Chapter 3 describes the methodology utilized for this field research study, with completed procedures, final instrumentation, and the approval process. In this chapter, the design overview, population of study, sample group, delimitations, instrumentation, and procedures, including the Ethics Committee Process, were further clarified for this sequential explanatory mixed methods study.

Chapter 4 of this research project includes an analysis of the data and research findings. A summary of the findings is provided by following the pattern of the research design. From the research, I have provided content analysis summaries of the website information as well as comparative analysis of the schools considered for this research. This chapter also assesses the similarities or differences between courses within these programs. Further, the interview results were coded and tabulated with results provided in tables and written summary statements.

Chapter 5 provides the final results and conclusions from this research. A summary of the content analysis, interviews, and overall research evaluation is provided. From a thorough comparative analysis of these findings, potential contributions to the existing literature on complementarian education for women is suggested. Finally,

recommendations for practice at other schools of Christian higher education are provided in order to develop and improve these institutions and other schools in the future.

Conclusion

This study endeavored to understand what programs, courses, and curricula were currently being offered for women at complementarian schools, with a particular focus on formal academic education in both the undergraduate and graduate or seminary programs. Non-formal education was also noted where applicable. I hold a complementarian worldview,⁵³ and I endorse and encourage the education of women,⁵⁴ in the appropriate seasons of their lives.⁵⁵ Certain offices of the church are “reserved for men,”⁵⁶ and the qualifications for elders are not negotiable.⁵⁷ It seems good and right to encourage this high and holy calling of brothers in ministry (Heb 13:17). At the same time, as “fellow heirs of the grace of life,” (1 Pet 3:7) biblical higher education for complementarian women encourages sisters in God’s family to “make a lasting contribution to the body of Christ.”⁵⁸

⁵³Clowney correctly writes that the “family structure, as established from creation, provides the model for the church.” Edmund P. Clowney, *The Church; Contours of Christian Theology* (Downers Grove, IL: InterVarsity, 1995), 226.

⁵⁴In this case, many of the women were adult education students. Stephen D. Brookfield, *Understanding and Facilitating Adult Education* (San Francisco: Jossey Bass, 1986), 11, notes, “The fact that adults engage in an educational activity because of some innate desire for developing new skills, acquiring new knowledge, improving already assimilated competencies, or sharpening powers of self-insight has enormous implications for what facilitators can do.” Women in ministry do benefit in these ways.

⁵⁵Opportunities for ministry often vary for women according to life stage. Piper and Grudem, *Recovering Biblical Manhood and Womanhood*, 58, provide a list. Further chapters in the same resource speak to the strength of a woman focusing on her family when the children need care in the home.

⁵⁶Schemm, “Learned and Holy,” 5.

⁵⁷Benjamin Merkle, “Are the Qualifications for Elders or Overseers Negotiable?” *Bibliotheca Sacra* 171, no. 262 (2014): 172-88.

⁵⁸Schemm, “Learned and Holy,” 5.

CHAPTER 2
PRECEDENT LITERATURE

Introduction

“It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness,” so begins the *Tale of Two Cities*.¹ These words could also describe the tale of two views of women in ministry, represented in this literature review. The viewpoints vary greatly between feminists, both radical and biblical, and complementarians. These biblical, or unbiblical, foundations have been critiqued and contended, dividing churches and schools of higher education, and have become “crystalized” among the various groups.²

The outline for the literature review that follows is (1) a brief overview of the biblical foundations for complementarity, and then (2) a historical review of opposing literature that shaped this argument from past to present, with contrasts between three distinct vantage points: (a) feminists in general, (b) biblical feminists or egalitarians, and (c) complementarians. Finally, (3) this chapter identifies other studies concerning complementarian women in Christian higher education. These three focus areas support

¹Literary Devices explains, “The famous opening paragraph of Charles Dickens’ novel, *A Tale of Two Cities* . . . opens as, ‘It was the best of times was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity . . .’ (Para. 1, Line, 1). This passage suggests an age of radical opposites . . . contrasts, and comparisons between London and Paris during the French revolution.” Literary Devices, “It Was the Best of Times; It Was the Worst of Times,” accessed December 28, 2016, <http://literarydevices.net/it-was-the-best-of-times-it-was-the-worst-of-times/>. This precedent literature review also documents radically opposing positions.

²Craig Blomberg states, “By the late 1980’s . . . I discovered the two main sides in the debate had crystallized.” Craig Blomberg, foreword to Michelle Lee-Barnewell, *Neither Complementarian nor Egalitarian: A Kingdom Corrective to the Evangelical Gender Debate* (Grand Rapids: Baker, 2016), ix.

future research on the question: “What are complementarian schools of Christian higher education doing to train women for ministry?”

The Biblical Foundation for Complementarianism

The Bible begins and ends with gardens and grooms (Gen 2:15; Rev 9:7-22). From start to finish, God demonstrates that His original intent is good in His plans for men and for women.

Genesis 1-3: God’s Good Design

God in goodness (Gen 1:4; Jas 1:17) and wisdom (Prov 8:22-31) created the world, making “man in [His] image,” and “likeness”³ (Gen 1:26).⁴ His *imago dei* was intended to represent His nature and provide nurture for the earth in dual form: male and female.⁵ God blessed this dichotomy and gender diversity as His design.⁶ The first tenet is that both are “equal before God as persons and distinct in their manhood and

³*Imago Dei* includes the likeness of God in moral, spiritual, mental, and relational aspects, representing substantive, functional, relational, and teleological views according to James R. Estep and Jonathan H. Kim, eds., *Christian Formation* (Nashville: B & H, 2010), 11-19. Grudem states that the text would simply have meant to the original hearers: “Let us make man to be *like* us and to *represent* us.” Wayne Grudem, *Bible Doctrines* (Grand Rapids: Zondervan, 1999), 190. See also Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 443. Gentry and Wellum critique the traditional views arguing for an “ontological view” with sonship and ruling in view in Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant* (Wheaton, IL: Crossway, 2012), 184-202.

⁴All Scripture references are from the New American Standard Bible, unless otherwise noted. Assumed is the authority of Scripture and divine authorship, with God in tri-unity speaking His words through human authorship (2 Pet 1:20-21).

⁵Andreas J. Kostenberger and Margaret E. Kostenberger, *God’s Design for Man and Woman: A Biblical-Theological Survey* (Wheaton, IL: Crossway, 2014), 29, discuss both a substantive and functional role while “sharing some aspects of the nature of God.” Both roles are suitable for humanity.

⁶See Peter Jones, *One or Two: Romans 1 for the Twenty-First Century* (n.p.: Main Entry Editions, 2010), Kindle. Sigmund Freud noted, “When you meet a human being, the first distinction you make is ‘male or female?’” Sigmund Freud, *The Essentials of Psycho-Analysis* (London: Hogarth, 1986), 413. In 1933, Freud wrote regarding “femininity,” resulting in hostile reactions among modern feminists.

womanhood” (Gen 1:26-27; 2:18).⁷ Second, God created men and women equally and together as dominion keepers: “Let *them* rule over the fish of the sea, over the birds” (Gen 3:26). Third, God created men and women equally and together as life givers (1:28). All these roles are equal and complementary.

Genesis 2 clarifies this created order: Adam, created first, was given commands (2:15, 17), named animals, and provided for Eve (2:22).⁸ Eve is created “a helper suitable” (2:18) or *ezer*.⁹ Sexuality without shame (Gen 2:24-25) and life without blame (3:12-13) was God’s intent. The Genesis narrative¹⁰ initiates what is clarified in the NT; Adam was first created (1 Tim 2:13) and to lead as head (Eph 5, Col 3:18-19, 1 Cor 11, 1 Tim 2:11-15)¹¹ prior to the fall.¹² Equality remains as heirs of God (Gal 3:28; 1 Pet 3:7), while an ordered relationship, much like a leading dance partner, is meant to be “intimate and harmonious.”¹³

⁷Council for Biblical Manhood and Womanhood, “Affirmations of the Council on Biblical Manhood and Womanhood” brochure (Louisville: CBMW, 2016), 4. See also Council for Biblical Manhood and Womanhood, accessed September 12, 2016, www.cbmw.org.

⁸David Schrock, “Gender Specific Blessings: Bolstering a Biblical Theology of Gender Roles,” *The Journal for Biblical Manhood and Womanhood* 21, no. 1 (2016): 15-18. Wayne Grudem, *Evangelical Feminism and Biblical Truth* (Wheaton, IL: Crossway, 2004), 30-42, lists ten ways gender roles are observed in creation. Ray Ortlund, Jr., “Male-Female Equality and Male Headship,” in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, ed. John Piper and Wayne Grudem (Wheaton, IL: Crossway, 1991), 96-111, reviews Gen 1-3 in order to clarify this same point: equality with distinct roles including male leadership.

⁹Many scholars, both complementarian and egalitarian, note the word “ezer” is also used to describe God (Ps 54:4; Heb 13:6). Ortlund, “Male-Female Equality and Male Headship,” 102, asks, “Was Eve Adam’s equal? Yes and no.” Eve was his equal as Jesus was equal to God but also submissive to the Father.

¹⁰Lee-Barnewell, *Neither Complementarian nor Egalitarian*, 123, states, “In narrative the purpose is not to give theological pronouncements as much as to tell a story.” However, while “interpreting the narrative genre,” she notes, “She is his helper, and not the other way around.” *Ibid.*, 144.

¹¹Accepted here are the Council for Biblical Manhood and Womanhood, “Affirmations,” 4.

¹²Kostenberger and Kostenberger, *God’s Design for Man and Woman*, 33.

¹³*Ibid.*, 35.

Eve was deceived by three little words: “Has God said?”¹⁴ This same question is key to discerning wisely the literature review that follows. These words question God’s authority (2 Cor 11:2-3) with significant consequence.¹⁵ Egalitarians, such as Groothuis, reject these texts as “direct, unequivocal, transcultural statements of a God-ordained principle of the man’s authority and the women’s subordinate domesticity,”¹⁶ and disregard, as noted by Ray Ortlund, any “whispers [of] male headship.”¹⁷ Often, “traditionalists” are regarded as reading the NT back into the OT. However, even without NT readings, a complementarian view is supported by (1) the sequential account of creation,¹⁸ and (2) Eve’s designated role as “helper.”¹⁹

Women in Scripture

Proverbs personifies wisdom and folly as a woman (2:16, 3:13-14, 7:10; 9:1-2, 9:13). Throughout Scripture, women are encouraged to be prudent, as gifts “from the Lord” (19:14), crowns to husbands (12:4), and wise builders “of her house” (24:3). Women are to teach with kindness (31:26), and profit homes, businesses, and communities (31:13-20). Foolish women, by contrast, are evil, adulteresses (6:26), and brazen as they

¹⁴Satan tempted Eve with (1) doubt of God’s goodness in limiting her (not from ‘this’ tree), (2) doubt of the consequences (you shall not die), and (3) desire for gain and glory (you will be like God).

¹⁵Adam’s silence contributed to sin. See Larry Crabb, *The Silence of Adam* (Grand Rapids: Zondervan, 1995). The results were shame (3:6, 12), distance from God (3:8), curses for all (3:14, 17), consequences of bruising (3:15), ruling, (3:16), toiling (3:7), and dying (3:19).

¹⁶Rebecca Merrill Groothuis, *Good News for Women: A Biblical Picture of Gender Equality* (Grand Rapids: Baker, 1997)121.

¹⁷Ortlund, “Male-Female Equality and Male Headship,” 98. By contrast, Groothuis, *Good News for Women*, 124, argues against Ortlund from an egalitarian perspective.

¹⁸Thomas Schreiner, “Women in Ministry: Another Complementarian Perspective,” in *Two Views on Women in Ministry*, ed. Stanley Gundry and James R. Beck (Grand Rapids: Zondervan, 2005), 290.

¹⁹Lee-Barnewell, *Neither Complementarian nor Egalitarian*, 138-41.

lead others to Sheol (6:13-27). Women are encouraged not to lack discretion (11:22) or be contentious (21:9, 21:19, 25:24, 27:15).

Wise and foolish women are exemplified in the OT and NT Scriptures. Sarah is honored for submission without “any fear” (1 Pet 3:6).²⁰ In the same way, Rahab, Abigail, Ruth, Deborah, and Esther demonstrated courageous faith. Scripture negatively portrays women who dominated men, such as Athaliah, Jezebel, and Delilah. God worked His sovereign purposes through numerous women in both the OT and NT.²¹

Jesus and Women

No doubt Jesus’s interactions with women were unprecedented; He portrayed a love for the Bride (Eph 5:29-32). With women, He walked (Luke 8:1-3), healed (Matt 8, 15:28), taught (John 4, Matt 9, 25, Luke 15:8), and witnessed (John 4, Matt 28:7). He exalted those who “receive a child” as the greatest in heaven (Matt 18:4, Mark 9:37, Luke 9:48). Jesus taught significant theological truth concerning worship to the woman at the well (John 4) and established a poured out alabaster vial was never to be forgotten (Matt 26:13). While Jesus’ care for women is life-changing, it is not role-changing.

Jesus demonstrated the same equality with God and submission to God (Phil 2).²² While calling women “daughters” (Luke 8:40-48) and accepting them as followers (Luke 8:2-3), Jesus elevated the status of women without appointing women as

²⁰Scripture has rightly assessed “fear” as a root cause in an unwillingness to submit. See also Wayne Grudem, “Wives like Sarah, and the Husbands Who Honor Them: 1 Peter 3:1-7,” in *Recovering Biblical Manhood and Womanhood*, 194-208.

²¹A full review is beyond the scope of this chapter. For a complete review, see Kostenberger and Kostenberger, *God’s Design for Man and Woman*; and James Hurley, *Man and Woman in Biblical Perspective* (Grand Rapids: Zondervan, 1981), 69-120.

²²Bruce Ware, “Equal in Essence, Distinct in Roles: Eternal Functional Authority and Submission among the Essentially Equal Divine Persons of the Godhead,” *Journal for Biblical Manhood and Womanhood* 13, no. 2 (2008): 43-58.

disciples.²³ Jesus taught women publicly and privately (Matt 13:34, John 4), and would not take this away (Luke 10:42). The Day of Pentecost fulfilled OT prophecy (Joel 2:28; Acts 2) as both men and women spoke from God's Spirit and taught the Scriptures in ways consistent with His Word.²⁴

In summary, Jesus demonstrated the equality of persons portrayed at Creation while also appointing to church leadership godly men of His choosing.²⁵ Women, such as the many Mary's in Scripture, are encouraged to learn in close relationship with Christ and serve His people.

Paul and Women

While egalitarians may avoid or dismiss Paul due to his explicit teaching concerning women's roles, women in Paul's ministry were extensive (1 Cor 1:11, 16:19, Rom 16, Phil 4:2, Col 4:15, 1 Tim 2-4).²⁶ In inspired Scripture, Paul delineates both the equality of men and women (Gal 3:26-28) and the differentiated roles of men and women (1 Cor 11:3, Eph 5, Col 3:18). Complementarians or egalitarians lean toward differing ends of this spectrum: either equality for men and women (Gal 3:28)²⁷ or ordered,

²³For further insights on roles distinctions, see James Borland, "Women in the Life and Teachings of Jesus," in *Recovering Biblical Manhood and Womanhood*, 113-23.

²⁴Peter Schemm, Jr., "Learned and Holy," *Journal for Biblical Manhood and Womanhood* 11, no. 2 (2006): 4-7, notes contributions to women writing and teaching in biblical ways.

²⁵Margaret Kostenberger, *Jesus and the Feminists: Who Do They Say That He Is?* (Wheaton, IL: Crossway, 2008), reviews feminist portrayals of Jesus. Margaret Kostenberger, "What's at Stake? It's Hermeneutics!" *Journal for Biblical Manhood and Womanhood* 13, no. 2 (2008): 36-42, notes accurately that many feminists reconstruct history, question epistemology, portray subjective reader intent, discard canonicity, and blur evangelicalism and fundamentalism.

²⁶Kostenberger and Kostenberger, *God's Design for Man and Woman*, 146-47.

²⁷For full treatment of this concept, see Richard Hove, *Equality in Christ: Galatians 3:28 and the Gender Dispute* (Wheaton, IL: Crossway, 1999).

subordinated relationships (1 Cor 11:3, Eph 5, Col 3).²⁸ All Scripture is inspired by God (2 Tim 3:16) and useful in arranging the household of God (1 Tim 3:15).²⁹ Godly men (Titus 1:7) are to lead, and be blessed by godly women.

In Pauline writing, the most contentious passage, 1 Timothy 2:12, limits women's teaching sphere and authority based upon creation order, deception, the fall, and childrearing.³⁰ While women receive the same spiritual gifts (Eph 4, 1 Pet 4, Rom 12, 1 Cor 12), these gifts do not "set aside Biblical criteria for particular ministries" (1 Tim 2:11-15, 3:1-13, Titus 1:5-9).³¹ The living portrayal of Christ and His church is to be lived out in a wife's submission and a husband's sacrifice in marriage (Eph 5:28) "so that the Word of God may not be dishonored" (Titus 2:5), and ultimately bring God glory.

Scripture Summary

In summary, Galatians 3:28 cannot govern all other texts,³² the context of which is the law in relation to faith, the inclusion of both Jew and Gentile into the covenant promises given to Abraham (Gal 3:15-16), and as equal recipients of God's

²⁸Andreas Kostenberger and Margaret Kostenberger, "Interpreting 2 Tim 2:12 in Context," in *God's Design for Man and Woman*, 205-19. Lee-Barnewall, *Neither Complementarian nor Egalitarian*, 156, concedes, "Head is the leader and provider of the body."

²⁹Wayne Grudem and Dennis Rainey, *Pastoral Leadership for Manhood and Womanhood* (Wheaton, IL: Crossway, 2013); Kostenberger and Kostenberger, *God's Design for Man and Woman*, 202.

³⁰Discussions of this passage are numerous. See Douglas Moo, "What Does It Mean Not to Teach or Have Authority over Men? I Timothy 2:11-15," in *Recovering Biblical Manhood and Womanhood*, 179-93. I support the conclusions put forward by Moo: "The restrictions by Paul in 1 Timothy 2:12 are valid for Christians in all places and all times" (193). This idea is opposed by Linda Belleville, "Teaching and Usurping Authority: 1 Timothy 2:11-15," in *Discovering Biblical Equality: Complementarity without Hierarchy*, ed. Ronald W. Pierce and Rebecca Merrill Groothuis (Downers Grove, IL: IVP, 2005), 216, who translates these verses: "I do not allow women to dominate men." Belleville concludes, "Paul would then be prohibiting teaching that tries to get the upper hand—not teaching per se" (223). On childbearing being a preservation, the literature is extensive as well, ovarian cancers, among others, decrease with increased pregnancies.

³¹Council for Biblical Manhood and Womanhood, "Affirmations," 4.

³²John Stackhouse, Jr., *Partners in Christ: A Conservative Case for Egalitarianism* (Downers Grove, IL: IVP, 2015), 37.

grace even as “sons of God through faith in Christ Jesus” (Gal 3:26).³³ Paul also does not contradict himself in Ephesians and Colossians, nor can Christians deny the unity of the Bible.³⁴ Rather, men are to sacrificially love their brides (Eph 5), to which submission is a willing response. Finally, a wife is to “respect her husband” (Eph 5:33) and a husband is to “show her honor as a fellow heir of the grace of life” (1 Pet 3:7).

When God gives people over to their own desires, Romans 1:26 first describes women “exchanging the natural function” for what is unnatural, followed by men doing the same (1:27). While some blame Freud³⁵ for distorting the “psychological century,”³⁶ Scripture states people tend to “suppress the truth,” and exchange truth for lies (Rom 1:25). Upheaval in society through gender distortion occurs when women and men refuse God’s dominion and wisdom (1:22), glory (1:23), and existence (1:28). The Council for Biblical Manhood and Womanhood states, “We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.”³⁷ Complementarian education, in a return to all of Scripture, transforms and renews minds to God’s truth (Rom 12:2).

³³Hurley, *Man and Woman in Biblical Perspective*, 126, notes that the discussion on Gal 3:29 pertains to “who may become a son of God, and on what basis? In Christ we are all are sons of God through faith in Christ Jesus (Gal 3:26), [and] heirs according to the promise.”

³⁴Susan Foh, *Women and the Word of God: A Response to Biblical Feminism* (Grand Rapids: Baker, 1979), 24.

³⁵Rosaria Butterfield, “Sexual Orientation: Freud’s Nineteenth Century Mistake,” in *Openness Unhindered: Sexual Identity and Union with Christ* (Pittsburgh: Crown and Covenant, 2015), 93-112. In recent research concerning Freud, it may be noted that feminists, including Betty Friedan, were incensed with Freud per his review of “femininity.” Scripture cites Sodom (Gen 19). Gender indistinction has existed in Buddhism for thousands of years. Overseas Missionary Fellowship International field-team leader, interview by author, Mekong Field Conference, Suan Bua, Thailand, June 16, 2017.

³⁶Ellen T. Charry, “Theology after Psychology,” in *Care for the Soul*, ed. Mark R. McMinn and Timothy R. Philipps (Downers Grove, IL: IVP, 2001), 119.

³⁷Council for Biblical Manhood and Womanhood, “Affirmations,” 4.

Consequences of Abuse

Piper and Grudem admit that while desiring to “recover a noble vision of manhood and womanhood . . . the evangelical feminist movement has pointed out many selfish and hurtful practices that have previously gone unquestioned.”³⁸ At the turn of the twentieth century, Freud was alarmed with reports of sexual abuse.³⁹ In *Women’s Ways of Knowing*, Mary Belenky et al. found “spontaneous mention [of] childhood and adolescent trauma as an important factor affecting their learning and relationships to male authority.”⁴⁰ Belenky et al. “did not initially intend to collect information on sexual abuse,”⁴¹ but found spontaneous mention of childhood and adolescent trauma “a shockingly common experience for women,” with 38 percent of women in their study reporting abuse.⁴² Brown and Bohn note the impact of childhood abuse on “the maintenance of the patriarchal family ideal.”⁴³ Stackhouse writes that male exploitation seriously impacts women’s roles: “No teaching on submission within marriage or the church, can bless abuse,”⁴⁴ or

³⁸Piper and Grudem, *Recovering Biblical Manhood and Womanhood*, xiv.

³⁹Lucy Freeman and Herbert S. Strean, *Freud and Women* (New York: Frederik Ungar, 1981), 131, note that Freud was “astounded to hear patient after patient insist that as a little girl she had been raped by her father. Freud wrote Fliess that he could not believe that so many fathers could inflict such indignities on so many daughters.”

⁴⁰Mary Field Belenky et al., *Women’s Ways of Knowing: The Development of Self, Voice, and Mind* (New York: Basic, 1986), 58.

⁴¹Ibid.

⁴²Ibid., 59. Five research studies cite statistics with 20-35 percent of young women experiencing abuse. Ibid., 59n.

⁴³Joanne Carlson Brown and Carole R. Bohn, *Christianity, Patriarchy and Abuse: A Feminist Critique* (Cleveland: Pilgrims, 1989), 79. See also Catherine Clark Kroeger, *No Place for Abuse: Biblical and Practical Resources to Counteract Domestic Violence* (Downers Grove, IL: InterVarsity, 2001).

⁴⁴John Stackhouse, *Finally Feminist: A Pragmatic Christian Understanding of Gender: Why Both Sides Are Wrong and Right* (Grand Rapids: Baker, 2005), 100. Robert L. Saucy and Judith TenElshof, *Women and Men in Ministry: A Complementary Perspective* (Chicago: Moody, 2001), 71, state, “[God] does not support abuse or injustice or belittlement; those evils are a result of sin.”

teach women to remain in situations where they are battered into submission.⁴⁵ Women have reacted, as admitted by Grudem, to “the error of male supremacy and dominance.”⁴⁶

Feminism rose from these ashes. Schussler Fiorenza defines patriarchy as “the social structures and ideologies that have enabled men to dominate and exploit women through recorded history.”⁴⁷ Sermons were not balanced,⁴⁸ and an overemphasis of what complementarian woman *cannot do* has filled far too many books. Instead, ministry options⁴⁹ with the encouragement and equipping of spiritual gifts is preferable (Eph 4; see appendix 1). As stated well in the Affirmations for the Council for Biblical Manhood and Womanhood, “No man or woman who feels a passion from God to make his grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world.”⁵⁰ At the same time, Scripture provides guidelines for women (see appendix 1). Godly leaders acknowledge and honor the gifts of women, and godly women recognize a husband or other elder’s leadership. A heart of

⁴⁵James Alsdurf and Phyllis Alsdurf, *Battered into Submission* (Downers Grove, IL: InterVarsity, 1989).

⁴⁶Wayne Grudem, “Personal Reflections on the History of CBMW and the State of the Gender Debate,” *Journal of Biblical Manhood and Womanhood* 14, no. 1 (2009): 17. Grudem urges that this issue creates “some [who] will become harsh and demeaning and argumentative,” and will not truly honor women as equals in the sight of God. *Ibid.*, 17. The Council for Biblical Manhood and Womanhood statement on abuse (1995) must be taught.

⁴⁷Elisabeth Schussler Fiorenza, *But She Said: Feminist Practices of Biblical Interpretation* (Boston: Beacon, 1992), 105. Fiorenza views women as both “victims of male rule [and] also compliant agents who have desired to live for men’s well-being.” Mary T. Malone, *Women in Christianity*, (Maryknoll, NY: Orbis, 2003), 3:206, cites Sir William Blackstone as stating a husband could keep his wife in more or less perpetual imprisonment and beat her at will.

⁴⁸In my own teaching ministry, I encourage women to be submissive to their husbands and to support Promise Keepers emphasis in this area. At the recent Council for Biblical Manhood and Womanhood conference, “The Beauty of Complementarity,” Louisville, April 2016, one male presenter addressed 1 Pet 3:1-6, encouraging wives to be submissive, without continuing to 1 Pet 3:7, which also addresses men. Women take offense at inequality in teaching the biblical texts.

⁴⁹John Piper, “A Vision of Biblical Complementarity: Manhood and Womanhood Defined According to the Bible,” in *Recovering Biblical Manhood and Womanhood*, 58.

⁵⁰Council for Biblical Manhood and Womanhood, “Affirmations,” 4.

wisdom (Ps 90:12) rightly recalls God’s faithfulness and remembers “rebellion is as the sin of witchcraft” (1 Sam 15:23 AV).⁵¹ Jesus’ attitude is a model for men and women, “who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant” (Phil 2:6-7).⁵²

The History of Complementarianism

Significant literature represents the history of the complementarian movement, as much of the literature began and sustains a response to both radical and biblical feminism. Two major compendiums summarize complementarian and egalitarian thought: (1) *Recovering Biblical Manhood and Womanhood; A Response to Evangelical Feminism (RBMW)*, by Piper and Grudem, and (2) *Discovering Biblical Equality; Complementarity without Hierarchy (DBE)*, by Pierce and Groothuis. In order to understand the history of complementarianism, a historical review of the literature is presented, categorized by periods or decades of publication. Synthesis, comparison, and analysis are also included within the space available.

In this review, as noted previously, two initial categories are presented: feminism and traditionally held views of women. As history moves forward, three major categories are provided as subheadings for each time period: (1) feminist literature from radical feminists who reject the Bible and Christianity due to patriarchal concerns and reformist feminist literature who reconstruct “positive theology” for women,⁵³ (2) egalitarian or biblical feminist literature from those who contend the Bible, when rightly

⁵¹P. B. Wilson, *Liberated through Submission* (Eugene, OR: Harvest House, 1990), 37-46.

⁵²Lee-Barneswall, *Neither Complementarian nor Egalitarian*, 113, argues that Phil 2 demonstrates a “radical reversal in the way that status, power, and identity are to be perceived in the Christian community.”

⁵³Margaret Kostenberger separates radical and reformist feminists. For the purposes of this review, radical and reformist literature review is grouped together, as the nuances are difficult to separate. Kostenberger, *Jesus and the Feminists*, 62, acknowledges that “feminist interpretation moves back and forth among these options.”

interpreted, teaches complete gender equality,⁵⁴ and (3) complementarian literature which uses no “hermeneutical oddities . . . to reinterpret apparently plain meanings of Biblical texts.”⁵⁵ This literature review provides contrast and comparison of these perspectives. The differences between these views, or what is at stake, is “hermeneutics.”⁵⁶

Early Church to Eighteenth Century

Women have played a significant role in church history;⁵⁷ however, their involvement has been variously interpreted, as noted in this review.

Evangelical feminist literature. Mary T. Malone provides a three-volume review of women in ministry throughout church history. Malone states that women faced “exclusion, trivialization and often quite astonishing hostility on the part of the clergy.”⁵⁸ For many egalitarians, Genesis 1 and Galatians 3 become the filter for all other Scriptures by means of “feminist exegesis”⁵⁹ and “feminist hermeneutics.”⁶⁰ Malone advocates a “radical shift from all previous forms of these disciplines.”⁶¹ Her central commitment is to liberate the “Word of God for all . . . especially for women.”⁶²

⁵⁴Kostenberger, *Jesus and the Feminists*, 22-23.

⁵⁵Council for Biblical Manhood and Womanhood, “Affirmations,” 3.

⁵⁶Both Margaret and Andreas J. Kostenberger note that hermeneutics is the key issue in this debate. Kostenberger, *Jesus and the Feminists*, 25-35; Andreas Kostenberger, “‘Biblical Hermeneutics: Basic Principles and Questions of Gender’ (Ch. 20) and ‘Hermeneutics and the Gender Debate (Ch 21) by Gordon D. Fee,’” *Journal for Biblical Manhood and Womanhood* 10, no. 1 (2005) 88-95.

⁵⁷Michael Haykin, *Eight Women of Faith* (Wheaton, IL: Crossway, 2016).

⁵⁸Mary T. Malone, *Women and Christianity* (Maryknoll, NY: Orbis, 2001), 1:18.

⁵⁹Feminist exegesis extracts the biblical meaning intended by the original authors of Scriptures and inserts the intentions of feminists, Malone, *Woman and Christianity*, 1:58.

⁶⁰Kostenberger, “What’s at Stake?,” 38.

⁶¹Malone, *Women and Christianity*, 1:58-59.

⁶²*Ibid.*, 1:58-59.

Church history is also a starting point for other feminist writers: Barbara MacHaffie's *Her Story*,⁶³ and Kienzle and Walker's *Women Preachers and Prophets through Two Millennia of Christianity* argue notable women, including Maria Magdalena and other "prostitute preacher[s]" are accepted "voices of the Spirit."⁶⁴ Pierce and Groothuis begin *DBE* with Ruth Tucker's review of egalitarian and complementarian women from medieval times through the Reformation era to the modern-day missionary movement.⁶⁵ Similarly, Lee-Barnewall reviews recent church history and encourages a new community of female and male disciples that seek (1) unity in the corporate identity of God's people and (2) a reversal in Christian understanding of power and God's glory.⁶⁶ Church history is reviewed as providing "changing roles" for evangelical feminist women.⁶⁷

Complementarian literature. A complementarian review of church history is provided by William Weinrich in chapter 15 of *RBMW*.⁶⁸ Mary Kassian, Lorry Lutz, and

⁶³Barbara MacHaffie, *Her Story: Women in Christian Tradition* (Minneapolis: Fortress, 2006). Pictured on p. 2 are Elizabeth Cody Stanton and Susan B. Anthony.

⁶⁴Beverly Mayne Kienzle argues that Mary Magdalene justifies preaching by women in her chapter on Mary Magdalene, "The Prostitute Preacher," 99-113, and includes an "Afterword" entitled "Voices of the Spirit," 335, in *Women Preachers and Prophets through Two Millennia of Christianity*, ed. Beverly Mayne Kienzle and Pamela J. Walker (Berkeley: University of California Press, 1998).

⁶⁵Ruth A. Tucker, "The Changing Roles of Women in Ministry: The Early Church through the 18th Century," in *Discovering Biblical Equality*, 23-38. See also Ruth A. Tucker and Walter L. Liefeld, *Daughters of the Church: Women and Ministry from New Testament Times to the Present* (Grand Rapids: Zondervan, 1987).

⁶⁶Lee-Barnewell, *Neither Complementarian or Egalitarian*, 71.

⁶⁷Tucker, "The Changing Roles of Women," 23-38.

⁶⁸William Weinrich, "Women in the History of the Church: Learned and Holy, But Not Pastors," in *Recovering Biblical Manhood and Womanhood*, 263-79.

Noel Piper further review church history.⁶⁹ Michael Haykin also traces the women of the ancient church while teaching 1 Timothy 2 from a literal hermeneutic.⁷⁰ Included in his writings are Lady Jane Grey, “an Evangelical Queen,” Sarah Edwards, Ann Judson, and Jane Austen.⁷¹

First Wave of Feminism the Eighteenth Century

In the eighteenth century, Voltaire, Rosseau, and Hegel are noted as stating women were incapable of reasoning, since “painful pondering was contradictory to the nature of women.”⁷²

Feminist literature. Quaker author Margaret Fell (1614-1702) wrote *Women Speaking Justified*, defending her views on experiences of the Inner Light of the Spirit.⁷³ She rallied numerous women to preach and took on scholars at Oxford and Cambridge.⁷⁴ Catherine Brekus provides a list of eighty-two women preachers during the years of 1740-1845.⁷⁵

⁶⁹Mary Kassian, *The Feminist Mistake* (Wheaton, IL: Crossway, 2005), 129-39; Lorry Lutz, *Women as Risk Takers for God* (Grand Rapids: Baker, 1997); Noel Piper, *Faithful Women and Their Extraordinary God* (Wheaton, IL: Crossway, 2005).

⁷⁰Michael Haykin, *THH603—Great Women of the Christian Faith: A Survey of Church History*, course notes, Heritage Seminary, June 15-19, 2015.

⁷¹Haykin, *Eight Women of Faith*. Haykin describes Grey, an “Evangelical Queen,” 21.

⁷²Malone, *Women and Christianity*, 3:153.

⁷³*Ibid.*, 3:174.

⁷⁴*Ibid.*, 3:175.

⁷⁵See appendix to Catherine Anne Brekus, “Let Your Women Keep Silent in the Churches: Female Preaching and Evangelical Religion, 1740-1845” (Ph.D. diss., Yale University, 1993), 407-12. Brekus notes that these “female preachers paid little attention to their critics. Persecution only confirmed their sense of divine destiny; they portrayed themselves as Christian martyrs who were willing to suffer for the sake of the truth” (391).

In 1786, Mary Wollstonecraft wrote *Thoughts on the Education of Daughters* and became the name most associated with the first wave of feminism.⁷⁶ Wollstonecraft rejected faith and all traditional social hierarchies for women as she fought for social reform in *Vindication of the Rights of Women*, published in 1792.⁷⁷ She may have been the first to state that “the respective spheres of men and women are neither antagonistic nor identical but *complementary*.”⁷⁸ Other writers of this time include Olympe de Gouges, Judith Sargent Murray, Frances Wright, Sarah Grimke, Sojourner Truth, Elizabeth Cady Stanton, and Susan B. Anthony.⁷⁹

Complementarian literature. In “Learned and Holy,” Peter Schemm notes the scholarly influence of women such as Teresa of Avila (1515-1582)⁸⁰ and Charlotte Elliot (1789-1871).⁸¹ Hannah More (1745-1797) used her pen and ink to fight for the abolition of slavery alongside Newton and Wilberforce, and founded schools for education with close ties to the Clapham saints.⁸² Malone describes More as a role model for feminine goodness in England.⁸³

⁷⁶Kassian, *The Feminist Mistake*, 17.

⁷⁷Malone, *Women and Christianity*, 3:163.

⁷⁸Mary Wollstonecraft, cited by Virginia Ramey Mollenkott, *Sensuous Spirituality* (New York: Crossroad, 1992), 24-25, emphasis added. This phrase was often used by the Women’s National Anti-suffrage League and is also credited to Wollstonecraft by Sandra Berges and Alan Coffee, *The Social and Political Philosophy of Mary Wollstonecraft* (Oxford: Oxford University Press, 2017), 41. Berges and Coffee cited “complementary” seven times.

⁷⁹Kassian, *The Feminist Mistake*, 17.

⁸⁰James E. Reed and Ronnie Prevost, *History of Christian Education* (Nashville: B & H, 1993), 219, notes of Teresa, “to some she was a saint, to others, a lunatic.”

⁸¹Schemm, “Learned and Holy,” 5.

⁸²Karen Swallow Prior, *Fierce Convictions: The Extraordinary Life of Hannah More* (Nashville: Thomas Nelson, 2014).

⁸³Malone, *Women and Christianity*, 3:166.

The Nineteenth Century

The nineteenth century produced great changes for women, including legal battles over marital and inheritance laws, and “admission to education at all levels.”⁸⁴ In 1848, one hundred American women in Seneca Falls, New York, ratified a “Declaration of Sentiments” to defend the natural rights of women.⁸⁵

Feminist literature. Mollenkott writes,

At the Women’s Rights Convention in 1852, Elizabeth Oakes Smith asked the delegates, “My friends, do we realize for what purpose we are convened? Do we fully understand that we aim at nothing less than an entire subversion of the present order of society, a dissolution of the whole existing social compact?”⁸⁶

The Women’s Bible was published in 1895, by Elizabeth Cady Stanton; not even Susan B. Anthony would support this work that alienated clergy.⁸⁷ Susan B. Anthony achieved significant social change for women. In 1883, Sojourner Truth and Harriet Tubman also wrote in order to abolish slavery and free women.⁸⁸ In her doctoral dissertation, Betty DeBerg notes the changes for women during this fascinating time in history.⁸⁹

Complementarian literature. Many women wrote quietly as poets and authors of this time period, including Sarah Adams (1805-1915), Frances R. Havergal

⁸⁴Malone, *Women and Christianity*, 3:207.

⁸⁵Kassian, *The Feminist Mistake*, 17. The equal rights of women should be defended, and limited only to areas where there are stated biblical roles and limitations.

⁸⁶Mollenkott, *Sensuous Spirituality*, 50. Mollenkott later identified as a lesbian and shares her story. *Ibid.*, 161.

⁸⁷Margaret Kostenberger cites Stanton as claiming the Mosaic Law as “not inspired” and using “higher criticism” to devalue Scripture in *Jesus and Feminists*, 20. See also Malone, *Women and Christianity*, 3:217. Mollenkott, *Sensuous Spirituality*, 23, notes that Susan B. Anthony was supported by her clergy family.

⁸⁸Malone, *Women and Christianity*, 3:218.

⁸⁹Betty A. DeBerg, “American Fundamentalism and the Disruption of Traditional Gender Roles, 1890-1930” (Ph.D. diss., Vanderbilt University, 1989).

(1836-1879), and Fanny Crosby (1820-1915).⁹⁰ In summarizing these historical changes for women; the equal rights of women, when not prohibited by clear scriptural commands, are worthy of being defended.

The Twentieth Century

This century gained voting rights for women in 1920, and admission into higher education and the paid workforce in 1930.⁹¹ In Canada, voting rights were extended to women in 1916, but withheld in Quebec until 1940.⁹² Kassian notes the history of feminism has included extensive literature that drew attention to the “crucial problems that exist for women in society and in the church.”⁹³ Kassian rightly prefers not to debate the “validity of the questions that feminists have posed, but rather [is] seeking to evaluate the validity of their answers.”⁹⁴ Women sought out Sigmund Freud (1856-1939) for counsel; Freud listened but his public explanation of “femininity” further confused the issues.⁹⁵

Feminist literature. In 1949, the publication of *Le Deuxieme Sexe* (The Second Sex) by Simone de Beauvoir, “based upon existential philosophy,” initiated the modern feminist movement.⁹⁶ Mary Daly, born in 1928, wrote *Beyond God the Father: Toward*

⁹⁰Schemm, “Learned and Holy,” 5.

⁹¹Kassian, *The Feminist Mistake*, 18.

⁹²The Canadian Encyclopedia, “Women’s Suffrage in Canada,” accessed February 8, 2016, <http://www.thecanadianencyclopedia.ca/en/article/suffrage/>. Delayed rights for women in Quebec could be due to the tight hold on Quebecois society by the Catholic church. At times, the church has found it difficult to determine which Scriptures are truly limiting to women’s roles.

⁹³Kassian, *The Feminist Mistake*, 10.

⁹⁴Ibid.

⁹⁵Freud, *The Essentials of Psycho-Analysis*, 413-32, was both refuted and accepted by feminists as he wrote and spoke on “femininity” as a distinction from men. See also Judith Van Herick, *Freud on Femininity and Faith* (Berkeley: University of California Press, 1982), 2, 30, 107, and 109.

⁹⁶Kassian, *The Feminist Mistake*, 19.

a Philosophy of Women's Liberation.⁹⁷ Born in 1932, Virginia Mollenkott, once a contributor to the NIV translation, rejected God as male and later wrote on “witchcraft and bonding.”⁹⁸

Complementarian literature. In 1949, P. B. Fitzwater, a professor at Moody Bible Institute, wrote to “contribute something to the most fundamental problem now facing the human race.”⁹⁹ Directed to women, his resource summarizes women’s roles as (1) the administration of the home, (2) evangelizing, and (3) helpers to Christian ministers.¹⁰⁰ After the world wars, women refocused on the home,¹⁰¹ and for a time, the feminism issue became dormant.¹⁰²

Second Wave of Feminism the 1960s

Society and the church experienced great upheaval in music, morals, and the roles of men and women during this decade. The impact was felt for years, particularly for women.

Feminist literature. Undoubtedly, Betty Friedan’s 1963 publication of her well-researched book changed the lives of women.¹⁰³ Friedan heard women long for

⁹⁷Mary Daly, *Beyond God the Father: A Philosophy of Women's Liberation* (1973; repr., Boston: Beacon, 1985). Kostenberger, *Jesus and the Feminists*, 41, explains that Daly rejected Scripture as “irremediable patriarchal bias.”

⁹⁸Mollenkott, *Sensuous Spirituality*, 129.

⁹⁹P. B. Fitzwater, *Woman, Her Mission, Position and Ministry* (Grand Rapids: Wm. B. Eerdmans, 1949), 82.

¹⁰⁰*Ibid.*, 82-86.

¹⁰¹Lee-Barnewall, *Neither Complementarian nor Egalitarian*, 47, notes the ways evangelicals “turned to the home.”

¹⁰²Kassian, *The Feminist Mistake*, 18.

¹⁰³Betty Friedan, *The Feminine Mystique* (New York: W. W. Norton, 1963), 15, wrote about a “problem that has no name.” A *Life* magazine review called it “an angry, thoroughly documented book that is going to provoke the daylight out of almost everyone who reads it.” Eliza Berman, “How Betty Friedan

identity, recognition, and greater purpose in their use of time.¹⁰⁴ Kassian critiques early feminists who summarized “women’s role, not women, were responsible for their unhappiness.”¹⁰⁵ Friedan stirred women’s anger and promoted women’s education.¹⁰⁶ The Presbyterian Church began to ordain women in 1956, the first, Margaret Towner. Pope John XXIII pressed for “full human dignity” for women. In 1968, Mary Daly wrote *The Church and the Second Sex*, calling women’s oppression “theological error.”¹⁰⁷ Saucy and TenElshof note that this stage of feminism produced a revolution to overcome “the traditional role of women as childbearers . . . viewed as the source of oppression.”¹⁰⁸ Authors interpreted Scripture through experience¹⁰⁹ and suggested their views were part of liberation theology.¹¹⁰ Grudem views Krister Stendahl’s 1966 book, *The Bible and the*

responded to Her Critics,” February 19, 2015, accessed March 29, 2017, <http://time.com/3711230/betty-friedan/>. Friedan interviewed editors of women’s magazines, surveyed articles and books, spoke with psychologists, sociologists, and family-life experts and conducted interviews with eighty women.

¹⁰⁴Friedan, *The Feminist Mystique*, 27.

¹⁰⁵Kassian, *The Feminist Mistake*, 25.

¹⁰⁶Friedan, *The Feminine Mystique*, 32, encourages women not to limit their education.

¹⁰⁷Mary Daly, quoted in Saucy and TenElshof, *Women and Men in Ministry*, 41.

¹⁰⁸Ibid., 39.

¹⁰⁹Virginia Ramey Mollenkott, *Women, Men and the Bible* (Nashville: Abingdon, 1977), 77, notes her own “long and gradual process involving the study of hermeneutics, journaling; psychological use of the I Ching and the Tarot . . . and some mildly mystical experiences” to trace her journey from evangelical to arguing for new gender “designations.” She now chooses the “generic feminine” pronoun in her work to write and to describe the “One Ultimate Interrelational Being” (10), and “chooses to use capitalized feminine pronouns concerning God (11). She states, “It is my hope by referring to God as ‘She’, the androcentricity of the term God will be offset and balanced by the gynocentricity of the capitalized feminine pronouns” (11). Further, she notes, “I speak and have always spoken in a lesbian voice; the feminism came much later than the lesbianism” (12). Mollenkott’s section on “Theological Reflection” includes information on “witchcraft and bonding,” viewing “witch as ‘wise one,’” as “the last remnant of women’s strength and power” and as “self-affirming for women” (129).

¹¹⁰Kassian, *The Feminist Mistake*, 48-49. Saucy and TenElshof, *Women and Men in Ministry*, 41. Kassian, *The Feminist Mistake*, 29 notes, “If a doctrine or text did not agree with women’s experience of oppression and quest for liberation, then it was freely revised in order to make it agree.”

Role of Women as the “precursor of much modern egalitarian thinking.”¹¹¹

Complementarian literature. Protestant women missionaries outnumbered men by two to one in the 1950s and 1960s, and biographies, such as those written by Elisabeth Elliot, were published and read broadly.¹¹² Elliot gave one of the earliest complementarian responses to feminism, and continued to write consistently for this movement.¹¹³

Literature during the 1970s

Women surged toward education in the 1970s. The sexual freedom tried in the 1960s was fully lived out in gender roles during the 1970s with staggering consequences.¹¹⁴

Feminist literature. The second phase of the radical feminist movement moved beyond women’s limitations to viewing women as superior to men.¹¹⁵ For many of these writers, the masculinity of God and the maleness of Jesus were central issues. Feminists, both within and outside the church, reinterpreted Scripture and male research and restructured a world they felt was designed by men. Radical feminists, such as Letty Russell, Rosemary Ruether, and Elisabeth Fiorenza, redefined God as a “male God,” and

¹¹¹Grudem, *Evangelical Feminism and Biblical Truth*, 359.

¹¹²Elisabeth Elliot, *Through Gates of Splendor* (Carol Stream, IL: Tyndale, 1957); Elisabeth Elliot, *These Strange Ashes* (Grand Rapids: Fleming H. Revell, 1979).

¹¹³Elisabeth Elliot, “The Essence of Femininity,” in *Recovering Biblical Manhood and Womanhood*, 394-99; Elisabeth Elliot, *Let Me Be a Woman* (Carol Stream, IL: Tyndale, 1976); Elisabeth Elliot, *Passion and Purity: Leaving Your Love Life under God’s Control* (Grand Rapids: Baker, 1984); Elisabeth Elliot, *Keep a Quiet Heart* (Grand Rapids: Baker, 1995). See also Elisabeth Elliot, “The Peaceful Home,” DVD series, accessed February 22, 2017, <https://www.youtube.com/watch?v=veci9jXajOE>.

¹¹⁴Kassian, *The Feminist Mystique*, 8-9, cites statistics from the US Census Bureau of rates of change in divorce, cohabitation, virginity, abortion, homosexuality, and sexually transmitted diseases resulting in a “societal tsunami” (9).

¹¹⁵Saucy and TenElshof, *Women and Men in Ministry*, 39.

developed a feminist spirituality that mirrors New Age beliefs.¹¹⁶ Rosemary Radford Ruether states, “It is to the women that we look for salvation.”¹¹⁷ Ruether then adds, “It is to such a new age that we look now with hope as the present age of masculism succeeds in destroying itself.”¹¹⁸ Feminism was associated with the liberation movement,¹¹⁹ and many of its tenets were outside biblical hermeneutics.¹²⁰

Egalitarian literature. By the end of the 1970s, Lee-Barnwall notes that numerous feminist women rallied against the unfairness of the church that limited ministry opportunities for women, viewing this as denying their full personhood in Christ.¹²¹ Evangelical feminists desired to correct “patriarchy” in the church.¹²² During this “second wave of the feminist movement,”¹²³ Malone and Ruether, among others, stated that (1) the Scriptures did not offer conclusive evidence against the ordination of women, and (2) long-lasting traditions about women contained in Genesis, Corinthians,

¹¹⁶Saucy and TenElshof, *Women and Men in Ministry*, 40. Elizabeth Fiorenza suggests that Jesus was Sophia’s prophet who launched a renewal movement within Judaism and established a “discipleship of equals.” Kostenberger, *Jesus and the Feminists*, 63.

¹¹⁷Rosemary Radford Ruether, quoted in Saucy and TenElshof, *Women and Men in Ministry*, 39. Ruether states, “It is to the women that we look for salvation in the healing and restorative waters of Aquarius. It is to such a New Age that we look now with hope as the present age of masculism succeeds in destroying itself.” This citation may also be located on numerous witchcraft websites, not to be included in this thesis.

¹¹⁸Rosemary Radford Ruether, *Womanguides: Readings toward a Feminist Theology* (Boston: Beacon, 1985), 213. Ruether also promotes “womanchurch as a feminist exodus community.” *Ibid.*, 172.

¹¹⁹The feminist literature at The Southern Baptist Theological Seminary is grouped with Liberation Theology literature.

¹²⁰Kostenberger, “What’s at Stake?,” 36-42.

¹²¹Lee-Barnwall, *Neither Complementarian nor Egalitarian*, 63.

¹²²*Ibid.*

¹²³Malone, *Women and Christianity*, 3:228.

and 1 Timothy were “inconclusive or downright wrong.”¹²⁴ What followed was a flood of ordinations for women,¹²⁵ and discussions between the pope and the Archbishop of Canterbury resulting in the Church of England dividing over Anglican ordinations of women. By this time, the ordination debate was over in many mainstream Protestant churches.¹²⁶

The earliest Christian feminist publications were from Mollenkott, Scanzoni and Hardesty, Jewett,¹²⁷ Dorothy Pape¹²⁸ and Patricia Gundry, in particular, argued that misused scripture had resulted in “ammunition for repression.”¹²⁹ Gundry states, “In practice, women are second-class Christians. . . [and] the church . . . denied the benefits from the spiritual and intellectual gifts of half its membership.”¹³⁰ Pape’s resource, circulated widely among popular audiences of women, argued that the Scriptures were

¹²⁴Malone, *Women and Christianity*, 3:229.

¹²⁵Ibid., 3:230.

¹²⁶Ibid., 3:227.

¹²⁷Mollenkott, *Women, Men and the Bible*; Letha Scanzoni and Nancy Hardesty, *All We’re Meant to Be* (Dallas: Word, 1975); and Paul K. Jewett, *Man as Male and Female* (Grand Rapids: Eerdmans, 1975). Scanzoni and Hardesty write with rhetorical questions, anger, and their own scriptural interpretations.

¹²⁸Dorothy R. Pape, *In Search of God’s Ideal Woman* (Downers Grove, IL: InterVarsity, 1976), 178, relies on the argument that “ezer” occurs in Scripture sixteen times, of which none refer to an inferior. Pape also cites the contributions of women in ministry, such as Mary Slessor, Malla Moe, Amy Carmichael, Henrietta Mears, and OT women in leadership: Huldah and Deborah. She supports Mollenkott (1973) in writing to *His* magazine, “It is unwise and unjust for evangelical publications to stress biblical passages concerning ancient inequalities between the sexes. By continuing on such a course, evangelicals will only add fuel to the widespread secular concept that the Christian church is an outmoded institution dedicated to the maintenance of the status quo no matter how unjust and inhuman” (249). Pape states clearly, “Our head was not a man, but Christ” (177).

¹²⁹Patricia Gundry, *Woman Be Free: The Clear Message of Scripture* (Grand Rapids: Zondervan, 1977), 43.

¹³⁰Ibid., 12. Gundry cites the Inquisition, Galileo, witches, medicine, and slavery (43-52). In dealing with “those problem passages,” Gundry presents ten rules of biblical interpretation (58). She promotes headship as “source” (64). Gundry is not careful with interpretation, closing with “whatever the meaning may be” (75).

written to a particular culture and through “uninspired commentators.”¹³¹ Kostenberger critiques this movement’s “emphasis on the full equality of men and women while professing commitment to scriptural inspiration and authority.”¹³² Some female authors during this time period, such as Karen Helder DeVos, seem tentative between the two opinions.¹³³ Scholarly, rather than experiential, female authorship is limited at this time.

Complementarian literature. In the 1970s, scholarly writing from a complementarian perspective by both men and women was also limited. One of the first, George W. Knight III, regarded women’s roles in Scripture as “ordained by God for all cultures, societies, and times.”¹³⁴ One early female complementarian writer, Susan T. Foh, published *Women and the Word of God* in 1979, noting correctly that the most crucial question biblical feminists raised was how to interpret the Bible.¹³⁵ Foh sought to rightly divide the Word of truth (2 Tim 2:15) and accurately assess the inconsistencies of those for whom “the Bible in an important but not final authority.”¹³⁶ Other early authors, such

¹³¹Pape, *In Search of God’s Ideal Woman*, 46.

¹³²Kostenberger, *Jesus and the Feminists*, 129. There is full equality for men and women within scriptural authority. There are also God-differentiated roles for men and women.

¹³³Karen Helder DeVos, *A Woman’s Worth and Work* (Grand Rapids: Baker, 1976).

¹³⁴George W. Knight III, *The New Testament Teaching on the Role Relationship of Men and Women* (Grand Rapids: Baker, 1977), vii. Knight wrote as “reporter” to the Reformed Synod and his resource was reprinted as George W. Knight III, *The Role Relationships of Men and Women* (Phillipsburg, NJ: P & R, 1989).

¹³⁵Foh, *Women and the Word of God*, 2. Much ahead of many in taking on this argument, Foh accurately assesses radical versus biblical feminists disregard for Scripture (26-27). She recognizes that Jewett, Scanzoni, and Hardesty all take some passages to be the “norm and others to be culturally conditioned and therefore not binding” (27).

¹³⁶*Ibid.*, 149.

as Sandie Chandler in 1971, simply argued against feminism from the experience of being “lovingly liberated” by faith.¹³⁷

Literature during the 1980s

The Reagan years in America were big and bold. Women and men pursued lofty goals. Shaped by prior decades, women pursued the new opportunities before them.

Feminist literature. In 1986, Mary Daly stated, “The women’s movement does point to, seek and constitute the primordial, always present and future Antichrist.”¹³⁸ God was redescribed as gender neutral, so that God was equally feminine and masculine or androgynous.¹³⁹ Amy-Jill Levine introduced Jewish feminism.¹⁴⁰ Overall, feminist literature abounded to such an extent that no one face represented the movement.¹⁴¹ Those responding to this debate were tentative.¹⁴²

Egalitarian literature. Among evangelical egalitarians, research contended strongly for church change. Margaret Kostenberger lists egalitarian publishing during this decade as Mary Evans, Ben Witherington, Aida Spencer, Ruth Tucker, Richard Longenecker, and Jane Douglas.¹⁴³ Evans reviewed Scriptures on women and argued

¹³⁷Sandie Chandler, *Lovingly Liberated: A Christians Response to the Liberation Movement* (Old Tappan, NJ: Fleming Revell, 1971).

¹³⁸Daly, *Beyond God the Father*, 97.

¹³⁹Saucy and TenElshof, *Women and Men in Ministry*, 41.

¹⁴⁰Kostenberger, *Jesus and the Feminists*, 113.

¹⁴¹Feminists employed a “hermeneutics of suspicion” seeking liberation, and using Scriptures to feature female characters. *Ibid.*, 121.

¹⁴²Grudem, “Personal Reflections,” 12.

¹⁴³Kostenberger, *Jesus and the Feminists*, 134, includes these authors and publishing dates: Mary Evans, 1983; Ben Witherington, 1984; Aida Spencer and Jane Douglas, 1985; Richard Longenecker, 1986; and Ruth Tucker, 1987.

“the need for a re-examination of the attitude of the church today.”¹⁴⁴ Gilbert Bilezikian strongly viewed Genesis 1 and 2 as presenting “relationships of mutuality in equality,”¹⁴⁵ and differed with Grudem’s study of *kephale* to state male authority is now replaced by “mutual submission” in the “new community” of faith.¹⁴⁶ His views became a unifying theme among egalitarians. Paul Jewett notes Jesus “broke through the barriers of tradition” by allowing women disciples to follow him.¹⁴⁷ Longenecker was one of the first to present a “developmental hermeneutic,”¹⁴⁸ while Jane Dempsey Douglass argued for new freedoms in women’s roles on the basis of Calvin’s writings and the Reformation context.¹⁴⁹

Arguments for biblical feminism were also built upon (1) Scripture translation as unreliable, (2) words such as “*kephale*” (head) redefined to mean “source,” a crucial argument for egalitarians, (3) cultural concepts, such as head coverings, as outdated, cultural, or metaphorical, and (4) Galatians 3:28 as the Magna Carta for believers.

In 1987, *The Priscilla Papers* were inaugurated for the publication of scholarly egalitarian journal articles approved by the Christians for Biblical Equality (CBE).¹⁵⁰

¹⁴⁴Mary J. Evans, *Women in the Bible: An Overview of the Crucial Passages on Women’s Roles* (Downers Grove, IL: Zondervan, 1983), 132.

¹⁴⁵Gilbert Bilezikian, *Beyond Sex Roles*, 2nd ed. (Grand Rapids: Baker, 1985), 153.

¹⁴⁶Ibid., 119. Bilezikian develops his view of the “The New Community,” in chap. 5, 119-206.

¹⁴⁷Jewett, *Man as Male and Female*, 138.

¹⁴⁸Richard Longenecker, *Authority, Hierarchy, and Leadership Patterns in the Bible* (Downers Grove, IL: Intervarsity, 1986), 81.

¹⁴⁹Jane Dempsey Douglas, *Women, Freedom and Calvin* (Philadelphia: Westminster, 1985).

¹⁵⁰The Priscilla Papers, accessed March 27, 2017, <http://www.cbeinternational.org/content/priscilla-papers-academic-journal>.

Complementarian literature. While many Christians were hesitant to say anything that would “hurt our friends who hold quite different opinions,”¹⁵¹ Gordon J. Wenham translated Werner Nuerer, noting the “necessity of Christian response.”¹⁵² In 1980, Stephen B. Clark responded to the “flood of books on women”¹⁵³ with his thick, careful analysis of Scripture.¹⁵⁴ James Hurley, in 1981, carefully reviewed the cultural context of numerous passages in order to respond with a biblical framework for each text.¹⁵⁵ In 1982, Donald Bloesch proposed that “covenantalism” opposes both feminism and patriarchalism in order “to understand the two sexes as created for fellowship with God and with one another.”¹⁵⁶

Wayne Grudem stepped forward to write and lead the complementarian argument. Grudem began his writing in journals and books with a defense of *kephale* as “head,” as opposed to “source,”¹⁵⁷ citing Greek lexical study and listing evidence that “head” typically represents a God-given “authority over” and leadership role.¹⁵⁸ He, and

¹⁵¹Werner Nuerer, *Man and Woman in Christian Perspective* (London: Hodder and Stoughton, 1981), 21.

¹⁵²Ibid.

¹⁵³Stephen B. Clark, *Man and Woman in Christ: An Examination of the Roles of Men and Women in Light of the Scriptures and the Social Sciences* (Ann Arbor, MI: Servant, 1980), ix.

¹⁵⁴Clark’s chapter on “Bypassing Scriptural Authority” is key to determining this issue. Ibid., 351-68.

¹⁵⁵Hurley, *Man and Woman in Biblical Perspective*.

¹⁵⁶Donald G. Bloesch, *Is the Bible Sexist?* (Wheaton, IL: Crossway, 1982), 84-85.

¹⁵⁷Wayne Grudem, “Does *kephale* Mean ‘Source’ or ‘Authority Over?’ An Examination of 2,336 Examples,” *Trinity Journal* 6 NS (1985): 38-59; Wayne Grudem, “The Meaning of *Kephale* (‘Head’): A Response to Recent Studies,” *Trinity Journal* 11 NS (1990): 3-72. This article was reprinted as an appendix in Piper and Grudem, *Recovering Biblical Manhood and Womanhood*, 424-76. Wayne Grudem, “The Meaning of *Kephale* (‘Head’): An Evaluation of New Evidence, Real and Alleged,” *Journal of Evangelical Theological Society* 44, no. 1 (2001): 25-65.

¹⁵⁸Grudem, “Personal Reflections,” 12.

others, presented the Trinitarian relationship as an example of equality with submission.¹⁵⁹ The opposition to these views was strong and immense.¹⁶⁰

Wayne Grudem noted an “imbalance in the program that was certainly not representative of the membership of the Evangelical Theological Society (ETS) as a whole.”¹⁶¹ In response, Grudem recalled a private meeting on December 2-3, 1987, at the Sheraton Ferncroft Resort in Danvers, Massachusetts which resulted in the Danvers Statement, an incorporated Council on Biblical Manhood and Womanhood,¹⁶² and “coined the term ‘complementarian’ as the one-word representation of our viewpoint.”¹⁶³ Crossway Books encouraged John Piper and Wayne Grudem to develop a “book of essays on manhood and womanhood” resulting in *RBMW*.¹⁶⁴ Prior to its release, masculinity and femininity were defined as distinct, and clarity was given to a “biblical vision” that provided “harmony and mutuality.”¹⁶⁵

After the Danver’s Statement was published in *Christianity Today*, Grudem notes receiving over a 1,000 positive responses. He notes, “People would write us saying: I

¹⁵⁹This view has been further developed by Bruce Ware and John Starke, eds., *One God in Three Persons: Distinction of Persons, Implications for Life* (Wheaton, IL: Crossway, 2015).

¹⁶⁰Grudem, “Personal Reflections,” 13, notes the opposition from authors such as Gilbert Bilezikian, Catherine Kroeger, Walter Liefield, Aida Spencer, David Scholer, and InterVarsity Press (USA). This debate continues within ETS discussions.

¹⁶¹Ibid.

¹⁶²Ibid., 14.

¹⁶³Ibid. See also Wayne Grudem’s definition and rationale for “The Name Complementarian,” in *Countering the Claims of Evangelical Feminism* (Colorado Springs: Multnomah, 2006), 13, where he also notes this term was made public November 17, 1988.

¹⁶⁴Grudem, “Personal Reflections,” 14. See also Piper and Grudem, *Recovering Biblical Manhood and Womanhood*.

¹⁶⁵John Piper and Wayne Grudem, *What’s the Difference? Manhood and Womanhood Defined according to the Bible* (Wheaton, IL: Crossway, 1990), 47.

wept when I saw your ad. I didn't know that people held this any more."¹⁶⁶ It became normal to assume no authority distinctions, rather, only servant leadership in the church.¹⁶⁷

Literature during the 1990s

This era began with a second wave of Christian feminism¹⁶⁸ so great that even the Catholic Church (Second Vatican Council) was impacted.¹⁶⁹

Feminist literature. In 1995, feminists celebrated the 100th anniversary of *The Woman's Bible* led by Elisabeth Schussler Fiorenza for whom feminist exegesis and "a hermeneutics of suspicion is central."¹⁷⁰ In keeping with Fiorenza and Ruether, Linda Hogan in the same year, defined theology on the basis of women's experience and praxis.¹⁷¹ Compendiums of scholarly feminist writing were compiled by Vyhmeister,¹⁷² while Hampson states the question that "feminism poses for Christianity is . . . whether

¹⁶⁶Grudem, "Personal Reflections," 14.

¹⁶⁷Kostenberger, *Jesus and the Feminists*, 160.

¹⁶⁸Malone, *Women and Christianity* 1:20.

¹⁶⁹Ibid., 1:21. According to Malone, the church sought "global justice" and included "Judaism, Buddhism, Hinduism and Islam as partners in dialogue."

¹⁷⁰Fernando F. Segovia, ed., *Toward a New Heaven and a New Earth: Essays in Honor of Elisabeth Schussler Fiorenza* (Maryknoll, NY: Orbis, 2003), 17-18. Segovia also clarifies, "For me, it was the debates in feminist theory that proved crucial" (17). Segovia provides a "proper hermeneutical model . . . whereby the text is subordinated to the self-interest of the reader, yielding a 'riotous carnival' of readings; in this model biblical passages are approached as proof texts for any given project or practice" (111). See also Elisabeth Schussler Fiorenza, *Jesus: Miriam's Child, Sophia's Prophet* (London: Bloomsbury, 1994), 451, where she notes, "Having little interest in the historical Jesus or in any theory that privileges him as a heroic figure . . . [but rather in] opening up pathways for emancipatory christological discourses . . . that support women's struggles."

¹⁷¹Linda Hogan, *From Women's Experience to Feminist Theology* (Sheffield: Sheffield Academic Press, 1995), 86.

¹⁷²Nancy Vyhmeister, ed., *Women in Ministry: Biblical and Historical Perspectives* (Berrien Springs, MI: Andrews University Press, 1998). This resource reviews history, ordination qualifications, and women in Scripture as the basis for women in ministry.

Christianity is ethical.”¹⁷³ Hampson views such a religion as harmful to the cause of human equality. During this time, Marcus Borg called feminist theology “the single most important development in theology in his lifetime.”¹⁷⁴ While Brekus argued for female pastors in 1993,¹⁷⁵ Sally Purvis described two churches with female pastors in 1995.¹⁷⁶ Bestselling secular feminist resources from this decade include Deborah Tannen, Catherine Bateson, Gloria Steinem, Naomi Wolf, and Linda Faludi.¹⁷⁷

Egalitarian literature. Extensive journal articles began to be published in *The Priscilla Papers*. Rebecca Merrill Groothuis contended biblical equality and feminism are not equated; rather, this movement is the result of “a theological and hermeneutical disagreement over what the Bible teaches about gender roles.”¹⁷⁸ Groothuis, who became the co-editor with Ron Pierce of the capstone book for egalitarians, *DBE*, defined Galatians 3:28 as a “broadly applicable statement of the inclusive nature of the new covenant.”¹⁷⁹ Many now viewed this text as the “Magna Carta of Humanity” and a text of complete

¹⁷³Dahne Hampson, *Theology and Feminism* (Oxford: Basil Blackwood, 1990), 53.

¹⁷⁴Marcus Borg, quoted in Val Webb, *Why We're Equal: Introducing Feminist Theology* (St. Louis: Chalice, 1999), 95.

¹⁷⁵Brekus, “Let Your Women Keep Silent.”

¹⁷⁶Sally B. Purvis, *The Stained Glass Ceiling: Churches and Their Women Pastors* (Louisville: Westminster John Knox, 1995).

¹⁷⁷Scanzoni and Hardesty, *All We're Meant to Be*, 329. See also Deborah Tannen, *You Just Don't Understand: Women and Men in Conversation* (New York: William Morrow, 1990); Catherine Bateson, *Composing a Life* (New York: Atlantic Monthly, 1989); Gloria Steinem, *Ms. Magazine and Revolution from within* (Boston: Little, Brown and Co., 1992); Naomi Wolf, *The Beauty Myth: How Images of Beauty Are Used against Women* (New York: William Morrow, 1991); Linda Faludi, *Backlash: The Undeclared War Against American Women*, (New York: Broadway, 1991).

¹⁷⁸Groothuis, *Good News for Women*, 15.

¹⁷⁹*Ibid.*, 26.

freedom of distinctive roles for men and women.¹⁸⁰

Scanzoni and Hardesty present a “two-dimensional” hermeneutic: (1) the vast cultural differences from “Middle Eastern culture two millennia ago” and (2) the variety of viewpoints reflected in the Scriptures.¹⁸¹ They supported the feminist view that all duality, all polarity, is evil.¹⁸² Kostenberger reviews Ruth Tucker¹⁸³ and cites R. T. France regarding women in the Twelve as a “historical provision of limited duration, not an ideological statement of the permanent values of the kingdom of God.”¹⁸⁴

Complementarian literature. Complementarians, such as Piper and Grudem, felt the need for a response to what they could not avoid or ignore. John Piper personally wrote a series of articles for *The Standard* laying out exegetical foundations for men and women, which he followed with seven sermons.¹⁸⁵ Wayne Grudem first wrote for *Christianity Today*, then ETS gatherings,¹⁸⁶ and joined Piper. Together they published the most comprehensive study of the complementarian position, *RBMW*, which received the “book of the year” award in 1992.¹⁸⁷ This compendium contains valuable articles by

¹⁸⁰Robert Clowney, *The Church: Contours of Christian Theology* (Downers Grove, IL: InterVarsity, 1995), 221, counters, “A magnificent vision that the apostle Paul, unfortunately, does not always keep in view.”

¹⁸¹Letha Dawson Scanzoni and Nancy A. Hardesty, *All We're Meant to Be: Biblical Feminism for Today*, 3rd ed. (Grand Rapids: William B. Eerdmans, 1992), 10.

¹⁸²Scanzoni and Hardesty, *All We're Meant to Be*, 14, state, “A truly Christian, truly feminist theology continually seeks to root out all dualism, which at bottom is an outgrowth of original sin, the desire to separate and dominate.”

¹⁸³Kostenberger, *Jesus and the Feminists*, 158.

¹⁸⁴R. T. France, *Women in the Church's Ministry*, cited by Kostenberger, *Jesus and the Feminists*, 161.

¹⁸⁵Piper, *What's the Difference*, 59.

¹⁸⁶Grudem, “Personal Reflections,” 12.

¹⁸⁷This book award was based upon popular ballot of readers' votes. Since that year, this honor has been “decided by a committee of experts that they have selected.” Grudem, “Personal Reflections,” 15.

Piper and Grudem, Raymond C. Ortlund, Thomas Schreiner, Douglas Moo, and the late Elisabeth Elliot. Jack Cottrell provided an incisive look at four types of feminism with in-depth biblical interpretation.¹⁸⁸

Additional authors to join this debate included Wayne House, in his 1995 publication of *The Role of Women in Ministry Today*, responding to “secular and evangelical” feminists’ questions for the church.¹⁸⁹ In the same year, Andreas Kostenberger, Thomas Schreiner, and H. Scott Baldwin decisively spoke to the issue of hermeneutics.¹⁹⁰ Susan Hunt was one of the first complementarian women to address biblical roles for women in *Spiritual Mothering*.¹⁹¹

This “women’s issue” was dividing churches and creating turmoil.¹⁹² Further, this issue created a “major schism” at The Southern Baptist Theological Seminary in 1990, impacting the Southern Baptist movement.¹⁹³ Leaders realized this argument was beyond “he said/she said,” and that Scripture was being interpreted in new ways and creating a “disturbing doctrinal development.”¹⁹⁴ Either the Bible was infallible for life,

¹⁸⁸Jack Cottrell, *Gender Roles and the Bible: Creation, the Fall and Redemption* (Joplin, MO: College Press, 1994), distinguishes between secular feminism, goddess feminism, liberal Christian feminism, and biblical feminism. Kostenberger, *Jesus and the Feminists*, also separates feminism into three groupings.

¹⁸⁹Wayne House, *The Role of Women in Ministry Today* (Grand Rapids: Baker, 1995), 9. In this resource, House, a current professor at Corban University, responds to questions such as, “Are men and women equal?” “Should women teach?” and “Where may women minister?”

¹⁹⁰Andreas Kostenberger, Thomas Schreiner, and H. Scott Baldwin, eds., *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15* (Grand Rapids: Baker, 1995).

¹⁹¹Susan Hunt, *Spiritual Mothering: The Titus 2 Model for Mentoring Women* (Wheaton, IL: Crossway, 1992).

¹⁹²House, *The Role of Women*, chap. 1, esp. p. 13.

¹⁹³Sean Holloway, “Women in Ministry: Disunity in the Southern Baptist Convention,” December 2014, accessed September 12, 2016, http://s3.amazonaws.com/academia.edu.documents/35996199/WomenInMinistryPaper.pdf?AWSAccessKeyId=AKIAJ56TQJRTWSMTNPEA&Expires=1473726720&Signature=klX661NcHSQ93V%2BHs9rIS8nKuYU%3D&response-content-disposition=inline%3B%20filename%3DWomen_in_Ministry_Disunity_in_the_Southe.pdf.

¹⁹⁴House, *The Role of Women*, 15.

faith, and practice,¹⁹⁵ or it was not. In 1999, Richard Hove wrote an entire book on the Galatians 3:28 debate with clarity and charity.¹⁹⁶ In the same year, Alexander Strauch further clarified a biblical position in *Men and Women; Equal Yet Different*.¹⁹⁷

Quietly, women such as Mary Kassian, P. B. Wilson, Susan Hunt, Lucy Mabery-Foster,¹⁹⁸ and many others, including myself, continued to teach all of Scripture to women. Carolyn Mahaney provided an oral and written resource for women on the Titus 2 model.¹⁹⁹ Mary Kassian stood firmly on Scripture in *Women, Creation and the Fall* and defends against feminism in *The Feminist Gospel*.²⁰⁰

Complementarian scholars now abounded.²⁰¹ In March 1997, *World* magazine revealed the NIV Bible would become gender neutral, and James Dobson sought leaders from NIV's translation committee, *World* magazine, the International Bible Society, and

¹⁹⁵House, *The Role of Women*, 15.

¹⁹⁶Hove, *Equality in Christ*.

¹⁹⁷Alexander Strauch, *Men and Women: Equal Yet Different* (Colorado Springs: Lewis and Roth, 1999).

¹⁹⁸Mary Kassian, *Women, Creation and the Fall* (Wheaton, IL: Crossway, 1990); Wilson, *Liberated through Submission*; Hunt, *Spiritual Mothering*; Lucy Mabery-Foster, *Women and the Church: Reaching, Teaching and Developing Women for Christ* (Nashville: Thomas Nelson, 1999).

¹⁹⁹Carolyn Mahaney, *To Teach What Is Good: Wisdom for Women from Titus 2* (Gaithersburg, MD: PDI, 2000). This resource was later published as *Feminine Appeal* (Wheaton, IL: Crossway, 2012). See also Carolyn Mahaney and Nicole Whitacre, *Girl Talk* (Wheaton, IL: Crossway, 2005).

²⁰⁰Kassian, *Women, Creation and the Fall*, 45, concludes, "My position is that hierarchy is taught by the Bible and that it is essential to a Christian worldview." See also Mary A. Kassian, *The Feminist Gospel: The Movement to Unite Feminism with the Church* (Wheaton, IL: Crossway, 1992), 109, who traces the history of "the women's movement, feminist liberation theology, woman-centered analysis, the denigration of motherhood, and the study of 'herstory.'" all of which impacted education. Kassian, *The Feminist Gospel*, 242, concludes, "The Bible is the standard by which we must scrutinize all patterns of male and female behavior."

²⁰¹Clowney, *The Church*, 215-35. Aubrey Malphurs, *Biblical Manhood and Womanhood* (Grand Rapids: Kregel, 1996). Malphurs, from Dallas Seminary, writes for a popular audience. Kostenberger, Schreiner, and Balwin, *Women in the Church*, provide chap. 5, "A Dialogue with Scholarship."

others to bring unity to scriptural translation; however, plans proceeded quickly otherwise.²⁰²

As this pertains to Christian higher education, The Southern Baptist Convention added to the “Baptist Faith and Message,” the doctrinal statement of the denomination, an affirmation of the complementarian position in 1998.²⁰³ Lucy Mabery-Foster was hired as the first complementarian female faculty member at Dallas Seminary.²⁰⁴ In 2000, Family Life Ministries, under the leadership of Dennis Rainey, joined this growing concern and contended for marriage within a complementarian framework.²⁰⁵

Literature in Twenty-First Century

The divide was now clear between secular feminists, biblical feminists (egalitarians) and complementarians, and is represented by each category that follows. Egalitarians seek to portray complementarians as “patriarchialists,”²⁰⁶ while complementarians may use broad brush strokes to paint all feminists negatively.

Feminist literature. Kathryn Greene-McCreight notes, “Feminist theology grows by leaps and bounds seemingly on a daily basis.”²⁰⁷ Therefore, the work of so many

²⁰²Grudem, “Personal Reflections,” 16.

²⁰³Ibid.

²⁰⁴Mabery-Foster was the “first female faculty member appointed to teach at Dallas Theological Seminary.” Mabery-Foster, *Women and the Church*, vii.

²⁰⁵Grudem, “Personal Reflections,” 16.

²⁰⁶For a full review of the definition of these terms, see Stackhouse, *Partners in Christ*, 11-15. Stackhouse acknowledges feminism’s influence on liberal mores, sexual revolution, reproductive rights, and lesbianism, but suggests combining “Christian” with feminist. His definition is “someone who champions the dignity, rights, responsibilities, and glory of women as equal in importance to those of men.” He equates feminist with egalitarian (14).

²⁰⁷Kathryn Greene-McCreight, *Feminist Reconstructions of Christian Doctrine: Narrative Analysis and Appraisal* (Oxford: Oxford University Press, 2000), preface. This book was written during a

feminist scholars utilizing feminist hermeneutics is beyond this review. Influencing Catholic feminists, Fiorenza continued to encourage women to come to the Scriptures as they would to a “scene of a crime” looking for a new future for women beyond violence and exclusion.²⁰⁸ Now viewed as liberation theology, Rosemary Radford Ruether wrote the first feminist systematic theology with the use of women’s experience as “an explosive critical force” for exposing classical theology and its traditions.²⁰⁹

Egalitarian literature. Evangelicals have been impacted by the volumes of literature on this vociferous debate. Evangelical feminists have both defended feminism and distanced themselves from it by describing the “varieties of feminist thought.”²¹⁰ In the early 2000s, Linda Belleville, William Webb, and Doug Groothuis were notable authors assuming a redemptive movement hermeneutic to describe women’s changing roles as similar to the biblical metanarrative moving from slavery to freedom.²¹¹ Webb’s arguments in *Women, Slaves and Homosexuals* states that Scripture utilizes a redemptive

Pew Foundation Grant in 1996-1997, and both questions feminist theological interpretations and, in its conclusions, supports it. Similar to Lee-Barnewall, McCreight argues from a narrative approach to Scripture.

²⁰⁸Malone, *Women and Christianity*, 3:234.

²⁰⁹Ibid., 3:235. Malone reviews Ruether as leaving an “invaluable corpus of theological work” (235). I view Ruether quite differently; see n117 of this thesis.

²¹⁰Rebecca Merrill Groothuis, *Women Caught in the Conflict: The Culture War between Traditionalism and Feminism* (Grand Rapids: Zondervan, 1994), 89. Groothuis defines feminism (89-108) and evangelical feminism (109-27). Groothuis makes the distinction that biblical feminists “look to the Bible, not ‘women’s experience’ as its final authority” (109-11). Groothuis depends on a cultural-specific hermeneutic to differentiate the passages for women (112-11). She clarifies, “Traditionalists believe . . . the Bible offers a detailed blueprint of God’s will for everyday life . . . [while evangelical feminists believe] the Bible’s central purpose is to communicate new life in the Spirit” (117). She states, “Evangelical feminism does not believe the Bible advocates male authority, but rather equality and mutual submission” (126).

²¹¹William Webb, *Slaves, Women and Homosexuals: Exploring the Hermeneutics of Cultural Analysis* (Downers Grove, IL: IVP, 2001). Brandon D. Smith, “William Webb’s Redemptive Movement Hermeneutic: Some Considerations and Concerns,” *Journal of Biblical Manhood and Womanhood* 20 (2015): 31-36, summarizes Webb’s argument and that of his critics.

hermeneutic in regard to ethics and human relationships.²¹²

A significant volume, edited by Catherine Kroeger and Mary J. Evans in 2006, compiled women's voices in *The IVP Women's Bible Commentary*.²¹³ Each book of the Bible highlights a feminine perspective with women's lives and thought represented. Further journal research and organizational information was provided in the egalitarian magazine *Mutuality*.²¹⁴ John G. Stackhouse, once a complementarian, now writes as an egalitarian.²¹⁵ Susan M. Shaw's journal review of the Southern Baptists publicly made known the dispute among Southern Baptists.²¹⁶

A scholarly response to oppose Piper and Grudem in *RBMW* was compiled and edited by Pierce and Groothuis in *DBE*. Many chapters of *DBE* take an opposing stance to similar chapters in *RBMW*. Pierce and Groothuis contend that they "have applied their expertise to the cause of helping Christian discover the truth" regarding the nature, gifts and callings of women and men.²¹⁷ These two major compendiums remain the central works on this issue. In 2005, Gundry and Beck broaden the arguments in *Two Views of*

²¹²Webb, *Women, Slaves and Homosexuals*. For critique, see Smith, "William Webb's Redemptive Movement Hermeneutic," 31.

²¹³Catherine Kroeger and Mary J. Evans, eds., *The IVP Women's Bible Commentary* (Downers Grove, IL: IVP, 2006).

²¹⁴*Mutuality Magazine*, accessed March 27, 2017, <http://www.cbeinternational.org/content/mutuality-magazine>.

²¹⁵Stackhouse is a contributing author in Alan F. Johnson, ed., *How I Changed My Mind about Women in Leadership: Compelling Stories from Prominent Evangelicals* (Grand Rapids: Zondervan, 2010). See also Stackhouse, *Finally Feminist*, where he agrees to both points of view (75), but argues from theology, church history, contemporary experience, and practice toward the egalitarian view (75-103). Denominations such as the Brethren in Christ changed their views. See Harriet S. Bicksler, "Women in Ministry and Leadership," *The Journal for the Practice of Reconciliation* 27, no. 4 (2007): 1.

²¹⁶Susan M. Shaw, "God Speaks to Us Too, Southern Baptist Women in Church, Home and Society," *Journal of Church and State* 50, no. 4 (2008): 740-42.

²¹⁷Pierce and Groothuis, *Discovering Biblical Equality*, 19.

Women in Ministry,²¹⁸ which includes the writings of four scholars: Belleville, Blomberg, Keener and Schreiner.

Complementarian literature. Scholarly involvement on this topic is now extensive. A few notable resources include Robert Saucy and Judith TenElshof, editors of *Women and Men in Ministry; A Complementary Perspective*, published in 2001.²¹⁹ This unified response includes scholars from various seminaries across the US, TenElshof (Fuller), Clinton Arnold (Talbot), Joe Coe (Rosemead), Thomas Finley (Talbot), Sherwood Lingenfelter (Fuller), Robert Saucy (Talbot), and Michael J. Wilkens (Talbot). Wayne Grudem provides both careful scholarship based upon Scripture during this decade,²²⁰ and a list of opportunities for “what should women do in the church?”²²¹ The development of women for these key areas of ministry is the goal of this research on complementarian education.

In 2001, Nancy Leigh DeMoss published *Lies Women Believe and the Truth That Sets Them Free* as a popular resource for church-based studies.²²² Mary Kassian

²¹⁸Gundry and Beck’s *Two Views of Women in Ministry* includes Linda L. Belleville and Craig S. Keener (egalitarians), and Craig L. Blomberg and Thomas R. Schreiner (complementarians). Belleville, who argues for mutual submission, teaches at Cornerstone University, led by Joseph Stowell. Blomberg, at Denver Seminary, is quite considerate of women (183), even allowing preaching under the authority of men (192), but limiting just the “highest office” to men. Schreiner, at The Southern Baptist Theological Seminary, restricts both teaching and exercising authority, including the role of elders (192). Andreas Kostenberger, at Southeastern, is cited for his clarity on hermeneutics, history, and terminology (267).

²¹⁹Saucy and TenElshof, *Women and Men in Ministry*, 43, note, “Evangelical feminists . . . share the same starting point as many of the earlier church feminists, name that the texts traditionally understood as teaching an order between the man and woman are to be reinterpreted or otherwise made to harmonize with equalitarianism . . . [some] have moved increasingly in the direction of some of the more liberal positions of mainstream feminist theology.”

²²⁰Grudem, *Countering the Claims*, provides definition for complementarianism and his arguments to refute significant egalitarian viewpoints. Other important works, which Grudem has authored, co-authored, or edited, include *Recovering Biblical Manhood and Womanhood, Pastoral Leadership*; and Wayne Grudem, *Evangelical Feminism: The New Path to Liberalism* (Wheaton, IL: Crossway, 2006).

²²¹See list of opportunities provided in appendix 1 of this thesis.

²²²Nancy Leigh DeMoss, *Lies Women Believe and the Truth That Sets Them Free* (Chicago:

once sought unity with egalitarians,²²³ but now clearly attacks in *The Feminist Mistake*. Her concerns regarding this “philosophical quake” include feminism’s move from society to church, women naming themselves, then the world, and now God.²²⁴ Kassian views, and I would agree, the review of feminist literature was “a sobering exercise”²²⁵ as women “no longer know what it means to be a man or a woman or how to make life work.”²²⁶ Pastoral leaders, such as John Benton, seek to provide answers to their congregations concerning *Gender Questions* in the contemporary world.²²⁷ Grudem states that he is coming to an end of his “active advocacy of this issue” with *Evangelical Feminism and Biblical Truth* and *Evangelical Feminism: A New Path to Liberalism*.²²⁸

Postmodern Acceptance of Feminism

At the present time, time, Malone states, “The spirituality of femaleness is rooted in a recovery of the goodness of the body.”²²⁹ She regards “human sexuality as the largest piece of unfinished business in the Christian tradition.”²³⁰

Moody, 2001).

²²³Grudem, “Personal Reflections,” 15.

²²⁴Kassian, *The Feminist Mistake*, 9.

²²⁵Ibid., 298.

²²⁶Kassian, *The Feminist Mistake*, 299.

²²⁷John Benton, *Gender Questions: Biblical Manhood and Womanhood in the Contemporary World* (Auburn, MA: Evangelical, 2000).

²²⁸Grudem, “Personal Reflections,” 16. Grudem, *Evangelical Feminism and Biblical Truth*; and Grudem, *Evangelical Feminism*.

²²⁹Malone, *Women and Christianity*, 3:248.

²³⁰Ibid., 3:249.

Feminist literature. Malone also notes radical feminists view “patriarchy as the root cause of oppression.”²³¹ Mary Daly explains that feminists redefined God: “When God is male, the male is God.”²³² Ethics have also been revised by feminist ethicists²³³ to include a “global inclusive ethic.”²³⁴ Carol Gilligan developed a feminist “ethic of care” in contrast to Lawrence Kohlberg’s “ethic of justice.”²³⁵ Gilligan’s argument that women differ from Kohlberg’s male justice ethic is puzzling, as feminism itself is built upon an ethic of injustice. Further, the research conducted by Gilligan and Belenky argues for clear male/female differences.²³⁶ In 2012, Nel Noddings built her *Philosophy of Education* on Dewey and upon Gilligan’s ethics.²³⁷ Among radical feminists, womanist theology redefined witchcraft as “self-affirming for women.”²³⁸

Egalitarian literature. Webb continued to develop his redemptive movement hermeneutic in his contended work, *Slaves, Women, and Homosexuals*. While strongly critiqued by others, Webb states, “Scripture seems to give us an ethic that needs in some

²³¹Malone, *Women and Christianity*, 3:252.

²³²Mary Daly, cited by Malone, *Women and Christianity*, 3:254.

²³³Malone, *Women and Christianity*, 3:228, writes, “The goal of feminist ethicists is to start with the experiences of women, understand the historical, cultural, and religious and personal contexts, and then to “decide whose side we stand on.”

²³⁴Ibid., 3:268-98.

²³⁵Nel Noddings, *Philosophy of Education* (Boulder, CO: Westview, 2012), 231-32, clarifies the distinctive between Kohlberg’s ethics of justice based upon his study of males, and Gilligan’s proposed ethics of care.

²³⁶Carol Gilligan, “A Woman’s Place in a Man’s Life Cycle,” in *In a Different Voice: Psychological Theory and Women’s Development*, ed. Rhet Diessner, 3rd ed., Contemporary Learning Series (Dubuque, IA: McGraw Hill, 2008), 28-36. Belenky et al., *Women’s Ways’ of Knowing*.

²³⁷Noddings, *Philosophy of Education*.

²³⁸Mollenkott, *Sensuous Spirituality*, 129, states, “Witchcraft is the last remnant of women’s strength and power and is the craft of the wise. . . . Witchcraft is self-affirming for women as it values qualities that in the Judaeo-Christian tradition shun—independence, personal strength, a sense of self, passion, emotion—even anger used creatively. Love is a central value.”

ways to be developed and worked out over time.”²³⁹ It must be noted that in 1998, Vyhmeister had previously argued for a “historical sense” from the issue of slavery to advocate for ordination of women in the present.²⁴⁰ Glen Scorgie also views a “trajectory of the Spirit”²⁴¹ and terms the way “the Bible moves forward”²⁴² as a redemptive movement hermeneutic.

Complementarian literature. Bill Hybels, a leading egalitarian, along with the Willow Creek Association, noted the recent resurgence of complementarity at a Leadership Summit Conference.²⁴³ The Southern Baptist Theological Seminary, and the other five Southern Baptist seminaries, have grown under careful scholars such as Thomas Schreiner, Andreas Kostenberger, and Paige Patterson. While these scholars carefully consider hermeneutics, feminists often disregard the biblical details.²⁴⁴ Gospel Coalition

²³⁹Webb, *Slaves, Women and Homosexuals*, 36. See also Grudem’s review of Webb: Wayne Grudem, “Should We Move beyond the New Testament to a Better Ethic? An Analysis of William J. Webb, *Slaves, Women & Homosexuals: Exploring the Hermeneutics of Cultural Analysis*” (lecture presented at Evangelical Theological Society Annual Meeting, Atlanta, November 19, 2003), accessed February 22, 2017, <http://www.waynegrudem.com/wp-content/uploads/2012/02/ETS-paper-Review-of-Webb.pdf>. Grudem’s summary on p. 45 states, “Although Webb raises many interesting and challenging questions regarding cultural relativity, in the final analysis I believe William Webb’s *Slaves, Women & Homosexuals: Exploring the Hermeneutics of Cultural Analysis* is a deeply flawed book that nullifies in principle the moral authority of the entire New Testament and replaces it with the moral authority of a “better ethic,” an ethic that Webb claims to be able to discover through a complex hermeneutical process that is entirely foreign to the way in which God intended the Bible to be read, understood, believed, and obeyed. Because a denial in principle of the moral authority of the New Testament commands is at the heart of the whole system, and because the system denies the historical accuracy of the creation account, I do not believe Webb’s ‘redemptive-movement hermeneutic’ should be accepted as a valid system for evangelicals to hold today.” See also Benjamin Reaoch, *Women, Slaves, and the Gender Debate: A Complementarian Response to the Redemptive-Movement Hermeneutic* (Phillipsburg, NJ: P & R, 2012).

²⁴⁰Vyhmeister, *Women in Ministry*, 379.

²⁴¹Glen G. Scorgie, *The Journey Back to Eden* (Grand Rapids: Zondervan, 2005), 28.

²⁴²Ibid., 30.

²⁴³Bill Hybels, opening lecture, The Global Leadership Summit, Barrington, IL, August 6, 2015.

²⁴⁴Grudem, “Personal Reflections,” 16, notes, “Evangelical feminists are not going to change their minds or be convinced because . . . they have repeatedly adopted principles or chosen exegetical decisions that undermine or deny the authority of Scripture. Once that abandoning of scriptural authority

Women's Conferences are filled with thousands of young women who join Kathleen Nielson's desire to "encourage the growth of women in faithfully studying and sharing the Scriptures."²⁴⁵ Nancy Leigh DeMoss, with female complementarian authors Carolyn Mahaney, Mary Kassian, Jani Ortlund, and Barbara Hughes, are also seeking to restore confidence in scriptural roles for women, and cast a vision for biblical "femininity."²⁴⁶ *Love and Respect* has significantly influenced marriages as defined in Ephesians 5,²⁴⁷ and Bruce Ware's discussion of the "equality of identity in the Trinity" has provided an example for marriage.²⁴⁸

In North American society in general, women's freedom and feminism is now taken for granted, and the debate has moved on to transgender and gay rights. Christopher Yuan, a professor at Moody Bible Institute, and Rosaria Butterfield provide recent Christian publication on these key concerns.²⁴⁹ All of the debate on feminism, and now on gender roles, impacts postmodern seminary education.²⁵⁰ Among those not holding

comes about, then a movement will not be persuaded by Scripture . . . when the culture is going the other way, they will not ever be persuaded on this issue."

²⁴⁵The Gospel Coalition, "God's Word, Our Story, Hearing from Nehemiah," Women's Conference notebook, Orlando, June 27-29, 2014.

²⁴⁶Nancy Leigh DeMoss, ed., *Becoming God's True Woman* (Wheaton, IL: Crossway, 2008), 23.

²⁴⁷Emerson Eggerichs and Sarah Eggerichs, *Love and Respect* (Nashville: Thomas Nelson, 2004).

²⁴⁸Bruce A. Ware, "The Father, the Son and the Holy Spirit: The Trinity as Theological Foundation for Family Ministry," in *Trained in the Fear of God: Family Ministry in Theological, Historical and Practical Perspective*, ed. Randy Stinson and Timothy Paul Jones (Grand Rapids: Kregel, 2011), 61-73. While the Trinity is an example for women of both equality and roles, eternal subordinationism is uncertain (Matt 22:30).

²⁴⁹Christopher Yuan, *Giving Voice to the Voiceless* (Eugene, OR: Wipf and Stock, 2016). Yuan teaches at Moody Bible Institute. Rosaria Butterfield, *Openness Unhindered* (Pittsburgh: Crown and Covenant, 2015). Butterfield, a former Syracuse University queer studies professor, now writes and speaks on gender issues from a complementarian view of Scripture.

²⁵⁰Most evangelical seminaries are now posting gender statements on institutional websites, as noted in research for chap. 4 of this thesis.

tightly to Scripture, God has been redefined in gender neutral terms at Ivy League institutions.²⁵¹

However, not all thinkers have pursued egalitarianism. Education with a solid biblical foundation is desired and is being developed by young complementarian women for Christian higher education. Jennifer Kintner, the Dean of Women at The Master's University in California, is researching the experiences of female complementarian Masters of Divinity students among varied Christian higher educational institutions.²⁵² Kintner builds upon the research of John David Trentham and his analysis of William G. Perry, Jr.'s scheme. According to Trentham, this framework "provides an accurate phenomenological description of how growth and maturity is manifest in experience" for young adults.²⁵³

Erin Shaw, a complementarian female faculty member at Cedarville University, is creating a new paradigm for complementarian women that differs from the feminist research presented by Belenky, Gilligan, and Magdola.²⁵⁴ By drawing from David Powlison's three epistemological priorities and his Comprehensive Internal model derived from Scripture, Shaw is articulating a new model for "knowing" truth and epistemological development among women.²⁵⁵ Kintner and Shaw's current research projects will shape, describe, explain, and present future objectives in complementarian education for women.

²⁵¹Katherine Timpf, "Top Divinity Schools: Use Gender-Neutral Language to Refer to God," January 15, 2017, accessed January 18, 2017, <http://www.nationalreview.com/article/443878/top-divinity-schools-use-gender-neutral-language-refer-god>.

²⁵²Jennifer Jeannean Kintner, "Assessing Epistemological Development in Women in Evangelical Seminaries" (Ed.D. thesis, The Southern Baptist Theological Seminary, forthcoming)

²⁵³John David Trentham and James Riley Estep, Jr., "Early Adult Discipleship at the Intersection of Neurological and Phenomenological Research," *The Journal of Discipleship and Family Ministry* 5, no. 2 (2016): 9.

²⁵⁴Erin Megan Shaw, "She Knows Truth: Toward a Redemptive Model of Women's Epistemological Development" (Ed.D. thesis, The Southern Baptist Theological Seminary, forthcoming).

²⁵⁵Ibid.

Summary

Liberal and evangelical feminists are strongly committed to their positions. Grudem notes the feminist movement will likely never be persuaded by Scripture.²⁵⁶ Recent publication by Michelle Lee-Barnewall, in 2016, presents “unity” as a “kingdom corrective” to the divide between complementarians and egalitarians, calling for less demands of rights for women and men in the new age, but rather a concern for service and humility.²⁵⁷ While her noble intentions are to seek unity among believers, love without truth is still error.

Christians for Biblical Manhood and Womanhood (CBMW) continue to prepare a platform to further complementarian education, calling men to lead with love.²⁵⁸ The CBMW has (1) defined the Danver’s statement as a complementarian standard, (2) defended this view with hundreds of articles, (3) acted to stem the tide of evangelical feminism, and (4) influenced leaders for strategic organizations in the evangelical world, which has (5) resulted in massive influence downstream to denominations and churches.²⁵⁹ The writing provided by this organization has provided a standard for complementarian schools of Christian higher education.²⁶⁰

Complementarian Higher Education

Biblical higher education, and in particular seminaries, functions as the

²⁵⁶Grudem, “Personal Reflections,” 16, notes that his book *Evangelical Feminism: A New Path to Liberalism?* solidified his convictions that evangelical feminists are not going to change their minds.

²⁵⁷Lee-Barnewall, *Neither Complementarian nor Egalitarian*, 177.

²⁵⁸Owen Strachan and Gavin Peacock, *The Grand Design: Male and Female He Made Them* (Fearn, Scotland: Christian Focus, 2016).

²⁵⁹Wayne Grudem, “Personal Reflections,” 16-17.

²⁶⁰The research of complementarian statements for chap. 4 on this research reveals the dependence of complementarian schools on the Danver’s Statement and CBMW.

“headwaters of the Church.”²⁶¹ Complementarian higher education educates tomorrow’s leaders in biblical scholarship. In this debate, the female voice is not distinctly heard. It is whispered in academic hallways: “yes, I believe the home must be an ordered relationship.”²⁶² Many complementarian women are tentative; few complementarian female scholars write or teach, as noted in the literature review. Few speakers at complementarian conferences have masters or doctoral level theological teaching or homiletics training.

In the appropriate seasons of their lives, complementarian women could be encouraged toward academic scholarship and writing. Wayne Grudem urges, “I want to say to younger CBMW supporters in the academic world, ‘We need you to publish on this issue. There is no lack of evangelical feminist material to respond to . . . engage this issue and win the arguments at the highest academic levels.’”²⁶³ Further, Grudem suggests that “institutions and organizations” need accountability, with consequences from supporters or members who do not agree with organizational drift.²⁶⁴ Many church leaders, even supporters of biblical higher education, do not agree with the current feminist hermeneutic, but feel powerless to enter into these arguments. Grudem notes the true trajectory of this argument: “This controversy increasingly will become the focal point of the larger realignment in the entire evangelical world between those for whom the Bible is still the ultimate authority and those for whom it is not.”²⁶⁵

²⁶¹Rick Reed, conversation with author, Heritage College and Seminary, July 2015.

²⁶²Confidential student comment to author, Heritage College and Seminary, September 9, 2016. While this view is held by numerous women, many remain quiet in front of their egalitarian sisters.

²⁶³Grudem, “Personal Reflections,” 17.

²⁶⁴Ibid.

²⁶⁵Ibid.

Historical Review of Women's Education

While several studies have been provided on the history of education²⁶⁶ Reed and Prevost note in particular the education for women throughout history, including “The Women’s Movement.”²⁶⁷ Kristen Renn has researched the effects of education for women globally, noting limited accessibility to education for females in many non-western countries.²⁶⁸ While Western women are blessed with equal rights to education, theological and practical ministry education for women toward ministry varies, allowing feminist writing to be pervasive.

Why Train Women?

Schussler-Fiorenza quipped, “Feminists cannot afford to be anti-intellectual.”²⁶⁹ Fiorenza “asserts the importance of using academic intellectual language and terms,” such as “hermeneutics” in elaborating feminist theories.²⁷⁰ She acknowledges, “Exclusion from scholarship and intellectual influence is an important aspect of our powerlessness.”²⁷¹ Without knowledge of Scripture and hermeneutics, complementarian women are confused concerning the Scriptures’ teaching on the role of women. They cannot curtail the rise of

²⁶⁶William A. Poehler, *A Brief History of Religious Education* (St. Louis: Concordia College Publications, 1965); Michael J. Anthony and William S. Benson, *Exploring the History and Philosophy of Christian Education* (Eugene, OR: Wipf and Stock, 2011).

²⁶⁷Reed and Prevost, *A History of Christian Education*, 372. Reed and Prevost highlight women’s education in various eras: “The Ancient World” (53-55), “The First through Third Centuries” (102-3), “Medieval Women and Education” (152-58), “Women’s Education in the Renaissance and Reformation” (209-18), “Women in the Beginnings of the Modern Christian Education” (282-84), and “The Education of Women in Early America” (322-25). Finally, they trace “The Women’s Movement” (372-74).

²⁶⁸Kristen Renn, “Roles of Women’s Higher Education Institutions in International Contexts,” *Higher Education* 64, no. 2 (2012): 177-91.

²⁶⁹Schussler-Fiorenza quoted in Segovia, *Toward and New Heaven and New Earth*, 445.

²⁷⁰Ibid.

²⁷¹Segovia, *Toward and New Heaven and New Earth*, 445.

a “critical, feminist ethic,”²⁷² even in teaching their daughters.

One of the greatest challenges following this divide over gender roles is determining where to go from here? How will complementarian women model both equality and biblical roles as they pursue theological education? Why train women to equip women for ministry? Three reasons persuade toward this goal.

First, complementarian schools of Christian higher education must equip women for ministry roles that complement the ministry of men and are biblically faithful to Scripture. Lists of gender appropriate ministries have been delineated by Wayne Grudem.²⁷³ Peter Schemm notes that it “is a great insult to women that any and every other thing they are uniquely fit by God to do and instructed by God to do is somehow less important than teaching men.”²⁷⁴ Complementarian Christian schools must move forward to encourage women to develop as thinkers, writers, and speakers as they lead appropriate ministries and pursue global options. Anyabwile, a Gospel Coalition writer, states that women “must be taught and they must teach.”²⁷⁵

Second, complementarian schools must continue what has been the practice of church history. In *RBWW*, William Wienrich writes of ancient women who were “learned and holy.”²⁷⁶ Numerous women, such as Lottie Moon or Eta Linnemann, followed a path of Christian scholarship. Peter Schemm encourages women toward written scholarship,

²⁷²Segovia, *Toward and New Heaven and New Earth*, 492.

²⁷³See list of roles provided by Grudem, *Countering the Claims*, 53-66.

²⁷⁴Schemm, “Learned and Holy,” 6.

²⁷⁵Thabiti Anyabwile, “I’m a Complementarian, but Women Must Be Taught and They Must Teach,” The Gospel Coalition Blog, January 3, 2011, accessed February 22, 2017, <http://thegospelcoalition.org/blogs/thabitianyabwile/2011/01/03/im-a-complementarian-but/>. Anyabwile argues from the Great Commission, yet holds to teaching within biblical limits.

²⁷⁶Weinrich, “Women in the History of the Church,” 263-79. Schemm, “Learned and Holy,” 4-7, provides the examples of Marcella and Paula, Proba, Teresa of Avila, Frances Havergal, Fanny J. Crosby.

as exemplified by holy women “who follow by disposition, by motivation, and by virtue the ancient pattern.”²⁷⁷

Finally, formal theological training within a complementarian context provides those who will counter the claims of radical and biblical feminism. Al Mohler challenges men and women to take courage on the issues of biblical manhood and womanhood. He notes complementarian hesitancy and defensive posture in this debate.²⁷⁸ As noted by Elisabeth Elliot, scholars must now “belabor to educated people what was once perfectly obvious to the simplest peasant.”²⁷⁹ Mohler continues,

For too long, those who hold to the biblical pattern of gender distinctions have allowed themselves to be silenced, marginalized, and embarrassed when confronted by a new generation of theorists. Now is the time to recapture the momentum, force the questions and show this generation God’s design in the biblical concept of manhood and womanhood. . . . This crucial challenge is a summons to Christian boldness in the present hour.²⁸⁰

Women must speak for themselves on this issue. Complementarian schools of higher education need women who understand the times (1 Chron 12:32) and understand biblical hermeneutics.²⁸¹ Women must teach women to love their husbands and children and develop practical skills for ministry. The pursuit of godly, complementarian life and ministry training is the purpose of the research that follows.

Women in Christian Higher Education

Complementarian views are held by many women, whether they state this publicly or privately. While researching gender roles and aspirations among women,

²⁷⁷Schemm, “Learned and Holy,” 7.

²⁷⁸R. Albert Mohler, Jr., “A Call for Courage on Biblical Manhood and Womanhood,” *Journal of Biblical Manhood and Womanhood* 9, no. 1 (Spring 2004): 93.

²⁷⁹Elisabeth Elliot, quoted in *ibid.*, 94.

²⁸⁰*Ibid.*

²⁸¹See Kostenberger, “What’s at Stake!,” 36-42; Kostenberger “Biblical Hermeneutics,” 88-95.

Colaner and Warner discovered 96.7 percent of the study sample either agreed or strongly agreed with the notion of the “helper-wife.”²⁸² The Association of Theological Schools Commission on Accrediting (ATS) women are increasing significantly in theological education. Between 1972 and 1985, female student enrollment increased from 5 percent to between 33 percent and 50 percent.²⁸³ More recent studies by ATS records 77,861 seminary students enrolled with 26,780 being female.²⁸⁴ There is a dramatic increase in women in seminary. While some are feminists seeking careers in pastoral ministry, other women are seeking theological education for the purpose of personal growth.

Female faculty are increasing as well. Dan Aleshire, notable researcher for the *ATS Journal*, noted the percentage of female faculty members has grown from 15 percent in 1990 to 24 percent in 2011, and the percentage of faculty of color has increased from 8 percent to 15 percent.²⁸⁵ Changes in the composition of the faculties and student bodies reflect the changing composition of seminary populations and the shifting roles of women.

Women and learning styles. Carrie Douglas proposes that women have unique challenges with male teachers suggesting that women have a disadvantage in higher education due to their varied learning styles.²⁸⁶ However, in *Make It Stick*, Brown,

²⁸²Colleen Warner Colaner and Susan C. Warner, “The Effect of Egalitarian and Complementarian Gender Role Attitudes on Career Aspirations in Evangelical Female Undergraduate Students,” *Journal of Psychology and Theology* 33, no. 3 (2005): abstract.

²⁸³Daniel O. Aleshire, “The Future Has Arrived: Changing Theological Education in a Changed World,” *Theological Education* 46, no 1 (2011): 73.

²⁸⁴Ibid.

²⁸⁵Ibid.

²⁸⁶Carrie Beth Douglas, “The Relationship between Faculty Gender, Student Understanding of Biblical Gender Roles and Perceived Quality of Learning Experience in Southern Baptist Affiliated Seminaries” (Ph.D. diss., The Southern Baptist Theological Seminary, 2011).

Roedigger, and McDaniel suggest that educators today “get beyond learning styles.”²⁸⁷ Most women learn well from godly men. Gregg Johnson notes numerous differences between men and women, including sex differences in cerebral organization, resulting in women being “less lateralized . . . with much greater communication between the two [brain] hemispheres.”²⁸⁸ While women are certainly created differently from men, Hughes and Chappell note the academic abilities of women: “Any honest male knows that the grading curve was always messed up by the girls. What man has not been out-thought, out-talked, an outdone by his female counterparts? Church leadership is not about power, it is about dying.”²⁸⁹ While women perform well in a mixed gender classroom, three studies by Tangenberg, Manning, and Dahvig and Longman argue the vital role of female mentors in Christian higher education.²⁹⁰

Women and moral development. As previously noted, theorists such as Harvard professor Carol Gilligan, in 1982, built upon the foundational research of Erik Erickson and Lawrence Kohlberg, as Kohlberg’s research was only of boys and men. By contrast, Gilligan studied the unique epistemological and moral development of women.²⁹¹

²⁸⁷Peter C. Brown, Henry L. Roedigger III, and Mark A. McDaniel, *Make It Stick: The Science of Successful Learning* (Cambridge, MA: Harvard University Press, 2014), 131.

²⁸⁸Gregg Johnson, “The Biological Basis for Gender-Specific Behavior,” in *Recovering Biblical Manhood and Womanhood*, 288.

²⁸⁹R. Kent Hughes and Bryan Chappell, *1-2 Timothy and Titus: To Guard the Deposit* (Wheaton, IL: Crossway, 2000), 72.

²⁹⁰See Katy Tangenberg, “Preparing for God Knows What: The Importance of Gender Sensitive Mentoring for Female Students on Christian Campuses,” *Christian Higher Education Journal* 12, no. 3 (2013): 203-14. Lynn Etta Manning, “An Identification and Analysis of the Personal Needs and Issues of the Dallas Theological Seminary Twenty-First Century Female Students” (D.Min. diss., Dallas Theological Seminary, 2009), found significant personal issues among female seminary students. Jolyn Dahvig and Karen A. Longman, “Contributions to Women’s Leadership Development in Christian Higher Education: A Model and Emerging Theory,” *Journal of Research on Christian Education* 23, no. 1 (2014): 5-28, note the challenges of female faculty and describe a need for mentoring.

²⁹¹Carol Gilligan, *In a Different Voice: Psychological Theory and Women’s Development* (Cambridge, MA: Harvard University Press, 1982).

Lawrence Kohlberg's "ethic of justice" was replaced by Carol Gilligan's proposed "ethic of care" for women.²⁹² Gilligan relies upon "the myth as a special presentation of feminine psychology."²⁹³ Nel Noddings, in 2012, developed her *Philosophy of Education* upon Gilligan's feminist ethics.²⁹⁴ Scripture does not provide ethical options, nor does it portray differing moral development or standards for men and women. While one sex may opt between speaking truth or love; both are required for spiritual maturity (Eph 4:15).²⁹⁵

Women and epistemological development. In support of Gilligan's work, Belenky, Clinchy, Goldberger and Tarule²⁹⁶ built upon William Perry's epistemological development in order to understand women's development. Published in 1986, *Women's Ways of Knowing* describes five perspectives from which women view reality and draw conclusions about truth, knowledge, and authority. Based upon interviews with 135 women,²⁹⁷ Belenky, et al. grouped women's way of knowing into five epistemological categories: (1) silence, (2) received knowledge, (3) subjective knowledge, (4) procedural knowledge, and (5) constructed knowledge, in which women become "creators of knowledge" from both subjective and objective ways of knowing.²⁹⁸ From this descriptive sociological research, women may progress from receiving knowledge to constructing their

²⁹²Gilligan, "A Woman's Place," 28-36.

²⁹³Ibid., 35.

²⁹⁴Noddings, *Philosophy of Education*, 168-71.

²⁹⁵Gentry and Wellum, *Kingdom through Covenant*, 565-87, provide an entire chapter overview of Eph 4 as the key component for kingdom living.

²⁹⁶Belenky et al., *Women's Ways of Knowing*, 11.

²⁹⁷Ibid., 12.

²⁹⁸Ibid., 15.

own research and points of view. Contrary to Belenky et al. all knowledge must lead to “truth.”²⁹⁹

Women and adult education theory. Many women who return to school are adult learners. For these women, it is deeply life-changing and the educator plays a pivotal role.³⁰⁰ Women already in ministry seek to grow in Christ as well as to be equipped for ministry (Eph 4:12). Various theories have been developed regarding adult motivations and needs in the instructional process.³⁰¹

Christian higher educators have responded to seminary training with mixed methodologies. Some follow traditional teaching patterns, while others suggest that life-long learning requires andragogy,³⁰² or adult learning theory, as proposed by Eduard Lindeman and Malcolm Knowles.³⁰³ Those who hold this view see adult education methodology as preferable in teaching young adults and mature students, and integrate Knowles’ concepts into theological education. However, andragogy is still untested. Gregory Carlson notes, “Considering that andragogy has been the primary model for adult learning for nearly thirty years, relatively little empirical work has been done to test

²⁹⁹Constructivism and its inclusiveness moves toward postmodern thought. Belenky, et al. do not have a biblical worldview, thus their research is purely descriptive with possible personal bias.

³⁰⁰Patricia Cranton, *Understanding and Promoting the Transformative Learner: A Guide for Educators of Adults* (San Francisco: Jossey-Bass, 1994). My own search for ministry skills to write curriculum and improve teaching led to the innovative program led by Bev Hislop at Western Seminary. I flew across the country to develop as a mature adult and learn from skilled mentors.

³⁰¹Raymond J. Wlodkowski, *Enhancing Adult Motivation to Learn* (San Francisco: Jossey-Bass, 1985). Wlodkowski provides excellent ways for instructors to assess content, learning consequences, and motivation. Aleshire, “The Future has Arrived,” 73, encourages meeting the needs of the changing demographic of today’s seminary student.

³⁰²Andragogy has been put forth as a contrast to pedagogy, or the teaching of children. Andragogy is thus the theory of teaching adults.

³⁰³The pioneering work of these men is also foundational to the work of Stephen Brookfield, *Becoming a Critically Reflective Teacher* (San Francisco: Jossey Bass, 1995), 222-23.

the validity of its assumptions or its usefulness in predicting adult learning behavior.”³⁰⁴

Knowles’ adult-education theory, andragogy, must be considered in light of the Bible and church practice.³⁰⁵ While previous ATS researchers have applied Knowles’ theory to theological education in advocating for safe and supportive learning environments that respect adult learner’s knowledge and build upon students’ collaborative experiences,³⁰⁶ it has not been proven that adult learners “transition from dependent to self-directing learners.”³⁰⁷ Often adult learners, including women, pursue academic theological training in order to be taught by “experts” in their fields. They desire to be led by field-experienced men and women in order to be fully equipped “for the work of ministry” (Eph 4:12) and make a difference in other’s lives. Stephen Brookfield counters against “common sense that respectful, empathetic teachers will downplay their position of presumed superiority and acknowledge their students as co-teachers.”³⁰⁸ Brookfield correctly assesses the female adult student when he states,

To students who have made great sacrifices to attend an educational activity, a teacher’s attempts to deconstruct her authority through avowals of how she’ll learn from her students than they will from her rings of false modesty. Students know teachers have particular expertise, experience, skill, and knowledge. To pretend

³⁰⁴Gregory C. Carlson, “Adult Development and Christian Formation,” in *Christian Formation*, 225.

³⁰⁵Ibid.

³⁰⁶Kenneth O. Gangel, “Delivering Theological Education that Works,” *ATS Journal* 34, no. 1 (1997): 1-9. See also Christine Blair, “Understanding Adult Learners Challenges for Theological Education,” *ATS Journal* 34, no. 1 (1997): 11-24.

³⁰⁷Carlson, “Adult Development and Christian Formation,” 225, notes this theory has not be empirically tested. Malcolm Knowles, *The Adult Learner* (Houston: Gulf, 1988), 65. Malcolm Knowles, *Self-Directed Learning: A Guide for Learners and Teachers* (Cambridge: Cambridge Press, 1975), 18, defines self-directed learning as one in which “individuals take the initiative, with or without the help of others in diagnosing their learning needs, formulating learning goals, identifying human and material resources for learning, choosing and implementing appropriate learning strategies, and evaluating learning outcomes.”

³⁰⁸Brookfield, *Becoming a Critically Reflective Teacher*, 6.

otherwise is to insult students' intelligence and to create a tone of mistrust from the outset.³⁰⁹

Consistent pre-course enrollment reveals that students seek skilled academic professors, and post-course evaluations provide further evidence to support this claim.³¹⁰ As noted in the previous section, women seek training from those who understand the unique stresses of ministry, and those who model and serve as teaching mentors to future leaders.³¹¹

While Knowles' theory provides a generally accurate description of the adult student,³¹² his prescription for teaching adults is built upon numerous behavioral and psychological learning theorists.³¹³ T. Ross Owen's extensive literature review of Knowles and self-directed learning found humanism the predominating theoretical orientation underlying self-directed learning.³¹⁴ In this teaching methodology, educators facilitate

³⁰⁹Brookfield, *Becoming a Critically Reflective Teacher*, 6.

³¹⁰In my review of five final course evaluations at Heritage College and Seminary, Cambridge, Ontario, Canada, 2013-2016, student suggestions for "one or two ways to improve this course," were "better clarity," "clearer syllabus expectations," and "professors should be more prepared for class." One student remarked that she would have "liked more guidance" from the professor. Not one student requested increased discussion among peers or greater self-direction.

³¹¹Dahvig and Longman, "Contributors to Women's Leadership Development," 5-28. See also Sue Edwards and Barbara Neumann, *Organic Mentoring: A Mentor's Guide to Relationships with the Next Generation Women* (Grand Rapids: Kregel, 2014). Edwards leads the department of academic courses at Dallas Theological Seminary.

³¹²See descriptions provided by Kathleen Cercone, "Characteristics of Adult Learners with Implications for Online Learning Design," *AACE Journal* 16, no. 2 (2008): 137-59. Cercone summarizes Knowles' descriptions of adult students as possessing (1) an independent self-concept and ability to direct their own learning, (2) an expanding reservoir of experience, (3) an increased readiness to learn, and (4) a problem-centered orientation (143-45). Adult learners often pursue educational activities because they seek to apply tomorrow what is learned today. Seminary educators must be well aware of adult capabilities.

³¹³Knowles *The Adult Learner*, 14-15, includes a summary in chart form of stimulus response, cognitive behaviorists, mechanistic, and organismic theorists.

³¹⁴T. Ross Owen, "Self-Directed Learning in Adulthood: A Literature Review" (Ph.D. diss., Morehead State University, 2002), 11, notes, "The predominating theoretical orientation underlying self-directed learning is humanism."

teaching to individual learning needs.³¹⁵ Knowles also acknowledged psychotherapy as the primary contributor to the theory of andragogy.³¹⁶ Knowles wrote extensively on adult education,³¹⁷ redefining education during the 1970s, a time when so much in the world of traditional education was questioned. In summary, complementarian women benefit from skilled leaders both in the classroom and as personal mentors in professors' offices.³¹⁸

Women and future aspirations. Colaner and Warner's research indicates that individual women's career aspirations correlate positively with the level to which a female aspires.³¹⁹ In their study of complementarian gender role ideology and career aspirations, the research results found a "statistically significant relationship exists between gender role attitude and career goals."³²⁰ Colander and Warner's study revealed that women holding an egalitarian theological position, had higher career aspirations.³²¹ In their study, a clear complementarian view was held among her research population. Less than 10 percent of the sampled women agreed that women could hold equal positions in the church

³¹⁵T. Ross Owen, "A Literature Review," accessed July 20, 2016, <http://files/eric.edu.gov/fulltext/ED461050.pdf>.

³¹⁶Knowles, *The Adult Learner*, 29, states, "Sigmund Freud has influenced psychological thinking more than any other individual . . . [revealing] the influence of the subconscious mind."

³¹⁷Malcolm Knowles, *The Modern Practice of Adult Education: From Pedagogy to Andragogy* (Cambridge: Cambridge Press, 1970); Malcolm Knowles, *The Adult Learner: A Neglected Species* (Houston: Gulf, 1973); Knowles, *Self-Directed Learning*; Malcolm Knowles, *The Adult Learner*, 5th ed. (Houston: Gulf, 1998).

³¹⁸Manning, "An Identification and Analysis," 23.

³¹⁹Colaner and Warner, "The Effect of Egalitarian and Complementarian Gender Role Attitudes," 224.

³²⁰*Ibid.*, abstract.

³²¹*Ibid.*, 224. "Choice of academic major (Lyson & Brown, 1982) and involvement in scholarly activity (Cooper et al., 1989) have also been explored in relation to career aspiration." *Ibid.*, abstract.

and 88.6 percent responding positively to the statement: “There will be limitations on what position I can hold in the church due to my gender.”³²² Colaner and Warner’s research

finding is consistent with the educational aspirations for women who endorsed a Complementarian mindset. A correlation between the Complementarian questions and intentions of pursuing a doctoral degree yielded a negative correlation ($r(265) = -.129, p < 0.05$). Women with a Complementarian attitude tend not to desire advanced graduate degrees. However, the opposite is true for women endorsing Egalitarianism. There was a positive correlation between the sum of the Egalitarian questions and the Doctorate question ($r(298) = .212, p < 0.01$), indicating a significant relationship between Egalitarianism and doctoral ambitions.³²³

Bryant also found that women in a parachurch group committed to witnessing at a secular university demonstrated complementarian attitudes. From her summary, Bryant indicates frustration with the strong integration of complementarianism within an “evangelical student subculture.”³²⁴ Women’s aspirations to be at home seemed to create a clash of values even on a secular undergraduate campus. Christian higher education that encourages complementarian women is valuable.

Women’s challenges in seminary education. When women enroll in Christian higher education or seminary, they still face challenges. Researching at Bethel Seminary, Jensen and Sandage “Women’s Well-Being in Seminary: A Qualitative Study,”³²⁵ noted some females found their experience “disjunctive” as theological positions on women’s roles were varied,³²⁶ and thus some were fearful to express a complementarian point of

³²²Colaner and Warner, “The Effect of Egalitarian and Complementarian Gender Role Attitudes,” 224.

³²³Ibid., abstract.

³²⁴Alyssa N. Bryant, “Negotiating the Complementarian Gender Ideology of an Evangelical Student Subculture: Further Evidence from Women’s Narratives,” *Gender and Education* 21, no. 5 (2009): 549-65. Bryant described herself as “a feminist researcher.”

³²⁵Mary L. Jensen, Mary Sanders, and Steven J. Sandage, “Women’s Well Being in Seminary,” *ATS Journal* 45, no. 2 (2010): 99-116.

³²⁶Ibid., 104.

view. Consistently homogenous theological positions may reduce these fears and encourage free expression of a woman's biblical perspective.

Women in seminary or Christian higher education also have differing experiences. Venessa Ellen researched complementarian faculty women from six major evangelical colleges or seminaries and found

tremendous variance regarding (1) what it means to be complementarian, (2) what extent the faculty member's definition of complementarianism determined their actions in the classroom, and (3) how their theological differences regarding interpretation of various Scriptures aided in their definition and practice of complementarianism in their home, church, and institution.³²⁷

Carrie Douglas also questioned the consistency with which female students hold biblical gender roles in the church and home and their impact in the seminary classroom.³²⁸ My involvement in complementarian higher education has revealed that students do have varied complementarian views. The research that follows in chapter 4 reveals the research results of female faculty complementarian views.

Results of Complementarian Education

Education has resulted in changed lives for women across the globe.³²⁹

Seminary education has contributed to personal growth, knowing God, effective curriculum writing, and increased ability in public speaking. Joye Baker, Dallas Seminary adjunct faculty, researched outcomes for Dallas Seminary alumnae and reported varying satisfaction among graduates.³³⁰ Douglas's qualitative research considered the results of

³²⁷Venessa Yvette Ellen, "A Study of Attitudes of Female Faculty Members Serving in Complementarian Conservative Theological Institutions" (Ph.D. diss., Southwestern Baptist Theological Seminary, 2013), abstract.

³²⁸Douglas, "The Relationship between Faculty Gender."

³²⁹Mary Ann Maslak, "Higher Education and Women: Deconstructing the Rhetoric of the Education for All," *Higher Education in Europe* 30, nos. 3-4 (2005): 277-94.

³³⁰Joye Baker, "An Analysis of the Leadership Challenges Facing the Dallas Theological Seminary Alumnae" (D.Min. diss., Dallas Theological Seminary, 2004).

egalitarian and complementarian beliefs. Her research queried whether women really maintained complementarian practice throughout and following complementarian education.³³¹

Coomes and DeBaard highlight the unique ways millennial students differ from previous generations; noting an egalitarian point of view is all they have known.³³² With women such as Hillary Clinton or Condoleezza Rice in leadership, women view life differently than previous generations, and as less restricted to the home. Mentoring for women students by faculty is often noted. Manning and Baker encourage mentoring as needed for the multiple personal issues in female students' lives.³³³ For different reasons, Katy Tangenberg also encourages mentoring of female students on campuses of Christian higher education concerning gender, expectations, and faith.³³⁴

Current Women's Programs in Complementarian Higher Education

Sue Edwards and Kelley Matthews provide brief descriptions of previous and current academic programs for complementarian women around the United States.³³⁵ In their review, Multnomah School of the Bible, under the leadership of Pamela Reeve,

³³¹Douglas, "The Relationship between Faculty Gender."

³³²Michael D. Coomes and Robert DeBaard, *Serving the Millennial Generation* (San Francisco: Jossey Bass, 2004), note the differences in millennials from other generations. See also Manning, "An Identification and Analysis," 51.

³³³Manning, "An Identification and Analysis"; Baker, "An Analysis of the Leadership Challenges."

³³⁴Tangeberg, "Preparing for God Knows What," 203-14. Tangeberg suggests, "Mentoring resources relevant to Christian gender ideologies, expectations, and related areas of student well-being, and ideas that may assist faculty and staff members involved in mentoring to engage in discussions of faith and gender with female students" (214).

³³⁵Sue Edwards and Kelley Matthews, *New Doors in Ministry to Women* (Grand Rapids: Kregel, 2002), 230-31.

created the first bachelor's and master's degrees for women in ministry.³³⁶ Lucy Maberry-Foster was the first full-time female faculty woman at Dallas Seminary to teach "Expository Teaching" and "The Role of Women in Ministry,"³³⁷ in a program currently directed by Sue Edwards with support from Joye Baker.³³⁸ In 1996, Beverly Hislop began the Pastoral Care for Women Program at Western Seminary.³³⁹ Phyllis Bennett has recently been appointed director of the Women's Center for Ministry at Western Seminary.³⁴⁰ Southwestern Seminary has a long-standing program connected to Dorothy Patterson's leadership.³⁴¹ Southeastern Seminary's complementarian women's program has previously included writer and scholar Margaret Kostenberger.³⁴² Kostenberger has recently become the Director of Women's Programs and Women's Mentoring at Shepherds Theological Seminary in Cary, North Carolina.³⁴³ This new seminary, fully accredited, is based in Colonial Baptist Church with Stephen Dacy as pastor and president. Cedarville University and The Master's University include courses for women's ministries.³⁴⁴ Moody Bible Institute has a significant complementarian women's ministry

³³⁶Edwards and Matthews, *New Doors in Ministry to Women*, 216-18.

³³⁷Ibid., 206-8.

³³⁸Sue Edwards and Joye Baker lead the program at Dallas Theological Seminary.

³³⁹Bev Hislop, *Shepherding a Woman's Heart and Shepherding Women in Pain* (Chicago: Moody, 2003).

³⁴⁰See Western Seminary, "Women's Center for Ministry," accessed March 2, 2017, <https://www.westernseminary.edu/ministry/womens-center-for-ministry>.

³⁴¹Dorothy Patterson, "The High Calling of a Wife and Mother in Biblical Perspective," in *Recovering Biblical Manhood and Womanhood*, 364-77. Patterson has been professor of theology in women's studies at Southwestern Baptist Theological Seminary, and author of numerous books. See Dorothy Kelley Patterson, "About," accessed September 19, 2016, <http://dorothypatterson.org/about/>.

³⁴²Kostenberger, *Jesus and the Feminists*.

³⁴³Margaret Kostenberger, e-mail to author, March 17, 2017.

³⁴⁴Erin Shaw is an instructor of Women's Ministry at Cedarville University. Jennifer Kintner is Dean of Women at The Master's University.

explored in this research. Some programs highlighted in the Edwards and Matthews's resource, such as Alice Matthews's pioneering leadership at Gordon Conwell Seminary, became egalitarian, changed titles, and no longer exist.³⁴⁵

Monica Lee Brennan researched complementarian education for women's ministry at four undergraduate colleges or universities, providing a benchmark for review of future complementarian institutions at the undergraduate and graduate (seminary) levels. Brennan's work lists programs, degree requirements, and courses in paragraph form, noting what was offered at each of these schools ten years ago (2007).³⁴⁶ Her review includes New Orleans' Seminary program for women, which I had not previously considered for this research, but was included in the research described in chapter 4.

Rationale for Future Research

This literature review reveals considerable feminist and egalitarian literature, while also noting that complementarian literature and educational options are limited.³⁴⁷ Further research regarding this new area in higher education would assist the growth of complementarian women in changing times. Monica Lee Brennan's research of undergraduate programs is similar; however, her

underlining thesis is to reveal the need women have to be ministered to by other women and the opportunity the church has to appoint women's ministry directors to implement programs for women, regardless of denominational affiliation or theological perspective of a woman's role in the church.³⁴⁸

Her purpose varies from my projected research, as she seeks to further the development of women's ministry leaders. Her review of educational programs is limited and becoming

³⁴⁵Graduates of this D.Min. program now teaching in complementarian women's education have informed me of these changes.

³⁴⁶Monica Rose Brennan, "Education for Women's Ministries: A Rationale for and Review of Women's Ministries for the Beginning of the 21st Century" (D.Min. thesis, Liberty University, 2007).

³⁴⁷Using the Southern Baptist Theological Seminary library Pro-Quest Search and Google Scholar yielded few results of doctoral dissertations or other research on this topic on September 12-19, 2016.

³⁴⁸Brennan, "Education for Women's Ministries," abstract.

dated. None of these researchers interviewed program leaders at complementarian schools.

Building upon Edwards and Matthews, Brennan, and Baker, this research intended to investigate schools of higher education in order to understand and describe the current complementarian programs and courses at these schools. Where Edwards' research is outdated and Brennan's research is limited to undergraduate research, this study includes an initial content analysis of websites and school catalogs, followed by personal interviews with directors. Having established relationships with directors or leaders at some complementarian institutions, and in God's kindness, these interviews were accessible.

Concerns

An area of concern prior to this study included possible drift among complementarian women's programs toward feminist perspectives while training women in ministry. As noted by Venessa Ellen's research, complementarian faculty women may vary in what it means to be complementarian, impacting a professors' actions, views, and portrayal of complementarianism to her students.³⁴⁹ This drift may have been observed in the personal interviews with directors of these programs, as noted in chapter 5.

While researching educators, including feminists, Deegan and Hill noted many women in higher education often "lead like a man."³⁵⁰ Andrea Gallant also researched the variance among female educators.³⁵¹ My own research also observed varied relational styles among women who lead in complementarian education.

³⁴⁹Ellen, "A Study of the Attitudes of Female Faculty Members," abstract.

³⁵⁰Mary Jo Deegan and Michael Hill, "Women and Symbolic Interaction," *Philosophical Research Online*, 1987, 6, accessed September 17, 2016, https://scholar.google.ca/scholar?hl=en&q=Mary+Jo+Deegan+and+Michael+Hill%2C+%E2%80%9CWomen+and+Symbolic+Interaction&btnG=&as_sdt=1%2C5&as_sdtp=.

³⁵¹Andrea Gallant, "Symbolic Interactions and the Development of Women Leaders in Higher Education," *Gender, Work and Organization* 21 no. 3 (2014): 203-16.

Commendations

Since complementarian education is a newly developing field, there was commendation for this study by younger leaders in women's complementarian education.³⁵² This current study has potential to link current directors of these programs for encouragement and resource development, and provide encouragement to the development of complementarian education across North America. Challenges in sustaining and developing these programs were shared and future networks for the leaders could be explored. Chapter 3 outlines the proposed study for the pre-selected schools.

Summary

This chapter established a biblical foundation for complementarianism and provided a historical review of the literature between feminists, egalitarians, and complementarians in order to understand the history of the complementarian movement. This literature review revealed significant gaps in literature written by complementarian women. Finally, a literature review of complementarian Christian higher education itself was difficult to find, but is developing. This review provided a framework for understanding the complementarian movement. Jaye Martin and Terri Stovall have provided a textbook for complementarian education entitled *Women Leading Women*.³⁵³ Further, a review of other studies, such as that of Monica Lee Brennan, provided a benchmark for review of complementarian education.³⁵⁴ For all those who may consider complementarian education, or to those who feel alone, this study provides encouragement

³⁵²Members of Southern Baptist Theological Seminary 2015, Ed.D. cohort, including Jennifer Kintner and Erin Shaw. Michael Wilder has also commended this research.

³⁵³Jaye Martin and Terri Stovall, *Women Leading Women: The Biblical Model for the Church* (Nashville: B & H, 2015).

³⁵⁴Brennan, "Education for Women's Ministries."

and assistance to join the debate or dialog on this issue. Finally, this review delineated the starting line for this research.

The chapter began with the words describing *The Tale of Two Cities*. As this chapter closes, well-worn words by Robert Frost come to mind: “Two roads diverged in a wood, and I—I took the one less traveled by, and that has made all the difference.”³⁵⁵ Indeed, complementarians take a road less traveled. I trust it is the narrow road that leads to “rightly dividing the Word of truth (Matt 7:13-14, 2 Tim 2:15). I trust that following that road will make all the difference.

³⁵⁵Robert Frost, “The Road Not Taken,” accessed September 17, 2016, <https://www.poetryfoundation.org/resources/learning/core-poems/detail/44272>.

CHAPTER 3

METHODOLOGICAL DESIGN

With a willing heart toward these theological foundations, and also with a desire to grow, biblical churches and complementarian individuals are weighing biblical training. While, as noted in chapter 2, women are increasingly enrolling in higher education and in seminary,¹ limited scholarly work has described theological and practical ministry training for complementarian women. At the present time, programs and courses for women who will serve tomorrow's complementarian church are not clearly defined.

This chapter provides an overview of the research methodology used in this study to clarify current complementarian education. Specifically, the intent of this research was to gather data on the programs and courses for complementarian women in biblical higher education in order to understand the current status of complementarian education and describe these findings for other schools of higher education. The research results also provide complementarian schools a perspective to develop programs for complementarian women and networks for possible partnership between complementarian female scholars.

While this mixed methods study contains both quantitative and qualitative strands, the initial data collection method was content analysis. Paul D. Leedy and Jeanne Ellis Ormrod explain that content analysis is a “detailed and systematic examination of the contents of a particular body of material for the purpose of identifying patterns, themes or

¹Daniel O. Aleshire, “The Future Has Arrived: Changing Theological Education in a Changed World,” *Theological Education* 46, no. 1 (2011): 73.

biases.”² Content analyses generally review a “form of human communication.”³ For the purposes of this research, content from complementarian school catalogs on websites and brochures was reviewed in order to discern the programs, courses, and directors of women’s programs among schools of Christian higher education.⁴ After discovering the descriptive elements through content analysis, an explanatory qualitative mixed methodology followed.⁵

In this chapter, the research methodology and proposed research analysis is delineated, which includes the research purpose, questions, and design overview for both the content analysis and the interviews. The researcher also defined the population, identified limitations, and provided the research instrumentation in order to clarify the consistencies across programs for complementarian women, as well as unique features at a particular school. Through this analysis, tabulations of quantitative data were made. In the follow-up interviews of program leaders, qualitative data provides rich explanation of these programs and courses.

Purpose Statement

The purpose of this mixed methods explanatory sequential research⁶ is to understand and explain complementarian education for women. In the initial phase, quantitative content analysis was conducted of school catalogs located on institutional websites from schools of complementarian higher education in order to describe each

²Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design* (Upper Saddle River, NJ: Pearson, 2013), 148.

³Ibid.

⁴Leroy Ford, *A Curriculum Design Manual for Theological Education* (Nashville: Broadman, 1991), 202, provides a foundation for review of each area.

⁵Leedy and Ormrod, *Practical Research*, 149, note this pattern often occurs.

⁶John H. Creswell and Vicki L. Plano-Clark, *Designing and Conducting Mixed Methods Research* (Los Angeles: Sage, 2011), 153.

complementarian statement, the programs for women, and the academic courses for women. In the secondary sequential phase, qualitative data from interviews with female faculty purposively selected further clarified the programs, courses, and modes of delivery of theological and practical ministry training for complementarian women. The reason for collecting both quantitative content and qualitative data through interviews was to further explain the initial results and provide greater insights into complementarian education than could have been obtained by either result separately.⁷

Understanding that mixed methods study is undergirded by a philosophy of pragmatism, or the desire to understand “what works,”⁸ this research sought to understand what is working in current complementarian education.

Research Questions

This mixed methods research responded to two primary research questions. The first question to be answered through quantitative content analysis was, “What is currently being done to train women for ministry at complementarian schools?” The second question addressed by interview responses from complementarian female faculty or directors was, “How do female complementarian directors or faculty describe and contribute to complementarian higher education?”

In order to compile and assess information pertaining to the first research question, content from websites or school catalogs at ten schools was initially perused utilizing the following sub-questions:

1. What statement is made regarding the roles of men and women in ministry?
2. What programs are offered to equip women for life and ministry?
3. What academic courses are offered to specifically train women for ministry?

⁷Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 154.

⁸Michael Wilder notes, “Pragmatism provides the philosophical foundation for mixed methods studies.” Michael Wilder (class notes, *1415-SU-92010—Empirical Foundations of Educational Research*, July 23-25, 2016).

4. How are these courses delivered? Are they taught by women? Are they provided in class, in modular, online, or in multi-modal options?

In order to address the second research question, additional qualitative interview sub-questions for a director or female faculty member from each school were reviewed:

5. How would you describe the complementarian education for women at your school?
6. How were the academic courses for women selected for [your school]?
7. What suggestions would you make for future development of training for complementarian women?

Research Design Overview

The design for this mixed methods explanatory sequential design was quantitative content analysis of websites and catalogs, followed by qualitative interviews.⁹ Following the guidance of Leedy and Ormrod,¹⁰ charts were utilized for the tabulation of programs, course emphases, similarities, and dissimilarities, with a description of patterns in nominal and count data identified and described.

Following this initial content analysis of school websites, as suggested by John H. Creswell and Vicki L. Plano-Clark, interviews were conducted since “qualitative research and quantitative research provide different pictures or perspectives, and each has its limitations.”¹¹ This phase provided a qualitative “feel” for each program and further “explains and enhances the initial results through the use of this second method.”¹²

In the reporting, analysis, and conclusions resulting from these interviews, the female leader and the school remained anonymous. Each participant’s words are highly

⁹Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 81-86; and Leedy and Ormrod, *Practical Research*, 95.

¹⁰For review of content analysis, methodology, analysis and reporting, see Leedy and Ormrod, *Practical Research*, 148-49.

¹¹Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 8.

¹²*Ibid.*, 10-11.

valued, and were kept confidential. Overall, these women provide a unique perspective through their academically capable¹³ scholarly contributions.¹⁴ The researcher sought to:

1. Design questions and identify ten complementarian schools of higher education
2. Review catalogs for complementarian statements, programs, and course descriptions
3. Code, chart, and tabulate nominal data of programs and courses
4. Compare and tabulate count data consistency/variance among programs and courses
5. Summarize and evaluate the results in chart form to prepare for interviews
6. Obtain permissions to prepare for interviews
7. Conduct interviews with program directors/faculty from designed questions
8. Summarize the qualitative research responses following interview transcription
9. Synthesize both quantitative and qualitative data in a research report.¹⁵

Coding Criteria

Following the intake of data, coding through charting each result provided a means of analysis for each (1) complementarian statement, (2) program(s) to equip women for ministry, and (3) academic course(s) to equip women for ministry. Charting acknowledged the presence or absence of a complementarian statement by listing the

¹³Jessie Bernard, *Academic Women* (University Park: The Pennsylvania State University Press, 1964), 75-84. See also Stanley J. Grenz, *Women in the Church: A Biblical Theology of Women in Ministry* (Downers Grove, IL: IVP, 1995), 62.

¹⁴Peter Schemm, Jr., "Learned and Holy," *Journal for Biblical Manhood and Womanhood* 11, no. 2 (2006): 4-7. Schemm acknowledges that when women write they follow the ancient practice of "learned and holy" women (4) through "written scholarship [that] tends towards non-directive influence" (7). Schemm describes non-directive influence as that which "proceeds with petition and persuasion instead of directives" (6).

¹⁵Pattern established by Anthony Wayne Foster, "A Study of Post-Baccalaureate Leadership Curricula at Select Christian Institutions of Higher Education" (Ph.D. diss., The Southern Baptist Theological Seminary, 2010), 114. His detailed step-by-step methodology provides a pattern to emulate from his excellent content analysis on leadership programs in schools of Christian higher education. Also see the flow chart in Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 88.

available statements. Then the nominal data is described by differing categories¹⁶ of programs and courses. Ordinal data allowed the researcher to assign numbers to group courses that are similar or dissimilar. A frequency rate criterion¹⁷ was used to tabulate the number of occurrences of a word or concept among the course titles in the schools. These frequency rates also allowed the researcher to identify parallel courses among schools. Count data also provided a basis to tabulate and record the absence of a program or any academic courses for women at a complementarian school with leadership by a female complementarian scholar, as well as institutions with numerous courses.

Qualitative analysis of the interviews included recording each interview, using technology to assist with data transcription. Open coding noted commonalities or themes among descriptors, programs, and courses.¹⁸ Under each commonly noted theme or category, subcategories of specific attributes further defined these themes. This open coding reduced the data to a small set of themes that further explained the quantitative data to describe complementarian education. Axial coding further noted interconnections among categories and subcategories. This coding across categories answered the research question concerning (1) unique qualities found in a particular context, and (2) common strategies among schools toward complementarian education. Selective coding was used to highlight the unique features in order to describe “what happens”¹⁹ in complementarian education in these purposively selected schools. The results provide clarity and explanation of complementarian education for women in these exemplary schools for possible generalization to others.²⁰

¹⁶Leedy and Ormrod, *Practical Research*, 279.

¹⁷Noted by Foster, “A Study of Post-Baccalaureate Leadership Curricula,” 115.

¹⁸Coding methodology follows the guidelines of Leedy and Ormrod, *Practical Research*, 147.

¹⁹Ibid.

²⁰John Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (Thousand Oaks, CA: Sage, 2014), 225.

Research Delimitations

The research conducted was guided initially by Wayne Grudem's list of "Two-Point Complementarian groups":

Other Two-Point Complementarian groups include several denominations or organizations that historically have been strongly truth-based and doctrinally diligent. Included in this group are the Evangelical Free Church of America, Christian and Missionary Alliance, and the more recently formed Sovereign Grace Ministries (formerly PDI). Several seminaries also fall in this category, such as Westminster Seminary (Philadelphia and California), Reformed Seminary (Jackson, Orlando and Charlotte), and Covenant Seminary in St. Louis, as well as Dallas Theological Seminary, the Master's Seminary, and now most or all of the Southern Baptist seminaries such as the Southern Baptist Theological Seminary, Louisville, Kentucky and Southeastern Baptist Theological Seminary in Wake Forest, North Carolina.

Many Bible colleges also fall in this category, such as the Moody Bible Institute in Chicago, and Northwestern College in St. Paul, Minnesota, as well as some Reformed colleges, such as Covenant College in Lookout Mountain, Tennessee. Thousands of independent churches and Bible churches across the United States also fall into this category.²¹

A complete census of the listed schools was initially perused for content analysis. Through further web-based research and informal references from others from these schools, additional websites were also be reviewed and analyzed.

From this research, purposively selected Christian schools of higher education were chosen for the secondary mixed methods qualitative interview. These schools were chosen as examples for other schools as noted by K. C. Bronk:

The exemplar methodology is a useful, but to date underutilized, approach to studying developmental phenomena. It features a unique sample selection approach whereby individuals, entities, or programs that exemplify the construct of interest in a highly developed manner form the study sample.²²

This researcher sought to study schools widely recognized for their scope and influence as those most likely to influence other schools.

²¹Wayne Grudem, *Countering the Claims of Evangelical Feminism: Biblical Responses to the Key Questions* (Colorado Springs: Multnomah, 2006), 286-87. Two point complementarians hold to men and women as equal in value but with different roles (1) in the home and (2) in the church.

²²K. C. Bronk, "The Exemplar Methodology: An Approach to Studying the Leading Edge of Development," *Psychology of Well-Being*, December 2012, accessed January 19, 2017, <http://link.springer.com/article/10.1186/2211-1522-2-5>. Bronk notes this methodology dates back to Socrates, and was used by Maslow as well as other contemporary researchers.

The resultant interviews were purposively selected from Wayne Grudem's list and from other schools, based upon the content analysis. While initially ten interviews with female complementarian leaders were pursued, over the course of the research, twelve interviews with gifted leaders were obtained. The institutions considered for interviews included Covenant Seminary, Dallas Theological Seminary, The Master's University (Santa Clarita, CA), Midwestern Seminary, Moody Bible Institute, New Orleans Baptist Theological Seminary, Reformed Seminary, Southern Seminary, Southeastern Seminary, Southwestern Seminary, and Westminster Seminary, all noted in Grudem's list of schools. Based upon further content analysis, Cedarville University, College of Biblical Studies, Shepherd's Theological Seminary or Western Seminary may have been included. Some of these sources have significant involvement in equipping women for ministry, and provided possible sources for the follow-up interviews.

The initial research population consisted of school catalogs posted on websites in order to categorize and describe the schools' programs. The secondary research population was twelve directors or faculty members identified from each exemplar program in order to understand and describe the programs through further interviews.

Sample and Delimitations

While all known complementarian schools were reviewed for the content analysis, the interviews were selective. Purposive samples were chosen by intentional, careful selection and matching of the sample to the study.²³ The schools selected for the interviews are widely recognized for their scope and influence and those most likely to be able to influence other schools seeking to follow their patterns. Most schools or leaders

²³Lesley Andres, *Designing and Doing Survey Research* (Thousand Oaks, CA: Sage, 2012), 97, notes, "Purposive sampling is the non-random selection of subjects for a particular purpose. Purposive samples select for a particular characteristic; show wide variance, or represent 'expertise' or cover a range of possibilities. Wilder explains that "generalizations of findings [may be] limited" in Wilder, class notes, *Empirical Foundations of Educational Research*.

were selected to represent “expertise,”²⁴ and reflect regional and denominational diversity across North America with exemplar programs.

The content analysis sample was delimited to publicly published content from school catalogs on websites. To be considered, this research was delimited to schools identified by website complementarian statements. No schools previously known to be committed to an egalitarian position were included. If publicly stated views of women in ministry have shifted at a particular school, this was not noted in the conclusions.

Program descriptions were delimited to those designed specifically for women. No limitations were placed on the number of credit hours or units pertaining to this subject. The research was also delimited to the most recent official catalog found on the official institutional website from January 1, 2017 to May 1, 2017. Catalogs not available on school websites were pursued in hard copy by e-mail or phone and requested to be mailed directly to me during this same time period. Content data was drawn from catalogs concerning programs for women, courses, and their descriptions on websites and in hard copy.

In the second qualitative phase, the purposive interviews followed criterion sampling. Sample members met the selection factor of being female faculty teaching women at complementarian schools or a director of a program for women. This sample sought to be a fairly homogenous sample group; these women often hold doctorates and often teach women in complementarian Christian higher education. Each interview enhanced the prior content analysis as this field research provided a personal understanding of the context of a program. In all cases, this research analysis sought to maintain the

²⁴Regarding “expertise,” see Wilder, class notes, *Empirical Foundations of Educational*. A number of the directors of women’s programs are published authors.

integrity of the schools and the voice of the directors being studied without bias²⁵ or harm as noted in the Ethics Committee Process.

Limitations of Generalizations

Data was collected from numerous schools, but inferential statistics were limited. Generalizations may be made to other complementarian schools. This research did not intend to generalize to egalitarian schools, nor to contrast egalitarian and complementarian schools. The data does not necessarily generalize beyond the information found in this research, nor to education outside of results found in 2017. The research captures the current state of education for complementarian women in these institutions of higher education at the present time.

Research Method and Instrumentation

All of the schools highlighted in the list noted by Wayne Grudem were reviewed as a thorough census for the initial content analysis. The initial questions are listed in appendix 2. This data was charted as noted in appendix 3, coding for consistencies and variables. Descriptive statistical analysis of frequency counts of nominal and count data for programs and courses was tabulated from these summary charts and is described in chapter 4.

The second phase required recording interviews. The purposively selected interviews with professors at these same institutions required permission to be granted. Appendix 4 documents the permission requests provided to each professor to be interviewed. The research question instrumentation for the interviews was provided to the female faculty member (see appendix 4) prior to each interview, with one exception

²⁵Steps to avoid bias in interview and sampling are found in Leedy and Ormrod, *Practical Research*, 16-18.

due to time. Data was transcribed with software and hand-coded to complete the qualitative analysis.²⁶

Ethics Committee Process

The initial content analysis of websites reviewed public documents and did not interact with human subjects, and therefore did not require the approval of The Southern Baptist Theological Seminary Ethics Committee. This allowed the research to proceed with the initial stages from January 1, 2017 through May 1, 2017. Further, anonymity was not required since all the information was public.²⁷

For the second stage of the research, I requested approval of The Southern Baptist Theological Seminary Ethics Committee as directed by my supervising committee. All instrumentation to be used was submitted to the Ethics Committee and was approved by the supervising instructors, the Ethics Committee, and the Senior Vice President for Academic Administration before it was used for data collection.²⁸ Following this approval, I followed all recommendations made by these committees. I sought to preserve the anonymity of those interviewed and the anonymity of each school from which a female leader was interviewed in the reporting, analysis, and conclusions from the interviews. All statements made in this document seek to preserve a positive perspective of each institution and preserve the integrity of each institution. All recommendations clarified by The Southern Baptist Theological Seminary Ethics Committee, and those of the supervising professors, have been followed.

²⁶Recording and transcription of qualitative interviews was completed through Transcribe. The hand-coding followed guidelines by Creswell and Plano Clark, *Designing and Conducting Mixed Methods Research*, 208.

²⁷Assumptions follow Foster, "A Study of Post-Baccalaureate Leadership Curricula," 117.

²⁸Steps taken to "identify instrumentations and follow ethics protocol" from Wilder, class notes, *Empirical Foundations of Educational Research*.

Research Procedural Overview

The procedure for this explanatory sequential mixed methods design was the preliminary identification of complementarian denominations, followed by a search of institutional websites for catalogs from complementarian institutions in the United States and Canada. This initial phase of content analysis ascertained the institutions, complementarian statements, programs, and courses for women in order to document the programs and course emphases, similarities as well as dissimilarities. Following this initial content analysis of school websites, the resultant twelve interviews were conducted to enhance the quantitative research from a different perspective.

Quantitative questions were designed for content analysis from the institutional catalogs in order to answer the first Research Question: “What is currently being done to train women for ministry among complementarian schools of Christian higher education?” This data was analyzed through the coding criteria to provide descriptive statistics in response to the quantitative research questions.

In a second step, the information was charted through cumulative and comparative data analysis,²⁹ for significant results of similarities and differences. The categories include (1) complementarian statements, (2) programs, (3) course titles within a program, and (4) modes of course delivery. The content analysis results determined the directors or faculty members to be interviewed as exemplar and model schools.

A second qualitative phase explained the initial results and enhanced the previous content study from each of the purposively selected schools of Christian higher education. In this step, the follow-up qualitative interviews reviewed the first four questions from the quantitative inquiry, with the addition of the following qualitative open-ended questions:

1. How would you describe the complementarian education for women at your school?
2. How were the academic courses for women selected for [your school]?

²⁹Leedy and Ormrod, *Practical Research*, 149.

3. What suggestions would you make for future development of training for complementarian women? From the responses to this question, sub-questions were at times also asked.

After gathering the qualitative data, the data was analyzed by open, and axial coding to discern themes among programs titles, course titles, and course descriptions.

Finally, a fourth stage included interpreting the connected results.³⁰ In chapter 4 of this study, the content analysis and quantitative results are summarized and analyzed. Finally, a summary is provided of how the qualitative results explained the quantitative results of complementarian statements, program titles, course descriptions and course delivery modes.

From this comparative and summative analysis, final conclusions are provided in chapter 5 in order to assist current day practices in complementarian education. Overall, this research has responded to the initial question: “What is currently being done to train women for ministry in complementarian schools?” Compilation of the qualitative data answered the second research question: “How do female complementarian directors or faculty describe and contribute to complementarian higher education?”

Current Status of the Research Problem

Prior to this research, the current status of complementarian schools and training women for ministry was not known. This specific gap in the literature had not been previously measured. This thesis argues that theological training as well as practical ministry training is within biblically faithful guidelines and provides spiritual growth for complementarian women who desire to pursue it.³¹ Complementarian schools may be uncertain on ways to equip and encourage women for ministry. Further, women may

³⁰Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 84.

³¹While conducting this research, a complementarian woman (without children) asked, “Would it be appropriate to be in the classroom rather than simply typing my husband’s papers?” While at Southern photocopying a proposed women’s course syllabus, a woman asked if she could take the course. Women benefit from practical training within a complementarian perspective.

benefit from additional training as teachers of women.³² At some school sites, training has been provided for seminary wives, while single women are outside this category. Some wives prefer the actual seminary classroom. This research endeavored to support men and women who desire to see women grow in Christ through complementarian education.

Research Competencies

Creswell and Plano Clark note that mixed methods research requires unique skills “as it is the most challenging study a researcher can undertake.”³³ These authors note that competent researchers must identify focused and useful research questions, choose one or more samples to provide inferences about a larger population, create and use valid and reliable instruments, conduct semi-structured interviews, analyze both quantitative and qualitative data, draw reasonable and persuasive conclusions as well as make inferences from statistics and the overall research findings to a larger population.³⁴

Previous undergraduate study in sociology, requiring surveys, interviews, statistics, and a thesis was helpful for this research. Graduate study in linguistics with Wycliffe Bible Translators provided awareness of linguistic data analysis, ethnography, and theology. While in active church ministry, this researcher pursued practical courses for complementarian women in ministry. Teaching at Heritage College and Seminary expanded my vision for the equipping of women for ministry. This also has provided insights on faculty, academic process, and institutional privacy. Participation in this form of education and with those who lead programs for women has provided “sustained and

³²Gospel Coalition women’s conferences, such as the events in Orlando in 2014, and the conference in 2015, were taught by John Piper, Tim Keller, and D. A. Carson, with intermittent women teachers. It would be encouraged that women speaking at The Gospel Coalitions’ Women’s Conferences receive theological and homiletical training to teach women.

³³Leedy and Ormrod, *Practical Research*, 258.

³⁴*Ibid.*

intensive experience with participants.”³⁵ As a designer/developer in the Bobb Biehl leadership styles profile,³⁶ envisioning and creating new programs brings joy. The Southern Baptist Theological Seminary provided additional helpful training through academic courses and professors.³⁷ This research was conducted while walking “in quietness and trust” with the Savior (Isa 30:15).³⁸

³⁵Creswell, *Research Design*, 187,

³⁶Bobb Biehl, “Leadership Profile,” accessed December 28, 2017, <http://bobbiehl.com/product/team-profile-2/>.

³⁷Including Michael Wilder, Anthony Foster, and John David Trentham.

³⁸All of the research instruments used in this thesis were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use.

CHAPTER 4

ANALYSIS OF FINDINGS

Complementarian women may feel alone, but need not be lonely. During this explanatory sequential mixed methods research of complementarian educational programs across North America, many surprising discoveries were made from website “mines” and the interview “journey.”¹ The content analysis of websites sought to “extract objective facts,”² of the programs, courses, and modes of delivery for equipping women at complementarian schools. The interviews, as suggested by Kvale and Brinkmann, were a “journey to a distant country that leads to a tale to be told upon returning home.”³ Together, the content and interviews led to portraits of programs and people who are role models and field guides in the field of complementarian Christian higher education. This chapter provides snapshots of the colorful and clarifying discoveries made during this journey.

Compilation Protocol Overview

In order to compile this data, including mining websites and a journey of interviews, maps were essential. The data was first viewed from a broad “satellite view” of complementarian denominations to increasingly narrow in order to focus on complementarian institutions. This initial data provided encouraging insights on the

¹Steinar Kvale and Svend Brinkmann describe qualitative research as mining or journeying in *InterViews: Learning the Craft of Qualitative Research Interviewing* (Thousand Oaks, CA: Sage, 2009), 48.

²Ibid.

³Ibid.

current context of complementarian denominations. Next, institutions of Christian higher education were studied through content analysis with further revelations. Institutions delimited by Wayne Grudem,⁴ and a thorough review of all the Association of Theological Schools (ATS) member seminaries, and additional complementarian colleges and universities were searched for complementarian statements.

The identification of complementarian institutions was then narrowed to content analysis of the programs, courses for women, and modes of delivery at institutions of Christian higher education. From these compiled lists, purposively selected follow-up interviews walked through the doors of these institutions to phenomenologically understand and describe complementarian higher education for women in 2017.

Demographics

What began as research for complementarian statements, revealed far more than I had imagined. The departure for the demographic research began with Wayne Grudem's statement that many denominations are "strongly truth based and doctrinally diligent."⁵ Grudem highlights these denominations as the Evangelical Free Church, Christian and Missionary Alliance, and Sovereign Grace Ministries (formerly PDI).⁶ Grudem adds that "thousands of independent churches and Bible churches across the United States also fall into this category."⁷ Indeed, there are.

⁴Wayne Grudem, *Countering the Claims of Evangelical Feminism: Biblical Responses to the Key Questions* (Colorado Springs: Multnomah, 2006), 286-87. The schools listed by Grudem are Westminster Seminary, Reformed Seminary, Covenant Seminary, Dallas Theological Seminary, The Master's Seminary, all six Southern Baptist seminaries, Moody Bible Institute, Northwestern College and Covenant College.

⁵Ibid., 286.

⁶Ibid.

⁷Ibid., 287.

Denominational Determination of Egalitarian or Complementarian

While at first complementarians may lose heart and feel as alone as Elijah (1 Kgs 18:22, 19:10), the actual results of denominational determination as egalitarian or complementarianism are quite interesting. The Christians for Biblical Equality (CBE), as egalitarians, have published “U.S. Denominations and Their Stances on Women in Leadership,” extracting direct quotes of egalitarian or complementarian statements from each denomination’s website (see table 1).⁸ Gordon Conwell has also provided a “Denominational Chart,” highlighting denominations by theological distinctives, gender, baptism, and other distinctives.⁹ Table 2 highlights Gordon Conwell’s list of denominations by egalitarian and complementarian views. From the data provided by these egalitarian organizations, I have compiled the following tables, which highlight the numerous complementarian denominations. From these lists one might assume higher educational institutional alignment. However, the results are unexpected.

⁸CBE Staff and Volunteers, “U.S. Denominations and Their Stances on Women in Leadership,” April 2007, 1-15, accessed February 13, 2017, <http://www2.cbeinternational.org/new/E-Journal/2007/07spring/denominations%20first%20installment--FINAL.pdf>. CBE lists a statement from each denominational website next to each denomination. As noted by CBE, undeclared includes Evangelical Mennonite Mission Conference, Reformed Episcopal Church, Baptist General Conference, Baptist General Convention of Texas, Confessional Evangelical Lutheran Conference, Greater Grace World Outreach, Jesus Movement, New Frontiers, The Family International, Ministers Fellowship International, New Testament Christian Churches of America, Evangelical Presbyterian Church, Federation of Reformed Churches. Ibid., 7-9.

⁹Gordon Conwell Theological Seminary’s chart defines complementarian as “the view that women may not be ordained nor have leadership positions over men . . . [and egalitarian as] the view that women may be ordained and/or have leadership positions over men. . . . [However], “There are modifications and variations in each of these positions.” Gordon Conwell Theological Seminary, “Denominational Chart,” 2015, 1, accessed February 13, 2017, http://www.gordonconwell.edu/resources/documents/11R_DENOMINATIONALCHART.pdf.

Table 1. “U.S. Denominations and their Stances on Women in Leadership,”
from Christians for Biblical Equality

Complementarian Denominations	Egalitarian Denominations
American Baptist Association	African Methodist Episcopal Church
Anglican Catholic Church	African Methodist Episcopal Zion Ch.
Anglican Province of Christ the King	Alliance of Baptists
Apostolic Christian Church of America	American Baptist Churches USA
Apostolic Lutheran Church of America	Christian Reformed Church N. America
Associate Reformed Presbyterian Church	Episcopal Church USA
Bible Presbyterian Church	Evangelical Catholic Church
Christian Episcopal Church	Evangelical Covenant Church America
Christian Missionary Alliance	Evangelical Lutheran Church in America
Church of God Mountain Assembly	Free Methodist Church (The); N.A.
Church of the Lutheran Confession	International Church Foursquare Gospel
Concordia Lutheran Conference	International Pentecostal Holiness Ch.
Confederation of Reformed Evangelicals	Lutheran Cong. in Mission for Christ
Evangelical Community Church Lutheran	Mennonite Church USA
Evangelical Free Church America (EFCA)	Presbyterian Church USA
Evangelical Lutheran Synod	Quakers (Religious Society of Friends)
Evangelical Mennonite Conference	Salvation Army
Fellowship of Evangelical Bible Churches	United Church of Christ
Great Commission Association	United Methodist Church
Lutheran Church – Missouri Synod	Vineyard Christian Fellowship
Lutheran Ministerium and Synod	Wesleyan Reformed Union
Mennonite Brethren Churches	
Orthodox Presbyterian Churches	
Pentecostal Church of God ¹⁰	
Primitive Baptists	
Presbyterian Church in America	
Presbyterian Reformed Church	
Reformed Presbyterian Church N. America	
Southern Episcopal Church	
United Episcopal Church	

¹⁰Pentecostal Church of God allows female pastors, but not female district or national leaders. CBE Staff and Volunteers, “U.S. Denominations and Their Stances,” 13.

Table 2. Gordon Conwell “Denominational Chart” by egalitarian/complementarian 2015

Complementarian	Egalitarian
Acts 29	Advent Christian*
African Methodist Episcopal	American Baptist USA
All Nations Church Network	Assemblies of God
Anglican Church in North America*	Church of the Brethren*
Associate Reformed Pres. Church (ARP)	Church of the Nazarene
Conservative Baptist CBAmerica – CBA	Brethren in Christ
Bible Fellowship Church	Charismatic Episcopal
Christian Churches/Churches of Christ	Christ Church Fellowship
Christian Methodist Episcopal (CME)	Christian Church/Disciples of Christ
Christian Missionary Alliance*	Christian Methodist Episcopal
Christian Churches/Churches of Christ	Churches of God General Conf. (CGGC)
Churches of God in Christ*	Church of God in Prophecy
Evangelical Free Church (EFCA)	Converge (Baptist Gen Conference)*
Evangelical Methodist*	Cumberland Presbyterian
Fellowship of Grace Brethren Churches*	Episcopal Church (ECUSA)
General Assn. of Regular Baptists	Evangelical Christian Church in Canada
Independent Bible Churches	Evangelical Covenant (ECC)
Korean Evangelical Holiness	Evangelical Lutheran (ELCA)
Lutheran Church Missouri Synod	Evangelical Presbyterian (EPC)
Orthodox Presbyterian (OPC)	Foursquare Gospel
Presbyterian Church in America (PCA)	Korean Presbyterian Church Abroad
Redeemer City to City	Presbyterian Church in the USA (PCUSA)
Sovereign Grace Ministries	Progressive National Baptist Convention
United Reformed Churches of N. America	Reformed Church in America (RCA)
	Religious Society of Friends (Quaker)
	Salvation Army
	United Church of Christ (UCC)
	United Methodist Church
	Vineyard Christian Fellowship
Others undeclared or equally both ¹¹	Wesleyan

¹¹The asterisk (*) indicates general position held with some divergence among denominational churches. Gordon Conwell states that the following are undeclared: Baptist Bible Fellowship, Inc., Conservative Congregational Christian Con., General Association of Regular Baptists, International Council of Community Churches, Korean American Presbyterian (KAPC), Mennonite, Moravian, National Baptist Convention of America, Inc. (NBCA), Plymouth Brethren, Quaker: Evangelical Friends Church International, EFCI, Willow Creek Association. Gordon states the follow are Either or Equally both: Conservative Congregational Christian Con. (CCCC), Christian Reformed, Converge (formerly Baptist General Conference), National Baptist Convention, USA (NBC), National Association of Congregational Christian Churches (NACCC), Southern Baptists (declared as either, depending on local congregation), and Transformation Ministries; Gordon Conwell Theological Seminary, “Denominational Chart,” 2015, 1-10. The SBC and the General Association of Regular Baptist Churches (GARB) are both complementarian. Christian and Missionary Alliance stated complementarian in US, egalitarian in Canada.

Table 3. Combined CBE and Gordon denomination data,
CBE (italics) Gordon Conwell (non-italics)

Complementarian Denominations	Egalitarian Denominations
Acts 29	Advent Christian
African Methodist Episcopal	<i>African Methodist Episcopal Church*</i>
All Nations Church Network	<i>African Methodist Episcopal Zion Ch.</i>
<i>American Baptist Association</i>	<i>Alliance of Baptists</i>
<i>Anglican Catholic Church</i>	<i>American Baptist Churches USA</i>
Anglican Church in North America	Assemblies of God
<i>Anglican Province of Christ the King</i>	Brethren in Christ
<i>Apostolic Christian Church of America</i>	Charismatic Episcopal
<i>Apostolic Lutheran Church of America</i>	Christ Church Fellowship
<i>Associate Reformed Presbyterian Church</i>	Christian Church/Disciples of Christ
Bible Fellowship Church	Christian Methodist Episcopal
<i>Bible Presbyterian Church</i>	<i>Christian Reformed Church N. America</i>
Christian Churches/Church of Christ	Church of the Brethren
<i>Christian Episcopal Church</i>	Church of God General Conf (CGGC)
<i>Christian Missionary Alliance</i>	Church of the Nazarene
Christian Methodist Episcopal	Church of God in Prophecy
Christian Churches/Churches of Christ	Converge (Baptist General Conference)
<i>Church of God Mountain Assembly</i>	Cumberland Presbyterian
<i>Church of God in Christ*</i>	<i>Episcopal Church (ECUSA)</i>
<i>Church of the Lutheran Confession</i>	<i>Evangelical Catholic Church</i>
<i>Concordia Lutheran Conference</i>	<i>Evangelical Christian Church - Canada</i>
<i>Confederation of Reformed Evan.</i>	<i>Evangelical Covenant Church of Amer.</i>
Conservative Baptist Churches CBA	<i>Evangelical Lutheran Church in Amer.</i>
<i>Evangelical Com. Church – Lutheran</i>	Evangelical Presbyterian Church
<i>Evan. Free Church of America (EFCA)</i>	<i>Free Methodist Church (The); N. Amer.</i>
<i>Evangelical Lutheran Synod</i>	<i>International Church of Foursquare Gos.</i>
<i>Evangelical Mennonite Conference</i>	<i>International Pentecostal Holiness Ch.</i>
Evangelical Methodist*	Korean Presbyterian Church Abroad
<i>Fellowship of Evangelical Bible Churches</i>	<i>Lutheran Cong. Mission for Christ</i>
Fellowship of Grace Brethren Churches	<i>Mennonite Church USA</i>
<i>Great Commission Association</i>	<i>Presbyterian Church USA</i>
Independent Bible Churches	Progressive National Baptist Convention
Korean Evangelical Holiness	<i>Quakers (Religious Society of Friends)</i>
<i>Lutheran Church – Missouri Synod</i>	Reformed Church in America
<i>Lutheran Ministerium and Synod</i>	<i>Salvation Army</i>
<i>Mennonite Brethren Churches</i>	<i>United Church of Christ</i>
<i>Orthodox Presbyterian Churches</i>	<i>United Methodist Church</i>
<i>Pentecostal Church of God</i> ¹²	<i>Vineyard Christian Fellowship</i>
<i>Primitive Baptists</i>	<i>Wesleyan Reformed Union</i>
<i>Presbyterian Church in America</i>	
<i>Presbyterian Reformed Church</i>	
Redeemer City to City	
<i>Reformed Presbyterian Church, N. Am.</i>	
Sovereign Grace Ministries	
<i>Southern Episcopal Church</i>	
<i>United Episcopal Church</i>	
<i>United Reformed Churches of N. Am.</i>	

While at first it appears there are a greater number of egalitarian denominations, a combined list of the data from these two organizations, compiled in table 3, demonstrates

more complementarian denominations.¹³ From these lists one might assume higher educational institutional alignment for each denomination.

Church Growth among Egalitarians and Complementarians

Tables 1, 2, and 3 reveal complementarian churches are not few and far between. Many denominations have complementarian statements. Chapter 1 noted the complementarian position may represent “the minority view” among Christian scholars;¹⁴ however, it may not be the minority view among the churches sending students to institutions of higher education, and to which they return. Robert Yarborough also notes, “Of the 30% of the world church, which is largely Protestant, only a small minority ordain women and encourage wives and husbands to abandon the biblical notion of male headship in marriage.”¹⁵

Five additional research studies indicate conservative biblical teaching, with male pastoral leadership, leads to church health. Barna Research notes that 58 percent of female pastors are found in “mainline” churches,¹⁶ and that females pastor smaller

¹²Allows female pastors, but not female district or national leaders.

¹³Neither group list in table 3 includes Harvest or the Southern Baptist denomination. Pew Research Center identifies the Southern Baptist denomination as not ordaining women. David Masci, “The Divide Over Ordaining Women,” Pew Research Center, September 9, 2014, accessed July 17, 2017, <http://www.pewresearch.org/fact-tank/2014/09/09/the-divide-over-ordaining-women/>.

¹⁴Craig Keener, *Paul, Women and Wives* (Peabody, MA: Hendrickson, 1992), 101, states that complementarianism is regarded as the “minority view.”

¹⁵Robert Yarborough, “Hermeneutics: A Biblical Framework,” in “Understanding the Complementarian Position, 2012 Evangelical Free Churches of America Theology Conference notes,” 6, accessed July 17, 2017, https://go.efca.org/sites/default/files/resources/docs/2013/06/2012_fall_-_complementarianism.pdf. Yarborough goes on to state, “Solid numbers are hard to come by, but it appear that well over 90% of the church worldwide affirms the historic position of man and woman in church and marriage that the complementarian position reflects.” Ibid.

¹⁶George Barna Research Group, “Number of Female Senior Pastors in Protestant Churches Doubles in Past Decade,” accessed May 6, 2017, <https://www.barna.com/research/number-of-female-senior-pastors-in-protestant-churches-doubles-in-past-decade/>.

churches.¹⁷ The Hartford Institute notes the Unitarian Universalist (30 percent) and United Methodist (25 percent) denominations have the highest percentages of female pastors.¹⁸ John Lompens cites Len Wilson’s research of the United Methodist denominations where women are not leading large, thriving churches.¹⁹ Further, thriving churches are often led by male graduates trained at evangelical seminaries.²⁰

David Haskell, in *The Hamilton Spectator*, a public Canadian newspaper, reports “After statistically analyzing the survey responses of over 2,200 congregants and the clergy who serve them . . . [we found] a startling discovery: conservative Protestant theology is a significant predictor of church growth, while liberal theology leads to decline.”²¹ Research by Haskell, Flatt, and Burgoyne compared declining churches and disagree that “theology and church growth are not linked,”²² proving instead that they are inextricably linked. Further, Andrew Davis notes churches that thrive have male pastoral leaders.²³ Mary Anderson, a senior pastor in a Lutheran church, noted decline:

¹⁷George Barna Research Group, “Number of Female Senior Pastors.”

¹⁸Hartford Institute for Religion and Research, “What Percentage of Pastors Are Female?” accessed April 30, 2017, http://hrr.hartsem.edu/research/quick_question3.html.

¹⁹John Lompens, “Evangelicals Continue Dominating Fastest Growing UMC Congregations,” March 20, 2016, accessed June 6, 2017, <https://juicyecumenism.com/2016/03/30/evangelicals-continue-dominating-fastest-growing-umc-congregations/>.

²⁰Lompens notes that six of our denomination’s official United Methodist seminaries—Boston University School of Theology, Claremont School of Theology, Drew University Theological School, Garrett-Evangelical Theological Seminary, Iliff School of Theology, and Methodist Theological School in Ohio—have not one graduate on this list [of thriving churches]. Coincidentally, these also happen to be the most theologically liberal of our official UMC seminaries. Only ten of these 25 top church-growing United Methodist pastors are alumni of official UMC seminaries. Ibid.

²¹David Millard Haskell, “Here’s Why Christianity Must Change or Die,” *The Hamilton Spectator*, December 4, 2016, 1. David Millard Haskell, Kevin Flatt, Stephanie Burgoyne, “Theology Matters: Comparing the Traits of Growing and Declining Mainline Protestant Church Attendees and Clergy,” *Review of Religious Research*, 58: no. 4 (2016): 515-41.

²²Haskell, “Here’s Why Christianity Must Change or Die,” 1.

²³Andrew W. Davis, “Develop and Establish Men as Leaders,” in *Revitalize; Biblical Keys to Helping Your Church Come Live Again* (Grand Rapids: Baker, 2017), 175-85.

Forty years ago women began to move slowly into the pulpits of Lutheran churches in America just as members were starting to move out of the pews. I don't know that this phenomenon is strictly a coincidence. No doubt our feminist freedoms and our resistance to traditional institutions of all kinds has some unintentional collisions along the ways. Through these decades both trends have increased so that in 2010, more ordained women, along with many of their male colleagues, are serving congregations that are surviving rather than thriving.”²⁴

Seminary Growth among Egalitarians and Complementarians

Just as churches thrive where biblical theology is upheld, complementarian schools are also bolstered by upholding biblical values.²⁵ In her research on America's largest seminaries, Chelsen Vicari found that students are most attracted to thriving “evangelical Protestant seminaries, a trend that hasn't changed much over the past twenty years.”²⁶ While Craig Keener and others regard complementarianism as the “the minority view,”²⁷ the “grassroots movement of churches [have] called for a return to theological orthodoxy,”²⁸ at times requiring changes among institutional leaders and faculty. In

²⁴Mary Anderson, *Dialog: A Journal of Theology* 49 no. 4 (2010): 354, cited in Yarborough, “Hermeneutics,” 7.

²⁵Chelsen Vicari, “What Are America's Largest Seminaries?” *The Aquila Report*, August 4, 2016, accessed February 17, 2017, <http://theaquilareport.com/what-are-americas-largest-seminaries/>. Vicari notes, “Among the smallest accredited Protestant seminaries in the nation are three [unstated] seminaries which offered . . . a menu of recycled 1960s-era liberation theology themes garnished with radical sexuality and gender studies [which] proved unappealing to prospective seminarians. . . . Two Cooperative Baptist Fellowship-associated seminaries that reveal another interesting contrast among evangelical institutions. Unlike the chart-topping conservative SBC-affiliated seminaries, the more liberal CBF-affiliated Baptist Theological Seminary of Richmond counted 42 full-time students and Baptist Seminary of Kentucky had only 31 full-time students in 2015-16. In 2006 Dr. Russell Moore, then senior vice president and dean at Southern, predicted CBF would fail because of ‘the disaster of CBF's seminaries and divinity schools,’ according to a *Baptist Press News* report. ‘Unlike SBC seminaries, which are held accountable by the congregations of the Southern Baptist Convention, the CBF seminaries and divinity schools are accountable only to a donor base of nostalgic Baptist liberals.’ However, the consistency in seminary choices over the past twenty years corroborates most full-time students called to ministry prefer orthodox Christianity to liberal trend followers.”

²⁶Ibid.

²⁷Keener, *Paul, Women and Wives*, 101.

²⁸Jason Duesing and Thomas White, “Neanderthals Chasing Bigfoot? The State of the Gender Debate in the Southern Baptist Convention,” *JBMW* 12, no. 2 (2007): 10.

particular, Southern Baptist seminaries experienced the same momentous tidal shift noted in chapter 2, resulting in a return to scriptural values, the creation of the Baptist Faith and Message 2000, followed by significant upheaval and painful academic realignment.²⁹

Complementarian Higher Educational Institutions

While school enrollments are fluctuating, strong evangelical seminaries are growing.³⁰ Vicari provides charts of seminary enrollment to support her findings of “America’s Largest Seminaries.”³¹ Using her previous research as a benchmark, I reviewed fall 2016 enrollment statistics from ATS member institutions to compare with Vicari’s previous research.³² The data revealed all-time highs in enrollment at complementarian seminaries such as Southern, Southeastern, and Midwestern.³³ In fall 2016, Southern enrolled 3,002 students with a full-time equivalent (FTE)³⁴ of 1593, with Southeastern enrolling 2,146 students for a FTE of 1,593.7.³⁵ Fuller Seminary has dropped from a first rank to 1,499 FTE. While another website noted Southwestern’s decline,³⁶

²⁹Duesing and White, “Neanderthals Chasing Bigfoot?,” 5-19.

³⁰Vicari, “What Are America’s Largest Seminaries?”

³¹Ibid.

³²The Association of Theological Schools, “Member Schools,” accessed February 13, 2017, <http://www.ats.edu/member-schools/member-school-list>.

³³Ibid. Fuller Theological Seminary had fallen below the SBC schools in the one year between Vicari’s research and this study. Throughout this chapter, the names of the six Southern Baptist Seminary will be referred to as follows: Southern refers to The Southern Baptist Theological Seminary; Southwestern refers to The Southwestern Baptist Theological Seminary; New Orleans refers to New Orleans Baptist Theological Seminary; Gateway refers to Gateway Seminary of the Southern Baptist Convention; Southeastern refers to The Southeastern Baptist Theological Seminary; Midwestern refers to Midwestern Baptist Theological Seminary

³⁴Vicari, “What Are America’s Largest Seminaries?,” notes that full-time enrollment “is the most stable measure of seminary size,” which still accurately represents institutional attainment.

³⁵The Association of Theological Schools, “Member Schools.”

³⁶William Thorton, “Just How Are Seminaries Stacking Up These Days?” SBC Voices, May 13, 2014, accessed February 15, 2017, <http://sbcvoices.com/just-how-are-our-seminaries-stacking-up-these->

ATS data reveals Southwestern has a 1,393.7 FTE, with all six Southern Baptist Seminaries thriving.³⁷

All of the seminaries noted by Wayne Grudem as complementarian are found in the top twenty-five seminaries worldwide. God has favored the six Southern Baptist seminaries, Dallas Theological Seminary (DTS) and Reformed Theological Seminary (RTS), also found in the top twelve seminaries worldwide. The FTE enrollment results among the top ten ATS member institutions are surprising. Among these 10 schools, 6 institutions identified as complementarian with a FTE total of 7568.8 students, among the remaining 4 choosing an egalitarian alignment, the FTE is 4384.1. See data found in table 4.³⁸

Complementarian doctrinal statements, noted by the asterisk in table 4, are not hindering seminary growth. Instead, eleven of the complementarian schools listed by Grudem are listed among the largest twenty-five seminaries in the world as compiled from ATS enrollment data for fall 2016. In addition to Grudem's list of complementarian schools, Concordia Seminary (MO) is also complementarian. Significant complementarian leaders, cited in chapter 2, are also found at Talbot Seminary and Western Seminary.³⁹

days-by-william-thornton/.

³⁷The Association of Theological Seminaries, "Member Schools." Vicari, "What are America's Largest Seminaries?," notes a decline for Southwestern and writes, "While all of the ten largest seminaries in the country are evangelical Protestant, it's interesting that half of those schools are Southern Baptist-affiliated. Five of the six theological seminaries associated with the Southern Baptist Convention (SBC) are among the top ten largest in the country. Meanwhile, the SBC-affiliated Golden Gate Baptist Theological Seminary barely missed the list with 705 full-time students enrolled. . . . Princeton Theological Seminary has seen 30 percent fewer full-time enrolled students."

³⁸This search was compiled by searching each school's member page on The Association of Theological Seminaries, "Member Schools." Schools noted by (*) have complementarian statements on their institutional websites.

³⁹Chap. 2 researched each complementarian author with his/her seminary as follows: "TenElshof (Fuller), Clinton Arnold (Talbot), Joe Coe (Rosemead), Thomas Finley (Talbot), Sherwood Lingenfelter (Fuller), Robert Saucy (Talbot), and Michael J. Wilkens (Talbot) and Wayne Grudem (Phoenix) all have contributed to complementarian scholarship. Phyllis Bennet at Western Seminary leads a complementarian program for women.

Table 4. Enrollment at the top 25 Protestant seminaries by FTE—Fall 2016

School	Fall 2016 Enrollment	FTE
*Southeastern	2146	1593.7
*Southern	3002	1593.3
Fuller Theological Seminary	3091	1499
*Southwestern	2719	1393.7
Asbury Theological Sem.	1576	1187.1
*Dallas Theol. Seminary	2361	1133.7
*Midwestern	1608	1011.3
Gordon Conwell	1762	900
*New Orleans	1480	843.1
Trinity Evan. Div. School	1054	798
Seventh Day Adventist Sem.	1079	659.1
*Gateway	1296	632.5
Duke Divinity School	689	621.8
Princeton Theo. Seminary	562	550.8
*Reformed Theological Sem.	1059	535.9
*Moody Theological Sem.	645	482
Concordia Seminary	547	481.7
Denver Seminary	1024	469.9
Talbot School of Theology	1024	462
Western Seminary	785	418.4
Tyndale University & Sem.	807	394.7
*Westminster Theo Seminary	529	364.7
*Covenant Theo Seminary	559	339.6
Ashland Theo Seminary	419	335
Luther Seminary	572	327

*Complementarian schools cited by Wayne Grudem.⁴⁰

Leon McBeth, a former professor at Southwestern, suggested in 1979, that “practical concerns will outweigh more theoretical arguments in shaping the ultimate decisions of Southern Baptist about the roles of women.”⁴¹ This statement was not prophetic. While some seminaries may choose this “practical outweighs theological”

⁴⁰Grudem, *Countering the Claims*, 286-87.

⁴¹Leon McBeth, *Women in Baptist Life* (Nashville: Broadman, 1979), 186, cited in Duesing and White, “Neanderthals Chasing Bigfoot?,” 7.

approach to the issue of women in ministry,⁴² the current state of SBC seminaries indicates that women are aware of these doctrinal statements and are still significantly enrolling in complementarian institutions.⁴³ Al Mohler states what is supported by the following research:

All of the seminary campuses have been significantly affected by a change in the approach towards preparing women for ministry. . . . We have as many women studying and as much as a percentage of women studying on our campuses as ever before. But they're coming knowing where we stand, appreciating where we stand, sharing our belief in the Scripture, understanding the importance of those beliefs and ready to go out and do what God has called them to do as directed by Scripture. And that is a beautiful thing.⁴⁴

Women are enrolling in seminary. In one complementarian seminary outside the Southern Baptist Convention (SBC), Dallas Theological Seminary, women make up nearly a third of the student enrollment. Strong theological education and female academic mentors are desired by biblical women.⁴⁵

Phase 1: Quantitative Data through Content Analysis

The previous research section provides a survey of complementarian denominations and higher educational institutions. The research is now narrowed to content analysis found on institutional websites from the following groups: Research Group 1 (RG1) comprises the institutions listed by Wayne Grudem.⁴⁶ Research Group 2 (RG2) includes complementarian schools identified by a complete search of all 274 ATS

⁴²Duesing and White, "Neanderthals Chasing Bigfoot?," 16.

⁴³Ibid., 12.

⁴⁴R. Albert Mohler, Jr., cited by Joni B. Hannigan, "SBC Seminary President Optimistic for 'Golden Age' in Theological Education," *Baptist Press*, January 7, 2003, accessed May 13, 2017, <http://bpnews.net/bpnews.asp?ID=14985>. Mohler cited in Duesing and White, "Neanderthals Chasing Bigfoot?," 12.

⁴⁵See chap. 2 research on mentoring, as supported by participant interviews.

⁴⁶Grudem, *Countering the Claims*, 286-87.

member schools, complementarian institutions unnamed by Grudem, and additional Christian colleges or universities posting complementarian statements.

Complementarian institutions noted by Wayne Grudem. The initial list of complementarian organizations and schools was delimited to those cited by Wayne Grudem,⁴⁷ hereafter referred to as “Research Group 1” (RG1). For this initial group, a chart (see appendix 3) was created to compile the data to be reviewed. A second edition of appendix 3 allowed for comments and for full content descriptions (see final page of appendix 3). A complete content analysis was made for school name, address, complementarian statement, programs for women, courses for women listed by codes, and methods of delivery for these courses. Names of directors and female faculty were also collected. In all cases, the 2016-2017 catalog was pursued as the preferred instrument for content analysis. The complete compiled version of these documents is provided in appendix 5.

Catalogs for each of the schools cited by Wayne Grudem (RG1) were available on each institutional website, with the exception of one school. A phone call was made to this school and a seminary view book was sent directly from the Admissions Office.⁴⁸ The first phase involved searching these websites to extract relevant content, which consumed the winter hours of January through April 2017. The compiled data became the platform for deciding which schools would provide insightful interviews.

Further research of ATS schools. Since the list of complementarian schools noted by Wayne Grudem was only fourteen institutions, further research was initiated through a conversation with Lester Ruiz, the Senior Director of Accreditation and

⁴⁷Grudem, *Countering the Claims*, 286-87.

⁴⁸Personal Conversation with Admissions Coordinator, John Fountain, Covenant Seminary, Seminary view book received by mail February 2017.

Institutional Evaluation for ATS.⁴⁹ Ruiz stated that complementarian statements are not public information on the ATS website, indicating each school must be individually searched.⁵⁰ From March 1 through April 31, 2017, the 274 member institutions from the alphabetized list of ATS schools were individually searched for complementarian statements. Several schools did not fit within the delimitations (such as Catholic or Seventh Day Adventist institutions). However, all institutions were searched, bringing clarity to denominational affiliations and complementarian statements found on the institutional homepage or doctrinal statements within their 2016-2017 catalog. Those identified by complementarian statements were also charted (see appendix 6).

Further research. All the possible complementarian colleges and universities of Christian higher education were not likely found, but many were identified through personal contacts, browsing institutional websites, or networking with leaders, such as those within the Association of Biblical Higher Education (ABHE).⁵¹ Those noted were outside of Grudem's cited list, but within the research delimitations, and were compiled with ATS research as Research Group 2 (RG2).

Still other seminaries, perhaps not seeking ATS accreditation, were found to be complementarian. Bethlehem Bible College and Seminary, initiated by notable complementarian John Piper, was within this complementarian delimitation. These schools not noted by Grudem nor listed as ATS member schools were added to the RG2 documentation. This research was conducted from January 1 to May 1, 2017. The hours of research involved were considerable.

⁴⁹Rick Reed, conversation with Lester Ruiz, Lead Accrediting Officer for the Association of Theological Schools, Toronto, February 17, 2017.

⁵⁰Ibid.

⁵¹Association of Biblical Higher Education (ABHE) president's conference, The Billy Graham Training Center at the Cove, Asheville, TN, June 1-3, 2017.

Phase 2: Qualitative Data through Interviews

The process for the interview journeys began in February 2017, with the completion of an Ethics Review protocol permitting contact with human subjects. Requests for interviews with one director or faculty member from each of the RG1 schools that met the delimitation criteria were made through e-mail to most of the RG1 schools. Those not included had no current academic programs for women and thus did not meet the exemplar criteria.

All of the schools cited by Wayne Grudem (RG1) were considered for an interview:

Westminster Seminary (Philadelphia and California), Reformed Seminary (Jackson, Orlando and Charlotte), and Covenant Seminary (St. Louis), as well as Dallas Theological Seminary, the Master's Seminary [now University], and now most or all of the Southern Baptist seminaries such as the Southern Baptist Theological Seminary, Louisville, Kentucky and Southeastern Baptist Theological Seminary in Wake Forest, North Carolina. Many Bible College fall into this category, such as the Moody Bible Institute in Chicago . . . and Covenant College in Lookout Mountain, Tennessee.⁵²

Website contact information was utilized to communicate with a significant female director or professor at each institution. An e-mail requested the interview, and included the Ethics Committee Permissions Request (see appendix 4), followed by the seven research questions. The responses were very positive, and from the RG1 schools, nine were selected for interviews by phone or in person on campus from March 10 to May 26, 2017. Three additional complementarian institutional leaders were interviewed from RG2. In total, 12 interviews were conducted.

In all cases, with one exception, the directors or faculty interviewed held or were pursuing doctoral degrees. Of the twelve directors or faculty interviewed, 6 (50 percent) held Ph.D. degrees, 3 (25 percent) Ed.D. degrees, and 2 (16.67 percent) held D.Min. degrees. Female faculty are rare among the faculty in complementarian education; one school declined, reporting exclusively male faculty.

⁵²Grudem, *Countering the Claims*, 286-87.

God, by His favor, opened the door to interview inspirational women. Of those interviewed, 8 of the 12 women are published book or journal authors. Among the interviewees are “experts” cited in chapter 2 of this research. The contributions from these women were invaluable additions to this research and I am grateful for their willingness to participate.

The women interviewed ranged in age from 27 to 77. Some of the women were single, others married; some with children, some without. None of the women had young children at home. The locations of the institutions represent schools across the United States. The driving tour of schools (May 18 through June 5, 2017) encompassed over 7,500 kilometers or more than 4,660 miles, and provided “thick description . . .of the feel and context”⁵³ of educational sites I had not previously visited. Only one intended site was not reached, due to heavy traffic. In this case, a different mutually agreed upon location within that city was selected.

At the various campuses visited for the interviews, the “artifacts” or “phenomenon that one sees, hears or feels when one encounters a new group with an unfamiliar culture”⁵⁴ clarified the “climate,” or the espoused beliefs and values, leading towards underlying assumptions from each organizational culture.⁵⁵ At one site, observing a female faculty teaching a mixed gender course while another female faculty taught only women provided insights not gained by content analysis or interviews.

Interviews ranged from 35 to 60 minutes, with two recording devices utilized for reliability.⁵⁶ The interview records were kept in a “Participant List” document with

⁵³Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design* 10th ed., (Upper Saddle River, NJ: Pearson Education, 2013), 104.

⁵⁴Edgar H. Schein, *Organizational Culture and Leadership*, 3rd ed. (San Francisco: Wiley Imprint, 2004), 25.

⁵⁵*Ibid.*, 26.

⁵⁶In two cases, the secondary device was necessary as the primary device had failed to record.

columns for Participant #, Name of Individual with e-mail contact information, Institutional Name, and the Date of the Interview. This confidential chart identified most Participant citations.⁵⁷ I am grateful for God’s goodness. These interview opportunities were the culmination of a lifetime of ministry experiences, current involvements, and future connections.⁵⁸

Each interview was transcribed using *Transcribe*.⁵⁹ The web-based software program promised to record the human voice and transcribe it for the researcher; however, it did not work in this manner. It was useful for uploading the recorded file, and for slowing, stopping, starting, and saving each transcription. Each transcribed interview was transferred and stored in a Word document, and printed for preservation. The entire process of preparing to interview, interviewing, transcribing, printing, and preserving took five to seven hours per interview or nearly a full day. Where travel was involved, the hours were increased. If asked if I would do it again, I would quickly respond that this was one of my life’s greatest privileges.

Compilation of Content Analysis Data

If the content analysis was considered “mining,” the next step was to sort the catalog content extractions. This process began by placing the content from each institution into categories, and then publicly representing this content in appendix 3. The four categories searched were (1) complementarian statements, (2) programs for women, (3) courses specifically for women, and (4) modes of course delivery.

⁵⁷Participant quotations in this chapter are noted by participant and a designated number. As noted, at times the citation required “Participant Confidential” in order to preserve complete anonymity as per Ethics Review protocol.

⁵⁸As noted, prior educational experiences had taken me to The Master’s University, Dallas Seminary, Southern, Southeastern, and Heritage College and Seminary. I trust that future connections will be made for further teaching or writing cooperation. The citations of these “expert participants” remain confidential unless approved by the participant and the supervisor of this research.

⁵⁹Transcribe, accessed June 6, 2017, <https://transcribe.wreally.com/>.

The complementarian statements were compiled into one document, and the programs for women were also charted for comparison. The courses for women at each institution are listed with their course codes under the content presentation in appendix 5, as well as sorted by category at RG1 Institutions in appendix 7. The modes of delivery were clarified among the institutions in table 15. Courses common to both men and women were not knowingly compiled in this data. Further comparison charts follow to clarify and quantify this research by:

1. Complementarian statements
2. Types of program concentrations (B.A., M.A., M.Div., D.Min., D.Ed.Min., Ph.D.)
3. Distributions of programs
4. Specific programs for women
5. Descriptions of programs
6. Course titles by schools
7. Institutions and number of courses for women per school
8. Course categories
9. Course delivery methods
10. Frequency count summaries clarified by interviews

Courses were compared for consistent themes and contrasted for unique differences within RG1. The documents were placed into one text file, and key word searches performed to reveal patterns and unique courses. Frequency counts of both similar and unique courses among the various schools were calculated, quantified, charted, and are described in this chapter. After using this search method, card sorting was utilized, resulting in table 14 representing the courses listed by subject content.

The 2016-2017 catalogs from each institutional website were unclear on course delivery modes, requiring either an interview or a follow-up phone call to the institution to clarify. Delivery modes are currently changing, even as I write over the summer of

2017; several institutions are moving forward in creating or developing online or multimodal classrooms.

Mixed Methodology Data Analysis Summary

The following section provides an analysis of the content from the website searches of complementarian institutions and interview citations. The first four questions for both the content analysis and interview research were identical; thus, the transcribed interview data follows each content analysis summary in order to portray a phenomenological perspective for each corresponding identical question. This mixed methodology summary was selected after recognizing the content analysis from websites was often clarified by the interview data. Further, the interviews significantly brought the content to life.

Findings and Displays by Research Question

The research sought to understand the complementarian statements, programs, courses, and modes of delivery for women at complementarian schools of Christian higher education. Content analysis was derived by website review, and descriptive explanatory insights were gained through twelve interviews. The questions, also noted in chapters 1 and 3, were:

1. What statement is made regarding the roles of men and women in ministry?
2. What programs are offered to equip women for life and ministry?
3. What academic courses are offered to specifically train women for ministry?
4. How are these courses delivered? Are they taught by women? Are they provided in class, in modular, online, or in multi-modal options?
5. How would you describe the complementarian education for women at your school?
6. How were the academic courses for women selected for [your school]?
7. What suggestions would you make for future development of training for complementarian women?

Research questions 5, 6, 7, were researched only through interviews and provide descriptive phenomenological data of the programs, history, and perspectives on complementarian education at each school. The final question pursued insights and recommendations for the development of future complementarian education for any school in their location, nationally, or globally.

Research Question 1: Content Analysis

The first question for website content analysis was “What statement is made regarding the roles of men and women in ministry?” The primary focus was schools identified by Wayne Grudem (RG1). The six Southern Baptist schools share a common complementarian statement. Table 5 contains the statements for each school.⁶⁰

Grudem lists the RG1 schools as complementarian, and the research indicates Grudem was correct in his assessment. The exception may be the University of Northwestern-St. Paul, where website documentation did not confirm a clear complementarian statement (see table 5), though searched numerous times. Grudem also identifies The Evangelical Free Church of America (EFCA) as a denomination holding a complementarian point of view. The denominational research indicates this is accurate.⁶¹ However, The EFCA denominational school, Trinity Evangelical Divinity School, was not identified to hold this point of view.⁶²

⁶⁰All statements are taken from the catalog on each institutional website with the exception of Covenant Seminary. The schools are listed alphabetically in table 5. Each statement was obtained from the website catalog of the institution listed, except for Covenant Seminary—they do not have an online catalog. In a tele phone call, John Fountain provided an institutional view book that was received by mail. The view book contained no complementarian statement; however, a significant faculty member, David W. Chapman, has made the cited public statement. Chapman’s wife, Tasha, is also on faculty at Covenant Seminary.

⁶¹CBE Staff and Volunteers, “U.S. Denominations and Their Stances,” 13. See also Gordon Conwell Theological Seminary, “Denominational Chart,” 9.

⁶²CBE Staff and Volunteers state that the Evangelical Free Church of America is complementarian citing the denominational website at www.ecfa.org: “Women may not serve as pastors, elders, or deacons.” CBE Staff and Volunteers, “U.S. Denominations and Their Stances,” 13.

Table 5. Question 1. “What statement is made regarding the roles of men and women in ministry?” Content analysis of Schools listed by Wayne Grudem (RG1)

Covenant College	“Covenant College does not discriminate on the basis of gender in the educational programs or activities it operates . . . except as required by the ordination policies of the Presbyterian Church in America (a corporation). . . . The board of trustees is made up of men who are teaching and ruling elders in the PCA.” ⁶³
Covenant Seminary, St. Louis	“Throughout Scripture we see women and men jointly constituting the image of God and commissioned to rule creation, women fully involved in the worshipping community in song, prayer, praise, and prophecy (though not as doctrinal teachers or pastoral preachers), women involved in serving in and initiating a host of other ministries, yet women not acting as priests, kings, apostles, or elders.” ⁶⁴ “The Pastoral Ministry track prepares men for ordained ministry.” ⁶⁵
Dallas Theological Seminary	“While all degree programs at DTS are coeducational, the seminary holds the position that Scripture limits to men the roles of elder and senior pastor in the local church. Therefore the seminary programs of study are not designed to prepare women for these roles.” ⁶⁶
Gateway	“While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture. . . . A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.” ⁶⁷
The Master’s University	“The biblically-designated officers serving under Christ and over the assembly are elders (males, who are also called bishops, pastors, and pastor-teachers; (Acts 20:28; Ephesians 4:11)) and deacons, both of whom must meet biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5).” ⁶⁸

⁶³Covenant College, “Covenant College 2016-2017 Academic Catalog,” accessed April 17, 2017, <http://catalog.covenant.edu/content.php?catoid=10&navoid=254#>.

⁶⁴David Chapman, professor of New Testament and Archeology, Covenant Theological Seminary, cited by Gary Kniseley, “Complementarian Position on the Role of Women in the Church, accessed April 17, 2017, <http://www.firstcovrockford.org/ministries/balcony-meeting/complementarian-position-on-the-role-of-woman-in-ministry>.

⁶⁵Covenant Theological Seminary, “Academic Degrees: M.Div. Two Ministry Tracks,” accessed June 28, 2017, <https://www.covenantseminary.edu/academics/degrees/mdiv/>.

⁶⁶Dallas Theological Seminary, “Dallas Theological Seminary 2016-2017 Catalog,” 104, accessed April 17, 2017, <http://www.dts.edu/download/admissions/DTS-Catalog-2016-2017.pdf>.

⁶⁷Gateway Baptist Theological Seminary, “Gateway Baptist Theological Seminary 2016-2017 Catalog,” (“The Church” p. 11; and “The Family,” p.14), accessed April 17, 2017, https://07fbc0072181791bed1-63fc6f11b2ad7905e74d76d8e23a9e05.ssl.cf2.rackcdn.com/uploaded/2/0e5143014_1489003333_2016-2017-academic-catalog-gateway-version.pdf.

⁶⁸The Master’s University, “The Master’s University 2016-2017 Catalog,” 15, accessed April

Table 5 continued

Midwestern	Same statement as Gateway; for all Southern Baptist Seminaries. Midwestern includes The Danvers Statement on Biblical Manhood and Womanhood, the Chicago Statement on Biblical Inerrancy, and Midwestern Seminary’s own statement on Sex, Sexuality, and Gender Identity, and states, “These statements and policy function ongoingly as accompanying and complimenting documents to the BF&M 2000, and, like the BF&M 2000, function as instruments of confessional accountability to the churches of the Southern Baptist Convention, thus requiring faculty and instructional staff to believe and teach in accordance with and not contrary to them.” ⁶⁹
Moody Bible Institute/ Moody Theological Seminary	“Gender Roles in Ministry: Moody values the worth and dignity of all persons without distinction as created in God’s image. . . . Moody distinguishes between ministry function and church office. While upholding the necessity of mutual respect and affirmation as those subject to the Word of God, Moody understands that the biblical office of elder/pastor in the early church was gender specific. Therefore, it maintains that it is consistent with that understanding of Scripture that those church offices should be limited to the male gender.” ⁷⁰
New Orleans/ Leavell College	“A New Testament church. . . . Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.” ⁷¹
University of Northwestern, St. Paul	“Graduates will understand and experience the basic roles of pastor/shepherd such as preaching, teaching, leading, pastoral care and church planting. . . We believe we are created by God in His image as two distinct sexes: male and female (Gen. 1:26-28; Matt. 19:4-5). We believe that each person glorifies God and affirms His infinite holiness and wisdom by living in alignment with his or her birth sex.” ⁷²

17, 2017, <http://www.masters.edu/catalog/2016-17/files/assets/basic-html/page-16.html>. The Master’s University was formerly The Master’s College & Seminary

⁶⁹Midwestern Baptist Theological Seminary, “2016-2017 Catalog,” 7, accessed April 17, 2017, <http://www.masters.edu/catalog/2016-17/files/assets/basic-html/page-16.html>. Midwestern includes full Danvers Statement on p. 7, Chicago Statement on p, 7, and Statement on Sex, Sexuality, and Gender Identity on p. 10. The catalog also includes the statement signed by all six Southern Baptist seminary presidents on pp. 1-2.

⁷⁰Moody Bible Institute, “Moody Bible Institute 2016-2017 Catalog,” 12, accessed April 17, 2017, <https://www.moody.edu/academics/catalogs/>.

⁷¹New Orleans Baptist Theological Seminary, “New Orleans Baptist Theological Seminary 2016-2017 Catalog,” 11, accessed April 17, 2017, http://www.nobts.edu/_resources/pdf/academics/GraduateCatalog.pdf.

⁷²University of Northwestern, “University of Northwestern, 2016-2017 Catalog,” accessed April 17, 2017, <https://undergraduate.unwsp.edu/pastoral-ministry-dual-ba-mdiv-degree>. The University of Northwestern, St. Paul was formerly Northwestern College.

Table 5 continued

Reformed Theological Seminary	Reformed Theological Seminary is an independent institution, free from control by any particular denomination. . . . While there is some diversity on a number of issues among the Board, faculty, staff, students, and the various constituencies RTS serves, the majority of those individuals associated with RTS believe that the Bible teaches that the ordained pastorate is reserved for men. At the same time RTS fully acknowledges and appreciates the important roles that women serve as co-laborers in the ministry of the church. ⁷³
Southern	A New Testament church. . . . Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture. ⁷⁴
Southeastern	A New Testament church. . . . Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture. ⁷⁵
Southwestern	A New Testament church. . . . Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture. ⁷⁶
Westminster Seminary	Westminster . . . Seminary believes that Scripture restricts the ordained ruling and teaching offices of the church to men. Therefore, the M.Div. Pastoral Ministry emphasis and the D.Min. Pastoral Ministry and Homiletics concentrations are structured specifically to prepare men called to the ordained ministry. Westminster also believes that the Lord has given a variety of gifts to women and men not called to the ordained offices of the church, and is committed to training those students for positions of service in the church which do not require ordination. ⁷⁷

⁷³Reformed Theological Seminary, “Reformed Theological Seminary 2015-2017 Catalog,” 10, accessed April 17, 2017, http://rts.edu/Site/Academics/Courses/RTSCatalog15_WEB.pdf. Reformed Theological Seminary has locations in Atlanta; Charlotte; Houston; Jackson, MS; Orlando; Sao Paulo; Washington, DC; Memphis; and New York

⁷⁴The Southern Baptist Theological Seminary, “2016-2017 Academic Catalog,” 12, accessed April 17, 2017, <http://www.sbts.edu/admissions/wp-content/uploads/sites/3/2010/11/AA-022-2016-SBTS-Academic-Catalog-2016-2017-web.pdf>.

⁷⁵Southeastern Baptist Theological Seminary, “2016-17 Academic Catalog,” accessed April 17, 2017, <http://catalog.sebts.edu/content.php?catoid=10&navoid=715>. Southeastern also affirms the Danvers Statement.

⁷⁶Southwestern Baptist Theological Seminary, “Statement of Faith,” accessed April 17, 2017, <http://catalog.swbts.edu/introduction/statementoffaith/>.

⁷⁷Westminster Theological Seminary, “2016-2017 Academic Catalog,” 5, accessed April 17, 2017, <http://webcache.googleusercontent.com/search?q=cache:gAwifWXh7hMJ:docplayer.net/40986027-Academic-catalog-westminster-theological-seminary.html+%&cd=1&hl=en&ct=clnk&gl=ca>. Westminster Seminary is located in PA and CA.

This research often required a keyword search for “men” in a complementarian statement. Of the RG1 schools, only Moody Bible Institute did not use this term, stating instead “church offices are limited to the male gender.”⁷⁸ This research was clarifying from a women’s perspective.

The prior research of complementarian denominations is now pertinent. Why do so many churches hold complementarian views, while complementarian higher educational institutions are so limited? In the second search of all 274 ATS member theological schools, numerous Catholic schools state clearly that their programs are to “train men for the priesthood.”⁷⁹ Only a limited number of ATS member seminaries posted complementarian statements (see table 6).

Table 6. Question 1: What statement is made regarding the roles of men and women in ministry? Additional schools with complementarian statements

Baptist Missionary Association Theological Seminary	“Pastors and deacons are the permanent officers divinely ordained in a New Testament church (Phil.1:1). Each church may select men of her choice to fill those offices under the leading of the Holy Spirit (Acts 6:1-6; 20:17, 18) according to the divinely given qualifications (I Tim. 3:1-13).” ⁸⁰
Central Baptist Theological Seminary of Minneapolis	“We believe that a local, visible church is an organized congregation of immersed believers. . . . Its scriptural officers are male believers referred to in Scripture as bishops (pastors) and deacons.” ⁸¹

⁷⁸Moody Bible Institute, “Moody Bible Institute 2016-2017 Catalog,” 12.

⁷⁹One example includes Notre Dame Seminary Graduate School of Theology, “Academic Catalog 2016-2017: Mission Statement,” 5, accessed April 27, 2017, <https://nds.edu/wp-content/uploads/2012/03/Academic-Catalog-2016-2017-1.pdf>, which states, “Notre Dame Seminary has as its primary mission the preparation of men for the ministerial priesthood in the Roman Catholic Church.”

⁸⁰Baptist Missionary Association Theological Seminary, “Baptist Missionary Association Theological Seminary 2016-2017 Catalog,” 14, accessed April 14, 2017, <http://bmats.edu/wp-content/uploads/16-17CatalogWeb-1.pdf>.

⁸¹Central Baptist Theological Seminary of Minneapolis, “2016-2017 Catalog,” 65, accessed April 20, 2017, <http://s3.amazonaws.com/central-craft-uploads/pdfs/2016-17-Catalog.pdf?mtime=20160720105934>.

Table 6 continued

Concordia Seminary (MO), Concordia Theological Seminary (IN)	“The SMP program of Concordia Seminary is a four-year program in which men receive theological education in the setting in which they will continue to serve—as pastors of congregations or in other ministries of The Lutheran Church—Missouri Synod—following certification, call and ordination. Local pastor-mentors work with SMP students to provide day-to-day guidance, encouragement and prayer.” ⁸²
Concordia Lutheran	The primary purpose of Concordia is to prepare men for the pastoral ministry of Lutheran Church–Canada, and beyond. ⁸³
Heritage Baptist College and Seminary,	“We are committed to the headship of the church under Jesus Christ. . . . We affirm that the distinctive leadership role assigned to elders (which includes any pastor serving as an elder) is reserved for biblically qualified men on the basis of creation, the fall, and redemption.” ⁸⁴
Kearley Graduate School of Theology of Faulkner University	“God has ordained male spiritual leadership for the church, including placing leadership roles in corporate worship in the hands of men. This does not imply that women are inferior to men. They are not. It does, however, accurately reflect the respective roles God has assigned to men and women.” ⁸⁵
Lancaster Bible College/Capitol Seminary	“God has established and revealed in Scripture a divine order to regulate humanity. Human institutions reflecting that order are marriage of a man and a woman, family and human government.” ⁸⁶
Missionary Baptist Theological Seminary	The Officers of the Church—Pastors and deacons are the permanent officers divinely ordained in a New Testament church (Phil. 1:1). Each church may select men of her choice to fill those offices under the leading of the Holy Spirit (Acts 6:1-6; 20:17, 18) according to the divinely given qualifications (I Tim. 3:1-13). ⁸⁷
Mid-America Reformed Seminary	“Since our primary task is to train men to be ministers of the Word and sacraments, we believe that all other pastoral duties flow from this central focus on the preaching of the Word, we aim to equip men for the ordained ministry as pastors and teachers who effectively shepherd the flock of God.” ⁸⁸

⁸²Concordia Seminary Certification Lutheran Church-Missouri Synod, “Academic Catalog 2016-2017,” 22, accessed April 20, 2017, <http://www.csl.edu/resources/academics/registrar/academic-catalog-2016-2017/>.

⁸³Concordia Lutheran Seminary, Alberta, “About the Seminary,” accessed July 24, 2017, <http://www.concordiasem.ab.ca/about/index.php>.

⁸⁴Heritage College and Seminary, “2016-2017 Catalog,” 4, accessed April 17, 2017, https://drive.google.com/file/d/0Bxe3z_UrI7JQLXFKYWRLUKNxN0E/view.

⁸⁵Faulkner University, “Mission and Values: Here We Stand,” accessed April 20, 2017, <https://www.faulkner.edu/about-faulkner/mission-and-values/>.

⁸⁶Lancaster Bible College and Capitol Seminary, “Statement of Faith,” accessed March 2, 2017, <https://www.lbc.edu/about/statement-of-faith/>.

⁸⁷Baptist Missionary Association Theological Seminary, “About Us—Doctrinal Statement,” accessed April 18, 2017, <http://bmats.edu/about-us/doctrinal-statement/>.

⁸⁸Mid-America Seminary, “Mid-America Seminary 2016-2017 Catalog,” 14, accessed April

Table 6 continued

Puritan Reformed Theological Seminary	“Because of our commitment to male church leadership, women are only invited to apply for the MA (Religion) or ThM degrees.” ⁸⁹
Reformed Episcopal Seminary	“The charter of The Theological Seminary of the Reformed Episcopal Church declares that the Seminary was formed “for the purpose of educating and training men for the ministry of the Gospel of our Lord Jesus Christ especially in connection with the Reformed Episcopal Church and in accordance with the Constitution, Canons, rules, regulations, principles, Doctrine, and worship of said Church. . . . Our mission at Reformed Episcopal Seminary is to train Christ’s people to serve the flock of the Lord Jesus Christ through biblical, Anglican Worship, Example, and Discipleship as defined in the official standards of the Reformed Episcopal Church.” ⁹⁰
Reformed Presbyterian Theological Seminary	“This foundational perspective for theological training has been held in varying degrees by most Reformed seminaries in the past (particularly among the English Puritan and Dutch Further Reformation movements), and has been most successful in equipping men for a practical, pastoral ministry.” ⁹¹
Shepherds Theological Seminary	“We believe that men and women were created in the image and likeness of God, equally blessed and given dual responsibility over the created order (Gen 1:26-28). We believe that the Bible teaches that as part of the created order, distinctions in masculine and feminine roles were ordained by God. . . . Although men and women are spiritually equal in position before God, God has ordained distinct and separate functions for men and women in the church and in the home (1 Tim 2: 11-12). We affirm that God has honored women with many ministry opportunities within the church, parachurch organizations and ministries, educational institutions and missions agencies, but has appointed men and men only to the authoritative teaching role of the elder/pastor position within the local church.” ⁹²
Toronto Baptist Seminary	“We believe that a church of Christ is a congregation of baptized believers (a) associated by a covenant of faith and fellowship of the gospel; (b) observing the ordinances of Christ; (c) governed by His laws; and (d) exercising the gifts, rights and privileges invested in them by His word; (e) that its officers are male pastors (or elders or bishops), and deacons, whose qualifications, claims, and duties are clearly defined in the Scriptures.” ⁹³

17, 2017, <http://www.midamerica.edu/catalog>.

⁸⁹Puritan Reformed Theological Seminary, “2016-2017 Academic Catalog,” 29, accessed April 27, 2017, <https://prts.edu/wp-content/uploads/2016/11/PRTS-Academic-Catalog-2016-17.pdf>. The catalog states, “Because of our commitment to male church leadership, women are only invited to apply for the MA (Religion) or ThM degrees.”

⁹⁰Reformed Episcopal Seminary, “Student Handbook,” 3, accessed April 27 2017, <http://www.reseminary.edu/files/STUDENTHDBK2016-17.pdf>.

⁹¹Reformed Presbyterian Theological Seminary, “2016-2017 Catalog,” 6-7, accessed April 20, 2017, <https://prts.edu/wp-content/uploads/2016/11/PRTS-Academic-Catalog-2016-17.pdf>.

⁹²Shepherd’s Theological Seminary, “Shepherds Theological Seminary Academic Catalog 2016-2017,” 94, accessed May 5, 2017, <https://shepherds.edu/academics/catalog/>.

⁹³Toronto Baptist Seminary, “Doctrinal Statement,” accessed April 17, 2017,

The search for complementarian statements was extensive, with a breadth spanning across North America, including both the US and Canada. From the ATS member page, each institutional website was searched and dated.

Out of the 274 ATS member schools, I found only the schools listed by Grudem and those listed in Tables 5, 6, and 7 to include complementarian statements in their 2016-2017 seminary catalogs or current websites. Further research for seminaries, Bible colleges, or universities not formally listed on the ATS website nor by Wayne Grudem were also identified. These institutions are included in table 7.

Table 7. Additional complementarian statements on institutional websites and catalogs

Bethlehem Bible College and Seminary	“Students in the M.Div. and Th.M. programs at Bethlehem College & Seminary are called ‘apprentices. . . .’ The ideal applicant is a man who aspires to leadership in the church and in Christ’s mission at the level of elder.” ⁹⁴ “The programs at Bethlehem College & Seminary, the Master of Divinity and Master of Theology are designed to train men who aspire to vocational Christian ministry.” ⁹⁵ “The Master of Divinity is a four-year program for those called to vocational ministry as pastors, missionaries, or other fulltime Christian workers at the elder level. Therefore, only men who intend to complete the entire curriculum should enroll.” ⁹⁶
Baptist Bible College	We believe that men and women are spiritually equal in position before God but that God has ordained distinct and separate spiritual functions of men and women in the home and in the church. The husband is to be the leader of the home and men are to hold the leadership positions (pastors and deacons) in the church. Accordingly, only men are eligible of licensure and ordination for pastor by the church. ⁹⁷

<http://tbs.edu/about/doctrinal-statement/>.

⁹⁴Bethlehem College and Seminary, “Bethlehem College and Seminary 2016-2017 Academic Catalog,” 52, accessed April 17, 2017, http://bcsmn.edu/wp-content/uploads/2016/11/AcademicCatalog2016_2017_FINAL.pdf.

⁹⁵Ibid., 70.

⁹⁶Ibid., 71.

⁹⁷Baptist Bible College, “About Us: Doctrinal Statement,” accessed June 1, 2017, <https://gobbc.edu/about-us/beliefs-values/>.

Table 7 continued

Cedarville University	“From creation, marriage is a covenant between a man and a woman that should be marked by sexual purity, by sacrificial male leadership, and by recognizing the divine blessing of children. . . . We believe. . . . God calls certain men to be pastors, providing spiritual leadership for the church.” ⁹⁸
College of Biblical Studies, Houston	“We believe men and women are equally valuable and responsible for spreading the Gospel of Jesus Christ and furthering His instruction to the church. . . . We affirm the Bible’s teaching on biblical gender roles, which teaches men and women are equal in value but different in their functions within the home and the church. We also affirm that the opinions, ideas, and proposals of men and women are of equal value and should be considered under the instruction of the Scripture and the guidance of the Holy Spirit. When men and women work together in their respective functions, then two are better than one, God is glorified, and the church and home are edified.” ⁹⁹
Cornerstone Biblical Seminary	“The officers of the local church are elders (also referred to as bishop, overseer, and pastor)—godly men to whom is committed the oversight and care of the church—and deacons (Acts 20:17, 28; 1 Timothy 3:1-13; 5:17; Titus 1:5). ¹⁰⁰ Complementary Roles of Men and Women TCBS holds to the historic evangelical position of the roles of men and women in the church and the home. It holds that men and women are equals both spiritually and intellectually, but God has ordained leadership to the man. ¹⁰¹
Criswell College	“VI. The Church. New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel. . . . Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men, as qualified by Scripture.” ¹⁰²

Tables 5-7 contain all the institutions that I found to be complementarian, as revealed in 2016-2017 catalogs or institutional homepages as of July 15, 2017. The

⁹⁸Cedarville University, “Cedarville University 2016-2017 Catalog,” 294, accessed April 17, 2017, <http://publications.cedarville.edu/academiccatalogs/2016-2017/files/assets/basic-html/page-298.html#>.

⁹⁹College of Biblical Studies, “CBS Statement on Biblical Gender Roles,” accessed May 3, 2017, <http://www.cbshouston.edu/gender-roles>.

¹⁰⁰The Cornerstone Biblical Seminary, “The Cornerstone Biblical Seminary 2016-2017 Catalog,” 9, accessed April 17, 2017, <https://static1.squarespace.com/static/523b446ce4b06e5a4cae7241/t/58b48b6bbe6594b0541ca601/1488227183670/2016-2017+TCBS+CATALOG-rev1.pdf>.

¹⁰¹Ibid., 10.

¹⁰²Criswell College, “Articles of Faith,” accessed May 3, 2017, <http://www.criswell.edu/about/articles-of-faith/>.

search for institutional complementarian statements was conducted widely, tracing notable complementarian authors such as John Piper at Bethlehem Seminary or Wayne Grudem at Phoenix Seminary. Cedarville University and Corban University with professor Wayne House were also researched. Strategic conversations were made with leaders from ATS and ABHE.

In Canada, websites were reviewed from west to east and include the institutions in table 8.

Table 8. Search of Canadian institutions for complementarian statements

<p>ACTS Seminary at Trinity Western Vancouver School of Theology Carey Theological College Columbia Bible College Concordia Seminary (AB) Prairie Bible Institute Ambrose Seminary Lutheran Theological Seminary (SK) Briercrest Seminary Newman Theological College (AB) Waterloo Lutheran Seminary Emmanuel Bible College Heritage College and Seminary Redeemer University</p>	<p>McMaster Divinity School Canadian Reformed Theological Seminary China Evangelical Seminary North America Toronto Baptist Seminary Toronto Schools of Theology (Knox, Wycliffe, Emmanuel, and St. Michael's, St. Augustines, Regis, Trinity College) McGill University Kingswood University New Brunswick Bible Institute Acadia Divinity College Atlantic School of Theology Queen's Faculty of Theology (NL)</p>
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In all of Canada, only Heritage College and Seminary, Concordia (AB), and Toronto Baptist Seminary have clearly defined complementarian statements. The historic Prairie Bible Institute has a significant history of women teaching theology.¹⁰³

Complementarian statement placement within institutional catalogs varied considerably. Southern Baptist schools, along with others, were identified early as complementarians under sections such as Doctrinal Beliefs or Identity Statements. Dallas

¹⁰³Timothy Wray Calloway, "Training Disciplined Soldiers for Christ: The Influence of American Fundamentalism on Prairie Bible Institute During the L.E. Maxwell Era (1922-1980)" (Th.D. diss., University of South Africa, 2010).

Seminary and Bethlehem Seminary placed these statements near the end of their catalogs, often clarifying program limitations or admission requirements.¹⁰⁴

The astounding list of denominations and member churches earlier identified as complementarian are not often led by complementarian faculty in their denominational seminaries. Most of the doctrinal statements express the inerrancy and authority of Scripture, while holding divergent scriptural viewpoints on men and women in ministry.¹⁰⁵ Future leaders and pastors trained by academics holding a differing position will result in denominational turmoil. It is now clear why the Southern Baptist seminary presidents made this declaration in 1997:

For over 135 years, the churches of the Southern Baptist Convention have looked to their seminaries for the training and education of their ministers. These six schools were established and undergirded by Southern Baptists in order that our churches may be served by a more faithful ministry. This is a critical moment in the history of the Southern Baptist Convention—and for our seminaries. The six seminaries serving this denomination bear a precious and perishable responsibility on behalf of our churches, for we are entrusted with those who will be their ministers, pastors, preachers, and servants. Looking to the dawn of the twenty-first century, we hereby restate and reaffirm our commitment to the churches we serve, to the convictions those churches hold and honor, and to [the] charge we have received on their behalf.

Let the churches of the Southern Baptist Convention know that our seminaries are committed to theological integrity and Biblical fidelity. Our pledge is to maintain the confessional character of our seminaries by upholding those doctrines so clearly articulated in our confessions of faith; by teaching the authority, inspiration, inerrancy, and infallibility of the Bible.¹⁰⁶

¹⁰⁴Dallas Theological Seminary, “Dallas Theological Seminary 2016-2017 Catalog,” 104; Bethlehem College and Seminary, “Bethlehem College and Seminary 2016-2017 Academic Catalog,” 71, clarifies, “only men should enroll.”

¹⁰⁵The examples are numerous, such as, “The Bible is the inspired Word of God, the written record of his supernatural revelation of Himself to man, absolute in its authority, complete in its revelation, final in its content and without any errors in its teachings.” Columbia Biblical University, “Doctrinal Statement,” accessed June 1, 2017, <http://www.ciu.edu/about-ciu/faith-purpose-values/statement-faith>.

¹⁰⁶R. Albert Mohler, Jr., “One Faith, One Task, One Sacred Trust,” July 14, 2009, accessed July 11, 2017, <http://www.albertmohler.com/2009/07/14/one-faith-one-task-one-sacred-trust/>. This document was “signed in the Presence of the Messengers to the 140th Session of the Southern Baptist Convention, meeting in Dallas, Texas, June 17, 1997” by all six presidents of SBC seminaries.

In June 1998, the SBC clarified their doctrinal statements providing clear statements on “The Church” and “The Family.”¹⁰⁷ This statement was in reaction to female faculty asserting an egalitarian position at Southeastern, Southern, and Southwestern.¹⁰⁸ In response, “a conservative resurgence” was led by seminary president Paige Patterson, supported by his wife Dorothy Patterson.¹⁰⁹ In order “be crystal clear,” the Danvers Statement was officially adopted, the first among Southern Baptist seminaries.¹¹⁰ Since that time, all SBC seminaries have adopted a complementarian view.

Research Question 1: Interview Analysis

The complementarian statements on institutional websites were particularly relevant to the interviews with female directors and professors from RG1 and RG2 schools. Beginning each interview, I asked question 1 to each female faculty member or director. All were aware of the statements; most were required to sign a statement to teach within a complementarian point of view. Most SBC female directors or faculty articulated the “Baptist Faith and Message which we hold to as an institution in the Southern Baptist Convention which upholds strictly the complementarian view,”¹¹¹ Another participant clearly articulated,

Our faculty here has to sign three different statements. They agree to teach not contrary to those statement. First and foremost is the Baptist Faith and Message 2000 version [which] specifically addresses the role of men and women, it has a statement . . . that the role of pastor is reserved for men, so that is the first

¹⁰⁷Duesing and White, “Neanderthals Chasing Bigfoot?,” 5. This article provides historical review of the changes in SBC seminaries from the 1960s to 2007. All the Southern Baptist schools have had added an article on “The Family” since June 1998, answering gender confusion with Scripture. Ibid.

¹⁰⁸Ibid., 8-9.

¹⁰⁹Dorothy Patterson holds two doctoral degrees, a D.Min. and a Th.D. See Paige Patterson, “A Journey to the Interior of the Family: The Family’s Core,” *JBMW* 11, no 1 (2006): 36.

¹¹⁰Ibid., 11.

¹¹¹Participant 10, interview with author, May 24, 2017.

document. . . Two other documents, one is the Denver’s Statement. The other one is the Chicago statement on biblical inerrancy. If a faculty member does not choose to do so, they can leave, or be asked to leave (laughter). One way or the other.¹¹²

Four women were prepared to clearly articulate their school’s complementarian statement at the time of the interview. One female professor at a complementarian school stated:

“That is located in our doctrinal statement and you can find that online at [website/doctrinal-statement] and on section [#] is the section that speaks most clearly on that. Do you want me to read it to you?”¹¹³ She then read the statement succinctly.

Others were less certain, but still complementarian:

We did have a statement, I think it was quite a while ago, and it just repeats the general complementarian view that pretty much we hear on campus . . . that God’s Word limits women in the area of senior pastor and elder. . . . But generally everything else is open, which leaves a lot. . . . But we all agree, those of us on faculty, that we want to see men at the helm, and we support that complementarian view, while at the same time believing that women’s voices need to be heard with such a large percentage of the church and different ministries being women; that we partner together well as men and women . . . [so] that the Church itself benefits so much. That pretty much [is] the sense of the campus.¹¹⁴

After three interviews, I began to ask a sub-question: “How important is this statement to you personally?” Responses included,

It is a hill on which to die. I really have come to believe that gender roles is not a second or third or fourth tier issue. We may have other theological belief systems where there are different viewpoints, eschatology [or] end times. I really believe that gender issues, gender roles is [sic] a first level issue; it not only helps us convey a picture of the gospel, it conveys the theology of the Trinity, even the role of marriage and family . . . is an institution that God put in place to be an in your face real life example of what the gospel is—what it means to have unconditional love and forgiveness and how two people can have equal value but have different roles to fulfill. When you start distorting gender roles, you start distorting a picture of the gospel that God put it place from the beginning. That is why I think it is critical.¹¹⁵

This is very important to me. I think that when you study Scripture, you see that that is God’s plan. I also see where there are . . . degrees of complementarianism and so where I sit on that you are not going to see me sitting on the very most conservative

¹¹²Participant 10, interview.

¹¹³Participant 3, interview with author, March 31, 2017.

¹¹⁴Participant 2, interview with author, March 22, 2017.

¹¹⁵Participant 10, interview.

end of that. . . but I am also definitely not egalitarian. I see that God has given very clear guidelines about the boundaries.¹¹⁶

These women clearly evidenced passion to develop young complementarian leaders, even with girls. For many of those interviewed, it was clear that complementarity was viewed not only as biblical, but they personally owned and desired to teach a complementarian point of view. One participant stated, “I have to keep going back to this, to make sure I am always in line with it.”¹¹⁷ Another woman had been appointed to contribute to the “Baptist Faith and Message” and had written a position paper for the Convention noting this as “our statement of faith.”¹¹⁸

One respondent articulated a denominational point of view, with perhaps personal divergence:

In accord, because we are a denominational seminary, to be in accord with our denomination, women are not allowed in the ordination track and men that are not seeking a pastoral call. . . . So that is what it says for men and women and there’s really just two differences.¹¹⁹

Another stated, “I can’t remember exactly how it’s questioned.”¹²⁰ When asked how important it was to her personally, she replied, “In the classroom, it is definitely one that I work with. . . I struggled—and part of the issue is it is interpreted in different ways.”¹²¹

In summary, this question set the stage for each interview, providing insights regarding personal and institutional viewpoints. While all of the women were delighted to be teaching, ten of the twelve women were excited to be teaching or leading in complementarian schools with programs for women, and several personally taught on

¹¹⁶Participant 4, interview with author, April 26, 2017.

¹¹⁷Participant 3, interview.

¹¹⁸Participant 7, interview with author, May 18, 2017.

¹¹⁹Participant 9, interview with author, May 22, 2017.

¹²⁰Confidential Participant, interview with author, March-May, 2017.

¹²¹Ibid.

“biblical womanhood.” Leedy and Ormrod suggest that honest reporting requires that researchers “report their findings in a complete and honest fashion, without misleading others about the nature of their findings.”¹²² The interviews revealed variance among female faculty and directors regarding personal views on complementarianism.

Venessa Yvette Ellen’s dissertation on variance among female faculty attitudes at complementarian institutions (see chap. 2) was reconsidered.¹²³ Ellen now teaches at the Institute for Biblical Studies in Houston, Texas. Ellen was contacted by email, and sought out for a follow up conversation concerning the research. Knowing her previous research findings was helpful for this research.

Research Question 2: Content Analysis

The second question, “What programs are offered to equip women for life and ministry,” required research on the specific programs for women at complementarian institutions. The identified programs were categorized and identified by each of the following categories: (1) non-formal training, (2) Bachelor of Arts (undergraduate) programs, (3) Master of Arts or Master of Divinity (graduate) programs, and/or (4) Doctor of Ministry, Doctor of Educational Ministry, or Doctor of Philosophy programs designed specifically for women. The following table presents the distribution of programs by category and percentage. In order to calculate percentages, the population is defined as only the fourteen schools on the list originally articulated by Grudem.¹²⁴

¹²²Leedy and Ormrod, *Practical Research*, 108.

¹²³Venessa Yvette Ellen, “A Study of Attitudes of Female Faculty Members Serving in Complementarian Conservative Theological Institutions” (Ph.D. diss., Southwestern Baptist Theological Seminary, 2013).

¹²⁴Grudem, *Countering the Claims*, 286-87.

Table 9. Distribution of program concentrations designed for women at complementarian schools cited by Grudem (n=14)

Program category	Program(s) offered among schools	Percentage of (n) schools
Nonformal equipping program for students' wives	12	85.7%
Nonformal fellowship program for female students	10	71.4%
Bachelor of Arts program	5	35.71%
Master of Arts (women's)	3	21.42%
MDiv (women's track)	4	28.57%
ThM program	1	7.0%
DMin program	2	14.0%
DEdMin program	1	7.0 %
PhD program	1	7.0%
No program	2	14.0%

Table 9 identifies each school's programs through a keyword search of the Combined Content Analysis from all the RG1 schools noted by Grudem (see appendix 5). A final keyword search for "women" indicated most schools (86 percent) provide some program specifically designed for women. Two colleges, Northwestern and Covenant (14 percent) did not clearly provide complementarian statements nor specific programs for women in their catalogs.

Programs for women at these same complementarian schools were pursued through content analysis of 2016-2017 website catalogs. The results revealed the major categories noted in table 9. Many complementarian schools are very open to women, as noted by one interview participant: "Women are offered every program."¹²⁵ By contrast, another complementarian seminary does not enroll women at all since its heartbeat is to train pastors.¹²⁶ A middle option among many of the seminaries found on Grudem's list was to open all degree programs to women but to exclude women from preaching

¹²⁵Participant 2, interview. This statement was also made by Participants 5, 9, and 12. Other schools may also open all programs to women while not noted in the participant interviews.

¹²⁶The Master's Seminary website states, "The Master's Seminary exists to advance the kingdom of the Lord Jesus Christ by equipping godly men to be pastors and trainers of pastors" The Master's Seminary, accessed June 28, 2017, <https://www.tms.edu/>.

courses.¹²⁷ While many schools have created specific academic programs and courses for women, not all RG1 schools have made this choice. The following research represents only those programs specifically designed for women among the schools in RG1 and is clarified in table 10.

Table 10. Research Group 1: “What specific programs are offered to equip women for life and ministry?”

Institution	Non-formal	B.A.	M.A.	M.Div.	D.Min.	D.Ed. Min	Ph.D.
Covenant Col							
Covenant Sem	X						
Dallas Sem	X		X	X Th.M.	X	X	
Gateway	X						
Master’s Univ	X	X					
Moody Bible	X	X					
Midwestern	X						
New Orleans	X	X	X	X			
Northwestern							
Reformed	X						
Southern	X						
Southeastern	X	X	X				
Southwestern	X	X	X	X	X		X
Westminster	X						

For a more complete picture of the programs identified, table 11 specifies the exact programs offered for women in RG1 complementarian schools.

¹²⁷Participant 4, interview. Also noted in programs at two additional seminaries included by Grudem.

Table 11. Research group 1: Description of specific programs to equip women for life and ministry

Institution	Non-formal	B.A.	M.A./M.Div.	D.Min./ D.Ed.Min./ Ph.D.
Covenant College				
Covenant Seminary	Women's Student Fellowship International Women Students Ministry Matters for Women Cohort Student Groups (8-10 students) Focus Group of female graduates		M.Div. non-ordination open to women (no women in Adv. Homiletics) Spiritual and Ministry Formation (2) courses includes spouses (same as Ministry Matters)	D.Min. courses open to women
Dallas Theo. Seminary	Seminary Wives In Ministry Female Student Fellowship		M.A./C.E. – Th.M. Ministry with Women concentrations (6 or 15 hrs),	D.Min./ D.Ed.Min. Cohort Women in Ministry
Gateway	Partners in Ministry		Ministry to Women Concentration beginning Fall 2017	
The Master's University	Dorm/women's chapels Women to Women (faculty wives and female students) M.Div. wives (discipleship program) IBEX Israel female leader	B.A. courses for women	M.Div. not open to women	
Moody Bible Institute & Theo. Seminary	Student Wives Fellowship Women's Fellowship (female students)	B.A. Ministry to Women Major B.A. Ministry to Women Intrdisciplnry B.A. Victims of Sexual Exploitation		

Table 11 continued

Midwestern	Women's Institute (seminary wives) Student Wives Certificate/ Advanced Cert. of Ministry Studies		No specific courses for women; M.Div. practicums focused for women	D.Ed.Min. practicums for women
New Orleans	Student Wives Program (Nonformal and Academic) Quest (fellowship for female students) Heartbeat (women staff) Women's Auxillary (women's scholarship and clothing)	B.A., Leavell College minor in women's ministry B.A. undergraduate in CE minor in Women's Ministry Undergraduate programs in two prisons for women (LCIW) and Angola	M.A./C.E.-M.Div. specialization in Women's Studies/ Women's Ministry Graduate Certificate Leadership in Women's Ministry	D.Min./D.Ed.Min. open to women Ph.D. in C.E. with focus in women's ministry
Northwestern				
Reformed Theo. Seminary	Women in Ministry (Seminary wives) Yearly Retreat Fulltime student free spouse audit		M.A. courses open; "some preaching/pastoral courses adjusted for women." ¹²⁸	
Southern	Seminary Wives Institute Koinonia (events for all women 4x yearly) Women of the Word (discipleship Bible study with faculty wives/students) Equip (one day women's seminars) Ministry Leaders Internship (to train female leaders)			

¹²⁸Reformed Theological Seminary, "Reformed Theological Seminary 2015-2017 Catalog," 14.

Table 11 continued

Southeastern	<p>Women's Life</p> <p>Connecting Point (all women on campus)</p> <p>LEAD (Ladies Engaging and Discipling women)</p> <p>Thrive (mentoring by faculty wives/students)</p> <p>Biblical Women's Institute</p> <p>Society for Women in Scholarship (encouraging academic women)</p> <p>Women's Chapels 2x yearly</p>	B.A. courses for women	<p>Certificate in Women's Studies</p> <p>M.A./M.Div. with Ministry to Women concentration</p>	
Southwestern	<p>Medecai (Student Wives)</p> <p>Advanced Wives Certificate programs (credit given by International Missions Board)</p> <p>Leadership Certificate in Women's Ministry/Women's Studies</p> <p>Family and Consumer Science Certificate</p>	<p>B.A. Family and Consumer Sciences</p> <p>B.S. in Biblical Studies with minor in Women's Studies</p>	<p>Leadership Certificate in Women's Ministry/Consumer Science Certificate</p> <p>M.A./C.E. and M.Div. with concentration in Women's Ministry (practical WM courses) or Women's Studies (foundational theological courses)</p>	<p>D.Min. in School of Theology (no specific courses but writing geared toward women's focus areas)</p> <p>Ph.D. with Women's Ministry minor or women's studies in Theology school</p>
Westminster Seminary	<p>Women's Student Fellowship</p> <p>Wives of Westminster</p>			

Table 11 reveals programs that include women at each and every school listed by Wayne Grudem, except for Covenant College and Northwestern, which are both

undergraduate programs. Other complementarian institutions also provide programs for women led by women, as noted in table 12.

Table 12. Programs designed for women at additional complementarian schools

School	Non-format	B.A.	M.A.-M.Div.
College of Biblical Studies		B.A. minor in Women’s Ministry; or B.A. minor Ministry of the Pastor’s Wife ¹²⁹	
Cedarville University		Women’s Ministry minor (15 hours; 5 classes) C.E. con. (6 hours)	
Heritage College and Seminary	Pastor’s Wives Female Students		Certificate for Women in Ministry (15 hrs, may apply to M.A. or M.Div.
Shepherds Theological Seminary	Mentoring for women		Program under development

Complementarian schools are equipping women for ministry in a variety of ways. The *Baptist Press* states, “Women’s ministry programs are offered at all Southern Baptist seminaries.”¹³⁰ The way that these ministry programs are offered differs from school to school; the varying opportunities are presented by program in the following section.

Nonformal training for complementarian women. This research has prioritized academic courses for women, however, some complementarian institutions

¹²⁹College of Biblical Studies, “College of Biblical Studies Academic Catalog 2016-2017,” accessed May 13, 2017, https://cbshouston.edu/images/catalog2016/academic_catalog_full16.pdf; College of Biblical Studies, “Women’s Ministry,” accessed May 13, 2017, <http://www.cbshouston.edu/womens-ministry/>.

¹³⁰Tammi Reed Ledbetter, “Women’s Ministry Programs Offered at All 6 Southern Baptist Seminaries,” *Baptist Press*, June 7, 2001, 1, accessed March 31, 2017, <http://www.pbnews.net/11052womens-ministry-programs-offered-at-all-6-southern-baptist-seminaries>.

prefer not to offer academic programs specific to women. Southern has chosen non-formal programs to equip women for ministry,¹³¹ which include the Seminary Wives led by the president's wife, Mary Mohler; Koinonia events to connect women on campus; Women of the Word, a discipleship focused ministry; Equip, a seminar-based theological approach applied to women; and a Ministry Leader's Internship providing leadership experience through leading campus events.¹³²

Non-formal courses concerning ministry related topics for student wives are also found at Covenant Seminary, Dallas Theological Seminary, Gateway, The Master's University, Midwestern, New Orleans, Reformed Theological Seminary, Southern, Southeastern, Southwestern, and Westminster Seminary. Southern and Southwestern offer a certificate program for student wives.¹³³ All of these programs display an evident concern for wives of students. Several schools, including Southeastern, offer a mentoring program for female students; one of which provides encouragement for women seeking to become academic scholars, called the Society for Women in Scholarship.

Leadership of these programs has been, at times, provided by seminary president's wives. This pattern, initiated Joanne Leavell, at New Orleans, has been continued by Rhonda Kelley at New Orleans, Dorothy Patterson at Southwestern, Karen Allen at Midwestern, Charlotte Tammy Akin at Southeastern, Mary Mohler at Southern, and Joy White at Cedarville University. Rhonda Kelly and Dorothy Patterson have Ph.D.s.¹³⁴ and serve in both non-formal training and academic capacities as president's wives at New Orleans and Southwestern respectively. Kelley notes,

¹³¹The decision to not offer academic training was clarified by David Trentham, conversation with author, The Southern Baptist Theological Seminary, January 12, 2017.

¹³²The Southern Baptist Theological Seminary, "Welcome to Women at Southern," brochure, obtained in Louisville, January 13, 2017.

¹³³Ledbetter, "Women's Ministry Programs," 1.

¹³⁴Rhonda Kelley has a Ph.D. in Special Education and Speech Pathology from the University of New Orleans. New Orleans Baptist Theological Seminary, "Rhonda Kelley: Faculty Page," accessed

Every Southern Baptist seminary provides an academic program for women, often at little or no cost and with childcare provided . . . [as] an indication of the encouragement women find in the SBC. . . . Women can learn and we want to do everything we can to help them learn” by providing “excellent training for ministry wives and women called to minister . . . in accordance with biblical guidelines.¹³⁵

Kelley is currently providing leadership for the development of programs for women in the SBC, and serves as chairperson of the Women’s Ministry Advisory Council, providing further 2017 research from over 3,000 women to the SBC Convention.¹³⁶

B.A. Undergraduate programs for complementarian women. Exemplar schools with undergraduate programs for complementarian women include Moody Bible Institute, The Master’s University, The College at Southwestern, Leavell College at New Orleans, and Cedarville University. Leavell College at New Orleans is one of the most developed programs with an undergraduate minor in Women’s Ministry (18 hours) and an Associate in Christian Ministry (18 hours).¹³⁷ In all of these schools, and particularly at Southwestern, women to women teaching is emphasized.

The programs at Cedarville and The Master’s University are led by young complementarians Erin Shaw at Cedarville University and Jennifer Kintner at The Master’s University. Other young leaders include Allie Klein, who directs the women’s programs at Southern, Candi Finch and Courtney Veasey, professors at Southwestern and New Orleans, respectively.

May 13, 2017, <http://www.nobts.edu/faculty/itor/KelleyRH/Default.html>.

¹³⁵Ledbetter, “Women’s Ministry Programs,” 2.

¹³⁶Kelley, “SBC Women’s Auxillary Council Report,” 3. This council’s research pursued the following questions: (1) What ministries, training, and resources are provided at this time for women in the SBC? (2) What evangelistic methods and resources are effective in reaching women with the Gospel of Jesus Christ? (3) What additional support is needed by the women of the SBC? And (4) What recommendations should be made to the SBC Executive Committee for consideration to increase involvement of women in Southern Baptist life, according to biblical guidelines? This report lists of resources for women concerning non-formal training.

¹³⁷Leavell College, “Leavell College 2017-2018 Undergraduate Catalog,” accessed April 6, 2017, http://www.nobts.edu/_resources/pdf/academics/LeavellCollegeCatalog.pdf.

Other schools in the US with notable programs led by women such as those cited in chapter 2 were not included if it was not completely clear where the school or the director stood on complementarian roles for women.

M.A. Graduate programs for complementarian women. Ramesh Richard, a distinguished professor at Dallas Seminary and global pastoral trainer, has stated he has rarely known excellent non-formal trainers without formal training.¹³⁸ Dorothy Patterson, who holds two doctoral degrees at the urging of her husband, Paige Patterson, has established non-formal and academic programs at both Southeastern and Southwestern.¹³⁹ Her current desire is to “[make] Seminary Studies a vital part of the student wife’s experience at Southwestern.”¹⁴⁰ While New Orleans was the first Southern Baptist seminary to offer formal, specialized theological education in the area of women’s ministry, Patterson also established early academic programs both Southeastern and Southwestern.¹⁴¹

Non-formal seminary programs rarely transfer into seminary credit once completed.¹⁴² Some seminaries offer discounted or nearly free tuition to student wives if their husband is a full-time student. Reformed Seminary’s website states, “Spouses of full-time students also qualify for special for-credit tuition benefits.”¹⁴³ In other institutions, women, provided there is room in the class, may audit courses after paying the required

¹³⁸Ramesh Richard, The Global Leadership Summit, Bangkok, Thailand, conversation with author, June 2016. Richard is a professor at Dallas Theological Seminary.

¹³⁹Ledbetter, “Women’s Ministry Programs” 2.

¹⁴⁰Ibid., 1.

¹⁴¹Ibid., 2.

¹⁴²Summary of citations from all participant interviews for this research.

¹⁴³Reformed Seminary, “Reformed Seminary Catalog 2016-2017”; also found in Reformed Seminary, “Tuition Costs,” accessed May 13, 2017, <https://www.rts.edu/seminary/tuition.aspx>.

auditing fee.”¹⁴⁴ At Westminster, the Spouse Grant covers tuition for up to the number of credits that the “full-time student,” as defined by Westminster, is taking in a given term and is applied “only to classes necessary for the program in which the spouse is enrolled.”¹⁴⁵ All of these institutional kindnesses to women are grace indeed.

Among the RG1 Institutions with an M.A. track designed specifically for women are Dallas Theological Seminary, New Orleans, Southeastern, and Southwestern. Among other institutions, Western Seminary and Heritage Seminary offer Master’s level graduate certificates, M.A. or M.Div. concentrations for Women in Ministry.

As noted previously, few schools offer an M.Div. only open to men. Of the RG1 schools, only The Master’s Seminary is defined in this manner. Other seminaries also following this pattern include Bethlehem Seminary, Sovereign Grace Seminary, and The Cornerstone Biblical Seminary, in Vallejo, California.

Doctoral programs for complementarian women. While several doctoral programs, such as those at Southern and Midwestern, are completely open to women from complementarian schools, several schools of complementarian Christian higher education provide scholarly academic programs specifically for complementarian women. Dallas Theological Seminary has specifically designed a cohort-based Doctor of Ministry and Doctor of Educational Ministry (D.Ed.Min.) for Women in Ministry, under the direction of Sue Edwards and Joye Baker.¹⁴⁶ Southwestern also offers a Ph.D. with a women’s ministry minor and a degree in women’s studies. Southwestern seeks to provide “superior

¹⁴⁴Reformed Seminary, “Reformed Seminary Catalog 2016-2017.”

¹⁴⁵Westminster Seminary, “Spouse Grant,” accessed May 13, 2017, https://students.wts.edu/2014-2015catalog/financial_aid/spouse_grant.html.

¹⁴⁶Dallas Theological Seminary, “Dallas Theological Seminary 2016-2017 Catalog,” 186.

theological training . . . but also prepare [women] to combat evangelical feminism in our culture and teach God’s truth to women in a variety of contexts.”¹⁴⁷

Summary of Programs

Of the fourteen complementarian schools listed by Wayne Grudem, only two schools offer no programs for women, while their classrooms are undoubtedly open to both genders. All of the seminaries include non-formal training for women, including a wives fellowship and for some, a female student fellowship. The highest concentration of programs for women are at the undergraduate level with five of the RG1 schools offering a specific track for complementarian women, and four RG1 schools offering a master’s level degree. Among these four schools, two offer multiple master’s level options. Two RG1 schools, Dallas and Southwestern, offer specific doctoral programs for women, with Southwestern offering two doctoral programs geared to women in their Ph.D. program.

Beyond the schools defined by Grudem, schools found in the additional Research Group 2 also provide non-formal, bachelor’s, and master’s level programs. Statistical analysis is not possible, due to lacking clearly defined boundaries for the population of study. These schools include College of Biblical Studies (Houston), Cedarville University, Heritage College and Seminary, and Shepherd’s Theological Seminary.

Research Question 2: Interview Analysis

The interviews with program directors from the complementarian schools identified in the previous tables brought personal perspective, clarity, and respondent validation¹⁴⁸ to the complementarian descriptions of programs for women. The content

¹⁴⁷Southwestern Baptist Theological Seminary, “Women’s Programs,” accessed July 15, 2017, <https://swbts.edu/academics/schools/womens-programs/>.

¹⁴⁸Leedy and Ormrod, *Practical Research*, 104.

analysis, particularly of specific courses for women (as differentiated from those open to men and women), was often clarified by the director/faculty member. Programs were explained and clarified as non-academic or academic training, and the levels of academic training for women expounded.

Further, the website perspective was clarified for reliability; some programs appeared extensive, but the interview revealed courses were still being developed. One program director lives several states away from her institution, flying in several times a year to accommodate modular courses.¹⁴⁹ Thus, clarity, nature, and extent of the programs for complementarian women were greatly enhanced through the personal interviews with these directors.

At some schools, scholarships are provided for wives of students, and in one case, the student wives program is approved toward requirements of the International Mission Board.¹⁵⁰ These course details also began to set the stage for understanding the courses that follow. In some schools there are a large number of courses, but the courses are only 1 credit hour each. These courses are eight weeks, with numerous courses offered within a term. Direct citations of interviews are limited here as citations often identify and clarify the content found in Tables 9 to 12, and confidentiality would thus be forfeited.

Two participants clarified complementarian boundaries for these programs.

That M.A. program is designed to equip women again not to be pastors; we are very clear that we are not training them to be pastors. We are very clear that we think that is outside the bounds of what God has permitted women to do – but we want to train them for other areas where God might use them to serve, either vocationally, or bi-vocationally, or to work in a volunteer capacity. That might include being the director of a pregnancy support center where they are pro-life trying to encourage women to choose life; they may become a director of a girl’s ministry in a local church or a ministry for college women, or young adult women, they may go on the staff of an organization such as Campus Crusade or CRU and that sort of thing. Or

¹⁴⁹Personal e-mail to author, April 8, 2017.

¹⁵⁰See Southwestern Seminary, “Seminary Studies for Student Wives,” accessed August 29, 2017, <http://catalog.swbts.edu/womens-programs/seminary-studies-for-student-wives/>.

they may start their own organization for women who are caught in domestic violence. So looking at all the different ways that they can serve [we are] trying to prepare them for how they can be equipped to serve in any of the areas where God may choose to use them. . . . Maybe God is calling them to be a writer, and to be someone who has a very prominent blog that women turn to for encouragement and for biblical truth. . . . I am really trying to help our women to not be in the mindset, “I can’t be a pastor” but rather to be of the mindset, “what can God use me to do with the gifts and talents that he has given me and then equip them in that way.”¹⁵¹

Our school is unashamedly complementarian, everything you teach, the associations the school has . . . to the things our professors write . . . is all from a complementarian perspective, as well as the theology courses, and that undergirds everything that we do. I think it has been so beneficial here . . . I have never felt it is “what a woman can’t do” but can we best equip them and that is often . . . in the classroom with other men . . . we are training all the kingdom ministers together.¹⁵²

Others clarified their roles as either directors or professors within the women’s program: “So we don’t have an official person who oversees the [degree], I . . . teach the majority of the classes, so technically our Dean of the School of Biblical and Theological studies would be overseeing it. So it’s not like there is a title of director.”¹⁵³

At times, additional details were provided. One non-formal program requires an application for all volunteer leaders.¹⁵⁴ Another non-formal program on an institutional website is led by an alumna of the institution. Participant 2 commented, “Yes, that is headed up by [well known woman], one of our graduates, and she’s been leading that for a long time. . . She does training for women and that is an example for lay women. You know, that is an area we are lacking.”¹⁵⁵ Two women spoke of internships for women on their campuses, which clarified details that could not be known from the website. Participant 3 explained that there is “an internship position that is always for a woman, and it helps with the student life aspects of the campus—which I had the

¹⁵¹Participant 6, interview with author, April 26, 2017.

¹⁵²Participant 8, interview with author, May 18, 2017.

¹⁵³Participant 3, interview.

¹⁵⁴Participant 8, interview.

¹⁵⁵Participant 2, interview.

opportunity to do several years ago, and it influenced how I minister and it really changed me in a number of ways for life.”¹⁵⁶ Participant 9 noted that in some academic courses

we strongly encourage our spouses to be involved as well, or whatever gender, most of our spouses are going to be female. . . . [The course has] a lot of profiling work done, personality profiling work, and kind of the basics of spiritual growth, and so we encourage the spouse to come and to work on the profiling work together as a couple . . . and it has free childcare because we really want to support our families to do those two courses together.¹⁵⁷

In general, leaders noted that what helps “train our women for life and ministry is the presence of female leaders on campus in appropriate roles.”¹⁵⁸ This idea is consistent with the literature review on mentoring found in chapter 2.¹⁵⁹ Participant 12 noted that the academic courses first drew her to the campus:

That was one of the things that drew me to [this campus]. I didn’t know where seminaries were when I first started seeking them out, but I love . . . where I felt there was a team, and there were things going on for women. . . . I had gone to another seminary . . . and [there wasn’t any programs]. So when I came here with such great programs here, it really drew me here.¹⁶⁰

Even as I write, changes are occurring among programs. In two cases it was noted, “We are actually sunseting that program, so this will be the last year that that program is in existence.”¹⁶¹ It was clarified in each case that changes occurred due to

¹⁵⁶Participant 3, interview.

¹⁵⁷Participant 9, interview.

¹⁵⁸Participant 4, interview.

¹⁵⁹See Katy Tangenberg, “Preparing for God Knows What: The Importance of Gender Sensitive Mentoring for Female Students on Christian Campuses,” *Christian Higher Education Journal* 12, no. 3 (2013): 203-14. Lynn Etta Manning, “An Identification and Analysis of the Personal Needs and Issues of the Dallas Theological Seminary Twenty-First Century Female Students” (D.Min. diss., Dallas Theological Seminary, 2009), found significant personal issues among female seminary students. Jolyn Dahlvig and Karen A. Longman, “Contributions to Women’s Leadership Development in Christian Higher Education: A Model and Emerging Theory,” *Journal of Research on Christian Education* 23, no. 1 (2014): 5-28, note the challenges of female faculty and describe a need for mentoring.

¹⁶⁰Participant 12, interview with author, May 26, 2017.

¹⁶¹Participant 4, interview.

enrollment decreases in a particular program or women's increased interest in enrolling in a different type of program.

Question 3 considers courses for women at complementarian schools:

Research Question 3: Content Analysis

Research question 3, "What academic courses are offered to specifically train women for ministry," sought to be exhaustive. Pages are filled with the courses listed for each school (see appendix 7). Since chapter 1 clarifies this research was conducted on and delimited to academic courses that specifically encourage ministry skills and theological training for complementarian women, a total summary of the courses was sought. Further comparative study revealed themes among the programs. To achieve a full list of courses for women at complementarian schools, the following steps were taken.

1. Pursued content from website catalogs
2. Charted each school's courses for women in research form (see appendix 3).
3. Charted again each school's courses in presentation form (see appendix 3).
4. Compiled a master list of all school courses for women
5. Searched for keywords to find significant course titles and charted significant categories
6. Sorted course titles by significant categories
7. Listed all courses within categories (appendix 7).
8. Reviewed and rechecked all summaries for accuracy
9. Rechecked source materials to note any discrepancies from initial search through interviews

This process provided insight into types of courses for women and counts of courses by schools and between schools. This process was extensive. When possible, the director or faculty member clarified the website content analysis. When interviews were not provided, often a phone call to the institution occurred.

Typically, an extensive list of courses is provided on each institutional website.

Southwestern currently offers the highest number of courses (60) with New Orleans following closely behind (58). At times, a course code may represent one course offered at both the undergraduate and graduate levels, with a different code for graduate level students. In the cases where they are combined, two different syllabi are required for the two levels, with similar teaching content. Often clarity was provided through the follow up interview or phone call.

Data and displays. The data found in researching courses for women can be classified into nominal data, ordinal, interval, and ratio data. Nominal data is used to “identify different categories of people, object, or other entities”¹⁶² and in this case the course levels fall into seven specific categories: non-formal training, Bachelor of Arts, Master of Arts, Master of Divinity, Doctor of Educational Ministry, Doctor of Ministry, and Doctor of Philosophy. For the purposes of this research, I chose to group them into four major categories: non-formal, bachelor’s degrees, master’s degrees, and doctoral degrees.

At times, I assigned ordinal values, which Leedy and Ormrod explain as indicating the “degree to which people, objects or other entities have a certain quality or . . . variable of interest. . . without indicating precisely how similar or different the opinions or statements in the sequences are.”¹⁶³ Other ordinal value represents the scale of difficulty assumed to increase as one proceeds from bachelor’s level work to Master of Divinity or Doctor of Philosophy work.

This research also noted a “true zero point”¹⁶⁴ from which ratio data may be calculated, as five institutions noted by Grudem (RG1) offer no specific academic courses for women. From this point, a range may be noted: two schools offer one course each

¹⁶²Leedy and Ormrod, *Practical Research*, 279.

¹⁶³Ibid.

¹⁶⁴Ibid.

pertaining specifically to women, with the other end of the range noting a complementarian institution with sixty different course codes for classes for women (not including an extensive list of non-formal courses offered to wives and women).

To calculate the mean among RG1, I noted the values for the schools found in appendix 6 and reviewed in table 13. The quantities are 5, 0, 10, 0, 8, 0, 11, 58, 0, 1, 0, 11, 60, and 1. The range is from “0” to the highest number of courses, “60.” The mode is actually 0, indicating the often noted response (5 times) among academic courses among these schools. The mean average when divided by the fourteen institutions noted by Grudem would be 7.357.

Table 13. Institutions and number of courses specifically for women

Institution	Number of courses specifically for women
Covenant College	5
Covenant Seminary Courses taught by women (7); courses for women specifically (1)	1
Dallas Theological Seminary M.A. (3) D.Min./D.Ed.Min. (7)	10
Gateway	0
Master’s University B.A. (8)	8
Midwestern	0
Moody Bible Institute B.A. (11)	11
New Orleans B.A. (25), M.A. and M.Div. (33)	58
Northwestern	0
Reformed Seminary (1)	1
Southern	0
Southeastern M.A. (11)	11
Southwestern B.A. (20) M.A. (34) Ph.D. (6) D.Min.—Dissertation open to focus on women	60
Westminster M.Div. (1)	1
Total number of courses	166

The courses for each school are listed within two varied types of documentation (see table 14 and appendix 7). The courses were sorted by categories in several ways for accuracy. While the results that follow may appear simple, the research on this question and analysis for comparison was time intensive.

Course comparisons are made in the tables that follow. Table 14 represents the categories by rank, course subject or title, the keyword used to determine course category, the frequency of specific course content among schools, and within a school. Since some schools offer numerous courses, the highest occurring category of courses in one institution is indicated in the sixth column in order to provide acknowledgment that some institutions carry this category alone or nearly alone just by their multiple courses on a certain topic.¹⁶⁵

Table 14 provides a review of courses by content occurrence rank including all levels of programs (Bachelor of Arts, Master of Arts, Master of Divinity, Doctoral courses). Any school seeking to develop a complementarian program for women would find table 14 provides insight and direction. Further courses with similar content are listed in appendix 7 for Cedarville University, College of Biblical Studies, Heritage Seminary, and Western Seminary. Among the doctoral programs at all of the schools, the following types of courses were discovered: Women Contending with Feminism, Contemporary Issues for Women, and Roles of Women related to Biblical, Present Day and Future Issues for women.

¹⁶⁵See appendix 7 for the complete list of all courses within each category.

Table 14. Course categories noted by course titles by rank, course title, frequency in academic programs (includes all courses for B.A., M.A., D.Min, D.Ed.Min., Ph.D.)

Rank	Course Subject and Titles	Keyword	Frequency	Schools with courses on this subject	Highest Number in 1 institution
1	Women's Ministry	"Ministry + women's"	25	Master's University; Moody Bible; New Orleans; Southeastern; Southwestern; Covenant Seminary	New Orleans (10)
2	Women and the Home	"Women" and Home OR Family	21	Covenant College; Southeastern; Southwestern	Southwestern (19)
3	Women Teaching Women	"Women" and Speaking/ Teaching Communication OR "Message Preparation for Women"	16	Covenant Seminary; Dallas Seminary; Moody; New Orleans; Southeastern; Reformed; Southeastern; Southwestern	Moody (3)
4	Women Counseling Women	"Women" and "Counseling" Including "women" in pain/grief	12	Dallas Seminary; Master's University; Moody; New Orleans; Southwestern; Southeastern	New Orleans (6)
5	Theology and Philosophy of Ministry to Women	"Theology" OR "Philosophy" AND "Women" Including Biblical Womanhood	10	Moody Bible; New Orleans; Southwestern	Southwestern (6)
6	Contemporary Issues for Women	"Contemporary" and "Issues" or Trends	11	Covenant College; Dallas Seminary; New Orleans; Master's University; Moody Bible; Southeastern; Westminster; Southwestern	Southwestern (2)
7	Women's Directed Study Courses	"Women's" AND Directed Study or Special Topic	10	Dallas Southwestern	Southwestern (8)
8	Women's Internships	"Women" AND "Internship"	7	Moody Southwestern & College	College at Southwestern (3)
9	Women in Missions	"Women" AND "missions" OR "culture"	6	Covenant Col. New Orleans Southwestern	New Orleans (4)

Table 14 continued

10	Women and Evangelism	“Women” AND “evangelism/ic” OR “witnessing”	5	Moody Bible New Orleans Southwestern	Southwestern and New Orleans (2)
11	Women in Christian Leadership	“Women” AND “Leadership” or	5	Dallas Sem. New Orleans Southwestern	New Orleans (2)
12	Women Discipling/ Mentoring Women	“Women” AND “Mentoring” OR “Discipling	5	Master’s U. Moody New Orleans Southwestern	New Orleans (2)
13	Women Planning Events	“Planning” AND “Programs”	5	Master’s Univ. New Orleans	New Orleans (4)
14	Women in Church History	“Women” AND History or Early Church”	4	Covenant New Orleans Southwestern	Southwestern (2)
15	Women as Writers	“Women” AND “Writing” or Curriculum	4	Covenant Sem. Southeastern New Orleans	New Orleans (2)
16	Girls Ministry	“Girls”	4	New Orleans Southeastern Southwestern	New Orleans (2)
17	Personal Bible Study/ Discipleship	“Women” AND “Bible Study”	4	Master’s New Orleans	Both (2)
18	Feminist Theology	“Feminist Theology”	3	New Orleans Southwestern	New Orleans (2)
19	Women’s Studies	“Women’s Studies”	3	New Orleans Southwestern	New Orleans (2)
20	Ministry to Mother’s/ Value of Children	“Ministry” and “Mother” or “Child”	3	New Orleans The College at Southwestern	New Orleans (2)
21	Spiritual Gifts of Women	“Women” AND “Spiritual Gifts”	2	New Orleans	New Orleans (2)
22	Relationship Skills for Women	“Women” AND “Relationships”	2	New Orleans	New Orleans (2)
23	Women and Church Growth	“Women” AND “Church Growth”	1 or 2	New Orleans	
24	Women, Art and Culture	“Women” AND “Art”	1	Covenant College	Covenant College (1)
25	Educational Foundations	“Education”	1	Covenant Seminary	Covenant Seminary (1)

Consistent themes run through the programs as summarized in table 14. Among the master’s level classes, in all of the schools specified by Wayne Grudem, the following types of courses are offered in this ranking order: (1) Women’s Ministry, (2) Women and the Home, (3) Women Teaching Women, (4) Women Counseling Women, (5) Theology

and Philosophy of Ministry to Women, (6) Contemporary Issues for Women, (7) Women’s Directed Study Courses and Internships, (8) Women in Missions, (9) Women and Evangelism, and (10) Women in Christian Leadership. Further ranked categories are presented in the table 14.

Contrastive courses as well run through the programs. Unique courses include the concentration in Family and Consumer Science, which “used to be homemaking.”¹⁶⁶ This college major was reviewed by content analysis. This degree is “targeted to women who see their home as the primary place of service, specifically women who might be serving in other cultural contexts—teaching them how to use their home in these contexts.”¹⁶⁷

Final comparison of the data analysis from all of these programs reveals:

1. Some institutions have no specific academic courses for women; while all seminaries have programs for student wives.
2. Complementarian programs vary widely—some have no courses, others have as many as 40-60 different courses for women, with several paid female faculty members. Courses may appear as course options at several academic levels; in actuality this may be one course, listed in two or three places by different course codes, for the college, master’s, or doctoral levels.
3. The keyword “Bible” or “Biblical” did not surface often though academic women likely receive other deep study of God’s Word through required Bible and theology courses.
4. Many, if not all of these courses are taught by women to women. This will be reviewed in the final interview analysis which follows. Prior to this, we’ll finalize the interviewee’s perspectives on course offerings at their institutions.

Research Question 3: Interview Analysis

The directors and faculty members at complementarian schools were delighted to speak about the courses offered. These were often listed quickly, and required careful transcription for accuracy, providing clarity to the content analysis. Courses that appeared as required courses for a major or minor, may have been actually for both men

¹⁶⁶Confidential participant, interview.

¹⁶⁷Ibid.

and women. At one school, the course related to Biblical Interpretations on Gender Roles had changed from being taught by a female instructor to being co-taught with a male professor and was for both men and women. The male professor “did all of the Biblical expositions, and the [participant] did a lot of cultural applications in that class.”¹⁶⁸ Among some schools, it was immediately clear that the courses I had listed by content analysis were not just for women, whereas other course titles were specific to women.

Many host a general overview of “Ministry to Women” course with a clear articulation of a complementarian point of view. Some delineated courses on “biblical womanhood,” or both a “Ministry to Women” course, and “The Role of Women in Ministry.”¹⁶⁹ The subjects for courses were discussed at all levels—non-formal to Ph.D. degrees. The differences would be the depth and course requirements.

A second course often found among schools was a women’s communication course, noted as “Women’s Communication for Ministry” or “Women Teaching Women.” These courses, often taught by female faculty who speak regularly to larger groups of women, developed women’s skills through principles of public speaking. A third course offered at several schools includes a type of “Historical Theology of Womanhood” with church history through a complementarian lens.

“Counseling and Mentoring Women” was popular; at one school it was the largest female major. One program had a specialized focus addressing the personal issues of women through Women in Pain I and II. What appeared as required courses were often clarified as general classes required for both men and women.

Significant interviewee comments on courses included: “Well, women are offered every program” and “women can be in every class.”¹⁷⁰ Variety was noted among

¹⁶⁸Confidential participant, interview.

¹⁶⁹Ibid.

¹⁷⁰Participants 2 and 5, interviews.

teachers and topics: “I’ve had the privilege of hiring five amazing instructors” who are specialists in particular areas.¹⁷¹ Some courses, not apparent as women’s classes, were for women, involving topics such as Bible study or personal discipleship.¹⁷² In some cases, a course pertaining to a biblical critique of feminism, was in actuality for both men and women.¹⁷³

The individual course content is beyond the scope of this study, but fascinating details were revealed. The following excerpts provide rich detail.

So the [] class is looking most particularly at how the woman is prepared herself to be ministering to other women. So that class is going to focus on spiritual disciplines; we want to make sure that before we start talking about ministering to other women that the woman has a right relationship, and *growing* in her walk with the Lord. So we talk about consistently spending time in the Word, in prayer, in worship, both privately and in corporate worship, and being involved in a small group . . . where she's growing in her knowledge of the Lord, in fasting, in tithing, in all the spiritual disciplines.¹⁷⁴

Then we move into looking at leadership, and what does a biblical leadership look like, we look at several examples from Scripture from the Old Testament, from the New Testament so we study the leadership and what does that look like, we look at giftings, and . . . we go through a spiritual gifts test [to] understand and study a little bit more about ways those giftings can be used in ministry . . . that course is really trying to look at her personally.¹⁷⁵

Those are courses that are focused on “how do I actually do ministry?” . . . [By contrast] theological foundations teaches a lot of the . . . more foundational, rather than the practical, how to’s.¹⁷⁶

As a woman who has created courses for women, an analysis of both the content and the interviews provided insight on current women’s courses by themes. These

¹⁷¹Participant 1, interview with author, March 10, 2017.

¹⁷²Confidential participant, interview.

¹⁷³Ibid.

¹⁷⁴Participant 6, interview, emphasis added.

¹⁷⁵Ibid.

¹⁷⁶Participant 10, interview.

themes may provide vision for new options at other complementarian schools to equip women for life and ministry.

Research Question 4: Quantitative Content Analysis

The final area pertaining to content analysis clarified “how are the courses [for women] offered?” The content analysis search revealed both course delivery and program design. The method of obtaining this information was an initial catalog search for notations of course options. As it pertains specifically to women, modes of course delivery were not clarified in all of the course catalogs. While website catalogs stated courses were offered online, it did not clarify which courses, nor did the women’s programs clearly state which courses could be taken online. Clarity was achieved through the mixed methodology follow-up interviews.

The first sub-question, “Are they taught by women?” required clarification. The catalogs did reveal that the courses were most often taught by female faculty for female students. The links from an institutional home page to a women’s page listed the non-formal and academic programs for women. It also often provided faculty photos or names. The highest female faculty count is at Southwestern with five full-time female faculty women teaching women.¹⁷⁷ In most programs, the female faculty at a seminary only teach women; for others, female faculty teach both men and women. In still other cases, female faculty partner with male faculty when teaching both men and women, especially when teaching theology.

The follow-up questions pertained to online, multimodal or hybrid options, modular or intensive courses provided in a week, or offered for two days twice per semester options. The full results are provided in Table 15. Online options are rarely

¹⁷⁷Southwestern Baptist Theological Seminary, “Women’s Programs.”

obtainable from websites alone. The analysis of the interviews reveals the courses available in online formats.

The in-class, lecture teaching model is being used most consistently among the RG1 schools. Some schools with large programs rely on this methodology almost exclusively with well-developed campus based programs. Dallas Seminary, Southeastern, Southwestern, and New Orleans offer courses in this way, but some also offer Extension Sites (Houston) or the San Francisco Bay Area.

For the extension sites, the professor travels to the course and offers courses in a modular format. In this way, students come for an intensive course offered within a week, or two days twice in a semester for limited on campus times, such as a weekend. In one case, a female professor lives several states away, and flies in only for modular courses.¹⁷⁸

Programs are also offered in multi-modal formats, particularly within master's and doctoral levels. In this way, students complete online course work from the home community while remaining in ministry and are on campus limited times (a weekend, once a month for daylong class, or two days twice a month).

Several programs or courses include online interaction, such as Moodle or Populi, with regular posting of academic assignments and discussion boards. As noted by Anthony Foster, schools may employ various learning formats to “maximize access for students and to ostensibly increase enrollments.”¹⁷⁹ Table 15 clarifies course delivery modes for the RG1 institutions.

¹⁷⁸Confidential participant, interview.

¹⁷⁹Anthony Wayne Foster, “A Study of Post-Baccalaureate Leadership Curricula at Select Christian Institutions of Higher Education (Ph.D. diss., The Southern Baptist Theological Seminary, 2010), 160. I was unable to calculate percentages as the notation of the options was obtained through the interviews, and was inconsistent among interviewees.

Table 15. Course delivery methods among complementarian courses for women in RG1

Institution	Female Faculty Teaching Women	In Class Instruction Primarily	Online Specific for Women	Modular courses (weekend course, 1 week)	Multi-Modal/Hybrid
Covenant College	No				
Covenant Seminary	Yes, also men	Yes	No	Yes	Yes, Skype into class
Dallas Seminary	Yes	Yes	No	Yes	No, but hosted at Extension sites
Gateway	No				
Master's University	Yes	Yes	No	No	No
Midwestern	Yes, also men in Practicums	No, teaching is through readings	No	No	No
Moody Bible Institute	Yes	Yes	Yes	No	No
Leavell College (at New Orleans)	Yes	Yes	Yes	Yes	Yes
New Orleans	Yes	Yes	Yes	Yes	Yes
Reformed Seminary	No				
Southern	No				
Southeastern	Yes	Yes	No	Yes	Yes
Southwestern	Yes	Yes	Yes	Yes	Yes
Westminster Seminary	Yes, also men	Yes			

In summary, most courses are offered on a campus, or extension site, in an in-class teaching model. Women's courses are not often online and female instructors in general are not regularly utilizing online interaction. The institutions with female online learning are Southwestern and New Orleans. For some, reasons against online instruction go deeper than just technology, as is clarified in the interview statements which follow.

Research Question 4: Qualitative Interview Analysis

Research question 4 sought to clarify, “How are the courses being taught for women? The interviews and phone calls clarified course delivery modes. Table 15 reflects the female faculty teaching courses for women. In the interviews, clarity was provided where website content analysis was uncertain regarding online or multimodal courses.

Taught by women. From these interviews I learned that complementarian courses intended for women are being taught by female faculty to female students. One academic leader, with whom I agree, stated,

I would encourage woman to woman teaching. I would certainly flee from having women teaching men in the seminary and do that for this reason. . . . We are training preachers here at the Seminary, to be in pastorate and if we have said that the Scriptures clearly teach women will not teach or rule over men, then how do we justify having a woman in theology teach theology to men? She’s teaching those pastors who are supposed to follow. . . . I am hoping our complementarian approach is going to remain settled . . . [and I] encourage them to just follow the Scriptures again—that woman to woman teaching.¹⁸⁰

Within RG1, where women are among professors or staff, female faculty often teach only women. Among RG1 schools, female faculty members also oversee courses for both men and women by substituting “readings” for teaching. According to academic proficiency, this may include writing, education, or counseling, or other seminary courses for men and women.

Online. One faculty member noted there would be a significant increase in their program if online courses were possible, noting “we have lots of requests” for this type of program.¹⁸¹ The interviewee saw great future potential with the advent of online educational courses for women: “I think it is going to explode [when online] because

¹⁸⁰Participant 7, interview.

¹⁸¹Participant 6, interview.

there is tons and tons of interest.”¹⁸² Regarding courses currently taught online or in class, leaders clarified,

Right now, the . . . required classes are only offered on campus, [but] we intend to move toward offering these two degree programs either on campus or fully online. And of course if we have the option to do either then that means that you also have the option to mix and match where you are doing some on campus and some online.¹⁸³

I did a survey and asked the ladies; what’s better for you, you have a family, you have kids, you have a life, so I started Saturday classes . . . and then we did online—and I didn’t want to do online forever. But now it is working because—let’s say a lady . . . is in the house all the time, she can still continue her courses online.¹⁸⁴

Another institution provides flexible access to the courses. Students may log in live to the classroom, watch a missed class session later that evening, or as an online student attend the courses when in this city. Students “have three options in how they access the class.”¹⁸⁵

However, an institution’s ability to offer online courses did not mean this was the most desirable format for the courses. One professor wisely noted,

I do have a bit of a struggle with online. What I have found in my program, I don’t see the transformation, the life transformation the same way that I do in the classroom. That iron sharpening iron, it doesn’t turn out the same way. They are better for it, and I am glad they get the information, and I support online but there just seems to be something missing. But if we were in more schools, on every corner, and this was going out, then it would be more accessible, and the ones that are. . . . We need to hold the banner tight.¹⁸⁶

Modular and multimodal. When a student is not able to attend weekly courses on campus, nor interested in purely online training, a middle ground offered is modular

¹⁸²Participant 6, interview.

¹⁸³Ibid.

¹⁸⁴Participant 11, interview with author, May 25, 2017.

¹⁸⁵Participant 10, interview.

¹⁸⁶Participant 11, interview.

formats in which women receive compressed classroom instruction. The benefit being life on life teaching and interaction with other women in ministry. Examples included,

We are also going to do courses in our [major city] extension over two weekends in the fall. It will be all day Friday and all day Saturday over two weekends. And they'll do some additional work outside of class. So yes, we are in the process of new formats and new structures . . . but we very much hope that we can continue to do a lot of this face to face. The relational component is so important for women and the encouragement factors—just having someone believe in you—is so huge for women.¹⁸⁷

Short-term modular courses are helpful to women as noted by participant 11

Some of the classes are offered in Saturday increments. . . . [However], I discovered for women . . . that it's harder to do because of family responsibilities. They are working, they are serving, so for them to take a week off to take a class is really hard. Those that are married, they've got husbands, they've got children, and they have families, so if I offer a [week long] term at the end of May, they have end of school activities, if I do it right in January, they are still recovering from Christmas, so I had found it doesn't work well for women.¹⁸⁸

Overall, each institution seeks to provide course delivery methods suitable to their context.

Qualitative Data Solely Based upon Interview Responses

The final three questions represent phenomenological study, defined by Leedy and Ormrod as research which attempts to “understand participant’s perspectives or views.”¹⁸⁹ This type of research discerns “a person’s perception of the meaning of an event, as opposed to the event as it exists external to the person.”¹⁹⁰ It reveals, “What is it like” to be in complementarian education?¹⁹¹ The interview sample size was twelve women, all of whom have had “direct experience” with complementarian education.¹⁹²

¹⁸⁷Participant 2, interview.

¹⁸⁸Participant 11, interview.

¹⁸⁹Leedy and Ormrod, *Practical Research*, 100.

¹⁹⁰Ibid., 145.

¹⁹¹Ibid.

¹⁹²Ibid.

In the following three questions, the faculty or directors of women's programs freely expressed themselves, having built some rapport through the preliminary review of catalog content.

The primary goal of these interviews was to answer the second significant research question: "How do female complementarian directors or faculty describe and contribute to complementarian higher education?" Through the following questions, these leaders were able to clarify, describe, and dream of how complementarian education should or could be developed. The data was analyzed as recommended by Creswell, Leedy and Ormrod:

1. Identify statements related to the topic
2. Group statements into "meaning units"
3. Seek divergent perspectives
4. Construct a composite¹⁹³

Where possible, the analysis also included open, axial, and selective coding¹⁹⁴ as noted.

Research Question 5

Research question 5 inquired, "How would you describe complementarian education for women at [your school]? One respondent found this was "one of the hardest questions . . . to answer because it was so open ended."¹⁹⁵ The compiled "meaning units" included theological teaching, respect, and thriving.

Theological teaching. Teaching on complementarianism, with subthemes of a "story line" of how this happens, or divergent perspectives on how this is accepted (or not

¹⁹³Leedy and Ormrod, *Practical Research*, 146, cite John Creswell's steps for organizing phenomenological data. See also John Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research* (Thousand Oaks, CA: Sage, 2011), 208.

¹⁹⁴Leedy and Ormrod, *Practical Research*, 147.

¹⁹⁵Participant 4, interview.

accepted) was noted by eight respondents. While one viewed complementarian education as “intentionality targeted towards the seminary wives,”¹⁹⁶ another noted, “It is happening in all the departments not just the women’s department,” describing the “story line” of how this is communicated.¹⁹⁷ Some noted faculty divergent perspectives: “You are going to see faculty members fall in different places along the line, very conservative in their view . . . up to much more liberal in their views of complementarianism all within a complementarian point of view.”¹⁹⁸ A divergent perspective was explained as follows:

There is this philosophy that extends to the educational sphere . . . where even though you are not teaching in a church you are still teaching men that are going to be pastors in a church and I differ in that way. I don’t extend it to the educational sphere especially when we talk about biblical languages especially at the school. I don’t extend it in that direction so that is where we would differ as [to how] far -- how far complementarian.¹⁹⁹

Two participants did not permit women to teach men (1 Tim 2: 12) preparing for the pastoral role in a seminary setting:

Many are saying they are complementarian in order to keep a job, get a job, or teach what they want to teach in the classroom. Also the executive level is not watching what is being taught in the classroom. . . . Now on this scale, on this pendulum, you have these women that are really probably egalitarian teaching in complementarian schools, some of them are even teaching men doctrine, and it just depends on where you stand. If it is outside the four walls of the church, is it really having authority over a man? . . . We need to be very careful because not everyone that says they are complementarian is functionally complementarian . . . calling it the evangelical egalitarian.²⁰⁰

When it comes to some of the practical ministry courses like . . . music classes, English, we do have women teaching men. When it comes to theology that includes Biblical languages, we do not have women teaching men. Any courses that can be construed as truly impacting their foundational theology, or if it is truly teaching

¹⁹⁶Participant 5, interview with author, April 19, 2017.

¹⁹⁷Participant 1, interview.

¹⁹⁸Participant 6, interview.

¹⁹⁹Confidential participant, interview.

²⁰⁰Ibid.

pastors how to pastor, how to form their theology, it is not women teaching men. We do not have any women teaching men.²⁰¹

One particular faculty member clearly made this choice:

I had a class . . . and I taught it once and said that I would never teach it again because it ended up being a class primarily of men learning to be pastors and I was teaching them . . . and I was not comfortable with it. I have come to—if I have checks in my spirit—I stop, I look at what God’s Word says, and I would rather err on the side of caution than figure out how close to the line I can get, because if I get really close to the line, and I stumble, I am going to stumble across the line. I would rather err on the side of caution.²⁰²

The second most commonly represented theme was the area of regard between the genders.

Respect. This actual word was noted three times. Participant 9 stated, “Women are fully respected and equipped.”²⁰³ There was significant mention as well to the ways women feel treated, or are treated on their campuses:

There are more men than women here, so you feel the minority of yourself, because there are just not as many women in your classes, but I don’t think that most women would ever feel degraded or devalued or anything like that. I would say women (every experience that I have had here) has been women have been treated with respect. . . . I have seen so many opportunities for women here in the seminary, in the local churches that work with seminary students to provide training, to provide opportunities for female students and I am really thankful for that.²⁰⁴

Our faculty are very concerned that our women feel fully supported, fully respected, and feel fully equipped for whatever ministry God is calling them to. Now when they have a female who is in the pastorate or feeling called to the pastorate they will pray with her, they will show her all respect. . . . They may disagree with her on interpretation, application of a couple of passages, and they will be very clear and open about this in the classroom. The students can disagree with this in their papers; there is not a requirement to agree with us to graduate. . .²⁰⁵

²⁰¹Participant 10, interview.

²⁰²Ibid.

²⁰³Participant 9, interview.

²⁰⁴Participant 8, interview.

²⁰⁵Participant 9, interview.

The support for women by male faculty was highlighted by one female respondent when she stated the faculty men call to say “how are the women doing? Are we doing anything in the classroom that is offensive? How can we be more helpful?”²⁰⁶ However, hurts were also noted by another participant:

Part of the online move has taken this all away, because they are not in a classroom, so there is not this opportunity for a man to turn to a woman and say, “Why are you here?” I would really like to say that is not happening in the theology classes, although I do hear . . . women students make comments when we go out. They seem to be big into women not needing seminary, because they are going to be housewives.²⁰⁷

Where there was hurt for a female student, one female faculty member intervened:

It is a passion of mine to see our women graduate without chips on their shoulders. So if they come in angered because they have been injured somewhere, I don’t want them to leave in anger. I want them to leave winsome and ready to work on issues in a redemptive, winsome way. I make sure there isn’t anything happening with people in this community that is going unresolved or if they think someone was offensive, then I help them work through that.²⁰⁸

Overall, women felt, “I have seen so many opportunities for development for female students and I have been thankful for that.”²⁰⁹

A third theme was noted when the open ended responses were charted for data analysis:

Thriving. Three respondents noted their programs were “thriving” with one noting, “Strong, but always interested in strengthening it more.”²¹⁰ In order to construct a composite, the following strengths of programs, challenges to programs, and interconnections provide a summary of the ways interviewees described their campuses.

²⁰⁶Participant 9, interview.

²⁰⁷Participant 5, interview.

²⁰⁸Participant 9, interview.

²⁰⁹Participant 8, interview.

²¹⁰Participant 4, interview.

Overall strengths. The following strengths were by the complementarian leaders. One respondent summarized what others also have found: “I have had so many women come to me and say, ‘I have been looking for something like this.’ It is definitely well received by women.”²¹¹ Participant 2 stated, “I would say it continues to thrive,”²¹² noting a waiting list for some courses with capped enrollment levels. Another stated similarly, “I think it’s comprehensive and definitely prepares them for the future . . . [whether they are in] fulltime vocational ministry . . . [or] part of a church—a local church. . . so that it is very empowering for women.”²¹³ The same interviewee noted that this training “strongly influences women’s perspectives in life and in ministry.”²¹⁴ Overall, the response was positive.

Overall challenges. Respondents also noted challenges resulting in divergent perspectives among those interviewed. While some had waiting lists, others noted enrollment challenges. One participant noted that married women cannot relocate for theological education. A significant challenge concerns academic leaders desiring complementarian women teaching women and affirming biblical roles, while also hearing disparaging comments. Participant 10 noted, “There [are] some public perceptions out there that I am constantly having to counter.”²¹⁵ These “perceptions” were that women were oppressed. Faculty also spoke about their support, or the lack of support, by male faculty: “We are recognized as equal faculty. I am a [role title]. There are times when it is a little awkward. . . . There are times when you do feel a little slighted. Sometimes I

²¹¹Participant 6, interview.

²¹²Participant 2, interview.

²¹³Participant 3, interview.

²¹⁴Ibid.

²¹⁵Participant 10, interview.

wonder if it is just men not knowing, but I never think of it as intentional.”²¹⁶ It is difficult for leaders to be mocked by outsider egalitarians and also criticized among insider complementarians while creating biblically faithful programs for women.

Interconnections. Open coding noted themes and connections between interview participants. Three participants noted how much women benefit from a professor believing in them:

Sometimes women need more hands-on courses and cheerleaders to help them understand the wealth of possibilities. I would say the students who I have seen—who have received that—are the ones who enrolled in these courses taught by women.²¹⁷

Just having someone believe in you that you know and respect is so huge for women. You know, they tend to come down on themselves probably, research shows that and so we have that personal support and focus [that] is so helpful to really propel them well into ministry.²¹⁸

I have seen university research on the imposter syndrome for women in higher education, particularly for women in graduate school . . . so as a result they will over perform. There is something deeply sociological that tells our women that they have to prove themselves. . . . I saw in one article a female professor that said my men students will just fake it until they make it, but my women students will bear the fear of being found out. So sociologically, the genders will approach it very differently. So I do see that here, I tease our women about . . . being an imposter . . . so we talk about it.²¹⁹

In general, women greatly benefit from female faculty who believe in them.²²⁰ This would be true to my own life as well; my life was changed by the positive regard of a female professor. Practical ministry training provides affirmation of personal giftedness.

Divergent perspectives. The institutions also demonstrated variance on their approaches to seminary chapel speakers. Some have female chapel speakers, while

²¹⁶Confidential participant, interview.

²¹⁷Participant 4, interview.

²¹⁸Participant 2, interview.

²¹⁹Participant 9, interview.

²²⁰Participant 2, interview.

others viewed the chapel service as modeling a church service. Note these contrasting perspectives:

Even in chapel [it] is very complementarian. [Women] only give a testimony, [and are] not to be the main speaker. Chapel is done like a church service, he was asked if he would ever allow a women to read Scripture or pray, [and] it was declined . . . at this point . . . to portray the most purest of forms.

We have women speaking in chapel, we have women faculty, we have women’s participation . . . we have a lot of really wonderful intentional effort to get more input from women on the campus . . . but we all agree we want to see men at the helm, while at the same time, believing that women’s voices need to be heard with such a large percentage of the church and different ministries being women as we partner together well as men and women. That is pretty much the sense of the campus.²²¹

Table 16 summarizes the overall coding of responses:

Table 16. How would you describe complementarian education at your school?

Strengths	Number	Challenges	Number
Theological teaching	8	Theological teaching divergent	2
Respect	3	Disrespected or dismissed	2
Thriving	2	Strengthening the program	1
Comprehensive	2	Competing	1
Prepares for the future	1	Women want more training	2
Waiting lists/tons of interest	2	Class enrollment challenges	1
Women use spiritual gifts, have opportunities	3	External perceptions difficult	1
Faculty/Dean very supportive; open to questions	2	Internal inclusion difficult (Faculty)	1
		(Students)	2
		Future options limited for women	1

Since the question did not require both a positive and negative response, some mentioned several strengths, or some, none or one particular weakness.

²²¹Participant 4, interview.

In summary, one leader clarified what many women would like: “As you get more academic women, who are actually trying to be complementarian, it is important to consider their voices.”²²² I asked one participant if academics could actually foster biblical feminism. She responded,

I think that is one of the dangers. If you go over back over history, the development of feminism, the development of the independence of women, away from their families and their home responsibilities and into their own worlds, it is obviously going to be accentuated and increased with more degree status. But I don't think it has to be that way. . . . I am very quick to say my husband is the one who has encouraged me, and pushed me through from the Master's level on.²²³

Complementarian education “strongly influences women’s perspectives” and was viewed as “a very much needed area.”²²⁴ The defining literature by Wayne Grudem, Margaret Kostenberger, and Dorothy Patterson was noted as shaping and challenging these leaders.

Research Question 6

The responses to this inquiry regarding “how the academic courses are selected, or programs developed at [your] school” provided insights via selective and axial coding. Selective coding gathers the participant data and creates a “story line” of what happens in a phenomenon being studied.²²⁵ Leedy and Ormrod suggest utilizing axial coding to determine the conditions, context and strategies to carry out a phenomenon.²²⁶ For example, the conditions for a woman to obtain theological training include living near an institution offering a women’s program or nearby a context that has complementarian

²²²Confidential participant, interview.

²²³Ibid.

²²⁴Participant 3, interview.

²²⁵Leedy and Ormrod, *Practical Research* 147.

²²⁶Ibid.

teachers. Among colleges, the conditions for these educational programs include “a competing education . . . for our students’ time and attention.”²²⁷

The process of creating courses for women often began with

a male professor who “believed we needed this concentration . . . he created a committee, and we brainstormed. . . . We want to make sure . . . those who are going to be teaching the Scriptures . . . have the same kind of credentials and training as men. We have a biblical illiteracy issue in the church today and . . . 6 out of 10 of those people are female. We would love to train up competent Bible teachers who were also able to relate well to the culture.”²²⁸

At other times, a female leader “pulled the courses together.”²²⁹ Support was required from an Academic Dean or President.

Axial coding requires noting the conditions that gave rise to a phenomenon. As noted in table 17, these conditions include academic approval, support from a team, following the examples of other [SBC] institutions or notable leaders, and available teachers for courses, resulting in “strategies” that created the current programs to develop the gifts and abilities of women.

Table 17 provides a summary of the axial coding process which is followed by explanatory comments. Each vertical column represents the process found each of the above categories which were developed from the aggregated participant comments.

²²⁷Participant 3, interview.

²²⁸Participant 2, interview.

²²⁹Participant 1, interview.

Table 17. How were the academic programs and courses developed for women?
Axial coding of participant suggestions

Conditions that give rise	Contexts	Strategies to Create	New Courses
<p>1. Created by</p> <p>a. Female director had vision and was training women (4x)</p> <p>b. Male professor “believed we needed this concentration” (1x)</p> <p>c. Team created (5x)</p>	<p>1. Complementarian Higher Educational institution (women teach women)</p>	<p>1. Develop the program from Scripture with vision</p>	<p>1. Ask: “What does Bible teach/ the churches/missions organizations need?”</p>
<p>2. Inherited from a previous leader” (4x)</p>	<p>2. Formerly egalitarian institution, return to complementarian; (create a program for women)</p>	<p>2. Look to other exemplary Institutions (SBC mentioned)</p>	<p>2. Develop a course syllabus to seek approval (1x)</p>
<p>3. Enhanced by</p> <p>a. Scripture on women (2x)</p> <p>b. “This is a hole” (a needed area to address; 2x)</p>	<p>3. Complementarian academic program functions similar to egalitarian (women teach both men and women rather than specific courses for women)</p>	<p>3. Search for local resources and teachers available</p>	<p>3. Discuss with Director, Dean or Curriculum Committee</p>
<p>4. Followed examples of</p> <p>a. SBC seminaries (1x)</p> <p>b. Notable leaders (1x)</p>			<p>4. Seek approval from President then faculty or seek approval from committees and Dean</p>
<p>5. Listened to Bible professors, pastors “about what the churches need” (1x)</p>			
<p>6. Search for teachers (2x) based on finances</p>			
<p>7. Rework courses</p>			
<p>8. Turn over to others (2x)</p>			

Using selective coding to follow the “story line that describes what happens in the phenomenon,”²³⁰ participants identified the steps that resulted in the enumerated pattern in table 17:

1. The “previous Dean of Women . . . and the vice president sat down to create this Certificate.” Several participants noted teams were formed among previous or current institutional directors or faculty.²³¹ Others explained, “We had conversations with the Dean . . . and other pastors and Bible professors about what the churches need, what are the needs on the mission field, and what a robust education for women would look like.”²³² Also, “I had a focus group . . . it was a team of people that designed the courses and developed the program. . . . The team was a female student currently in the program, a female in a local church paid staff position, a female graduate, and myself.”²³³
2. In four cases, participants had inherited a women’s program from a previous leader.
3. Often courses were enhanced and developed by the new leader in various ways. I greatly appreciated moments when Scripture was held high: “The first place we looked in developing these courses was the Bible. We looked at what the Bible says about women . . . and we did our best to include all of that in our curriculum.”²³⁴ In addition to adding more Bible, another professor began to “fill a huge hole”²³⁵ in areas such as evangelism, or serving women in not-for-profit ministries.²³⁶
4. Another helpful guidance system was a review of programs for women at other complementarian schools, as could be provided by this research: “We looked at Southern Baptist Seminaries, a lot of our information had come particularly from Southwestern Baptist Seminary, [and] they were very helpful in describing what their courses look like.”²³⁷ Others brought in reputable women leaders to surround them as they developed the program. One participant noted, “So we brought in Dr. Stovall, and maybe five or six different academicians and brought them in and we asked them, ‘what would you say we need to do?’ What would you say we don’t need to do?”²³⁸

²³⁰Leedy and Ormrod, *Practical Research*, 147.

²³¹Participants 2, 3, 4, 5 and 7 noted this pattern.

²³²Participant 3, interview.

²³³Participant 6, interview.

²³⁴Participant 3, interview.

²³⁵Participant 1, interview.

²³⁶*Ibid.*

²³⁷Participant 3, interview.

²³⁸Participant 10, interview.

5. A wise person listens to counsel: “We had conversations with Bible professors [and] pastors ‘about what the churches need.’”²³⁹
6. For some institutions, a major consideration was the availability of female teachers for the program: “They looked at courses already being taught and new courses that seemed to fit the curriculum well . . . [and] who we had available at the time to teach those courses, even locally. [They] determined the list and generated some of those new classes.”²⁴⁰ While some women must receive financial remuneration to support themselves, many academic women would welcome teaching one adjunct course, even with its limitations.²⁴¹
7. To these initial programs, the directors or faculty noted the means of making changes to existing courses or adding new courses. One participant explained, “I would go to the department chair and he would take that to the Academic Advisory Committee, the Vice President of Academics and it would be approved through that means.”²⁴² Another noted, “[It would] go through the President’s office before it goes to faculty.”²⁴³ Excellent faculty are always tweaking a course. This research, completed during the summer, noted faculty improving courses and means of delivery for courses. One participant shared, “We don’t do a course for 20 years that never changes, we try to be very careful. . . [to] update their lectures and make any adjustments to the syllabus that would be helpful to the students.”²⁴⁴
8. Final stages include turning programs over to others, or letting go:

Everything in [this program], I have developed. But [now] I do not require them to use my syllabus, in fact I encourage young theologians to develop their own course, or to take the course wherever they want to . . . they know my heart and they know the direction that I want to take it.²⁴⁵

In summary, the interviews revealed course creation, development, and closure. They also revealed God’s faithfulness. Participant 10 stated, “When I started all

²³⁹Participant 3, interview.

²⁴⁰Participant 4, interview.

²⁴¹Kathleen Henderson Staudt, “The Itinerant Scholar-Teacher: Reflections on Twenty Years as an Adjunct Faculty Member,” *Theological Education*, 49, no. 2 (2015): 33-44, notes women may need to manage education in a different way than male students, and recognizes the unique challenges of being an adjunct faculty member: “Adjunct faculty teaching in the humanities and in religion is not a profession at which one can make a living wage, even if one teaches many courses at multiple institutions.” *Ibid.*, 37. Conclusions include other ways to affirm vocational dignity (where funds are limited), including providing office space, communication, and administrative support.

²⁴²Participant 4, interview.

²⁴³Participant 5, interview.

²⁴⁴Participant 7, interview.

²⁴⁵*Ibid.*

I had was the student wives' classes. In the past [] years we had started the women's ministry courses and then it just snowballed."²⁴⁶

Research Question 7

No question was as interesting as the responses to, "What suggestions would you make for the future of complementarian education?" John W. Creswell suggests "aggregating the text . . . into small categories of information" for "five or six categories with shorthand labels or codes."²⁴⁷ Frequency of occurrence is often noted. In Vivo codes, or the "exact words used by participants,"²⁴⁸ follow to document the experiences of female leaders. The findings represent what "researchers expect to find, with other conceptually interesting information that was unusual to the researcher."²⁴⁹

The following numbered code statements include citations from participants. These composite suggestions are weighted by number of citations.

1. Stay strong on biblical foundations. Eleven respondents highlighted the significance of the Bible or biblical foundations in teaching women. Their responses included (1) challenge women to think biblically with proper hermeneutics, (2) build their competence and confidence through rich theological teaching, (3) encourage women to wrestle with what they believe about the inerrancy, sufficiency, and authority of Scripture,²⁵⁰ and (4) educate women in "what the Bible says" in these "dangerous

²⁴⁶Participant 10, interview.

²⁴⁷John W. Creswell, *Qualitative Inquiry and Research Design; Choosing among Five Approaches*, 3rd ed. (Thousand Oaks, CA: Sage, 2013), 184.

²⁴⁸Ibid., 185.

²⁴⁹Ibid., 185-86.

²⁵⁰Participant 10, interview.

times.”²⁵¹ Still others stated we must (5) teach women to study the Word of God making no changes in doctrine. The following responses are *in vivo*, or exact words from interviews:

I would encourage them to stay lashed to Scripture, in every way, so that whatever adjustments are made, approaches can change, but what the Scripture teaches is solid and it is going to be the same in this generation, the next generation, and the next generation.²⁵²

There needs to be a directional and emphasis shift. I’m going to take us all the way back to Genesis. In Genesis, the Lord gave Adam and Eve every tree in the garden, and he gave them one boundary. I think today women tend to do the same thing. Eve tended to care about one tree, and she failed to see the generosity of God of all the trees in the garden that should could eat. Women tend to do that today. We tend to look at that one boundary, we cannot teach or have authority over men from 1 Timothy 2, and we make that the core of what we teach to women.²⁵³

I really think women need to wrestle with what they believe. I think we jump to the practical side of things, but we really need to wrestle with what do I believe and really know God’s Word on that.²⁵⁴

I would say to have them study the Word of God and speak and share and build their competence and confidence . . . [so] that the courses would be theologically rich.²⁵⁵

One participant noted when biblical teaching is not followed, Christians are in danger:

It grieves me so much to see our young women . . . fall prey to other women that they follow on the blog, or they go to hear speak somewhere, and they don’t understand that they are not following biblical guidelines in their life and the way that they live. . . . I think we live in dangerous times where anybody can get a voice. They are not educated enough to know how to decipher these voices they are listening to and whether or not they really are biblical.²⁵⁶

²⁵¹Participant 6, interview.

²⁵²Participant 7, interview.

²⁵³Participant 3, interview.

²⁵⁴Participant 10, interview.

²⁵⁵Ibid.

²⁵⁶Participant 6, interview. This same director noted counseling women through their troubles, and now she felt the Lord was saying, “I want to put you in the proactive position where we can make a difference in young women’s lives before we have these strong influences from boys and sex and social media and all these other things.”

In spite of some who suggest that women's courses are

going to be girly and a waste of time, I think the women that start to take some of the courses that are just for women realize, no . . . this is actually rich theologically and this is actually developing me and challenging me and forcing me to study the Word of God and not just rely on what others are saying.²⁵⁷

Genesis 1-3 is the crux of everything all the way through Paul's admonitions, even into Peter—what are you going to do with that? Not just as gender passages, but the living life as a believer in Christ.²⁵⁸

The data suggests female complementarian leaders strongly desire to stand on Scripture and build students' lives on the foundation of the Word of God. By code count, this category was the largest consistent suggestion (11) from these leaders. In sitting with them, I sensed a solid commitment to these core biblical beliefs.

As noted by Leedy and Ormrod, divergent perspectives were presented; one suggested women's roles be discussed further in mixed gender classrooms from a biblical perspective, and that men should take women's courses to learn about women.

2. Teach women. The second area, with nearly an equal "indicator of frequency response" (10) was the challenge to teach women theological discernment, gender roles, and to equip them to teach and write. Seven of the scholars spoke of the importance of training women for ministry, or in particular to speak or write. Participant 2 noted,

I spent a lifetime wrestling [but] where I've landed . . . on the complementary side—but I feel very strongly that that doesn't mean that we leave women untrained or unequipped to . . . use their gifts with expertise. . . I can't see that or the lack of development of a woman's gifts to write to teach, to lead so well.²⁵⁹

This passion results in frustration when women write and speak with little to no training. The recommendations encourage training women primarily two areas: teach women to speak and teach women to write

²⁵⁷Participant 4, interview.

²⁵⁸Participant 10, interview.

²⁵⁹Participant 2, interview.

Teach women to speak. Several noted women who teach with no training.

Here is the problem I am running into. I am finding women who have had—they are teaching Bible studies of 500, they’ve been in BSF, or Community Bible study for years, but they’ve never set foot in a seminary. They’ve had no seminary training, and here I have to find people who are academically trained and have experience, and I keep trying to help my Academic Dean [understand]: They fairly rarely exist. I find ones who have tremendous experience, or I can find ones who have academic training . . . but to find both and put them as our instructors for these incredible courses where people coming to seminary absolutely deserve to be trained by somebody who has had seminary education.²⁶⁰

I was twenty some years ministering in a church before I came to seminary, and my whole perspective changed. I am so glad I went because I have become a transformed woman as a result.²⁶¹

Teach women to write. Three scholars encouraged women to write academically:

I would like to see more women writing weighty academic work for complementarian theology, for womanhood, because I am going to take us back to the Bible in Titus 2, I think experientially and also biblically, we should get women—women respond well to other women teaching them. Titus 2 talks about older women should be teaching submission to younger women, that’s who [they are] going to hear that best from [and] seeing how that plays out. The call in itself [is] to having older women, teach, writing academically, reading academic works that can really speak to women’s experience and how this is lived out.²⁶²

When I look at this country, we have the most evangelical curriculum hands down of any country, and I travel quite a bit and work with people in different countries. We have such an overabundance, but when I look at who has written that curriculum, and how it was written and published, and I’ve been to several different companies, watched what they are doing and interviewed them, very little of it is written by people who are seminary trained. I look at evangelical books that have been written and published around the globe by evangelicals in the West. . . . So much of it is written by people who have not been seminary trained, particularly women.²⁶³

What [bothers me] is when we publish so much curriculum for women, and so many books for women, and by women that are not by people who are not seminary trained, particularly women. If there is one thing we could do, and I do it here, is really sit on my women. I say, “Please publish.” If God has gifted you at all to write, or to create lessons, please publish, let me help you do whatever it takes because we export

²⁶⁰Participant 1, interview.

²⁶¹Ibid.

²⁶²Participant 3, interview.

²⁶³Participant 9, interview.

to the world a lot of stuff that is very sub what it could be because we are publishing women and writing curriculum for and by women that did not have training.²⁶⁴

With self-publishing, women's materials may lack logical flow, textual analysis, or spiritual depth as women interpreting God for women today. This area was highlighted by three interview respondents (25 percent), with whom Peter Schemm's "Learned and Holy,"²⁶⁵ article was discussed.

3. Encourage women teaching women. Several suggestions were made to "encourage them as much as possible to do woman to woman teaching."²⁶⁶ One leader suggested,

more courses taught by females to give them more examples before them. I think it is beneficial for women to see . . . women who love the Lord, who understand what God has called them to do in the home and in the church, but who are intellectually and theologically rigorous.²⁶⁷

Similar suggestions highlighted women teaching women, allowing a Titus 2 model for discussion on women's roles. Divergent perspectives suggested role models representing various life stages, and "curriculum that is more than just [to] a wife or a mom . . . in light of complementarianism for single women"²⁶⁸ or those who support family. Participant 10's thoughts were insightful:

One of my struggles is when egalitarians discount Scripture; my other struggle is when complementarians add to Scripture, and add restrictions that Scripture never intended. . . . Sometimes the reaction is too strong, you can't do this and this and this . . . and Scripture doesn't say that.²⁶⁹

²⁶⁴Participant 9, interview.

²⁶⁵Peter Schemm, Jr., "Learned and Holy," *Journal for Biblical Manhood and Womanhood* 11, no. 2 (2006): 4-7.

²⁶⁶Participant 7, interview.

²⁶⁷Participant 4, interview.

²⁶⁸Participants 3, 5, and 6.

²⁶⁹Participant 10, interview.

4. Train girls and young leaders. Three women encouraged leaders to raise up the next generation of young women in biblical womanhood. One leader sensed the Lord saying, “I want to put you in the proactive position where we can make a difference in young women’s lives before we have these strong influences from boys and sex and social media and all these other things.”²⁷⁰ Another suggested countering “young students who have adopted a philosophy, even a good philosophy like complementarianism, but have not actually thought through it. [They need] to open the Scriptures to certain passages and show people why I believe what I believe.”²⁷¹ Others looked to the future in higher education:

I had to stop and say: If I had these girls for two years, be very intentional about the time you have with them, because you don’t know how long you have them. I have two or three years—give them tools—that is what I need to give them. Jesus had three years, I have three years. I have to be intentional. I have no time for fluff.²⁷²

I think the more you identify the next generations of leaders the better. . . . I am not getting any younger, I just keep my eyes out for my stars, that I think God has a special hand on and that I want to encourage, and I give them a lot of encouragement.²⁷³

When I asked about developing young women for future faculty, one participant stated, “Choose them well. Continue to mentor them.”²⁷⁴

5. Mentor women. As is consistent with the literature review of Tangenberg, Manning, Dahlvig and Longman, and Edwards,²⁷⁵ mentoring was also mentioned four

²⁷⁰Participant 6, interview.

²⁷¹Participant 4, interview.

²⁷²Participant 10, interview.

²⁷³Ibid.

²⁷⁴Confidential participant, interview.

²⁷⁵See Tangenberg, “Preparing for God Knows What,” 203-14; and Manning, “An Identification and Analysis of the Personal Needs and Issues of the Dallas Theological Seminary Twenty-First Century Female Students.” Dahlvig and Longman, “Contributions to Women’s Leadership Development,” 5-28, note the continuing need to mentor female faculty.

times as vital to Christian higher education and to combating individualism. Two participants explained,

What I have found—my best training didn't come from just a classroom but from being mentored by my pastor's wife who took me on every ministry experience and took me to every crisis and I just learned ministry with her. And so, I think that one of the things that is so important it keeping our female students, and our students in general, connected to the local church where they have opportunities to serve, because if you stay too long in the bubble of seminary, and not enough time serving in the local church, you miss out on real practice, and how does this apply to real life, and how do I take this theory and make it practice.²⁷⁶

We don't ever learn by ourselves. You can find nowhere in Scripture where people are led to be by themselves—that is American individualism.²⁷⁷

6. Dialog with churches and institutions. The overall composite conclusions revealed participants strongly encouraged complementarians to train women for various ministries. One stated that she “longed for churches [and] non-profit ministries to see trained women for their communities and churches” by encouraging churches to “actively take their women that are gifted and called and shepherd them into seminary” while also providing financial support for their needs.²⁷⁸

Seven similar recommendations were directed to church leaders, with two additional comments to institutions. Suggestions included (1) focus on the positives that women can do in ministry; (2) change church language since the church gets blamed for abuse of women; (3) influence churches to hire women to lead complementarian ministry, (4) encourage relationships with churches so women are not a threat, (5) encourage gifted women to not just head toward missions, (6) allocate funding for female faculty and staff members, or (7) allocate funding for women who serve faithfully in a local church. My

²⁷⁶Participant 8, interview.

²⁷⁷Participant 9, interview.

²⁷⁸Participant 1, interview.

own missions training in linguistics and women's courses were both provided by churches where I volunteered.

Two suggestions highlighted for institutions include (1) lower overall financial costs for students in higher education, and (2) link colleges to seminaries so women could see, "I could go to seminary."²⁷⁹

Divergent perspectives were also presented:

We're all caught up in having degrees for ministry, but we are seeing increasing numbers of churches who are offering internships, and people are going there to do their seminary work, and they are not getting one credit from academia, and they don't need it. That's a thousand dollars for one course, so what about alternatives?²⁸⁰

I don't think this is an issue that we should divide up over it. . . . I say we try to train people to hold firm to their beliefs, to know the Scripture well and to graciously interact with an irenic spirit We're a family—I think that is the imagery we see in the Scriptures, we are fathers and mothers, and brothers and sisters, and we are called together to bring the gospel to a hurting and needy world.²⁸¹

[I think] they (complementarians) haven't done complementarianism well. If we had, I don't think we would have nearly the rise of the egalitarian view. I think it has been a backlash against complementarianism not done well.²⁸²

Overall, the comments were fascinating, resulting in dialogue. Figure 1 summarizes research question 7.

²⁷⁹Participant 1, interview.

²⁸⁰Participant 6, interview.

²⁸¹Ibid.

²⁸²Ibid.

Figure 1. Open coding of participant suggestions for development of complementarian education

Participant Suggestions to Complementarians (followed by frequency counts)
<p>1. Stay strong on biblical foundations (Stated 11x)</p> <ul style="list-style-type: none"> a. in order to stand on the Word of God (6) b. by changing the focus from “one tree” or “what women can’t do” (2) c. by focusing on all possible options (2) d. by teaching the biblical value of the home (1) <p>2. Teach women (Stated 10x)</p> <ul style="list-style-type: none"> a. to grow in discernment (2) b. towards scholarly writing (3) c. on gender (2) d. not just fluff or trends (1) e. toward seminary training (2) <p>3. Have women teaching women (Stated 3x)</p> <ul style="list-style-type: none"> a. that is not just geared toward the roles of wives and moms (2) b. women will receive this instruction well from women <p>4. Train girls and young leaders (Stated 3x)</p> <ul style="list-style-type: none"> a. toward biblical womanhood; start young (2) b. by identifying the next generation of academic educational leaders (1) <p>5. Mentor women within academic education (Stated 4x)</p> <ul style="list-style-type: none"> a. by being and providing female examples as teachers/mentors (3) within cohort groups, (1) <p>6. Dialogue and partner with churches (Stated 9x)</p> <ul style="list-style-type: none"> a. Encourage churches “To take gifted women and shepherd them to seminary” (2) b. To hire women (3) c. Dialogue concerning women’s roles and what churches need (2) d. Seek internships with local churches (2) for multiple venues in which to grow <p>7. Dialogue within Institutions (4)</p> <ul style="list-style-type: none"> a. Lower (or provide) academic costs (1) b. Develop greater funding allocation (1) c. Have second level courses (1) d. Link from Bible colleges to seminary (1) <p>8. Equip both spouses toward ministry: “Ministry is a lifestyle” (1)</p> <p>9. Develop more schools with these programs (1)</p>
Divergent Perspectives concerning Egalitarian viewpoints
<p>1. Preserve unity.</p> <ul style="list-style-type: none"> a. “I don’t believe this is an issue that we should divide our fellowship over; write and speak with an irenic spirit” (1) <p>2. Have integrity. Some are functionally egalitarian within complementarian schools (2)</p>

Final Comments Concerning Interviews

Highlights of the entire journey to interview stellar women included moments when Scripture was held high. The following suggestions were worth the interview journey:

We need to settle: what do I believe about God's Word as sufficiency, as inerrancy, and then as authority? Do I believe it has authority, sufficiency, inerrancy to align my life with it? Then the practical side is going to come in line with that.²⁸³

Many [egalitarians] are very prominent in our culture, and so this prevailing thought is out there. They are more of a mouthpiece than you or I would ever be . . . they are being taught this in seminary. I don't know that our goal is to even compete, I think our goal is to do what we are called to do on our post. The ones that God sends to us, teach them God's truth and watch them teach others.²⁸⁴

When your priorities are right, your heart is where it needs to be, God enables you to do what you need to do.²⁸⁵

I deeply respected those who were greatly concerned about biblical foundations rather than fulfilling a role, or doing a job. Complementarian institutions need women who lead women in these ways. Participant 10 noted, "We force women to wrestle with it. My whole mantra has always been that I want women to know what they believe, to know why they believe it biblically, not just experientially, and to be able to articulate that."²⁸⁶ Among these schools, role models are needed, as noted among those who pioneered the development of complementarian education and those who will develop the future of complementarian education. To these participants: "Let her works praise her in the gates" (Prov 31:31).

²⁸³Participant 10, interview.

²⁸⁴Participant 11, interview.

²⁸⁵Participant 7, interview.

²⁸⁶Participant 10, interview.

Exclusions or Defiled Data

This research began with a review of notable women's programs, with visits to schools perceived to have exemplary programs for women. Some initially identified schools lacked clear complementarian statements and were excluded from this research.²⁸⁷

The delimitations were established in chapter 3, and included the following:

1. The initial research group (RG1) was delimited to Wayne Grudem's list of "Two-Point Complementarian groups."²⁸⁸
2. Complete census of ATS member listed schools was perused and delimited to only those with complementarian statements. Others were excluded.
3. Through further web-based research and informal references from others from these schools, additional websites were also reviewed and analyzed. Without a complementarian statement, others were excluded.
4. Interviews were purposively selected of female leaders from Christian schools of higher education. Men, or male leaders, were excluded. Purposive sampling was chosen by intentional, careful selection and matching of the sample to the study.²⁸⁹
5. Schools were excluded if not chosen as examples for other schools (as noted by K. C. Bronk regarding exemplar methodology).²⁹⁰ In this way, schools and female leaders were chosen for interview based for scope and influence for other schools.
6. Data was excluded if not publicly posted on websites of complementarian higher educational institutions for the 2016-2017 school year. Within this limitation, other programs, courses and modes of delivery could be offered; without website clarity this data was excluded from the content analysis, charts, and summary provided here.

The content analysis sample is delimited to publicly published content from school catalogs on websites. To be considered, this research is delimited to schools identified with complementarian education. No schools knowingly committed to an egalitarian position were included, with one exception granted by the supervising

²⁸⁷An example of those excluded was the Canadian Southern Baptist Seminary.

²⁸⁸Grudem, *Countering the Claims*, 286-87.

²⁸⁹Lesley Andres, *Designing and Doing Survey Research* (Thousand Oaks, CA: Sage, 2012), 97, notes, "Purposive sampling is the non-random selection of subjects for a particular purpose. Purposive samples select for a particular characteristic; show wide variance, or represent 'expertise' or cover a range of possibilities.

²⁹⁰K. C. Bronk, "The Exemplar Methodology: An Approach to Studying the Leading Edge of Development," *Psychology of Well-Being*, December 2012, accessed January 19, 2017, <http://link.springer.com/article/10.1186/2211-1522-2-5>.

professor. This exception was due to the participant's entire program being led by female complementarians. If publicly stated views of women in ministry have shifted at a particular school, this was not noted in the conclusions.

Program descriptions are delimited to those designed specifically for women. No limitations were placed on the number of credit hours or units pertaining to this subject. Content data was drawn from 2016-2017 catalogs concerning programs for women, courses, and course delivery modes.

In the second qualitative phase, the purposive interviews followed criterion sample. Sample members met the selection factor by being a female faculty teaching women at a complementarian school or a director of a complementarian program for women. This sample represented fairly homogenous educational backgrounds: women with doctorates teaching in complementarian Christian higher education. Each interview enhanced the prior content analysis. This research sought to maintain the integrity of the schools and the voice of the directors being studied without bias²⁹¹ or harm as noted in the Ethics Committee Process. To do so, "confidential participant" was placed in the footnote where perceived necessary.

Conclusion

This chapter provided an analysis of a mixed methods explanatory research study of complementarian education in North America in 2017. First, an overview was made of complementarian denominations which was narrowed to complementarian higher educational institutions. From purposively selected schools, content analysis was conducted of the programs and courses for complementarian women. During this search, e-mails were sent in order to obtain ten interviews. God graciously provided, and twelve interviews were conducted and summarized. This research provided both expected and

²⁹¹Steps to avoid bias in interview and sampling are found in Leedy and Ormrod, *Practical Research*, 216-18.

divergent results of programs for women from complementarian interdenominational and denominational schools. The participants were a delight to interview, and represented various perspectives. The implications, applications, and final conclusions are summarized in chapter 5. May each one who serves within complementarian programs for women be able to encourage women in and be able to say, as participant 10 expressed, “When I started here I had no idea what God was going to do without even truly trying. God has made [us] a center point for women’s theological education . . . we want to do this until we come home or as long as the Lord gives us breath and energy.”²⁹²

²⁹²Participant 10, interview.

CHAPTER 5

CONCLUSIONS

This final chapter concludes the research mixed methods journey to understand and explain theological and practical ministry training for women in complementarian institutions. This season of journey has been intriguing and informative. Educational programs for women are under development and options for women are growing. This chapter summarizes the conclusions in four sections: (1) summative review and illustration by way of a scriptural model; (2) conclusions to each research question in the mixed methods study; (3) applications of the research for three audiences: (a) complementarians in general, (b) complementarian institutional leaders, and (c) women desiring to grow through theological and practical ministry skill education; and (4) evaluation of the research methodology with suggestions for further research.

Research Purpose

The purpose of this research, involving mixed methods explanatory sequential research,¹ was to understand and explain complementarian education for women, primarily on a graduate theological level. The precedent literature review provided a biblical foundation and surveyed volumes of literature by successive decades in order to clarify the debate concerning this topic. The literature review also revealed authors to be considered for interviews—some were included and others cited within the research.

The purpose of the quantitative content analysis was to ascertain complementarian institutions from website doctrinal statements in order to extract the

¹John H. Creswell and Vicki L. Plano-Clark, *Designing and Conducting Mixed Methods Research* (Los Angeles: Sage, 2011), 153.

programs, courses, and modes of course delivery from these complementarian schools. Having identified the institutions and programs, twelve qualitative interviews provided clarity and personal perspectives for these schools.

The mixed methods study is undergirded by the discovery of “what works.” This research of content analysis and interview phenomenological perspectives from purposively selected institutions purposed to reveal exemplar programs and personal perspectives on complementarian educational programs for women. It also clarified complementarian practice within these North American institutions.

Research Questions

This mixed methods research responded to two primary research questions. The first question answered through quantitative content analysis was, “What is currently being done to train women for ministry at ten complementarian schools?” To answer this overarching question, content analysis of websites responded to these specific questions:

1. What statement is made regarding the roles of men and women in ministry?
2. What programs are offered to equip women for life and ministry?
3. What academic courses are offered to specifically train women for ministry?
4. How are these courses delivered? Are they taught by women? Are they provided in class, in modular, online, or in multi-modal options?

The second primary question addressed through interview responses was, “How do female complementarian directors or faculty describe and contribute to complementarian higher education?” Participants responded to both the four questions above, and the following additional questions:

5. How would you describe the complementarian education for women at your school?
6. How were the academic courses for women selected for your school?
7. What suggestions would you make for future development of training for complementarian women?

Research Implications: Scriptural Model

In concluding this research, measures of evaluation were pondered. This research contained many words—printed content words on public websites and spoken phenomenological words by interview participants as cited in chapter 4. In order to evaluate, these words are placed in light of God’s Word. The Word of God is perfect (Ps 18:30) and it stands forever (Isa 40:8, 1 Pet 1:25). Scripture provides authority to govern all other authorities² in order to guide the decisions of individuals, churches, denominations, and seminaries.³ While the worldview of women is increasingly shaped by a new generation for whom feminism has become “the default setting of the new millennium,”⁴ Albert Mohler reminds,

The only way to escape the rationalist claims of modernism or the hermeneutical nihilism of postmodernism is the doctrine of revelation—a return to the doctrine of *sola Scriptura*. Christians must remember that in the doctrine of the inspiration and authority of Scripture bequeathed to us by the Reformers, we can have confidence in God’s Word in spite of the philosophical and theological problems of the age.⁵

Chapter 2 overviewed Scriptures pertaining to women and provided a survey by decades of the multitudinous volumes written concerning men and women’s roles in marriage and ministry, noting two divergent strategies to rectify wrongs and idealize reality. These two points of view, known as complementarianism and egalitarianism, greatly impact Christian higher education, leading to tensions and division among educators.⁶ Complementarians and egalitarians both appeal to Scripture and both have

²Matthew Barrett, *God’s Word Alone: The Authority of Scripture* (Grand Rapids: Zondervan, 2016), 23.

³The closing of this writing, fall 2017, concurs with the 500th anniversary of the Reformation. Barrett, *God’s Word Alone*, 33-150, provides excellent review of the shifts from scriptural authority impacting churches and seminaries over the centuries leading to the Reformation, the modern shift, and postmodern turn from Scripture.

⁴Mary Kassian, *The Feminist Mistake: The Radical Impact of Feminism on Church and Culture* (Wheaton, IL: Crossway, 2005), 288.

⁵R. Albert Mohler, Jr., foreword to Barrett, *God’s Word Alone*, 14.

⁶Jason Duesing and Thomas White, “Neanderthals chasing Bigfoot? The State of the Gender Debate in the Southern Baptist Convention,” *JBMW* 12, no. 2 (2007): 7. One [unspecified] interview

been studied at length. As noted in chapters 1 and 2, *how* one views Scripture is *key* to determining the direction chosen regarding roles for men and women. Personal perspectives do influence perceptions of Scripture.⁷ At times, students of Scripture highlight some biblical passages with disclaimers on others.

In order to accurately hold to God’s Word regarding the relationships of men and women, two scriptural teachings must be held together: biblical equality and biblical order, since all Scripture is inspired by God (2 Tim 3:16). Genesis 1:26-28, Galatians 3:28, Acts 2:17-18, and 1 Peter 3:7 argue for equality for women and honor women as co-regents of God’s world (Gen 1:26), equal recipients of God salvific work (Gal 3:28) and Spirit (Acts 2:17-18), and uphold women as “fellow heirs of the grace of life” (1 Pet 3:7) Scripture provides exemplary models of Old Testament and New Testament women while also portraying a male pattern of kings, priests, and disciples. Jesus, in very nature God, taught women and allowed practical ministry service by women (John 4). Other Scriptures promote orderly relationships within marriage and the church (Gen 2; 1 Cor 11; Eph 5; Col 3; 1 Pet 3). In order for Scripture to be inerrant and authoritative, *both* concepts must be included as scriptural; both must be held together, as illustrated in figure 2.

participant spoke of studying at a renowned institution while it was “warring” over this issue, resulting in her study of Scripture.

⁷D. A. Carson notes, “We sometimes read the Bible to answer our own questions. We all come with a matrix of presuppositions, so it’s relatively easy to misinterpret Scripture. . . . We are finite and limited in our understanding. Worse, we’re sinful, and we sometimes make mistakes to justify our own biases. We sometimes read the Bible to answer our own questions. We all come with a matrix of presuppositions, so it’s relatively easy to misinterpret Scripture. But if the Bible really is the Word of God, then there is nothing more important than handling it well. If the authority we Christians ascribe to the Bible is vested in a misinterpretation of what Scripture says, then we’re assigning the weight of biblical authority to our own opinions, which could be extremely damaging. Good biblical interpretation is bound up in the importance of hearing the voice of God and letting him set the agenda, rather than dictating our biases to God. . . . Some parts of Scripture can be pretty straightforward in terms of what they mean, yet complex in terms of the various ways in which they might be applied. . . . The best applications are those that are heavily, carefully grounded in the Bible’s whole storyline.” Taylor Beede, “D. A. Carson on Interpreting Scripture,” Logos Talk Blog, August 6, 2015, accessed September 12, 2017, <https://blog.logos.com/2015/08/d-a-carson-on-interpreting-scripture/>.

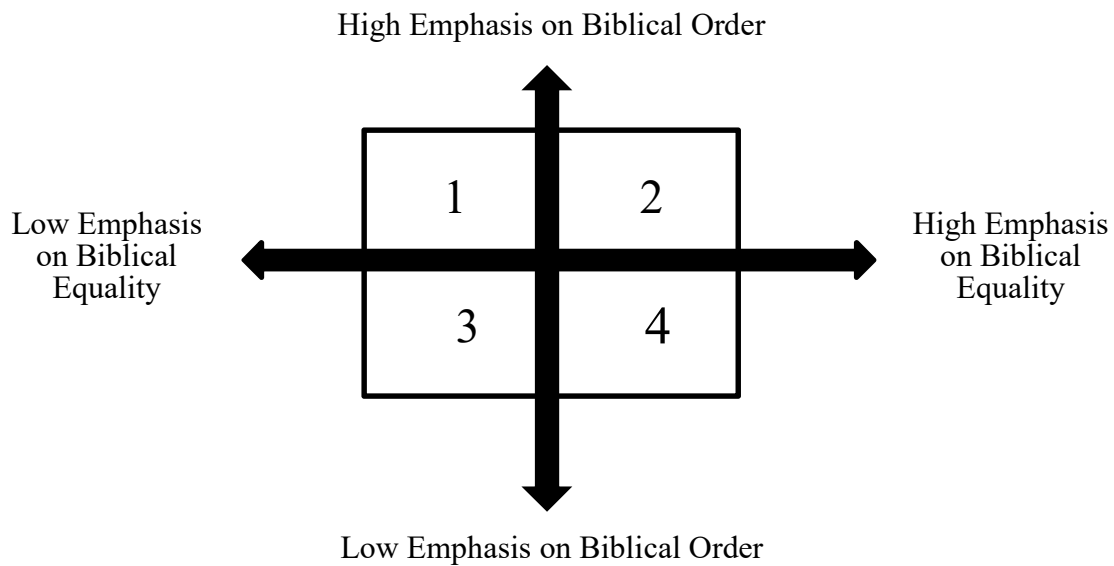


Figure 2. Scriptural teaching on the roles of women in tandem and tension

Many women have negatively reacted to what is conveyed by quadrant 1: a high emphasis on ordered relationships and a low emphasis on equality (women’s right to vote, etc.). This understanding has negative implications in marriage and educational institutions.

As the axes converge in quadrant 4, there is a high emphasis on Scriptures pertaining to equality and a low emphasis on Scriptures that define biblically ordered relationships (2 Cor 11). In some cases, scriptures such as Ephesians 5 are preferred not taught.⁸

Sadly, in society and among developing countries, some women experience quadrant 3. They are not regarded as equals nor would they know any rightly ordered biblical authority that also loves, cares, and provides. They live as described in the book of Judges.

⁸Katherine Willis Pershey states, “It will come as no surprise to you that I have never preached on this text before. And to be honest, I can tell you that I never thought I would.” Katherine Willis Pershey, “Ephesians 5,” *Mutuality Magazine*, CBE International, accessed August 25, 2017, <https://www.cbeinternational.org/resources/article/mutuality/ephesians-5>.

Quadrant 2 emphasizes both a high regard for equality and a high emphasis on biblically ordered relationships. In this quadrant, believers hold all Scripture in tandem and tension as God’s authoritative Word. With this perspective, marital relationships between husbands and wives, church pastors and congregants, and institutional leaders and female faculty and staff, uphold both a high value regarding biblically ordered relationships (1 Cor 11) and equality among men and women (Gal 3: 26-28).

Complementarians tend to focus on the north-south axis of biblical authority and order. Egalitarians, by contrast, often focus on the east-west axis, likely preferring to turn the entire diagram so that true north represents equality while downplaying scriptural teaching on authority in the home or institution. Figure 2 avoids the “hermeneutical ventriloquism” noted by Clark Pinnock:

I have come to believe that a case for feminism that appeals to the canon of Scripture as it stands can only hesitantly be made and that a communication of it to evangelicals will have difficulty shaking off the impression of hermeneutical ventriloquism. . . . If the Bible is what you want, feminism is in trouble; it is it feminism you want, the Bible stands in the way.⁹

This research argues for upholding the entirety of the Word of God in developing right role relationships. However, it also argues for rightly upholding the Word of God in honoring women in the home and in the Church.

Research Conclusions

Conclusions must always be based upon evidence and measures of assessment. The first and foremost assessment tool must be Scripture, as diagrammed in figure 2. Sociological and phenomenological conclusions were drawn by inter-institutional content and interview data analysis of publicly posted documents and private conversations. The conclusions combine the cognitive domain with the interview analysis, influenced by the

⁹Clark Pinnock, “Biblical Authority and the Issues in Question,” in *Women, Authority and the Bible*, ed. Alvera Mickelson (Downers Grove, IL: Intervarsity, 1986), 57-58, as cited John Piper and Wayne Grudem, eds., *Recovering Biblical Manhood and Womanhood; A Response to Evangelical Feminism* (Wheaton, IL: Crossway, 1991), 257.

affective and psychomotor domains of Bloom’s taxonomy to provide synthesis and evaluation.¹⁰ These conclusions provide answers to the “so what?” question,¹¹ and summary of more than a year of research.

Reporting results require care, according to Barbara E. Walvoord¹² and the US Department of Health and Human Services.¹³ Walvoord admonishes, “Individual students [and educators] cannot be identified so that they would not be harmed by disclosure of their responses outside the research,”¹⁴ as this could affect tenure and promotion decisions.¹⁵ The conclusions seek to protect personal and institutional privacy, withholding spoken or written confidential information. Website statements resulting in content analysis were considered public information. Finally, Walvoord rightly acknowledges the benefits of institutional assessment: it increases the opportunity for changes to curriculum, changes to policies, planning, or further faculty development.¹⁶

¹⁰Benjamin S. Bloom et al., *Taxonomy of Educational Objectives: The Classification of Educational Goals* (New York: David McKay, 1956). See also Leslie Owen Wilson, “The Three Domains of Learning, Cognitive, Affective, and Psychomotor,” The Second Principle blog, accessed July 17, 2017, <http://thesecondprinciple.com/instructional-design/threedomainsoflearning/>.

¹¹Question to author during Southern Baptist Theological Seminary Comprehensive Exams, January 10, 2017.

¹²Barbara E. Walvoord, *Assessment, Clear and Simple: A Practical Guide for Institutions, Departments, and General Education* (San Francisco: Wiley Imprint, 2010), 8, provides practical guidance on assessment for leaders of institutions, departments, and curriculum evaluation with measures of evaluation for programs and individual courses for which normal assessment does not require permission from an institutional review board.

¹³Walvoord notes federal policy exempts (1) research conducted in established or commonly accepted educational settings, and (2) research involved the use of educational tests, survey procedures, interview procedures or observation of public behavior. *Ibid.*, 9.

¹⁴*Ibid.*

¹⁵*Ibid.*

¹⁶*Ibid.*, 5.

Foundational Denominational and Institutional Research: Conclusions

This journey revealed far more than originally imagined. While searching for complementarian institutions, publicly posted documents pertaining to denominational affiliation provided by Christians for Biblical Equality (CBE) and Gordon Conwell were discovered. These organizations revealed denominational website statements concerning alignment with a complementarian or egalitarian viewpoint. As noted in table 3, there is actually a greater number of complementarian denominations. Tables 3 and 4 presented in chapter 4 may reshape many complementarians' worldview. The loneliness and hesitancy of complementarian professors may shift to comradery.

Further, the search of member institutions on the ATS website revealed healthy enrollments at institutions choosing a complementarian perspective. Eleven complementarian RG1 seminaries noted by Wayne Grudem were among the top 25 institutions worldwide. Concordia Seminary adds to these complementarian institutions listed in table 4. Presently, the highest seminary enrollments are found at complementarian institutions. A tally derived from table 4 of the top 25 Protestant seminaries revealed the total enrollment among the schools publicly posting a complementarian statement reached a sum of 10,405.2 FTE students while the egalitarian institutional total sum was 7961.7 FTE students.¹⁷ This quantitative content from institutional websites provided encouraging results for complementarian denominations, educators, and institutions.

The results of this foundational research could provide a shift in the perspective of leaders of denominations and churches. In short, complementarians should be encouraged. Institutions that support their adherents' viewpoints often gain support from denominational leaders.¹⁸ Further, institutions and faculty aligned with denominational

¹⁷See table 4 in chap. 4. This tally does not include the Seventh Day Adventist Seminary, which also posts a complementarian statement. If included, total would be 11,064.3. This tally also does not include complementarians studying at schools with complementarian professors, such as Talbot or Western.

¹⁸My own institution, Heritage College and Seminary, has grown through realignment.

determination of complementarianism prepare like-minded leaders for future denominational roles and ministry in churches (see table 3). Many denominational leaders, institutional presidents, and faculty in Christian higher education who believe that complementarian denominations and churches are few and far between should take heart.

In believing one must turn with the tide of culture, many have falsely identified student procurement and enrollment as limited if identified as complementarian. Many have undoubtedly underestimated the responses of women. In doing so, institutions may not publicly post a complementarian statement. Craig Keener, who declared complementarianism as the “minority view,”¹⁹ may not be accurate. The data provided by egalitarian organizations CBE and Gordon Conwell Seminary for tables 1, 2, and 3 reveals that complementarian denominations are numerous. Further, CBE and Gordon Conwell did not include data from the large and thriving Harvest Bible Chapels, Southern Baptists (SBC), Regular Baptists (GARB), or Fellowship of Evangelical Baptists (FEB Canada) for their summary charts. One conclusion drawn from the five foundational church growth studies noted evangelical churches revitalize and thrive most often where men lead.²⁰

Proverbs 18:17 states, “The first to plead his case seems right, until another comes and examines him.” The research indicates denominations, with thousands of churches and an even greater number of individuals, hold a complementarian view. This research concerning North American denominational alignment, church growth, and student enrollment decisions, reveals the need for careful institutional reconsideration. People do “vote with their feet,” demonstrating their opinions by leaving institutions and

¹⁹Among scholars, complementarianism is regarded as the “minority view,” as noted by Craig Keener, *Paul, Women and Wives* (Peabody, MA: Hendrickson, 1992), 101. However, further research in chap. 4 of this thesis reveals that a complementarian view is held by numerous denominations, churches, and institutions.

²⁰Andy Davis, *Revitalize: Biblical Keys to Helping Your Church Come Live Again* (Grand Rapids: Baker, 2017), 175-85.

churches they can no longer support and becoming involved or enrolled in organizations that hold their point of view.²¹

Research Question 1 Conclusions: Complementarian Statements

While the foundational content data revealed numerous complementarian denominations, complementarian doctrinal statements among the 274 ATS member schools were limited. Through this research I found that Canadian ATS member schools posting these statements were virtually nonexistent with the exception of Concordia, Heritage, and Toronto Baptist seminaries. The Canadian evangelical church faces acute challenges: Bible reading is decreasing, biblical illiteracy is increasing and Canadian Bible colleges, once “centres of biblical instruction,” are closing.²²

The tables found in chapter 4 captured the complementarian publicly posted statements from complementarian institutions. From personal conversations, other leaders agree with this viewpoint, but not publicly. They agree there has been a church-societal shift as described in the precedent literature review, but choose not to publicly post concerning this issue.

This research also revealed some denominational seminaries differ from their own denominational complementarian statements (compare table 3 with tables 5, 6, and 7). Faculty diverge from their constituencies. The conclusions from these public documents

²¹Concept shaped by “vote with their feet,” from *Cambridge Dictionary*, accessed July 20, 2017, <http://dictionary.cambridge.org/dictionary/english/vote-with-your-feet>.

²²John Stackhouse, Jr., “A Mini-History of Evangelicalism in Canada,” *Faith Today* 35, no. 4 (2017): 30. This journal bleakly reviews Canadian Christian history; however, Stackhouse notes new church starts in Montreal, evangelical scholars at Atlantic and Vancouver Schools of Theology, and Knox Theological College: “Hardworking leaders and faithful coworkers [are] doing what they are supposed to and thanking God for good results” Ibid., 34. Stackhouse acknowledges that denominational affiliation with Catholics, United, and Anglican churches claims “nominal allegiance for three-quarters of the population” while “Lutherans, Orthodox and Baptists make up the rest.” Ibid., 33. For fuller review of Canadian political and religious history, see Don Hutchinson, *Under Siege, Religious Freedom and the Church in Canada at 150 (1867-2017)* (Winnipeg: Word Alive, 2017).

are that (1) some seminaries preparing the next generation of church leaders do not hold the point of view of their denominational supporters, (2) seminaries have drifted from originally stated doctrinal positions, (3) institutional leaders agree or allow these shifts, and (4) institutional shifts are not likely apparent to the average potential enrollee.²³ As a result, the faculty shaping the minds of future spiritual leaders are not advancing the point of view of their own churches. Institutions are encouraged to carefully and courageously build on God’s Word, speak winsomely into culture, and employ those who display the glory of God through biblical marriages, teaching, and ministry partnerships.

Complementarian statements and women. The mixed methodology for this research required combining public posts with personal perspectives. The content data research often required a keyword search for “men” in order to identify a complementarian statement. Of the RG1 schools, only Moody Bible Institute did not use this term, stating instead “church offices are limited to the male gender.”²⁴ Egalitarians would find complementarian statements such as these difficult: “Scripture limits to men the roles of elder and senior pastor in the local church”²⁵ or as posted by all six Southern Baptist seminaries, “the office of pastor is limited to man as qualified by Scripture.”²⁶

The search conducted for complementarian statements on hundreds of institutional websites required holding firm to God’s Word as authoritative. As a woman, I had opportunity to return to the Garden, where the tempter whispered, “Indeed, has God said . . . ?” (Gen 3:1). Quiet reflection returned my resolve to believe “all Scripture is

²³See Barrett, *God’s Word Alone*, 117-23.

²⁴Moody Bible Institute, 2016-2017 Undergraduate Catalog,” 12, accessed April 17, 2017, https://www.moody.edu/siteassets/website_assets/files/academic-catalogs/undergraduate/16-17_mbi_catalog.pdf.

²⁵Dallas Theological Seminary, “Dallas Theological Seminary: Catalog 2016-2017,” accessed April 17, 2017, <http://www.dts.edu/download/admissions/DTS-Catalog-2016-2017.pdf>.

²⁶All six seminaries have this statement.

inspired by God” (2 Tim 3:16), upholding the biblical selection of church leadership found in 1 Timothy 3:1-7 and Titus 1:6. My own teaching ministry on these biblical truths has been met by older women who stated, “We don’t teach that here.” However, teaching consecutively through Scripture includes Ephesians 5, 1 Corinthians 11, 1 Timothy 2, and Titus. God has spoken:

You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them, and that from childhood you have known the sacred writings which are able to give you wisdom that leads to salvation through faith which is in Christ Jesus. All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training of righteousness (2 Tim 3:15-16).

Complementarian statements may not be easy for institutions to post publicly, nor for some women to accept. Amy Carmichael’s poem “Flame of God,” which I memorized during college, warns against opting for “easy choices and weakenings.”²⁷ It is not easy to release ministry opportunities or to submit in trying marriage situations (1 Pet 3:1-6). For men, it is not easy to lead in contested directions.

From prayer that asks that I may be
Sheltered from winds that beat on Thee
From fearing when I should aspire,
From faltering when I should climb higher
From silken self, O Captain, free
Thy soldier who would follow Thee.

From subtle love of softening things,
From easy choices, weakenings,
(Not thus are spirits fortified
Not this way walked the Crucified)
From all that dims Thy Calvary
O Lamb of God deliver me.

Give me the love that leads the way,
The faith that nothing can dismay
The hope no disappointments tire
The passion that will burn like fire
Let me not sink to be a clod,
Make me Thy fuel, O Lamb of God.²⁸

²⁷Amy Carmichael, “Flame of God,” accessed July 18, 2017, https://www.crossroad.to/Victory/poems/amy_carmichael/flame.htm.

²⁸Ibid.

When it comes to embracing a complementarian position, Robert Yarbrough speaks truth:

Biblically informed women are just as apt to recoil from churches that ordain women as their likeminded brothers in the faith are, because their consciences and their sense of Holy Spirit guidance are offended. They feel it is disobedient to what the Scriptures teach. To put it positively, women living out the new life conveyed through the Bible's gospel will affirm church practice that robustly affirms the Bible's whole counsel. This includes particulars of women's and men's respective functions in the household of God.

To capitulate to today's cultural pressure to ordain women endangers the gospel's evangelistic appeal to many women. They want husbands in their marriages and pastors in their churches to love and lead self-sacrificially as the Bible teaches. For them biblical teaching is ultimately discredited when this doctrine and ideal are abandoned.²⁹

As displayed in the in figure 2, both order and equality, displayed by both leadership and love, are essential.³⁰

Complementarian statements and enrollment. No institution posts a complementarian statement without considerable discussion or potential contentious argument, as noted in the precedent literature review. However, these statements clarify institutional alignment. Grudem predicted, “[T]his controversy increasingly will become the focal point of the larger realignment in the entire evangelical world between those for whom the Bible is still the ultimate authority and those for whom it is not.”³¹ Matthew Barrett accurately reveals the results over the centuries when *sola Scriptura* is denied, highlighting Luther, Calvin, and recent biblical scholars who stood against modernism and postmodernism: God's Word has been under fire, both in yesteryear and today.³²

²⁹Robert W. Yarbrough, “The Cultural and Ecclesiological Landscape,” in “Understanding the Complementarian Position,” 2012 Evangelical Free Churches of America Theology Conference notes, published in *The Ministerial Forum* 20, no. 2 (2012): 9, accessed July 30, 2017, https://go.efca.org/sites/default/files/resources/docs/2013/06/2012_fall_-complementarianism.pdf.

³⁰The top two questions asked in private inquiries following my teaching are (1) “why doesn't my husband lead our home?” and (2) “how do I overcome the effects of abuse?” Question 2 is most often childhood abuse, rarely present marital abuse. Many women admire both male leadership and love; a Christ figure.

³¹Wayne Grudem, “Personal Reflections on the History of CBMW and the State of the Gender Debate,” *Journal of Biblical Manhood and Womanhood* 14, no. 1 (2009): 17.

³²Barrett, *God's Word Alone*, 33-150. Barrett includes an entire chapter on “Today's Crisis

Complementarian statements realign institutions, impact enrollment, and influence external perception and internal compliance, as will be noted. Statistics from ATS member schools indicate complementarian statements do not seem to hinder student enrollment (see table 4). Though other factors may also be present, theological slide may negatively affect enrollment.³³ Notable increases and declines were noted among institutions by comparing the ATS data between 2009 and 2016 (see appendix 9).

Canadian spiritual leaders have noted the increase of and thriving attendance at Canadian Harvest Bible Chapels, and have sighed as evangelical students cross the border to enroll in strong biblical seminaries in the US; many to never return to Canada. Among Canadian schools, Tyndale Seminary is in the top 25 North American seminaries and is evidencing student enrollment increases (see appendix 9).

Among U.S. and Canadian schools, several ABHE “flagship schools”³⁴ were found to be complementarian. The conclusion of this research is that clarifying a biblical stance on the authority of Scripture, and in particular on the roles of men and women, does not hinder school enrollment; rather, to do so, particularly among seminaries, may enhance it.

Complementarian statements and attitude variance. While the publicly posted complementarian statements (see tables 5-7) appear consistent, personal

over Biblical Authority,” 115-50.

³³See *ibid.*, 117-23, in which Barrett discusses “Fuller Seminary and inerrancy.” Fuller has noted recent declining enrollment. See table 4 of this work and compare with Andy Rowell, “The largest Seminaries: Fall 2012 Enrollment Data for the Association for Theological Schools,” accessed September 12, 2017, http://www.andyrowell.net/andy_rowell/2013/05/the-largest-seminaries-fall-2012-enrollment-data-for-association-for-theological-schools.html; and Chelsen Vicari, “What Are America’s Largest Seminaries?” *The Aquila Report*, August 4, 2016, accessed February 17, 2017, <http://theaquilareport.com/what-are-americas-largest-seminaries/>.

³⁴A search of websites from institutions attending The ABHE Presidents Gathering for Flagship Schools, June 1-3, 2017, The Billy Graham Training Center at the Cove, Asheville, NC revealed most were complementarian.

perspectives revealed through interviews reflected divergence. In all cases, complementarian statements were upheld, but among those interviewed, perspectives varied.

Neil Salkind notes, “Most research studies have an implied null hypothesis though you may not find it clearly stated in a research report.”³⁵ This “educated guess”³⁶ reflects a “general problem statement or question for asking the research questions in the first place.”³⁷ Salkind further suggests that when an exemplar sample “represents the population, the results of the study have a high degree of generalizability.”³⁸ The sample group for this research was defined by Grudem and was closely matched to the population of complementarian institutions.

My own internalized null hypothesis was that complementarian educational institutions would not vary, or would have only limited variation as they educate. I posited complementarian institutions would be fairly homogenous. My expectation was to find men teaching men and women, and women (female faculty) teaching courses for women. Differences were expected in personality, ages, programs, or courses.

If there was an “expected relationship between variables,”³⁹ it would be divergent roles and attitudes among egalitarian female faculty from the attitudes and roles found among faculty women who are complementarian. In other words, complementarian institutions would vary from egalitarian institutions. Listed under the area of “Concerns” in chapter 2 was a concern for possible drift among the interview participants, though not

³⁵Neil J. Salkind, *Statistics for People Who (Think They) Hate Statistics*, 5th ed. (Thousand Oaks, CA: Sage, 2014), 135.

³⁶*Ibid.*, 131.

³⁷*Ibid.*

³⁸Neil J. Salkind, *Statistics for People Who (Think They) Hate Statistics*, 3rd ed. (Thousand Oaks, CA: Sage, 2013), 165.

³⁹*Ibid.*, 173.

expected. I postulated varied relational styles, as noted by Andrea Gallant among female educators.⁴⁰ After all, all people unique.

Attitude variance and divergence regarding posted complementarian statements was found among the participants from complementarian institutions, bringing both delight, and at moments, discouragement. The institutional contexts or campuses themselves had delightful ‘personalities’ no doubt shaped by multitudinous factors, including regional culture, cultural challenges, institutional leadership, historical backgrounds, and faculty past and present. Divergence was displayed in the variety of women: thoughtful, studious, young and older, spontaneous, gentle, and opinionated.

The complementarian viewpoints, like the authors in chapter 2, left a strong impression. In compliance with Walvoord’s remarks, I painted with broad strokes. Each participant was privately charted by number (#), rated for yes/no compliance and also rated on a 1 to 5 scale. On the yes/no compliance scale, 72.83 percent of the women strongly complied with their institutional statement. These women are reflected in the interview excerpts revealed in chapter 4. Several held strong biblical perspectives challenging my own thinking toward the inerrancy, authority, and sufficiency of Scripture. The scale data variance revealed a spectrum that was fairly consistent to a normal bell curve. In conclusion, the sample group was not homogeneous in the ways they personally held complementarian views.

Complementarian statements and teaching practice variance. Among the institutions publicly posting a complementarian statement, teaching policies also varied. The interviews and follow-up with admissions’ offices revealed varied teaching practices, assumed to be determined and permitted by institutional leaders. In some institutions, the

⁴⁰Andrea Gallant, “Symbolic Interactions and the Development of Women Leaders in Higher Education,” *Gender, Work and Organization* 21 no. 3 (2014): 203-16.

biblical limitation regarding women teaching men (1 Tim 2:12) is applied only to the local church, and not the institution, including a seminary. As one leader explained,

We see the school environment, even for pastors, as an environment of the academy not as an environment of the church and so even if I am leading a devotional in class with my students, who are all seasoned pastors, I am not the authority in their life. . . . My authority is very limited just to the classroom in their life. We're—the whole faculty—very comfortable with that so they don't take Timothy to reside in the classroom. Now in the chapel what we do, if we want to have women speakers talk to everybody . . . we use our language carefully, that is—we might worship at first, but then we will have a speaker, not a sermon and they are not teaching. We are just really clear, even if it is in the same place.⁴¹

Each institution has the right and freedom to determine its own institutional teaching practices. Each institution determines the implications and application of their own complementarian statement. Among RG1 schools, there is divergence in complementarian teaching practice. Teaching practice varied among institutions, institutional leaders, and participant perspectives. During one site visit, a female professor taught a mixed gender class while another taught just women, resulting in inconclusive decisions pertaining to this research.⁴²

Complementarian statements and lifestyle expectations. Participants who strongly supported their institution's complementarian statements also noted that complementarian is not one-size-fits-all in its application. While a complementarian point of view may have been personally chosen as a biblical hermeneutic, lifestyle applications vary, particularly for those who financially support themselves or others. Consider this participant challenge: "What I tell my students is [one struggle is] when egalitarians discount Scripture, my other struggle is when complementarians add to Scripture, and add restrictions that Scripture never intended to be."⁴³ Among the

⁴¹Confidential participant, interview with author, March-May, 2017.

⁴²Seminary courses to equip men for church ministry need mentoring men to model and discuss church practice. Conversely, this argues for ministry-experienced academic women to also instruct women.

⁴³Ibid.

participants, none had small children at home. Others (66.67 percent) had raised children, and were now growing academically. Conclusions from these interactions demonstrate the need for wise scriptural applications of a complementarian lifestyle that allows personal freedom and demonstrates options for female students, single, and married. In addition to biblical values, complementarians may idealize women's roles, adding twenty-first century values to Scripture. Among those willingly align with complementarian statements, life varies.

Yarbrough summarizes, "Sometimes complementarianism has been wed to Americanism and 'family values,' and been divorced from the biblical demands of loving leadership and humble submission."⁴⁴ Gavin Ortlund offers four wise applications to avoid pitfalls for complementarians: (1) avoid stereotyping gender roles, (2) distinguish from patriarchalism, (3) defend complementarianism zealously, but live it out beautifully, and (4) celebrate the contributions of women.⁴⁵

Complementarian statements summary. Complementarian statements are limited among ATS member institutions. Complementarian statements identify and shape institutions and individuals. Personal endorsement of an institutional complementarian statement by a female faculty member significantly reveals her perspective on Scripture, as discovered by interview statements and the precedent literature undergirding this research.

Among the schools providing complementarian statements, personal viewpoints and practice varied. The conclusions are consistent with Yvette Ellen's research noting the "tremendous variance regarding the following: (1) what it means to be

⁴⁴Yarbrough, "The Cultural and Ecclesiological Landscape," 3.

⁴⁵Gavin Ortlund, "4 Dangers for Complementarians," *The Gospel Coalition*, November 14, 2017, accessed July 8, 2017, <https://www.thegospelcoalition.org/article/four-dangers-for-complementarians>.

complementarian, (2) what extent the faculty member's definition of complementarianism determined their actions in the classroom, and (3) how their theological differences regarding interpretation of various Scriptures aided in their definition and practice of complementarianism in their home, church, and institution."⁴⁶

Jesus said, "Everyone, when he is fully trained, will be like his teacher" (Luke 6:40). Unique perspectives were entrusted to me; to some I have encouraged academic writing to posit solutions for complicated organizations. Participant 11 noted,

The Scriptures say, "Any fool can quarrel." But what I always say is that the strength is in the submission—the strength is supporting male leadership even when they are wrong, the strength is in you doing what God calls you to do—anyone can roll over and fight with men over a pulpit—the strength is in obeying God.⁴⁷

Female faculty allegiance to this interpretation and application of Scripture shapes personal choices, displays a gospel picture of marriage (Eph 5), strengthens a complementarian institution, and results in teaching from the heart.

Words publicly posted on websites and words privately spoken by faculty or directors are measured by observers. External website posts of doctrinal statements may not match internal practice. One interview participant stated, "I think optics are very important . . . which is why I say sometimes, you are complementarian in name only, because what you are doing betrays this."⁴⁸ In measuring complementarian posted statements and interview results against the figure 2, complementarian institutions varied. It would be interesting to provide a five-point scale along the two axes in order to plot graph the results. Certainly, the phenomenological 'feel' varies among campuses. Some scholars openly praised their institution for pursuing an organizational culture that both

⁴⁶Venessa Yvette Ellen, "A Study of Attitudes of Female Faculty Members Serving in Complementarian Conservative Theological Institutions" (Ph.D. diss., Southwestern Baptist Theological Seminary, 2013), abstract.

⁴⁷Participant 11, interview with author, May 25, 2017.

⁴⁸Confidential participant, interview.

teaches biblical truth and values women, while a few citations revealed a struggle with leadership decisions or an institutional complementarian statement.

Samuel Butler is purported to state, “A man [or woman] convinced against his will is of the same opinion still.”⁴⁹ In the limited cases where a female faculty member is not fully supportive of an institution’s complementarian statement, her words will reveal the heart (Luke 6:45). In these cases, as clarified by participant 10, “this is an integrity issue, [which] becomes even greater when the funds that churches are contributing” are used for purposes not consistent with their desires, forgetting, “we have a responsibility to them.”⁵⁰ When I asked if she perceived this in complementarian institutions, she stated, “I do. I specifically see it in the women’s area. I see pastors and male leadership [who] have not stopped to think through what they believe until they run into an issue. And then it is reactionary. And then sometimes the reaction is too conservative.”⁵¹

The Word of God and the figure 2 both support biblical leadership (Exod 22:28, 1 Sam 24:6, Acts 23: 5, Rom 13:1, 1 Thess 5: 12-22, 1 Tim 2:1, 1 Tim 5:17, Heb 13:17, 1 Pet 2:17, Jude 1:8). The final applications provided in this research urge wise hiring practices by institutional leaders.

The scriptural diagram presented in figure 2 also encourages honoring women as fellow heirs of God’s grace and gifts. Institutional leaders advocating a complementarian point of view must also be careful not to draw boundaries tighter than Scripture, as suggested by Darrell Bock:

Sometimes we do build our boxes so narrowly [that] there’s next to nothing that a woman can do. Well, in fact, there’s tons that a woman can do in the church, and should be doing, and is gifted to do, and should be encouraged to do. . . . When you

⁴⁹Author unknown, Variant of quotation from Samuel Butler (1612-1680): “He that complies against His will. Is of his own opinion still,” accessed July 8, 2017, <http://izquotes.com/quote/360754>. Other sources attribute this to Benjamin Franklin or Dale Carnegie.

⁵⁰Participant 10, interview with author, May 24, 2017.

⁵¹Ibid.

work through that biblically, the possibilities are actually quite open, and there's lots of potential to go in lots of directions with it.⁵²

In an interview between Darrell Bock and Sue Edwards, additional ministry suggestions are provided.⁵³ Yarbrough encourages training women as well as men:

Ministry training and leadership training should not be just for men. Yes, there are male-specific ministry and training activities. But many women express frustration about the low ceiling of biblical and theological education available to them in their churches. Isn't that why ministries like Bible study fellowship [or Precept] have flourished? Women want and need more.⁵⁴

Many women desire to know God and delight when men "preach the Word" well (2 Tim 4:1-2).

Research Question 2 Conclusions: Programs for Women

Having clarified institutions with a clear complementarian statement in question 1, the stated options for women at the defined complementarian institutions were pursued through question 2. One conclusion was that non-formal training for women is available at nearly all RG1 institutions. Another conclusion found academic programs are available at undergraduate, graduate, and post-graduate levels (see tables 7 to 15). Most RG1 institutions open all programs to women while these program directors allow and encourage female students to target practicum research to their own ministry interests. Of the RG1 schools, only one seminary does not permit women to enroll in the M.Div. program.

⁵²Darrel L. Bock and Mikel Del Rosario, "The Table Briefing: Men and Women Working Together in Ministry," *Bibliotheca Sacra* 174, no. 693 (2017): 99.

⁵³Ibid. See interview suggestions by Sue Edwards and Darrell L. Bock, in Bock and Rosario, "The Table Briefing," 104-7.

⁵⁴Robert W. Yarbrough, "Leadership in the Local Church and a Theology of Pastoral Care," in "Understanding the Complementarian Position," 2012 Evangelical Free Churches of America Theology Conference notes, published in *The Ministerial Forum* 20, no. 2 (2012): 17, accessed July 30, 2017, https://go.efca.org/sites/default/files/resources/docs/2013/06/2012_fall_-complementarianism.pdf.

Among the complementarian institutions researched, there was evident concern for equipping women (see tables 9 and 10). Programs varied considerably, no doubt having been developed in light of an institution's purpose, history, context, available leadership, and goals. A review of exemplar institutions, programs, and courses is provided in tables 11 and 12 of chapter 4.

Non-formal women's programs. Out of the 14 RG1 institutions reviewed,⁵⁵ 12 (85.71 percent) offer non-formal training for women as wives or female students. These institutions provide fellowship events, training for student wives, and female student mentoring (see T-table 10). Institutional leadership priorities vary, as does female leadership availability. In light of the scriptural diagram presented in figure 2, complementarian schools are wise to evidence concern for women and wives of students. One unexpected research finding was the shaping influence of presidents' wives or significant faculty wives at these research institutions: 10 of the 12 (83.33 percent) institutions had programs influenced or led by these women.

Academic women's programs. While many RG1 institutions offered non-formal training for women, academic programs were less common. The specific programs geared to women found 5 with Bachelor of Arts programs, 4 offered Masters of Arts or Masters of Divinity programs, 2 offered Doctor of Ministry or Educational Ministry programs, and 1 offered a Doctor of Philosophy program specific to women. Academic programs are increasing. Gateway and Shepherd's seminaries are beginning programs for women in the fall of 2017.

Without qualitative data to verify these statements, qualitative participant comments portrayed increasing enrollments, including enrollment in complementarian

⁵⁵The one school that could not be confirmed as complementarian was Northwestern-St. Paul. In light of this, Grudem's list included 14 schools, but without Northwestern, the Research Group was actually 13.

doctoral programs. In general, there is increased emphasis to equip women for ministry. Rhonda Kelley at New Orleans Baptist Theological Seminary led a recent team to encourage SBC women toward ministry “within biblical guidelines.”⁵⁶ This 2017 survey of 3,617 women in the SBC revealed that most ministry women have no formal biblical training.⁵⁷ Although 82.80 percent of the women reported their churches offer Bible studies specifically for women, 82.69 percent responded having no training for women’s leadership.⁵⁸ Those with certificates (4.62 percent) or undergraduate training (4.23 percent) represented the 306 women with training.⁵⁹ Women receiving formal or non-formal training, including LifeWay, WMU, etc., represented just 19 percent of women.⁶⁰

Terri Stovall, a director at Southwestern, through her academic resource *Women Leading Women*,⁶¹ encourages female personal development. Paige and Dorothy Patterson, also at Southwestern, note that “the home is the essential school,”⁶² while also leading and offering extensive programs at Southwestern to equip women in the

⁵⁶Tammi Reed Ledbetter, “Women’s Ministry Programs offered at all 6 Southern Baptist Seminaries,” *Baptist Press*, June 7, 2001, 2, accessed March 31, 2017, <http://www.pbnews.net/11052womens-ministry-programs-offered-at-all-6-southern-baptist-seminaries>.

⁵⁷Rhonda Kelley, “Women’s Advisory Council Final Report to Southern Baptist Convention Report June 2017,” p. 3, sent to author by email, May 26, 2017.

⁵⁸*Ibid.*, 39. Statistics in response to question: “Do you have academic training in the areas of women’s leadership?”

⁵⁹*Ibid.*

⁶⁰*Ibid.*, 41. Response to question: “Does your church provide training opportunities for women in leadership positions?”

⁶¹Jaye Martin and Terri Stovall, *Women Leading Women: The Biblical Model for the Church* (Nashville: B & H, 2008).

⁶²Paige Patterson, “A Journey to the Interior of the Family: The Family’s Core,” *JBMW* 11, no. 1 (2006): 34-43.

appropriate seasons of their lives. One institutional board member stated, “This would not only be good, this would be right.”⁶³

Academic programs alone are not adequate to equip women; women want to watch a life well lived and learn from extensive ministry involvement. Ministry seasoned *and* academically trained women are hard to find.⁶⁴ While this research will rarely commend one institution, Southwestern Seminary graduates B.A., M.A., M.Div., D.Min., and Ph.D. women, preparing them for academic leadership while holding firmly to Scripture. This research recommends churches or institutions who know an exemplary woman, to step into this role.

Research Question 3 Conclusions: Courses for Women

Chapter 1 captures the following question concerning schools choosing a complementarian stance: “What will we teach . . . our female graduates” whether they serve voluntarily or receive remuneration? The content analysis summaries display ample options of courses that answers this question and provides direction for other complementarian schools. Course lists and titles are found in table 12 and appendix 7 of this research. Further, course descriptions are available within many institutional catalogs.⁶⁵ These extensive and exemplary course options are provided to develop and improve theological and practical ministry instruction for women.

In review of the extensive lists of titles and topics by rank among the various institutions, the following recommendations and applications summarize the research.

⁶³Undisclosed Heritage board member, personal comment to Rick Reed, 2013.

⁶⁴Participant 1, interview with author, March 10, 2017.

⁶⁵As noted in the pursuit of content analysis. These descriptions were not compiled for this research as the data was beyond the limitations of this research.

Build on the Bible. A keyword search for “Bible” surfaced only one response among all the academic course categories. Many courses are targeted toward the practical “how to’s” of ministry, when instead times require deep foundational rootedness (Ps 1, Jer 17, Matt 7:24-29). “Theology of ministry to women” and “Biblical womanhood” did not often occur among course options. Female exegetes must understand biblical theology,⁶⁶ teach, and write into these areas,⁶⁷ and therefore these areas need greater inclusion in institutions. Every course needs clear biblical foundations.

Believe God. At times, interview participants acknowledged the lack of academic women to teach courses or the financial challenges of bringing in capable and gifted female leaders. Reviewing the potential options and considering God’s ability to do “immeasurably more” (Eph 3:19-20), each institution must seek the ultimate goal of God’s glory for their context.

One participant indicated she was serving “a unique . . . underserved population.”⁶⁸ She noted that “in most of the cultures that are underserved . . . complementarianism is not high on the list.”⁶⁹ God is using her powerfully. She credited support for her program came from well-known female speakers who were willing to assist with this worthwhile investment. Women who are academically trained but without a teaching position could consider community options. New Orleans’s Leavell

⁶⁶Resources recommended for understanding include those by Paige and Dorothy Patterson and Andreas and Margaret Kostenberger.

⁶⁷The SBC Women’s Advisory report cited 80.56 percent of churches host special events and Bible studies for women. Local congregations often utilize female DVD instructors, limiting female life on life instruction as noted in Titus 2, leaving latent spiritual gifts among local women, and limited options for women to teach.

⁶⁸Confidential participant, interview.

⁶⁹Ibid.

College provides academic courses for women at both Angola Prison and the Louisiana Correctional Institute with a recent female participating in graduation 2017.

These conclusions encourage women of faith to dream of what God can do through their lives. With God, there are innumerable options. Women are participating and serving in many ways in the researched institutions, some giving of their time or receiving adjunct or other benefits, as noted by Kathleen Staudt in chapter 4.⁷⁰ Ministry is not about personal ambition or financial benefit. Jesus, the disciples, and Paul all volunteered freely (1 Cor 4:12, 9:17) to serve others.⁷¹

Simplify and focus. Second Corinthians 11:3 notes, “I am afraid that as the serpent deceived Eve by his craftiness, your minds will be led astray from the *simplicity and purity* of devotion to Christ.” J. I Packer admonishes, “Christology is the true hub round which the wheel of theology revolves, and to which its separate spokes much each be correctly anchored if the wheel is not be get bent.”⁷² In today’s oversaturated culture, female directors and faculty must keep a Christ-centered hub, with wisely selected course options as balanced spokes of a wheel.

Summary. This research answered research question 1: What is currently being done to train women for ministry at complementarian schools? In order to answer this primary research question, a number of specific questions first noted in chapter 1 were explored: How does a complementarian institution equip women who desire to

⁷⁰Kathleen Henderson Staudt, “The Itinerant Scholar-Teacher: Reflections on Twenty Years as an Adjunct Faculty Member,” *Theological Education* 49, no. 2 (2015): 33-44, notes the unique challenges of being an adjunct faculty member but also advises institutions to affirm vocational dignity by providing office space, communication, and administrative support.

⁷¹Linda Reed, “Just a Little Bit Less: Money Matters in 1 and 2 Corinthians,” *The Journal of Discipleship and Family Ministry* 5, no. 2 (2016): 178-79.

⁷²J. I. Packer, “Jesus Christ as Lord,” in The J. I. Packer Collection, comp. Alister McGrath (Downers Grove, IL: InterVarsity, 1999), 151, cited by Stephen Wellum, *Christ Alone, The Uniqueness of Jesus as Savior* (Grand Rapids: Zondervan, 2017), 22.

serve Jesus? What opportunities are open to women, and which courses are currently offered to train women for ministry across the US and Canada? Does a consistent theme emerge among complementarian theological ministry training courses for women?

The research revealed both consistent themes and divergent themes among the courses for women. Highest rank by frequency include (1) “women’s ministry,” (2) “women and the home,” and (3) “women teaching women.” Divergent themes include “feminist theology” and “homemaking” among the course options.

Academic programs and courses must be continually reviewed. The following recommendations concern updating current course offerings to include present day realities:

1. Provide theological study concerning gender issues (no courses currently offered)
2. Strengthen women’s issues or studies (rank 18)
3. Delve into feminist theology (rank 19)
4. Train academic writers
5. Equip women for evangelism, Jesus’ command (Matt 28:19-20, Acts 1:8)
6. Align courses and internships with ministry options described in appendix 1.

Research Question 4 Conclusions: Course Delivery Options

Courses for women are being taught by varied delivery modes (see table 15). Among the RG1 institutions, data analysis revealed online courses for women are currently available at Moody, New Orleans (Leavell) College and Seminary (NOBTS), and Southwestern Seminary. Modular intensives specific to women are available from Dallas, New Orleans, Southeastern, and Southwestern. Multi-modal (hybrid) options may be found at New Orleans, Southeastern, and Southwestern.

Institutions are wrestling with their approaches to online, multimodal, hybrid, and practicum classrooms. Among the course delivery options, there was considerable variance. Programs and courses for women are primarily held in traditional formats on

campus, secondly at extension sites, and thirdly in modular or multimodal options. Online course options also varied. One school offered “flexible formats . . . [with] real live students sitting there, other students who log in live to the class, and still other students who watch the session some other time that day or later.”⁷³ Distance educated students may attend when in this city, or participate only online.

Research participants assess the value of online learning variously. For some, life-on-life interaction provides the benefit of personal interaction with women for the purposes of mentoring and transferring practical ministry skills. Other research studies, as noted by Anthony Foster, validate the benefits of “frequent student-faculty contact both in an out of class.”⁷⁴ Conversely, exclusively online courses allow complementarian women to grow from global locations, and in some cases, “collaborative learning”⁷⁵ with online cohorts, providing peer and professor input on discussion boards, practicum research, and readings.

Biblical models provide learning models and a means of evaluation. Jesus was the Word (John 1:1) who dwelled with us (John 1:14). Paul both wrote from a distance and visited personally in order to urge the practice of “the things you have learned and received and heard and seen in me” (Phil 4:9). As participant 6 suggests, the increase in online options offers opportunities for complementarian “women [who] are not likely to pick up their family and move to receive theological education.”⁷⁶

⁷³Participant 10, interview.

⁷⁴Anthony Wayne Foster, “A Study of Post-Baccalaureate Leadership Curricula at Select Christian Institutions of Higher Education (Ph.D. diss., The Southern Baptist Theological Seminary, 2010), 206. Foster cites studies by Kelly (2004), Chickering and Ehrmann (1996), Mezirow (1991), Taylor (1998), and Cercone (2008).

⁷⁵Ibid., 207.

⁷⁶Participant 6, interview with author, April 26, 2017.

Research Question 5 Conclusions: Descriptions of Complementarian Education

The 12 interviews presented “different pictures, or perspectives”⁷⁷ and a unique “feel” for the phenomenon of complementarian education.⁷⁸ The ranked summary interview descriptions revealed (1) concern for theological teaching, (2) desire for respect among male and female peers, and (3) a sense that complementarian education for women is “thriving.”⁷⁹ A longer stay on each campus would be required for a complete phenomenological picture or perspective of each school.

Portraying adequately the colorful participant comments with each of these three categories reveals that the women were concerned about the same two axes of the Scriptural diagram: theological truth on authority, and women being treated well with equality. Under ordered biblical teaching, participants encouraged this teaching to be done in “all departments,” not just addressed to women,⁸⁰ through speakers, telephone interviews, and leaders⁸¹ who display the design, order, and blessings of this biblical interpretation.

To the biblical concern for equality and concern for women, participant 8 stated, “I’ve never seen a professor, or leader, who was threatened by questions or pushback . . . [instead] when are treated with respect.”⁸² Another institutional leader stated,

I would say that our faculty are very concerned that our women feel fully supported, fully respected, and feel fully equipped to whatever ministry God is calling them to

⁷⁷Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 8.

⁷⁸Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research*, 10th ed. (Upper Saddle River, NJ: Pearson Education, 2013), 145-46.

⁷⁹Participant 2, interview with author, March 22, 2017.

⁸⁰Participant 1, interview.

⁸¹Ibid.

⁸²Participant 8, interview with author, May 18, 2017.

[and if] they disagree with her on interpretation, they will be very clear and open about this in the classroom.⁸³

In conclusion, complementarian education varies; what is working at one school may not be present at another school (e.g., women's academic courses). Second, where complementarian education for women is observably "thriving"⁸⁴ and "strongly prepares [women] for the future,"⁸⁵ opposition was also noted (see table 14) by way of disparaging comments, disrespect, competition, enrollment, doubt from men, internal struggles, and external perceptions. Finally, women's lives were being changed. I recently met a woman influencing her region for Jesus who is a graduate from a RG1 women's program. Her evident biblical foundation, and ability to replicate, lead, and influence other women was exemplary. She retained life-long professor mentors that had "propel[ed] her well into ministry."⁸⁶ Her life exemplifies that impact of complementarian programs for women.

Research Question 6 Conclusions: Courses Development Processes

Institutional history, organizational processes, denominational connections, and personal and organizational life stages were all included in participant descriptors for question 6. Axial and selective coding drew together the interview participants' stories and revealed the story line of "what happens"⁸⁷ in creating programs and courses for women. Table 15 summarizes the (1) conditions that give rise to developing women's programs, (2) varied contexts for complementarian programs, (3) strategies used to create programs, and (4) process for developing new courses. Evidenced among participant comments was evident support from institutional administrators, previous women's leaders, and other

⁸³Participant 9, interview with author, May 22, 2017.

⁸⁴Participant 2, interview.

⁸⁵Participant 3, interview with author, March 31, 2017.

⁸⁶Participant 2, interview. These women do not know one another.

⁸⁷Leedy and Ormrod, *Practical Research*, 147.

exemplary complementarian institutions. Lack of support may also be evident by comments on disregard or disrespect, often assumed as unintentional, but impactful.

Three contexts were clarified by axial coding of participant responses: (1) designed complementarian institutions, (2) formerly egalitarian, but now, redesigned complementarian institutions, and (3) complementarian institutions functioning similarly to egalitarian schools. The previously stated delimitations for this research indicated that these findings were not intended to be transferable between egalitarian and complementarian schools. In some complementarian institutions, administrators interpret 1 Timothy 2:12 as pertaining only to the church, not the institution (c.f. 1 Tim 2:14-15). Overall, among Grudem’s list of RG1 institutions, the responses displayed varied complementarian practice as institutions variously interpret and apply Scripture.

Organizational life cycles were also discerned: the creation of a new program, stabilizing a program, and transitioning faculty leadership to new leaders were noted. The challenges for a founder or director to release a program to new leaders parallels the research of Gary McIntosh and Hal Pettegrew: the Baby Boomer generation cannot perceive of their retiring.⁸⁸ Transitional disequilibrium was noted with organizational change to new leadership.⁸⁹

There is wisdom in a multitude of counselors (Prov 15:22) and in blending seasoned and emerging leaders while carrying out design and redesign of programs. In conclusion, essential to the creation and stability of programs for women is the support

⁸⁸Gary McIntosh cites Ron Kovic in “Trends and Challenges for Ministry among North America’s Largest Generation,” *Christian Education Journal* 5, no. 2 (2008): 298, as stating, “This generation which dreamed such big, impossible dreams—refuses to step aside.” Hal Pettegrew researched 950 adult Baby Boomers and notes, “Boomers do not consider retirement as an enviable phase of life” and with a high correlation between work and self-identity, Boomers will resist retirement. Hal Pettegrew, “Perspectives on the Spiritual Development of the ‘Aging’ Boomers,” *Christian Education Journal* 5, no 2 (2008): 309.

⁸⁹Confidential participant, interview. See also William Bridges, *Transitions: Making Sense of Life’s Changes* (Boston: DeCapo, 2004).

and respect of institutional leaders. Essential to receiving that support and respect is the loyalty to institutional priorities of female faculty.

Research Question 7 Conclusions: Suggestions for Complementarians

The aggregated suggestions from participant interviews (see table 18) compiled by frequency count reveal that the highest recommendations were (1) stay strong on biblical foundations (11x), teach and equip women (10x), dialogue with churches (9x) and institutions (4x), and have women to teach women (3x) and girls (3x).

The evident concern for biblical foundations among participant interviews proves essential for the current shifts in society. Robert Yarbrough accurately assesses that despite “dizzying and despairing cultural change . . . we lack empirical grounds to say that society is getting better, or is more humane, or is more sophisticated, such that we can regard biblical teaching as an artifact of a culturally inferior era.”⁹⁰ Recognizing the culture shifts for women, three admirable participants intended to focus on the next generation. One was forgoing personal benefits in order to instill biblical values in the next generation. Another perceptive comment by an exemplary institutional leader rightly perceived “ministry is a lifestyle”⁹¹ and urged complementarian institutions to prepare both spouses for future ministry.

One divergent perspective urged unity between complementarians and egalitarians through irenic speech and writing. Edwin Blum clarifies John 17 unity requires obedience to God’s Word and a united commitment to His will (v. 17), rather than diluting Scripture or combining doctrinal heresy with orthodoxy.⁹² The “full

⁹⁰Yarbrough, “The Cultural and Ecclesiological Landscape,” 9.

⁹¹Participant 9, interview.

⁹²Edwin A. Blum, “John,” in *The Bible Knowledge Commentary*, ed. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor, 1985), 333.

inerrantist,” according to Barrett, extends “inerrancy and authority to all of Scripture,” while limited inerrantists extend authority to only “certain parts of Scripture,”⁹³ leading to a “fork in the road” whereby readers becomes arbiters of truth (modernism) or creators of truth (postmodernism).⁹⁴

The phenomenological research revealed that the complementarian participants were not binary, but instead represented a spectrum of viewpoints claiming Scripture as authoritative.⁹⁵ Considering the scriptural slide in chapter 2, and Barrett’s caution regarding the “Bible under Fire Today”⁹⁶ in higher educational institutions,⁹⁷ I urge careful thought. I agree with Barrett, “what takes off in the academy sometimes takes decades to catch on in the church,”⁹⁸ but institutional instruction eventually changes society. Scripture urges both truth and love (Eph 5:15, 25), and admirable leaders stand upon the truth of biblical authority and express love through gracious speech.

Conclusions Summary

Scriptural principles corresponded with “what works” in Christian higher educational programs for women. Pragmatism, often viewed as what works, is not the final evaluator; God is. Whether in churches, denominations, institutions, programs, or courses, those that flourished often aligned closely with the Word of God and proved empirically desirable for complementarian recipients. As noted by the church growth and

⁹³Barrett, *God’s Word Alone*, 295.

⁹⁴*Ibid.*, 301.

⁹⁵Using the scriptural diagram, the y axis of biblical authority and the x axis concerning biblical equality could each be given 1 to 5 rating scales, in order to demonstrate the coordinates of viewpoints.

⁹⁶Barrett, “Bible under Fire Today,” in *God’s Word Alone*, 143.

⁹⁷*Ibid.*, 117-29.

⁹⁸*Ibid.*, 129.

institutional enrollments in chapter 4, it is possible to align with Scripture and to continue to grow.

Among institutions equipping women, divergent perspectives emerged: some institutions prefer grouping men and women to learn from academic men, while others encourage women teaching women in non-formal and academic formats. Titus 2 provides a model for women to teach women. In many academic settings women are choosing among the varied options.

Women are tentative to write and speak into today's challenges. During my summer of writing, women strongly spoke opposing ideas. In "What a Girl Wants," feminist Sarah Liang cites Catherine Mayer as stating, "It is clear that women are sold an idea of what happiness and success look like that is very different from the idea that men are given. . . . [W]e are told we cannot be completely fulfilled and happy unless we are mothers."⁹⁹ By contrast, participant 7 offered the following opening remarks:

I really believe the first institution was not government or community, or even a synagogue or religious gathering place, but I think God's first institution was the home. And I think from what I can gather from my decades of studying Scripture there was a real purpose in that because the home is what he chose for whatever reason to use in revealing himself to us through Scripture. From Old Testament to New Testament he identifies himself as Father, nomenclature we are familiar with in the home. He speaks of us as his children, again coming from our familial relationships. He speaks in the New Testament as the Church as the Bride of Christ and of Christ himself as a bridegroom, again language that is associated with the home and family. Even heaven, is described as home. No matter whether you are reading books about it, or hearing sermons about it, or going to the text in John itself, it is referred to as home, our heavenly home.

And so from Genesis we see how important women are to the home, and there is a reason that the further you go back close to the New Testament or Old Testament era, you don't find women pursuing other vocational pursuits, you don't find them giving them their first and foremost energies to personal pursuits, however, how good they are—and I underscore that because there are many wonderful things that women do outside their homes that are worthy and that contribute to society . . . the pattern we find in Scripture is one where women are devoting their first and primary energies to the home. Because the next generation, (Deuteronomy 6) is THE most important key to the kingdom, and somebody on God's earth has got to have in the

⁹⁹Catherine Mayer, cited by Sarah Liang, "What a Girl Wants: Could Prioritizing the Happiness of Women Save the World?" *Elle Canada* (June 2017): 51.

heart that primary function of letting everything else fall into place around that primary responsibility of rearing up and nurturing children.¹⁰⁰

Surprisingly, this passionate person holds a Ph.D. and teaches women in theological education.¹⁰¹ In the appropriate seasons of life, when done for His glory, trained complementarian women with a solid biblical theological perspective should speak and write into today's challenges.

The overall suggestions in table 17 provide summaries regarding who to train, (young and old), what to teach (biblical foundations), and how to teach (through classrooms and mentoring). Institutions were encouraged to intersect with churches (see table 17), providing counsel, ministry opportunities, and possible tuition for a seminary course. Final applications to complementarians, educators, and women close this research study.

Applications of the Research

The final applications and recommendations address the following constituents: (1) men and women as complementarians, (2) men and women who lead complementarian higher education, and (3) women who desire to grow in their knowledge of Christ (2 Pet 3:18) and in ministry skills.

Application to Complementarian Men and Women

This research upholds two truths found in Scripture: biblical leadership and equality. While so easily stated, these realities are more challenging to live. Robert Yarbrough encourages marriage relationships in which husbands take leadership initiative in order for “the two together to fulfill their domestic, ecclesial, and missional destiny in Christ.”¹⁰² Complementarian church and institutional contexts could also

¹⁰⁰Participant 7, interview with author, May 3, 2017.

¹⁰¹Ibid.

¹⁰²Robert W. Yarbrough, “Hermeneutics: A Biblical Foundation,” in “Understanding the

encourage both the valuable contributions of both genders to the home, church, and institution, and the biblical order of God’s original intent.

Variation also occurs in church and institutional contexts. If a marriage, church, or institution emphasizes authority without equality, there may be tension as women will not be valued. To move to the other side of the spectrum, equality without order could cause confusion resulting from lack of leadership. This research encourages both strong leadership of godly men and equipping women in theological and practical ministry skills. Female educators who are willingly complementarian still long to be asked for their input, especially on issues pertaining to women, to be valued for their academic achievements, and to be recognized as contributing to God’s kingdom work. The following statement by Yarbrough accurately reflected the longing of some of the interview participants:

What do complementarian women want or really need? What are they looking for from men? I believe that deep inside most women is a longing for a man who will love her by listening, valuing her opinion and cherishing her unique giftedness. It would be a man who doesn’t “run her over” and a sense of not being trampled, put down, and taken over as she seeks to express her gifts from God. Too many men, seemingly without realizing it, demean women by making sure that their own point of view is the “way things will be/are.”¹⁰³

Women are looking for leaders who lead like Jesus because the epic drama of God’s gospel story has to be created within the female soul. Among complementarian marriages, women desire a husband who will sacrificially lead and love as Christ for His Bride.¹⁰⁴

Interview participants also requested an emphasis shift toward what men and women can do (see appendix 1). The literature review for this research and the interview

Complementarian Position,” 2012 Evangelical Free Churches of America Theology Conference notes, published in *The Ministerial Forum* 20 no. 2 (2012): 9, accessed July 17, 2017, https://go.efca.org/sites/default/files/resources/docs/2013/06/2012_fall_-complementarianism.pdf.

¹⁰³Ibid.

¹⁰⁴A particular blog post made me wince. A pastor described his call to ministry from reading Eph 5:25, “Husbands love your wives, just as Christ loved the church.” His personal application of the passage was a call to fall in love with the “Bride,” the church. Some pastors fail to see the first application to love their own brides, in the presence of a watching church and lost world.

participants would agree with Yarbrough:

Unfortunately, complementarianism has often been simply about what women “can’t do.” . . . It is perceived as limiting and constricting. We need to present it more positively as an expression of the good purposes of God and the way in which God, in his grace and love, designed human relationships forged in the gospel to flourish.¹⁰⁵

Overall, complementarians often highlight male leadership exclusively. The complementarian movement must also recognize the sacrificial service of women in their homes, churches, communities, or global contexts. Emphasizing both biblical principles by encouraging women to grow demonstrates both biblical leadership and equality.

Application to Complementarian Institutional leaders

Complementarian schools include theological scholars, programs, courses, and options for both men and women. The following applications from this research are suggested for complementarian institutions.

Develop exemplar programs. The tables in chapter 4 provide exemplar programs among RG1 institutions. In particular, Southwestern provides scholarly opportunities for women during appropriate seasons of their lives. Southern provides exemplar non-formal programs for women. Covenant Seminary diligently pursues winsome relationships between men and women. Not surprisingly, Yarbrough, a complementarian New Testament scholar at Covenant Seminary, writes,

Complementarianism should seek to promote respect and sibling warmth among men and women in the church. It should encourage a delightful synergy of cooperation, of mutual respect, of pastoral promotion of women and a promotion of their God-given interests, skills and responsibilities.¹⁰⁶

Write academically. Complementarians should write for both scholarly and popular audiences. While conducting this research, a faculty member (outside this research)

¹⁰⁵Yarbrough, “The Cultural and Ecclesiological Landscape,” 3.

¹⁰⁶Ibid., 4.

quipped that scholars in general have a tendency to “lean left.”¹⁰⁷ Grudem, as cited in chapter 2, also noted an “imbalance in the [ETS] program that was certainly not representative of the membership of the Evangelical Theological Society (ETS) as a whole.”¹⁰⁸ Peter Schemm and three scholarly participants for this research encouraged women to write biblically-solid, academically credible, and personally winsome resources for scholarly and popular audiences.

Lead well. Joye Baker, professor at Dallas notes in her dissertation,

While Dallas Seminary holds the position that Scripture limits to men the roles of elder and senior pastor in the local church, it also affirms that local churches, denominational structures, parachurch organizations and ministries, educational institutions, and missions agencies all present strategic ministry opportunities for women.¹⁰⁹

Within complementarian organizations, godly, capable, and academic complementarian men and women need to lead well. Participant 11 encouraged,

We need more schools with these programs. We need more exposure. We need more people sounding the alarm that it is a need. We need more pastors saying that they would like to have women in their churches trained. We need more sponsors. We need more people helping women to go to school.¹¹⁰

There is a need for academic women who stand at the highest places and call out to women to be wise (Prov 9:3). As noted by an interview participant, “There is a biblical illiteracy issue in the church today, and 6 out of 10 of those people are female.”¹¹¹ Women who have been trained to think clearly, write well, and speak passionately to other women are needed.

¹⁰⁷Anonymous faculty member, personal conversation with author, Muskoka Bible Conference Centre, July 5, 2017.

¹⁰⁸Grudem, “Personal Reflections,” 13.

¹⁰⁹Joye Baker, “An Analysis of the Leadership Challenges Facing the Dallas Theological Seminary Alumnae” (D.Min. diss., Dallas Theological Seminary, 2004), 2.

¹¹⁰Participant 11, interview.

¹¹¹Participant 2, interview.

Guard the treasure (2 Tim 1:14). A few participant citations in this research may have made male leaders at complementarian schools uncertain, if not nervous, especially where there has been previous institutional turmoil. The research data clearly indicates that many godly, insightful women support by life and teaching the complementarian limits of Scripture.¹¹² A very few would desire still more dialogue or scriptural study from still another angle. Neil Carlson writes to academic leaders in *InTrust* magazine for theological schools:

How should leadership manage academic faculty in a way that honors academic freedom and promotes the Gospel, yet reduces the risk of a . . . PR disaster? . . . Managing bright, creative, even prophetic, personnel is an art form, to be sure, and expert attention to individual and institutional particularities is an invaluable skill. But there are deep, stable patterns in human behavior that our Creator established and that social science can observe.¹¹³

Carlson also noted an “increased monitoring of professors by principals does not improve compliance. On the contrary, it drives agents to conceal their real dispositions, and it dampens enthusiasm for performing the key mission.” Carlson recommends, and I agree, “First, organizations enjoy greater compliance when they *select intrinsically motivated personnel* at hiring time—people who love the mission, who “want to do what we do” for its own sake.”¹¹⁴ The counsel of participant 10 to carefully select female faculty also reminded female faculty to be true to an institution’s complementarian statements as “an integrity issue.”¹¹⁵

Hurricane Katrina did not devastate the city nor New Orleans Baptist Seminary with its gale force winds, but instead, through a slow infill of water from hidden broken levies. The campuses may have survived the hurricane of theological divide represented

¹¹²Notable participants stating this include participant 6, who commented, “Scripture is clear.”

¹¹³Neil E. Carlson, “Supervising a Scandal: Thoughts on Managing Controversial Faculty,” *InTrust Center for Theological Schools* 28, no. 3 (2017): 21.

¹¹⁴*Ibid.*, emphasis original.

¹¹⁵Participant 10, interview.

in the literature review, but they could now succumb to breaches in the walls through a slow infiltration of less-than-biblical ideas. The result will be massive flooding for unsuspecting men and women, churches and denominations, who do not notice the trickle of change. Godly vigilant men and women must graciously “retain the standard of sound words” in order to “guard the treasure” (2 Tim 1:13-14). In short, leaders of theological institutions must be wise “gatekeepers.”¹¹⁶

Application to Women’s Ways of Growing

My final words in this research study are directed to women, women who desire to grow in the grace and knowledge of the Lord Jesus Christ and in praxis ministry skills. Proverbs portrays two divergent views of women: the woman of wisdom who builds a house (9:1-6), and the foolish woman who tears it down (9:13-18; 14:1). Between these verses, the wise learn from rebuke (9:8b), add to knowledge (9:9), and enjoy life (9:11).¹¹⁷ The climax of this highly structured Proverb is that “the fear of the Lord is the beginning of wisdom” (9:10).

Women hear many wise and foolish voices crying out for their attention and allegiance. In *Women’s Ways of Knowing*, Belenky et al.,¹¹⁸ suggests, “The most

¹¹⁶Ellen, “A Study of Attitudes of Female Faculty Members,” 60, notes, “In the complementarian view, men are the gatekeepers thus it would be significant to determine how they view this subject and what processes they are willing to put in place to assist conservative female faculty members in maintaining their theological convictions.”

¹¹⁷John F. Walvoord and Roy B. Zuck, eds., *Bible Knowledge Commentary: Old Testament* (Wheaton, IL: Victor, 1985), 924.

¹¹⁸I prefer to develop women’s ways to grow, as opposed to using Belenky et al.’s *Women’s Ways of Knowing*, which describes five perspectives that women view reality and draw conclusions about truth, knowledge, and authority. Based upon interviews with 135 women, Belenky et al., grouped women’s way of knowing into five epistemological categories: (1) silence, (2) received knowledge, (3) subjective knowledge, (4) procedural knowledge, and (5) constructed knowledge, in which women become “creators of knowledge” from both subjective and objective ways of knowing. From this descriptive sociological research, women may progress from receiving knowledge to constructing their own research and points of view. Contrary to Belenky et al., all knowledge must lead to “truth.” Mary Field Belenky et al., *Women’s Ways of Knowing: The Development of Self, Voice, and Mind* (New York: Basic, 1986).11.

trustworthy knowledge comes from personal experience rather than the pronouncements of authorities.”¹¹⁹ Belenky et al., suggests that the highest form of knowledge is derived from “constructed knowledge” where women “show a high tolerance for internal contradiction and ambiguity.”¹²⁰ By contrast, Scripture declares, “Your word is Truth” (John 17:17). Scripture prioritizes “the surpassing value of knowing Christ Jesus my Lord” (Phil 3:8, 10). These concluding words challenge women to consider spiritual ways of growing. First and foremost, the content and participant data strongly supports keeping the Word of God foundational:

The most important thing I would encourage women to be sure that no changes are made in doctrine. . . . Nothing to go with the culture, or the current whims. But keep in mind that the Word of God stands forever.¹²¹

I would say, we need to be focused on the life development of their relationship with Christ. I see a lot of programs that . . . are still teaching women’s ministry, surrounded by fellowships, but there is a real lack of training. We need to challenge women to think biblically and critically and have proper hermeneutics.¹²²

Numerous *women’s ways of growing* were presented in this research.

Complementarian institutions offer many opportunities through non-formal and academic training to equip women theological and in practical ministry training. Participants’ voices call out to ministry women to take advantage of this training:

I’ve not realized until recently how many women have dreamed of going to seminary and never [did], either they didn’t think they could, or never had the opportunity. I am definitely a grateful person, but I never realized how grateful I should be. . . . I’ve lived a whole lot of women’s dreams and I never questioned whether women could come or not because I wouldn’t have know to ask that. Beth Moore . . . called me up to speak to women . . . [and she said:]“this is the face of seminary, if you feel called, check it out.”¹²³

¹¹⁹Ibid., 112-13.

¹²⁰Ibid., 137.

¹²¹Participant 7, interview.

¹²²Participant 11, interview.

¹²³Participant 12, interview with author, May 26, 2017.

We need a woman who's theologically wise and insightful and understands shepherding and a woman's heart.¹²⁴

Women do not have to be untrained or unequipped to use their gifts with expertise.¹²⁵

Many times women do just start out [by saying] "I just want to do a certificate," if they are serving in the local church or they have gone to school years ago and want to get some further training.¹²⁶

This mixed methods explanatory sequential research¹²⁷ purposed to explain complementarian education for women. Content analysis revealed institutions, programs, academic courses, and modes of course delivery. The qualitative data added personal perspectives both of which posited options for theological and practical ministry training for women. I encourage women to wisely consider these opportunities.

Not every woman needs or desires Bible College or seminary training. My own mother gained rich theological training from listening to radio Bible teachers while she canned pears. She knows God. For women who want to grow and learn from Jesus, whether from DVDs or Bible dictionaries, I pray each will pursue women's ways of growing. I pray we will "walk not as unwise [women], but as the wise, making the most of the opportunity" (Eph 5:15). When seeking out theological and practical ministry education, one should choose wisely.

Evaluation of Research Design

Mixed methodology provided greater insights than either quantitative content analysis or qualitative interviews alone; each complemented the other. The initial content analysis prepared the way for the interviews that followed. The ATS website search revealed more than I could have imagined on growing complementarian enrollments. The data research for denominations from CBE and Gordon Conwell revealed surprising

¹²⁴Participant 1, interview.

¹²⁵Participant 2, interview.

¹²⁶Participant 12, interview.

¹²⁷Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 153.

results. This design was sovereign; I will pursue further site visits and personal interactions. These connections to exemplar women and insights on organizational cultures provide ongoing mentoring.

If each institutional leader reviewed dozens of websites yearly, institutions would benefit. If all institutional leaders had the privilege of meeting other program designers across the US and Canada, Christian organizations would be knit in heart, encouraged, and challenged by one another. As with Nehemiah, complementarian leaders could pray, “O God, strengthen my hands” (Neh 6:9) for the great privilege and responsibility of building God’s kingdom through institutional leadership.

Peeks into hundreds of websites provided incredible insight regarding institutions, website design, and divergence. What may have been initially less interesting became enlightening. An example of this was question 6: “How were the programs created . . .” revealed institutional processes, program designers, developers, or maintainers.

Without prior knowledge, repeating the first four questions in the interviews became essential for both clarity and relational rapport for the final three open-ended questions. Transcribing the interviews taught listening skills. If a picture paints a thousand words, a site visit provides a thousand pictures.

Weaknesses in the design were also noted. Content analysis alone was, at times, incomplete. At other times, the qualitative interviews provided information not on institutional websites, presenting a dilemma: should this data be included or excluded? I sought, as much as possible, to remain within the stated methodology and delimitations of 2016-2017 course catalogs and website content. Until July 15, 2017, I was still rechecking websites against interview comments or materials published elsewhere for discrepancies. The *Transcribe* software assistance was limited requiring listening for careful verbatim transcription. Hand-coding the data may or may not have been a weakness.

The questions themselves, such as the initial complementarian statement, required a sub-question to discern a participant's personal position on institutional statements. Wonderful declarations resulted when I asked participants, "How important is this to you personally?" One responded: "It is a hill on which to die. . . When you start distorting gender roles, you start distorting a picture of the gospel that God put in place from the beginning. That is why I think it is critical."¹²⁸ Another stated, "When you study Scripture . . . you see that that is God's plan . . . I see that God has given very clear guidelines about the boundaries."¹²⁹ Without this additional impromptu sub-question, these wise insights would have been missing.

Leedy and Ormrod's interview protocols, and Kvale and Brinkman's recommendation to set the interview stage with a "script,"¹³⁰ both still allow *in situ* sub-questions, noting, "The more spontaneous the interview procedure, the more likely one is to obtain unprompted, lively, and unexpected answers from the interviewees."¹³¹ Kvale and Brinkmann also recognize, "On the other hand: the more structured the interview situation is, the easier the later conceptual structuring of the interview by analysis would be."¹³² Indeed, the additional interjections were harder to categorize and summarize.

A final possible weakness was that some interviews were completed by phone and others in person. Phone interviews were conducted where I had previously visited a campus. On-site interviews revealed greater insights by actually walking through a

¹²⁸Participant 10, interview.

¹²⁹Participant 6, interview.

¹³⁰Leedy and Ormrod, *Practical Research*, 154-57; Steinar Kvale and Svend Brinkmann, *InterViews; Learning the Craft of Qualitative Research Interviewing* (Thousand Oaks, CA: Sage, 2009), 130.

¹³¹Kvale and Brinkmann, *InterViews*, 131. Verena Braehler also notes that "in situ" interviews are generally conducted "on site" and may contain spontaneous questions. Verena Braehler, "In Situ Interviews," October 2011, accessed July 17, 2017, <https://researchingsecurity.org/research/research-ethics/in-situ-interviews/>.

¹³²Ibid.

participant's institution, watching her interactions, or joining in a cafeteria lunch. For these gifts of time and generosity, I am truly grateful.

Research Limitations

The research delimitations were stated in chapter 3 and 4. The research began with the 14 RG1 schools delineated by Grudem and those listed within the tables of chapter 4. With data from only 12 interviews, additional perspectives may have been gained; however, I believe this exemplar sample is able to be generalized to other institutions. In some institutions, selecting one leader instead of another may have presented divergent perspectives, limiting a complete understanding of any organization.

This research to understand “what works”¹³³ in complementarian education was limited to a moment in time. The topic considered insights new and old: old worn pages of Scripture, with new programs and pristine journals published this year. The catalogs for 2017-2018 already present new options and new programs are under construction. Limitations noted further, I am finite, my life “transient” (Ps 39:4), and this research was filtered through my own perceptions, though I sought to be unbiased. Group review of complementarian education may have broadened, and no doubt complicated, the findings.

Further Research

While completing this journey, I learned that the study of women's programs and courses was also being researched elsewhere. In the identical time frame, unknown to myself, other complementarian educational leaders conducted similar research, on a limited scale.¹³⁴ Further research could be made of the Council for Christian Colleges

¹³³Michael Wilder explains, “Pragmatism provides the philosophical foundation for mixed methods studies” (class notes, *1415-SU-92010—Empirical Foundations of Educational Research*, July 23-25, 2016).

¹³⁴Kelley, “SBC Women's Auxiliary Council Report,” 1-82. Report pp. 59-61 list SBC institutions with programs for women. Another institution also compiled non-formal program options for

and Universities (CCCU) in order to study undergraduate complementarian programs.

New and interesting content analysis could be made of the pictorial content in institutional catalogs. While searching websites of the 274 ATS schools, the photos often made the first impression whether an institution may be complementarian or egalitarian. An example of this would be noting female photographs in certain categories early in the catalog or a group photo with rows of male graduates. Some catalogs, despite stated limitations for women, portrayed females frequently. A data review of pictorial content would be a particularly interesting study, and I found a temptation on one night to do a frequency count of certain catalogs, but this inquiry was outside the established methodology. The possible research question: Do catalog pictorial presentations accurately reflect gender statements and current enrollment statistics? One wonders about the impact of catalog photos for strategic recruitment purposes.

This study did not request enrollment statistics on the number of women enrolled in a school, a program, or in courses. It did not assess the long-term data on these women and their ministry involvement. While considerable research was conducted on institutional enrollments, another research question could pursue the women's enrollment data among the same RG1 institutions.

Further biographical or case study research could illuminate women who are godly role models in complementarian education. Some pioneers in this movement deserve recognition for excellence (Prov 31:30-31), as some have served without remuneration or robes at graduation. As noted in the recent release of *Hidden Figures*,¹³⁵

women. Unspecified Participant, interview with author, May 2017.

¹³⁵Maya Wei-Haas, review of *Hidden Figures*, by Margot Lee Shetterly's book and recently released movie, portrays "women [who were] were both ordinary and they were extraordinary," and "shines light on the inner details of these women's lives and accomplishments." May Wei-Haas, "The True Story of 'Hidden Figures,' the Forgotten Women Who Helped Win the Space Race," *Smithsonian Magazine*, September 8, 2016, accessed July 17, 2017, <http://www.smithsonianmag.com/history/forgotten-black-women-mathematicians-who-helped-win-wars-and-send-astronauts-space-180960393/#qco5K7yJB0btO6Fw.99>.

these female “unknowns” could be made well-known (2 Cor 6:9) through future research. They will be in Glory.

As Christian leaders, the future is unknown. Present day circumstances require robust theological teaching with biblical living under God’s authoritative Word. In summary, this research endeavors to prepare women to hold to God’s Word in such a way that these words spoken by Kent Hughes could be spoken: “The women who teach Bible studies at my church know the Word of God, and I trust them.”¹³⁶

¹³⁶Kent Hughes, at conference at complementarian institution, cited by participant 4, interview with author, April 17, 2017.

APPENDIX 1

MINISTRY OPPORTUNITIES FOR COMPLEMENTARIAN WOMEN

John Piper offers a list of ministry opportunities for women in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*.¹

Ministries to the handicapped	Music Ministries
Hearing Impaired	Composition
Blind	Training
Lame	Performance
(Disabled)	Voice
	Choir
Ministries to the sick	Instrumentalist
Nursing	Evangelistic Ministries
Physician	Personal witnessing
Hospice Care – cancer, AIDS, etc.	Parachurch groups
Community Care	Home Bible studies
Ministries to the socially estranged	Outreach to children
Emotionally impaired	Visitation Teams
Recovering alcoholics	Counseling at meetings
Recovering drug-users	Telephone counseling
Escaping prostitutes	
Abused children, women	Radio and television Ministries
Runaways, problem children	Technical assistance
Orphans	Writing
Prison Ministries	Announcing
Women’s prisons	Producing
Families of prisoners	Ministries to youth
Rehabilitation to society	Teaching
Theatre and drama ministries	Sponsoring
Acting	Open houses and recreation
Directing	Outings and trips
Writing	Counseling
Scheduling	Academic assistance

¹John Piper, “A Vision of Biblical Complementarity: Manhood and Womanhood according to the Bible,” in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, ed. John Piper and Wayne Grudem (Wheaton, IL: Crossway, 1991), 58.

Sports ministries
Neighborhood teams
Church teams

Therapeutic counseling
Independent
Church-based
Institutional

Audiovisual ministries
Composition
Design
Production
Distribution

Writing Ministries
Free-lance
Curriculum Development
Fiction
Non-fiction
Editing
Institutional communications
Journalistic skills for publications

Teaching Ministries
Sunday school: children, youth,
students,
Women
Grade school
High school
College

Social Ministries
Literacy
Pro-life
Housing
Safety
Beautification
Drug Rehabilitation

Pastoral care assistance
Visitation
Newcomer welcoming and assistance
Hospitality
Food and clothing and transportation

Prayer Ministries
Praying
Mobilizing for prayer events
Helping with small groups of prayer
Coordinating prayer chains
Promoting prayer days and weeks and
Vigils

Missions
All of the above across cultures

Support ministries
Countless “secular” jobs that under-
gird other ministries

The awesome significance of motherhood

Making a home as a full-time wife

This affirmation from the Denver’s Statement summarizes Piper’s aim:

With half the world’s population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world.²

²Piper, “A Vision of Biblical Complementarity,” 59.

Governing Activities that should be restricted to men:³

1. President of a denomination
2. Member of the governing board of a denomination
3. Regional governing authority (such as district superintendent, bishop, or similar office)
4. Member of regional governing board
5. Senior pastor in local church (or associate pastor with many similar responsibilities to the senior pastor)
6. Member of governing board with authority over whole church (i.e. elder or deacon)
7. Presiding over a baptism or communion service (but see List 3 for serving communion or performing a baptism)
8. Giving spoken judgement on a prophecy given to the congregation (I Corinthians 14:33-36)
9. Permanent leader of a fellowship group meeting in a home (both men and women members)

Governing Activities that should be open to both men and women⁴

10. Committee chairman (or chairperson) (authority less than whole church)
11. Director of Christian education (same as #10)
12. Sunday school superintendent
13. Missionary responsibilities (many administrative responsibilities in missionary work in other countries)
14. Moderating a Bible discussion in a home Bible study group
15. Choir director
16. Leading singing on Sunday morning
17. Deacon (in churches where this does not involve governing authority over the entire congregation)
18. Administrative assistant to senior pastor
19. Church treasurer
20. Church secretary
21. Member of advisory council to regional governing authority
22. Meeting periodically with church governing board to give counsel and advice
23. Regular conversations between elders and wives over matters coming before elder board (with understanding the confidentiality is preserved)
24. Formally counseling one man
25. Formally counseling a couple together
26. Speaking in congregational business meetings
27. Voting in congregational business meetings

Teaching Activities for men and women:⁵

1. Teaching high school or junior high Sunday School classes
2. Writing a book on Bible doctrines (Acts 18:26)
3. Writing or editing a study Bible
4. Writing a commentary on a book of the Bible
5. Writing notes in a study Bible

³Wayne Grudem, *Countering the Claims of Evangelical Feminism: Biblical Responses to Key Questions* (Colorado Springs: Multnomah, 2006), 54-55.

⁴Ibid.

⁵Ibid., 58-59.

6. Writing or editing other Christian books
7. Teaching a woman's Sunday School class
8. Teaching a women's Bible study group during the week
9. Teaching as a Bible professor on a secular university campus
10. Evangelistic speaking to large groups of non-Christians (ex: evangelistic rally)
11. Working as an evangelistic missionary in other cultures
12. Moderating a discussion in a small group Bible study (men and women members)
13. Reading Scripture aloud on Sunday morning
14. Reading Scripture to other, less formal settings
15. Giving a personal testimony before the congregation (a story of how God has worked in one's own or others' lives)
16. Participating in a discussion in a home Bible study (men and women members)
17. Formally counseling one man
18. Formally counseling a married couple
19. Formally counseling a woman
20. Teaching children's Sunday school class
21. Teaching Vacation Bible School
22. Singing a solo on Sunday morning (this is a form of teaching, since the lyrics often have biblical content and exhortation)
23. Singing to the congregation as a member of the choir
24. Singing hymns with the congregation (in this activity, sometimes we teach and exhort one another in some sense, see Colossians 3:16).

Public Recognition that should be restricted to men:⁶

1. Ordination as pastor (member of the clergy) in a denomination

Public Recognition that should be open to both men and women:

2. Being licensed to perform some ministerial functions within a denomination
3. Paid member of pastoral staff (such as youth worker, music director, counselor, Christian Education director)
4. Paid member of administrative church staff (church secretary or treasurer, for example)
5. Performing a baptism (in churches where this is not exclusively the roles of clergy or elders)
6. Helping to serve the Lord's Supper (in churches where this is not exclusively the role of clergy or elders)
7. Giving announcements at the Sunday morning service
8. Taking the offering
9. Public reading of Scripture
10. Public prayer
11. Prophesying in public (according to I Corinthians 11:5 and 14:29, where this is not understood as having authority equal to Scripture or Bible teaching)
12. Singing a solo on Sunday mornings
13. Giving a personal testimony in church
14. Giving a prayer request in church
15. Being a member of a prayer team that prays for people individually after the service
16. Welcoming people at the door (a greeter)
17. Editing the church newsletter
18. Singing in the choir

⁶Grudem, *Countering the Claims of Evangelical Feminism*, 61-62.

19. Singing of hymns with the congregation on Sunday morning
20. Participating in the responsive reading on Sunday morning

Wayne Grudem concludes by stating:

there are specialized ministries (parachurch organizations such as Campus Crusade for Christ, InterVarsity Christian Fellowship, the Navigators, Focus on the Family, or Prison Fellowship) that would have similar lists of activities but often with different titles. In addition, this *list of activities* cannot include the *variation of attitudes* that can make a big difference in the actual level of governing authority in a specific situation. (Does a particular woman who chairs a committee have a domineering attitude or a gracious servant heart?) This list also cannot take into account any *variation in goals* that a person is trying to obtain. (Is a woman seeking more and more authority over men, or is she genuinely seeking to use the gift for the benefit of the church?). . . . Moreover, these lists cannot take into account the wide variation in situations that occur in different churches. One church may have a college-age class of three students, while another may have a college-age class of five hundred. Surely what it means to teach and have authority over men applies differently in the two situations. In such borderline situations, churches will need to use mature wisdom and sound judgement to make a correct evaluation of what is appropriate in light of biblical principles.”⁷

⁷Grudem, *Countering the Claims of Evangelical Feminism*, 62.

APPENDIX 2

INSTRUMENTATION FOR CONTENT ANALYSIS OF CATALOGS ON INSTITUTIONAL WEBSITES

These questions will be used for content analysis of catalogs in hardcopy/or on websites in order to answer Research Question 1: “What is currently being done to train women for ministry in complementarian schools?” These sub questions contribute to this knowledge.

1. What statement is made regarding the roles of men and women in ministry?
2. What programs are offered to equip women for life and ministry?
3. What academic courses are being offered to specifically train women for ministry?
4. How are the courses delivered?
Are they taught by women?
Are they provided in class, modular, online, or in multi-modal options?

APPENDIX 3

INSTRUMENTATION FOR CONTENT ANALYSIS
COMPARISON AND PRESENTATION

Content Analysis Comparison

Name of School:	Location or Address:
Complementarian Statement:	Comment:
Program(s) for Women:	Program Director: Contact Information: Other Female Faculty?
Academic Course(s) for Women:	Course Content or Description?
Course Delivery: Taught by female faculty? In Class On Line Modular Multi-modal Other	Comment:

Content Analysis Presentation

Name of School and Location:
1. Complementarian Statement:
2. Program(s) for Women
3. Academic Courses for Women
4. Course Delivery: Taught by female faculty? In Class On Line Modular Multi-modal Other

APPENDIX 4

PERMISSION TO INTERVIEW FEMALE FACULTY/ DIRECTORS AT COMPLEMENTARIAN SCHOOLS

February 1, 2017

Dear _____,

Agreement to Participate

The research in which you are about to participate is designed to understand and describe: “What is currently being done to train women for ministry among complementarian schools of Christian higher education?” This research is being conducted by Linda M. Reed for the purposes of understanding and describing the education for women at exemplary complementarian schools of Christian higher education. In this research, you will be asked questions about the program(s) at your school for women (see questions below). Any information you provide will be held *strictly confidential*, and at no time will your name or your school name be reported, or your name or your school name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.* By your completion of this interview, you are giving informed consent for the use of your anonymous responses in this research.

I would highly value your inclusion and participation in this research. From a list of schools initiated by Wayne Grudem and also from those identified through website content analysis, ten schools will be purposively selected for follow-up interviews from the following schools:

Cedarville University, Covenant Theological Seminary, Dallas Theological Seminary, The Master’s University, Midwestern Seminary, Moody Bible Institute, Reformed Seminary, Southern Seminary, Southeastern Seminary, Southwestern Seminary, Western Seminary, Westminster Seminary, and Heritage College and Seminary.

Having reviewed your school website, it would be my honor to interview you, as a director or faculty member from your school. Your involvement also contributes to the development of complementarian education for women.

Gratefully,

Linda Reed
lreed@students.sbts.edu or lreed@heritage-theo.edu

Interview Questions

1. What statement is made [on your school website] regarding the roles of men and women in ministry?
2. What programs are offered to equip women for life and ministry?
3. What academic courses are offered to specifically train women for ministry?
4. How are these courses delivered? Are they taught by women? Are they provided in class, in modular, online, or in multi-modal options?
5. How would you describe the complementarian education for women at your school?
6. How were the academic courses for women selected for [your school]?"
7. What suggestions would you make for future development of training for complementarian women?

APPENDIX 5

CONTENT ANALYSIS PRESENTATION
FOR RESEARCH GROUP 1

**Research Group 1: Complementary institutions
cited by Wayne Grudem:¹**

Name of School and Location: Covenant College: 14049 Scenic Hwy, Lookout Mountain, GA 30750, USA (706) 820-1560
1. Complementary Statement: Covenant College does not discriminate on the basis of race, color, national origin, age or disability in its educational programs or activities, including admission and employment. It does not discriminate on the basis of gender in the educational programs or activities it operates, including admission and employment, except as required by the ordination policies of the Presbyterian Church in America (a corporation). ² In America, Covenant College is led by trustees, advisors, and administrators who are selected and approved by the denomination. The board of trustees is made up of men who are teaching and ruling elders in the PCA. ³
2. Program(s) for Women: None specific.
3. Academic Courses for Women: CDV220 Women in Holistic Mission CDV332 Women's and Children's Health and Development ART371 Women, Art and Culture SOC344 Men, Women and Society

¹Wayne Grudem cites the following complementary schools in *Countering the Claims of Evangelical Feminism; Biblical Responses to the Key Questions* (Colorado Springs: Multnomah, 2006), 286-87.

²Covenant College, "Policy on Nondiscrimination," accessed February 1, 2017, http://catalog.covenant.edu/content.php?catoid=10&navoid=254#Policy_on_Nondiscrimination.

³Covenant College, "Leadership," accessed February 1, 2017, <http://www.covenant.edu/about/who/leadership>.

HIS306 History of the Early Church; role of women in the early church discussed.⁴

4. Course Delivery:

Taught by female faculty? Yes.

In Class: Yes.

On Line: No.

Modular:

Multi-modal:

⁴Covenant College, "Course Catalog 2016-2017," accessed February 1, 2017, <http://catalog.covenant.edu/content.php?catoid=10&navoid=257>.

<p>Name of School and Location: Covenant Seminary: 12330 Conway Rd, Creve Coeur, MO 63141, USA (314) 434-4044</p>
<p>1. Complementarian Statement: <i>David Chapman, PhD.</i> Professor of New Testament and Archaeology at Covenant Theological Seminary, St. Louis, states, “Throughout Scripture we see women and men jointly constituting the image of God and commissioned to rule creation, women fully involved in the worshipping community in song, prayer, praise, and prophecy (though not as doctrinal teachers or pastoral preachers), women involved in serving in and initiating a host of other ministries, yet women not acting as priests, kings, apostles, or elders.”⁵ “The Pastoral Ministry track prepares men for ordained ministry. . .”⁶</p>
<p>2. Program(s) for Women: Nonformal: Women’s Student Fellowship, Ministry lunches, International Women’s Fellowship, “Ministry Matters” for all women spouses or students 2x each year as a break out session for 2 core courses during which women meet separately from men for two hours weekly, Monday evenings. Academic: One course specific to women, others taught by women.⁷</p>
<p>3. Academic Courses for Women: Women in Ministries; Offered every 2-3 years as elective, weekend course CM321 Exegesis and Communication Lab I CM331 Exegesis and Communication Lab II</p>
<p>4. Course Delivery: Taught by female faculty? Yes. See female faculty list on Covenant Seminary website. In Class: Yes On Line: No Modular: Yes Multi-modal: No. Other: Cohort groups of 8-10 first year MDiv students divided by gender.</p>

⁵David Chapman, cited by Gary Kniseley, “Complementarian Position on the Role of Women in the Church,” accessed February 1, 2017, <http://www.firstcovrockford.org/ministries/balcony-meeting/complementarian-position-on-the-role-of-woman-in-ministry/>.

⁶Covenant Seminary, “MDiv Two Ministry Tracks,” accessed June 28, 2017, <https://www.covenantseminary.edu/academics/degrees/mdiv/>.

⁷Covenant Seminary, “Women’s Student Fellowship,” accessed April 24, 2017, <https://www.covenantseminary.edu/community/student-life/womens-student-fellowship/>.

<p>Name of School and Location: Dallas Theological Seminary 3909 Swiss Ave. Dallas, TX 75204</p> <p>(800) DTS-WORD</p>
<p>1. Complementarian Statement: “DTS enrolls men and women who: 1. show evidence of saving faith in Christ, 2. are of proven Christian character, 3. are endowed with appropriate spiritual gifts, and 4. adhere to the following doctrines: the authority and inerrancy of Scripture, the Trinity, the full deity and humanity of Christ, the spiritual lostness of the human race, the substitutionary atonement and bodily resurrection of Christ, salvation by faith alone in Christ alone, and the physical return of Christ. . . . While all degree programs at DTS are coeducational, the seminary holds the position that Scripture limits to men the roles of elder and senior pastor in the local church. Therefore the seminary programs of study are not designed to prepare women for these roles.”⁸</p>
<p>2. Program(s) for Women:</p> <p>Nonformal: SWIM – Seminary Wives in Ministry led by faculty wives. Women’s Student Fellowship for female students. Inspire – Women’s Nonformal training program on Houston campus. Spouse audit – Spouses may audit up to 3 courses per semester for nominal fee, no transcript.</p> <p>Academic: Master’s level academic courses in ThM and MA/CE: “Ministry with Women. This 15-hour emphasis [in ThM; MA/CE] is designed to equip women to understand women as an audience and learners and teach, lead, mentor, shepherd, and care for women in a variety of contexts. The Ministry with Women emphasis falls under the oversight of the Department of Educational Ministries and Leadership.”⁹</p> <p>DEdMin and DMin concentrations: Women in Ministry. “This cohort-based Christian Education program provides advanced training in the practice of biblically and theologically oriented ministry for women. It is designed to support and promote the complementary role of men and women in ministry.”¹⁰</p>
<p>3. Academic Courses for Women:</p> <p>For Master’s in ThM or MA/CE: EML435 Effective Ministry with Women EML450 Women Teaching Women PM351 The Role of Women in Ministry</p> <p>For DMin and DEdMin: DM805 Women in Christian Leadership</p>

⁸Dallas Theological Seminary, “Dallas Theological Seminary 2016-2017 Catalog,” 104, accessed April 18, 2017, <http://www.dts.edu/download/admissions/DTS-Catalog-2016-2017.pdf>.

⁹Ibid, 30. Seminary Wives and Women’s Fellowship, 121, Academic Courses for MA/CE, 43, ThM 30. Course listings for Master’s programs, 31, and for DMin and DEdMin, 186.

¹⁰Ibid., 83.

DM810 The Role of Women Related to Biblical, Historical, and Futuristic Issues
DM815 Understanding Women in Contemporary Cultures
DM820 Ministry Models in Multiple Contexts
DM825 Caring for Women in Pain
DM901 Directed Study
DM905 Special Topics

4. Course Delivery:

Taught by female faculty? Yes. See female faculty list on website.

In Class: Yes.

On Line: No.

Modular: Yes. Students come for one weekend per month for some courses.

Multi-modal: No.

Other: Courses for women taught at Dallas' extension sites (e.g. Washington D.C)
Women may develop independent study programs with female faculty.

Name of School and Location:

Gateway Seminary
3210 E. Guasti Rd.
Ontario, CA 91761-8642
(909) 687-1800

1. Complementarian Statements:

“VI. The Church A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.”¹¹

“XVIII. The Family God has ordained the family as the foundational institution of human society. . . The husband and wife are of equal worth before God, since both are created in God’s image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.”¹²

“Gateway Seminary is an institution owned and supported by the Southern Baptist Convention. The Baptist Faith and Message 2000, as adopted and amended by the Southern Baptist Convention, is the doctrinal statement of Gateway Seminary. We welcome men and women training for Christian ministry, including those from other denominations with different doctrinal positions, to enroll in any academic degree program for which the student is qualified. While respecting differences among churches and denominations, our admission policies and curriculum reflects our doctrinal statement on gender issues.”¹³

2. Program(s) for Women:

Nonformal: Seminary Wives program.

Academic: MA/MDiv programs specific for women beginning Fall 2017-2018.

¹¹Baptist Faith and Message cited in Gateway Seminary, “2016-2017 Academic Catalog,” 11, accessed April 24, 2017, https://07fbc0072181791bed1-63fc6f11b2ad7905e74d76d8e23a9e05.ssl.cf2.rackcdn.com/uploaded/2/0e5143014_1489003333_2016-2017-academic-catalog-gateway-version.pdf.

¹²Ibid., 14.

¹³Ibid., 17.

3. Academic Courses for Women:

None at this time.

4. Course Delivery:

Taught by female faculty? No.

In Class: No.

On Line: No.

Modular: No.

Multi-modal: No.

Other: None. Gateway Seminary has made a major move and changes since relocating from Mill Valley to Ontario, CA and Fremont, CA.¹⁴

¹⁴Jay Blossom, "A Golden Opportunity," *In Trust Center for Theological Schools* 28, no. 3 (2017): 23-24.

<p>Name of School and Location: The Master's University 21726 Placerita Canyon Rd., Santa Clarita, CA 91321 (661) 259-3540</p>
<p>1. Complementarian Statement: "We teach that the one supreme authority for the church is Christ (Ephesians 1:22; Colossians 1:18) and that leadership, gifts, order, discipline, and worship in the church are all appointed through His sovereignty as found in the Scriptures. The biblically-designated officers serving under Christ and over the assembly are elders (males, who are also called bishops, pastors, and pastor-teachers; (Acts 20:28; Ephesians 4:11)) and deacons, both of whom must meet biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5)... We teach that these leaders lead or rule as servants of Christ (1 Timothy 5:17-22) and have His authority in directing the church. The congregation is to submit to their leadership (Hebrews 13:7, 17)... We teach the need of the church... First, he gives men chosen for the purpose of equipping the saints for the work of the ministry (Ephesians 4:7-12); and he also gives unique and special spiritual abilities to each member of the body of Christ (Rom 12, I Cor 12, I Peter 4)." ¹⁵</p>
<p>2. Program(s) for Women: Nonformal: "Women to Women" led by faculty/staff wives with/for female students. Seminary Wives Discipleship program with students, faculty, & Grace Church elder's wives. ¹⁶ Academic: Courses specific to women at undergraduate level, one MA course. Master's Seminary: No women permitted in MDiv program.</p>
<p>3. Academic Courses for Women: B350 Principles of Personal Bible Study (3) BC341 Women Discipling Women (3) BC342 Women Counseling Women (3) at both undergraduate and graduate levels. BMN310 Message Preparation for Women (3) BMN312 Training in Women's Ministry (3) BMN321 Women's Issues (3) BMN352 Event Planning (3) BMN360 Personal Discipleship (2, 3)</p>
<p>4. Course Delivery: Taught by female faculty? Yes. In Class: Yes. On Line: Yes, Women Counseling Women by video-conferencing. Modular: No. Multi-modal: No. Other: Some additional courses not included in the above list equip women for ministry but are open to both men and women.</p>

¹⁵The Master's University, "The Master's University 2016-2017 Academic Catalog," accessed Feb. 18, 2017, <http://www.masters.edu/catalog/2016-17/index.html#16>. complementarian statement 15, courses in counseling 67, courses in ministry for women, 71-72. Courses and delivery clarified in interview, April 17, 2017.

¹⁶The Master's University, "Seminary Wives Program," accessed April 18, 2017, <http://legacy.tms.edu/semwivesweb/>.

Name of School and Location:

Midwestern Baptist Theological Seminary
 5001 N Oak Trafficway,
 Kansas City, MO, 64118
 (816) 414-3700

1. Complementarian Statement:

“A New Testament church . . . Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.”¹⁷ Midwestern’s catalog also includes The Danvers Statement on Biblical Manhood and Womanhood, the Chicago Statement on Biblical Inerrancy, and Midwestern Seminary’s own statement on Sex, Sexuality, and Gender Identity as guiding institutional documents: “These statements and policy function ongoingly as accompanying and complimenting documents to the BF&M 2000, and, like the BF&M 2000, function as instruments of confessional accountability to the churches of the Southern Baptist Convention, thus requiring faculty and instructional staff to believe and teach in accordance with and not contrary to them.”¹⁸

2. Program(s) for Women:

Nonformal: “Midwestern Women’s Institute is a residential certificate program that exists to equip women to serve their families, churches, and communities by providing them with ministry training, spiritual encouragement, and biblical fellowship. We offer [nonformal] classes . . . open to all women in the Kansas City area . . . no matter their marital status or occupation.”¹⁹ Program led by Karen Allen, president’s wife of MBTS.

Academic: All academic programs, include the MA/CE, MDiv, DMin, DEdMin, and PhD are open to men and women, with the exception of the preaching course.

3. Academic Courses for Women

Midwestern has no specific academic programs for women or women’s ministry. Practicums in the Master’s and Doctoral programs allow female students to focus on specific interests.

“Midwestern Women’s Institute [nonformal] courses:

WC10 Carolyne Hester Women’s Conference 1 Unit

WC11 For the Church Conference 1 Unit

WC13 Church History 1 Unit

WC19 Worldview and Ethics 1 Unit

WC20 Hospitality 1 Unit

WC22 Ministry Wife 101 1 Unit

WC23 Wives in Ministry 1 Unit

¹⁷Midwestern Baptist Theological Seminary, “2016-2017 Catalog,” 5, accessed April 20, 2017, <http://www.masters.edu/catalog/2016-17/files/assets/basic-html/page-16.html>.

¹⁸Midwestern includes the full Danvers Statement, p. 7, Chicago Statement on Biblical Inerrancy, p. 7, and Statement on Sex, Sexuality, and Gender Identity, p. 10. It also includes the statement signed by all six Southern Baptist Seminary Presidents, p. 1-2.

¹⁹Midwestern Baptist Theological Seminary, “Midwestern Women’s Institute,” 107, accessed April 20, 2017, <http://www.mbts.edu/academics/mwi-3/>.

WC24 Discipleship I 1 Unit
WC25 Discipleship II 1 Unit
WC26 Evangelism and Missions 1 Unit
WC27 Foundations 1 Unit, Curriculum
WC28 Prayer 1 Unit
WC29 Biblical Parenting 1 Unit
WC30 Biblical Counseling 1 Unit
WC 31 Ministry Group 1 Unit
WC 34 Women in Seminary 1 Unit
WC40 Special Topic: [Title] 1 Unit
WC45 Independent Study: [Title] 1 Unit

4. Course Delivery:

Taught by female faculty? One female supervisor for all MA/CE, DMin, DEdMin students

In Class: Readings and discussions substitute for lectures.

On Line: Yes, online discussions.

Modular: Yes, doctoral in particular.

Multi-modal: Yes, students have both on-line and modular face to face discussions.

Other: Practicums within the Master's and Doctoral programs allow female students to focus on their specific interest areas.

<p>Name of School and Location: Moody Bible Institute 820 N LaSalle Dr., Chicago, IL 60610, USA 1800 356-6639</p>
<p>1. Complementarian Statement: “Gender Roles in Ministry: Moody values the worth and dignity of all persons without distinction as created in God’s image. We affirm the priesthood of all believers and the responsibility of every Christian woman and man to take an active role in edifying the church. For that purpose, the Holy Spirit distributes ministry gifts to believers without distinction of any kind. That reality imposes the responsibility on every believer to fulfill ministry consistent with God’s grace...Moody distinguishes between ministry function and church office. While upholding the necessity of mutual respect and affirmation as those subject to the Word of God, Moody understands that the biblical office of elder/pastor in the early church was gender specific. Therefore, it maintains that it is consistent with that understanding of Scripture that those church offices should be limited to the male gender.”²⁰</p>
<p>2. Program(s) for Women: Nonformal: Moody Student Wives Fellowship; The Well (female student fellowship) Academic Programs: Bachelor of Arts in Ministry to Women Bachelor of Arts, Interdisciplinary (minor in women) Bachelor of Arts in Ministry to Victims of Sexual Exploitation²¹</p>
<p>3. Academic Courses for Women: Ministry to Women Major Requirements CM-2240 Message Preparation for Women (3) Or PS-3330 Communication of Biblical Truth FE-4400 Ministry Internship 3 PS-2253 Theology and Philosophy of Ministry to Women 3 PS-2264 Contemporary Strategies of Ministry to Women 3 PS-3321 Discipling and Mentoring Women 3 PS-3322 Ministry to Women in Pain 3 PS-3342 Ministry Leadership and Staff Relationships 3 PS-4430 Narrative Messages Or PS-4433 Evangelistic Messages PS-4484 Senior Seminar in Ministry to Women 3 XX-XXXX Women’s Ministry elective (3) (As listed in catalog)</p>
<p>4. Course Delivery: Taught by female faculty? Yes. In Class: Yes. On Line: Yes. Modular: No. Multi-modal: No.</p>

²⁰Moody Bible Institute, “Undergraduate Catalog 2016-2017,” 12, accessed April 24, 2017, https://www.moody.edu/siteassets/website_assets/files/academic-catalogs/undergraduate/16-17_mbi_catalog.pdf.

²¹Ibid., 18.

<p>Name of School and Location: New Orleans Baptist Theological Seminary 3939 Gentilly Blvd. New Orleans, LA 70126 (800) 662-8701</p>
<p>1. Complementarian Statement: VI. “The Church. A New Testament church While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.”²²</p>
<p>2. Program(s) for Women: Nonformal: Student Wives Ministry Quest: Female Student Fellowship Heartbeat: Fellowship events for NOBTS staff women and students Women’s Auxiliary: Supporters of NOBTS</p> <p>Academic: BA: Basic Women’s Ministry Certificate (8 hrs.) Advanced Certificate in Women’s Ministry (additional 8 hrs.) AA: Women’s Ministry B.A. Women’s Ministry Minor</p> <p>MDiv Specialization: Women’s Studies (9 hrs) or CE concentration in Women’s Studies MA/CE Women’s Ministry concentration Graduate Certificate in Women’s Ministry, (18 hrs). 105.</p>
<p>3. Academic Courses for Women: BA Minor in Women’s Ministries and Basic Women’s Ministry Certificate: <i>Work in the Local Church</i> - WMCM 1215 (2 hrs credit; 5-day-on-campus workshop offered each academic year in March or October) <i>Women's Ministry Project</i> - WMCM 1216 (2 hrs credit; independent practicum)</p> <p>Women's Ministry Electives: 4 of the following classes for 1 hour credit each;</p> <p>WMCM 1140 Survey of Feminist Theology - WMCM 1140 (1 hr credit; workshop) WMCM 1125 Bible Study for Women - WMCM 1125 (1 hr credit; online and workshop) WMCM 1137 Biblical Womanhood - WMCM 1137 (1 hr credit; workshop) WMCM 1120/1220 Contemporary Models - (1 or 2 hr credit; independent practicum) WMCM 1141 Expanding Your Women's Ministry Through Writing (1 hr credit; workshop) WMCM 1143 Girls' Enrichment Ministry (1 hr credit; online and workshop) WMCM 1134 Lay Counseling for Women (1 hr credit; workshop) WMCM 1117 Leadership Training for Women (1 hr credit; online and workshop) WMCM 1124 Lifestyle Witnessing for Women (1 hr credit; online and workshop) WMCM 1139 Ministry with Grievors (1 hr credit; workshop) WMCM 1133 Missions for Women (1 hr credit; online and workshop) WMCM 1144 Multicultural Women's Ministry (1 hr credit; workshop)</p>

²²Baptist Faith and Message, cited in New Orleans Baptist Theological Seminary, “Graduate Catalog 2016-2017,” accessed April 20, 2017, http://www.nobts.edu/_resources/pdf/academics/GraduateCatalog.pdf, 11.

WMCM 1118 Planning Special Events for Women (1 hr credit; online and workshop)
 WMCM 1217 Public Speaking for Women (2 hr credit; workshop)
 WMCM 1126 Recreational Programs for Women (1 hr credit; online and workshop)
 WMCM 1123 Relationship Skills for Women (1 hr credit; workshop)
 WMCM 1115 Spiritual Gifts of Women (1 hr credit; online and workshop)
 WMCM 1122 Support Groups for Women (1 hr credit; online and workshop)
 WMCM 1146 Teaching Basic Baptist Beliefs for Women (1 hr credit; online)
 WMCM 1119 Women and Church Growth (1 hr credit; online and workshop)
 WMCM 1131 Women Mentoring Women (1 hr credit; online and workshop)
 WMCM 1121 Women's Ministry Programs (1 hr credit; online and workshop)
 WMCM 1136 Women's Ministry to Mothers (1 hr credit; online)

MA and MDiv Level:

CEWM5360 Introduction to Women's Ministry (3 hours)
 CEWM6365 Advanced Women's Ministry (3 hours)
 CEWM5260 Women's Work in the Local Church
 CEWM5150 Missions for Women (1 hour)
 CEWM5161 Spiritual Gifts of Women (1 hour)
 CEWM5163 Leadership Training for Women (1 hour)
 CEWM5164 Planning Special Events for Women (1 hour)
 CEWM5165 Women's Ministry Programs (1 hour)
 CEWM5166 Support Groups for Women (1 hour)
 CEWM5167 Relationship Skills for Women (1 hour)
 CEWM5168 Lifestyle Witnessing for Women (1 hour)
 CEWM5169 Bible Study for Women (1 hour)
 CEWM5170 Women and Church Growth (1 hour)
 CEWM5171 Recreational Programs for Women (1 hour)
 CEWM5177/5377 Girls' Enrichment Ministry (1 hour or 3 hours)
 CEWM5178 Women Mentoring Women (1 hour)
 CEWM5179 Expanding Your Women's Ministry Through Writing (1 hour)
 CEWM5180 Lay Counseling for Women (1 hour)
 CEWM5181 Women's Ministry to Mothers (1 hour)
 CEWM5182/5382 Biblical Womanhood (1 hour or 3 hours)
 CEWM5183 Ministry with Grievors (1 hour)
 CEWM5185/5385 A Survey of Feminist Theology (1 hour or 3 hours)
 CEWM5186 Multicultural Women's Ministry (1 hour)
 CEWM5187 Teaching Basic Baptist Beliefs for Women (1 hour)
 CEWM5260 Women's Work in the Local Church (2 hours)
 CEWM5262 Public Speaking for Women (2 hours)
 CEWM6190/6290/6390
 CEWM6191/6291/6391 Independent Directed Study in Women's Ministry (1, 2, or 3 hours)
 CEWM6192/6292/6392 Special Topics in Women's Ministry (1, 2, or 3 hours)

HIST6330/WSTu6330 Women in the Early Church (3 hours, (Church History)
 WSTU5302 Exploring Women's Studies (3 hours)
 WSTU6311 Theology of Sexuality and Gender (3 hours) Also as ETHC6311 or THEO6311.
 WSIS6151-6351 Independent Directed Study in Women's Studies (1-3 hours)

4. Course Delivery:

Taught by female faculty? Yes.
 In Class: Yes.
 On Line: "Choose 9 hours from any Women's Ministry courses, several of which are

available online.”²³

Modular: Yes.

Multi-modal: Yes. See comment below:

Other: “Courses are designed in a variety of formats, including semester-long, on-campus workshops, online, hybrid, and practicums. Workshop weeks are offered four times a year during the months of October, March, May, and July/August. Workshops are typically 2 1/2 days in length, except where noted differently. The one-hour online courses are generally eight weeks in length, and are offered at the start of the fall, spring, and summer semesters. The three-hour online courses extend through the whole semester. Students can enroll in independent study practicums at the start of each semester, and should complete them by the end of the semester.”²⁴

As of Fall 2017 - Spring 2018, NOBTS will no longer be offering an MDiv in Women's Studies, but on the masters side will offer the Graduate Certificate in Women's Ministry (18 hrs.), an MDiv in Christian Education with a concentration in WM, and an MA in Christian Ed. with a concentration in WM.

²³New Orleans Baptist Theological Seminary, “Graduate Catalog 2016-2017,” 105.

²⁴New Orleans Baptist Theological Seminary, “Graduate Certificate in Women’s Ministry,” 1, accessed April 19, 2017, <http://www.nobts.edu/women/graduate/default.html>.

Name of School and Location:

Reformed Seminary:

Reformed Theological Seminary has eight degree-granting campuses: Atlanta, Georgia; Charlotte, North Carolina; Houston, Texas; Jackson, Mississippi; Orlando, Florida; Sao Paulo, Brazil; Washington DC; and Global Education (U.S. and International). This catalog describes the degree programs available at these campuses. For Sao Paulo, Brazil, there is a minimal explanation in the Doctor of Ministry section (for more detailed information regarding the D.Min. degree in Sao Paulo, please contact RTS Jackson).

In addition to the eight degree-granting campuses, Reformed Theological Seminary has two additional campuses at which the student may earn up to 49% of a Master of Arts degree. The two campuses are located in Memphis, Tennessee, and New York, New York.²⁵

1. Complementarian Statement:

“Reformed Theological Seminary is an independent institution, free from control by any particular denomination. RTS welcomes students from many denominational affiliations, but historically it has prepared men and women predominantly for ministry within conservative Presbyterian and Reformed churches. The Board, faculty, and senior staff are individually under the jurisdiction of the various church courts of the denominations of which they are members, and those affiliations are also largely conservative Presbyterian and Reformed churches. While there is some diversity on a number of issues among the Board, faculty, staff, students, and the various constituencies RTS serves, the majority of those individuals associated with RTS believe that the Bible teaches that the ordained pastorate is reserved for men. At the same time RTS fully acknowledges and appreciates the important roles that women serve as co-laborers in the ministry of the church.”²⁶

2. Program(s) for Women:

Nonformal: “Women in Ministry serves women students and seminary wives through fellowship, ministry training, prayer, and intensive Bible study and a yearly retreat. Spouses of fulltime students may audit classes without charge provided there is room in the class. Spouses of full-time students also qualify for special for-credit tuition benefits.”²⁷

Academic: “RTS has a variety of Master of Arts programs...For students wishing to take practical theology courses . . . please note that some of the preaching and pastoral course requirements may be adjusted for women and other non-ministerial candidates so as to provide the appropriate preparation and setting for their needs.”²⁸

²⁵Reformed Theological Seminary, “Catalog 2015-2017,” 10-11, accessed February 1, 2017, <http://www.rts.edu/Site/Academics/Courses/RTSCatalogWeb15.pdf>.

²⁶Ibid., 10.

²⁷Ibid., 58.

²⁸Ibid., 14.

3. Academic Courses for Women:

03PT735 Communication for Women: Theory and Lab. 2 hours

4. Course Delivery:

Taught by female faculty? No. Currently all faculty are men, and are ordained ministers.

In Class: No.

On Line: No.

Modular: No.

Multi-modal: No.

Other:

Name of School and Location:

The Southern Baptist Theological Seminary
2825 Lexington Road
Louisville, KY 40280
(800) 626-5525

1. Complementarian Statement:

“Abstract of Principles, XIV. The Church The Lord Jesus is the head of the Church, which is composed of all His true disciples, and in Him is invested supremely all power for its government. According to His commandment, Christians are to associate themselves into particular societies or churches; and to each of these churches He hath given needful authority for administering that order, discipline and worship which He hath appointed. The regular officers of a Church are Bishops or Elders, and Deacons.”²⁹

“Baptist Faith and Message: XVIII. The Family God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption. Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God’s unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race. The husband and wife are of equal worth before God, since both are created in God’s image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.”³⁰

“The [MDiv] Pastoral Studies concentration is primarily designed to prepare men who are called to serve in the office of pastor in local congregations.”³¹ All courses are open to women with the exception of preaching or pastoral ministry classes.

2. Program(s) for Women:

Nonformal: “Women at Southern At Southern Seminary: We recognize the vital role that women play in God’s Kingdom. We believe that God is calling women unto himself. To that end, we’ve created a variety of special programs and ministries to address women’s needs, including Seminary Wives Institute, Koinonia fellowship events, Women of the Word Discipleship groups, and Equip: Practical Training for Women in Ministry for training.”³²

²⁹The Southern Baptist Theological Seminary, “2016-2017 Catalog,” 9, accessed April 25, 2017, <http://www.sbts.edu/admissions/wp-content/uploads/sites/3/2010/11/AA-022-2016-SBTS-Academic-Catalog-2016-2017-web.pdf>.

³⁰Baptist Faith and Message cited in *ibid.*, 14.

³¹*Ibid.*, 56.

³²The Southern Baptist Theological Seminary, “Women at Southern,” accessed August 23,

Seminary Wives Institute is an innovative program designed to prepare the wives of seminary students for their role in their husband's ministry. SWI is an academic program with courses designed to give biblically based and practically applied teaching, taught by our own seminary faculty as well as faculty wives and guest speakers. Upon completion, ladies earn a Certificate of Ministry Studies from Boyce College.³³

[Koinonia](#) is a twice-per-semester [fellowship] event for all the ladies of . . . Southern.”

[Women of the Word](#) is a discipleship program for female students.

[Equip](#) is . . . training specifically for women's ministry. The purpose of Equip is to take theological training and apply it to real-life situations that women will face in ministry.

[Woman's Auxiliary](#) (WA) is a network of women who prayerfully support the seminary in a number of ways, such as providing scholarships for female students.³⁴

3. Academic Courses for Women:

None.

4. Course Delivery:

In Class: No.

On Line: No.

Modular: No.

Multi-modal: No specific to women.

Other: All academic courses open to women.

2017, <http://www.sbts.edu/women/>.

³³The Southern Baptist Theological Seminary, “Women at Southern.”

³⁴Ibid

Name of School and Location:

Southeastern Baptist Theological Seminary
 222 N Wingate St, Wake Forest, NC 27587
 (919) 761-2100

1. Complementarian Statement:

“Southeastern Baptist Theological Seminary affirms the Bible as the authoritative Word of God. We covenant to teach in accordance with and not contrary to the [Abstract of Principles](#) and the [Baptist Faith and Message](#). We further affirm the [Chicago Statement on Biblical Inerrancy](#) and [Danvers Statement](#) on Biblical Manhood and Womanhood.”³⁵

2. Program(s) for Women:

Nonformal: Biblical Women’s Institute, Women’s Life Blog at womenslife.sebts.edu. Requires admission, provides childcare, majority are seminary wives, others welcome. There are 4 levels of certification within the Biblical Women’s Institute (BWI): (1) Certificate in Women’s Studies – 9 BWI courses, (2) Advanced Certificate in Women’s Studies – 12 BWI courses, (3) Diploma in Women’s Studies – 15 BWI courses, (4) Certificate in Women's Studies with International Missions- 8 BWI Courses.³⁶

Academic Courses: “Within the Seminary’s Master of Divinity program, a woman may concentrate in Ministry to Women in order to prepare for Christian ministries other than the pastorate. . . . Ministry to Women track requires the . . . M.Div. Foundational Core and 15 hours of Women’s Studies. . . The Danvers Statement describes the perspective from which courses in the Ministry to Women track are taught.”³⁷

3. Academic Courses for Women:

CED 6250 - Foundations for Ministry to Women in place of PMN6500/PMN6730
 CED 6270 - Women and Communication (in place of PRS 6500).
 CED 6251 - Foundations for Ministry to Women II (3)
 CED 6260 - Biblical Theology of Womanhood (3)
 CED 6150 - Ministry to Teen Girls (3)
 CED 6100 - Writing and Publishing for Women (3)
 CED 6200 - Current Trends to Women in Ministry (3)
 CED 6280 - Women's Ministry in the Local Church (3)
 PMN 5631 - Biblical Foundations/Minister's Wife (3)
 BCO 5501 - Counseling Women (3)
 ETH 6550 - Moral Foundations of Marriage and Family (3)³⁸

³⁵Southeastern Baptist Theological Seminary, “Academic Catalog 2016-2017, accessed February 1, and April 25, 2017, <http://catalog.sebts.edu/>.

³⁶Southeastern Baptist Theological Seminary, “Women’s Life,” accessed April 25, 2017, <http://womenslife.sebts.edu/>.

³⁷Southeastern Baptist Theological Seminary, “2016-2017 Catalog,” accessed April 25, 2017, http://catalog.sebts.edu/preview_program.php?catoid=9&poid=1065&returnto=615.

³⁸Ibid.

4. Course Delivery:

Taught by women: Yes.

In Class: Yes.

On Line: No.

Modular/Hybrid – Yes.

Multi-modal: Yes.

Other: Women have called to ask if they could take these courses online.

Name of School and Location:

The Southwestern Baptist Theological Seminary
2001 W Seminary Dr, Fort Worth, TX 76115, USA
(817) 923-1921

1. Complementarian Statement:

“Each congregation operates under the Lordship of Christ through democratic processes. . . Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.³⁹

“Baptist Faith and Message: XVIII. The Family God has ordained the family as the foundational institution of human society....Marriage is the uniting of one man and one woman in covenant commitment for a lifetime...The husband and wife are of equal worth before God, since both are created in God’s image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.”⁴⁰

2. Program(s) for Women:

Nonformal: Seminary Studies for Student Wives. “Southwestern Seminary is making an investment in student wives. We believe that there is a need for a ministering wife to join her husband in the educational pilgrimage...Student wives can be equipped and earn seminary credit by attending courses . . . There are three certificate tracks a student wife may take:”⁴¹

Seminary Studies for Student Wives Certificate, 13 hours

Seminary Studies for Student Wives in Missions, 17 hours

Advanced Studies for Student Wives: 8 hours

Bachelors Degree for women: Family and Consumer Science Concentration.⁴²

Academic Leadership Certificate for Women’s Ministry

Academic MA/CE and MDiv Concentration in Women’s Ministry or Women’s Studies⁴³ Academic MA Concentration in Family and Consumer Science.

³⁹Southwestern Baptist Theological Seminary, “What We Believe,” from Baptist Faith and Message 2000, August 2, 2017, <https://swbts.edu/about/what-we-believe/>. See also this statement and Denver’s Statement in 2016-2017 catalog, accessed April 25, 2017, <http://catalog.swbts.edu/introduction/statementoffaith/>

⁴⁰Ibid.

⁴¹Southwestern Baptist Theological Seminary, “Southwestern Seminary 2016-2017 Catalog,” accessed April 25, 2017, <http://catalog.swbts.edu/womens-programs/seminary-studies-for-student-wives/>

⁴²Southwestern Baptist Theological Seminary, “Academic Courses for Undergraduate Women,” accessed April 25, 2017, <http://catalog.swbts.edu/womens-programs/bachelors-degree-family-and-consumer-sciences-concentration/>.

⁴³Southwestern’s catalog explains, “Women’s Studies Concentration provides foundational

DMin concentration for Women
PhD Concentration for Women

3. Academic Courses for Women:

Seminary Studies for Student Wives Courses:

SSSWP 1002 Women in Church History
SSSWP 1023 Wife of the Equipping Minister
SSSWP 1102 Overview of the New Testament I
SSSWP 1112 Overview of the New Testament II
SSSWP 1202 Art of Teaching
SSSWP 1212 How to Teach the Bible
SSSWP 1302 Overview of the Old Testament I
SSSWP 1312 Overview of the Old Testament II
SSSWP 1402 Basic Christian Doctrine I
SSSWP 1412 Basic Christian Doctrine II
SSSWP 1502 Intro to Biblical Languages: Greek
SSSWP 1602 Intro to Biblical Languages: Hebrew
SSSWP 1702 Spiritual Development of Children
SSSWP 1802 Woman to Woman Ministry
SSSWP 1902 Women and Evangelism
SSSWP 1912 Ministry in the Home
SSSWP 1992 International Missions
SSSWP 2102 Women and Missions
SSSWP 5033 Special Topics⁴⁴

MA/CE and MDiv Women's Studies Courses in School of Theology

WOMST 3003 Introduction to Women's Studies
WOMST 3113 Biblical Theology of Womanhood 1
WOMST 3213 Biblical Theology of Womanhood 11
WOMST 4003 Ministry to Women (WOMIN 4223/2223)
WOMST 4013 Women in Church History
WOMST 4023 Women and Missions
WOMST 4043 Text Driven Communication for Women (PRCHG 3113/1113)
WOMST 4053 Contemporary Evangelism for Women (WOMIN 3313/1313)
WOMST 4103 Feminist Theology
WOMST 5003 Directed Study
WOMST 5013 Internship for Women's Studies
WOMST 5023 Women in Church History Focused Study

Women's Ministry Courses (School of Church and Family Ministries)

WOMIN 3313 (1313) Contemporary Evangelism for Women (WOMST 4053)
WOMIN 3413 Engaging Women in Ministry
WOMIN 3513 Leadership in Women's Ministry
WOMIN 3613 Girls' Ministry
WOMIN 3713 (1713) Women and Discipleship

study for ministry to women in any ministry context.” Southwestern Baptist Theological Seminary, “Master’s Degree Concentrations, accessed April 25, 2017, <http://catalog.swbts.edu/womens-programs/masters-degree-concentrations/>.

⁴⁴Academic and non-formal courses and descriptions may be found at Southwestern Baptist Theological Seminary, “Women’s Programs,” accessed April 25, 2017, <http://catalog.swbts.edu/womens-programs/courses/>.

WOMIN 4123 Biblical Counseling for Women
WOMIN 4223 (2223) Ministry to Women (WOMST 4003)
WOMIN 4373 (2373) Women's Issues
WOMIN 5303 Women's Evangelism and Discipleship Practicum
WOMIN 5353 Directed Study
WOMIN 5902 Women's Ministry Field Experience

Family and Consumer Sciences Concentration Courses (School of Church and Family Ministries)

FAMCS 3203 The Christian Woman's Home
FAMCS 3302 Methodology of Home and Family Studies Research
FAMCS 3401 Fundamentals of Home and Family Studies Research
FAMCS 4203 Resource Management for the Aging
FAMCS 4303 Philosophic and Professional Issues of the Christian Woman
FAMCS 4603 Methods & Materials for Teaching Home and Family Studies
FAMCS 4801 Topics in Family & Consumer Sciences
FAMCS 4802 Topics in Family & Consumer Sciences
FAMCS 4803 Topics in Family & Consumer Sciences
FAMCS 5002 Internship in Family & Consumer Sciences
FAMCS 5701 Directed Study
FAMCS 5702 Directed Study
FAMCS 5703 Directed Study

Family and Consumer Sciences Courses at the College at Southwestern:

FAM 1103 Principles of Biblical Womanhood
FAM 3103 Family and Consumer Sciences
FAM 4203 Resource Management Practicum
FAM 3114 Principles of Food Preparation
FAM 3123 Home and Family Management
FAM 3203 Value of a Child
FAM 3204 Meal Preparation with Lab
FAM 4103 Basics of Design
FAM 4103 Resource Management Practicum
FAM 4204 Fundamentals of Clothing Construction
FAM 4211 Supervised Internship
FAM 4212 Supervised Internship
FAM 4213 Supervised Internship
FAM 4221 Directed Study
FAM 4222 Directed Study
FAM 4223 Directed Study
FAM 4231 Special Topics in Family & Consumer Sciences
FAM 4232 Special Topics in Family & Consumer Sciences
FAM 4233 Special Topics in Family & Consumer Sciences

Family and Consumer Sciences Certificate Courses:

FAM 1103 Principles of Biblical Womanhood
FAM 3103 Biblical Model for Home and Family
FAM 3114 Principles of Food Preparation with Lab
FAM 3123 Home and Family Management
FAM 3203 Value of a Child
FAM 3204 Meal Preparation with Lab
FAM 4103 Basics of Design
FAM 4203 Resource Management Practicum
FAM 4204 Fundamentals of Clothing Construction

Leadership Certificate in Women's Ministry Courses:
WOMIN 3313 (1313) Contemporary Evangelism for Women
WOMIN 3413 (1413) Engaging Women in Ministry
WOMIN 3513 (1513) Leadership in Women's Ministry
WOMIN 3613 Girls' Ministry
WOMIN 3713 (1713) Women and Discipleship
WOMIN 4123 Biblical Counseling for Women
WOMIN 4223 (2223) Ministry to Women
WOMIN 4373 (2373) Women's Issues
WOMST 3113 Biblical Theology of Womanhood I
WOMST 3213 Biblical Theology of Womanhood II

DMin Courses in the School of Theology

PhD Studies Courses in School of Church and Family Ministries:
WOMIN 7614 Ministry to Women
WOMIN 7624 Women, Development and Contemporary Issues
WOMIN 7644 Theology of Women's Ministry
WOMIN 8004 Advanced Readings in Women's Ministry
WOMIN 8014 Advanced Research in Women's Ministry
WOMIN 8502 Supervised Internship

4. Course Delivery:

Taught by women: Yes, five fulltime female faculty

In Class: Yes.

On Line: Yes. "Courses are available online and in a traditional schedule format at the Fort Worth campus."

Modular: Yes.

Multi-modal: Yes.

Other: All academic courses open to women, and many courses directed to women.

<p>Name of School and Location: Westminster Theological Seminary 2960 West Church Road Glenside, PA 19038 (215) 887-5511</p>
<p>1. Complementarian Statement: “Specifically, Westminster pursues this mission and vision in three ways. First, we seek to form men for ordained ministry and men and women for Gospel service. . .”⁴⁵ Westminster is not a denominational school, receives students from PCA and other denominations.</p> <p>Westminster . . . Seminary believes that Scripture restricts the ordained ruling and teaching offices of the church to men. Therefore, the M.Div. Pastoral Ministry emphasis and the DMin. Pastoral Ministry and Homiletics concentrations are structured specifically to prepare men called to the ordained ministry. Westminster also believes that the Lord has given a variety of gifts to women and men not called to the ordained offices of the church, and is committed to training those students for positions of service in the church which do not require ordination.”⁴⁶</p>
<p>2. Program(s) for Women: Nonformal: Women’s Student Fellowship: The Women’s Student Fellowship seeks to build community among women students from every degree program and cultural background. . . Wives of Westminster provide resources and support to wives of Westminster students; encourage them in the discovery and application of their gifts as they serve alongside their husbands; and nurture friendship and community with each other and the larger seminary community. Academic: The MDiv nonordination track is open to women.</p>
<p>3. Academic Courses for Women: (open to men and women) “PT671 Ecclesiology, Women, and the Contemporary Church Purpose; To affirm women’s place and role in the church. To explore the biblical teaching on women. To examine current trends on the teaching of women in the church. To help guide the student in ministering to women in the church. Topics covered include an understanding of the hermeneutical issues, a biblical understanding of male and female, the New Testament teaching on women’s role in the church, and practical consideration of how women can serve in the church. Fall semester, two hours.”⁴⁷ This course is open to both men and women. Female adjunct faculty teach both men and women.</p>
<p>4. Course Delivery: No gender specific courses Taught by female faculty? Yes, numerous adjunct female faculty, see academic catalog. In Class: On Line: Modular:</p>

⁴⁵“2016-2017 Westminster Academic Catalog,” 3, accessed February 1, 2017, <https://d3h3guilcrzx4v.cloudfront.net/uploads/publications/2016-17%20Catalog%20v4.pdf>.

⁴⁶Ibid., 5.

⁴⁷Ibid., 134.

Multi-modal: Other:

APPENDIX 6

CONTENT ANALYSIS PRESENTATION FOR RESEARCH GROUP 2

Research Group 2: Additional institutions with complementarian programs for women.

<p>Name of School and Location: Cedarville University 251 N. Main St. Cedarville, OH 45314 USA 1-800-223-2784</p>
<p>1. Complementarian Statement: "We believe that the Scriptures provide a literal and historical account of God's creation of all things. . . God created humans, male and female, in His image. Human life, sexual identity and roles are aspects of God's creative design. From creation, marriage is a covenant between a man and a woman that should be marked by sexual purity, by sacrificial male leadership, and by recognizing the divine blessing of children, including preborn children. . . We believe that the local church is a gathered congregation of believers. . . God calls certain men to be pastors, providing spiritual leadership for the church."¹</p>
<p>2. Program(s) for Women Academic: Women's Ministry Minor (undergraduate): "The women's ministry minor involves 15 semester hours for students who desire to minister to women in a variety of contexts, through an understanding of the identity, roles, and gender-specific needs of women and through the attainment of the basic skills needed to address those needs and equip women most effectively."² A female student also take a CE major conc. in Women's Ministry.</p>
<p>3. Academic Courses for Women Academic Course(s) for Women: BTCM 3520 Counseling and Mentoring Women BTCM 3530 Contemporary Ministry to Women and Girls BTHT 3740 Biblical Theology of Womanhood BTAT 3480 Women's Communication for Ministry BTHT Historical Theology of Womanhood BTAT 4990 Special Topics in Applied Theology; (women in evangelism and</p>

¹Cedarville University, "Cedarville University 2016-2017 Undergraduate Academic Catalog," 294, accessed February 7, 2017, <https://www.cedarville.edu/Academics/Biblical-and-Theological-Studies/Undergraduate/Minors/Womens-Ministry.aspx>.

²Ibid., 57. P. 57 also includes the list of academic courses for women.

missions)

4. Course Delivery:

Taught by female faculty? Yes.

In Class: Yes.

On Line: Moodle faculty/student interaction.

Modular: No.

Multi-modal: Yes. On-line posting of assignments and discussion boards.

Other: Each faculty member must confirm adherence to doctrinal position yearly.

<p>Name of School and Location: Shepherds Theological Seminary 6051 Tryon Rd. Carv. NC 27518 919-573-5350</p>
<p>1. Complementarian Statement: “We believe that men and women were created in the image and likeness of God, equally blessed and given dual responsibility over the created order (Gen 1:26-28). We believe that the Bible teaches that as part of the created order, distinctions in masculine and feminine roles were ordained by God. . . Although men and women are spiritually equal in position before God, God has ordained distinct and separate functions for men and women in the church and in the home (1 Tim 2: 11-12). We affirm that God has honored women with many ministry opportunities within the church, parachurch organizations and ministries, educational institutions and missions agencies, but has appointed men and men only to the authoritative teaching role of the elder/pastor position within the local church.”³</p>
<p>2. Program(s) for Women: Nonformal: Mentoring Program for women Academic Courses: Under development by Margaret Kostenberger.</p>
<p>3. Academic Courses for Women: PT 582 – Mentored Practicum for Women (2) PT 702 – Women’ Expository Practicum (2)⁴</p>
<p>4. Course Delivery: In Class: Yes. On Line: No. Modular: No. Multi-modal: No. Other: This program under development; see most recent catalog for programs and courses.</p>

³Shepherd’s Theological Seminary, “Shepherds Theological Seminary Academic Catalog 2016-2017,” 94, accessed May 5, 2017, <https://shepherds.edu/academics/catalog/>.

⁴Ibid. Mentored Practicum, 189, Expository Practicum, 141.

Name of School and Location:

College of Biblical Studies
 7000 Regency Square Blvd.
 Houston, TX 77036
 (832) 252-0715

1. Complementarian Statement:

“CBS Statement on Biblical Gender Roles As a Bible college committed to providing our students with a biblical worldview, the College of Biblical Studies (CBS) affirms and teaches what the Bible says about the roles of men and women⁷ and their similarities and distinctions — and thus, seeks to operate according to that faith commitment. CBS recognizes godly Christians have varying positions on gender roles, and seeks to give students examples inside and outside of the classroom, as well as the curriculum, of biblical leadership and authority that will equip them to serve in ways that we deem biblically appropriate based on the testimony of Scripture. CBS affirms that men and women are created in the image of God (Genesis 1:26-27) and given spiritual equality in their relationship with the Creator (Galatians 3:28). We affirm that men and women have full access to God through the redemption of Jesus Christ. They also share in the same spiritual privileges, including but not limited to: justification, adoption, sanctification, the priesthood of believers, and spiritual gifts as distributed by the Holy Spirit to be used in biblically appropriate ways. We believe men and women are equally valuable and responsible for spreading the Gospel of Jesus Christ and furthering His instruction to the church. Men and women are called to live a godly life in private and public by God’s grace. In love, God has established distinct roles and responsibilities for women and men. We affirm the Bible’s teaching on biblical gender roles, which teaches men and women are equal in value but different in their functions within the home and the church. We also affirm that the opinions, ideas, and proposals of men and women are of equal value and should be considered under the instruction of the Scripture and the guidance of the Holy Spirit. When men and women work together in their respective functions, then two are better than one, God is glorified, and the church and home are edified.”⁵

2. Program(s) for Women:**Academic:**

Minor: Christian Education with Concentration in Women’s Ministry
 Ministry of the Pastor’s Wife

3. Academic Courses for Women:

MSCE 3321 The Role of Women in Life and Ministry 3
 MSCE 4323 Women’s Ministry Planning and Program Design 3
 MSBC 4321 Women Counseling Women 3
 MSCE 4321 The Role of Women in Church Administration and Leadership 3
 MSCE 4325 Special Issues in Ministering to Women 3⁶
 MSBC 4321 Women Counseling Women
 MSCE 3326 Feminist Theory
 MSBC 3304 Marriage and Family
 BIBL 3343 Women in the Bible
 MSCE 3322 Women’s Ministry Planning and Program Design
 MSCE 4325 Special Issues in Ministering to Women

⁵College of Biblical Studies, “College of Biblical Studies 2016-2019 Catalog,” 9, accessed May 5, 2017, https://cbshouston.edu/images/catalog2016/academic_catalog_full16.pdf.

⁶Ibid., 63, these courses were indicated as for women only.

BIBL 3343 Women in the Bible
MSCE 4328 Stages of Women's Development
MSCE 4328 Stages of Women's Development
MSCE 4331 Women Shepherding Women

MINISTRY OF THE PASTOR'S WIFE – MINOR COURSES

MSBC 3304 Marriage and Family
MSCE 4331 Women Shepherding Women
MSCE 4334 Hospitality and Home Governance
MSCE 4316 Developing Leadership Teams for Women
MSCE 4321 The Role of Women in Church Administration and Leadership
MSCE 3361 Survey of the Ministry of the Pastor's Wife
MSBC 4321 Women Counseling Women
MSCE 4361 The Role of the Pastor's Wife in Church Administration
MSCE 3322 Women's Ministry Planning and Program Design
MSCE 3363 The Role of the Pastor's Wife in Life and Ministry
MSCE 3305 Spiritual Health of the Pastor's Wife

4. Course Delivery:

In Class: Yes.

On Line: Yes.

Modular: Yes.

Multi-modal: Yes.

Other: Venessa Y. Ellen Women's Ministry Program Coordinator and Professor

Name of School and Location:

Western Seminary (Conservative Baptist)
 5511 SE Hawthorne Blvd, Portland, OR 97215, USA
 (503) 517-1800

1. Complementarian Statement:

“Our mission is to train men and women to be faithful and fruitful agents of spiritual transformation in the lives of others. Confident in the uniquely transforming power of the biblical gospel, and knowing how to communicate God’s truth and love in both word and deed, our graduates are well-equipped to play key roles in the outworking of the Church’s mission. Their role may focus on a pulpit, a mission field, a counseling center, a classroom, the marketplace, or some other venue; regardless of the setting, Western grads know how to be salt and light in it.”⁷

2. Program(s) for Women:

Women’s Center for Ministry “prepares and involves women in ministry by providing student wives activities, two non-credit training programs, and annual conferences and gatherings” such as Ignite and Revive.⁸

Nonformal: Partners in Ministry and Advanced Studies Certificate

“The Women’s Center for Ministry also prepares and involves women in ministry by providing student wives’ activities. WCM also prepares ministry wives through a Partners in Ministry Certificate which equips students’ wives to be better prepared for ministry....Wives whose husbands are currently enrolled in a degree program at least half time (4 or more credits a semester) qualify for scholarship application. PMC students take academic courses on campus or online. No official credit is earned.

Academic: Women’s Transformational Leadership (WL) focus provides academic courses for the following programs: MDiv, MA in Ministry and Leadership, Graduate Studies Diploma, and Graduate Studies Certificate.

3. Academic Courses:⁹

PCW 511 Pastoral Understanding of Women
 PCW 512X Women in Pain I
 PCW 512Y Women in Pain 2
 PCW 513 Women in Leadership
 PCW 514 Building Relational Ministries for Women
 PCW 515 Develop and Deliver Life Changing Messages
 PCW 521 Develop Life Changing Bible Study Curriculum

4. Course Delivery:

Taught by female faculty? Yes. Six to eight complementarian female instructors on each of three campuses (Portland, San Jose, Sacramento)

In Class: Yes.

On Line: Eventually all courses will be available on line. (6 of 8 presently available)

Modular: Yes, classes are designed on weekends, two days once/twice per semester (one unit – one weekend, two units – two weekends)

⁷Western Seminary, “Catalog Introduction,” accessed August 1, 2017, <https://www.westernseminary.edu/catalog-2017-2018>.

⁸Western Seminary, “2016-2017 Academic Catalog,” 32-33, accessed July 29, 2017, https://www.westernseminary.edu/files/documents/catalog/Academic_Catalog-Western_Seminary-2016-2017.pdf.

⁹Ibid., 67.

Multi-modal: Yes, classes are designed on weekends, or two days once or twice a semester format.
Other: No.

APPENDIX 7

COURSES BY CATEGORY AT RG1 INSTITUTIONS¹

Rank 1: Ministry to Women/Women's Ministry (25 courses)

Course	Title	Institution	Level
	Women in Ministries	Covenant Sem	Masters ²
EML435	Effective Ministry with Women	Dallas	Masters
PM351	The Role of Women in Ministry	Dallas	Masters
DM820	Ministry Models in Multiple Contexts	Dallas	DMin
BMN310	Training in Women's Ministry	Master's U.	BA
PS-4484	Senior Seminar in Ministry to Women	Moody	BA
XX-XXXX ³	Women's Ministry Elective	Moody	BA
WMCM1136	Women's Ministry Programs	New Orleans	B.A.
WMCM1216	Women's Ministry Project	New Orleans	B.A.
WMCM1136	Women's Ministry Programs	New Orleans	Masters
CEWM6192/ 6292/6392	Special Topics in Women's Ministry	New Orleans	Masters
WSIS6151- 6351	Independent Study in Women's Min	New Orleans	Masters
CEWM6365	Advanced Women's Ministry	New Orleans	Masters
CEWM5260	Women's Work in the Local Church	New Orleans	Masters
CEWM5262	Women's Work in the Local Church	New Orleans	Masters
CEWM5360	Introduction to Women's Ministry	New Orleans	Masters
CED6250	Foundations for Ministry to Women I	Southeastern	Masters
CED6251	Foundations for Ministry to Women II	Southeastern	Masters
CED6280	Women's Ministry in the Local Church	Southeastern	Masters
WOMIN4223	Ministry to Women	Southwestern	Masters

¹Category list provided in alphabetical order of institution

²Simply listed as Master's to include either Master of Arts students or Master of Divinity students.

³As listed in catalog, Moody Bible Institute, "2016-2017 Undergraduate Catalog," accessed April 24, 2017, https://www.moody.edu/siteassets/website_assets/files/academic-catalogs/undergraduate/16-17_mbi_catalog.pdf.

WOMS4003	Ministry to Women	Southwestern	Masters
WOMIN3313	Engaging Women in Ministry	Southwestern	Masters
WOMIN7614	Ministry to Women	Southwestern	PhD
WOMIN8014	Advanced Research in Women's Ministry	Southwestern	PhD
WOMIN8004	Advanced Readings in Women's Ministry	Southwestern	PhD
Total			25

Rank 2: Women and the Home (21)

Course	Title	Institution	Level
CDV332	Women and Children's Health and Development	Covenant Col.	B.A.
ETH6550	Moral Foundations of Marriage and Family	Southeastern	Masters
FAM3123	Home and Family Management	Southwestern	B.A.
FAM3103	Family and Consumer Sciences	Southwestern	B.A.
FAM4231	Special Topics in Family and Consumer Science	Southwestern	B.A.
FAM4232	Special Topics in Family and Consumer Sciences	Southwestern	B.A.
FAM4233	Special Topics in Family and Consumer Sciences	Southwestern	B.A.
FAM4203	Resource Management Practicum	Southwestern	B.A.
FAM3123	Home and Family Management	Southwestern	B.A.
FAM3204	Meal Preparation with Lab	Southwestern	B.A.
FAM4103	Basics of Design	Southwestern	B.A.
FAM4204	Fundamentals of Clothing Construction	Southwestern	B.A.
FAM3114	Principles of Food Preparation	Southwestern	B.A.
FAMCS4203	Resource Management for the Aging	Southwestern	Masters
FAMCS4603	Methods and Materials for the Teaching Home and Family Studies	Southwestern	Masters
FAMCS3302	Methodology of Home and Family Studies Research	Southwestern	Masters
FAMCS3401	Fundamentals of Home and Family Studies Research	Southwestern	Masters
FAMCS4801	Topics in Family and Consumer Science	Southwestern	Masters
FAMCS4802	Topics in Family and Consumer Science	Southwestern	Masters
FAMCS4803	Topics in Family and Consumer Science	Southwestern	Masters
FAMCS3203	The Christian Woman's Home	Southwestern	Masters
Total			21

Rank 3: Women Teaching Women/Others (16)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
CM321	Exegesis and Communication Lab I	Covenant S.	Masters
CM331	Exegesis and Communication Lab II	Covenant S.	Masters
EML450	Women Teaching Women	Dallas Sem.	Masters
BMN310	Message Preparation for Women	Master's U.	B.A.
PS3342	Narrative Messages	Moody Bible	B.A.
PS3330	Communicating Biblical Truth	Moody Bible	B.A.
CM2240	Message Preparation for Women	Moody Bible	B.A.
BMN310	Message Preparation for Women	Master's U.	B.A.
WMCM1146	Teaching Basic Baptist Beliefs for Women	New Orleans	B.A.
WMCM1217	Public Speaking for Women	New Orleans	B.A.
CEWM5262	Public Speaking for Women	New Orleans	Masters
CEWM5187	Teaching Basic Baptist Beliefs for Women	New Orleans	Masters
O3PT735	Communication for Women: Theory and Lab	Southeastern Reformed	Masters Masters
CED6270	Women and Communication	Southeastern	Masters
WOMST4043	Text Driven Communication for Women	Southwestern	Masters
Total			16

Rank 4: Women Counseling Women/in Grief/Pain (12)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
CO543	Counseling Internship (Female inst	Covenant Sem	Masters
DM825	Caring for Women in Pain	Dallas Sem.	DMin
BC342	Women Counseling Women	Master's U.	B.A.
PS3322	Ministry to Women in Pain	Moody Bible	B.A.
WMCM1134	Lay Counseling for Women	New Orleans	B.A.
WMCM1139	Ministry with Grievers	New Orleans	B.A.
WMCM1122	Support Groups for Women	New Orleans	B.A.
CEWM566	Support Groups for Women	New Orleans	Masters
CEWM5180	Lay Counseling for Women	New Orleans	Masters
CEWM5183	Ministry with Grievers	New Orleans	Masters
BCO5501	Counseling Women	Southeastern	Masters

WOMIN4123 Biblical Counseling for Women

Southwestern Masters

Total Courses

12

Rank 5: Biblical Theology and Philosophy of Ministry to Women (11)

(Includes Biblical Womanhood; does not include Feminist Theology or Philosophy)

Course	Title	Institution	Level
PS2253	Theology and Philosophy of Ministry to Women	Moody	B.A.
WMCM1137	Biblical Womanhood	New Orleans	B.A.
WSTU6311	Theology of Sexuality and Gender	New Orleans	Masters
CED6260	Biblical Theology of Womanhood	Southeastern	Masters
PMN5631	Biblical Foundations for the Minister's Wife	Southeastern	Masters
FAM1103	Principles of Biblical Womanhood	Southwestern	B.A.
FAM3103	Biblical Model for Home and Family	Southwestern	B.A.
WOMST3113	Biblical Theology of Womanhood I	Southwestern	Masters
WOMST3212	Biblical Theology of Womanhood II	Southwestern	Masters
FAMSC4303	Philosophic and Professional Issues of the Christian Woman	Southwestern	Masters
WOMIN7644	Theology of Women's Ministry	Southwestern	PhD

Total

11

Rank 6: Contemporary Issues for Women (10)

Course	Title	Institution	Level
SOC 344	Men, Women and Society	Covenant Col.	B.A.
DM815	Understanding Women in Contemporary Society	Dallas Sem.	DMin
DM810	The Role of Women Related to Biblical, Historical, and Futuristic Issues	Dallas Sem.	DMin
BMN321	Women's Issues	Master's U.	B.A.
PS2264	Contemporary Strategies of Ministry to Women	Moody Bible	B.A.
WMCM1120/1220	Contemporary Models	New Orleans	B.A.
CED6200	Current Trends for Women in Ministry	Southeastern	Masters
WOMIN4373/2373	Women's Issues	Southwestern	Masters

WOMIN7264	Women, Development and Contemporary Issues	Southwestern	PhD
PT672	Ecclesiology, Women and Contemporary Church Purpose	Westminster	Masters

Rank 7: Women's Directed Study Courses (10):

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
DM905	Directed Study	Dallas	DMin
DM901	Special Topics	Dallas	DMin
FAMCS5701	Directed Study I	Southwestern	B.A.
FAMCS5702	Directed Study II	Southwestern	B.A.
FAMCS5703	Directed Study III	Southwestern	B.A.
WOMIN5353	Directed Study	Southwestern	Masters
WOMST5003	Directed Study	Southwestern	Masters
FAM4221	Directed Study I	Southwestern	Masters
FAM4222	Directed Study	Southwestern	Masters
FAM4233	Directed Study	Southwestern	Masters

Rank 8: Women's Internships (8)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
FE4400	Ministry Internship	Moody	B.A.
FAM4211	Supervised Internship I	Southwestern	B.A.
FAM4212	Supervised Internship II	Southwestern	B.A.
FAM4213	Supervised Internship III	Southwestern	B.A.
WOMIN5902	Women's Ministry Field Experience	Southwestern	Masters
WOMST5013	Internship for Women's Studies	Southwestern	Masters
FAMCS5002	Internship in Family and Consumer Sc.	Southwestern	Masters
WOMIN8502	Supervised Internship	Southwestern	PhD

Rank 9. Women and Missions/Culture (6)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
CDV220	Women in Holistic Mission	Covenant Col.	B.A.
WMCM1133	Missions for Women	New Orleans	B.A.
CEWM5150	Missions for Women	New Orleans	Masters
WMCM1144	Multicultural Women's Ministry	New Orleans	B.A.
CEWM5186	Multicultural Women's Ministry	New Orleans	Masters
WOMST4023	Women and Missions	Southwestern	Masters

Rank 10. Women and Christian Leadership (6)

Course	Title	Institution	Level
EM503S	Leadership and Ministry Development	Covenant	Masters
DM805	Women in Christian Leadership	Dallas Sem.	DMin
PS-3342	Ministry Leadership and Staff Relationships	Moody Bible	B.A.
WMCM1117	Leadership Training for Women	New Orleans	B.A.
CEWM5163	Leadership Training for Women	New Orleans	Masters
WOMIN3513	Leadership in Women's Ministry	Southwestern	Masters

Rank 11. Women and Evangelism (5)

Course	Title	Institution	Level
PS4433	Evangelistic Messages	Moody	B.A.
WMCM1124	Lifestyle Witnessing for Women	New Orleans	B.A.
CEWM5168	Lifestyle Witnessing for Women	New Orleans	Masters
WOMST4053	Contemporary Evangelism for Women	Southwestern	Masters
WOMIN5303	Women's Evangelism and Discipleship Practicum	Southwestern	Masters

Rank 12. Women Discipling/Mentoring Women (5)

Course	Title	Institution	Level
BC341	Women Discipling Women	Master's	B.A.
PS3321	Discipling and Mentoring Women	Moody	B.A.
WMCM1121	Women Mentoring Women	New Orleans	B.A.
CEWM5178	Women Mentoring Women	New Orleans	Masters
WOMIN3713/ 1713	Women and Discipleship	Southwestern	Masters

Rank 13. Women Planning Events (5)

Course	Title	Institution	Level
BMN352	Event Planning	Master's	B.A.
WMCM1118	Planning Special Events	New Orleans	B.A.
WMCM1126	Recreational Programs for Women	New Orleans	B.A.
CEWM5164	Planning Events for Women	New Orleans	Masters
CEWM5171	Recreational Programs for Women	New Orleans	Masters

Rank 14. Women in Church History (4)

Course	Title	Institution	Level
HIS306	History of the Early Church; Role of Women	Covenant Col.	B.A.
HIST6330/ WST6330	Women in the Early Church	New Orleans	Masters
WOMST4013	Women in Church History	Southwestern	Masters
WOMST5023	Women in Church History: Focused Study	Southwestern	Masters

Rank 15. Women as Writers (4)

Course	Title	Institution	Level
	Curriculum Analysis and Design	Covenant Sem	Masters
	Writing and Publishing for Women	Southeastern	Masters
	Expanding Your Women's Ministry Through Writing	New Orleans	B.A.
	Expanding Your Women's Ministry Through Writing	New Orleans	Masters

Rank 16. Girl's Ministry (4)

Course	Title	Institution	Level
WMCM1143	Girl's Enrichment Ministry	New Orleans	B.A.
CEWM5177/ 5377	Girl's Enrichment Ministry	New Orleans	Masters
CED6150	Ministry to Teen Girls	Southeastern	Masters
WOMIN3613	Girl's Ministry	Southwestern	Masters

Rank 17. Personal Bible Study/Discipleship (4)

Course	Title	Institution	Level
BMN360	Personal Discipleship	Master's	B.A.
B350	Principles of Personal Bible Study	Master's	B.A.
WMCM1125	Bible Study for Women	New Orleans	B.A.
CEWM5169	Bible Study for Women	New Orleans	Masters

Rank 18. Feminist Theology (3)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
WMCM1140	A Survey of Feminist Theology	New Orleans	B.A.
CEWM5185/ 5385	A Survey of Feminist Theology	New Orleans	Masters
WOMST4103	Feminist Theology	Southwestern	Masters

Rank 19. Women's Studies Courses (3)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
WSIS6151/ 6531	Independent Directed Study in Women's Studies	New Orleans	Masters
WSTU6311	Exploring Women's Studies	New Orleans	Masters
WOMST3003	Introduction to Women's Studies	Southwestern	Masters

Rank 20. Women and Ministry to Mothers (3)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
WMCM1121	Women's Ministry to Mothers	New Orleans	B.A.
CEWM5181	Women's Ministry to Mothers	New Orleans	Masters
FAM3203	Value of a Child	Southwestern	B.A.

Rank 21. Women and Spiritual Gifts (2)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
WMCM1115	Spiritual Gifts for Women	New Orleans	B.A.
CEWM5260	Spiritual Gifts for Women	New Orleans	Masters

Rank 22. Relationship Skills for Women (2)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
WMCM1123	Relationship Skills for Women	New Orleans	B.A.
CEWM5167	Relationship Skills for Women	New Orleans	Masters

Rank 23. Women and Church Growth (2)

<u>Course Title</u>	<u>Institution</u>	<u>Level</u>
WMCM 1119 Women and Church Growth	New Orleans	B.A.
CEWM5170 Women and Church Growth	New Orleans	Masters

Rank 24. Women, Art and Culture (1)

<u>Course Title</u>	<u>Institution</u>	<u>Level</u>
ART371 Women, Art and Culture	Covenant Col.	B.A.

Rank 25. Educational Foundations (1)

<u>Course Title</u>	<u>Institution</u>	<u>Level</u>
EM301 Educational Foundations	Covenant Sem.	Masters

APPENDIX 8

SUGGESTIONS FOR COMPLEMENTARIAN EDUCATION

Table A1. Total Summary Responses to Question 7: “What suggestions would you make for the future of complementarian education?”

Statements on Various Topics by “Meaning Units”	Divergent Perspectives
Focus on the Word	
<p>“Focus on the Word and develop a relationship with Christ”</p> <p>Challenge women to think biblically and have proper hermeneutics</p> <p>Have women study the Word of God and build their competence and confidence in rich theological teaching</p> <p>Have women wrestle with what they believe (inerrancy, sufficiency, authority of Scripture over my life)</p> <p>Educate women “what the Bible says . . . in dangerous times”)</p> <p>Have women study the Word of God – make no changes in doctrine</p> <p>Be intentional – “I have no time for fluff”</p>	<p>Co-team taught discussions on gender issues in Scripture</p> <p>Understand feminism</p>
Train Women	
<p>Long for churches, non-profit ministries to see trained women for their communities and churches</p> <p>Have churches actively take their women that are gifted and called and shepherd them into seminary, providing support</p> <p>Train women; I’ve landed complementarian, but that doesn’t mean we leave women untrained or unequipped for ministry</p> <p>Equip women to do teaching and ministry</p>	<p>Focus on more than just “wives” – also singles and those who need to work (2x)</p>

Table A1 continued

<p>Writing: Encourage more women to write weighty academic publications (Titus 2)</p> <p>Encourage women towards writing</p> <p>Emphasize seminary trained women to write and publish</p>	
<p>Train Girls</p>	
<p>Educate girls and young women on Biblical womanhood</p> <p>[Teach] them as young as possible</p> <p>Identify next generation leaders; choose well, encourage and mentor them</p>	<p>Allow men to take women's courses</p>
<p>Suggestions for Institutions/Churches</p>	
<p>Focus on the positives that women can do in ministry</p> <p>Change our language; the Church gets blamed for abuse of women;</p> <p>Influence churches to hire women to lead complementarian ministry</p> <p>Encourage relationships with churches so women are not a threat</p> <p>Encourage gifted women to not just head towards missions</p> <p>Allocate funding for female faculty and staff members</p> <p>Lower overall financial costs for students in higher education</p> <p>Link colleges to seminaries so women could see, "I could go to Seminary"</p>	<p>Do complementarianism well; the egalitarian backlash is against complementarianism not done well</p> <p>Leave your complementarian institution if you are not really complementarian (do something different) (2x)</p> <p>Encourage "gatekeepers" to oversee female professors</p>
<p>Unity</p>	
<p>Preserve unity and fellowship with egalitarians - I don't believe this is an issue we should divide up over; we are family</p>	<p>Diversity: Leave your institution if not really complementarian (2x)</p>

Table A1 continued

Mentoring	
Link female students to mentors	
Encourage mentoring by linking students to the local church	
Learn in community	
Learn by collaboration (conference table style)	
Mentor women young faculty, faculty wives	
Other	
Provide next-level courses (e.g. Principles of Bible Study II).	
Prepare both spouses for “ministry as a lifestyle”	

APPENDIX 9

ATS SEMINARY ENROLLMENT TRENDS

Table A2. Trends in enrollment from 2009-2016 for ATS seminaries¹

Institution	2009 FTE	2012 FTE	2015 FTE	2016 FTE	Increase/ Decrease
Southeastern Baptist Theo. Seminary	1430	1447	1067	1593.7	+163.7
*Southern Baptist Theo. Seminary	1364	1424	1438	1593.3	+229.3
Fuller Seminary	1940	1708	1542	1499	-441
*Southwestern Baptist Theo. Sem.	1477	1241	1356	1393.7	-83.3
Asbury	781	755	1189	1187.1	+316.1
*Dallas Theo. Seminary	1108	1057	1059	1133.7	+25.7
*Midwestern	NA	337	731	1011.3	+700
Gordon Conwell	1037	1069	973	900	-137
*New Orleans Baptist Theo Sem.	656	1290	815	843.1	+187.1
Trinity Evan. Divinity School	908	848	755	798	-110
Seventh Day Adv.	566	605	695	659.1	+93.1
*Golden Gate/Gateway	772	667	705	632.5	-139.5
Duke Divinity School	517	588	619	621.8	+104.8
Princeton Seminary	578	500	545	550.8	-27.2
*Reformed Theo. Sem.	584	561	548	535.9	-27.1
*Moody Theo. Sem.	NA	NA	458	482	+NA
Concordia Seminary	450	441	420	481.7	+31.7
Denver Seminary	479	479	424	469.9	-9.1
Talbot School of Theo.	604	541	489	462	-142
Western Seminary	NA	422	424	418.4	+3.6
Tyndale Seminary	NA	339	369	394.7	+55.6
*Westminster Theo. Sem.	NA	420	385	364.7	-55.3

¹Chart retains the order of seminaries from “Top 25 Protestant Seminaries by FTE” in table 4, chap. 4 of this research (with the addition of Bethel). Data for 2009 from Andy Rowell, “The Largest Seminaries in North America,” accessed September 12, 2017, http://www.andyrowell.net/andy_rowell/2010/09/the-22-largest-seminaries-in-north-america.html. Data for 2012 from Andy Rowell, “The Largest Seminaries: Fall 2012 Enrollment Data for Association of Theological Schools, May 13, 2013, accessed September 12, 2017, http://www.andyrowell.net/andy_rowell/2013/05/the-largest-seminaries-fall-2012-enrollment-data-for-association-for-theological-schools.html. Data for 2015 from Chelsen Vicari, “What Are America’s Largest Seminaries?” The Aquila Report, August 4, 2016, accessed February 17, 2017, <http://theaquilareport.com/what-are-americas-largest-seminaries/>. Data for 2016 compiled by author from ATS member homepage. Additional data from ATS Institutional Data Tables, accessed September 12, 2017, <https://www.ats.edu/uploads/resources/institutional-data/annual-data-tables/2015-2016-annual-data-tables.pdf>.

Table A2 continued

*Covenant Theo. Sem.	451	NA	363	339.6	-111.4
Ashland Theo. Sem.	473	360	399	335	-138
Luther Seminary ²	548	548	357	327	-221
Bethel Seminary	649	405	266	278.2	-370.8

²Luther Seminary, "Mission and History," notes Augsburg and Luther merger in 1963; then Northwestern merger with Luther in 1976, accessed September 12, 2017, https://www.luthersem.edu/about/our_mission.aspx?m=5956.

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ABSTRACT

THEOLOGICAL AND PRACTICAL MINISTRY TRAINING FOR WOMEN IN COMPLEMENTARIAN HIGHER EDUCATION: A MIXED METHODS STUDY

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This explanatory sequential mixed methods study reviews the programs and academic courses for women at complementarian schools of Christian higher education. The literature review historically unfolds the egalitarian and complementarian debate. Choosing the complementarian path, I advocate theological or practical ministry training for complementarian women, and review other recent research pertinent to this field.

The initial quantitative phase utilizes content analysis from catalogs on institutional websites. In a second qualitative phase, twelve purposively selected directors were interviewed at exemplar complementarian schools such as Cedarville University, Covenant Seminary, Dallas Theological Seminary, The Master's University, Midwestern Seminary, Moody Bible Institute, Reformed Seminary, Southern Seminary, Southeastern Seminary, Southwestern Seminary, and Westminster Seminary. The analysis includes quantitative and qualitative data revealing consistency and variation among these institutions in order to provide insight and example for other institutions and educators in Christian higher education.

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CHAPTER 1

INTRODUCTION TO RESEARCH CONCERN

The topic of “women in ministry” has become divisive in churches and seminary settings.¹ Christians around the world, and in particular those in North America, have become divided over the role of women in the church. What began with the published work of Betty Friedan in the early 1960s,² has resulted in a gender revolution.³ It was at this time in history that I was born. Tensions and disagreements over this issue were brought to a forefront in my Christian university experience of the 1970s and early 1980s. Extended family took various views on this issue and dinner with relatives could become tense in the 1980s and 1990s.

In the years that followed, this issue continued to divide churches and impact seminaries. As time went by, a new generation knew not these tensions; feminism had become “the default setting of the new millennium.”⁴ Currently, there is a removal of all gender distinctives in a culture that proposes alternative lifestyles and choices.⁵ In

¹Cedarville University, The Southern Baptist Theological Seminary, and Heritage College and Seminary have all faced significant challenges in recent years concerning women’s roles in ministry.

²Betty Friedan, *The Feminine Mystique* (New York: Bantam Doubleday Dell, 1963).

³Mary Kassian, *The Feminist Mistake: The Radical Impact of Feminism on Church and Culture* (Wheaton, IL: Crossway, 2005), 23-24. Kassian clarifies that this is actually the second wave of feminism; the first wave began in the 1700s. *Ibid.*, 17.

⁴*Ibid.*, 288.

⁵Peter Jones, “Seeking Biblical Clarity in an Age of Sexual Confusion” (lecture given at The Association for Biblical Higher Education Conference, Orlando, February 10-12, 2016). Jones notes a push to “break the binary” of distinctly created roles for male and female, suggesting that a “Oneist world” creates a deep identity crisis for children and “their eventual inability to understand the binary truth about the God of the gospel, where via the picture of heterosexual marriage, Christ comes to redeem his bride, a Savior who is distinct from us but whose intentions for us both in creation and redemption are very good,” Peter Jones, “Political Correctness Trumps Feminism,” October 29, 2015, accessed April 13, 2017,

today's current seminary setting, Christian leaders may wonder how the church should respond.

Life is not likely to shift back to the days before Friedan's publication of *The Feminist Mystique* in 1963. At that time, women reacted to "the trapped housewife syndrome"⁶ and a movement toward fulfillment through a career or further education shaped the new thinking.⁷ For some women outside the church, words were spoken in derision of men, such as "a woman needs a man like a fish needs a bicycle."⁸ "Biblical feminists," such as Patricia Gundry and Virginia Mollenkott, brought the anger of women in society into the church.⁹ While Gundry was tired of what she perceived as persistently being treated as "inferior" within the walls of the church; others, such as Mollenkott, had lesbian leanings that colored her interpretation of Scripture and her written and spoken messages.¹⁰

Elisabeth Elliot quoted Francis Schaeffer as stating, "Tell me what the world is saying today, and I'll tell you what the church will be saying seven years from now."¹¹

<https://truthxchange.com/author/peterjones/>. For an opposing perspective, see Sam Killerman, "Breaking through the Binary: Gender Explained Using Continuums," accessed January 19, 2016, <http://itspronouncedmetrosexual.com/2011/11/breaking-through-the-binary-gender-explained-using-continuums/>. Killerman states, "We are opening up to the idea that classic binary conceptions of gender are unnecessarily rigid."

⁶Kassian, *The Feminist Mistake*, 23.

⁷Ibid., 25.

⁸Irina Dunn, cited by Gloria Steinham, the original phrase is "A man needs God like a fish needs a bicycle," *The Phrase Finder*, accessed February 4, 2016, <http://www.phrases.org.uk/meanings/414150.html>.

⁹Patricia Gundry, *Woman Be Free* (Grand Rapids: Zondervan, 1979), 17.

¹⁰Virginia Mollenkott, "Interview: NIV, Homosexuality and Virginia Mollenkott," accessed March 8, 2017, <https://www.youtube.com/watch?v=4ssfzQhLTw>.

¹¹Frances Schaeffer, cited by Elisabeth Elliot, "The Essence of Femininity: A Personal Perspective," in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, ed. John Piper and Wayne Grudem (Wheaton, IL: Crossway, 1991), 395.

Indeed the church followed. The church at large is currently divided between two responses. One group followed the culture and became the Christians for Biblical Equality. In response, the other group defined their stand with the Danvers Statement¹² and became the Council on Biblical Manhood and Womanhood (CBMW). This council stood largely for more traditional roles for women. In the years that followed, those who took this view, led by men such as John Piper and Tim Keller, came to be known as Complementarians. These believers hold that the Bible differentiates distinct roles for men and women in the church.¹³ Those who oppose this view and follow the trajectory¹⁴ of culture defend this claim: “Biblical equality, therefore denies that is any created or otherwise God-ordained hierarchy based solely on gender.”¹⁵

While significantly impacting churches, this debate also greatly impacts the direction chosen among schools of Christian higher education, especially in the area of education for women and ministry. Further division has arisen as professors, citing academic freedom, have promoted views that may or may not be in agreement with their Christian institutions.¹⁶ While one result is disunity, another significant result concerns the interpretation of Scripture. Brandon Smith suggests that students are uncertain if

¹²Council on Biblical Manhood and Womanhood, “The Danvers Statement,” accessed February 4, 2016, <http://cbmw.org/uncategorized/the-danvers-statement>. Also, Wayne Grudem, *Countering the Claims of Evangelical Feminism: Biblical Responses to the Key Questions* (Colorado Springs: Multnomah, 2006), 304-7, concludes with this statement.

¹³Piper and Grudem, *Recovering Biblical Manhood and Womanhood*, xiii.

¹⁴William J. Webb espouses a “trajectory” hermeneutic for biblical interpretation. William J. Webb, “A Redemptive-Movement Model,” in *Four Views on Moving Beyond the Bible to Theology*, ed. Gary T. Meadors (Grand Rapids: Zondervan, 2009), 217. These claims are refuted in Grudem, “Trajectory,” in *Countering the Claims*, 215-20.

¹⁵Ronald W. Pierce and Rebecca Merrill Groothuis, *Discovering Biblical Equality* (Downers Grove, IL: IVP, 2005), 13.

¹⁶William J. Webb, *Slaves, Women and Homosexuals: Exploring the Hermeneutics of Cultural Analysis* (Downers Grove, IL: IVP, 2001), 11. Webb, a professor at Heritage Seminary, espoused an egalitarian viewpoint which impacted the school. Changes were later made to restore the school to a complementarian perspective.

“Scripture seems to give us an ethic that needs in some ways to be developed and worked out over time.”¹⁷ At the heart of this debate is one’s view of Scripture. In the Garden, the serpent’s first words spoken wistfully to deceive Eve were, “Indeed, has God said?” The answer to this question is *key* to determining the direction chosen regarding roles for men and women from Scripture. Clark Pinnock writes,

I have come to believe that a case for feminism that appeals to the canon of Scripture as it stands can only hesitantly be made and that a communication of it to evangelicals will have difficulty shaking off the impression of hermeneutical ventriloquism. . . . If the Bible is what you want, feminism is in trouble; it is it feminism you want, the Bible stands in the way.¹⁸

Schools differ in their interpretation of Scripture and their defined views on women in ministry. Christian women themselves are confused. For schools choosing a complementarian stance that encourages women toward more traditional values, the question remains: “What will we teach as opportunities for future ministry for our female graduates?”¹⁹ Many complementarian schools have become unsure of their direction, or uncertain of the courses that could be provided to train women to speak, teach, or write from a biblical, theological position while holding to a complementarian point of view.²⁰

A recent search of the *Journal for Biblical Manhood and Womanhood* in the library of The Southern Baptist Theological Seminary revealed that nothing has been written concerning theological and practical ministry education for complementarian

¹⁷Brandon D. Smith, “William Webb’s Redemptive Movement Hermeneutic: Some Considerations and Concerns,” *Journal of Biblical Manhood and Womanhood* 20, no. 20 (2015): 32. See also Webb, *Slaves, Women and Homosexuals*; and Webb, “A Redemptive-Movement Model,” 217.

¹⁸Clark Pinnock, “Biblical Authority and the Issues in Question,” in *Women, Authority and the Bible*, ed. Alvera Mickelson (Downers Grove, IL: Intervarsity, 1986), 57-58, as cited in Piper and Grudem, *Recovering Biblical Manhood and Womanhood*, 257.

¹⁹These ministry opportunities may benefit financially or be voluntary (1 Cor 9:7-18).

²⁰Schools holding an egalitarian position on women’s roles would open all courses, including those training for pastoral roles, to men and women. Complementarian schools would hold the office of a pastor, teaching elder, or director with authority over men be held by men (1 Tim 2:12). Therefore, it would be less clear about offering ministry training courses for women, or providing specialized courses to train women for ministry.

women. The issue of how women should (or should not) receive higher education within a complementarian framework has not clearly been addressed. This silence could be due to concern of compromising a biblical viewpoint and agreeing with culture. In addition, women writing as complementarians and concerning complementarian education are limited. Complementarian educational leaders have likely not known how to address this silence as a research concern.

Research Problem

Many women within the complementarian point of view have a heart to follow biblical teaching while also taking the time to grow personally, spiritually, and in practical ministry skills.²¹ Some of these women do not have children and some have already raised children (1 Tim 5:10; Titus 2:4), while others are currently raising children. Pastors' wives, women's ministry leaders, and children's ministry coordinators may desire to be equipped and encouraged as they serve locally, nationally, and globally. They desire to fulfill their ministry (2 Tim 4:5) and develop their abilities while staying within a complementarian framework.²²

Since many churches or seminaries do not know how to respond to the decidedly different worldviews found in the egalitarian and complementarian camps, the training of women for ministry has been particularly confusing. If a school or seminary defines the role of a pastor as gender-based (male) and agrees with a complementarian view of Scripture, how does this school equip women who also desire to serve Jesus? In what ways could a complementarian evangelical school uphold a high view of men and of women, promoting both the equality and value of women while also holding to distinct

²¹The desire for personal growth among complementarian women is evident by the thousands attending The Gospel Coalition Women's conferences in 2015 and 2016.

²²Peter R. Schemm, Jr., "Learned and Holy," *Journal for Biblical Manhood and Womanhood* 11, no. 2 (2006): 6, insightfully states, "It is actually a great insult to women that any and every other thing they are uniquely fit by God to do and instructed by God to do is somehow less important than teaching men."

roles in the home and church for men and women, where a pastor is “the husband of one wife,” and train women for ministry (1 Tim 3:2; Titus 1:6)? What opportunities are open to women, and which courses are currently offered to train women for ministry? What courses are currently being offered at complementarian schools across the US and Canada? Does a consistent theme construct a curriculum from a complementarian theological perspective for ministry training courses for women?

Purpose Statement

The purpose of this mixed methods explanatory sequential research²³ is to understand and explain complementarian education for women. In the initial phase, quantitative content analysis was conducted of school catalogs located on institutional websites from schools of complementarian higher education in order to describe each complementarian statement, the programs for women, and the academic courses for women. In the secondary sequential phase, qualitative data from interviews with purposively selected female faculty further clarified the programs, courses, and modes of delivery of theological and practical ministry training for complementarian women. The reason for collecting both quantitative content and qualitative data through interviews was to further explain the initial results and provide greater insights into complementarian education than could be obtained by either result separately.²⁴

Understanding that mixed methods study is undergirded by a philosophy of pragmatism, or the desire to understand “what works,”²⁵ this research sought to understand what is working in current complementarian education.

²³John H. Creswell and Vicki L. Plano-Clark, *Designing and Conducting Mixed Methods Research* (Los Angeles: Sage, 2011), 153.

²⁴*Ibid.*, 154.

²⁵Michael Wilder explains, “Pragmatism provides the philosophical foundation for mixed methods studies” (class notes, *1415-SU-92010—Empirical Foundations of Educational Research*, July 23-25, 2016).

Research Questions

This mixed methods research responded to two primary research questions. The first question to be answered through quantitative content analysis was, “What is currently being done to train women for ministry at complementarian schools?” The second question addressed by interview responses from complementarian female faculty or directors was, “How do female complementarian directors or faculty describe and contribute to complementarian higher education?”

In order to compile and assess information pertaining to the first research question, content from websites or school catalogs was initially perused utilizing the following sub-questions:

1. What statement is made regarding the roles of men and women in ministry?
2. What programs are offered to equip women for life and ministry?
3. What academic courses are offered to specifically train women for ministry?
4. How are these courses delivered? Are they taught by women? Are they provided in class, in modular, online, or in multi-modal options?

In order to address the second research question, additional qualitative interview sub-questions for a director or female faculty member from twelve schools were reviewed:

5. How would you describe the complementarian education for women at your school?
6. How were the academic courses for women selected for your school?
7. What suggestions would you make for future development of training for complementarian women?

Procedural Overview

The procedure for this mixed methods explanatory sequential mixed methods design was to first collect quantitative data from catalogs on websites from complementarian institutions in the United States and Canada for an initial content

analysis of programs and courses.²⁶ This initial phase of content analysis ascertained the complementarian statements, programs, and courses for women in order to document the programs and course emphases, similarities and dissimilarities.²⁷ Following this content analysis of school websites, twelve interviews were conducted since “qualitative research and quantitative research provide different pictures, or perspectives, and each has its limitations.”²⁸

This second qualitative phase explained the initial results and enhanced the previous study through the use of a second method²⁹ for each of the purposively selected schools of Christian higher education. These personal interviews clarified the previous content analysis and provided insights into the directors, programs, and courses at each school. As exemplar schools, they provide a model for other schools.³⁰ The interviews also provided a rich qualitative research “feel” for each program. The research methodology is articulated in chapter 3.

This methodology “would be considered mixed methods because both qualitative and quantitative data analysis is going on.”³¹ With content analysis, quantitative

²⁶For review of content analysis, methodology, analysis, and reporting, see Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research*, 10th ed. (Upper Saddle River, NJ: Pearson Education, 2013), 148-49.

²⁷Leroy Ford, *A Curriculum Design Manual for Theological Education* (Nashville: Broadman, 1991), describes a pattern for theological education whereby (1) institutional purpose is clarified, (2) institutional educational goals and objectives stated, (3) programs are clarified, (4) context and administrative model delineated, and (5) course descriptions, titles and objectives clarified. This research identifies (1) institutional statements, programs, and courses in this order.

²⁸Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 8.

²⁹*Ibid.*, 10-11.

³⁰Leedy and Ormrod, *Practical Research*, 258, note that mixed methods includes choosing one or more samples that enable appropriate inferences about a larger population.

³¹Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 276.

data is collected, and with the inclusion of interviews, qualitative data was also included.³²

Research Delimitations

The research conducted was guided initially by Wayne Grudem's list of "Two-Point Complementarian groups":

Other Two-Point Complementarian groups include several denominations or organizations that historically have been strongly truth-based and doctrinally diligent. Included in this group are the Evangelical Free Church of America, Christian and Missionary Alliance, and the more recently formed Sovereign Grace Ministries (formerly PDI). Several seminaries also fall in this category, such as Westminster Seminary (Philadelphia and California), Reformed Seminary (Jackson, Orlando and Charlotte), and Covenant Seminary in St. Louis, as well as Dallas Theological Seminary, the Master's Seminary, and now most or all of the Southern Baptist seminaries such as the Southern Baptist Theological Seminary, Louisville, Kentucky and Southeastern Baptist Theological Seminary in Wake Forest, North Carolina.

Many Bible colleges also fall in this category, such as the Moody Bible Institute in Chicago, and Northwestern College in St. Paul, Minnesota, as well as some Reformed colleges, such as Covenant College in Lookout Mountain, Tennessee. Thousands of independent churches and Bible churches across the United States also fall into this category.³³

A complete census of these listed schools was initially perused for content analysis.

Through further personal website research, additional institutional websites were also reviewed and analyzed.

From this research, purposively selected Christian schools of higher education were chosen for the secondary mixed methods qualitative interviews. These schools were chosen as examples for other schools. K. C. Bronk suggests,

The exemplar methodology is a useful, but to date underutilized, approach to studying developmental phenomena. It features a unique sample selection approach

³²Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 276.

³³Two-point complementarians hold to men and women as equal in value but retaining distinct different roles (1) in the home and (2) in the church. Organizational list from Grudem, *Countering the Claims of Evangelical Feminism*, 286-87.

whereby individuals, entities, or programs that exemplify the construct of interest in a highly developed manner form the study sample.³⁴

This research sought to study schools widely recognized for their scope and influence as those most likely to influence other schools.

The resultant interviews were purposively selected from Wayne Grudem's list and from other schools, based upon the content analysis. While ten interviews were initially pursued with complementarian female leaders, twelve interviews were granted. The schools considered for interviews included Covenant Seminary, Dallas Theological Seminary, The Master's University (Santa Clarita, California), Midwestern Seminary, Moody Bible Institute, New Orleans Baptist Theological Seminary, Reformed Seminary, Southern Seminary, Southeastern Seminary, Southwestern Seminary, and Westminster Seminary, all noted in Grudem's list of schools. Based upon further content analysis, Cedarville University, College of Biblical Studies, Shepherd's Theological Seminary or Western Seminary were also considered for inclusion. Some of these sources have significant involvement in equipping women for ministry, and provided possible sources for the follow-up interviews.

The initial research population consisted of school catalogs posted on websites in order to categorize and describe the schools' programs. The secondary research population was twelve directors or faculty members identified from each exemplar program in order to understand and describe each program through further interviews.

Terminology

Throughout this research, the training of women at complementarian schools will be generally defined as women seeking ministry training in order to advance the cause of Christ through academic courses specifically designed for women. The courses

³⁴K. C. Bronk, "The Exemplar Methodology: An Approach to Studying the Leading Edge of Development," *Psychology of Well-Being* 2 (December 2012), accessed January 19, 2017, <http://link.springer.com/article/10.1186/2211-1522-2-5>. Bronk notes this methodology dates back to Socrates, and was used by Maslow as well as other contemporary researchers.

reviewed are outside the realm of courses intended to train men for the pastoral office.³⁵ This research was primarily conducted on and delimited to academic courses that specifically encourage ministry skills and theological training for complementarian women. For the purpose of this research project, the following definitions were utilized:

Complementarian. The word “complementarian” was coined by Wayne Grudem and the leaders of the Council for Biblical Manhood and Womanhood “to reflect the fact that men and women ‘complement’ each other in equality and differences”³⁶ Complementarianism “suggests both equality and beneficial differences between men and women.”³⁷ Complementarians hold to distinct gender based male leadership for the pastoral office. Grudem clarifies,

We are uncomfortable with the term “traditionalist” because it implies an unwillingness to let Scripture challenge traditional patterns of behavior, and we certainly reject the terms “hierarchicalist” because it overemphasizes structured authority while giving no suggestion of equality or the beauty of mutual interdependence.³⁸

Further, this position may represent the minority view among Christian scholars.³⁹

Egalitarian. Ronald Pierce and Rebecca Groothuis explain that Egalitarians hold to this essential message:

Gender, in and of itself, neither privileges nor curtails one’s ability to be used to advance the kingdom or to glorify God in any dimension of ministry, mission,

³⁵Schemm, “Learned and Holy,” 6.

³⁶Grudem, *Countering the Claims of Evangelical Feminism*, 12. “Complementarian” was the initial term decided for this movement in 1988.

³⁷Wayne Grudem and John Piper, *Discovering Biblical Manhood and Womanhood* (Wheaton, IL: Crossway: 1991), xiv.

³⁸Grudem, *Countering the Claims of Evangelical Feminism*, 14. The identical statement is included by Piper and Grudem, *Recovering Biblical Manhood and Womanhood*, xiv.

³⁹Among scholars, complementarianism is regarded as the “minority view,” as noted by Craig Keener, *Paul, Women and Wives* (Peabody, MA: Hendrickson, 1992), 101. However, further research in chap. 4 of this thesis reveals that a complementarian view is held by numerous denominations, churches, and institutions. To hold the historical view of Scripture does not assume “patriarchy,” but rather, a more literal hermeneutic of Scripture. John F. Walvoord and Roy B. Zuck, eds., *Bible Knowledge Commentary* (Wheaton, IL: Victor, 1985), 32, note that precise knowledge of God’s Word gains victory over Satan.

society or family. . . . Biblical equality, therefore denies that there is any created or otherwise God-ordained hierarchy based solely on gender . . . [and] rejects the notion that any office, ministry, or opportunity should be denied anyone on the basis of gender alone.⁴⁰

Practical ministry training. While theological education or theological training involves the study of the Bible and the doctrines of Scripture, practical ministry courses provided in Christian higher education and at theological institutions offer instruction concerning the praxis of ministry. The terms practical ministry training, applied ministry courses, and praxis courses are often used interchangeably.⁴¹ These courses for women could include training to speak, writing curriculum, and developing evangelistic programs, women’s ministries, or children’s ministries. According to Bloom’s taxonomy, these courses do not require less skill, but rather high level learning objectives are required that include application, analysis, synthesis, production of a plan, and evaluation.⁴²

Christian higher education: James Estep, Michael Anthony, and Gregg Allison write, “Christian education refers to the content of instruction (noun) but it should also be an approach toward education that is distinctively Christian (adjective) that reflects our theological beliefs and convictions.”⁴³ For the purposes of this study, *higher education* refers to formal educational settings⁴⁴ geared to students who are post-high

⁴⁰Pierce and Groothuis, *Discovering Biblical Equality*, 13.

⁴¹David Barker, Academic Dean at Heritage Seminary, e-mail to author, February 22, 2016. Estep, Anthony, and Allison also note, “Practical theology is concerned with the application and communication of the other theological studies to the practice of how Christians live their daily lives.” James R. Estep, Jr., Michael J. Anthony, and Gregg R. Allison, *A Theology for Christian Education* (Nashville: B & H, 2008), 13.

⁴²Benjamin S. Bloom et al., *Taxonomy of Educational Objectives; The Classification of Educational Goals* (New York: David McKay, 1956), 272-75, classify learning objectives and evaluate courses into a taxonomy with six major classifications: knowledge, comprehension, application (3.0), analysis (4.0), synthesis (5.0), production of a plan (5.20), and evaluation (6.0).

⁴³Estep, Anthony, and Allison, *A Theology for Christian Education*, 1.

⁴⁴Estep, Anthony, and Allison note the differences between Christian and non-Christian education within three educational formats: formal (schooling), nonformal (seminars and training sessions), and informal (or socialization). Estep, Anthony, and Allison, *A Theology for Christian Education*, 17. See

school and includes a Christian college, university, or seminary. All Christian educational institutions researched and interviewed for this study are schools of private Christian higher education.

Methodological Design

The initial methodology for this study was content analysis⁴⁵ of school catalogs. Since the content of the course catalogs found on websites may be limited, the descriptive quantitative data was compiled and calculated in the initial phase. The complementarian statements were listed, and the courses charted in order to note the consistencies and patterns that were cataloged and categorized.⁴⁶ The classification of nominal data clarified the frequency or inclusion of similar courses and frequency of dissimilar or unique courses for women in each program.

The methodology for the second phase included follow-up interviews with program directors or significant faculty in order to more completely understand and describe the programs and courses, and to provide the unique “feel” for the phenomenon of complementarian education in each school, and among the schools.⁴⁷ These interviews provided rich description for the analysis and categorization of areas of consistency and difference among programs for complementarian women. This data provided interpretation for complementarian education for women, understanding of divergent

also David S. Dockery, *Christian Leadership Essentials: A Handbook for Managing Christian Organizations* (Nashville: B & H, 2011), 1.

⁴⁵Leedy and Ormrod, *Practical Research*, 142.

⁴⁵For review of content analysis, methodology, analysis, and reporting. See *ibid.*, 148-49.

⁴⁶*Ibid.*, 142.

⁴⁷*Ibid.*, 145-46.

perspectives and the ability to construct a composite picture⁴⁸ of current education for complementarian women.

This methodology “would be considered mixed methods because both qualitative and quantitative data analysis is going on.”⁴⁹ With content analysis, quantitative data was collected, and with the inclusion of interviews, qualitative data was also included.⁵⁰

Research Assumptions

This research was conducted with the following assumptions:

1. Each school researched presented a complementarian perspective and was accurate in its presentation of programs, professor’s points of view, curriculum, and syllabi.⁵¹ I was unaware of any school considering a change to a different point of view concerning the training of women for ministry.
2. All website content was assumed to be the institution’s current catalog and course descriptions.
3. All institutions in review for this study had published their programs for women on their websites, and this information was complete for each school.
4. The published documents did not require an ethics committee review prior to content analysis as they are public documents.
5. The interviews required the Southern Seminary Ethics Committee protocol review and approval.

⁴⁸Leedy and Ormrod, *Practical Research*, 146.

⁴⁹Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 276.

⁵⁰Ibid.

⁵¹Ford, *A Curriculum Design Model*, xxii, clarifies that schools must begin with the “institutional purpose,” which flow into institutional goals, then into institutional objectives, curriculum, programs, divisions and ultimately toward department purposes which develop courses, syllabi and ultimately impact the lives of students. Each school reviewed needs to be considered from needs its doctrinal design all the way toward syllabus design as to its impact on female students.

Thesis Overview

While this research provided further insights into the current status of complementarian education, this thesis provides foundation for and description of the research process. A historical review is provided of the divide between egalitarians and complementarians. From this point, this thesis seeks to compile, compare, and contribute to the development of complementarian education for women. The outline for this endeavor is as follows.

This initial chapter included an introduction to this research pertaining to Christian complementarian schools. It has provided an overview and description of the research proposed for complementarian higher education in order to discern the theological and practical training for women at these schools. Each of the following chapters support this research.

Chapter 2 of this study provides a review of the literature pertinent to this study. This chapter begins with a biblical foundation for women in ministry that supports complementarianism with scriptural principles. This research undergirds the development of this proposal by informing the reader of the biblical theological foundations for men and women in ministry. Further, this research study joins the Council for Biblical Manhood and Womanhood and those undergirded by the

gospel and the greatness of God [which] has coincided with widespread adoption of complementarianism, with many prominent church, seminaries, authors and para-church organizations joyfully celebrating God's good design for manhood and womanhood, home and church.⁵²

Also in keeping with God's greatness, women are to be equipped for a lifetime of ministry in the home, and for some who choose to pursue it, a lifetime in ministry as a writer, speaker, teacher, or community ministry worker through instruction in biblical teaching, evangelism, writing, and shepherding others to the glory of God.

⁵²Council on Biblical Manhood and Womanhood, "Our History," accessed April 21, 2017, cbmw.org/about/history/.

A brief historical review of the parting of ways between complementarians and egalitarians is also included in chapter 2. The literature produced during this divide is immense, and a contrastive view of egalitarian and complementarian literature is provided with a concluding summary of the complementarian response to gender roles. The background, by way of history, is provided in order to understand the phenomenon of complementarianism and to provide a foundation for complementarian education in response to evangelical feminism. There is a significant gap in the literature of complementarian education concerning Christian higher education, and an even greater gap in the literature written by complementarian women for women. Chapter 2 closes with suggestions to complementarian schools in order to encourage and equip women for ministry.

Chapter 3 describes the methodology utilized for this field research study, with completed procedures, final instrumentation, and the approval process. In this chapter, the design overview, population of study, sample group, delimitations, instrumentation, and procedures, including the Ethics Committee Process, were further clarified for this sequential explanatory mixed methods study.

Chapter 4 of this research project includes an analysis of the data and research findings. A summary of the findings is provided by following the pattern of the research design. From the research, I have provided content analysis summaries of the website information as well as comparative analysis of the schools considered for this research. This chapter also assesses the similarities or differences between courses within these programs. Further, the interview results were coded and tabulated with results provided in tables and written summary statements.

Chapter 5 provides the final results and conclusions from this research. A summary of the content analysis, interviews, and overall research evaluation is provided. From a thorough comparative analysis of these findings, potential contributions to the existing literature on complementarian education for women is suggested. Finally,

recommendations for practice at other schools of Christian higher education are provided in order to develop and improve these institutions and other schools in the future.

Conclusion

This study endeavored to understand what programs, courses, and curricula were currently being offered for women at complementarian schools, with a particular focus on formal academic education in both the undergraduate and graduate or seminary programs. Non-formal education was also noted where applicable. I hold a complementarian worldview,⁵³ and I endorse and encourage the education of women,⁵⁴ in the appropriate seasons of their lives.⁵⁵ Certain offices of the church are “reserved for men,”⁵⁶ and the qualifications for elders are not negotiable.⁵⁷ It seems good and right to encourage this high and holy calling of brothers in ministry (Heb 13:17). At the same time, as “fellow heirs of the grace of life,” (1 Pet 3:7) biblical higher education for complementarian women encourages sisters in God’s family to “make a lasting contribution to the body of Christ.”⁵⁸

⁵³Clowney correctly writes that the “family structure, as established from creation, provides the model for the church.” Edmund P. Clowney, *The Church; Contours of Christian Theology* (Downers Grove, IL: InterVarsity, 1995), 226.

⁵⁴In this case, many of the women were adult education students. Stephen D. Brookfield, *Understanding and Facilitating Adult Education* (San Francisco: Jossey Bass, 1986), 11, notes, “The fact that adults engage in an educational activity because of some innate desire for developing new skills, acquiring new knowledge, improving already assimilated competencies, or sharpening powers of self-insight has enormous implications for what facilitators can do.” Women in ministry do benefit in these ways.

⁵⁵Opportunities for ministry often vary for women according to life stage. Piper and Grudem, *Recovering Biblical Manhood and Womanhood*, 58, provide a list. Further chapters in the same resource speak to the strength of a woman focusing on her family when the children need care in the home.

⁵⁶Schemm, “Learned and Holy,” 5.

⁵⁷Benjamin Merkle, “Are the Qualifications for Elders or Overseers Negotiable?” *Bibliotheca Sacra* 171, no. 262 (2014): 172-88.

⁵⁸Schemm, “Learned and Holy,” 5.

CHAPTER 2
PRECEDENT LITERATURE

Introduction

“It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness,” so begins the *Tale of Two Cities*.¹ These words could also describe the tale of two views of women in ministry, represented in this literature review. The viewpoints vary greatly between feminists, both radical and biblical, and complementarians. These biblical, or unbiblical, foundations have been critiqued and contended, dividing churches and schools of higher education, and have become “crystalized” among the various groups.²

The outline for the literature review that follows is (1) a brief overview of the biblical foundations for complementarity, and then (2) a historical review of opposing literature that shaped this argument from past to present, with contrasts between three distinct vantage points: (a) feminists in general, (b) biblical feminists or egalitarians, and (c) complementarians. Finally, (3) this chapter identifies other studies concerning complementarian women in Christian higher education. These three focus areas support

¹Literary Devices explains, “The famous opening paragraph of Charles Dickens’ novel, *A Tale of Two Cities* . . . opens as, ‘It was the best of times was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity . . .’ (Para. 1, Line, 1). This passage suggests an age of radical opposites . . . contrasts, and comparisons between London and Paris during the French revolution.” Literary Devices, “It Was the Best of Times; It Was the Worst of Times,” accessed December 28, 2016, <http://literarydevices.net/it-was-the-best-of-times-it-was-the-worst-of-times/>. This precedent literature review also documents radically opposing positions.

²Craig Blomberg states, “By the late 1980’s . . . I discovered the two main sides in the debate had crystallized.” Craig Blomberg, foreword to Michelle Lee-Barnewell, *Neither Complementarian nor Egalitarian: A Kingdom Corrective to the Evangelical Gender Debate* (Grand Rapids: Baker, 2016), ix.

future research on the question: “What are complementarian schools of Christian higher education doing to train women for ministry?”

The Biblical Foundation for Complementarianism

The Bible begins and ends with gardens and grooms (Gen 2:15; Rev 9:7-22). From start to finish, God demonstrates that His original intent is good in His plans for men and for women.

Genesis 1-3: God’s Good Design

God in goodness (Gen 1:4; Jas 1:17) and wisdom (Prov 8:22-31) created the world, making “man in [His] image,” and “likeness”³ (Gen 1:26).⁴ His *imago dei* was intended to represent His nature and provide nurture for the earth in dual form: male and female.⁵ God blessed this dichotomy and gender diversity as His design.⁶ The first tenet is that both are “equal before God as persons and distinct in their manhood and

³*Imago Dei* includes the likeness of God in moral, spiritual, mental, and relational aspects, representing substantive, functional, relational, and teleological views according to James R. Estep and Jonathan H. Kim, eds., *Christian Formation* (Nashville: B & H, 2010), 11-19. Grudem states that the text would simply have meant to the original hearers: “Let us make man to be *like us* and to *represent us*.” Wayne Grudem, *Bible Doctrines* (Grand Rapids: Zondervan, 1999), 190. See also Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 443. Gentry and Wellum critique the traditional views arguing for an “ontological view” with sonship and ruling in view in Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant* (Wheaton, IL: Crossway, 2012), 184-202.

⁴All Scripture references are from the New American Standard Bible, unless otherwise noted. Assumed is the authority of Scripture and divine authorship, with God in tri-unity speaking His words through human authorship (2 Pet 1:20-21).

⁵Andreas J. Kostenberger and Margaret E. Kostenberger, *God’s Design for Man and Woman: A Biblical-Theological Survey* (Wheaton, IL: Crossway, 2014), 29, discuss both a substantive and functional role while “sharing some aspects of the nature of God.” Both roles are suitable for humanity.

⁶See Peter Jones, *One or Two: Romans 1 for the Twenty-First Century* (n.p.: Main Entry Editions, 2010), Kindle. Sigmund Freud noted, “When you meet a human being, the first distinction you make is ‘male or female?’” Sigmund Freud, *The Essentials of Psycho-Analysis* (London: Hogarth, 1986), 413. In 1933, Freud wrote regarding “femininity,” resulting in hostile reactions among modern feminists.

womanhood” (Gen 1:26-27; 2:18).⁷ Second, God created men and women equally and together as dominion keepers: “Let *them* rule over the fish of the sea, over the birds” (Gen 3:26). Third, God created men and women equally and together as life givers (1:28). All these roles are equal and complementary.

Genesis 2 clarifies this created order: Adam, created first, was given commands (2:15, 17), named animals, and provided for Eve (2:22).⁸ Eve is created “a helper suitable” (2:18) or *ezer*.⁹ Sexuality without shame (Gen 2:24-25) and life without blame (3:12-13) was God’s intent. The Genesis narrative¹⁰ initiates what is clarified in the NT; Adam was first created (1 Tim 2:13) and to lead as head (Eph 5, Col 3:18-19, 1 Cor 11, 1 Tim 2:11-15)¹¹ prior to the fall.¹² Equality remains as heirs of God (Gal 3:28; 1 Pet 3:7), while an ordered relationship, much like a leading dance partner, is meant to be “intimate and harmonious.”¹³

⁷Council for Biblical Manhood and Womanhood, “Affirmations of the Council on Biblical Manhood and Womanhood” brochure (Louisville: CBMW, 2016), 4. See also Council for Biblical Manhood and Womanhood, accessed September 12, 2016, www.cbmw.org.

⁸David Schrock, “Gender Specific Blessings: Bolstering a Biblical Theology of Gender Roles,” *The Journal for Biblical Manhood and Womanhood* 21, no. 1 (2016): 15-18. Wayne Grudem, *Evangelical Feminism and Biblical Truth* (Wheaton, IL: Crossway, 2004), 30-42, lists ten ways gender roles are observed in creation. Ray Ortlund, Jr., “Male-Female Equality and Male Headship,” in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, ed. John Piper and Wayne Grudem (Wheaton, IL: Crossway, 1991), 96-111, reviews Gen 1-3 in order to clarify this same point: equality with distinct roles including male leadership.

⁹Many scholars, both complementarian and egalitarian, note the word “ezer” is also used to describe God (Ps 54:4; Heb 13:6). Ortlund, “Male-Female Equality and Male Headship,” 102, asks, “Was Eve Adam’s equal? Yes and no.” Eve was his equal as Jesus was equal to God but also submissive to the Father.

¹⁰Lee-Barnewell, *Neither Complementarian nor Egalitarian*, 123, states, “In narrative the purpose is not to give theological pronouncements as much as to tell a story.” However, while “interpreting the narrative genre,” she notes, “She is his helper, and not the other way around.” *Ibid.*, 144.

¹¹Accepted here are the Council for Biblical Manhood and Womanhood, “Affirmations,” 4.

¹²Kostenberger and Kostenberger, *God’s Design for Man and Woman*, 33.

¹³*Ibid.*, 35.

Eve was deceived by three little words: “Has God said?”¹⁴ This same question is key to discerning wisely the literature review that follows. These words question God’s authority (2 Cor 11:2-3) with significant consequence.¹⁵ Egalitarians, such as Groothuis, reject these texts as “direct, unequivocal, transcultural statements of a God-ordained principle of the man’s authority and the women’s subordinate domesticity,”¹⁶ and disregard, as noted by Ray Ortlund, any “whispers [of] male headship.”¹⁷ Often, “traditionalists” are regarded as reading the NT back into the OT. However, even without NT readings, a complementarian view is supported by (1) the sequential account of creation,¹⁸ and (2) Eve’s designated role as “helper.”¹⁹

Women in Scripture

Proverbs personifies wisdom and folly as a woman (2:16, 3:13-14, 7:10; 9:1-2, 9:13). Throughout Scripture, women are encouraged to be prudent, as gifts “from the Lord” (19:14), crowns to husbands (12:4), and wise builders “of her house” (24:3). Women are to teach with kindness (31:26), and profit homes, businesses, and communities (31:13-20). Foolish women, by contrast, are evil, adulteresses (6:26), and brazen as they

¹⁴Satan tempted Eve with (1) doubt of God’s goodness in limiting her (not from ‘this’ tree), (2) doubt of the consequences (you shall not die), and (3) desire for gain and glory (you will be like God).

¹⁵Adam’s silence contributed to sin. See Larry Crabb, *The Silence of Adam* (Grand Rapids: Zondervan, 1995). The results were shame (3:6, 12), distance from God (3:8), curses for all (3:14, 17), consequences of bruising (3:15), ruling, (3:16), toiling (3:7), and dying (3:19).

¹⁶Rebecca Merrill Groothuis, *Good News for Women: A Biblical Picture of Gender Equality* (Grand Rapids: Baker, 1997)121.

¹⁷Ortlund, “Male-Female Equality and Male Headship,” 98. By contrast, Groothuis, *Good News for Women*, 124, argues against Ortlund from an egalitarian perspective.

¹⁸Thomas Schreiner, “Women in Ministry: Another Complementarian Perspective,” in *Two Views on Women in Ministry*, ed. Stanley Gundry and James R. Beck (Grand Rapids: Zondervan, 2005), 290.

¹⁹Lee-Barnewell, *Neither Complementarian nor Egalitarian*, 138-41.

lead others to Sheol (6:13-27). Women are encouraged not to lack discretion (11:22) or be contentious (21:9, 21:19, 25:24, 27:15).

Wise and foolish women are exemplified in the OT and NT Scriptures. Sarah is honored for submission without “any fear” (1 Pet 3:6).²⁰ In the same way, Rahab, Abigail, Ruth, Deborah, and Esther demonstrated courageous faith. Scripture negatively portrays women who dominated men, such as Athaliah, Jezebel, and Delilah. God worked His sovereign purposes through numerous women in both the OT and NT.²¹

Jesus and Women

No doubt Jesus’s interactions with women were unprecedented; He portrayed a love for the Bride (Eph 5:29-32). With women, He walked (Luke 8:1-3), healed (Matt 8, 15:28), taught (John 4, Matt 9, 25, Luke 15:8), and witnessed (John 4, Matt 28:7). He exalted those who “receive a child” as the greatest in heaven (Matt 18:4, Mark 9:37, Luke 9:48). Jesus taught significant theological truth concerning worship to the woman at the well (John 4) and established a poured out alabaster vial was never to be forgotten (Matt 26:13). While Jesus’ care for women is life-changing, it is not role-changing.

Jesus demonstrated the same equality with God and submission to God (Phil 2).²² While calling women “daughters” (Luke 8:40-48) and accepting them as followers (Luke 8:2-3), Jesus elevated the status of women without appointing women as

²⁰Scripture has rightly assessed “fear” as a root cause in an unwillingness to submit. See also Wayne Grudem, “Wives like Sarah, and the Husbands Who Honor Them: 1 Peter 3:1-7,” in *Recovering Biblical Manhood and Womanhood*, 194-208.

²¹A full review is beyond the scope of this chapter. For a complete review, see Kostenberger and Kostenberger, *God’s Design for Man and Woman*; and James Hurley, *Man and Woman in Biblical Perspective* (Grand Rapids: Zondervan, 1981), 69-120.

²²Bruce Ware, “Equal in Essence, Distinct in Roles: Eternal Functional Authority and Submission among the Essentially Equal Divine Persons of the Godhead,” *Journal for Biblical Manhood and Womanhood* 13, no. 2 (2008): 43-58.

disciples.²³ Jesus taught women publicly and privately (Matt 13:34, John 4), and would not take this away (Luke 10:42). The Day of Pentecost fulfilled OT prophecy (Joel 2:28; Acts 2) as both men and women spoke from God's Spirit and taught the Scriptures in ways consistent with His Word.²⁴

In summary, Jesus demonstrated the equality of persons portrayed at Creation while also appointing to church leadership godly men of His choosing.²⁵ Women, such as the many Mary's in Scripture, are encouraged to learn in close relationship with Christ and serve His people.

Paul and Women

While egalitarians may avoid or dismiss Paul due to his explicit teaching concerning women's roles, women in Paul's ministry were extensive (1 Cor 1:11, 16:19, Rom 16, Phil 4:2, Col 4:15, 1 Tim 2-4).²⁶ In inspired Scripture, Paul delineates both the equality of men and women (Gal 3:26-28) and the differentiated roles of men and women (1 Cor 11:3, Eph 5, Col 3:18). Complementarians or egalitarians lean toward differing ends of this spectrum: either equality for men and women (Gal 3:28)²⁷ or ordered,

²³For further insights on roles distinctions, see James Borland, "Women in the Life and Teachings of Jesus," in *Recovering Biblical Manhood and Womanhood*, 113-23.

²⁴Peter Schemm, Jr., "Learned and Holy," *Journal for Biblical Manhood and Womanhood* 11, no. 2 (2006): 4-7, notes contributions to women writing and teaching in biblical ways.

²⁵Margaret Kostenberger, *Jesus and the Feminists: Who Do They Say That He Is?* (Wheaton, IL: Crossway, 2008), reviews feminist portrayals of Jesus. Margaret Kostenberger, "What's at Stake? It's Hermeneutics!" *Journal for Biblical Manhood and Womanhood* 13, no. 2 (2008): 36-42, notes accurately that many feminists reconstruct history, question epistemology, portray subjective reader intent, discard canonicity, and blur evangelicalism and fundamentalism.

²⁶Kostenberger and Kostenberger, *God's Design for Man and Woman*, 146-47.

²⁷For full treatment of this concept, see Richard Hove, *Equality in Christ: Galatians 3:28 and the Gender Dispute* (Wheaton, IL: Crossway, 1999).

subordinated relationships (1 Cor 11:3, Eph 5, Col 3).²⁸ All Scripture is inspired by God (2 Tim 3:16) and useful in arranging the household of God (1 Tim 3:15).²⁹ Godly men (Titus 1:7) are to lead, and be blessed by godly women.

In Pauline writing, the most contentious passage, 1 Timothy 2:12, limits women's teaching sphere and authority based upon creation order, deception, the fall, and childrearing.³⁰ While women receive the same spiritual gifts (Eph 4, 1 Pet 4, Rom 12, 1 Cor 12), these gifts do not "set aside Biblical criteria for particular ministries" (1 Tim 2:11-15, 3:1-13, Titus 1:5-9).³¹ The living portrayal of Christ and His church is to be lived out in a wife's submission and a husband's sacrifice in marriage (Eph 5:28) "so that the Word of God may not be dishonored" (Titus 2:5), and ultimately bring God glory.

Scripture Summary

In summary, Galatians 3:28 cannot govern all other texts,³² the context of which is the law in relation to faith, the inclusion of both Jew and Gentile into the covenant promises given to Abraham (Gal 3:15-16), and as equal recipients of God's

²⁸Andreas Kostenberger and Margaret Kostenberger, "Interpreting 2 Tim 2:12 in Context," in *God's Design for Man and Woman*, 205-19. Lee-Barnewall, *Neither Complementarian nor Egalitarian*, 156, concedes, "Head is the leader and provider of the body."

²⁹Wayne Grudem and Dennis Rainey, *Pastoral Leadership for Manhood and Womanhood* (Wheaton, IL: Crossway, 2013); Kostenberger and Kostenberger, *God's Design for Man and Woman*, 202.

³⁰Discussions of this passage are numerous. See Douglas Moo, "What Does It Mean Not to Teach or Have Authority over Men? I Timothy 2:11-15," in *Recovering Biblical Manhood and Womanhood*, 179-93. I support the conclusions put forward by Moo: "The restrictions by Paul in 1 Timothy 2:12 are valid for Christians in all places and all times" (193). This idea is opposed by Linda Belleville, "Teaching and Usurping Authority: 1 Timothy 2:11-15," in *Discovering Biblical Equality: Complementarity without Hierarchy*, ed. Ronald W. Pierce and Rebecca Merrill Groothuis (Downers Grove, IL: IVP, 2005), 216, who translates these verses: "I do not allow women to dominate men." Belleville concludes, "Paul would then be prohibiting teaching that tries to get the upper hand—not teaching per se" (223). On childbearing being a preservation, the literature is extensive as well, ovarian cancers, among others, decrease with increased pregnancies.

³¹Council for Biblical Manhood and Womanhood, "Affirmations," 4.

³²John Stackhouse, Jr., *Partners in Christ: A Conservative Case for Egalitarianism* (Downers Grove, IL: IVP, 2015), 37.

grace even as “sons of God through faith in Christ Jesus” (Gal 3:26).³³ Paul also does not contradict himself in Ephesians and Colossians, nor can Christians deny the unity of the Bible.³⁴ Rather, men are to sacrificially love their brides (Eph 5), to which submission is a willing response. Finally, a wife is to “respect her husband” (Eph 5:33) and a husband is to “show her honor as a fellow heir of the grace of life” (1 Pet 3:7).

When God gives people over to their own desires, Romans 1:26 first describes women “exchanging the natural function” for what is unnatural, followed by men doing the same (1:27). While some blame Freud³⁵ for distorting the “psychological century,”³⁶ Scripture states people tend to “suppress the truth,” and exchange truth for lies (Rom 1:25). Upheaval in society through gender distortion occurs when women and men refuse God’s dominion and wisdom (1:22), glory (1:23), and existence (1:28). The Council for Biblical Manhood and Womanhood states, “We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.”³⁷ Complementarian education, in a return to all of Scripture, transforms and renews minds to God’s truth (Rom 12:2).

³³Hurley, *Man and Woman in Biblical Perspective*, 126, notes that the discussion on Gal 3:29 pertains to “who may become a son of God, and on what basis? In Christ we are all are sons of God through faith in Christ Jesus (Gal 3:26), [and] heirs according to the promise.”

³⁴Susan Foh, *Women and the Word of God: A Response to Biblical Feminism* (Grand Rapids: Baker, 1979), 24.

³⁵Rosaria Butterfield, “Sexual Orientation: Freud’s Nineteenth Century Mistake,” in *Openness Unhindered: Sexual Identity and Union with Christ* (Pittsburgh: Crown and Covenant, 2015), 93-112. In recent research concerning Freud, it may be noted that feminists, including Betty Friedan, were incensed with Freud per his review of “femininity.” Scripture cites Sodom (Gen 19). Gender indistinction has existed in Buddhism for thousands of years. Overseas Missionary Fellowship International field-team leader, interview by author, Mekong Field Conference, Suan Bua, Thailand, June 16, 2017.

³⁶Ellen T. Charry, “Theology after Psychology,” in *Care for the Soul*, ed. Mark R. McMinn and Timothy R. Philipps (Downers Grove, IL: IVP, 2001), 119.

³⁷Council for Biblical Manhood and Womanhood, “Affirmations,” 4.

Consequences of Abuse

Piper and Grudem admit that while desiring to “recover a noble vision of manhood and womanhood . . . the evangelical feminist movement has pointed out many selfish and hurtful practices that have previously gone unquestioned.”³⁸ At the turn of the twentieth century, Freud was alarmed with reports of sexual abuse.³⁹ In *Women’s Ways of Knowing*, Mary Belenky et al. found “spontaneous mention [of] childhood and adolescent trauma as an important factor affecting their learning and relationships to male authority.”⁴⁰ Belenky et al. “did not initially intend to collect information on sexual abuse,”⁴¹ but found spontaneous mention of childhood and adolescent trauma “a shockingly common experience for women,” with 38 percent of women in their study reporting abuse.⁴² Brown and Bohn note the impact of childhood abuse on “the maintenance of the patriarchal family ideal.”⁴³ Stackhouse writes that male exploitation seriously impacts women’s roles: “No teaching on submission within marriage or the church, can bless abuse,”⁴⁴ or

³⁸Piper and Grudem, *Recovering Biblical Manhood and Womanhood*, xiv.

³⁹Lucy Freeman and Herbert S. Strean, *Freud and Women* (New York: Frederik Ungar, 1981), 131, note that Freud was “astounded to hear patient after patient insist that as a little girl she had been raped by her father. Freud wrote Fliess that he could not believe that so many fathers could inflict such indignities on so many daughters.”

⁴⁰Mary Field Belenky et al., *Women’s Ways of Knowing: The Development of Self, Voice, and Mind* (New York: Basic, 1986), 58.

⁴¹Ibid.

⁴²Ibid., 59. Five research studies cite statistics with 20-35 percent of young women experiencing abuse. Ibid., 59n.

⁴³Joanne Carlson Brown and Carole R. Bohn, *Christianity, Patriarchy and Abuse: A Feminist Critique* (Cleveland: Pilgrims, 1989), 79. See also Catherine Clark Kroeger, *No Place for Abuse: Biblical and Practical Resources to Counteract Domestic Violence* (Downers Grove, IL: InterVarsity, 2001).

⁴⁴John Stackhouse, *Finally Feminist: A Pragmatic Christian Understanding of Gender: Why Both Sides Are Wrong and Right* (Grand Rapids: Baker, 2005), 100. Robert L. Saucy and Judith TenElshof, *Women and Men in Ministry: A Complementary Perspective* (Chicago: Moody, 2001), 71, state, “[God] does not support abuse or injustice or belittlement; those evils are a result of sin.”

teach women to remain in situations where they are battered into submission.⁴⁵ Women have reacted, as admitted by Grudem, to “the error of male supremacy and dominance.”⁴⁶

Feminism rose from these ashes. Schussler Fiorenza defines patriarchy as “the social structures and ideologies that have enabled men to dominate and exploit women through recorded history.”⁴⁷ Sermons were not balanced,⁴⁸ and an overemphasis of what complementarian woman *cannot do* has filled far too many books. Instead, ministry options⁴⁹ with the encouragement and equipping of spiritual gifts is preferable (Eph 4; see appendix 1). As stated well in the Affirmations for the Council for Biblical Manhood and Womanhood, “No man or woman who feels a passion from God to make his grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world.”⁵⁰ At the same time, Scripture provides guidelines for women (see appendix 1). Godly leaders acknowledge and honor the gifts of women, and godly women recognize a husband or other elder’s leadership. A heart of

⁴⁵James Alsdurf and Phyllis Alsdurf, *Battered into Submission* (Downers Grove, IL: InterVarsity, 1989).

⁴⁶Wayne Grudem, “Personal Reflections on the History of CBMW and the State of the Gender Debate,” *Journal of Biblical Manhood and Womanhood* 14, no. 1 (2009): 17. Grudem urges that this issue creates “some [who] will become harsh and demeaning and argumentative,” and will not truly honor women as equals in the sight of God. *Ibid.*, 17. The Council for Biblical Manhood and Womanhood statement on abuse (1995) must be taught.

⁴⁷Elisabeth Schussler Fiorenza, *But She Said: Feminist Practices of Biblical Interpretation* (Boston: Beacon, 1992), 105. Fiorenza views women as both “victims of male rule [and] also compliant agents who have desired to live for men’s well-being.” Mary T. Malone, *Women in Christianity*, (Maryknoll, NY: Orbis, 2003), 3:206, cites Sir William Blackstone as stating a husband could keep his wife in more or less perpetual imprisonment and beat her at will.

⁴⁸In my own teaching ministry, I encourage women to be submissive to their husbands and to support Promise Keepers emphasis in this area. At the recent Council for Biblical Manhood and Womanhood conference, “The Beauty of Complementarity,” Louisville, April 2016, one male presenter addressed 1 Pet 3:1-6, encouraging wives to be submissive, without continuing to 1 Pet 3:7, which also addresses men. Women take offense at inequality in teaching the biblical texts.

⁴⁹John Piper, “A Vision of Biblical Complementarity: Manhood and Womanhood Defined According to the Bible,” in *Recovering Biblical Manhood and Womanhood*, 58.

⁵⁰Council for Biblical Manhood and Womanhood, “Affirmations,” 4.

wisdom (Ps 90:12) rightly recalls God’s faithfulness and remembers “rebellion is as the sin of witchcraft” (1 Sam 15:23 AV).⁵¹ Jesus’ attitude is a model for men and women, “who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant” (Phil 2:6-7).⁵²

The History of Complementarianism

Significant literature represents the history of the complementarian movement, as much of the literature began and sustains a response to both radical and biblical feminism. Two major compendiums summarize complementarian and egalitarian thought: (1) *Recovering Biblical Manhood and Womanhood; A Response to Evangelical Feminism (RBMW)*, by Piper and Grudem, and (2) *Discovering Biblical Equality; Complementarity without Hierarchy (DBE)*, by Pierce and Groothuis. In order to understand the history of complementarianism, a historical review of the literature is presented, categorized by periods or decades of publication. Synthesis, comparison, and analysis are also included within the space available.

In this review, as noted previously, two initial categories are presented: feminism and traditionally held views of women. As history moves forward, three major categories are provided as subheadings for each time period: (1) feminist literature from radical feminists who reject the Bible and Christianity due to patriarchal concerns and reformist feminist literature who reconstruct “positive theology” for women,⁵³ (2) egalitarian or biblical feminist literature from those who contend the Bible, when rightly

⁵¹P. B. Wilson, *Liberated through Submission* (Eugene, OR: Harvest House, 1990), 37-46.

⁵²Lee-Barnewall, *Neither Complementarian nor Egalitarian*, 113, argues that Phil 2 demonstrates a “radical reversal in the way that status, power, and identity are to be perceived in the Christian community.”

⁵³Margaret Kostenberger separates radical and reformist feminists. For the purposes of this review, radical and reformist literature review is grouped together, as the nuances are difficult to separate. Kostenberger, *Jesus and the Feminists*, 62, acknowledges that “feminist interpretation moves back and forth among these options.”

interpreted, teaches complete gender equality,⁵⁴ and (3) complementarian literature which uses no “hermeneutical oddities . . . to reinterpret apparently plain meanings of Biblical texts.”⁵⁵ This literature review provides contrast and comparison of these perspectives. The differences between these views, or what is at stake, is “hermeneutics.”⁵⁶

Early Church to Eighteenth Century

Women have played a significant role in church history;⁵⁷ however, their involvement has been variously interpreted, as noted in this review.

Evangelical feminist literature. Mary T. Malone provides a three-volume review of women in ministry throughout church history. Malone states that women faced “exclusion, trivialization and often quite astonishing hostility on the part of the clergy.”⁵⁸ For many egalitarians, Genesis 1 and Galatians 3 become the filter for all other Scriptures by means of “feminist exegesis”⁵⁹ and “feminist hermeneutics.”⁶⁰ Malone advocates a “radical shift from all previous forms of these disciplines.”⁶¹ Her central commitment is to liberate the “Word of God for all . . . especially for women.”⁶²

⁵⁴Kostenberger, *Jesus and the Feminists*, 22-23.

⁵⁵Council for Biblical Manhood and Womanhood, “Affirmations,” 3.

⁵⁶Both Margaret and Andreas J. Kostenberger note that hermeneutics is the key issue in this debate. Kostenberger, *Jesus and the Feminists*, 25-35; Andreas Kostenberger, “‘Biblical Hermeneutics: Basic Principles and Questions of Gender’ (Ch. 20) and ‘Hermeneutics and the Gender Debate (Ch 21) by Gordon D. Fee,’” *Journal for Biblical Manhood and Womanhood* 10, no. 1 (2005) 88-95.

⁵⁷Michael Haykin, *Eight Women of Faith* (Wheaton, IL: Crossway, 2016).

⁵⁸Mary T. Malone, *Women and Christianity* (Maryknoll, NY: Orbis, 2001), 1:18.

⁵⁹Feminist exegesis extracts the biblical meaning intended by the original authors of Scriptures and inserts the intentions of feminists, Malone, *Woman and Christianity*, 1:58.

⁶⁰Kostenberger, “What’s at Stake?,” 38.

⁶¹Malone, *Women and Christianity*, 1:58-59.

⁶²*Ibid.*, 1:58-59.

Church history is also a starting point for other feminist writers: Barbara MacHaffie's *Her Story*,⁶³ and Kienzle and Walker's *Women Preachers and Prophets through Two Millennia of Christianity* argue notable women, including Maria Magdalena and other "prostitute preacher[s]" are accepted "voices of the Spirit."⁶⁴ Pierce and Groothuis begin *DBE* with Ruth Tucker's review of egalitarian and complementarian women from medieval times through the Reformation era to the modern-day missionary movement.⁶⁵ Similarly, Lee-Barnewall reviews recent church history and encourages a new community of female and male disciples that seek (1) unity in the corporate identity of God's people and (2) a reversal in Christian understanding of power and God's glory.⁶⁶ Church history is reviewed as providing "changing roles" for evangelical feminist women.⁶⁷

Complementarian literature. A complementarian review of church history is provided by William Weinrich in chapter 15 of *RBMW*.⁶⁸ Mary Kassian, Lorry Lutz, and

⁶³Barbara MacHaffie, *Her Story: Women in Christian Tradition* (Minneapolis: Fortress, 2006). Pictured on p. 2 are Elizabeth Cody Stanton and Susan B. Anthony.

⁶⁴Beverly Mayne Kienzle argues that Mary Magdalene justifies preaching by women in her chapter on Mary Magdalene, "The Prostitute Preacher," 99-113, and includes an "Afterword" entitled "Voices of the Spirit," 335, in *Women Preachers and Prophets through Two Millennia of Christianity*, ed. Beverly Mayne Kienzle and Pamela J. Walker (Berkeley: University of California Press, 1998).

⁶⁵Ruth A. Tucker, "The Changing Roles of Women in Ministry: The Early Church through the 18th Century," in *Discovering Biblical Equality*, 23-38. See also Ruth A. Tucker and Walter L. Liefeld, *Daughters of the Church: Women and Ministry from New Testament Times to the Present* (Grand Rapids: Zondervan, 1987).

⁶⁶Lee-Barnewell, *Neither Complementarian or Egalitarian*, 71.

⁶⁷Tucker, "The Changing Roles of Women," 23-38.

⁶⁸William Weinrich, "Women in the History of the Church: Learned and Holy, But Not Pastors," in *Recovering Biblical Manhood and Womanhood*, 263-79.

Noel Piper further review church history.⁶⁹ Michael Haykin also traces the women of the ancient church while teaching 1 Timothy 2 from a literal hermeneutic.⁷⁰ Included in his writings are Lady Jane Grey, “an Evangelical Queen,” Sarah Edwards, Ann Judson, and Jane Austen.⁷¹

First Wave of Feminism the Eighteenth Century

In the eighteenth century, Voltaire, Rosseau, and Hegel are noted as stating women were incapable of reasoning, since “painful pondering was contradictory to the nature of women.”⁷²

Feminist literature. Quaker author Margaret Fell (1614-1702) wrote *Women Speaking Justified*, defending her views on experiences of the Inner Light of the Spirit.⁷³ She rallied numerous women to preach and took on scholars at Oxford and Cambridge.⁷⁴ Catherine Brekus provides a list of eighty-two women preachers during the years of 1740-1845.⁷⁵

⁶⁹Mary Kassian, *The Feminist Mistake* (Wheaton, IL: Crossway, 2005), 129-39; Lorry Lutz, *Women as Risk Takers for God* (Grand Rapids: Baker, 1997); Noel Piper, *Faithful Women and Their Extraordinary God* (Wheaton, IL: Crossway, 2005).

⁷⁰Michael Haykin, *THH603—Great Women of the Christian Faith: A Survey of Church History*, course notes, Heritage Seminary, June 15-19, 2015.

⁷¹Haykin, *Eight Women of Faith*. Haykin describes Grey, an “Evangelical Queen,” 21.

⁷²Malone, *Women and Christianity*, 3:153.

⁷³*Ibid.*, 3:174.

⁷⁴*Ibid.*, 3:175.

⁷⁵See appendix to Catherine Anne Brekus, “Let Your Women Keep Silent in the Churches: Female Preaching and Evangelical Religion, 1740-1845” (Ph.D. diss., Yale University, 1993), 407-12. Brekus notes that these “female preachers paid little attention to their critics. Persecution only confirmed their sense of divine destiny; they portrayed themselves as Christian martyrs who were willing to suffer for the sake of the truth” (391).

In 1786, Mary Wollstonecraft wrote *Thoughts on the Education of Daughters* and became the name most associated with the first wave of feminism.⁷⁶ Wollstonecraft rejected faith and all traditional social hierarchies for women as she fought for social reform in *Vindication of the Rights of Women*, published in 1792.⁷⁷ She may have been the first to state that “the respective spheres of men and women are neither antagonistic nor identical but *complementary*.”⁷⁸ Other writers of this time include Olympe de Gouges, Judith Sargent Murray, Frances Wright, Sarah Grimke, Sojourner Truth, Elizabeth Cady Stanton, and Susan B. Anthony.⁷⁹

Complementarian literature. In “Learned and Holy,” Peter Schemm notes the scholarly influence of women such as Teresa of Avila (1515-1582)⁸⁰ and Charlotte Elliot (1789-1871).⁸¹ Hannah More (1745-1797) used her pen and ink to fight for the abolition of slavery alongside Newton and Wilberforce, and founded schools for education with close ties to the Clapham saints.⁸² Malone describes More as a role model for feminine goodness in England.⁸³

⁷⁶Kassian, *The Feminist Mistake*, 17.

⁷⁷Malone, *Women and Christianity*, 3:163.

⁷⁸Mary Wollstonecraft, cited by Virginia Ramey Mollenkott, *Sensuous Spirituality* (New York: Crossroad, 1992), 24-25, emphasis added. This phrase was often used by the Women’s National Anti-suffrage League and is also credited to Wollstonecraft by Sandra Berges and Alan Coffee, *The Social and Political Philosophy of Mary Wollstonecraft* (Oxford: Oxford University Press, 2017), 41. Berges and Coffee cited “complementary” seven times.

⁷⁹Kassian, *The Feminist Mistake*, 17.

⁸⁰James E. Reed and Ronnie Prevost, *History of Christian Education* (Nashville: B & H, 1993), 219, notes of Teresa, “to some she was a saint, to others, a lunatic.”

⁸¹Schemm, “Learned and Holy,” 5.

⁸²Karen Swallow Prior, *Fierce Convictions: The Extraordinary Life of Hannah More* (Nashville: Thomas Nelson, 2014).

⁸³Malone, *Women and Christianity*, 3:166.

The Nineteenth Century

The nineteenth century produced great changes for women, including legal battles over marital and inheritance laws, and “admission to education at all levels.”⁸⁴ In 1848, one hundred American women in Seneca Falls, New York, ratified a “Declaration of Sentiments” to defend the natural rights of women.⁸⁵

Feminist literature. Mollenkott writes,

At the Women’s Rights Convention in 1852, Elizabeth Oakes Smith asked the delegates, “My friends, do we realize for what purpose we are convened? Do we fully understand that we aim at nothing less than an entire subversion of the present order of society, a dissolution of the whole existing social compact?”⁸⁶

The Women’s Bible was published in 1895, by Elizabeth Cady Stanton; not even Susan B. Anthony would support this work that alienated clergy.⁸⁷ Susan B. Anthony achieved significant social change for women. In 1883, Sojourner Truth and Harriet Tubman also wrote in order to abolish slavery and free women.⁸⁸ In her doctoral dissertation, Betty DeBerg notes the changes for women during this fascinating time in history.⁸⁹

Complementarian literature. Many women wrote quietly as poets and authors of this time period, including Sarah Adams (1805-1915), Frances R. Havergal

⁸⁴Malone, *Women and Christianity*, 3:207.

⁸⁵Kassian, *The Feminist Mistake*, 17. The equal rights of women should be defended, and limited only to areas where there are stated biblical roles and limitations.

⁸⁶Mollenkott, *Sensuous Spirituality*, 50. Mollenkott later identified as a lesbian and shares her story. *Ibid.*, 161.

⁸⁷Margaret Kostenberger cites Stanton as claiming the Mosaic Law as “not inspired” and using “higher criticism” to devalue Scripture in *Jesus and Feminists*, 20. See also Malone, *Women and Christianity*, 3:217. Mollenkott, *Sensuous Spirituality*, 23, notes that Susan B. Anthony was supported by her clergy family.

⁸⁸Malone, *Women and Christianity*, 3:218.

⁸⁹Betty A. DeBerg, “American Fundamentalism and the Disruption of Traditional Gender Roles, 1890-1930” (Ph.D. diss., Vanderbilt University, 1989).

(1836-1879), and Fanny Crosby (1820-1915).⁹⁰ In summarizing these historical changes for women; the equal rights of women, when not prohibited by clear scriptural commands, are worthy of being defended.

The Twentieth Century

This century gained voting rights for women in 1920, and admission into higher education and the paid workforce in 1930.⁹¹ In Canada, voting rights were extended to women in 1916, but withheld in Quebec until 1940.⁹² Kassian notes the history of feminism has included extensive literature that drew attention to the “crucial problems that exist for women in society and in the church.”⁹³ Kassian rightly prefers not to debate the “validity of the questions that feminists have posed, but rather [is] seeking to evaluate the validity of their answers.”⁹⁴ Women sought out Sigmund Freud (1856-1939) for counsel; Freud listened but his public explanation of “femininity” further confused the issues.⁹⁵

Feminist literature. In 1949, the publication of *Le Deuxieme Sexe* (The Second Sex) by Simone de Beauvoir, “based upon existential philosophy,” initiated the modern feminist movement.⁹⁶ Mary Daly, born in 1928, wrote *Beyond God the Father: Toward*

⁹⁰Schemm, “Learned and Holy,” 5.

⁹¹Kassian, *The Feminist Mistake*, 18.

⁹²The Canadian Encyclopedia, “Women’s Suffrage in Canada,” accessed February 8, 2016, <http://www.thecanadianencyclopedia.ca/en/article/suffrage/>. Delayed rights for women in Quebec could be due to the tight hold on Quebecois society by the Catholic church. At times, the church has found it difficult to determine which Scriptures are truly limiting to women’s roles.

⁹³Kassian, *The Feminist Mistake*, 10.

⁹⁴Ibid.

⁹⁵Freud, *The Essentials of Psycho-Analysis*, 413-32, was both refuted and accepted by feminists as he wrote and spoke on “femininity” as a distinction from men. See also Judith Van Herick, *Freud on Femininity and Faith* (Berkeley: University of California Press, 1982), 2, 30, 107, and 109.

⁹⁶Kassian, *The Feminist Mistake*, 19.

a Philosophy of Women's Liberation.⁹⁷ Born in 1932, Virginia Mollenkott, once a contributor to the NIV translation, rejected God as male and later wrote on “witchcraft and bonding.”⁹⁸

Complementarian literature. In 1949, P. B. Fitzwater, a professor at Moody Bible Institute, wrote to “contribute something to the most fundamental problem now facing the human race.”⁹⁹ Directed to women, his resource summarizes women’s roles as (1) the administration of the home, (2) evangelizing, and (3) helpers to Christian ministers.¹⁰⁰ After the world wars, women refocused on the home,¹⁰¹ and for a time, the feminism issue became dormant.¹⁰²

Second Wave of Feminism the 1960s

Society and the church experienced great upheaval in music, morals, and the roles of men and women during this decade. The impact was felt for years, particularly for women.

Feminist literature. Undoubtedly, Betty Friedan’s 1963 publication of her well-researched book changed the lives of women.¹⁰³ Friedan heard women long for

⁹⁷Mary Daly, *Beyond God the Father: A Philosophy of Women's Liberation* (1973; repr., Boston: Beacon, 1985). Kostenberger, *Jesus and the Feminists*, 41, explains that Daly rejected Scripture as “irremediable patriarchal bias.”

⁹⁸Mollenkott, *Sensuous Spirituality*, 129.

⁹⁹P. B. Fitzwater, *Woman, Her Mission, Position and Ministry* (Grand Rapids: Wm. B. Eerdmans, 1949), 82.

¹⁰⁰*Ibid.*, 82-86.

¹⁰¹Lee-Barnewall, *Neither Complementarian nor Egalitarian*, 47, notes the ways evangelicals “turned to the home.”

¹⁰²Kassian, *The Feminist Mistake*, 18.

¹⁰³Betty Friedan, *The Feminine Mystique* (New York: W. W. Norton, 1963), 15, wrote about a “problem that has no name.” A *Life* magazine review called it “an angry, thoroughly documented book that is going to provoke the daylight out of almost everyone who reads it.” Eliza Berman, “How Betty Friedan

identity, recognition, and greater purpose in their use of time.¹⁰⁴ Kassian critiques early feminists who summarized “women’s role, not women, were responsible for their unhappiness.”¹⁰⁵ Friedan stirred women’s anger and promoted women’s education.¹⁰⁶ The Presbyterian Church began to ordain women in 1956, the first, Margaret Towner. Pope John XXIII pressed for “full human dignity” for women. In 1968, Mary Daly wrote *The Church and the Second Sex*, calling women’s oppression “theological error.”¹⁰⁷ Saucy and TenElshof note that this stage of feminism produced a revolution to overcome “the traditional role of women as childbearers . . . viewed as the source of oppression.”¹⁰⁸ Authors interpreted Scripture through experience¹⁰⁹ and suggested their views were part of liberation theology.¹¹⁰ Grudem views Krister Stendahl’s 1966 book, *The Bible and the*

responded to Her Critics,” February 19, 2015, accessed March 29, 2017, <http://time.com/3711230/betty-friedan/>. Friedan interviewed editors of women’s magazines, surveyed articles and books, spoke with psychologists, sociologists, and family-life experts and conducted interviews with eighty women.

¹⁰⁴Friedan, *The Feminist Mystique*, 27.

¹⁰⁵Kassian, *The Feminist Mistake*, 25.

¹⁰⁶Friedan, *The Feminine Mystique*, 32, encourages women not to limit their education.

¹⁰⁷Mary Daly, quoted in Saucy and TenElshof, *Women and Men in Ministry*, 41.

¹⁰⁸Ibid., 39.

¹⁰⁹Virginia Ramey Mollenkott, *Women, Men and the Bible* (Nashville: Abingdon, 1977), 77, notes her own “long and gradual process involving the study of hermeneutics, journaling; psychological use of the I Ching and the Tarot . . . and some mildly mystical experiences” to trace her journey from evangelical to arguing for new gender “designations.” She now chooses the “generic feminine” pronoun in her work to write and to describe the “One Ultimate Interrelational Being” (10), and “chooses to use capitalized feminine pronouns concerning God (11). She states, “It is my hope by referring to God as ‘She’, the androcentricity of the term God will be offset and balanced by the gynocentricity of the capitalized feminine pronouns” (11). Further, she notes, “I speak and have always spoken in a lesbian voice; the feminism came much later than the lesbianism” (12). Mollenkott’s section on “Theological Reflection” includes information on “witchcraft and bonding,” viewing “witch as ‘wise one,’” as “the last remnant of women’s strength and power” and as “self-affirming for women” (129).

¹¹⁰Kassian, *The Feminist Mistake*, 48-49. Saucy and TenElshof, *Women and Men in Ministry*, 41. Kassian, *The Feminist Mistake*, 29 notes, “If a doctrine or text did not agree with women’s experience of oppression and quest for liberation, then it was freely revised in order to make it agree.”

Role of Women as the “precursor of much modern egalitarian thinking.”¹¹¹

Complementarian literature. Protestant women missionaries outnumbered men by two to one in the 1950s and 1960s, and biographies, such as those written by Elisabeth Elliot, were published and read broadly.¹¹² Elliot gave one of the earliest complementarian responses to feminism, and continued to write consistently for this movement.¹¹³

Literature during the 1970s

Women surged toward education in the 1970s. The sexual freedom tried in the 1960s was fully lived out in gender roles during the 1970s with staggering consequences.¹¹⁴

Feminist literature. The second phase of the radical feminist movement moved beyond women’s limitations to viewing women as superior to men.¹¹⁵ For many of these writers, the masculinity of God and the maleness of Jesus were central issues. Feminists, both within and outside the church, reinterpreted Scripture and male research and restructured a world they felt was designed by men. Radical feminists, such as Letty Russell, Rosemary Ruether, and Elisabeth Fiorenza, redefined God as a “male God,” and

¹¹¹Grudem, *Evangelical Feminism and Biblical Truth*, 359.

¹¹²Elisabeth Elliot, *Through Gates of Splendor* (Carol Stream, IL: Tyndale, 1957); Elisabeth Elliot, *These Strange Ashes* (Grand Rapids: Fleming H. Revell, 1979).

¹¹³Elisabeth Elliot, “The Essence of Femininity,” in *Recovering Biblical Manhood and Womanhood*, 394-99; Elisabeth Elliot, *Let Me Be a Woman* (Carol Stream, IL: Tyndale, 1976); Elisabeth Elliot, *Passion and Purity: Leaving Your Love Life under God’s Control* (Grand Rapids: Baker, 1984); Elisabeth Elliot, *Keep a Quiet Heart* (Grand Rapids: Baker, 1995). See also Elisabeth Elliot, “The Peaceful Home,” DVD series, accessed February 22, 2017, <https://www.youtube.com/watch?v=veci9jXajOE>.

¹¹⁴Kassian, *The Feminist Mystique*, 8-9, cites statistics from the US Census Bureau of rates of change in divorce, cohabitation, virginity, abortion, homosexuality, and sexually transmitted diseases resulting in a “societal tsunami” (9).

¹¹⁵Saucy and TenElshof, *Women and Men in Ministry*, 39.

developed a feminist spirituality that mirrors New Age beliefs.¹¹⁶ Rosemary Radford Ruether states, “It is to the women that we look for salvation.”¹¹⁷ Ruether then adds, “It is to such a new age that we look now with hope as the present age of masculism succeeds in destroying itself.”¹¹⁸ Feminism was associated with the liberation movement,¹¹⁹ and many of its tenets were outside biblical hermeneutics.¹²⁰

Egalitarian literature. By the end of the 1970s, Lee-Barnwall notes that numerous feminist women rallied against the unfairness of the church that limited ministry opportunities for women, viewing this as denying their full personhood in Christ.¹²¹ Evangelical feminists desired to correct “patriarchy” in the church.¹²² During this “second wave of the feminist movement,”¹²³ Malone and Ruether, among others, stated that (1) the Scriptures did not offer conclusive evidence against the ordination of women, and (2) long-lasting traditions about women contained in Genesis, Corinthians,

¹¹⁶Saucy and TenElshof, *Women and Men in Ministry*, 40. Elizabeth Fiorenza suggests that Jesus was Sophia’s prophet who launched a renewal movement within Judaism and established a “discipleship of equals.” Kostenberger, *Jesus and the Feminists*, 63.

¹¹⁷Rosemary Radford Ruether, quoted in Saucy and TenElshof, *Women and Men in Ministry*, 39. Ruether states, “It is to the women that we look for salvation in the healing and restorative waters of Aquarius. It is to such a New Age that we look now with hope as the present age of masculism succeeds in destroying itself.” This citation may also be located on numerous witchcraft websites, not to be included in this thesis.

¹¹⁸Rosemary Radford Ruether, *Womanguides: Readings toward a Feminist Theology* (Boston: Beacon, 1985), 213. Ruether also promotes “womanchurch as a feminist exodus community.” *Ibid.*, 172.

¹¹⁹The feminist literature at The Southern Baptist Theological Seminary is grouped with Liberation Theology literature.

¹²⁰Kostenberger, “What’s at Stake?,” 36-42.

¹²¹Lee-Barnwall, *Neither Complementarian nor Egalitarian*, 63.

¹²²*Ibid.*

¹²³Malone, *Women and Christianity*, 3:228.

and 1 Timothy were “inconclusive or downright wrong.”¹²⁴ What followed was a flood of ordinations for women,¹²⁵ and discussions between the pope and the Archbishop of Canterbury resulting in the Church of England dividing over Anglican ordinations of women. By this time, the ordination debate was over in many mainstream Protestant churches.¹²⁶

The earliest Christian feminist publications were from Mollenkott, Scanzoni and Hardesty, Jewett,¹²⁷ Dorothy Pape¹²⁸ and Patricia Gundry, in particular, argued that misused scripture had resulted in “ammunition for repression.”¹²⁹ Gundry states, “In practice, women are second-class Christians. . . [and] the church . . . denied the benefits from the spiritual and intellectual gifts of half its membership.”¹³⁰ Pape’s resource, circulated widely among popular audiences of women, argued that the Scriptures were

¹²⁴Malone, *Women and Christianity*, 3:229.

¹²⁵Ibid., 3:230.

¹²⁶Ibid., 3:227.

¹²⁷Mollenkott, *Women, Men and the Bible*; Letha Scanzoni and Nancy Hardesty, *All We’re Meant to Be* (Dallas: Word, 1975); and Paul K. Jewett, *Man as Male and Female* (Grand Rapids: Eerdmans, 1975). Scanzoni and Hardesty write with rhetorical questions, anger, and their own scriptural interpretations.

¹²⁸Dorothy R. Pape, *In Search of God’s Ideal Woman* (Downers Grove, IL: InterVarsity, 1976), 178, relies on the argument that “ezer” occurs in Scripture sixteen times, of which none refer to an inferior. Pape also cites the contributions of women in ministry, such as Mary Slessor, Malla Moe, Amy Carmichael, Henrietta Mears, and OT women in leadership: Huldah and Deborah. She supports Mollenkott (1973) in writing to *His* magazine, “It is unwise and unjust for evangelical publications to stress biblical passages concerning ancient inequalities between the sexes. By continuing on such a course, evangelicals will only add fuel to the widespread secular concept that the Christian church is an outmoded institution dedicated to the maintenance of the status quo no matter how unjust and inhuman” (249). Pape states clearly, “Our head was not a man, but Christ” (177).

¹²⁹Patricia Gundry, *Woman Be Free: The Clear Message of Scripture* (Grand Rapids: Zondervan, 1977), 43.

¹³⁰Ibid., 12. Gundry cites the Inquisition, Galileo, witches, medicine, and slavery (43-52). In dealing with “those problem passages,” Gundry presents ten rules of biblical interpretation (58). She promotes headship as “source” (64). Gundry is not careful with interpretation, closing with “whatever the meaning may be” (75).

written to a particular culture and through “uninspired commentators.”¹³¹ Kostenberger critiques this movement’s “emphasis on the full equality of men and women while professing commitment to scriptural inspiration and authority.”¹³² Some female authors during this time period, such as Karen Helder DeVos, seem tentative between the two opinions.¹³³ Scholarly, rather than experiential, female authorship is limited at this time.

Complementarian literature. In the 1970s, scholarly writing from a complementarian perspective by both men and women was also limited. One of the first, George W. Knight III, regarded women’s roles in Scripture as “ordained by God for all cultures, societies, and times.”¹³⁴ One early female complementarian writer, Susan T. Foh, published *Women and the Word of God* in 1979, noting correctly that the most crucial question biblical feminists raised was how to interpret the Bible.¹³⁵ Foh sought to rightly divide the Word of truth (2 Tim 2:15) and accurately assess the inconsistencies of those for whom “the Bible in an important but not final authority.”¹³⁶ Other early authors, such

¹³¹Pape, *In Search of God’s Ideal Woman*, 46.

¹³²Kostenberger, *Jesus and the Feminists*, 129. There is full equality for men and women within scriptural authority. There are also God-differentiated roles for men and women.

¹³³Karen Helder DeVos, *A Woman’s Worth and Work* (Grand Rapids: Baker, 1976).

¹³⁴George W. Knight III, *The New Testament Teaching on the Role Relationship of Men and Women* (Grand Rapids: Baker, 1977), vii. Knight wrote as “reporter” to the Reformed Synod and his resource was reprinted as George W. Knight III, *The Role Relationships of Men and Women* (Phillipsburg, NJ: P & R, 1989).

¹³⁵Foh, *Women and the Word of God*, 2. Much ahead of many in taking on this argument, Foh accurately assesses radical versus biblical feminists disregard for Scripture (26-27). She recognizes that Jewett, Scanzoni, and Hardesty all take some passages to be the “norm and others to be culturally conditioned and therefore not binding” (27).

¹³⁶*Ibid.*, 149.

as Sandie Chandler in 1971, simply argued against feminism from the experience of being “lovingly liberated” by faith.¹³⁷

Literature during the 1980s

The Reagan years in America were big and bold. Women and men pursued lofty goals. Shaped by prior decades, women pursued the new opportunities before them.

Feminist literature. In 1986, Mary Daly stated, “The women’s movement does point to, seek and constitute the primordial, always present and future Antichrist.”¹³⁸ God was redescribed as gender neutral, so that God was equally feminine and masculine or androgynous.¹³⁹ Amy-Jill Levine introduced Jewish feminism.¹⁴⁰ Overall, feminist literature abounded to such an extent that no one face represented the movement.¹⁴¹ Those responding to this debate were tentative.¹⁴²

Egalitarian literature. Among evangelical egalitarians, research contended strongly for church change. Margaret Kostenberger lists egalitarian publishing during this decade as Mary Evans, Ben Witherington, Aida Spencer, Ruth Tucker, Richard Longenecker, and Jane Douglas.¹⁴³ Evans reviewed Scriptures on women and argued

¹³⁷Sandie Chandler, *Lovingly Liberated: A Christians Response to the Liberation Movement* (Old Tappan, NJ: Fleming Revell, 1971).

¹³⁸Daly, *Beyond God the Father*, 97.

¹³⁹Saucy and TenElshof, *Women and Men in Ministry*, 41.

¹⁴⁰Kostenberger, *Jesus and the Feminists*, 113.

¹⁴¹Feminists employed a “hermeneutics of suspicion” seeking liberation, and using Scriptures to feature female characters. *Ibid.*, 121.

¹⁴²Grudem, “Personal Reflections,” 12.

¹⁴³Kostenberger, *Jesus and the Feminists*, 134, includes these authors and publishing dates: Mary Evans, 1983; Ben Witherington, 1984; Aida Spencer and Jane Douglas, 1985; Richard Longenecker, 1986; and Ruth Tucker, 1987.

“the need for a re-examination of the attitude of the church today.”¹⁴⁴ Gilbert Bilezikian strongly viewed Genesis 1 and 2 as presenting “relationships of mutuality in equality,”¹⁴⁵ and differed with Grudem’s study of *kephale* to state male authority is now replaced by “mutual submission” in the “new community” of faith.¹⁴⁶ His views became a unifying theme among egalitarians. Paul Jewett notes Jesus “broke through the barriers of tradition” by allowing women disciples to follow him.¹⁴⁷ Longenecker was one of the first to present a “developmental hermeneutic,”¹⁴⁸ while Jane Dempsey Douglass argued for new freedoms in women’s roles on the basis of Calvin’s writings and the Reformation context.¹⁴⁹

Arguments for biblical feminism were also built upon (1) Scripture translation as unreliable, (2) words such as “*kephale*” (head) redefined to mean “source,” a crucial argument for egalitarians, (3) cultural concepts, such as head coverings, as outdated, cultural, or metaphorical, and (4) Galatians 3:28 as the Magna Carta for believers.

In 1987, *The Priscilla Papers* were inaugurated for the publication of scholarly egalitarian journal articles approved by the Christians for Biblical Equality (CBE).¹⁵⁰

¹⁴⁴Mary J. Evans, *Women in the Bible: An Overview of the Crucial Passages on Women’s Roles* (Downers Grove, IL: Zondervan, 1983), 132.

¹⁴⁵Gilbert Bilezikian, *Beyond Sex Roles*, 2nd ed. (Grand Rapids: Baker, 1985), 153.

¹⁴⁶Ibid., 119. Bilezikian develops his view of the “The New Community,” in chap. 5, 119-206.

¹⁴⁷Jewett, *Man as Male and Female*, 138.

¹⁴⁸Richard Longenecker, *Authority, Hierarchy, and Leadership Patterns in the Bible* (Downers Grove, IL: Intervarsity, 1986), 81.

¹⁴⁹Jane Dempsey Douglas, *Women, Freedom and Calvin* (Philadelphia: Westminster, 1985).

¹⁵⁰The Priscilla Papers, accessed March 27, 2017, <http://www.cbeinternational.org/content/priscilla-papers-academic-journal>.

Complementarian literature. While many Christians were hesitant to say anything that would “hurt our friends who hold quite different opinions,”¹⁵¹ Gordon J. Wenham translated Werner Nuerer, noting the “necessity of Christian response.”¹⁵² In 1980, Stephen B. Clark responded to the “flood of books on women”¹⁵³ with his thick, careful analysis of Scripture.¹⁵⁴ James Hurley, in 1981, carefully reviewed the cultural context of numerous passages in order to respond with a biblical framework for each text.¹⁵⁵ In 1982, Donald Bloesch proposed that “covenantalism” opposes both feminism and patriarchalism in order “to understand the two sexes as created for fellowship with God and with one another.”¹⁵⁶

Wayne Grudem stepped forward to write and lead the complementarian argument. Grudem began his writing in journals and books with a defense of *kephale* as “head,” as opposed to “source,”¹⁵⁷ citing Greek lexical study and listing evidence that “head” typically represents a God-given “authority over” and leadership role.¹⁵⁸ He, and

¹⁵¹Werner Nuerer, *Man and Woman in Christian Perspective* (London: Hodder and Stoughton, 1981), 21.

¹⁵²Ibid.

¹⁵³Stephen B. Clark, *Man and Woman in Christ: An Examination of the Roles of Men and Women in Light of the Scriptures and the Social Sciences* (Ann Arbor, MI: Servant, 1980), ix.

¹⁵⁴Clark’s chapter on “Bypassing Scriptural Authority” is key to determining this issue. Ibid., 351-68.

¹⁵⁵Hurley, *Man and Woman in Biblical Perspective*.

¹⁵⁶Donald G. Bloesch, *Is the Bible Sexist?* (Wheaton, IL: Crossway, 1982), 84-85.

¹⁵⁷Wayne Grudem, “Does *kephale* Mean ‘Source’ or ‘Authority Over?’ An Examination of 2,336 Examples,” *Trinity Journal* 6 NS (1985): 38-59; Wayne Grudem, “The Meaning of *Kephale* (‘Head’): A Response to Recent Studies,” *Trinity Journal* 11 NS (1990): 3-72. This article was reprinted as an appendix in Piper and Grudem, *Recovering Biblical Manhood and Womanhood*, 424-76. Wayne Grudem, “The Meaning of *Kephale* (‘Head’): An Evaluation of New Evidence, Real and Alleged,” *Journal of Evangelical Theological Society* 44, no. 1 (2001): 25-65.

¹⁵⁸Grudem, “Personal Reflections,” 12.

others, presented the Trinitarian relationship as an example of equality with submission.¹⁵⁹ The opposition to these views was strong and immense.¹⁶⁰

Wayne Grudem noted an “imbalance in the program that was certainly not representative of the membership of the Evangelical Theological Society (ETS) as a whole.”¹⁶¹ In response, Grudem recalled a private meeting on December 2-3, 1987, at the Sheraton Ferncroft Resort in Danvers, Massachusetts which resulted in the Danvers Statement, an incorporated Council on Biblical Manhood and Womanhood,¹⁶² and “coined the term ‘complementarian’ as the one-word representation of our viewpoint.”¹⁶³ Crossway Books encouraged John Piper and Wayne Grudem to develop a “book of essays on manhood and womanhood” resulting in *RBMW*.¹⁶⁴ Prior to its release, masculinity and femininity were defined as distinct, and clarity was given to a “biblical vision” that provided “harmony and mutuality.”¹⁶⁵

After the Danver’s Statement was published in *Christianity Today*, Grudem notes receiving over a 1,000 positive responses. He notes, “People would write us saying: I

¹⁵⁹This view has been further developed by Bruce Ware and John Starke, eds., *One God in Three Persons: Distinction of Persons, Implications for Life* (Wheaton, IL: Crossway, 2015).

¹⁶⁰Grudem, “Personal Reflections,” 13, notes the opposition from authors such as Gilbert Bilezikian, Catherine Kroeger, Walter Liefeld, Aida Spencer, David Scholer, and InterVarsity Press (USA). This debate continues within ETS discussions.

¹⁶¹Ibid.

¹⁶²Ibid., 14.

¹⁶³Ibid. See also Wayne Grudem’s definition and rationale for “The Name Complementarian,” in *Countering the Claims of Evangelical Feminism* (Colorado Springs: Multnomah, 2006), 13, where he also notes this term was made public November 17, 1988.

¹⁶⁴Grudem, “Personal Reflections,” 14. See also Piper and Grudem, *Recovering Biblical Manhood and Womanhood*.

¹⁶⁵John Piper and Wayne Grudem, *What’s the Difference? Manhood and Womanhood Defined according to the Bible* (Wheaton, IL: Crossway, 1990), 47.

wept when I saw your ad. I didn't know that people held this any more."¹⁶⁶ It became normal to assume no authority distinctions, rather, only servant leadership in the church.¹⁶⁷

Literature during the 1990s

This era began with a second wave of Christian feminism¹⁶⁸ so great that even the Catholic Church (Second Vatican Council) was impacted.¹⁶⁹

Feminist literature. In 1995, feminists celebrated the 100th anniversary of *The Woman's Bible* led by Elisabeth Schussler Fiorenza for whom feminist exegesis and "a hermeneutics of suspicion is central."¹⁷⁰ In keeping with Fiorenza and Ruether, Linda Hogan in the same year, defined theology on the basis of women's experience and praxis.¹⁷¹ Compendiums of scholarly feminist writing were compiled by Vyhmeister,¹⁷² while Hampson states the question that "feminism poses for Christianity is . . . whether

¹⁶⁶Grudem, "Personal Reflections," 14.

¹⁶⁷Kostenberger, *Jesus and the Feminists*, 160.

¹⁶⁸Malone, *Women and Christianity* 1:20.

¹⁶⁹Ibid., 1:21. According to Malone, the church sought "global justice" and included "Judaism, Buddhism, Hinduism and Islam as partners in dialogue."

¹⁷⁰Fernando F. Segovia, ed., *Toward a New Heaven and a New Earth: Essays in Honor of Elisabeth Schussler Fiorenza* (Maryknoll, NY: Orbis, 2003), 17-18. Segovia also clarifies, "For me, it was the debates in feminist theory that proved crucial" (17). Segovia provides a "proper hermeneutical model . . . whereby the text is subordinated to the self-interest of the reader, yielding a 'riotous carnival' of readings; in this model biblical passages are approached as proof texts for any given project or practice" (111). See also Elisabeth Schussler Fiorenza, *Jesus: Miriam's Child, Sophia's Prophet* (London: Bloomsbury, 1994), 451, where she notes, "Having little interest in the historical Jesus or in any theory that privileges him as a heroic figure . . . [but rather in] opening up pathways for emancipatory christological discourses . . . that support women's struggles."

¹⁷¹Linda Hogan, *From Women's Experience to Feminist Theology* (Sheffield: Sheffield Academic Press, 1995), 86.

¹⁷²Nancy Vyhmeister, ed., *Women in Ministry: Biblical and Historical Perspectives* (Berrien Springs, MI: Andrews University Press, 1998). This resource reviews history, ordination qualifications, and women in Scripture as the basis for women in ministry.

Christianity is ethical.”¹⁷³ Hampson views such a religion as harmful to the cause of human equality. During this time, Marcus Borg called feminist theology “the single most important development in theology in his lifetime.”¹⁷⁴ While Brekus argued for female pastors in 1993,¹⁷⁵ Sally Purvis described two churches with female pastors in 1995.¹⁷⁶ Bestselling secular feminist resources from this decade include Deborah Tannen, Catherine Bateson, Gloria Steinem, Naomi Wolf, and Linda Faludi.¹⁷⁷

Egalitarian literature. Extensive journal articles began to be published in *The Priscilla Papers*. Rebecca Merrill Groothuis contended biblical equality and feminism are not equated; rather, this movement is the result of “a theological and hermeneutical disagreement over what the Bible teaches about gender roles.”¹⁷⁸ Groothuis, who became the co-editor with Ron Pierce of the capstone book for egalitarians, *DBE*, defined Galatians 3:28 as a “broadly applicable statement of the inclusive nature of the new covenant.”¹⁷⁹ Many now viewed this text as the “Magna Carta of Humanity” and a text of complete

¹⁷³Dahne Hampson, *Theology and Feminism* (Oxford: Basil Blackwood, 1990), 53.

¹⁷⁴Marcus Borg, quoted in Val Webb, *Why We're Equal: Introducing Feminist Theology* (St. Louis: Chalice, 1999), 95.

¹⁷⁵Brekus, “Let Your Women Keep Silent.”

¹⁷⁶Sally B. Purvis, *The Stained Glass Ceiling: Churches and Their Women Pastors* (Louisville: Westminster John Knox, 1995).

¹⁷⁷Scanzoni and Hardesty, *All We're Meant to Be*, 329. See also Deborah Tannen, *You Just Don't Understand: Women and Men in Conversation* (New York: William Morrow, 1990); Catherine Bateson, *Composing a Life* (New York: Atlantic Monthly, 1989); Gloria Steinem, *Ms. Magazine and Revolution from within* (Boston: Little, Brown and Co., 1992); Naomi Wolf, *The Beauty Myth: How Images of Beauty Are Used against Women* (New York: William Morrow, 1991); Linda Faludi, *Backlash: The Undeclared War Against American Women*, (New York: Broadway, 1991).

¹⁷⁸Groothuis, *Good News for Women*, 15.

¹⁷⁹*Ibid.*, 26.

freedom of distinctive roles for men and women.¹⁸⁰

Scanzoni and Hardesty present a “two-dimensional” hermeneutic: (1) the vast cultural differences from “Middle Eastern culture two millennia ago” and (2) the variety of viewpoints reflected in the Scriptures.¹⁸¹ They supported the feminist view that all duality, all polarity, is evil.¹⁸² Kostenberger reviews Ruth Tucker¹⁸³ and cites R. T. France regarding women in the Twelve as a “historical provision of limited duration, not an ideological statement of the permanent values of the kingdom of God.”¹⁸⁴

Complementarian literature. Complementarians, such as Piper and Grudem, felt the need for a response to what they could not avoid or ignore. John Piper personally wrote a series of articles for *The Standard* laying out exegetical foundations for men and women, which he followed with seven sermons.¹⁸⁵ Wayne Grudem first wrote for *Christianity Today*, then ETS gatherings,¹⁸⁶ and joined Piper. Together they published the most comprehensive study of the complementarian position, *RBMW*, which received the “book of the year” award in 1992.¹⁸⁷ This compendium contains valuable articles by

¹⁸⁰Robert Clowney, *The Church: Contours of Christian Theology* (Downers Grove, IL: InterVarsity, 1995), 221, counters, “A magnificent vision that the apostle Paul, unfortunately, does not always keep in view.”

¹⁸¹Letha Dawson Scanzoni and Nancy A. Hardesty, *All We're Meant to Be: Biblical Feminism for Today*, 3rd ed. (Grand Rapids: William B. Eerdmans, 1992), 10.

¹⁸²Scanzoni and Hardesty, *All We're Meant to Be*, 14, state, “A truly Christian, truly feminist theology continually seeks to root out all dualism, which at bottom is an outgrowth of original sin, the desire to separate and dominate.”

¹⁸³Kostenberger, *Jesus and the Feminists*, 158.

¹⁸⁴R. T. France, *Women in the Church's Ministry*, cited by Kostenberger, *Jesus and the Feminists*, 161.

¹⁸⁵Piper, *What's the Difference*, 59.

¹⁸⁶Grudem, “Personal Reflections,” 12.

¹⁸⁷This book award was based upon popular ballot of readers' votes. Since that year, this honor has been “decided by a committee of experts that they have selected.” Grudem, “Personal Reflections,” 15.

Piper and Grudem, Raymond C. Ortlund, Thomas Schreiner, Douglas Moo, and the late Elisabeth Elliot. Jack Cottrell provided an incisive look at four types of feminism with in-depth biblical interpretation.¹⁸⁸

Additional authors to join this debate included Wayne House, in his 1995 publication of *The Role of Women in Ministry Today*, responding to “secular and evangelical” feminists’ questions for the church.¹⁸⁹ In the same year, Andreas Kostenberger, Thomas Schreiner, and H. Scott Baldwin decisively spoke to the issue of hermeneutics.¹⁹⁰ Susan Hunt was one of the first complementarian women to address biblical roles for women in *Spiritual Mothering*.¹⁹¹

This “women’s issue” was dividing churches and creating turmoil.¹⁹² Further, this issue created a “major schism” at The Southern Baptist Theological Seminary in 1990, impacting the Southern Baptist movement.¹⁹³ Leaders realized this argument was beyond “he said/she said,” and that Scripture was being interpreted in new ways and creating a “disturbing doctrinal development.”¹⁹⁴ Either the Bible was infallible for life,

¹⁸⁸Jack Cottrell, *Gender Roles and the Bible: Creation, the Fall and Redemption* (Joplin, MO: College Press, 1994), distinguishes between secular feminism, goddess feminism, liberal Christian feminism, and biblical feminism. Kostenberger, *Jesus and the Feminists*, also separates feminism into three groupings.

¹⁸⁹Wayne House, *The Role of Women in Ministry Today* (Grand Rapids: Baker, 1995), 9. In this resource, House, a current professor at Corban University, responds to questions such as, “Are men and women equal?,” “Should women teach?,” and “Where may women minister?”

¹⁹⁰Andreas Kostenberger, Thomas Schreiner, and H. Scott Baldwin, eds., *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15* (Grand Rapids: Baker, 1995).

¹⁹¹Susan Hunt, *Spiritual Mothering: The Titus 2 Model for Mentoring Women* (Wheaton, IL: Crossway, 1992).

¹⁹²House, *The Role of Women*, chap. 1, esp. p. 13.

¹⁹³Sean Holloway, “Women in Ministry: Disunity in the Southern Baptist Convention,” December 2014, accessed September 12, 2016, http://s3.amazonaws.com/academia.edu.documents/35996199/WomenInMinistryPaper.pdf?AWSAccessKeyId=AKIAJ56TQJRTWSMTNPEA&Expires=1473726720&Signature=klX661NcHSQ93V%2BHs9rIS8nKuYU%3D&response-content-disposition=inline%3B%20filename%3DWomen_in_Ministry_Disunity_in_the_Southe.pdf.

¹⁹⁴House, *The Role of Women*, 15.

faith, and practice,¹⁹⁵ or it was not. In 1999, Richard Hove wrote an entire book on the Galatians 3:28 debate with clarity and charity.¹⁹⁶ In the same year, Alexander Strauch further clarified a biblical position in *Men and Women; Equal Yet Different*.¹⁹⁷

Quietly, women such as Mary Kassian, P. B. Wilson, Susan Hunt, Lucy Mabery-Foster,¹⁹⁸ and many others, including myself, continued to teach all of Scripture to women. Carolyn Mahaney provided an oral and written resource for women on the Titus 2 model.¹⁹⁹ Mary Kassian stood firmly on Scripture in *Women, Creation and the Fall* and defends against feminism in *The Feminist Gospel*.²⁰⁰

Complementarian scholars now abounded.²⁰¹ In March 1997, *World* magazine revealed the NIV Bible would become gender neutral, and James Dobson sought leaders from NIV's translation committee, *World* magazine, the International Bible Society, and

¹⁹⁵House, *The Role of Women*, 15.

¹⁹⁶Hove, *Equality in Christ*.

¹⁹⁷Alexander Strauch, *Men and Women: Equal Yet Different* (Colorado Springs: Lewis and Roth, 1999).

¹⁹⁸Mary Kassian, *Women, Creation and the Fall* (Wheaton, IL: Crossway, 1990); Wilson, *Liberated through Submission*; Hunt, *Spiritual Mothering*; Lucy Mabery-Foster, *Women and the Church: Reaching, Teaching and Developing Women for Christ* (Nashville: Thomas Nelson, 1999).

¹⁹⁹Carolyn Mahaney, *To Teach What Is Good: Wisdom for Women from Titus 2* (Gaithersburg, MD: PDI, 2000). This resource was later published as *Feminine Appeal* (Wheaton, IL: Crossway, 2012). See also Carolyn Mahaney and Nicole Whitacre, *Girl Talk* (Wheaton, IL: Crossway, 2005).

²⁰⁰Kassian, *Women, Creation and the Fall*, 45, concludes, "My position is that hierarchy is taught by the Bible and that it is essential to a Christian worldview." See also Mary A. Kassian, *The Feminist Gospel: The Movement to Unite Feminism with the Church* (Wheaton, IL: Crossway, 1992), 109, who traces the history of "the women's movement, feminist liberation theology, woman-centered analysis, the denigration of motherhood, and the study of 'herstory.'" all of which impacted education. Kassian, *The Feminist Gospel*, 242, concludes, "The Bible is the standard by which we must scrutinize all patterns of male and female behavior."

²⁰¹Clowney, *The Church*, 215-35. Aubrey Malphurs, *Biblical Manhood and Womanhood* (Grand Rapids: Kregel, 1996). Malphurs, from Dallas Seminary, writes for a popular audience. Kostenberger, Schreiner, and Balwin, *Women in the Church*, provide chap. 5, "A Dialogue with Scholarship."

others to bring unity to scriptural translation; however, plans proceeded quickly otherwise.²⁰²

As this pertains to Christian higher education, The Southern Baptist Convention added to the “Baptist Faith and Message,” the doctrinal statement of the denomination, an affirmation of the complementarian position in 1998.²⁰³ Lucy Mabery-Foster was hired as the first complementarian female faculty member at Dallas Seminary.²⁰⁴ In 2000, Family Life Ministries, under the leadership of Dennis Rainey, joined this growing concern and contended for marriage within a complementarian framework.²⁰⁵

Literature in Twenty-First Century

The divide was now clear between secular feminists, biblical feminists (egalitarians) and complementarians, and is represented by each category that follows. Egalitarians seek to portray complementarians as “patriarchialists,”²⁰⁶ while complementarians may use broad brush strokes to paint all feminists negatively.

Feminist literature. Kathryn Greene-McCreight notes, “Feminist theology grows by leaps and bounds seemingly on a daily basis.”²⁰⁷ Therefore, the work of so many

²⁰²Grudem, “Personal Reflections,” 16.

²⁰³Ibid.

²⁰⁴Mabery-Foster was the “first female faculty member appointed to teach at Dallas Theological Seminary.” Mabery-Foster, *Women and the Church*, vii.

²⁰⁵Grudem, “Personal Reflections,” 16.

²⁰⁶For a full review of the definition of these terms, see Stackhouse, *Partners in Christ*, 11-15. Stackhouse acknowledges feminism’s influence on liberal mores, sexual revolution, reproductive rights, and lesbianism, but suggests combining “Christian” with feminist. His definition is “someone who champions the dignity, rights, responsibilities, and glory of women as equal in importance to those of men.” He equates feminist with egalitarian (14).

²⁰⁷Kathryn Greene-McCreight, *Feminist Reconstructions of Christian Doctrine: Narrative Analysis and Appraisal* (Oxford: Oxford University Press, 2000), preface. This book was written during a

feminist scholars utilizing feminist hermeneutics is beyond this review. Influencing Catholic feminists, Fiorenza continued to encourage women to come to the Scriptures as they would to a “scene of a crime” looking for a new future for women beyond violence and exclusion.²⁰⁸ Now viewed as liberation theology, Rosemary Radford Ruether wrote the first feminist systematic theology with the use of women’s experience as “an explosive critical force” for exposing classical theology and its traditions.²⁰⁹

Egalitarian literature. Evangelicals have been impacted by the volumes of literature on this vociferous debate. Evangelical feminists have both defended feminism and distanced themselves from it by describing the “varieties of feminist thought.”²¹⁰ In the early 2000s, Linda Belleville, William Webb, and Doug Groothuis were notable authors assuming a redemptive movement hermeneutic to describe women’s changing roles as similar to the biblical metanarrative moving from slavery to freedom.²¹¹ Webb’s arguments in *Women, Slaves and Homosexuals* states that Scripture utilizes a redemptive

Pew Foundation Grant in 1996-1997, and both questions feminist theological interpretations and, in its conclusions, supports it. Similar to Lee-Barnewall, McCreight argues from a narrative approach to Scripture.

²⁰⁸Malone, *Women and Christianity*, 3:234.

²⁰⁹Ibid., 3:235. Malone reviews Ruether as leaving an “invaluable corpus of theological work” (235). I view Ruether quite differently; see n117 of this thesis.

²¹⁰Rebecca Merrill Groothuis, *Women Caught in the Conflict: The Culture War between Traditionalism and Feminism* (Grand Rapids: Zondervan, 1994), 89. Groothuis defines feminism (89-108) and evangelical feminism (109-27). Groothuis makes the distinction that biblical feminists “look to the Bible, not ‘women’s experience’ as its final authority” (109-11). Groothuis depends on a cultural-specific hermeneutic to differentiate the passages for women (112-11). She clarifies, “Traditionalists believe . . . the Bible offers a detailed blueprint of God’s will for everyday life . . . [while evangelical feminists believe] the Bible’s central purpose is to communicate new life in the Spirit” (117). She states, “Evangelical feminism does not believe the Bible advocates male authority, but rather equality and mutual submission” (126).

²¹¹William Webb, *Slaves, Women and Homosexuals: Exploring the Hermeneutics of Cultural Analysis* (Downers Grove, IL: IVP, 2001). Brandon D. Smith, “William Webb’s Redemptive Movement Hermeneutic: Some Considerations and Concerns,” *Journal of Biblical Manhood and Womanhood* 20 (2015): 31-36, summarizes Webb’s argument and that of his critics.

hermeneutic in regard to ethics and human relationships.²¹²

A significant volume, edited by Catherine Kroeger and Mary J. Evans in 2006, compiled women's voices in *The IVP Women's Bible Commentary*.²¹³ Each book of the Bible highlights a feminine perspective with women's lives and thought represented. Further journal research and organizational information was provided in the egalitarian magazine *Mutuality*.²¹⁴ John G. Stackhouse, once a complementarian, now writes as an egalitarian.²¹⁵ Susan M. Shaw's journal review of the Southern Baptists publicly made known the dispute among Southern Baptists.²¹⁶

A scholarly response to oppose Piper and Grudem in *RBMW* was compiled and edited by Pierce and Groothuis in *DBE*. Many chapters of *DBE* take an opposing stance to similar chapters in *RBMW*. Pierce and Groothuis contend that they "have applied their expertise to the cause of helping Christian discover the truth" regarding the nature, gifts and callings of women and men.²¹⁷ These two major compendiums remain the central works on this issue. In 2005, Gundry and Beck broaden the arguments in *Two Views of*

²¹²Webb, *Women, Slaves and Homosexuals*. For critique, see Smith, "William Webb's Redemptive Movement Hermeneutic," 31.

²¹³Catherine Kroeger and Mary J. Evans, eds., *The IVP Women's Bible Commentary* (Downers Grove, IL: IVP, 2006).

²¹⁴*Mutuality Magazine*, accessed March 27, 2017, <http://www.cbeinternational.org/content/mutuality-magazine>.

²¹⁵Stackhouse is a contributing author in Alan F. Johnson, ed., *How I Changed My Mind about Women in Leadership: Compelling Stories from Prominent Evangelicals* (Grand Rapids: Zondervan, 2010). See also Stackhouse, *Finally Feminist*, where he agrees to both points of view (75), but argues from theology, church history, contemporary experience, and practice toward the egalitarian view (75-103). Denominations such as the Brethren in Christ changed their views. See Harriet S. Bicksler, "Women in Ministry and Leadership," *The Journal for the Practice of Reconciliation* 27, no. 4 (2007): 1.

²¹⁶Susan M. Shaw, "God Speaks to Us Too, Southern Baptist Women in Church, Home and Society," *Journal of Church and State* 50, no. 4 (2008): 740-42.

²¹⁷Pierce and Groothuis, *Discovering Biblical Equality*, 19.

Women in Ministry,²¹⁸ which includes the writings of four scholars: Belleville, Blomberg, Keener and Schreiner.

Complementarian literature. Scholarly involvement on this topic is now extensive. A few notable resources include Robert Saucy and Judith TenElshof, editors of *Women and Men in Ministry; A Complementary Perspective*, published in 2001.²¹⁹ This unified response includes scholars from various seminaries across the US, TenElshof (Fuller), Clinton Arnold (Talbot), Joe Coe (Rosemead), Thomas Finley (Talbot), Sherwood Lingenfelter (Fuller), Robert Saucy (Talbot), and Michael J. Wilkens (Talbot). Wayne Grudem provides both careful scholarship based upon Scripture during this decade,²²⁰ and a list of opportunities for “what should women do in the church?”²²¹ The development of women for these key areas of ministry is the goal of this research on complementarian education.

In 2001, Nancy Leigh DeMoss published *Lies Women Believe and the Truth That Sets Them Free* as a popular resource for church-based studies.²²² Mary Kassian

²¹⁸Gundry and Beck’s *Two Views of Women in Ministry* includes Linda L. Belleville and Craig S. Keener (egalitarians), and Craig L. Blomberg and Thomas R. Schreiner (complementarians). Belleville, who argues for mutual submission, teaches at Cornerstone University, led by Joseph Stowell. Blomberg, at Denver Seminary, is quite considerate of women (183), even allowing preaching under the authority of men (192), but limiting just the “highest office” to men. Schreiner, at The Southern Baptist Theological Seminary, restricts both teaching and exercising authority, including the role of elders (192). Andreas Kostenberger, at Southeastern, is cited for his clarity on hermeneutics, history, and terminology (267).

²¹⁹Saucy and TenElshof, *Women and Men in Ministry*, 43, note, “Evangelical feminists . . . share the same starting point as many of the earlier church feminists, name that the texts traditionally understood as teaching an order between the man and woman are to be reinterpreted or otherwise made to harmonize with equalitarianism . . . [some] have moved increasingly in the direction of some of the more liberal positions of mainstream feminist theology.”

²²⁰Grudem, *Countering the Claims*, provides definition for complementarianism and his arguments to refute significant egalitarian viewpoints. Other important works, which Grudem has authored, co-authored, or edited, include *Recovering Biblical Manhood and Womanhood, Pastoral Leadership*; and Wayne Grudem, *Evangelical Feminism: The New Path to Liberalism* (Wheaton, IL: Crossway, 2006).

²²¹See list of opportunities provided in appendix 1 of this thesis.

²²²Nancy Leigh DeMoss, *Lies Women Believe and the Truth That Sets Them Free* (Chicago:

once sought unity with egalitarians,²²³ but now clearly attacks in *The Feminist Mistake*. Her concerns regarding this “philosophical quake” include feminism’s move from society to church, women naming themselves, then the world, and now God.²²⁴ Kassian views, and I would agree, the review of feminist literature was “a sobering exercise”²²⁵ as women “no longer know what it means to be a man or a woman or how to make life work.”²²⁶ Pastoral leaders, such as John Benton, seek to provide answers to their congregations concerning *Gender Questions* in the contemporary world.²²⁷ Grudem states that he is coming to an end of his “active advocacy of this issue” with *Evangelical Feminism and Biblical Truth* and *Evangelical Feminism: A New Path to Liberalism*.²²⁸

Postmodern Acceptance of Feminism

At the present time, time, Malone states, “The spirituality of femaleness is rooted in a recovery of the goodness of the body.”²²⁹ She regards “human sexuality as the largest piece of unfinished business in the Christian tradition.”²³⁰

Moody, 2001).

²²³Grudem, “Personal Reflections,” 15.

²²⁴Kassian, *The Feminist Mistake*, 9.

²²⁵Ibid., 298.

²²⁶Kassian, *The Feminist Mistake*, 299.

²²⁷John Benton, *Gender Questions: Biblical Manhood and Womanhood in the Contemporary World* (Auburn, MA: Evangelical, 2000).

²²⁸Grudem, “Personal Reflections,” 16. Grudem, *Evangelical Feminism and Biblical Truth*; and Grudem, *Evangelical Feminism*.

²²⁹Malone, *Women and Christianity*, 3:248.

²³⁰Ibid., 3:249.

Feminist literature. Malone also notes radical feminists view “patriarchy as the root cause of oppression.”²³¹ Mary Daly explains that feminists redefined God: “When God is male, the male is God.”²³² Ethics have also been revised by feminist ethicists²³³ to include a “global inclusive ethic.”²³⁴ Carol Gilligan developed a feminist “ethic of care” in contrast to Lawrence Kohlberg’s “ethic of justice.”²³⁵ Gilligan’s argument that women differ from Kohlberg’s male justice ethic is puzzling, as feminism itself is built upon an ethic of injustice. Further, the research conducted by Gilligan and Belenky argues for clear male/female differences.²³⁶ In 2012, Nel Noddings built her *Philosophy of Education* on Dewey and upon Gilligan’s ethics.²³⁷ Among radical feminists, womanist theology redefined witchcraft as “self-affirming for women.”²³⁸

Egalitarian literature. Webb continued to develop his redemptive movement hermeneutic in his contended work, *Slaves, Women, and Homosexuals*. While strongly critiqued by others, Webb states, “Scripture seems to give us an ethic that needs in some

²³¹Malone, *Women and Christianity*, 3:252.

²³²Mary Daly, cited by Malone, *Women and Christianity*, 3:254.

²³³Malone, *Women and Christianity*, 3:228, writes, “The goal of feminist ethicists is to start with the experiences of women, understand the historical, cultural, and religious and personal contexts, and then to “decide whose side we stand on.”

²³⁴Ibid., 3:268-98.

²³⁵Nel Noddings, *Philosophy of Education* (Boulder, CO: Westview, 2012), 231-32, clarifies the distinctive between Kohlberg’s ethics of justice based upon his study of males, and Gilligan’s proposed ethics of care.

²³⁶Carol Gilligan, “A Woman’s Place in a Man’s Life Cycle,” in *In a Different Voice: Psychological Theory and Women’s Development*, ed. Rhet Diessner, 3rd ed., Contemporary Learning Series (Dubuque, IA: McGraw Hill, 2008), 28-36. Belenky et al., *Women’s Ways’ of Knowing*.

²³⁷Noddings, *Philosophy of Education*.

²³⁸Mollenkott, *Sensuous Spirituality*, 129, states, “Witchcraft is the last remnant of women’s strength and power and is the craft of the wise. . . . Witchcraft is self-affirming for women as it values qualities that in the Judaeo-Christian tradition shun—independence, personal strength, a sense of self, passion, emotion—even anger used creatively. Love is a central value.”

ways to be developed and worked out over time.”²³⁹ It must be noted that in 1998, Vyhmeister had previously argued for a “historical sense” from the issue of slavery to advocate for ordination of women in the present.²⁴⁰ Glen Scorgie also views a “trajectory of the Spirit”²⁴¹ and terms the way “the Bible moves forward”²⁴² as a redemptive movement hermeneutic.

Complementarian literature. Bill Hybels, a leading egalitarian, along with the Willow Creek Association, noted the recent resurgence of complementarity at a Leadership Summit Conference.²⁴³ The Southern Baptist Theological Seminary, and the other five Southern Baptist seminaries, have grown under careful scholars such as Thomas Schreiner, Andreas Kostenberger, and Paige Patterson. While these scholars carefully consider hermeneutics, feminists often disregard the biblical details.²⁴⁴ Gospel Coalition

²³⁹Webb, *Slaves, Women and Homosexuals*, 36. See also Grudem’s review of Webb: Wayne Grudem, “Should We Move beyond the New Testament to a Better Ethic? An Analysis of William J. Webb, *Slaves, Women & Homosexuals: Exploring the Hermeneutics of Cultural Analysis*” (lecture presented at Evangelical Theological Society Annual Meeting, Atlanta, November 19, 2003), accessed February 22, 2017, <http://www.waynegrudem.com/wp-content/uploads/2012/02/ETS-paper-Review-of-Webb.pdf>. Grudem’s summary on p. 45 states, “Although Webb raises many interesting and challenging questions regarding cultural relativity, in the final analysis I believe William Webb’s *Slaves, Women & Homosexuals: Exploring the Hermeneutics of Cultural Analysis* is a deeply flawed book that nullifies in principle the moral authority of the entire New Testament and replaces it with the moral authority of a “better ethic,” an ethic that Webb claims to be able to discover through a complex hermeneutical process that is entirely foreign to the way in which God intended the Bible to be read, understood, believed, and obeyed. Because a denial in principle of the moral authority of the New Testament commands is at the heart of the whole system, and because the system denies the historical accuracy of the creation account, I do not believe Webb’s ‘redemptive-movement hermeneutic’ should be accepted as a valid system for evangelicals to hold today.” See also Benjamin Reaach, *Women, Slaves, and the Gender Debate: A Complementarian Response to the Redemptive-Movement Hermeneutic* (Phillipsburg, NJ: P & R, 2012).

²⁴⁰Vyhmeister, *Women in Ministry*, 379.

²⁴¹Glen G. Scorgie, *The Journey Back to Eden* (Grand Rapids: Zondervan, 2005), 28.

²⁴²Ibid., 30.

²⁴³Bill Hybels, opening lecture, The Global Leadership Summit, Barrington, IL, August 6, 2015.

²⁴⁴Grudem, “Personal Reflections,” 16, notes, “Evangelical feminists are not going to change their minds or be convinced because . . . they have repeatedly adopted principles or chosen exegetical decisions that undermine or deny the authority of Scripture. Once that abandoning of scriptural authority

Women's Conferences are filled with thousands of young women who join Kathleen Nielson's desire to "encourage the growth of women in faithfully studying and sharing the Scriptures."²⁴⁵ Nancy Leigh DeMoss, with female complementarian authors Carolyn Mahaney, Mary Kassian, Jani Ortlund, and Barbara Hughes, are also seeking to restore confidence in scriptural roles for women, and cast a vision for biblical "femininity."²⁴⁶ *Love and Respect* has significantly influenced marriages as defined in Ephesians 5,²⁴⁷ and Bruce Ware's discussion of the "equality of identity in the Trinity" has provided an example for marriage.²⁴⁸

In North American society in general, women's freedom and feminism is now taken for granted, and the debate has moved on to transgender and gay rights. Christopher Yuan, a professor at Moody Bible Institute, and Rosaria Butterfield provide recent Christian publication on these key concerns.²⁴⁹ All of the debate on feminism, and now on gender roles, impacts postmodern seminary education.²⁵⁰ Among those not holding

comes about, then a movement will not be persuaded by Scripture . . . when the culture is going the other way, they will not ever be persuaded on this issue."

²⁴⁵The Gospel Coalition, "God's Word, Our Story, Hearing from Nehemiah," Women's Conference notebook, Orlando, June 27-29, 2014.

²⁴⁶Nancy Leigh DeMoss, ed., *Becoming God's True Woman* (Wheaton, IL: Crossway, 2008), 23.

²⁴⁷Emerson Eggerichs and Sarah Eggerichs, *Love and Respect* (Nashville: Thomas Nelson, 2004).

²⁴⁸Bruce A. Ware, "The Father, the Son and the Holy Spirit: The Trinity as Theological Foundation for Family Ministry," in *Trained in the Fear of God: Family Ministry in Theological, Historical and Practical Perspective*, ed. Randy Stinson and Timothy Paul Jones (Grand Rapids: Kregel, 2011), 61-73. While the Trinity is an example for women of both equality and roles, eternal subordinationism is uncertain (Matt 22:30).

²⁴⁹Christopher Yuan, *Giving Voice to the Voiceless* (Eugene, OR: Wipf and Stock, 2016). Yuan teaches at Moody Bible Institute. Rosaria Butterfield, *Openness Unhindered* (Pittsburgh: Crown and Covenant, 2015). Butterfield, a former Syracuse University queer studies professor, now writes and speaks on gender issues from a complementarian view of Scripture.

²⁵⁰Most evangelical seminaries are now posting gender statements on institutional websites, as noted in research for chap. 4 of this thesis.

tightly to Scripture, God has been redefined in gender neutral terms at Ivy League institutions.²⁵¹

However, not all thinkers have pursued egalitarianism. Education with a solid biblical foundation is desired and is being developed by young complementarian women for Christian higher education. Jennifer Kintner, the Dean of Women at The Master's University in California, is researching the experiences of female complementarian Masters of Divinity students among varied Christian higher educational institutions.²⁵² Kintner builds upon the research of John David Trentham and his analysis of William G. Perry, Jr.'s scheme. According to Trentham, this framework "provides an accurate phenomenological description of how growth and maturity is manifest in experience" for young adults.²⁵³

Erin Shaw, a complementarian female faculty member at Cedarville University, is creating a new paradigm for complementarian women that differs from the feminist research presented by Belenky, Gilligan, and Magdola.²⁵⁴ By drawing from David Powlison's three epistemological priorities and his Comprehensive Internal model derived from Scripture, Shaw is articulating a new model for "knowing" truth and epistemological development among women.²⁵⁵ Kintner and Shaw's current research projects will shape, describe, explain, and present future objectives in complementarian education for women.

²⁵¹Katherine Timpf, "Top Divinity Schools: Use Gender-Neutral Language to Refer to God," January 15, 2017, accessed January 18, 2017, <http://www.nationalreview.com/article/443878/top-divinity-schools-use-gender-neutral-language-refer-god>.

²⁵²Jennifer Jeannean Kintner, "Assessing Epistemological Development in Women in Evangelical Seminaries" (Ed.D. thesis, The Southern Baptist Theological Seminary, forthcoming)

²⁵³John David Trentham and James Riley Estep, Jr., "Early Adult Discipleship at the Intersection of Neurological and Phenomenological Research," *The Journal of Discipleship and Family Ministry* 5, no. 2 (2016): 9.

²⁵⁴Erin Megan Shaw, "She Knows Truth: Toward a Redemptive Model of Women's Epistemological Development" (Ed.D. thesis, The Southern Baptist Theological Seminary, forthcoming).

²⁵⁵Ibid.

Summary

Liberal and evangelical feminists are strongly committed to their positions. Grudem notes the feminist movement will likely never be persuaded by Scripture.²⁵⁶ Recent publication by Michelle Lee-Barnewall, in 2016, presents “unity” as a “kingdom corrective” to the divide between complementarians and egalitarians, calling for less demands of rights for women and men in the new age, but rather a concern for service and humility.²⁵⁷ While her noble intentions are to seek unity among believers, love without truth is still error.

Christians for Biblical Manhood and Womanhood (CBMW) continue to prepare a platform to further complementarian education, calling men to lead with love.²⁵⁸ The CBMW has (1) defined the Danver’s statement as a complementarian standard, (2) defended this view with hundreds of articles, (3) acted to stem the tide of evangelical feminism, and (4) influenced leaders for strategic organizations in the evangelical world, which has (5) resulted in massive influence downstream to denominations and churches.²⁵⁹ The writing provided by this organization has provided a standard for complementarian schools of Christian higher education.²⁶⁰

Complementarian Higher Education

Biblical higher education, and in particular seminaries, functions as the

²⁵⁶Grudem, “Personal Reflections,” 16, notes that his book *Evangelical Feminism: A New Path to Liberalism?* solidified his convictions that evangelical feminists are not going to change their minds.

²⁵⁷Lee-Barnewall, *Neither Complementarian nor Egalitarian*, 177.

²⁵⁸Owen Strachan and Gavin Peacock, *The Grand Design: Male and Female He Made Them* (Fearn, Scotland: Christian Focus, 2016).

²⁵⁹Wayne Grudem, “Personal Reflections,” 16-17.

²⁶⁰The research of complementarian statements for chap. 4 on this research reveals the dependence of complementarian schools on the Danver’s Statement and CBMW.

“headwaters of the Church.”²⁶¹ Complementarian higher education educates tomorrow’s leaders in biblical scholarship. In this debate, the female voice is not distinctly heard. It is whispered in academic hallways: “yes, I believe the home must be an ordered relationship.”²⁶² Many complementarian women are tentative; few complementarian female scholars write or teach, as noted in the literature review. Few speakers at complementarian conferences have masters or doctoral level theological teaching or homiletics training.

In the appropriate seasons of their lives, complementarian women could be encouraged toward academic scholarship and writing. Wayne Grudem urges, “I want to say to younger CBMW supporters in the academic world, ‘We need you to publish on this issue. There is no lack of evangelical feminist material to respond to . . . engage this issue and win the arguments at the highest academic levels.’”²⁶³ Further, Grudem suggests that “institutions and organizations” need accountability, with consequences from supporters or members who do not agree with organizational drift.²⁶⁴ Many church leaders, even supporters of biblical higher education, do not agree with the current feminist hermeneutic, but feel powerless to enter into these arguments. Grudem notes the true trajectory of this argument: “This controversy increasingly will become the focal point of the larger realignment in the entire evangelical world between those for whom the Bible is still the ultimate authority and those for whom it is not.”²⁶⁵

²⁶¹Rick Reed, conversation with author, Heritage College and Seminary, July 2015.

²⁶²Confidential student comment to author, Heritage College and Seminary, September 9, 2016. While this view is held by numerous women, many remain quiet in front of their egalitarian sisters.

²⁶³Grudem, “Personal Reflections,” 17.

²⁶⁴Ibid.

²⁶⁵Ibid.

Historical Review of Women's Education

While several studies have been provided on the history of education²⁶⁶ Reed and Prevost note in particular the education for women throughout history, including “The Women’s Movement.”²⁶⁷ Kristen Renn has researched the effects of education for women globally, noting limited accessibility to education for females in many non-western countries.²⁶⁸ While Western women are blessed with equal rights to education, theological and practical ministry education for women toward ministry varies, allowing feminist writing to be pervasive.

Why Train Women?

Schussler-Fiorenza quipped, “Feminists cannot afford to be anti-intellectual.”²⁶⁹ Fiorenza “asserts the importance of using academic intellectual language and terms,” such as “hermeneutics” in elaborating feminist theories.²⁷⁰ She acknowledges, “Exclusion from scholarship and intellectual influence is an important aspect of our powerlessness.”²⁷¹ Without knowledge of Scripture and hermeneutics, complementarian women are confused concerning the Scriptures’ teaching on the role of women. They cannot curtail the rise of

²⁶⁶William A. Poehler, *A Brief History of Religious Education* (St. Louis: Concordia College Publications, 1965); Michael J. Anthony and William S. Benson, *Exploring the History and Philosophy of Christian Education* (Eugene, OR: Wipf and Stock, 2011).

²⁶⁷Reed and Prevost, *A History of Christian Education*, 372. Reed and Prevost highlight women’s education in various eras: “The Ancient World” (53-55), “The First through Third Centuries” (102-3), “Medieval Women and Education” (152-58), “Women’s Education in the Renaissance and Reformation” (209-18), “Women in the Beginnings of the Modern Christian Education” (282-84), and “The Education of Women in Early America” (322-25). Finally, they trace “The Women’s Movement” (372-74).

²⁶⁸Kristen Renn, “Roles of Women’s Higher Education Institutions in International Contexts,” *Higher Education* 64, no. 2 (2012): 177-91.

²⁶⁹Schussler-Fiorenza quoted in Segovia, *Toward and New Heaven and New Earth*, 445.

²⁷⁰Ibid.

²⁷¹Segovia, *Toward and New Heaven and New Earth*, 445.

a “critical, feminist ethic,”²⁷² even in teaching their daughters.

One of the greatest challenges following this divide over gender roles is determining where to go from here? How will complementarian women model both equality and biblical roles as they pursue theological education? Why train women to equip women for ministry? Three reasons persuade toward this goal.

First, complementarian schools of Christian higher education must equip women for ministry roles that complement the ministry of men and are biblically faithful to Scripture. Lists of gender appropriate ministries have been delineated by Wayne Grudem.²⁷³ Peter Schemm notes that it “is a great insult to women that any and every other thing they are uniquely fit by God to do and instructed by God to do is somehow less important than teaching men.”²⁷⁴ Complementarian Christian schools must move forward to encourage women to develop as thinkers, writers, and speakers as they lead appropriate ministries and pursue global options. Anyabwile, a Gospel Coalition writer, states that women “must be taught and they must teach.”²⁷⁵

Second, complementarian schools must continue what has been the practice of church history. In *RBMW*, William Wienrich writes of ancient women who were “learned and holy.”²⁷⁶ Numerous women, such as Lottie Moon or Eta Linnemann, followed a path of Christian scholarship. Peter Schemm encourages women toward written scholarship,

²⁷²Segovia, *Toward and New Heaven and New Earth*, 492.

²⁷³See list of roles provided by Grudem, *Countering the Claims*, 53-66.

²⁷⁴Schemm, “Learned and Holy,” 6.

²⁷⁵Thabiti Anyabwile, “I’m a Complementarian, but Women Must Be Taught and They Must Teach,” *The Gospel Coalition Blog*, January 3, 2011, accessed February 22, 2017, <http://thegospelcoalition.org/blogs/thabitianyabwile/2011/01/03/im-a-complementarian-but/>. Anyabwile argues from the Great Commission, yet holds to teaching within biblical limits.

²⁷⁶Weinrich, “Women in the History of the Church,” 263-79. Schemm, “Learned and Holy,” 4-7, provides the examples of Marcella and Paula, Proba, Teresa of Avila, Frances Havergal, Fanny J. Crosby.

as exemplified by holy women “who follow by disposition, by motivation, and by virtue the ancient pattern.”²⁷⁷

Finally, formal theological training within a complementarian context provides those who will counter the claims of radical and biblical feminism. Al Mohler challenges men and women to take courage on the issues of biblical manhood and womanhood. He notes complementarian hesitancy and defensive posture in this debate.²⁷⁸ As noted by Elisabeth Elliot, scholars must now “belabor to educated people what was once perfectly obvious to the simplest peasant.”²⁷⁹ Mohler continues,

For too long, those who hold to the biblical pattern of gender distinctions have allowed themselves to be silenced, marginalized, and embarrassed when confronted by a new generation of theorists. Now is the time to recapture the momentum, force the questions and show this generation God’s design in the biblical concept of manhood and womanhood. . . . This crucial challenge is a summons to Christian boldness in the present hour.²⁸⁰

Women must speak for themselves on this issue. Complementarian schools of higher education need women who understand the times (1 Chron 12:32) and understand biblical hermeneutics.²⁸¹ Women must teach women to love their husbands and children and develop practical skills for ministry. The pursuit of godly, complementarian life and ministry training is the purpose of the research that follows.

Women in Christian Higher Education

Complementarian views are held by many women, whether they state this publicly or privately. While researching gender roles and aspirations among women,

²⁷⁷Schemm, “Learned and Holy,” 7.

²⁷⁸R. Albert Mohler, Jr., “A Call for Courage on Biblical Manhood and Womanhood,” *Journal of Biblical Manhood and Womanhood* 9, no. 1 (Spring 2004): 93.

²⁷⁹Elisabeth Elliot, quoted in *ibid.*, 94.

²⁸⁰*Ibid.*

²⁸¹See Kostenberger, “What’s at Stake!,” 36-42; Kostenberger “Biblical Hermeneutics,” 88-95.

Colaner and Warner discovered 96.7 percent of the study sample either agreed or strongly agreed with the notion of the “helper-wife.”²⁸² The Association of Theological Schools Commission on Accrediting (ATS) women are increasing significantly in theological education. Between 1972 and 1985, female student enrollment increased from 5 percent to between 33 percent and 50 percent.²⁸³ More recent studies by ATS records 77,861 seminary students enrolled with 26,780 being female.²⁸⁴ There is a dramatic increase in women in seminary. While some are feminists seeking careers in pastoral ministry, other women are seeking theological education for the purpose of personal growth.

Female faculty are increasing as well. Dan Aleshire, notable researcher for the *ATS Journal*, noted the percentage of female faculty members has grown from 15 percent in 1990 to 24 percent in 2011, and the percentage of faculty of color has increased from 8 percent to 15 percent.²⁸⁵ Changes in the composition of the faculties and student bodies reflect the changing composition of seminary populations and the shifting roles of women.

Women and learning styles. Carrie Douglas proposes that women have unique challenges with male teachers suggesting that women have a disadvantage in higher education due to their varied learning styles.²⁸⁶ However, in *Make It Stick*, Brown,

²⁸²Colleen Warner Colaner and Susan C. Warner, “The Effect of Egalitarian and Complementarian Gender Role Attitudes on Career Aspirations in Evangelical Female Undergraduate Students,” *Journal of Psychology and Theology* 33, no. 3 (2005): abstract.

²⁸³Daniel O. Aleshire, “The Future Has Arrived: Changing Theological Education in a Changed World,” *Theological Education* 46, no 1 (2011): 73.

²⁸⁴Ibid.

²⁸⁵Ibid.

²⁸⁶Carrie Beth Douglas, “The Relationship between Faculty Gender, Student Understanding of Biblical Gender Roles and Perceived Quality of Learning Experience in Southern Baptist Affiliated Seminaries” (Ph.D. diss., The Southern Baptist Theological Seminary, 2011).

Roedigger, and McDaniel suggest that educators today “get beyond learning styles.”²⁸⁷ Most women learn well from godly men. Gregg Johnson notes numerous differences between men and women, including sex differences in cerebral organization, resulting in women being “less lateralized . . . with much greater communication between the two [brain] hemispheres.”²⁸⁸ While women are certainly created differently from men, Hughes and Chappell note the academic abilities of women: “Any honest male knows that the grading curve was always messed up by the girls. What man has not been out-thought, out-talked, an outdone by his female counterparts? Church leadership is not about power, it is about dying.”²⁸⁹ While women perform well in a mixed gender classroom, three studies by Tangenberg, Manning, and Dahvig and Longman argue the vital role of female mentors in Christian higher education.²⁹⁰

Women and moral development. As previously noted, theorists such as Harvard professor Carol Gilligan, in 1982, built upon the foundational research of Erik Erickson and Lawrence Kohlberg, as Kohlberg’s research was only of boys and men. By contrast, Gilligan studied the unique epistemological and moral development of women.²⁹¹

²⁸⁷Peter C. Brown, Henry L. Roedigger III, and Mark A. McDaniel, *Make It Stick: The Science of Successful Learning* (Cambridge, MA: Harvard University Press, 2014), 131.

²⁸⁸Gregg Johnson, “The Biological Basis for Gender-Specific Behavior,” in *Recovering Biblical Manhood and Womanhood*, 288.

²⁸⁹R. Kent Hughes and Bryan Chappell, *1-2 Timothy and Titus: To Guard the Deposit* (Wheaton, IL: Crossway, 2000), 72.

²⁹⁰See Katy Tangenberg, “Preparing for God Knows What: The Importance of Gender Sensitive Mentoring for Female Students on Christian Campuses,” *Christian Higher Education Journal* 12, no. 3 (2013): 203-14. Lynn Etta Manning, “An Identification and Analysis of the Personal Needs and Issues of the Dallas Theological Seminary Twenty-First Century Female Students” (D.Min. diss., Dallas Theological Seminary, 2009), found significant personal issues among female seminary students. Jolyn Dahvig and Karen A. Longman, “Contributions to Women’s Leadership Development in Christian Higher Education: A Model and Emerging Theory,” *Journal of Research on Christian Education* 23, no. 1 (2014): 5-28, note the challenges of female faculty and describe a need for mentoring.

²⁹¹Carol Gilligan, *In a Different Voice: Psychological Theory and Women’s Development* (Cambridge, MA: Harvard University Press, 1982).

Lawrence Kohlberg's "ethic of justice" was replaced by Carol Gilligan's proposed "ethic of care" for women.²⁹² Gilligan relies upon "the myth as a special presentation of feminine psychology."²⁹³ Nel Noddings, in 2012, developed her *Philosophy of Education* upon Gilligan's feminist ethics.²⁹⁴ Scripture does not provide ethical options, nor does it portray differing moral development or standards for men and women. While one sex may opt between speaking truth or love; both are required for spiritual maturity (Eph 4:15).²⁹⁵

Women and epistemological development. In support of Gilligan's work, Belenky, Clinchy, Goldberger and Tarule²⁹⁶ built upon William Perry's epistemological development in order to understand women's development. Published in 1986, *Women's Ways of Knowing* describes five perspectives from which women view reality and draw conclusions about truth, knowledge, and authority. Based upon interviews with 135 women,²⁹⁷ Belenky, et al. grouped women's way of knowing into five epistemological categories: (1) silence, (2) received knowledge, (3) subjective knowledge, (4) procedural knowledge, and (5) constructed knowledge, in which women become "creators of knowledge" from both subjective and objective ways of knowing.²⁹⁸ From this descriptive sociological research, women may progress from receiving knowledge to constructing their

²⁹²Gilligan, "A Woman's Place," 28-36.

²⁹³Ibid., 35.

²⁹⁴Noddings, *Philosophy of Education*, 168-71.

²⁹⁵Gentry and Wellum, *Kingdom through Covenant*, 565-87, provide an entire chapter overview of Eph 4 as the key component for kingdom living.

²⁹⁶Belenky et al., *Women's Ways of Knowing*, 11.

²⁹⁷Ibid., 12.

²⁹⁸Ibid., 15.

own research and points of view. Contrary to Belenky et al. all knowledge must lead to “truth.”²⁹⁹

Women and adult education theory. Many women who return to school are adult learners. For these women, it is deeply life-changing and the educator plays a pivotal role.³⁰⁰ Women already in ministry seek to grow in Christ as well as to be equipped for ministry (Eph 4:12). Various theories have been developed regarding adult motivations and needs in the instructional process.³⁰¹

Christian higher educators have responded to seminary training with mixed methodologies. Some follow traditional teaching patterns, while others suggest that life-long learning requires andragogy,³⁰² or adult learning theory, as proposed by Eduard Lindeman and Malcolm Knowles.³⁰³ Those who hold this view see adult education methodology as preferable in teaching young adults and mature students, and integrate Knowles’ concepts into theological education. However, andragogy is still untested. Gregory Carlson notes, “Considering that andragogy has been the primary model for adult learning for nearly thirty years, relatively little empirical work has been done to test

²⁹⁹Constructivism and its inclusiveness moves toward postmodern thought. Belenky, et al. do not have a biblical worldview, thus their research is purely descriptive with possible personal bias.

³⁰⁰Patricia Cranton, *Understanding and Promoting the Transformative Learner: A Guide for Educators of Adults* (San Francisco: Jossey-Bass, 1994). My own search for ministry skills to write curriculum and improve teaching led to the innovative program led by Bev Hislop at Western Seminary. I flew across the country to develop as a mature adult and learn from skilled mentors.

³⁰¹Raymond J. Wlodkowski, *Enhancing Adult Motivation to Learn* (San Francisco: Jossey-Bass, 1985). Wlodkowski provides excellent ways for instructors to assess content, learning consequences, and motivation. Aleshire, “The Future has Arrived,” 73, encourages meeting the needs of the changing demographic of today’s seminary student.

³⁰²Andragogy has been put forth as a contrast to pedagogy, or the teaching of children. Andragogy is thus the theory of teaching adults.

³⁰³The pioneering work of these men is also foundational to the work of Stephen Brookfield, *Becoming a Critically Reflective Teacher* (San Francisco: Jossey Bass, 1995), 222-23.

the validity of its assumptions or its usefulness in predicting adult learning behavior.”³⁰⁴

Knowles’ adult-education theory, andragogy, must be considered in light of the Bible and church practice.³⁰⁵ While previous ATS researchers have applied Knowles’ theory to theological education in advocating for safe and supportive learning environments that respect adult learner’s knowledge and build upon students’ collaborative experiences,³⁰⁶ it has not been proven that adult learners “transition from dependent to self-directing learners.”³⁰⁷ Often adult learners, including women, pursue academic theological training in order to be taught by “experts” in their fields. They desire to be led by field-experienced men and women in order to be fully equipped “for the work of ministry” (Eph 4:12) and make a difference in other’s lives. Stephen Brookfield counters against “common sense that respectful, empathetic teachers will downplay their position of presumed superiority and acknowledge their students as co-teachers.”³⁰⁸ Brookfield correctly assesses the female adult student when he states,

To students who have made great sacrifices to attend an educational activity, a teacher’s attempts to deconstruct her authority through avowals of how she’ll learn from her students than they will from her rings of false modesty. Students know teachers have particular expertise, experience, skill, and knowledge. To pretend

³⁰⁴Gregory C. Carlson, “Adult Development and Christian Formation,” in *Christian Formation*, 225.

³⁰⁵Ibid.

³⁰⁶Kenneth O. Gangel, “Delivering Theological Education that Works,” *ATS Journal* 34, no. 1 (1997): 1-9. See also Christine Blair, “Understanding Adult Learners Challenges for Theological Education,” *ATS Journal* 34, no. 1 (1997): 11-24.

³⁰⁷Carlson, “Adult Development and Christian Formation,” 225, notes this theory has not be empirically tested. Malcolm Knowles, *The Adult Learner* (Houston: Gulf, 1988), 65. Malcolm Knowles, *Self-Directed Learning: A Guide for Learners and Teachers* (Cambridge: Cambridge Press, 1975), 18, defines self-directed learning as one in which “individuals take the initiative, with or without the help of others in diagnosing their learning needs, formulating learning goals, identifying human and material resources for learning, choosing and implementing appropriate learning strategies, and evaluating learning outcomes.”

³⁰⁸Brookfield, *Becoming a Critically Reflective Teacher*, 6.

otherwise is to insult students' intelligence and to create a tone of mistrust from the outset.³⁰⁹

Consistent pre-course enrollment reveals that students seek skilled academic professors, and post-course evaluations provide further evidence to support this claim.³¹⁰ As noted in the previous section, women seek training from those who understand the unique stresses of ministry, and those who model and serve as teaching mentors to future leaders.³¹¹

While Knowles' theory provides a generally accurate description of the adult student,³¹² his prescription for teaching adults is built upon numerous behavioral and psychological learning theorists.³¹³ T. Ross Owen's extensive literature review of Knowles and self-directed learning found humanism the predominating theoretical orientation underlying self-directed learning.³¹⁴ In this teaching methodology, educators facilitate

³⁰⁹Brookfield, *Becoming a Critically Reflective Teacher*, 6.

³¹⁰In my review of five final course evaluations at Heritage College and Seminary, Cambridge, Ontario, Canada, 2013-2016, student suggestions for "one or two ways to improve this course," were "better clarity," "clearer syllabus expectations," and "professors should be more prepared for class." One student remarked that she would have "liked more guidance" from the professor. Not one student requested increased discussion among peers or greater self-direction.

³¹¹Dahvig and Longman, "Contributors to Women's Leadership Development," 5-28. See also Sue Edwards and Barbara Neumann, *Organic Mentoring: A Mentor's Guide to Relationships with the Next Generation Women* (Grand Rapids: Kregel, 2014). Edwards leads the department of academic courses at Dallas Theological Seminary.

³¹²See descriptions provided by Kathleen Cercone, "Characteristics of Adult Learners with Implications for Online Learning Design," *AACE Journal* 16, no. 2 (2008): 137-59. Cercone summarizes Knowles' descriptions of adult students as possessing (1) an independent self-concept and ability to direct their own learning, (2) an expanding reservoir of experience, (3) an increased readiness to learn, and (4) a problem-centered orientation (143-45). Adult learners often pursue educational activities because they seek to apply tomorrow what is learned today. Seminary educators must be well aware of adult capabilities.

³¹³Knowles *The Adult Learner*, 14-15, includes a summary in chart form of stimulus response, cognitive behaviorists, mechanistic, and organismic theorists.

³¹⁴T. Ross Owen, "Self-Directed Learning in Adulthood: A Literature Review" (Ph.D. diss., Morehead State University, 2002), 11, notes, "The predominating theoretical orientation underlying self-directed learning is humanism."

teaching to individual learning needs.³¹⁵ Knowles also acknowledged psychotherapy as the primary contributor to the theory of andragogy.³¹⁶ Knowles wrote extensively on adult education,³¹⁷ redefining education during the 1970s, a time when so much in the world of traditional education was questioned. In summary, complementarian women benefit from skilled leaders both in the classroom and as personal mentors in professors' offices.³¹⁸

Women and future aspirations. Colaner and Warner's research indicates that individual women's career aspirations correlate positively with the level to which a female aspires.³¹⁹ In their study of complementarian gender role ideology and career aspirations, the research results found a "statistically significant relationship exists between gender role attitude and career goals."³²⁰ Colander and Warner's study revealed that women holding an egalitarian theological position, had higher career aspirations.³²¹ In their study, a clear complementarian view was held among her research population. Less than 10 percent of the sampled women agreed that women could hold equal positions in the church

³¹⁵T. Ross Owen, "A Literature Review," accessed July 20, 2016, <http://files/eric.edu.gov/fulltext/ED461050.pdf>.

³¹⁶Knowles, *The Adult Learner*, 29, states, "Sigmund Freud has influenced psychological thinking more than any other individual . . . [revealing] the influence of the subconscious mind."

³¹⁷Malcolm Knowles, *The Modern Practice of Adult Education: From Pedagogy to Andragogy* (Cambridge: Cambridge Press, 1970); Malcolm Knowles, *The Adult Learner: A Neglected Species* (Houston: Gulf, 1973); Knowles, *Self-Directed Learning*; Malcolm Knowles, *The Adult Learner*, 5th ed. (Houston: Gulf, 1998).

³¹⁸Manning, "An Identification and Analysis," 23.

³¹⁹Colaner and Warner, "The Effect of Egalitarian and Complementarian Gender Role Attitudes," 224.

³²⁰*Ibid.*, abstract.

³²¹*Ibid.*, 224. "Choice of academic major (Lyson & Brown, 1982) and involvement in scholarly activity (Cooper et al., 1989) have also been explored in relation to career aspiration." *Ibid.*, abstract.

and 88.6 percent responding positively to the statement: “There will be limitations on what position I can hold in the church due to my gender.”³²² Colaner and Warner’s research

finding is consistent with the educational aspirations for women who endorsed a Complementarian mindset. A correlation between the Complementarian questions and intentions of pursuing a doctoral degree yielded a negative correlation ($r(265) = -.129, p < 0.05$). Women with a Complementarian attitude tend not to desire advanced graduate degrees. However, the opposite is true for women endorsing Egalitarianism. There was a positive correlation between the sum of the Egalitarian questions and the Doctorate question ($r(298) = .212, p < 0.01$), indicating a significant relationship between Egalitarianism and doctoral ambitions.³²³

Bryant also found that women in a parachurch group committed to witnessing at a secular university demonstrated complementarian attitudes. From her summary, Bryant indicates frustration with the strong integration of complementarianism within an “evangelical student subculture.”³²⁴ Women’s aspirations to be at home seemed to create a clash of values even on a secular undergraduate campus. Christian higher education that encourages complementarian women is valuable.

Women’s challenges in seminary education. When women enroll in Christian higher education or seminary, they still face challenges. Researching at Bethel Seminary, Jensen and Sandage “Women’s Well-Being in Seminary: A Qualitative Study,”³²⁵ noted some females found their experience “disjunctive” as theological positions on women’s roles were varied,³²⁶ and thus some were fearful to express a complementarian point of

³²²Colaner and Warner, “The Effect of Egalitarian and Complementarian Gender Role Attitudes,” 224.

³²³Ibid., abstract.

³²⁴Alyssa N. Bryant, “Negotiating the Complementarian Gender Ideology of an Evangelical Student Subculture: Further Evidence from Women’s Narratives,” *Gender and Education* 21, no. 5 (2009): 549-65. Bryant described herself as “a feminist researcher.”

³²⁵Mary L. Jensen, Mary Sanders, and Steven J. Sandage, “Women’s Well Being in Seminary,” *ATS Journal* 45, no. 2 (2010): 99-116.

³²⁶Ibid., 104.

view. Consistently homogenous theological positions may reduce these fears and encourage free expression of a woman's biblical perspective.

Women in seminary or Christian higher education also have differing experiences. Venessa Ellen researched complementarian faculty women from six major evangelical colleges or seminaries and found

tremendous variance regarding (1) what it means to be complementarian, (2) what extent the faculty member's definition of complementarianism determined their actions in the classroom, and (3) how their theological differences regarding interpretation of various Scriptures aided in their definition and practice of complementarianism in their home, church, and institution.³²⁷

Carrie Douglas also questioned the consistency with which female students hold biblical gender roles in the church and home and their impact in the seminary classroom.³²⁸ My involvement in complementarian higher education has revealed that students do have varied complementarian views. The research that follows in chapter 4 reveals the research results of female faculty complementarian views.

Results of Complementarian Education

Education has resulted in changed lives for women across the globe.³²⁹

Seminary education has contributed to personal growth, knowing God, effective curriculum writing, and increased ability in public speaking. Joye Baker, Dallas Seminary adjunct faculty, researched outcomes for Dallas Seminary alumnae and reported varying satisfaction among graduates.³³⁰ Douglas's qualitative research considered the results of

³²⁷Venessa Yvette Ellen, "A Study of Attitudes of Female Faculty Members Serving in Complementarian Conservative Theological Institutions" (Ph.D. diss., Southwestern Baptist Theological Seminary, 2013), abstract.

³²⁸Douglas, "The Relationship between Faculty Gender."

³²⁹Mary Ann Maslak, "Higher Education and Women: Deconstructing the Rhetoric of the Education for All," *Higher Education in Europe* 30, nos. 3-4 (2005): 277-94.

³³⁰Joye Baker, "An Analysis of the Leadership Challenges Facing the Dallas Theological Seminary Alumnae" (D.Min. diss., Dallas Theological Seminary, 2004).

egalitarian and complementarian beliefs. Her research queried whether women really maintained complementarian practice throughout and following complementarian education.³³¹

Coomes and DeBaard highlight the unique ways millennial students differ from previous generations; noting an egalitarian point of view is all they have known.³³² With women such as Hillary Clinton or Condoleezza Rice in leadership, women view life differently than previous generations, and as less restricted to the home. Mentoring for women students by faculty is often noted. Manning and Baker encourage mentoring as needed for the multiple personal issues in female students' lives.³³³ For different reasons, Katy Tangenberg also encourages mentoring of female students on campuses of Christian higher education concerning gender, expectations, and faith.³³⁴

Current Women's Programs in Complementarian Higher Education

Sue Edwards and Kelley Matthews provide brief descriptions of previous and current academic programs for complementarian women around the United States.³³⁵ In their review, Multnomah School of the Bible, under the leadership of Pamela Reeve,

³³¹Douglas, "The Relationship between Faculty Gender."

³³²Michael D. Coomes and Robert DeBaard, *Serving the Millennial Generation* (San Francisco: Jossey Bass, 2004), note the differences in millennials from other generations. See also Manning, "An Identification and Analysis," 51.

³³³Manning, "An Identification and Analysis"; Baker, "An Analysis of the Leadership Challenges."

³³⁴Tangeberg, "Preparing for God Knows What," 203-14. Tangeberg suggests, "Mentoring resources relevant to Christian gender ideologies, expectations, and related areas of student well-being, and ideas that may assist faculty and staff members involved in mentoring to engage in discussions of faith and gender with female students" (214).

³³⁵Sue Edwards and Kelley Matthews, *New Doors in Ministry to Women* (Grand Rapids: Kregel, 2002), 230-31.

created the first bachelor's and master's degrees for women in ministry.³³⁶ Lucy Maberry-Foster was the first full-time female faculty woman at Dallas Seminary to teach "Expository Teaching" and "The Role of Women in Ministry,"³³⁷ in a program currently directed by Sue Edwards with support from Joye Baker.³³⁸ In 1996, Beverly Hislop began the Pastoral Care for Women Program at Western Seminary.³³⁹ Phyllis Bennett has recently been appointed director of the Women's Center for Ministry at Western Seminary.³⁴⁰ Southwestern Seminary has a long-standing program connected to Dorothy Patterson's leadership.³⁴¹ Southeastern Seminary's complementarian women's program has previously included writer and scholar Margaret Kostenberger.³⁴² Kostenberger has recently become the Director of Women's Programs and Women's Mentoring at Shepherds Theological Seminary in Cary, North Carolina.³⁴³ This new seminary, fully accredited, is based in Colonial Baptist Church with Stephen Dacy as pastor and president. Cedarville University and The Master's University include courses for women's ministries.³⁴⁴ Moody Bible Institute has a significant complementarian women's ministry

³³⁶Edwards and Matthews, *New Doors in Ministry to Women*, 216-18.

³³⁷*Ibid.*, 206-8.

³³⁸Sue Edwards and Joye Baker lead the program at Dallas Theological Seminary.

³³⁹Bev Hislop, *Shepherding a Woman's Heart and Shepherding Women in Pain* (Chicago: Moody, 2003).

³⁴⁰See Western Seminary, "Women's Center for Ministry," accessed March 2, 2017, <https://www.westernseminary.edu/ministry/womens-center-for-ministry>.

³⁴¹Dorothy Patterson, "The High Calling of a Wife and Mother in Biblical Perspective," in *Recovering Biblical Manhood and Womanhood*, 364-77. Patterson has been professor of theology in women's studies at Southwestern Baptist Theological Seminary, and author of numerous books. See Dorothy Kelley Patterson, "About," accessed September 19, 2016, <http://dorothypatterson.org/about/>.

³⁴²Kostenberger, *Jesus and the Feminists*.

³⁴³Margaret Kostenberger, e-mail to author, March 17, 2017.

³⁴⁴Erin Shaw is an instructor of Women's Ministry at Cedarville University. Jennifer Kintner is Dean of Women at The Master's University.

explored in this research. Some programs highlighted in the Edwards and Matthews's resource, such as Alice Matthews's pioneering leadership at Gordon Conwell Seminary, became egalitarian, changed titles, and no longer exist.³⁴⁵

Monica Lee Brennan researched complementarian education for women's ministry at four undergraduate colleges or universities, providing a benchmark for review of future complementarian institutions at the undergraduate and graduate (seminary) levels. Brennan's work lists programs, degree requirements, and courses in paragraph form, noting what was offered at each of these schools ten years ago (2007).³⁴⁶ Her review includes New Orleans' Seminary program for women, which I had not previously considered for this research, but was included in the research described in chapter 4.

Rationale for Future Research

This literature review reveals considerable feminist and egalitarian literature, while also noting that complementarian literature and educational options are limited.³⁴⁷ Further research regarding this new area in higher education would assist the growth of complementarian women in changing times. Monica Lee Brennan's research of undergraduate programs is similar; however, her

underlining thesis is to reveal the need women have to be ministered to by other women and the opportunity the church has to appoint women's ministry directors to implement programs for women, regardless of denominational affiliation or theological perspective of a woman's role in the church.³⁴⁸

Her purpose varies from my projected research, as she seeks to further the development of women's ministry leaders. Her review of educational programs is limited and becoming

³⁴⁵Graduates of this D.Min. program now teaching in complementarian women's education have informed me of these changes.

³⁴⁶Monica Rose Brennan, "Education for Women's Ministries: A Rationale for and Review of Women's Ministries for the Beginning of the 21st Century" (D.Min. thesis, Liberty University, 2007).

³⁴⁷Using the Southern Baptist Theological Seminary library Pro-Quest Search and Google Scholar yielded few results of doctoral dissertations or other research on this topic on September 12-19, 2016.

³⁴⁸Brennan, "Education for Women's Ministries," abstract.

dated. None of these researchers interviewed program leaders at complementarian schools.

Building upon Edwards and Matthews, Brennan, and Baker, this research intended to investigate schools of higher education in order to understand and describe the current complementarian programs and courses at these schools. Where Edwards' research is outdated and Brennan's research is limited to undergraduate research, this study includes an initial content analysis of websites and school catalogs, followed by personal interviews with directors. Having established relationships with directors or leaders at some complementarian institutions, and in God's kindness, these interviews were accessible.

Concerns

An area of concern prior to this study included possible drift among complementarian women's programs toward feminist perspectives while training women in ministry. As noted by Venessa Ellen's research, complementarian faculty women may vary in what it means to be complementarian, impacting a professors' actions, views, and portrayal of complementarianism to her students.³⁴⁹ This drift may have been observed in the personal interviews with directors of these programs, as noted in chapter 5.

While researching educators, including feminists, Deegan and Hill noted many women in higher education often "lead like a man."³⁵⁰ Andrea Gallant also researched the variance among female educators.³⁵¹ My own research also observed varied relational styles among women who lead in complementarian education.

³⁴⁹Ellen, "A Study of the Attitudes of Female Faculty Members," abstract.

³⁵⁰Mary Jo Deegan and Michael Hill, "Women and Symbolic Interaction," *Philosophical Research Online*, 1987, 6, accessed September 17, 2016, https://scholar.google.ca/scholar?hl=en&q=Mary+Jo+Deegan+and+Michael+Hill%2C+%E2%80%9CWomen+and+Symbolic+Interaction&btnG=&as_sdt=1%2C5&as_sdtp=.

³⁵¹Andrea Gallant, "Symbolic Interactions and the Development of Women Leaders in Higher Education," *Gender, Work and Organization* 21 no. 3 (2014): 203-16.

Commendations

Since complementarian education is a newly developing field, there was commendation for this study by younger leaders in women's complementarian education.³⁵² This current study has potential to link current directors of these programs for encouragement and resource development, and provide encouragement to the development of complementarian education across North America. Challenges in sustaining and developing these programs were shared and future networks for the leaders could be explored. Chapter 3 outlines the proposed study for the pre-selected schools.

Summary

This chapter established a biblical foundation for complementarianism and provided a historical review of the literature between feminists, egalitarians, and complementarians in order to understand the history of the complementarian movement. This literature review revealed significant gaps in literature written by complementarian women. Finally, a literature review of complementarian Christian higher education itself was difficult to find, but is developing. This review provided a framework for understanding the complementarian movement. Jaye Martin and Terri Stovall have provided a textbook for complementarian education entitled *Women Leading Women*.³⁵³ Further, a review of other studies, such as that of Monica Lee Brennan, provided a benchmark for review of complementarian education.³⁵⁴ For all those who may consider complementarian education, or to those who feel alone, this study provides encouragement

³⁵²Members of Southern Baptist Theological Seminary 2015, Ed.D. cohort, including Jennifer Kintner and Erin Shaw. Michael Wilder has also commended this research.

³⁵³Jaye Martin and Terri Stovall, *Women Leading Women: The Biblical Model for the Church* (Nashville: B & H, 2015).

³⁵⁴Brennan, "Education for Women's Ministries."

and assistance to join the debate or dialog on this issue. Finally, this review delineated the starting line for this research.

The chapter began with the words describing *The Tale of Two Cities*. As this chapter closes, well-worn words by Robert Frost come to mind: “Two roads diverged in a wood, and I—I took the one less traveled by, and that has made all the difference.”³⁵⁵ Indeed, complementarians take a road less traveled. I trust it is the narrow road that leads to “rightly dividing the Word of truth (Matt 7:13-14, 2 Tim 2:15). I trust that following that road will make all the difference.

³⁵⁵Robert Frost, “The Road Not Taken,” accessed September 17, 2016, <https://www.poetryfoundation.org/resources/learning/core-poems/detail/44272>.

CHAPTER 3

METHODOLOGICAL DESIGN

With a willing heart toward these theological foundations, and also with a desire to grow, biblical churches and complementarian individuals are weighing biblical training. While, as noted in chapter 2, women are increasingly enrolling in higher education and in seminary,¹ limited scholarly work has described theological and practical ministry training for complementarian women. At the present time, programs and courses for women who will serve tomorrow's complementarian church are not clearly defined.

This chapter provides an overview of the research methodology used in this study to clarify current complementarian education. Specifically, the intent of this research was to gather data on the programs and courses for complementarian women in biblical higher education in order to understand the current status of complementarian education and describe these findings for other schools of higher education. The research results also provide complementarian schools a perspective to develop programs for complementarian women and networks for possible partnership between complementarian female scholars.

While this mixed methods study contains both quantitative and qualitative strands, the initial data collection method was content analysis. Paul D. Leedy and Jeanne Ellis Ormrod explain that content analysis is a “detailed and systematic examination of the contents of a particular body of material for the purpose of identifying patterns, themes or

¹Daniel O. Aleshire, “The Future Has Arrived: Changing Theological Education in a Changed World,” *Theological Education* 46, no. 1 (2011): 73.

biases.”² Content analyses generally review a “form of human communication.”³ For the purposes of this research, content from complementarian school catalogs on websites and brochures was reviewed in order to discern the programs, courses, and directors of women’s programs among schools of Christian higher education.⁴ After discovering the descriptive elements through content analysis, an explanatory qualitative mixed methodology followed.⁵

In this chapter, the research methodology and proposed research analysis is delineated, which includes the research purpose, questions, and design overview for both the content analysis and the interviews. The researcher also defined the population, identified limitations, and provided the research instrumentation in order to clarify the consistencies across programs for complementarian women, as well as unique features at a particular school. Through this analysis, tabulations of quantitative data were made. In the follow-up interviews of program leaders, qualitative data provides rich explanation of these programs and courses.

Purpose Statement

The purpose of this mixed methods explanatory sequential research⁶ is to understand and explain complementarian education for women. In the initial phase, quantitative content analysis was conducted of school catalogs located on institutional websites from schools of complementarian higher education in order to describe each

²Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design* (Upper Saddle River, NJ: Pearson, 2013), 148.

³Ibid.

⁴Leroy Ford, *A Curriculum Design Manual for Theological Education* (Nashville: Broadman, 1991), 202, provides a foundation for review of each area.

⁵Leedy and Ormrod, *Practical Research*, 149, note this pattern often occurs.

⁶John H. Creswell and Vicki L. Plano-Clark, *Designing and Conducting Mixed Methods Research* (Los Angeles: Sage, 2011), 153.

complementarian statement, the programs for women, and the academic courses for women. In the secondary sequential phase, qualitative data from interviews with female faculty purposively selected further clarified the programs, courses, and modes of delivery of theological and practical ministry training for complementarian women. The reason for collecting both quantitative content and qualitative data through interviews was to further explain the initial results and provide greater insights into complementarian education than could have been obtained by either result separately.⁷

Understanding that mixed methods study is undergirded by a philosophy of pragmatism, or the desire to understand “what works,”⁸ this research sought to understand what is working in current complementarian education.

Research Questions

This mixed methods research responded to two primary research questions. The first question to be answered through quantitative content analysis was, “What is currently being done to train women for ministry at complementarian schools?” The second question addressed by interview responses from complementarian female faculty or directors was, “How do female complementarian directors or faculty describe and contribute to complementarian higher education?”

In order to compile and assess information pertaining to the first research question, content from websites or school catalogs at ten schools was initially perused utilizing the following sub-questions:

1. What statement is made regarding the roles of men and women in ministry?
2. What programs are offered to equip women for life and ministry?
3. What academic courses are offered to specifically train women for ministry?

⁷Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 154.

⁸Michael Wilder notes, “Pragmatism provides the philosophical foundation for mixed methods studies.” Michael Wilder (class notes, *1415-SU-92010—Empirical Foundations of Educational Research*, July 23-25, 2016).

4. How are these courses delivered? Are they taught by women? Are they provided in class, in modular, online, or in multi-modal options?

In order to address the second research question, additional qualitative interview sub-questions for a director or female faculty member from each school were reviewed:

5. How would you describe the complementarian education for women at your school?
6. How were the academic courses for women selected for [your school]?
7. What suggestions would you make for future development of training for complementarian women?

Research Design Overview

The design for this mixed methods explanatory sequential design was quantitative content analysis of websites and catalogs, followed by qualitative interviews.⁹ Following the guidance of Leedy and Ormrod,¹⁰ charts were utilized for the tabulation of programs, course emphases, similarities, and dissimilarities, with a description of patterns in nominal and count data identified and described.

Following this initial content analysis of school websites, as suggested by John H. Creswell and Vicki L. Plano-Clark, interviews were conducted since “qualitative research and quantitative research provide different pictures or perspectives, and each has its limitations.”¹¹ This phase provided a qualitative “feel” for each program and further “explains and enhances the initial results through the use of this second method.”¹²

In the reporting, analysis, and conclusions resulting from these interviews, the female leader and the school remained anonymous. Each participant’s words are highly

⁹Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 81-86; and Leedy and Ormrod, *Practical Research*, 95.

¹⁰For review of content analysis, methodology, analysis and reporting, see Leedy and Ormrod, *Practical Research*, 148-49.

¹¹Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 8.

¹²*Ibid.*, 10-11.

valued, and were kept confidential. Overall, these women provide a unique perspective through their academically capable¹³ scholarly contributions.¹⁴ The researcher sought to:

1. Design questions and identify ten complementarian schools of higher education
2. Review catalogs for complementarian statements, programs, and course descriptions
3. Code, chart, and tabulate nominal data of programs and courses
4. Compare and tabulate count data consistency/variance among programs and courses
5. Summarize and evaluate the results in chart form to prepare for interviews
6. Obtain permissions to prepare for interviews
7. Conduct interviews with program directors/faculty from designed questions
8. Summarize the qualitative research responses following interview transcription
9. Synthesize both quantitative and qualitative data in a research report.¹⁵

Coding Criteria

Following the intake of data, coding through charting each result provided a means of analysis for each (1) complementarian statement, (2) program(s) to equip women for ministry, and (3) academic course(s) to equip women for ministry. Charting acknowledged the presence or absence of a complementarian statement by listing the

¹³Jessie Bernard, *Academic Women* (University Park: The Pennsylvania State University Press, 1964), 75-84. See also Stanley J. Grenz, *Women in the Church: A Biblical Theology of Women in Ministry* (Downers Grove, IL: IVP, 1995), 62.

¹⁴Peter Schemm, Jr., "Learned and Holy," *Journal for Biblical Manhood and Womanhood* 11, no. 2 (2006): 4-7. Schemm acknowledges that when women write they follow the ancient practice of "learned and holy" women (4) through "written scholarship [that] tends towards non-directive influence" (7). Schemm describes non-directive influence as that which "proceeds with petition and persuasion instead of directives" (6).

¹⁵Pattern established by Anthony Wayne Foster, "A Study of Post-Baccalaureate Leadership Curricula at Select Christian Institutions of Higher Education" (Ph.D. diss., The Southern Baptist Theological Seminary, 2010), 114. His detailed step-by-step methodology provides a pattern to emulate from his excellent content analysis on leadership programs in schools of Christian higher education. Also see the flow chart in Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 88.

available statements. Then the nominal data is described by differing categories¹⁶ of programs and courses. Ordinal data allowed the researcher to assign numbers to group courses that are similar or dissimilar. A frequency rate criterion¹⁷ was used to tabulate the number of occurrences of a word or concept among the course titles in the schools. These frequency rates also allowed the researcher to identify parallel courses among schools. Count data also provided a basis to tabulate and record the absence of a program or any academic courses for women at a complementarian school with leadership by a female complementarian scholar, as well as institutions with numerous courses.

Qualitative analysis of the interviews included recording each interview, using technology to assist with data transcription. Open coding noted commonalities or themes among descriptors, programs, and courses.¹⁸ Under each commonly noted theme or category, subcategories of specific attributes further defined these themes. This open coding reduced the data to a small set of themes that further explained the quantitative data to describe complementarian education. Axial coding further noted interconnections among categories and subcategories. This coding across categories answered the research question concerning (1) unique qualities found in a particular context, and (2) common strategies among schools toward complementarian education. Selective coding was used to highlight the unique features in order to describe “what happens”¹⁹ in complementarian education in these purposively selected schools. The results provide clarity and explanation of complementarian education for women in these exemplary schools for possible generalization to others.²⁰

¹⁶Leedy and Ormrod, *Practical Research*, 279.

¹⁷Noted by Foster, “A Study of Post-Baccalaureate Leadership Curricula,” 115.

¹⁸Coding methodology follows the guidelines of Leedy and Ormrod, *Practical Research*, 147.

¹⁹Ibid.

²⁰John Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (Thousand Oaks, CA: Sage, 2014), 225.

Research Delimitations

The research conducted was guided initially by Wayne Grudem's list of "Two-Point Complementarian groups":

Other Two-Point Complementarian groups include several denominations or organizations that historically have been strongly truth-based and doctrinally diligent. Included in this group are the Evangelical Free Church of America, Christian and Missionary Alliance, and the more recently formed Sovereign Grace Ministries (formerly PDI). Several seminaries also fall in this category, such as Westminster Seminary (Philadelphia and California), Reformed Seminary (Jackson, Orlando and Charlotte), and Covenant Seminary in St. Louis, as well as Dallas Theological Seminary, the Master's Seminary, and now most or all of the Southern Baptist seminaries such as the Southern Baptist Theological Seminary, Louisville, Kentucky and Southeastern Baptist Theological Seminary in Wake Forest, North Carolina.

Many Bible colleges also fall in this category, such as the Moody Bible Institute in Chicago, and Northwestern College in St. Paul, Minnesota, as well as some Reformed colleges, such as Covenant College in Lookout Mountain, Tennessee. Thousands of independent churches and Bible churches across the United States also fall into this category.²¹

A complete census of the listed schools was initially perused for content analysis. Through further web-based research and informal references from others from these schools, additional websites were also be reviewed and analyzed.

From this research, purposively selected Christian schools of higher education were chosen for the secondary mixed methods qualitative interview. These schools were chosen as examples for other schools as noted by K. C. Bronk:

The exemplar methodology is a useful, but to date underutilized, approach to studying developmental phenomena. It features a unique sample selection approach whereby individuals, entities, or programs that exemplify the construct of interest in a highly developed manner form the study sample.²²

This researcher sought to study schools widely recognized for their scope and influence as those most likely to influence other schools.

²¹Wayne Grudem, *Countering the Claims of Evangelical Feminism: Biblical Responses to the Key Questions* (Colorado Springs: Multnomah, 2006), 286-87. Two point complementarians hold to men and women as equal in value but with different roles (1) in the home and (2) in the church.

²²K. C. Bronk, "The Exemplar Methodology: An Approach to Studying the Leading Edge of Development," *Psychology of Well-Being*, December 2012, accessed January 19, 2017, <http://link.springer.com/article/10.1186/2211-1522-2-5>. Bronk notes this methodology dates back to Socrates, and was used by Maslow as well as other contemporary researchers.

The resultant interviews were purposively selected from Wayne Grudem's list and from other schools, based upon the content analysis. While initially ten interviews with female complementarian leaders were pursued, over the course of the research, twelve interviews with gifted leaders were obtained. The institutions considered for interviews included Covenant Seminary, Dallas Theological Seminary, The Master's University (Santa Clarita, CA), Midwestern Seminary, Moody Bible Institute, New Orleans Baptist Theological Seminary, Reformed Seminary, Southern Seminary, Southeastern Seminary, Southwestern Seminary, and Westminster Seminary, all noted in Grudem's list of schools. Based upon further content analysis, Cedarville University, College of Biblical Studies, Shepherd's Theological Seminary or Western Seminary may have been included. Some of these sources have significant involvement in equipping women for ministry, and provided possible sources for the follow-up interviews.

The initial research population consisted of school catalogs posted on websites in order to categorize and describe the schools' programs. The secondary research population was twelve directors or faculty members identified from each exemplar program in order to understand and describe the programs through further interviews.

Sample and Delimitations

While all known complementarian schools were reviewed for the content analysis, the interviews were selective. Purposive samples were chosen by intentional, careful selection and matching of the sample to the study.²³ The schools selected for the interviews are widely recognized for their scope and influence and those most likely to be able to influence other schools seeking to follow their patterns. Most schools or leaders

²³Lesley Andres, *Designing and Doing Survey Research* (Thousand Oaks, CA: Sage, 2012), 97, notes, "Purposive sampling is the non-random selection of subjects for a particular purpose. Purposive samples select for a particular characteristic; show wide variance, or represent 'expertise' or cover a range of possibilities. Wilder explains that "generalizations of findings [may be] limited" in Wilder, class notes, *Empirical Foundations of Educational Research*.

were selected to represent “expertise,”²⁴ and reflect regional and denominational diversity across North America with exemplar programs.

The content analysis sample was delimited to publicly published content from school catalogs on websites. To be considered, this research was delimited to schools identified by website complementarian statements. No schools previously known to be committed to an egalitarian position were included. If publicly stated views of women in ministry have shifted at a particular school, this was not noted in the conclusions.

Program descriptions were delimited to those designed specifically for women. No limitations were placed on the number of credit hours or units pertaining to this subject. The research was also delimited to the most recent official catalog found on the official institutional website from January 1, 2017 to May 1, 2017. Catalogs not available on school websites were pursued in hard copy by e-mail or phone and requested to be mailed directly to me during this same time period. Content data was drawn from catalogs concerning programs for women, courses, and their descriptions on websites and in hard copy.

In the second qualitative phase, the purposive interviews followed criterion sampling. Sample members met the selection factor of being female faculty teaching women at complementarian schools or a director of a program for women. This sample sought to be a fairly homogenous sample group; these women often hold doctorates and often teach women in complementarian Christian higher education. Each interview enhanced the prior content analysis as this field research provided a personal understanding of the context of a program. In all cases, this research analysis sought to maintain the

²⁴Regarding “expertise,” see Wilder, class notes, *Empirical Foundations of Educational*. A number of the directors of women’s programs are published authors.

integrity of the schools and the voice of the directors being studied without bias²⁵ or harm as noted in the Ethics Committee Process.

Limitations of Generalizations

Data was collected from numerous schools, but inferential statistics were limited. Generalizations may be made to other complementarian schools. This research did not intend to generalize to egalitarian schools, nor to contrast egalitarian and complementarian schools. The data does not necessarily generalize beyond the information found in this research, nor to education outside of results found in 2017. The research captures the current state of education for complementarian women in these institutions of higher education at the present time.

Research Method and Instrumentation

All of the schools highlighted in the list noted by Wayne Grudem were reviewed as a thorough census for the initial content analysis. The initial questions are listed in appendix 2. This data was charted as noted in appendix 3, coding for consistencies and variables. Descriptive statistical analysis of frequency counts of nominal and count data for programs and courses was tabulated from these summary charts and is described in chapter 4.

The second phase required recording interviews. The purposively selected interviews with professors at these same institutions required permission to be granted. Appendix 4 documents the permission requests provided to each professor to be interviewed. The research question instrumentation for the interviews was provided to the female faculty member (see appendix 4) prior to each interview, with one exception

²⁵Steps to avoid bias in interview and sampling are found in Leedy and Ormrod, *Practical Research*, 16-18.

due to time. Data was transcribed with software and hand-coded to complete the qualitative analysis.²⁶

Ethics Committee Process

The initial content analysis of websites reviewed public documents and did not interact with human subjects, and therefore did not require the approval of The Southern Baptist Theological Seminary Ethics Committee. This allowed the research to proceed with the initial stages from January 1, 2017 through May 1, 2017. Further, anonymity was not required since all the information was public.²⁷

For the second stage of the research, I requested approval of The Southern Baptist Theological Seminary Ethics Committee as directed by my supervising committee. All instrumentation to be used was submitted to the Ethics Committee and was approved by the supervising instructors, the Ethics Committee, and the Senior Vice President for Academic Administration before it was used for data collection.²⁸ Following this approval, I followed all recommendations made by these committees. I sought to preserve the anonymity of those interviewed and the anonymity of each school from which a female leader was interviewed in the reporting, analysis, and conclusions from the interviews. All statements made in this document seek to preserve a positive perspective of each institution and preserve the integrity of each institution. All recommendations clarified by The Southern Baptist Theological Seminary Ethics Committee, and those of the supervising professors, have been followed.

²⁶Recording and transcription of qualitative interviews was completed through Transcribe. The hand-coding followed guidelines by Creswell and Plano Clark, *Designing and Conducting Mixed Methods Research*, 208.

²⁷Assumptions follow Foster, "A Study of Post-Baccalaureate Leadership Curricula," 117.

²⁸Steps taken to "identify instrumentations and follow ethics protocol" from Wilder, class notes, *Empirical Foundations of Educational Research*.

Research Procedural Overview

The procedure for this explanatory sequential mixed methods design was the preliminary identification of complementarian denominations, followed by a search of institutional websites for catalogs from complementarian institutions in the United States and Canada. This initial phase of content analysis ascertained the institutions, complementarian statements, programs, and courses for women in order to document the programs and course emphases, similarities as well as dissimilarities. Following this initial content analysis of school websites, the resultant twelve interviews were conducted to enhance the quantitative research from a different perspective.

Quantitative questions were designed for content analysis from the institutional catalogs in order to answer the first Research Question: “What is currently being done to train women for ministry among complementarian schools of Christian higher education?” This data was analyzed through the coding criteria to provide descriptive statistics in response to the quantitative research questions.

In a second step, the information was charted through cumulative and comparative data analysis,²⁹ for significant results of similarities and differences. The categories include (1) complementarian statements, (2) programs, (3) course titles within a program, and (4) modes of course delivery. The content analysis results determined the directors or faculty members to be interviewed as exemplar and model schools.

A second qualitative phase explained the initial results and enhanced the previous content study from each of the purposively selected schools of Christian higher education. In this step, the follow-up qualitative interviews reviewed the first four questions from the quantitative inquiry, with the addition of the following qualitative open-ended questions:

1. How would you describe the complementarian education for women at your school?
2. How were the academic courses for women selected for [your school]?

²⁹Leedy and Ormrod, *Practical Research*, 149.

3. What suggestions would you make for future development of training for complementarian women? From the responses to this question, sub-questions were at times also asked.

After gathering the qualitative data, the data was analyzed by open, and axial coding to discern themes among programs titles, course titles, and course descriptions.

Finally, a fourth stage included interpreting the connected results.³⁰ In chapter 4 of this study, the content analysis and quantitative results are summarized and analyzed. Finally, a summary is provided of how the qualitative results explained the quantitative results of complementarian statements, program titles, course descriptions and course delivery modes.

From this comparative and summative analysis, final conclusions are provided in chapter 5 in order to assist current day practices in complementarian education. Overall, this research has responded to the initial question: “What is currently being done to train women for ministry in complementarian schools?” Compilation of the qualitative data answered the second research question: “How do female complementarian directors or faculty describe and contribute to complementarian higher education?”

Current Status of the Research Problem

Prior to this research, the current status of complementarian schools and training women for ministry was not known. This specific gap in the literature had not been previously measured. This thesis argues that theological training as well as practical ministry training is within biblically faithful guidelines and provides spiritual growth for complementarian women who desire to pursue it.³¹ Complementarian schools may be uncertain on ways to equip and encourage women for ministry. Further, women may

³⁰Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 84.

³¹While conducting this research, a complementarian woman (without children) asked, “Would it be appropriate to be in the classroom rather than simply typing my husband’s papers?” While at Southern photocopying a proposed women’s course syllabus, a woman asked if she could take the course. Women benefit from practical training within a complementarian perspective.

benefit from additional training as teachers of women.³² At some school sites, training has been provided for seminary wives, while single women are outside this category. Some wives prefer the actual seminary classroom. This research endeavored to support men and women who desire to see women grow in Christ through complementarian education.

Research Competencies

Creswell and Plano Clark note that mixed methods research requires unique skills “as it is the most challenging study a researcher can undertake.”³³ These authors note that competent researchers must identify focused and useful research questions, choose one or more samples to provide inferences about a larger population, create and use valid and reliable instruments, conduct semi-structured interviews, analyze both quantitative and qualitative data, draw reasonable and persuasive conclusions as well as make inferences from statistics and the overall research findings to a larger population.³⁴

Previous undergraduate study in sociology, requiring surveys, interviews, statistics, and a thesis was helpful for this research. Graduate study in linguistics with Wycliffe Bible Translators provided awareness of linguistic data analysis, ethnography, and theology. While in active church ministry, this researcher pursued practical courses for complementarian women in ministry. Teaching at Heritage College and Seminary expanded my vision for the equipping of women for ministry. This also has provided insights on faculty, academic process, and institutional privacy. Participation in this form of education and with those who lead programs for women has provided “sustained and

³²Gospel Coalition women’s conferences, such as the events in Orlando in 2014, and the conference in 2015, were taught by John Piper, Tim Keller, and D. A. Carson, with intermittent women teachers. It would be encouraged that women speaking at The Gospel Coalitions’ Women’s Conferences receive theological and homiletical training to teach women.

³³Leedy and Ormrod, *Practical Research*, 258.

³⁴*Ibid.*

intensive experience with participants.”³⁵ As a designer/developer in the Bobb Biehl leadership styles profile,³⁶ envisioning and creating new programs brings joy. The Southern Baptist Theological Seminary provided additional helpful training through academic courses and professors.³⁷ This research was conducted while walking “in quietness and trust” with the Savior (Isa 30:15).³⁸

³⁵Creswell, *Research Design*, 187,

³⁶Bobb Biehl, “Leadership Profile,” accessed December 28, 2017, <http://bobbiehl.com/product/team-profile-2/>.

³⁷Including Michael Wilder, Anthony Foster, and John David Trentham.

³⁸All of the research instruments used in this thesis were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use.

CHAPTER 4

ANALYSIS OF FINDINGS

Complementarian women may feel alone, but need not be lonely. During this explanatory sequential mixed methods research of complementarian educational programs across North America, many surprising discoveries were made from website “mines” and the interview “journey.”¹ The content analysis of websites sought to “extract objective facts,”² of the programs, courses, and modes of delivery for equipping women at complementarian schools. The interviews, as suggested by Kvale and Brinkmann, were a “journey to a distant country that leads to a tale to be told upon returning home.”³ Together, the content and interviews led to portraits of programs and people who are role models and field guides in the field of complementarian Christian higher education. This chapter provides snapshots of the colorful and clarifying discoveries made during this journey.

Compilation Protocol Overview

In order to compile this data, including mining websites and a journey of interviews, maps were essential. The data was first viewed from a broad “satellite view” of complementarian denominations to increasingly narrow in order to focus on complementarian institutions. This initial data provided encouraging insights on the

¹Steinar Kvale and Svend Brinkmann describe qualitative research as mining or journeying in *InterViews: Learning the Craft of Qualitative Research Interviewing* (Thousand Oaks, CA: Sage, 2009), 48.

²Ibid.

³Ibid.

current context of complementarian denominations. Next, institutions of Christian higher education were studied through content analysis with further revelations. Institutions delimited by Wayne Grudem,⁴ and a thorough review of all the Association of Theological Schools (ATS) member seminaries, and additional complementarian colleges and universities were searched for complementarian statements.

The identification of complementarian institutions was then narrowed to content analysis of the programs, courses for women, and modes of delivery at institutions of Christian higher education. From these compiled lists, purposively selected follow-up interviews walked through the doors of these institutions to phenomenologically understand and describe complementarian higher education for women in 2017.

Demographics

What began as research for complementarian statements, revealed far more than I had imagined. The departure for the demographic research began with Wayne Grudem's statement that many denominations are "strongly truth based and doctrinally diligent."⁵ Grudem highlights these denominations as the Evangelical Free Church, Christian and Missionary Alliance, and Sovereign Grace Ministries (formerly PDI).⁶ Grudem adds that "thousands of independent churches and Bible churches across the United States also fall into this category."⁷ Indeed, there are.

⁴Wayne Grudem, *Countering the Claims of Evangelical Feminism: Biblical Responses to the Key Questions* (Colorado Springs: Multnomah, 2006), 286-87. The schools listed by Grudem are Westminster Seminary, Reformed Seminary, Covenant Seminary, Dallas Theological Seminary, The Master's Seminary, all six Southern Baptist seminaries, Moody Bible Institute, Northwestern College and Covenant College.

⁵Ibid., 286.

⁶Ibid.

⁷Ibid., 287.

Denominational Determination of Egalitarian or Complementarian

While at first complementarians may lose heart and feel as alone as Elijah (1 Kgs 18:22, 19:10), the actual results of denominational determination as egalitarian or complementarianism are quite interesting. The Christians for Biblical Equality (CBE), as egalitarians, have published “U.S. Denominations and Their Stances on Women in Leadership,” extracting direct quotes of egalitarian or complementarian statements from each denomination’s website (see table 1).⁸ Gordon Conwell has also provided a “Denominational Chart,” highlighting denominations by theological distinctives, gender, baptism, and other distinctives.⁹ Table 2 highlights Gordon Conwell’s list of denominations by egalitarian and complementarian views. From the data provided by these egalitarian organizations, I have compiled the following tables, which highlight the numerous complementarian denominations. From these lists one might assume higher educational institutional alignment. However, the results are unexpected.

⁸CBE Staff and Volunteers, “U.S. Denominations and Their Stances on Women in Leadership,” April 2007, 1-15, accessed February 13, 2017, <http://www2.cbeinternational.org/new/E-Journal/2007/07spring/denominations%20first%20installment--FINAL.pdf>. CBE lists a statement from each denominational website next to each denomination. As noted by CBE, undeclared includes Evangelical Mennonite Mission Conference, Reformed Episcopal Church, Baptist General Conference, Baptist General Convention of Texas, Confessional Evangelical Lutheran Conference, Greater Grace World Outreach, Jesus Movement, New Frontiers, The Family International, Ministers Fellowship International, New Testament Christian Churches of America, Evangelical Presbyterian Church, Federation of Reformed Churches. Ibid., 7-9.

⁹Gordon Conwell Theological Seminary’s chart defines complementarian as “the view that women may not be ordained nor have leadership positions over men . . . [and egalitarian as] the view that women may be ordained and/or have leadership positions over men. . . . [However], “There are modifications and variations in each of these positions.” Gordon Conwell Theological Seminary, “Denominational Chart,” 2015, 1, accessed February 13, 2017, http://www.gordonconwell.edu/resources/documents/11R_DENOMINATIONALCHART.pdf.

Table 1. “U.S. Denominations and their Stances on Women in Leadership,”
from Christians for Biblical Equality

Complementarian Denominations	Egalitarian Denominations
American Baptist Association	African Methodist Episcopal Church
Anglican Catholic Church	African Methodist Episcopal Zion Ch.
Anglican Province of Christ the King	Alliance of Baptists
Apostolic Christian Church of America	American Baptist Churches USA
Apostolic Lutheran Church of America	Christian Reformed Church N. America
Associate Reformed Presbyterian Church	Episcopal Church USA
Bible Presbyterian Church	Evangelical Catholic Church
Christian Episcopal Church	Evangelical Covenant Church America
Christian Missionary Alliance	Evangelical Lutheran Church in America
Church of God Mountain Assembly	Free Methodist Church (The); N.A.
Church of the Lutheran Confession	International Church Foursquare Gospel
Concordia Lutheran Conference	International Pentecostal Holiness Ch.
Confederation of Reformed Evangelicals	Lutheran Cong. in Mission for Christ
Evangelical Community Church Lutheran	Mennonite Church USA
Evangelical Free Church America (EFCA)	Presbyterian Church USA
Evangelical Lutheran Synod	Quakers (Religious Society of Friends)
Evangelical Mennonite Conference	Salvation Army
Fellowship of Evangelical Bible Churches	United Church of Christ
Great Commission Association	United Methodist Church
Lutheran Church – Missouri Synod	Vineyard Christian Fellowship
Lutheran Ministerium and Synod	Wesleyan Reformed Union
Mennonite Brethren Churches	
Orthodox Presbyterian Churches	
Pentecostal Church of God ¹⁰	
Primitive Baptists	
Presbyterian Church in America	
Presbyterian Reformed Church	
Reformed Presbyterian Church N. America	
Southern Episcopal Church	
United Episcopal Church	

¹⁰Pentecostal Church of God allows female pastors, but not female district or national leaders. CBE Staff and Volunteers, “U.S. Denominations and Their Stances,” 13.

Table 2. Gordon Conwell “Denominational Chart” by egalitarian/complementarian 2015

Complementarian	Egalitarian
Acts 29	Advent Christian*
African Methodist Episcopal	American Baptist USA
All Nations Church Network	Assemblies of God
Anglican Church in North America*	Church of the Brethren*
Associate Reformed Pres. Church (ARP)	Church of the Nazarene
Conservative Baptist CBAmerica – CBA	Brethren in Christ
Bible Fellowship Church	Charismatic Episcopal
Christian Churches/Churches of Christ	Christ Church Fellowship
Christian Methodist Episcopal (CME)	Christian Church/Disciples of Christ
Christian Missionary Alliance*	Christian Methodist Episcopal
Christian Churches/Churches of Christ	Churches of God General Conf. (CGGC)
Churches of God in Christ*	Church of God in Prophecy
Evangelical Free Church (EFCA)	Converge (Baptist Gen Conference)*
Evangelical Methodist*	Cumberland Presbyterian
Fellowship of Grace Brethren Churches*	Episcopal Church (ECUSA)
General Assn. of Regular Baptists	Evangelical Christian Church in Canada
Independent Bible Churches	Evangelical Covenant (ECC)
Korean Evangelical Holiness	Evangelical Lutheran (ELCA)
Lutheran Church Missouri Synod	Evangelical Presbyterian (EPC)
Orthodox Presbyterian (OPC)	Foursquare Gospel
Presbyterian Church in America (PCA)	Korean Presbyterian Church Abroad
Redeemer City to City	Presbyterian Church in the USA (PCUSA)
Sovereign Grace Ministries	Progressive National Baptist Convention
United Reformed Churches of N. America	Reformed Church in America (RCA)
	Religious Society of Friends (Quaker)
	Salvation Army
	United Church of Christ (UCC)
	United Methodist Church
	Vineyard Christian Fellowship
Others undeclared or equally both ¹¹	Wesleyan

¹¹The asterisk (*) indicates general position held with some divergence among denominational churches. Gordon Conwell states that the following are undeclared: Baptist Bible Fellowship, Inc., Conservative Congregational Christian Con., General Association of Regular Baptists, International Council of Community Churches, Korean American Presbyterian (KAPC), Mennonite, Moravian, National Baptist Convention of America, Inc. (NBCA), Plymouth Brethren, Quaker: Evangelical Friends Church International, EFCI, Willow Creek Association. Gordon states the follow are Either or Equally both: Conservative Congregational Christian Con. (CCCC), Christian Reformed, Converge (formerly Baptist General Conference), National Baptist Convention, USA (NBC), National Association of Congregational Christian Churches (NACCC), Southern Baptists (declared as either, depending on local congregation), and Transformation Ministries; Gordon Conwell Theological Seminary, “Denominational Chart,” 2015, 1-10. The SBC and the General Association of Regular Baptist Churches (GARB) are both complementarian. Christian and Missionary Alliance stated complementarian in US, egalitarian in Canada.

Table 3. Combined CBE and Gordon denomination data,
CBE (italics) Gordon Conwell (non-italics)

Complementarian Denominations	Egalitarian Denominations
Acts 29	Advent Christian
African Methodist Episcopal	<i>African Methodist Episcopal Church*</i>
All Nations Church Network	<i>African Methodist Episcopal Zion Ch.</i>
<i>American Baptist Association</i>	<i>Alliance of Baptists</i>
<i>Anglican Catholic Church</i>	<i>American Baptist Churches USA</i>
Anglican Church in North America	Assemblies of God
<i>Anglican Province of Christ the King</i>	Brethren in Christ
<i>Apostolic Christian Church of America</i>	Charismatic Episcopal
<i>Apostolic Lutheran Church of America</i>	Christ Church Fellowship
<i>Associate Reformed Presbyterian Church</i>	Christian Church/Disciples of Christ
Bible Fellowship Church	Christian Methodist Episcopal
<i>Bible Presbyterian Church</i>	<i>Christian Reformed Church N. America</i>
Christian Churches/Church of Christ	Church of the Brethren
<i>Christian Episcopal Church</i>	Church of God General Conf (CGGC)
<i>Christian Missionary Alliance</i>	Church of the Nazarene
Christian Methodist Episcopal	Church of God in Prophecy
Christian Churches/Churches of Christ	Converge (Baptist General Conference)
<i>Church of God Mountain Assembly</i>	Cumberland Presbyterian
<i>Church of God in Christ*</i>	<i>Episcopal Church (ECUSA)</i>
<i>Church of the Lutheran Confession</i>	<i>Evangelical Catholic Church</i>
<i>Concordia Lutheran Conference</i>	<i>Evangelical Christian Church - Canada</i>
<i>Confederation of Reformed Evan.</i>	<i>Evangelical Covenant Church of Amer.</i>
Conservative Baptist Churches CBA	<i>Evangelical Lutheran Church in Amer.</i>
<i>Evangelical Com. Church – Lutheran</i>	Evangelical Presbyterian Church
<i>Evan. Free Church of America (EFCA)</i>	<i>Free Methodist Church (The); N. Amer.</i>
<i>Evangelical Lutheran Synod</i>	<i>International Church of Foursquare Gos.</i>
<i>Evangelical Mennonite Conference</i>	<i>International Pentecostal Holiness Ch.</i>
Evangelical Methodist*	Korean Presbyterian Church Abroad
<i>Fellowship of Evangelical Bible Churches</i>	<i>Lutheran Cong. Mission for Christ</i>
Fellowship of Grace Brethren Churches	<i>Mennonite Church USA</i>
<i>Great Commission Association</i>	<i>Presbyterian Church USA</i>
Independent Bible Churches	Progressive National Baptist Convention
Korean Evangelical Holiness	<i>Quakers (Religious Society of Friends)</i>
<i>Lutheran Church – Missouri Synod</i>	Reformed Church in America
<i>Lutheran Ministerium and Synod</i>	<i>Salvation Army</i>
<i>Mennonite Brethren Churches</i>	<i>United Church of Christ</i>
<i>Orthodox Presbyterian Churches</i>	<i>United Methodist Church</i>
<i>Pentecostal Church of God¹²</i>	<i>Vineyard Christian Fellowship</i>
<i>Primitive Baptists</i>	<i>Wesleyan Reformed Union</i>
<i>Presbyterian Church in America</i>	
<i>Presbyterian Reformed Church</i>	
Redeemer City to City	
<i>Reformed Presbyterian Church, N. Am.</i>	
Sovereign Grace Ministries	
<i>Southern Episcopal Church</i>	
<i>United Episcopal Church</i>	
<i>United Reformed Churches of N. Am.</i>	

While at first it appears there are a greater number of egalitarian denominations, a combined list of the data from these two organizations, compiled in table 3, demonstrates

more complementarian denominations.¹³ From these lists one might assume higher educational institutional alignment for each denomination.

Church Growth among Egalitarians and Complementarians

Tables 1, 2, and 3 reveal complementarian churches are not few and far between. Many denominations have complementarian statements. Chapter 1 noted the complementarian position may represent “the minority view” among Christian scholars;¹⁴ however, it may not be the minority view among the churches sending students to institutions of higher education, and to which they return. Robert Yarborough also notes, “Of the 30% of the world church, which is largely Protestant, only a small minority ordain women and encourage wives and husbands to abandon the biblical notion of male headship in marriage.”¹⁵

Five additional research studies indicate conservative biblical teaching, with male pastoral leadership, leads to church health. Barna Research notes that 58 percent of female pastors are found in “mainline” churches,¹⁶ and that females pastor smaller

¹²Allows female pastors, but not female district or national leaders.

¹³Neither group list in table 3 includes Harvest or the Southern Baptist denomination. Pew Research Center identifies the Southern Baptist denomination as not ordaining women. David Masci, “The Divide Over Ordaining Women,” Pew Research Center, September 9, 2014, accessed July 17, 2017, <http://www.pewresearch.org/fact-tank/2014/09/09/the-divide-over-ordaining-women/>.

¹⁴Craig Keener, *Paul, Women and Wives* (Peabody, MA: Hendrickson, 1992), 101, states that complementarianism is regarded as the “minority view.”

¹⁵Robert Yarborough, “Hermeneutics: A Biblical Framework,” in “Understanding the Complementarian Position, 2012 Evangelical Free Churches of America Theology Conference notes,” 6, accessed July 17, 2017, https://go.efca.org/sites/default/files/resources/docs/2013/06/2012_fall_-_complementarianism.pdf. Yarborough goes on to state, “Solid numbers are hard to come by, but it appear that well over 90% of the church worldwide affirms the historic position of man and woman in church and marriage that the complementarian position reflects.” Ibid.

¹⁶George Barna Research Group, “Number of Female Senior Pastors in Protestant Churches Doubles in Past Decade,” accessed May 6, 2017, <https://www.barna.com/research/number-of-female-senior-pastors-in-protestant-churches-doubles-in-past-decade/>.

churches.¹⁷ The Hartford Institute notes the Unitarian Universalist (30 percent) and United Methodist (25 percent) denominations have the highest percentages of female pastors.¹⁸ John Lompens cites Len Wilson’s research of the United Methodist denominations where women are not leading large, thriving churches.¹⁹ Further, thriving churches are often led by male graduates trained at evangelical seminaries.²⁰

David Haskell, in *The Hamilton Spectator*, a public Canadian newspaper, reports “After statistically analyzing the survey responses of over 2,200 congregants and the clergy who serve them . . . [we found] a startling discovery: conservative Protestant theology is a significant predictor of church growth, while liberal theology leads to decline.”²¹ Research by Haskell, Flatt, and Burgoyne compared declining churches and disagree that “theology and church growth are not linked,”²² proving instead that they are inextricably linked. Further, Andrew Davis notes churches that thrive have male pastoral leaders.²³ Mary Anderson, a senior pastor in a Lutheran church, noted decline:

¹⁷George Barna Research Group, “Number of Female Senior Pastors.”

¹⁸Hartford Institute for Religion and Research, “What Percentage of Pastors Are Female?” accessed April 30, 2017, http://hrr.hartsem.edu/research/quick_question3.html.

¹⁹John Lompens, “Evangelicals Continue Dominating Fastest Growing UMC Congregations,” March 20, 2016, accessed June 6, 2017, <https://juicyecumenism.com/2016/03/30/evangelicals-continue-dominating-fastest-growing-umc-congregations/>.

²⁰Lompens notes that six of our denomination’s official United Methodist seminaries—Boston University School of Theology, Claremont School of Theology, Drew University Theological School, Garrett-Evangelical Theological Seminary, Iliff School of Theology, and Methodist Theological School in Ohio—have not one graduate on this list [of thriving churches]. Coincidentally, these also happen to be the most theologically liberal of our official UMC seminaries. Only ten of these 25 top church-growing United Methodist pastors are alumni of official UMC seminaries. Ibid.

²¹David Millard Haskell, “Here’s Why Christianity Must Change or Die,” *The Hamilton Spectator*, December 4, 2016, 1. David Millard Haskell, Kevin Flatt, Stephanie Burgoyne, “Theology Matters: Comparing the Traits of Growing and Declining Mainline Protestant Church Attendees and Clergy,” *Review of Religious Research*, 58: no. 4 (2016): 515-41.

²²Haskell, “Here’s Why Christianity Must Change or Die,” 1.

²³Andrew W. Davis, “Develop and Establish Men as Leaders,” in *Revitalize; Biblical Keys to Helping Your Church Come Live Again* (Grand Rapids: Baker, 2017), 175-85.

Forty years ago women began to move slowly into the pulpits of Lutheran churches in America just as members were starting to move out of the pews. I don't know that this phenomenon is strictly a coincidence. No doubt our feminist freedoms and our resistance to traditional institutions of all kinds has some unintentional collisions along the ways. Through these decades both trends have increased so that in 2010, more ordained women, along with many of their male colleagues, are serving congregations that are surviving rather than thriving."²⁴

Seminary Growth among Egalitarians and Complementarians

Just as churches thrive where biblical theology is upheld, complementarian schools are also bolstered by upholding biblical values.²⁵ In her research on America's largest seminaries, Chelsen Vicari found that students are most attracted to thriving "evangelical Protestant seminaries, a trend that hasn't changed much over the past twenty years."²⁶ While Craig Keener and others regard complementarianism as the "the minority view,"²⁷ the "grassroots movement of churches [have] called for a return to theological orthodoxy,"²⁸ at times requiring changes among institutional leaders and faculty. In

²⁴Mary Anderson, *Dialog: A Journal of Theology* 49 no. 4 (2010): 354, cited in Yarborough, "Hermeneutics," 7.

²⁵Chelsen Vicari, "What Are America's Largest Seminaries?" *The Aquila Report*, August 4, 2016, accessed February 17, 2017, <http://theaquilareport.com/what-are-americas-largest-seminaries/>. Vicari notes, "Among the smallest accredited Protestant seminaries in the nation are three [unstated] seminaries which offered . . . a menu of recycled 1960s-era liberation theology themes garnished with radical sexuality and gender studies [which] proved unappealing to prospective seminarians. . . . Two Cooperative Baptist Fellowship-associated seminaries that reveal another interesting contrast among evangelical institutions. Unlike the chart-topping conservative SBC-affiliated seminaries, the more liberal CBF-affiliated Baptist Theological Seminary of Richmond counted 42 full-time students and Baptist Seminary of Kentucky had only 31 full-time students in 2015-16. In 2006 Dr. Russell Moore, then senior vice president and dean at Southern, predicted CBF would fail because of 'the disaster of CBF's seminaries and divinity schools,' according to a *Baptist Press News* report. 'Unlike SBC seminaries, which are held accountable by the congregations of the Southern Baptist Convention, the CBF seminaries and divinity schools are accountable only to a donor base of nostalgic Baptist liberals.' However, the consistency in seminary choices over the past twenty years corroborates most full-time students called to ministry prefer orthodox Christianity to liberal trend followers."

²⁶Ibid.

²⁷Keener, *Paul, Women and Wives*, 101.

²⁸Jason Duesing and Thomas White, "Neanderthals Chasing Bigfoot? The State of the Gender Debate in the Southern Baptist Convention," *JBMW* 12, no. 2 (2007): 10.

particular, Southern Baptist seminaries experienced the same momentous tidal shift noted in chapter 2, resulting in a return to scriptural values, the creation of the Baptist Faith and Message 2000, followed by significant upheaval and painful academic realignment.²⁹

Complementarian Higher Educational Institutions

While school enrollments are fluctuating, strong evangelical seminaries are growing.³⁰ Vicari provides charts of seminary enrollment to support her findings of “America’s Largest Seminaries.”³¹ Using her previous research as a benchmark, I reviewed fall 2016 enrollment statistics from ATS member institutions to compare with Vicari’s previous research.³² The data revealed all-time highs in enrollment at complementarian seminaries such as Southern, Southeastern, and Midwestern.³³ In fall 2016, Southern enrolled 3,002 students with a full-time equivalent (FTE)³⁴ of 1593, with Southeastern enrolling 2,146 students for a FTE of 1,593.7.³⁵ Fuller Seminary has dropped from a first rank to 1,499 FTE. While another website noted Southwestern’s decline,³⁶

²⁹Duesing and White, “Neanderthals Chasing Bigfoot?,” 5-19.

³⁰Vicari, “What Are America’s Largest Seminaries?”

³¹Ibid.

³²The Association of Theological Schools, “Member Schools,” accessed February 13, 2017, <http://www.ats.edu/member-schools/member-school-list>.

³³Ibid. Fuller Theological Seminary had fallen below the SBC schools in the one year between Vicari’s research and this study. Throughout this chapter, the names of the six Southern Baptist Seminary will be referred to as follows: Southern refers to The Southern Baptist Theological Seminary; Southwestern refers to The Southwestern Baptist Theological Seminary; New Orleans refers to New Orleans Baptist Theological Seminary; Gateway refers to Gateway Seminary of the Southern Baptist Convention; Southeastern refers to The Southeastern Baptist Theological Seminary; Midwestern refers to Midwestern Baptist Theological Seminary

³⁴Vicari, “What Are America’s Largest Seminaries?,” notes that full-time enrollment “is the most stable measure of seminary size,” which still accurately represents institutional attainment.

³⁵The Association of Theological Schools, “Member Schools.”

³⁶William Thorton, “Just How Are Seminaries Stacking Up These Days?” SBC Voices, May 13, 2014, accessed February 15, 2017, <http://sbcvoices.com/just-how-are-our-seminaries-stacking-up-these->

ATS data reveals Southwestern has a 1,393.7 FTE, with all six Southern Baptist Seminaries thriving.³⁷

All of the seminaries noted by Wayne Grudem as complementarian are found in the top twenty-five seminaries worldwide. God has favored the six Southern Baptist seminaries, Dallas Theological Seminary (DTS) and Reformed Theological Seminary (RTS), also found in the top twelve seminaries worldwide. The FTE enrollment results among the top ten ATS member institutions are surprising. Among these 10 schools, 6 institutions identified as complementarian with a FTE total of 7568.8 students, among the remaining 4 choosing an egalitarian alignment, the FTE is 4384.1. See data found in table 4.³⁸

Complementarian doctrinal statements, noted by the asterisk in table 4, are not hindering seminary growth. Instead, eleven of the complementarian schools listed by Grudem are listed among the largest twenty-five seminaries in the world as compiled from ATS enrollment data for fall 2016. In addition to Grudem's list of complementarian schools, Concordia Seminary (MO) is also complementarian. Significant complementarian leaders, cited in chapter 2, are also found at Talbot Seminary and Western Seminary.³⁹

days-by-william-thornton/.

³⁷The Association of Theological Seminaries, "Member Schools." Vicari, "What are America's Largest Seminaries?," notes a decline for Southwestern and writes, "While all of the ten largest seminaries in the country are evangelical Protestant, it's interesting that half of those schools are Southern Baptist-affiliated. Five of the six theological seminaries associated with the Southern Baptist Convention (SBC) are among the top ten largest in the country. Meanwhile, the SBC-affiliated Golden Gate Baptist Theological Seminary barely missed the list with 705 full-time students enrolled. . . . Princeton Theological Seminary has seen 30 percent fewer full-time enrolled students."

³⁸This search was compiled by searching each school's member page on The Association of Theological Seminaries, "Member Schools." Schools noted by (*) have complementarian statements on their institutional websites.

³⁹Chap. 2 researched each complementarian author with his/her seminary as follows: "TenElshof (Fuller), Clinton Arnold (Talbot), Joe Coe (Rosemead), Thomas Finley (Talbot), Sherwood Lingenfelter (Fuller), Robert Saucy (Talbot), and Michael J. Wilkens (Talbot) and Wayne Grudem (Phoenix) all have contributed to complementarian scholarship. Phyllis Bennet at Western Seminary leads a complementarian program for women.

Table 4. Enrollment at the top 25 Protestant seminaries by FTE—Fall 2016

School	Fall 2016 Enrollment	FTE
*Southeastern	2146	1593.7
*Southern	3002	1593.3
Fuller Theological Seminary	3091	1499
*Southwestern	2719	1393.7
Asbury Theological Sem.	1576	1187.1
*Dallas Theol. Seminary	2361	1133.7
*Midwestern	1608	1011.3
Gordon Conwell	1762	900
*New Orleans	1480	843.1
Trinity Evan. Div. School	1054	798
Seventh Day Adventist Sem.	1079	659.1
*Gateway	1296	632.5
Duke Divinity School	689	621.8
Princeton Theo. Seminary	562	550.8
*Reformed Theological Sem.	1059	535.9
*Moody Theological Sem.	645	482
Concordia Seminary	547	481.7
Denver Seminary	1024	469.9
Talbot School of Theology	1024	462
Western Seminary	785	418.4
Tyndale University & Sem.	807	394.7
*Westminster Theo Seminary	529	364.7
*Covenant Theo Seminary	559	339.6
Ashland Theo Seminary	419	335
Luther Seminary	572	327

*Complementarian schools cited by Wayne Grudem.⁴⁰

Leon McBeth, a former professor at Southwestern, suggested in 1979, that “practical concerns will outweigh more theoretical arguments in shaping the ultimate decisions of Southern Baptist about the roles of women.”⁴¹ This statement was not prophetic. While some seminaries may choose this “practical outweighs theological”

⁴⁰Grudem, *Countering the Claims*, 286-87.

⁴¹Leon McBeth, *Women in Baptist Life* (Nashville: Broadman, 1979), 186, cited in Duesing and White, “Neanderthals Chasing Bigfoot?,” 7.

approach to the issue of women in ministry,⁴² the current state of SBC seminaries indicates that women are aware of these doctrinal statements and are still significantly enrolling in complementarian institutions.⁴³ Al Mohler states what is supported by the following research:

All of the seminary campuses have been significantly affected by a change in the approach towards preparing women for ministry. . . . We have as many women studying and as much as a percentage of women studying on our campuses as ever before. But they're coming knowing where we stand, appreciating where we stand, sharing our belief in the Scripture, understanding the importance of those beliefs and ready to go out and do what God has called them to do as directed by Scripture. And that is a beautiful thing.⁴⁴

Women are enrolling in seminary. In one complementarian seminary outside the Southern Baptist Convention (SBC), Dallas Theological Seminary, women make up nearly a third of the student enrollment. Strong theological education and female academic mentors are desired by biblical women.⁴⁵

Phase 1: Quantitative Data through Content Analysis

The previous research section provides a survey of complementarian denominations and higher educational institutions. The research is now narrowed to content analysis found on institutional websites from the following groups: Research Group 1 (RG1) comprises the institutions listed by Wayne Grudem.⁴⁶ Research Group 2 (RG2) includes complementarian schools identified by a complete search of all 274 ATS

⁴²Duesing and White, "Neanderthals Chasing Bigfoot?," 16.

⁴³Ibid., 12.

⁴⁴R. Albert Mohler, Jr., cited by Joni B. Hannigan, "SBC Seminary President Optimistic for 'Golden Age' in Theological Education," *Baptist Press*, January 7, 2003, accessed May 13, 2017, <http://bpnews.net/bpnews.asp?ID=14985>. Mohler cited in Duesing and White, "Neanderthals Chasing Bigfoot?," 12.

⁴⁵See chap. 2 research on mentoring, as supported by participant interviews.

⁴⁶Grudem, *Countering the Claims*, 286-87.

member schools, complementarian institutions unnamed by Grudem, and additional Christian colleges or universities posting complementarian statements.

Complementarian institutions noted by Wayne Grudem. The initial list of complementarian organizations and schools was delimited to those cited by Wayne Grudem,⁴⁷ hereafter referred to as “Research Group 1” (RG1). For this initial group, a chart (see appendix 3) was created to compile the data to be reviewed. A second edition of appendix 3 allowed for comments and for full content descriptions (see final page of appendix 3). A complete content analysis was made for school name, address, complementarian statement, programs for women, courses for women listed by codes, and methods of delivery for these courses. Names of directors and female faculty were also collected. In all cases, the 2016-2017 catalog was pursued as the preferred instrument for content analysis. The complete compiled version of these documents is provided in appendix 5.

Catalogs for each of the schools cited by Wayne Grudem (RG1) were available on each institutional website, with the exception of one school. A phone call was made to this school and a seminary view book was sent directly from the Admissions Office.⁴⁸ The first phase involved searching these websites to extract relevant content, which consumed the winter hours of January through April 2017. The compiled data became the platform for deciding which schools would provide insightful interviews.

Further research of ATS schools. Since the list of complementarian schools noted by Wayne Grudem was only fourteen institutions, further research was initiated through a conversation with Lester Ruiz, the Senior Director of Accreditation and

⁴⁷Grudem, *Countering the Claims*, 286-87.

⁴⁸Personal Conversation with Admissions Coordinator, John Fountain, Covenant Seminary, Seminary view book received by mail February 2017.

Institutional Evaluation for ATS.⁴⁹ Ruiz stated that complementarian statements are not public information on the ATS website, indicating each school must be individually searched.⁵⁰ From March 1 through April 31, 2017, the 274 member institutions from the alphabetized list of ATS schools were individually searched for complementarian statements. Several schools did not fit within the delimitations (such as Catholic or Seventh Day Adventist institutions). However, all institutions were searched, bringing clarity to denominational affiliations and complementarian statements found on the institutional homepage or doctrinal statements within their 2016-2017 catalog. Those identified by complementarian statements were also charted (see appendix 6).

Further research. All the possible complementarian colleges and universities of Christian higher education were not likely found, but many were identified through personal contacts, browsing institutional websites, or networking with leaders, such as those within the Association of Biblical Higher Education (ABHE).⁵¹ Those noted were outside of Grudem's cited list, but within the research delimitations, and were compiled with ATS research as Research Group 2 (RG2).

Still other seminaries, perhaps not seeking ATS accreditation, were found to be complementarian. Bethlehem Bible College and Seminary, initiated by notable complementarian John Piper, was within this complementarian delimitation. These schools not noted by Grudem nor listed as ATS member schools were added to the RG2 documentation. This research was conducted from January 1 to May 1, 2017. The hours of research involved were considerable.

⁴⁹Rick Reed, conversation with Lester Ruiz, Lead Accrediting Officer for the Association of Theological Schools, Toronto, February 17, 2017.

⁵⁰Ibid.

⁵¹Association of Biblical Higher Education (ABHE) president's conference, The Billy Graham Training Center at the Cove, Asheville, TN, June 1-3, 2017.

Phase 2: Qualitative Data through Interviews

The process for the interview journeys began in February 2017, with the completion of an Ethics Review protocol permitting contact with human subjects. Requests for interviews with one director or faculty member from each of the RG1 schools that met the delimitation criteria were made through e-mail to most of the RG1 schools. Those not included had no current academic programs for women and thus did not meet the exemplar criteria.

All of the schools cited by Wayne Grudem (RG1) were considered for an interview:

Westminster Seminary (Philadelphia and California), Reformed Seminary (Jackson, Orlando and Charlotte), and Covenant Seminary (St. Louis), as well as Dallas Theological Seminary, the Master's Seminary [now University], and now most or all of the Southern Baptist seminaries such as the Southern Baptist Theological Seminary, Louisville, Kentucky and Southeastern Baptist Theological Seminary in Wake Forest, North Carolina. Many Bible College fall into this category, such as the Moody Bible Institute in Chicago . . . and Covenant College in Lookout Mountain, Tennessee.⁵²

Website contact information was utilized to communicate with a significant female director or professor at each institution. An e-mail requested the interview, and included the Ethics Committee Permissions Request (see appendix 4), followed by the seven research questions. The responses were very positive, and from the RG1 schools, nine were selected for interviews by phone or in person on campus from March 10 to May 26, 2017. Three additional complementarian institutional leaders were interviewed from RG2. In total, 12 interviews were conducted.

In all cases, with one exception, the directors or faculty interviewed held or were pursuing doctoral degrees. Of the twelve directors or faculty interviewed, 6 (50 percent) held Ph.D. degrees, 3 (25 percent) Ed.D. degrees, and 2 (16.67 percent) held D.Min. degrees. Female faculty are rare among the faculty in complementarian education; one school declined, reporting exclusively male faculty.

⁵²Grudem, *Countering the Claims*, 286-87.

God, by His favor, opened the door to interview inspirational women. Of those interviewed, 8 of the 12 women are published book or journal authors. Among the interviewees are “experts” cited in chapter 2 of this research. The contributions from these women were invaluable additions to this research and I am grateful for their willingness to participate.

The women interviewed ranged in age from 27 to 77. Some of the women were single, others married; some with children, some without. None of the women had young children at home. The locations of the institutions represent schools across the United States. The driving tour of schools (May 18 through June 5, 2017) encompassed over 7,500 kilometers or more than 4,660 miles, and provided “thick description . . . of the feel and context”⁵³ of educational sites I had not previously visited. Only one intended site was not reached, due to heavy traffic. In this case, a different mutually agreed upon location within that city was selected.

At the various campuses visited for the interviews, the “artifacts” or “phenomenon that one sees, hears or feels when one encounters a new group with an unfamiliar culture”⁵⁴ clarified the “climate,” or the espoused beliefs and values, leading towards underlying assumptions from each organizational culture.⁵⁵ At one site, observing a female faculty teaching a mixed gender course while another female faculty taught only women provided insights not gained by content analysis or interviews.

Interviews ranged from 35 to 60 minutes, with two recording devices utilized for reliability.⁵⁶ The interview records were kept in a “Participant List” document with

⁵³Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design* 10th ed., (Upper Saddle River, NJ: Pearson Education, 2013), 104.

⁵⁴Edgar H. Schein, *Organizational Culture and Leadership*, 3rd ed. (San Francisco: Wiley Imprint, 2004), 25.

⁵⁵*Ibid.*, 26.

⁵⁶In two cases, the secondary device was necessary as the primary device had failed to record.

columns for Participant #, Name of Individual with e-mail contact information, Institutional Name, and the Date of the Interview. This confidential chart identified most Participant citations.⁵⁷ I am grateful for God’s goodness. These interview opportunities were the culmination of a lifetime of ministry experiences, current involvements, and future connections.⁵⁸

Each interview was transcribed using *Transcribe*.⁵⁹ The web-based software program promised to record the human voice and transcribe it for the researcher; however, it did not work in this manner. It was useful for uploading the recorded file, and for slowing, stopping, starting, and saving each transcription. Each transcribed interview was transferred and stored in a Word document, and printed for preservation. The entire process of preparing to interview, interviewing, transcribing, printing, and preserving took five to seven hours per interview or nearly a full day. Where travel was involved, the hours were increased. If asked if I would do it again, I would quickly respond that this was one of my life’s greatest privileges.

Compilation of Content Analysis Data

If the content analysis was considered “mining,” the next step was to sort the catalog content extractions. This process began by placing the content from each institution into categories, and then publicly representing this content in appendix 3. The four categories searched were (1) complementarian statements, (2) programs for women, (3) courses specifically for women, and (4) modes of course delivery.

⁵⁷Participant quotations in this chapter are noted by participant and a designated number. As noted, at times the citation required “Participant Confidential” in order to preserve complete anonymity as per Ethics Review protocol.

⁵⁸As noted, prior educational experiences had taken me to The Master’s University, Dallas Seminary, Southern, Southeastern, and Heritage College and Seminary. I trust that future connections will be made for further teaching or writing cooperation. The citations of these “expert participants” remain confidential unless approved by the participant and the supervisor of this research.

⁵⁹Transcribe, accessed June 6, 2017, <https://transcribe.wreally.com/>.

The complementarian statements were compiled into one document, and the programs for women were also charted for comparison. The courses for women at each institution are listed with their course codes under the content presentation in appendix 5, as well as sorted by category at RG1 Institutions in appendix 7. The modes of delivery were clarified among the institutions in table 15. Courses common to both men and women were not knowingly compiled in this data. Further comparison charts follow to clarify and quantify this research by:

1. Complementarian statements
2. Types of program concentrations (B.A., M.A., M.Div., D.Min., D.Ed.Min., Ph.D.)
3. Distributions of programs
4. Specific programs for women
5. Descriptions of programs
6. Course titles by schools
7. Institutions and number of courses for women per school
8. Course categories
9. Course delivery methods
10. Frequency count summaries clarified by interviews

Courses were compared for consistent themes and contrasted for unique differences within RG1. The documents were placed into one text file, and key word searches performed to reveal patterns and unique courses. Frequency counts of both similar and unique courses among the various schools were calculated, quantified, charted, and are described in this chapter. After using this search method, card sorting was utilized, resulting in table 14 representing the courses listed by subject content.

The 2016-2017 catalogs from each institutional website were unclear on course delivery modes, requiring either an interview or a follow-up phone call to the institution to clarify. Delivery modes are currently changing, even as I write over the summer of

2017; several institutions are moving forward in creating or developing online or multimodal classrooms.

Mixed Methodology Data Analysis Summary

The following section provides an analysis of the content from the website searches of complementarian institutions and interview citations. The first four questions for both the content analysis and interview research were identical; thus, the transcribed interview data follows each content analysis summary in order to portray a phenomenological perspective for each corresponding identical question. This mixed methodology summary was selected after recognizing the content analysis from websites was often clarified by the interview data. Further, the interviews significantly brought the content to life.

Findings and Displays by Research Question

The research sought to understand the complementarian statements, programs, courses, and modes of delivery for women at complementarian schools of Christian higher education. Content analysis was derived by website review, and descriptive explanatory insights were gained through twelve interviews. The questions, also noted in chapters 1 and 3, were:

1. What statement is made regarding the roles of men and women in ministry?
2. What programs are offered to equip women for life and ministry?
3. What academic courses are offered to specifically train women for ministry?
4. How are these courses delivered? Are they taught by women? Are they provided in class, in modular, online, or in multi-modal options?
5. How would you describe the complementarian education for women at your school?
6. How were the academic courses for women selected for [your school]?
7. What suggestions would you make for future development of training for complementarian women?

Research questions 5, 6, 7, were researched only through interviews and provide descriptive phenomenological data of the programs, history, and perspectives on complementarian education at each school. The final question pursued insights and recommendations for the development of future complementarian education for any school in their location, nationally, or globally.

Research Question 1: Content Analysis

The first question for website content analysis was “What statement is made regarding the roles of men and women in ministry?” The primary focus was schools identified by Wayne Grudem (RG1). The six Southern Baptist schools share a common complementarian statement. Table 5 contains the statements for each school.⁶⁰

Grudem lists the RG1 schools as complementarian, and the research indicates Grudem was correct in his assessment. The exception may be the University of Northwestern-St. Paul, where website documentation did not confirm a clear complementarian statement (see table 5), though searched numerous times. Grudem also identifies The Evangelical Free Church of America (EFCA) as a denomination holding a complementarian point of view. The denominational research indicates this is accurate.⁶¹ However, The EFCA denominational school, Trinity Evangelical Divinity School, was not identified to hold this point of view.⁶²

⁶⁰All statements are taken from the catalog on each institutional website with the exception of Covenant Seminary. The schools are listed alphabetically in table 5. Each statement was obtained from the website catalog of the institution listed, except for Covenant Seminary—they do not have an online catalog. In a tele phone call, John Fountain provided an institutional view book that was received by mail. The view book contained no complementarian statement; however, a significant faculty member, David W. Chapman, has made the cited public statement. Chapman’s wife, Tasha, is also on faculty at Covenant Seminary.

⁶¹CBE Staff and Volunteers, “U.S. Denominations and Their Stances,” 13. See also Gordon Conwell Theological Seminary, “Denominational Chart,” 9.

⁶²CBE Staff and Volunteers state that the Evangelical Free Church of America is complementarian citing the denominational website at www.ecfa.org: “Women may not serve as pastors, elders, or deacons.” CBE Staff and Volunteers, “U.S. Denominations and Their Stances,” 13.

Table 5. Question 1. “What statement is made regarding the roles of men and women in ministry?” Content analysis of Schools listed by Wayne Grudem (RG1)

Covenant College	“Covenant College does not discriminate on the basis of gender in the educational programs or activities it operates . . . except as required by the ordination policies of the Presbyterian Church in America (a corporation). . . . The board of trustees is made up of men who are teaching and ruling elders in the PCA.” ⁶³
Covenant Seminary, St. Louis	“Throughout Scripture we see women and men jointly constituting the image of God and commissioned to rule creation, women fully involved in the worshipping community in song, prayer, praise, and prophecy (though not as doctrinal teachers or pastoral preachers), women involved in serving in and initiating a host of other ministries, yet women not acting as priests, kings, apostles, or elders.” ⁶⁴ “The Pastoral Ministry track prepares men for ordained ministry.” ⁶⁵
Dallas Theological Seminary	“While all degree programs at DTS are coeducational, the seminary holds the position that Scripture limits to men the roles of elder and senior pastor in the local church. Therefore the seminary programs of study are not designed to prepare women for these roles.” ⁶⁶
Gateway	“While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture. . . . A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.” ⁶⁷
The Master’s University	“The biblically-designated officers serving under Christ and over the assembly are elders (males, who are also called bishops, pastors, and pastor-teachers; (Acts 20:28; Ephesians 4:11)) and deacons, both of whom must meet biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5).” ⁶⁸

⁶³Covenant College, “Covenant College 2016-2017 Academic Catalog,” accessed April 17, 2017, <http://catalog.covenant.edu/content.php?catoid=10&navoid=254#>.

⁶⁴David Chapman, professor of New Testament and Archeology, Covenant Theological Seminary, cited by Gary Kniseley, “Complementarian Position on the Role of Women in the Church, accessed April 17, 2017, <http://www.firstcovrockford.org/ministries/balcony-meeting/complementarian-position-on-the-role-of-woman-in-ministry>.

⁶⁵Covenant Theological Seminary, “Academic Degrees: M.Div. Two Ministry Tracks,” accessed June 28, 2017, <https://www.covenantseminary.edu/academics/degrees/mdiv/>.

⁶⁶Dallas Theological Seminary, “Dallas Theological Seminary 2016-2017 Catalog,” 104, accessed April 17, 2017, <http://www.dts.edu/download/admissions/DTS-Catalog-2016-2017.pdf>.

⁶⁷Gateway Baptist Theological Seminary, “Gateway Baptist Theological Seminary 2016-2017 Catalog,” (“The Church” p. 11; and “The Family,” p.14), accessed April 17, 2017, https://07fbc0072181791bed1-63fc6f11b2ad7905e74d76d8e23a9e05.ssl.cf2.rackcdn.com/uploaded/2/0e5143014_1489003333_2016-2017-academic-catalog-gateway-version.pdf.

⁶⁸The Master’s University, “The Master’s University 2016-2017 Catalog,” 15, accessed April

Table 5 continued

Midwestern	Same statement as Gateway; for all Southern Baptist Seminaries. Midwestern includes The Danvers Statement on Biblical Manhood and Womanhood, the Chicago Statement on Biblical Inerrancy, and Midwestern Seminary’s own statement on Sex, Sexuality, and Gender Identity, and states, “These statements and policy function ongoingly as accompanying and complimenting documents to the BF&M 2000, and, like the BF&M 2000, function as instruments of confessional accountability to the churches of the Southern Baptist Convention, thus requiring faculty and instructional staff to believe and teach in accordance with and not contrary to them.” ⁶⁹
Moody Bible Institute/ Moody Theological Seminary	“Gender Roles in Ministry: Moody values the worth and dignity of all persons without distinction as created in God’s image. . . . Moody distinguishes between ministry function and church office. While upholding the necessity of mutual respect and affirmation as those subject to the Word of God, Moody understands that the biblical office of elder/pastor in the early church was gender specific. Therefore, it maintains that it is consistent with that understanding of Scripture that those church offices should be limited to the male gender.” ⁷⁰
New Orleans/ Leavell College	“A New Testament church. . . . Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.” ⁷¹
University of Northwestern, St. Paul	“Graduates will understand and experience the basic roles of pastor/shepherd such as preaching, teaching, leading, pastoral care and church planting. . . We believe we are created by God in His image as two distinct sexes: male and female (Gen. 1:26-28; Matt. 19:4-5). We believe that each person glorifies God and affirms His infinite holiness and wisdom by living in alignment with his or her birth sex.” ⁷²

17, 2017, <http://www.masters.edu/catalog/2016-17/files/assets/basic-html/page-16.html>. The Master’s University was formerly The Master’s College & Seminary

⁶⁹Midwestern Baptist Theological Seminary, “2016-2017 Catalog,” 7, accessed April 17, 2017, <http://www.masters.edu/catalog/2016-17/files/assets/basic-html/page-16.html>. Midwestern includes full Danvers Statement on p. 7, Chicago Statement on p, 7, and Statement on Sex, Sexuality, and Gender Identity on p. 10. The catalog also includes the statement signed by all six Southern Baptist seminary presidents on pp. 1-2.

⁷⁰Moody Bible Institute, “Moody Bible Institute 2016-2017 Catalog,” 12, accessed April 17, 2017, <https://www.moody.edu/academics/catalogs/>.

⁷¹New Orleans Baptist Theological Seminary, “New Orleans Baptist Theological Seminary 2016-2017 Catalog,” 11, accessed April 17, 2017, http://www.nobts.edu/_resources/pdf/academics/GraduateCatalog.pdf.

⁷²University of Northwestern, “University of Northwestern, 2016-2017 Catalog,” accessed April 17, 2017, <https://undergraduate.unwsp.edu/pastoral-ministry-dual-ba-mdiv-degree>. The University of Northwestern, St. Paul was formerly Northwestern College.

Table 5 continued

Reformed Theological Seminary	Reformed Theological Seminary is an independent institution, free from control by any particular denomination. . . . While there is some diversity on a number of issues among the Board, faculty, staff, students, and the various constituencies RTS serves, the majority of those individuals associated with RTS believe that the Bible teaches that the ordained pastorate is reserved for men. At the same time RTS fully acknowledges and appreciates the important roles that women serve as co-laborers in the ministry of the church. ⁷³
Southern	A New Testament church. . . . Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture. ⁷⁴
Southeastern	A New Testament church. . . . Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture. ⁷⁵
Southwestern	A New Testament church. . . . Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture. ⁷⁶
Westminster Seminary	Westminster . . . Seminary believes that Scripture restricts the ordained ruling and teaching offices of the church to men. Therefore, the M.Div. Pastoral Ministry emphasis and the D.Min. Pastoral Ministry and Homiletics concentrations are structured specifically to prepare men called to the ordained ministry. Westminster also believes that the Lord has given a variety of gifts to women and men not called to the ordained offices of the church, and is committed to training those students for positions of service in the church which do not require ordination. ⁷⁷

⁷³Reformed Theological Seminary, “Reformed Theological Seminary 2015-2017 Catalog,” 10, accessed April 17, 2017, http://rts.edu/Site/Academics/Courses/RTSCatalog15_WEB.pdf. Reformed Theological Seminary has locations in Atlanta; Charlotte; Houston; Jackson, MS; Orlando; Sao Paulo; Washington, DC; Memphis; and New York

⁷⁴The Southern Baptist Theological Seminary, “2016-2017 Academic Catalog,” 12, accessed April 17, 2017, <http://www.sbts.edu/admissions/wp-content/uploads/sites/3/2010/11/AA-022-2016-SBTS-Academic-Catalog-2016-2017-web.pdf>.

⁷⁵Southeastern Baptist Theological Seminary, “2016-17 Academic Catalog,” accessed April 17, 2017, <http://catalog.sebts.edu/content.php?catoid=10&navoid=715>. Southeastern also affirms the Danvers Statement.

⁷⁶Southwestern Baptist Theological Seminary, “Statement of Faith,” accessed April 17, 2017, <http://catalog.swbts.edu/introduction/statementoffaith/>.

⁷⁷Westminster Theological Seminary, “2016-2017 Academic Catalog,” 5, accessed April 17, 2017, <http://webcache.googleusercontent.com/search?q=cache:gAwifWXh7hMJ:docplayer.net/40986027-Academic-catalog-westminster-theological-seminary.html+%&cd=1&hl=en&ct=clnk&gl=ca>. Westminster Seminary is located in PA and CA.

This research often required a keyword search for “men” in a complementarian statement. Of the RG1 schools, only Moody Bible Institute did not use this term, stating instead “church offices are limited to the male gender.”⁷⁸ This research was clarifying from a women’s perspective.

The prior research of complementarian denominations is now pertinent. Why do so many churches hold complementarian views, while complementarian higher educational institutions are so limited? In the second search of all 274 ATS member theological schools, numerous Catholic schools state clearly that their programs are to “train men for the priesthood.”⁷⁹ Only a limited number of ATS member seminaries posted complementarian statements (see table 6).

Table 6. Question 1: What statement is made regarding the roles of men and women in ministry? Additional schools with complementarian statements

Baptist Missionary Association Theological Seminary	“Pastors and deacons are the permanent officers divinely ordained in a New Testament church (Phil.1:1). Each church may select men of her choice to fill those offices under the leading of the Holy Spirit (Acts 6:1-6; 20:17, 18) according to the divinely given qualifications (I Tim. 3:1-13).” ⁸⁰
Central Baptist Theological Seminary of Minneapolis	“We believe that a local, visible church is an organized congregation of immersed believers. . . . Its scriptural officers are male believers referred to in Scripture as bishops (pastors) and deacons.” ⁸¹

⁷⁸Moody Bible Institute, “Moody Bible Institute 2016-2017 Catalog,” 12.

⁷⁹One example includes Notre Dame Seminary Graduate School of Theology, “Academic Catalog 2016-2017: Mission Statement,” 5, accessed April 27, 2017, <https://nds.edu/wp-content/uploads/2012/03/Academic-Catalog-2016-2017-1.pdf>, which states, “Notre Dame Seminary has as its primary mission the preparation of men for the ministerial priesthood in the Roman Catholic Church.”

⁸⁰Baptist Missionary Association Theological Seminary, “Baptist Missionary Association Theological Seminary 2016-2017 Catalog,” 14, accessed April 14, 2017, <http://bmats.edu/wp-content/uploads/16-17CatalogWeb-1.pdf>.

⁸¹Central Baptist Theological Seminary of Minneapolis, “2016-2017 Catalog,” 65, accessed April 20, 2017, <http://s3.amazonaws.com/central-craft-uploads/pdfs/2016-17-Catalog.pdf?mtime=20160720105934>.

Table 6 continued

Concordia Seminary (MO), Concordia Theological Seminary (IN)	“The SMP program of Concordia Seminary is a four-year program in which men receive theological education in the setting in which they will continue to serve—as pastors of congregations or in other ministries of The Lutheran Church—Missouri Synod—following certification, call and ordination. Local pastor-mentors work with SMP students to provide day-to-day guidance, encouragement and prayer.” ⁸²
Concordia Lutheran	The primary purpose of Concordia is to prepare men for the pastoral ministry of Lutheran Church–Canada, and beyond. ⁸³
Heritage Baptist College and Seminary,	“We are committed to the headship of the church under Jesus Christ. . . . We affirm that the distinctive leadership role assigned to elders (which includes any pastor serving as an elder) is reserved for biblically qualified men on the basis of creation, the fall, and redemption.” ⁸⁴
Kearley Graduate School of Theology of Faulkner University	“God has ordained male spiritual leadership for the church, including placing leadership roles in corporate worship in the hands of men. This does not imply that women are inferior to men. They are not. It does, however, accurately reflect the respective roles God has assigned to men and women.” ⁸⁵
Lancaster Bible College/Capitol Seminary	“God has established and revealed in Scripture a divine order to regulate humanity. Human institutions reflecting that order are marriage of a man and a woman, family and human government.” ⁸⁶
Missionary Baptist Theological Seminary	The Officers of the Church—Pastors and deacons are the permanent officers divinely ordained in a New Testament church (Phil. 1:1). Each church may select men of her choice to fill those offices under the leading of the Holy Spirit (Acts 6:1-6; 20:17, 18) according to the divinely given qualifications (I Tim. 3:1-13). ⁸⁷
Mid-America Reformed Seminary	“Since our primary task is to train men to be ministers of the Word and sacraments, we believe that all other pastoral duties flow from this central focus on the preaching of the Word, we aim to equip men for the ordained ministry as pastors and teachers who effectively shepherd the flock of God.” ⁸⁸

⁸²Concordia Seminary Certification Lutheran Church-Missouri Synod, “Academic Catalog 2016-2017,” 22, accessed April 20, 2017, <http://www.csl.edu/resources/academics/registrar/academic-catalog-2016-2017/>.

⁸³Concordia Lutheran Seminary, Alberta, “About the Seminary,” accessed July 24, 2017, <http://www.concordiasem.ab.ca/about/index.php>.

⁸⁴Heritage College and Seminary, “2016-2017 Catalog,” 4, accessed April 17, 2017, https://drive.google.com/file/d/0Bxe3z_UrI7JQLXFKYWRLUKNxN0E/view.

⁸⁵Faulkner University, “Mission and Values: Here We Stand,” accessed April 20, 2017, <https://www.faulkner.edu/about-faulkner/mission-and-values/>.

⁸⁶Lancaster Bible College and Capitol Seminary, “Statement of Faith,” accessed March 2, 2017, <https://www.lbc.edu/about/statement-of-faith/>.

⁸⁷Baptist Missionary Association Theological Seminary, “About Us—Doctrinal Statement,” accessed April 18, 2017, <http://bmats.edu/about-us/doctrinal-statement/>.

⁸⁸Mid-America Seminary, “Mid-America Seminary 2016-2017 Catalog,” 14, accessed April

Table 6 continued

Puritan Reformed Theological Seminary	“Because of our commitment to male church leadership, women are only invited to apply for the MA (Religion) or ThM degrees.” ⁸⁹
Reformed Episcopal Seminary	“The charter of The Theological Seminary of the Reformed Episcopal Church declares that the Seminary was formed “for the purpose of educating and training men for the ministry of the Gospel of our Lord Jesus Christ especially in connection with the Reformed Episcopal Church and in accordance with the Constitution, Canons, rules, regulations, principles, Doctrine, and worship of said Church. . . . Our mission at Reformed Episcopal Seminary is to train Christ’s people to serve the flock of the Lord Jesus Christ through biblical, Anglican Worship, Example, and Discipleship as defined in the official standards of the Reformed Episcopal Church.” ⁹⁰
Reformed Presbyterian Theological Seminary	“This foundational perspective for theological training has been held in varying degrees by most Reformed seminaries in the past (particularly among the English Puritan and Dutch Further Reformation movements), and has been most successful in equipping men for a practical, pastoral ministry.” ⁹¹
Shepherds Theological Seminary	“We believe that men and women were created in the image and likeness of God, equally blessed and given dual responsibility over the created order (Gen 1:26-28). We believe that the Bible teaches that as part of the created order, distinctions in masculine and feminine roles were ordained by God. . . . Although men and women are spiritually equal in position before God, God has ordained distinct and separate functions for men and women in the church and in the home (1 Tim 2: 11-12). We affirm that God has honored women with many ministry opportunities within the church, parachurch organizations and ministries, educational institutions and missions agencies, but has appointed men and men only to the authoritative teaching role of the elder/pastor position within the local church.” ⁹²
Toronto Baptist Seminary	“We believe that a church of Christ is a congregation of baptized believers (a) associated by a covenant of faith and fellowship of the gospel; (b) observing the ordinances of Christ; (c) governed by His laws; and (d) exercising the gifts, rights and privileges invested in them by His word; (e) that its officers are male pastors (or elders or bishops), and deacons, whose qualifications, claims, and duties are clearly defined in the Scriptures.” ⁹³

17, 2017, <http://www.midamerica.edu/catalog>.

⁸⁹Puritan Reformed Theological Seminary, “2016-2017 Academic Catalog,” 29, accessed April 27, 2017, <https://prts.edu/wp-content/uploads/2016/11/PRTS-Academic-Catalog-2016-17.pdf>. The catalog states, “Because of our commitment to male church leadership, women are only invited to apply for the MA (Religion) or ThM degrees.”

⁹⁰Reformed Episcopal Seminary, “Student Handbook,” 3, accessed April 27 2017, <http://www.reseminary.edu/files/STUDENTHDBK2016-17.pdf>.

⁹¹Reformed Presbyterian Theological Seminary, “2016-2017 Catalog,” 6-7, accessed April 20, 2017, <https://prts.edu/wp-content/uploads/2016/11/PRTS-Academic-Catalog-2016-17.pdf>.

⁹²Shepherd’s Theological Seminary, “Shepherds Theological Seminary Academic Catalog 2016-2017,” 94, accessed May 5, 2017, <https://shepherds.edu/academics/catalog/>.

⁹³Toronto Baptist Seminary, “Doctrinal Statement,” accessed April 17, 2017,

The search for complementarian statements was extensive, with a breadth spanning across North America, including both the US and Canada. From the ATS member page, each institutional website was searched and dated.

Out of the 274 ATS member schools, I found only the schools listed by Grudem and those listed in Tables 5, 6, and 7 to include complementarian statements in their 2016-2017 seminary catalogs or current websites. Further research for seminaries, Bible colleges, or universities not formally listed on the ATS website nor by Wayne Grudem were also identified. These institutions are included in table 7.

Table 7. Additional complementarian statements on institutional websites and catalogs

Bethlehem Bible College and Seminary	“Students in the M.Div. and Th.M. programs at Bethlehem College & Seminary are called ‘apprentices. . . .’ The ideal applicant is a man who aspires to leadership in the church and in Christ’s mission at the level of elder.” ⁹⁴ “The programs at Bethlehem College & Seminary, the Master of Divinity and Master of Theology are designed to train men who aspire to vocational Christian ministry.” ⁹⁵ “The Master of Divinity is a four-year program for those called to vocational ministry as pastors, missionaries, or other fulltime Christian workers at the elder level. Therefore, only men who intend to complete the entire curriculum should enroll.” ⁹⁶
Baptist Bible College	We believe that men and women are spiritually equal in position before God but that God has ordained distinct and separate spiritual functions of men and women in the home and in the church. The husband is to be the leader of the home and men are to hold the leadership positions (pastors and deacons) in the church. Accordingly, only men are eligible of licensure and ordination for pastor by the church. ⁹⁷

<http://tbs.edu/about/doctrinal-statement/>.

⁹⁴Bethlehem College and Seminary, “Bethlehem College and Seminary 2016-2017 Academic Catalog,” 52, accessed April 17, 2017, http://bcsmn.edu/wp-content/uploads/2016/11/AcademicCatalog2016_2017_FINAL.pdf.

⁹⁵Ibid., 70.

⁹⁶Ibid., 71.

⁹⁷Baptist Bible College, “About Us: Doctrinal Statement,” accessed June 1, 2017, <https://gobbc.edu/about-us/beliefs-values/>.

Table 7 continued

Cedarville University	“From creation, marriage is a covenant between a man and a woman that should be marked by sexual purity, by sacrificial male leadership, and by recognizing the divine blessing of children. . . . We believe. . . . God calls certain men to be pastors, providing spiritual leadership for the church.” ⁹⁸
College of Biblical Studies, Houston	“We believe men and women are equally valuable and responsible for spreading the Gospel of Jesus Christ and furthering His instruction to the church. . . . We affirm the Bible’s teaching on biblical gender roles, which teaches men and women are equal in value but different in their functions within the home and the church. We also affirm that the opinions, ideas, and proposals of men and women are of equal value and should be considered under the instruction of the Scripture and the guidance of the Holy Spirit. When men and women work together in their respective functions, then two are better than one, God is glorified, and the church and home are edified.” ⁹⁹
Cornerstone Biblical Seminary	“The officers of the local church are elders (also referred to as bishop, overseer, and pastor)—godly men to whom is committed the oversight and care of the church—and deacons (Acts 20:17, 28; 1 Timothy 3:1-13; 5:17; Titus 1:5). ¹⁰⁰ Complementary Roles of Men and Women TCBS holds to the historic evangelical position of the roles of men and women in the church and the home. It holds that men and women are equals both spiritually and intellectually, but God has ordained leadership to the man. ¹⁰¹
Criswell College	“VI. The Church. New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel. . . . Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men, as qualified by Scripture.” ¹⁰²

Tables 5-7 contain all the institutions that I found to be complementarian, as revealed in 2016-2017 catalogs or institutional homepages as of July 15, 2017. The

⁹⁸Cedarville University, “Cedarville University 2016-2017 Catalog,” 294, accessed April 17, 2017, <http://publications.cedarville.edu/academiccatalogs/2016-2017/files/assets/basic-html/page-298.html#>.

⁹⁹College of Biblical Studies, “CBS Statement on Biblical Gender Roles,” accessed May 3, 2017, <http://www.cbshouston.edu/gender-roles>.

¹⁰⁰The Cornerstone Biblical Seminary, “The Cornerstone Biblical Seminary 2016-2017 Catalog,” 9, accessed April 17, 2017, <https://static1.squarespace.com/static/523b446ce4b06e5a4cae7241/t/58b48b6bbe6594b0541ca601/1488227183670/2016-2017+TCBS+CATALOG-rev1.pdf>.

¹⁰¹Ibid., 10.

¹⁰²Criswell College, “Articles of Faith,” accessed May 3, 2017, <http://www.criswell.edu/about/articles-of-faith/>.

search for institutional complementarian statements was conducted widely, tracing notable complementarian authors such as John Piper at Bethlehem Seminary or Wayne Grudem at Phoenix Seminary. Cedarville University and Corban University with professor Wayne House were also researched. Strategic conversations were made with leaders from ATS and ABHE.

In Canada, websites were reviewed from west to east and include the institutions in table 8.

Table 8. Search of Canadian institutions for complementarian statements

<p>ACTS Seminary at Trinity Western Vancouver School of Theology Carey Theological College Columbia Bible College Concordia Seminary (AB) Prairie Bible Institute Ambrose Seminary Lutheran Theological Seminary (SK) Briercrest Seminary Newman Theological College (AB) Waterloo Lutheran Seminary Emmanuel Bible College Heritage College and Seminary Redeemer University</p>	<p>McMaster Divinity School Canadian Reformed Theological Seminary China Evangelical Seminary North America Toronto Baptist Seminary Toronto Schools of Theology (Knox, Wycliffe, Emmanuel, and St. Michael's, St. Augustines, Regis, Trinity College) McGill University Kingswood University New Brunswick Bible Institute Acadia Divinity College Atlantic School of Theology Queen's Faculty of Theology (NL)</p>
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In all of Canada, only Heritage College and Seminary, Concordia (AB), and Toronto Baptist Seminary have clearly defined complementarian statements. The historic Prairie Bible Institute has a significant history of women teaching theology.¹⁰³

Complementarian statement placement within institutional catalogs varied considerably. Southern Baptist schools, along with others, were identified early as complementarians under sections such as Doctrinal Beliefs or Identity Statements. Dallas

¹⁰³Timothy Wray Calloway, "Training Disciplined Soldiers for Christ: The Influence of American Fundamentalism on Prairie Bible Institute During the L.E. Maxwell Era (1922-1980)" (Th.D. diss., University of South Africa, 2010).

Seminary and Bethlehem Seminary placed these statements near the end of their catalogs, often clarifying program limitations or admission requirements.¹⁰⁴

The astounding list of denominations and member churches earlier identified as complementarian are not often led by complementarian faculty in their denominational seminaries. Most of the doctrinal statements express the inerrancy and authority of Scripture, while holding divergent scriptural viewpoints on men and women in ministry.¹⁰⁵ Future leaders and pastors trained by academics holding a differing position will result in denominational turmoil. It is now clear why the Southern Baptist seminary presidents made this declaration in 1997:

For over 135 years, the churches of the Southern Baptist Convention have looked to their seminaries for the training and education of their ministers. These six schools were established and undergirded by Southern Baptists in order that our churches may be served by a more faithful ministry. This is a critical moment in the history of the Southern Baptist Convention—and for our seminaries. The six seminaries serving this denomination bear a precious and perishable responsibility on behalf of our churches, for we are entrusted with those who will be their ministers, pastors, preachers, and servants. Looking to the dawn of the twenty-first century, we hereby restate and reaffirm our commitment to the churches we serve, to the convictions those churches hold and honor, and to [the] charge we have received on their behalf.

Let the churches of the Southern Baptist Convention know that our seminaries are committed to theological integrity and Biblical fidelity. Our pledge is to maintain the confessional character of our seminaries by upholding those doctrines so clearly articulated in our confessions of faith; by teaching the authority, inspiration, inerrancy, and infallibility of the Bible.¹⁰⁶

¹⁰⁴Dallas Theological Seminary, “Dallas Theological Seminary 2016-2017 Catalog,” 104; Bethlehem College and Seminary, “Bethlehem College and Seminary 2016-2017 Academic Catalog,” 71, clarifies, “only men should enroll.”

¹⁰⁵The examples are numerous, such as, “The Bible is the inspired Word of God, the written record of his supernatural revelation of Himself to man, absolute in its authority, complete in its revelation, final in its content and without any errors in its teachings.” Columbia Biblical University, “Doctrinal Statement,” accessed June 1, 2017, <http://www.ciu.edu/about-ciu/faith-purpose-values/statement-faith>.

¹⁰⁶R. Albert Mohler, Jr., “One Faith, One Task, One Sacred Trust,” July 14, 2009, accessed July 11, 2017, <http://www.albertmohler.com/2009/07/14/one-faith-one-task-one-sacred-trust/>. This document was “signed in the Presence of the Messengers to the 140th Session of the Southern Baptist Convention, meeting in Dallas, Texas, June 17, 1997” by all six presidents of SBC seminaries.

In June 1998, the SBC clarified their doctrinal statements providing clear statements on “The Church” and “The Family.”¹⁰⁷ This statement was in reaction to female faculty asserting an egalitarian position at Southeastern, Southern, and Southwestern.¹⁰⁸ In response, “a conservative resurgence” was led by seminary president Paige Patterson, supported by his wife Dorothy Patterson.¹⁰⁹ In order “be crystal clear,” the Danvers Statement was officially adopted, the first among Southern Baptist seminaries.¹¹⁰ Since that time, all SBC seminaries have adopted a complementarian view.

Research Question 1: Interview Analysis

The complementarian statements on institutional websites were particularly relevant to the interviews with female directors and professors from RG1 and RG2 schools. Beginning each interview, I asked question 1 to each female faculty member or director. All were aware of the statements; most were required to sign a statement to teach within a complementarian point of view. Most SBC female directors or faculty articulated the “Baptist Faith and Message which we hold to as an institution in the Southern Baptist Convention which upholds strictly the complementarian view,”¹¹¹ Another participant clearly articulated,

Our faculty here has to sign three different statements. They agree to teach not contrary to those statement. First and foremost is the Baptist Faith and Message 2000 version [which] specifically addresses the role of men and women, it has a statement . . . that the role of pastor is reserved for men, so that is the first

¹⁰⁷Duesing and White, “Neanderthals Chasing Bigfoot?,” 5. This article provides historical review of the changes in SBC seminaries from the 1960s to 2007. All the Southern Baptist schools have had added an article on “The Family” since June 1998, answering gender confusion with Scripture. Ibid.

¹⁰⁸Ibid., 8-9.

¹⁰⁹Dorothy Patterson holds two doctoral degrees, a D.Min. and a Th.D. See Paige Patterson, “A Journey to the Interior of the Family: The Family’s Core,” *JBMW* 11, no 1 (2006): 36.

¹¹⁰Ibid., 11.

¹¹¹Participant 10, interview with author, May 24, 2017.

document. . . Two other documents, one is the Denver’s Statement. The other one is the Chicago statement on biblical inerrancy. If a faculty member does not choose to do so, they can leave, or be asked to leave (laughter). One way or the other.¹¹²

Four women were prepared to clearly articulate their school’s complementarian statement at the time of the interview. One female professor at a complementarian school stated:

“That is located in our doctrinal statement and you can find that online at [website/doctrinal-statement] and on section [#] is the section that speaks most clearly on that. Do you want me to read it to you?”¹¹³ She then read the statement succinctly.

Others were less certain, but still complementarian:

We did have a statement, I think it was quite a while ago, and it just repeats the general complementarian view that pretty much we hear on campus . . . that God’s Word limits women in the area of senior pastor and elder. . . . But generally everything else is open, which leaves a lot. . . . But we all agree, those of us on faculty, that we want to see men at the helm, and we support that complementarian view, while at the same time believing that women’s voices need to be heard with such a large percentage of the church and different ministries being women; that we partner together well as men and women . . . [so] that the Church itself benefits so much. That pretty much [is] the sense of the campus.¹¹⁴

After three interviews, I began to ask a sub-question: “How important is this statement to you personally?” Responses included,

It is a hill on which to die. I really have come to believe that gender roles is not a second or third or fourth tier issue. We may have other theological belief systems where there are different viewpoints, eschatology [or] end times. I really believe that gender issues, gender roles is [sic] a first level issue; it not only helps us convey a picture of the gospel, it conveys the theology of the Trinity, even the role of marriage and family . . . is an institution that God put in place to be an in your face real life example of what the gospel is—what it means to have unconditional love and forgiveness and how two people can have equal value but have different roles to fulfill. When you start distorting gender roles, you start distorting a picture of the gospel that God put it place from the beginning. That is why I think it is critical.¹¹⁵

This is very important to me. I think that when you study Scripture, you see that that is God’s plan. I also see where there are . . . degrees of complementarianism and so where I sit on that you are not going to see me sitting on the very most conservative

¹¹²Participant 10, interview.

¹¹³Participant 3, interview with author, March 31, 2017.

¹¹⁴Participant 2, interview with author, March 22, 2017.

¹¹⁵Participant 10, interview.

end of that. . . but I am also definitely not egalitarian. I see that God has given very clear guidelines about the boundaries.¹¹⁶

These women clearly evidenced passion to develop young complementarian leaders, even with girls. For many of those interviewed, it was clear that complementarity was viewed not only as biblical, but they personally owned and desired to teach a complementarian point of view. One participant stated, “I have to keep going back to this, to make sure I am always in line with it.”¹¹⁷ Another woman had been appointed to contribute to the “Baptist Faith and Message” and had written a position paper for the Convention noting this as “our statement of faith.”¹¹⁸

One respondent articulated a denominational point of view, with perhaps personal divergence:

In accord, because we are a denominational seminary, to be in accord with our denomination, women are not allowed in the ordination track and men that are not seeking a pastoral call. . . . So that is what it says for men and women and there’s really just two differences.¹¹⁹

Another stated, “I can’t remember exactly how it’s questioned.”¹²⁰ When asked how important it was to her personally, she replied, “In the classroom, it is definitely one that I work with. . . I struggled—and part of the issue is it is interpreted in different ways.”¹²¹

In summary, this question set the stage for each interview, providing insights regarding personal and institutional viewpoints. While all of the women were delighted to be teaching, ten of the twelve women were excited to be teaching or leading in complementarian schools with programs for women, and several personally taught on

¹¹⁶Participant 4, interview with author, April 26, 2017.

¹¹⁷Participant 3, interview.

¹¹⁸Participant 7, interview with author, May 18, 2017.

¹¹⁹Participant 9, interview with author, May 22, 2017.

¹²⁰Confidential Participant, interview with author, March-May, 2017.

¹²¹Ibid.

“biblical womanhood.” Leedy and Ormrod suggest that honest reporting requires that researchers “report their findings in a complete and honest fashion, without misleading others about the nature of their findings.”¹²² The interviews revealed variance among female faculty and directors regarding personal views on complementarianism.

Venessa Yvette Ellen’s dissertation on variance among female faculty attitudes at complementarian institutions (see chap. 2) was reconsidered.¹²³ Ellen now teaches at the Institute for Biblical Studies in Houston, Texas. Ellen was contacted by email, and sought out for a follow up conversation concerning the research. Knowing her previous research findings was helpful for this research.

Research Question 2: Content Analysis

The second question, “What programs are offered to equip women for life and ministry,” required research on the specific programs for women at complementarian institutions. The identified programs were categorized and identified by each of the following categories: (1) non-formal training, (2) Bachelor of Arts (undergraduate) programs, (3) Master of Arts or Master of Divinity (graduate) programs, and/or (4) Doctor of Ministry, Doctor of Educational Ministry, or Doctor of Philosophy programs designed specifically for women. The following table presents the distribution of programs by category and percentage. In order to calculate percentages, the population is defined as only the fourteen schools on the list originally articulated by Grudem.¹²⁴

¹²²Leedy and Ormrod, *Practical Research*, 108.

¹²³Venessa Yvette Ellen, “A Study of Attitudes of Female Faculty Members Serving in Complementarian Conservative Theological Institutions” (Ph.D. diss., Southwestern Baptist Theological Seminary, 2013).

¹²⁴Grudem, *Countering the Claims*, 286-87.

Table 9. Distribution of program concentrations designed for women at complementarian schools cited by Grudem (n=14)

Program category	Program(s) offered among schools	Percentage of (n) schools
Nonformal equipping program for students' wives	12	85.7%
Nonformal fellowship program for female students	10	71.4%
Bachelor of Arts program	5	35.71%
Master of Arts (women's)	3	21.42%
MDiv (women's track)	4	28.57%
ThM program	1	7.0%
DMin program	2	14.0%
DEdMin program	1	7.0 %
PhD program	1	7.0%
No program	2	14.0%

Table 9 identifies each school's programs through a keyword search of the Combined Content Analysis from all the RG1 schools noted by Grudem (see appendix 5). A final keyword search for "women" indicated most schools (86 percent) provide some program specifically designed for women. Two colleges, Northwestern and Covenant (14 percent) did not clearly provide complementarian statements nor specific programs for women in their catalogs.

Programs for women at these same complementarian schools were pursued through content analysis of 2016-2017 website catalogs. The results revealed the major categories noted in table 9. Many complementarian schools are very open to women, as noted by one interview participant: "Women are offered every program."¹²⁵ By contrast, another complementarian seminary does not enroll women at all since its heartbeat is to train pastors.¹²⁶ A middle option among many of the seminaries found on Grudem's list was to open all degree programs to women but to exclude women from preaching

¹²⁵Participant 2, interview. This statement was also made by Participants 5, 9, and 12. Other schools may also open all programs to women while not noted in the participant interviews.

¹²⁶The Master's Seminary website states, "The Master's Seminary exists to advance the kingdom of the Lord Jesus Christ by equipping godly men to be pastors and trainers of pastors" The Master's Seminary, accessed June 28, 2017, <https://www.tms.edu/>.

courses.¹²⁷ While many schools have created specific academic programs and courses for women, not all RG1 schools have made this choice. The following research represents only those programs specifically designed for women among the schools in RG1 and is clarified in table 10.

Table 10. Research Group 1: “What specific programs are offered to equip women for life and ministry?”

Institution	Non-formal	B.A.	M.A.	M.Div.	D.Min.	D.Ed. Min	Ph.D.
Covenant Col							
Covenant Sem	X						
Dallas Sem	X		X	X Th.M.	X	X	
Gateway	X						
Master’s Univ	X	X					
Moody Bible	X	X					
Midwestern	X						
New Orleans	X	X	X	X			
Northwestern							
Reformed	X						
Southern	X						
Southeastern	X	X	X				
Southwestern	X	X	X	X	X		X
Westminster	X						

For a more complete picture of the programs identified, table 11 specifies the exact programs offered for women in RG1 complementarian schools.

¹²⁷Participant 4, interview. Also noted in programs at two additional seminaries included by Grudem.

Table 11. Research group 1: Description of specific programs to equip women for life and ministry

Institution	Non-formal	B.A.	M.A./M.Div.	D.Min./ D.Ed.Min./ Ph.D.
Covenant College				
Covenant Seminary	Women's Student Fellowship International Women Students Ministry Matters for Women Cohort Student Groups (8-10 students) Focus Group of female graduates		M.Div. non-ordination open to women (no women in Adv. Homiletics) Spiritual and Ministry Formation (2) courses includes spouses (same as Ministry Matters)	D.Min. courses open to women
Dallas Theo. Seminary	Seminary Wives In Ministry Female Student Fellowship		M.A./C.E. – Th.M. Ministry with Women concentrations (6 or 15 hrs),	D.Min./ D.Ed.Min. Cohort Women in Ministry
Gateway	Partners in Ministry		Ministry to Women Concentration beginning Fall 2017	
The Master's University	Dorm/women's chapels Women to Women (faculty wives and female students) M.Div. wives (discipleship program) IBEX Israel female leader	B.A. courses for women	M.Div. not open to women	
Moody Bible Institute & Theo. Seminary	Student Wives Fellowship Women's Fellowship (female students)	B.A. Ministry to Women Major B.A. Ministry to Women Intradisciplinary B.A. Victims of Sexual Exploitation		

Table 11 continued

Midwestern	Women's Institute (seminary wives) Student Wives Certificate/ Advanced Cert. of Ministry Studies		No specific courses for women; M.Div. practicums focused for women	D.Ed.Min. practicums for women
New Orleans	Student Wives Program (Nonformal and Academic) Quest (fellowship for female students) Heartbeat (women staff) Women's Auxillary (women's scholarship and clothing)	B.A., Leavell College minor in women's ministry B.A. undergraduate in CE minor in Women's Ministry Undergraduate programs in two prisons for women (LCIW) and Angola	M.A./C.E.-M.Div. specialization in Women's Studies/ Women's Ministry Graduate Certificate Leadership in Women's Ministry	D.Min./D.Ed.Min. open to women Ph.D. in C.E. with focus in women's ministry
Northwestern				
Reformed Theo. Seminary	Women in Ministry (Seminary wives) Yearly Retreat Fulltime student free spouse audit		M.A. courses open; "some preaching/pastoral courses adjusted for women." ¹²⁸	
Southern	Seminary Wives Institute Koinonia (events for all women 4x yearly) Women of the Word (discipleship Bible study with faculty wives/students) Equip (one day women's seminars) Ministry Leaders Internship (to train female leaders)			

¹²⁸Reformed Theological Seminary, "Reformed Theological Seminary 2015-2017 Catalog," 14.

Table 11 continued

Southeastern	<p>Women's Life</p> <p>Connecting Point (all women on campus)</p> <p>LEAD (Ladies Engaging and Discipling women)</p> <p>Thrive (mentoring by faculty wives/students)</p> <p>Biblical Women's Institute</p> <p>Society for Women in Scholarship (encouraging academic women)</p> <p>Women's Chapels 2x yearly</p>	B.A. courses for women	<p>Certificate in Women's Studies</p> <p>M.A./M.Div. with Ministry to Women concentration</p>	
Southwestern	<p>Medecai (Student Wives)</p> <p>Advanced Wives Certificate programs (credit given by International Missions Board)</p> <p>Leadership Certificate in Women's Ministry/Women's Studies</p> <p>Family and Consumer Science Certificate</p>	<p>B.A. Family and Consumer Sciences</p> <p>B.S. in Biblical Studies with minor in Women's Studies</p>	<p>Leadership Certificate in Women's Ministry/Consumer Science Certificate</p> <p>M.A./C.E. and M.Div. with concentration in Women's Ministry (practical WM courses) or Women's Studies (foundational theological courses)</p>	<p>D.Min. in School of Theology (no specific courses but writing geared toward women's focus areas)</p> <p>Ph.D. with Women's Ministry minor or women's studies in Theology school</p>
Westminster Seminary	<p>Women's Student Fellowship</p> <p>Wives of Westminster</p>			

Table 11 reveals programs that include women at each and every school listed by Wayne Grudem, except for Covenant College and Northwestern, which are both

undergraduate programs. Other complementarian institutions also provide programs for women led by women, as noted in table 12.

Table 12. Programs designed for women at additional complementarian schools

School	Non-format	B.A.	M.A.-M.Div.
College of Biblical Studies		B.A. minor in Women’s Ministry; or B.A. minor Ministry of the Pastor’s Wife ¹²⁹	
Cedarville University		Women’s Ministry minor (15 hours; 5 classes) C.E. con. (6 hours)	
Heritage College and Seminary	Pastor’s Wives Female Students		Certificate for Women in Ministry (15 hrs, may apply to M.A. or M.Div.)
Shepherds Theological Seminary	Mentoring for women		Program under development

Complementarian schools are equipping women for ministry in a variety of ways. The *Baptist Press* states, “Women’s ministry programs are offered at all Southern Baptist seminaries.”¹³⁰ The way that these ministry programs are offered differs from school to school; the varying opportunities are presented by program in the following section.

Nonformal training for complementarian women. This research has prioritized academic courses for women, however, some complementarian institutions

¹²⁹College of Biblical Studies, “College of Biblical Studies Academic Catalog 2016-2017,” accessed May 13, 2017, https://cbshouston.edu/images/catalog2016/academic_catalog_full16.pdf; College of Biblical Studies, “Women’s Ministry,” accessed May 13, 2017, <http://www.cbshouston.edu/womens-ministry/>.

¹³⁰Tammi Reed Ledbetter, “Women’s Ministry Programs Offered at All 6 Southern Baptist Seminaries,” *Baptist Press*, June 7, 2001, 1, accessed March 31, 2017, <http://www.pbnews.net/11052womens-ministry-programs-offered-at-all-6-southern-baptist-seminaries>.

prefer not to offer academic programs specific to women. Southern has chosen non-formal programs to equip women for ministry,¹³¹ which include the Seminary Wives led by the president's wife, Mary Mohler; Koinonia events to connect women on campus; Women of the Word, a discipleship focused ministry; Equip, a seminar-based theological approach applied to women; and a Ministry Leader's Internship providing leadership experience through leading campus events.¹³²

Non-formal courses concerning ministry related topics for student wives are also found at Covenant Seminary, Dallas Theological Seminary, Gateway, The Master's University, Midwestern, New Orleans, Reformed Theological Seminary, Southern, Southeastern, Southwestern, and Westminster Seminary. Southern and Southwestern offer a certificate program for student wives.¹³³ All of these programs display an evident concern for wives of students. Several schools, including Southeastern, offer a mentoring program for female students; one of which provides encouragement for women seeking to become academic scholars, called the Society for Women in Scholarship.

Leadership of these programs has been, at times, provided by seminary president's wives. This pattern, initiated Joanne Leavell, at New Orleans, has been continued by Rhonda Kelley at New Orleans, Dorothy Patterson at Southwestern, Karen Allen at Midwestern, Charlotte Tammy Akin at Southeastern, Mary Mohler at Southern, and Joy White at Cedarville University. Rhonda Kelly and Dorothy Patterson have Ph.D.s.¹³⁴ and serve in both non-formal training and academic capacities as president's wives at New Orleans and Southwestern respectively. Kelley notes,

¹³¹The decision to not offer academic training was clarified by David Trentham, conversation with author, The Southern Baptist Theological Seminary, January 12, 2017.

¹³²The Southern Baptist Theological Seminary, "Welcome to Women at Southern," brochure, obtained in Louisville, January 13, 2017.

¹³³Ledbetter, "Women's Ministry Programs," 1.

¹³⁴Rhonda Kelley has a Ph.D. in Special Education and Speech Pathology from the University of New Orleans. New Orleans Baptist Theological Seminary, "Rhonda Kelley: Faculty Page," accessed

Every Southern Baptist seminary provides an academic program for women, often at little or no cost and with childcare provided . . . [as] an indication of the encouragement women find in the SBC. . . . Women can learn and we want to do everything we can to help them learn” by providing “excellent training for ministry wives and women called to minister . . . in accordance with biblical guidelines.¹³⁵

Kelley is currently providing leadership for the development of programs for women in the SBC, and serves as chairperson of the Women’s Ministry Advisory Council, providing further 2017 research from over 3,000 women to the SBC Convention.¹³⁶

B.A. Undergraduate programs for complementarian women. Exemplar schools with undergraduate programs for complementarian women include Moody Bible Institute, The Master’s University, The College at Southwestern, Leavell College at New Orleans, and Cedarville University. Leavell College at New Orleans is one of the most developed programs with an undergraduate minor in Women’s Ministry (18 hours) and an Associate in Christian Ministry (18 hours).¹³⁷ In all of these schools, and particularly at Southwestern, women to women teaching is emphasized.

The programs at Cedarville and The Master’s University are led by young complementarians Erin Shaw at Cedarville University and Jennifer Kintner at The Master’s University. Other young leaders include Allie Klein, who directs the women’s programs at Southern, Candi Finch and Courtney Veasey, professors at Southwestern and New Orleans, respectively.

May 13, 2017, <http://www.nobts.edu/faculty/itor/KelleyRH/Default.html>.

¹³⁵Ledbetter, “Women’s Ministry Programs,” 2.

¹³⁶Kelley, “SBC Women’s Auxillary Council Report,” 3. This council’s research pursued the following questions: (1) What ministries, training, and resources are provided at this time for women in the SBC? (2) What evangelistic methods and resources are effective in reaching women with the Gospel of Jesus Christ? (3) What additional support is needed by the women of the SBC? And (4) What recommendations should be made to the SBC Executive Committee for consideration to increase involvement of women in Southern Baptist life, according to biblical guidelines? This report lists of resources for women concerning non-formal training.

¹³⁷Leavell College, “Leavell College 2017-2018 Undergraduate Catalog,” accessed April 6, 2017, http://www.nobts.edu/_resources/pdf/academics/LeavellCollegeCatalog.pdf.

Other schools in the US with notable programs led by women such as those cited in chapter 2 were not included if it was not completely clear where the school or the director stood on complementarian roles for women.

M.A. Graduate programs for complementarian women. Ramesh Richard, a distinguished professor at Dallas Seminary and global pastoral trainer, has stated he has rarely known excellent non-formal trainers without formal training.¹³⁸ Dorothy Patterson, who holds two doctoral degrees at the urging of her husband, Paige Patterson, has established non-formal and academic programs at both Southeastern and Southwestern.¹³⁹ Her current desire is to “[make] Seminary Studies a vital part of the student wife’s experience at Southwestern.”¹⁴⁰ While New Orleans was the first Southern Baptist seminary to offer formal, specialized theological education in the area of women’s ministry, Patterson also established early academic programs both Southeastern and Southwestern.¹⁴¹

Non-formal seminary programs rarely transfer into seminary credit once completed.¹⁴² Some seminaries offer discounted or nearly free tuition to student wives if their husband is a full-time student. Reformed Seminary’s website states, “Spouses of full-time students also qualify for special for-credit tuition benefits.”¹⁴³ In other institutions, women, provided there is room in the class, may audit courses after paying the required

¹³⁸Ramesh Richard, The Global Leadership Summit, Bangkok, Thailand, conversation with author, June 2016. Richard is a professor at Dallas Theological Seminary.

¹³⁹Ledbetter, “Women’s Ministry Programs” 2.

¹⁴⁰Ibid., 1.

¹⁴¹Ibid., 2.

¹⁴²Summary of citations from all participant interviews for this research.

¹⁴³Reformed Seminary, “Reformed Seminary Catalog 2016-2017”; also found in Reformed Seminary, “Tuition Costs,” accessed May 13, 2017, <https://www.rts.edu/seminary/tuition.aspx>.

auditing fee.”¹⁴⁴ At Westminster, the Spouse Grant covers tuition for up to the number of credits that the “full-time student,” as defined by Westminster, is taking in a given term and is applied “only to classes necessary for the program in which the spouse is enrolled.”¹⁴⁵ All of these institutional kindnesses to women are grace indeed.

Among the RG1 Institutions with an M.A. track designed specifically for women are Dallas Theological Seminary, New Orleans, Southeastern, and Southwestern. Among other institutions, Western Seminary and Heritage Seminary offer Master’s level graduate certificates, M.A. or M.Div. concentrations for Women in Ministry.

As noted previously, few schools offer an M.Div. only open to men. Of the RG1 schools, only The Master’s Seminary is defined in this manner. Other seminaries also following this pattern include Bethlehem Seminary, Sovereign Grace Seminary, and The Cornerstone Biblical Seminary, in Vallejo, California.

Doctoral programs for complementarian women. While several doctoral programs, such as those at Southern and Midwestern, are completely open to women from complementarian schools, several schools of complementarian Christian higher education provide scholarly academic programs specifically for complementarian women. Dallas Theological Seminary has specifically designed a cohort-based Doctor of Ministry and Doctor of Educational Ministry (D.Ed.Min.) for Women in Ministry, under the direction of Sue Edwards and Joye Baker.¹⁴⁶ Southwestern also offers a Ph.D. with a women’s ministry minor and a degree in women’s studies. Southwestern seeks to provide “superior

¹⁴⁴Reformed Seminary, “Reformed Seminary Catalog 2016-2017.”

¹⁴⁵Westminster Seminary, “Spouse Grant,” accessed May 13, 2017, https://students.wts.edu/2014-2015catalog/financial_aid/spouse_grant.html.

¹⁴⁶Dallas Theological Seminary, “Dallas Theological Seminary 2016-2017 Catalog,” 186.

theological training . . . but also prepare [women] to combat evangelical feminism in our culture and teach God’s truth to women in a variety of contexts.”¹⁴⁷

Summary of Programs

Of the fourteen complementarian schools listed by Wayne Grudem, only two schools offer no programs for women, while their classrooms are undoubtedly open to both genders. All of the seminaries include non-formal training for women, including a wives fellowship and for some, a female student fellowship. The highest concentration of programs for women are at the undergraduate level with five of the RG1 schools offering a specific track for complementarian women, and four RG1 schools offering a master’s level degree. Among these four schools, two offer multiple master’s level options. Two RG1 schools, Dallas and Southwestern, offer specific doctoral programs for women, with Southwestern offering two doctoral programs geared to women in their Ph.D. program.

Beyond the schools defined by Grudem, schools found in the additional Research Group 2 also provide non-formal, bachelor’s, and master’s level programs. Statistical analysis is not possible, due to lacking clearly defined boundaries for the population of study. These schools include College of Biblical Studies (Houston), Cedarville University, Heritage College and Seminary, and Shepherd’s Theological Seminary.

Research Question 2: Interview Analysis

The interviews with program directors from the complementarian schools identified in the previous tables brought personal perspective, clarity, and respondent validation¹⁴⁸ to the complementarian descriptions of programs for women. The content

¹⁴⁷Southwestern Baptist Theological Seminary, “Women’s Programs,” accessed July 15, 2017, <https://swbts.edu/academics/schools/womens-programs/>.

¹⁴⁸Leedy and Ormrod, *Practical Research*, 104.

analysis, particularly of specific courses for women (as differentiated from those open to men and women), was often clarified by the director/faculty member. Programs were explained and clarified as non-academic or academic training, and the levels of academic training for women expounded.

Further, the website perspective was clarified for reliability; some programs appeared extensive, but the interview revealed courses were still being developed. One program director lives several states away from her institution, flying in several times a year to accommodate modular courses.¹⁴⁹ Thus, clarity, nature, and extent of the programs for complementarian women were greatly enhanced through the personal interviews with these directors.

At some schools, scholarships are provided for wives of students, and in one case, the student wives program is approved toward requirements of the International Mission Board.¹⁵⁰ These course details also began to set the stage for understanding the courses that follow. In some schools there are a large number of courses, but the courses are only 1 credit hour each. These courses are eight weeks, with numerous courses offered within a term. Direct citations of interviews are limited here as citations often identify and clarify the content found in Tables 9 to 12, and confidentiality would thus be forfeited.

Two participants clarified complementarian boundaries for these programs.

That M.A. program is designed to equip women again not to be pastors; we are very clear that we are not training them to be pastors. We are very clear that we think that is outside the bounds of what God has permitted women to do – but we want to train them for other areas where God might use them to serve, either vocationally, or bi-vocationally, or to work in a volunteer capacity. That might include being the director of a pregnancy support center where they are pro-life trying to encourage women to choose life; they may become a director of a girl’s ministry in a local church or a ministry for college women, or young adult women, they may go on the staff of an organization such as Campus Crusade or CRU and that sort of thing. Or

¹⁴⁹Personal e-mail to author, April 8, 2017.

¹⁵⁰See Southwestern Seminary, “Seminary Studies for Student Wives,” accessed August 29, 2017, <http://catalog.swbts.edu/womens-programs/seminary-studies-for-student-wives/>.

they may start their own organization for women who are caught in domestic violence. So looking at all the different ways that they can serve [we are] trying to prepare them for how they can be equipped to serve in any of the areas where God may choose to use them. . . . Maybe God is calling them to be a writer, and to be someone who has a very prominent blog that women turn to for encouragement and for biblical truth. . . . I am really trying to help our women to not be in the mindset, “I can’t be a pastor” but rather to be of the mindset, “what can God use me to do with the gifts and talents that he has given me and then equip them in that way.”¹⁵¹

Our school is unashamedly complementarian, everything you teach, the associations the school has . . . to the things our professors write . . . is all from a complementarian perspective, as well as the theology courses, and that undergirds everything that we do. I think it has been so beneficial here . . . I have never felt it is “what a woman can’t do” but can we best equip them and that is often . . . in the classroom with other men . . . we are training all the kingdom ministers together.¹⁵²

Others clarified their roles as either directors or professors within the women’s program: “So we don’t have an official person who oversees the [degree], I . . . teach the majority of the classes, so technically our Dean of the School of Biblical and Theological studies would be overseeing it. So it’s not like there is a title of director.”¹⁵³

At times, additional details were provided. One non-formal program requires an application for all volunteer leaders.¹⁵⁴ Another non-formal program on an institutional website is led by an alumna of the institution. Participant 2 commented, “Yes, that is headed up by [well known woman], one of our graduates, and she’s been leading that for a long time. . . She does training for women and that is an example for lay women. You know, that is an area we are lacking.”¹⁵⁵ Two women spoke of internships for women on their campuses, which clarified details that could not be known from the website. Participant 3 explained that there is “an internship position that is always for a woman, and it helps with the student life aspects of the campus—which I had the

¹⁵¹Participant 6, interview with author, April 26, 2017.

¹⁵²Participant 8, interview with author, May 18, 2017.

¹⁵³Participant 3, interview.

¹⁵⁴Participant 8, interview.

¹⁵⁵Participant 2, interview.

opportunity to do several years ago, and it influenced how I minister and it really changed me in a number of ways for life.”¹⁵⁶ Participant 9 noted that in some academic courses

we strongly encourage our spouses to be involved as well, or whatever gender, most of our spouses are going to be female. . . . [The course has] a lot of profiling work done, personality profiling work, and kind of the basics of spiritual growth, and so we encourage the spouse to come and to work on the profiling work together as a couple . . . and it has free childcare because we really want to support our families to do those two courses together.¹⁵⁷

In general, leaders noted that what helps “train our women for life and ministry is the presence of female leaders on campus in appropriate roles.”¹⁵⁸ This idea is consistent with the literature review on mentoring found in chapter 2.¹⁵⁹ Participant 12 noted that the academic courses first drew her to the campus:

That was one of the things that drew me to [this campus]. I didn’t know where seminaries were when I first started seeking them out, but I love . . . where I felt there was a team, and there were things going on for women. . . . I had gone to another seminary . . . and [there wasn’t any programs]. So when I came here with such great programs here, it really drew me here.¹⁶⁰

Even as I write, changes are occurring among programs. In two cases it was noted, “We are actually sunseting that program, so this will be the last year that that program is in existence.”¹⁶¹ It was clarified in each case that changes occurred due to

¹⁵⁶Participant 3, interview.

¹⁵⁷Participant 9, interview.

¹⁵⁸Participant 4, interview.

¹⁵⁹See Katy Tangenberg, “Preparing for God Knows What: The Importance of Gender Sensitive Mentoring for Female Students on Christian Campuses,” *Christian Higher Education Journal* 12, no. 3 (2013): 203-14. Lynn Etta Manning, “An Identification and Analysis of the Personal Needs and Issues of the Dallas Theological Seminary Twenty-First Century Female Students” (D.Min. diss., Dallas Theological Seminary, 2009), found significant personal issues among female seminary students. Jolyn Dahlvig and Karen A. Longman, “Contributions to Women’s Leadership Development in Christian Higher Education: A Model and Emerging Theory,” *Journal of Research on Christian Education* 23, no. 1 (2014): 5-28, note the challenges of female faculty and describe a need for mentoring.

¹⁶⁰Participant 12, interview with author, May 26, 2017.

¹⁶¹Participant 4, interview.

enrollment decreases in a particular program or women's increased interest in enrolling in a different type of program.

Question 3 considers courses for women at complementarian schools:

Research Question 3: Content Analysis

Research question 3, "What academic courses are offered to specifically train women for ministry," sought to be exhaustive. Pages are filled with the courses listed for each school (see appendix 7). Since chapter 1 clarifies this research was conducted on and delimited to academic courses that specifically encourage ministry skills and theological training for complementarian women, a total summary of the courses was sought. Further comparative study revealed themes among the programs. To achieve a full list of courses for women at complementarian schools, the following steps were taken.

1. Pursued content from website catalogs
2. Charted each school's courses for women in research form (see appendix 3).
3. Charted again each school's courses in presentation form (see appendix 3).
4. Compiled a master list of all school courses for women
5. Searched for keywords to find significant course titles and charted significant categories
6. Sorted course titles by significant categories
7. Listed all courses within categories (appendix 7).
8. Reviewed and rechecked all summaries for accuracy
9. Rechecked source materials to note any discrepancies from initial search through interviews

This process provided insight into types of courses for women and counts of courses by schools and between schools. This process was extensive. When possible, the director or faculty member clarified the website content analysis. When interviews were not provided, often a phone call to the institution occurred.

Typically, an extensive list of courses is provided on each institutional website.

Southwestern currently offers the highest number of courses (60) with New Orleans following closely behind (58). At times, a course code may represent one course offered at both the undergraduate and graduate levels, with a different code for graduate level students. In the cases where they are combined, two different syllabi are required for the two levels, with similar teaching content. Often clarity was provided through the follow up interview or phone call.

Data and displays. The data found in researching courses for women can be classified into nominal data, ordinal, interval, and ratio data. Nominal data is used to “identify different categories of people, object, or other entities”¹⁶² and in this case the course levels fall into seven specific categories: non-formal training, Bachelor of Arts, Master of Arts, Master of Divinity, Doctor of Educational Ministry, Doctor of Ministry, and Doctor of Philosophy. For the purposes of this research, I chose to group them into four major categories: non-formal, bachelor’s degrees, master’s degrees, and doctoral degrees.

At times, I assigned ordinal values, which Leedy and Ormrod explain as indicating the “degree to which people, objects or other entities have a certain quality or . . . variable of interest. . . without indicating precisely how similar or different the opinions or statements in the sequences are.”¹⁶³ Other ordinal value represents the scale of difficulty assumed to increase as one proceeds from bachelor’s level work to Master of Divinity or Doctor of Philosophy work.

This research also noted a “true zero point”¹⁶⁴ from which ratio data may be calculated, as five institutions noted by Grudem (RG1) offer no specific academic courses for women. From this point, a range may be noted: two schools offer one course each

¹⁶²Leedy and Ormrod, *Practical Research*, 279.

¹⁶³Ibid.

¹⁶⁴Ibid.

pertaining specifically to women, with the other end of the range noting a complementarian institution with sixty different course codes for classes for women (not including an extensive list of non-formal courses offered to wives and women).

To calculate the mean among RG1, I noted the values for the schools found in appendix 6 and reviewed in table 13. The quantities are 5, 0, 10, 0, 8, 0, 11, 58, 0, 1, 0, 11, 60, and 1. The range is from “0” to the highest number of courses, “60.” The mode is actually 0, indicating the often noted response (5 times) among academic courses among these schools. The mean average when divided by the fourteen institutions noted by Grudem would be 7.357.

Table 13. Institutions and number of courses specifically for women

Institution	Number of courses specifically for women
Covenant College	5
Covenant Seminary Courses taught by women (7); courses for women specifically (1)	1
Dallas Theological Seminary M.A. (3) D.Min./D.Ed.Min. (7)	10
Gateway	0
Master’s University B.A. (8)	8
Midwestern	0
Moody Bible Institute B.A. (11)	11
New Orleans B.A. (25), M.A. and M.Div. (33)	58
Northwestern	0
Reformed Seminary (1)	1
Southern	0
Southeastern M.A. (11)	11
Southwestern B.A. (20) M.A. (34) Ph.D. (6) D.Min.—Dissertation open to focus on women	60
Westminster M.Div. (1)	1
Total number of courses	166

The courses for each school are listed within two varied types of documentation (see table 14 and appendix 7). The courses were sorted by categories in several ways for accuracy. While the results that follow may appear simple, the research on this question and analysis for comparison was time intensive.

Course comparisons are made in the tables that follow. Table 14 represents the categories by rank, course subject or title, the keyword used to determine course category, the frequency of specific course content among schools, and within a school. Since some schools offer numerous courses, the highest occurring category of courses in one institution is indicated in the sixth column in order to provide acknowledgment that some institutions carry this category alone or nearly alone just by their multiple courses on a certain topic.¹⁶⁵

Table 14 provides a review of courses by content occurrence rank including all levels of programs (Bachelor of Arts, Master of Arts, Master of Divinity, Doctoral courses). Any school seeking to develop a complementarian program for women would find table 14 provides insight and direction. Further courses with similar content are listed in appendix 7 for Cedarville University, College of Biblical Studies, Heritage Seminary, and Western Seminary. Among the doctoral programs at all of the schools, the following types of courses were discovered: Women Contending with Feminism, Contemporary Issues for Women, and Roles of Women related to Biblical, Present Day and Future Issues for women.

¹⁶⁵See appendix 7 for the complete list of all courses within each category.

Table 14. Course categories noted by course titles by rank, course title, frequency in academic programs (includes all courses for B.A., M.A., D.Min, D.Ed.Min., Ph.D.)

Rank	Course Subject and Titles	Keyword	Frequency	Schools with courses on this subject	Highest Number in 1 institution
1	Women's Ministry	"Ministry + women's"	25	Master's University; Moody Bible; New Orleans; Southeastern; Southwestern; Covenant Seminary	New Orleans (10)
2	Women and the Home	"Women" and Home OR Family	21	Covenant College; Southeastern; Southwestern	Southwestern (19)
3	Women Teaching Women	"Women" and Speaking/ Teaching Communication OR "Message Preparation for Women"	16	Covenant Seminary; Dallas Seminary; Moody; New Orleans; Southeastern; Reformed; Southeastern; Southwestern	Moody (3)
4	Women Counseling Women	"Women" and "Counseling" Including "women" in pain/grief	12	Dallas Seminary; Master's University; Moody; New Orleans; Southwestern; Southeastern	New Orleans (6)
5	Theology and Philosophy of Ministry to Women	"Theology" OR "Philosophy" AND "Women" Including Biblical Womanhood	10	Moody Bible; New Orleans; Southwestern	Southwestern (6)
6	Contemporary Issues for Women	"Contemporary" and "Issues" or Trends	11	Covenant College; Dallas Seminary; New Orleans; Master's University; Moody Bible; Southeastern; Westminster; Southwestern	Southwestern (2)
7	Women's Directed Study Courses	"Women's" AND Directed Study or Special Topic	10	Dallas Southwestern	Southwestern (8)
8	Women's Internships	"Women" AND "Internship"	7	Moody Southwestern & College	College at Southwestern (3)
9	Women in Missions	"Women" AND "missions" OR "culture"	6	Covenant Col. New Orleans Southwestern	New Orleans (4)

Table 14 continued

10	Women and Evangelism	“Women” AND “evangelism/ic” OR “witnessing”	5	Moody Bible New Orleans Southwestern	Southwestern and New Orleans (2)
11	Women in Christian Leadership	“Women” AND “Leadership” or	5	Dallas Sem. New Orleans Southwestern	New Orleans (2)
12	Women Discipling/ Mentoring Women	“Women” AND “Mentoring” OR “Discipling	5	Master’s U. Moody New Orleans Southwestern	New Orleans (2)
13	Women Planning Events	“Planning” AND “Programs”	5	Master’s Univ. New Orleans	New Orleans (4)
14	Women in Church History	“Women” AND History or Early Church”	4	Covenant New Orleans Southwestern	Southwestern (2)
15	Women as Writers	“Women” AND “Writing” or Curriculum	4	Covenant Sem. Southeastern New Orleans	New Orleans (2)
16	Girls Ministry	“Girls”	4	New Orleans Southeastern Southwestern	New Orleans (2)
17	Personal Bible Study/ Discipleship	“Women” AND “Bible Study”	4	Master’s New Orleans	Both (2)
18	Feminist Theology	“Feminist Theology”	3	New Orleans Southwestern	New Orleans (2)
19	Women’s Studies	“Women’s Studies”	3	New Orleans Southwestern	New Orleans (2)
20	Ministry to Mother’s/ Value of Children	“Ministry” and “Mother” or “Child”	3	New Orleans The College at Southwestern	New Orleans (2)
21	Spiritual Gifts of Women	“Women” AND “Spiritual Gifts”	2	New Orleans	New Orleans (2)
22	Relationship Skills for Women	“Women” AND “Relationships”	2	New Orleans	New Orleans (2)
23	Women and Church Growth	“Women” AND “Church Growth”	1 or 2	New Orleans	
24	Women, Art and Culture	“Women” AND “Art”	1	Covenant College	Covenant College (1)
25	Educational Foundations	“Education”	1	Covenant Seminary	Covenant Seminary (1)

Consistent themes run through the programs as summarized in table 14. Among the master’s level classes, in all of the schools specified by Wayne Grudem, the following types of courses are offered in this ranking order: (1) Women’s Ministry, (2) Women and the Home, (3) Women Teaching Women, (4) Women Counseling Women, (5) Theology

and Philosophy of Ministry to Women, (6) Contemporary Issues for Women, (7) Women’s Directed Study Courses and Internships, (8) Women in Missions, (9) Women and Evangelism, and (10) Women in Christian Leadership. Further ranked categories are presented in the table 14.

Contrastive courses as well run through the programs. Unique courses include the concentration in Family and Consumer Science, which “used to be homemaking.”¹⁶⁶ This college major was reviewed by content analysis. This degree is “targeted to women who see their home as the primary place of service, specifically women who might be serving in other cultural contexts—teaching them how to use their home in these contexts.”¹⁶⁷

Final comparison of the data analysis from all of these programs reveals:

1. Some institutions have no specific academic courses for women; while all seminaries have programs for student wives.
2. Complementarian programs vary widely—some have no courses, others have as many as 40-60 different courses for women, with several paid female faculty members. Courses may appear as course options at several academic levels; in actuality this may be one course, listed in two or three places by different course codes, for the college, master’s, or doctoral levels.
3. The keyword “Bible” or “Biblical” did not surface often though academic women likely receive other deep study of God’s Word through required Bible and theology courses.
4. Many, if not all of these courses are taught by women to women. This will be reviewed in the final interview analysis which follows. Prior to this, we’ll finalize the interviewee’s perspectives on course offerings at their institutions.

Research Question 3: Interview Analysis

The directors and faculty members at complementarian schools were delighted to speak about the courses offered. These were often listed quickly, and required careful transcription for accuracy, providing clarity to the content analysis. Courses that appeared as required courses for a major or minor, may have been actually for both men

¹⁶⁶Confidential participant, interview.

¹⁶⁷Ibid.

and women. At one school, the course related to Biblical Interpretations on Gender Roles had changed from being taught by a female instructor to being co-taught with a male professor and was for both men and women. The male professor “did all of the Biblical expositions, and the [participant] did a lot of cultural applications in that class.”¹⁶⁸ Among some schools, it was immediately clear that the courses I had listed by content analysis were not just for women, whereas other course titles were specific to women.

Many host a general overview of “Ministry to Women” course with a clear articulation of a complementarian point of view. Some delineated courses on “biblical womanhood,” or both a “Ministry to Women” course, and “The Role of Women in Ministry.”¹⁶⁹ The subjects for courses were discussed at all levels—non-formal to Ph.D. degrees. The differences would be the depth and course requirements.

A second course often found among schools was a women’s communication course, noted as “Women’s Communication for Ministry” or “Women Teaching Women.” These courses, often taught by female faculty who speak regularly to larger groups of women, developed women’s skills through principles of public speaking. A third course offered at several schools includes a type of “Historical Theology of Womanhood” with church history through a complementarian lens.

“Counseling and Mentoring Women” was popular; at one school it was the largest female major. One program had a specialized focus addressing the personal issues of women through Women in Pain I and II. What appeared as required courses were often clarified as general classes required for both men and women.

Significant interviewee comments on courses included: “Well, women are offered every program” and “women can be in every class.”¹⁷⁰ Variety was noted among

¹⁶⁸Confidential participant, interview.

¹⁶⁹Ibid.

¹⁷⁰Participants 2 and 5, interviews.

teachers and topics: “I’ve had the privilege of hiring five amazing instructors” who are specialists in particular areas.¹⁷¹ Some courses, not apparent as women’s classes, were for women, involving topics such as Bible study or personal discipleship.¹⁷² In some cases, a course pertaining to a biblical critique of feminism, was in actuality for both men and women.¹⁷³

The individual course content is beyond the scope of this study, but fascinating details were revealed. The following excerpts provide rich detail.

So the [] class is looking most particularly at how the woman is prepared herself to be ministering to other women. So that class is going to focus on spiritual disciplines; we want to make sure that before we start talking about ministering to other women that the woman has a right relationship, and *growing* in her walk with the Lord. So we talk about consistently spending time in the Word, in prayer, in worship, both privately and in corporate worship, and being involved in a small group . . . where she's growing in her knowledge of the Lord, in fasting, in tithing, in all the spiritual disciplines.¹⁷⁴

Then we move into looking at leadership, and what does a biblical leadership look like, we look at several examples from Scripture from the Old Testament, from the New Testament so we study the leadership and what does that look like, we look at giftings, and . . . we go through a spiritual gifts test [to] understand and study a little bit more about ways those giftings can be used in ministry . . . that course is really trying to look at her personally.¹⁷⁵

Those are courses that are focused on “how do I actually do ministry?” . . . [By contrast] theological foundations teaches a lot of the . . . more foundational, rather than the practical, how to’s.¹⁷⁶

As a woman who has created courses for women, an analysis of both the content and the interviews provided insight on current women’s courses by themes. These

¹⁷¹Participant 1, interview with author, March 10, 2017.

¹⁷²Confidential participant, interview.

¹⁷³Ibid.

¹⁷⁴Participant 6, interview, emphasis added.

¹⁷⁵Ibid.

¹⁷⁶Participant 10, interview.

themes may provide vision for new options at other complementarian schools to equip women for life and ministry.

Research Question 4: Quantitative Content Analysis

The final area pertaining to content analysis clarified “how are the courses [for women] offered?” The content analysis search revealed both course delivery and program design. The method of obtaining this information was an initial catalog search for notations of course options. As it pertains specifically to women, modes of course delivery were not clarified in all of the course catalogs. While website catalogs stated courses were offered online, it did not clarify which courses, nor did the women’s programs clearly state which courses could be taken online. Clarity was achieved through the mixed methodology follow-up interviews.

The first sub-question, “Are they taught by women?” required clarification. The catalogs did reveal that the courses were most often taught by female faculty for female students. The links from an institutional home page to a women’s page listed the non-formal and academic programs for women. It also often provided faculty photos or names. The highest female faculty count is at Southwestern with five full-time female faculty women teaching women.¹⁷⁷ In most programs, the female faculty at a seminary only teach women; for others, female faculty teach both men and women. In still other cases, female faculty partner with male faculty when teaching both men and women, especially when teaching theology.

The follow-up questions pertained to online, multimodal or hybrid options, modular or intensive courses provided in a week, or offered for two days twice per semester options. The full results are provided in Table 15. Online options are rarely

¹⁷⁷Southwestern Baptist Theological Seminary, “Women’s Programs.”

obtainable from websites alone. The analysis of the interviews reveals the courses available in online formats.

The in-class, lecture teaching model is being used most consistently among the RG1 schools. Some schools with large programs rely on this methodology almost exclusively with well-developed campus based programs. Dallas Seminary, Southeastern, Southwestern, and New Orleans offer courses in this way, but some also offer Extension Sites (Houston) or the San Francisco Bay Area.

For the extension sites, the professor travels to the course and offers courses in a modular format. In this way, students come for an intensive course offered within a week, or two days twice in a semester for limited on campus times, such as a weekend. In one case, a female professor lives several states away, and flies in only for modular courses.¹⁷⁸

Programs are also offered in multi-modal formats, particularly within master's and doctoral levels. In this way, students complete online course work from the home community while remaining in ministry and are on campus limited times (a weekend, once a month for daylong class, or two days twice a month).

Several programs or courses include online interaction, such as Moodle or Populi, with regular posting of academic assignments and discussion boards. As noted by Anthony Foster, schools may employ various learning formats to “maximize access for students and to ostensibly increase enrollments.”¹⁷⁹ Table 15 clarifies course delivery modes for the RG1 institutions.

¹⁷⁸Confidential participant, interview.

¹⁷⁹Anthony Wayne Foster, “A Study of Post-Baccalaureate Leadership Curricula at Select Christian Institutions of Higher Education (Ph.D. diss., The Southern Baptist Theological Seminary, 2010), 160. I was unable to calculate percentages as the notation of the options was obtained through the interviews, and was inconsistent among interviewees.

Table 15. Course delivery methods among complementarian courses for women in RG1

Institution	Female Faculty Teaching Women	In Class Instruction Primarily	Online Specific for Women	Modular courses (weekend course, 1 week)	Multi-Modal/Hybrid
Covenant College	No				
Covenant Seminary	Yes, also men	Yes	No	Yes	Yes, Skype into class
Dallas Seminary	Yes	Yes	No	Yes	No, but hosted at Extension sites
Gateway	No				
Master's University	Yes	Yes	No	No	No
Midwestern	Yes, also men in Practicums	No, teaching is through readings	No	No	No
Moody Bible Institute	Yes	Yes	Yes	No	No
Leavell College (at New Orleans)	Yes	Yes	Yes	Yes	Yes
New Orleans	Yes	Yes	Yes	Yes	Yes
Reformed Seminary	No				
Southern	No				
Southeastern	Yes	Yes	No	Yes	Yes
Southwestern	Yes	Yes	Yes	Yes	Yes
Westminster Seminary	Yes, also men	Yes			

In summary, most courses are offered on a campus, or extension site, in an in-class teaching model. Women's courses are not often online and female instructors in general are not regularly utilizing online interaction. The institutions with female online learning are Southwestern and New Orleans. For some, reasons against online instruction go deeper than just technology, as is clarified in the interview statements which follow.

Research Question 4: Qualitative Interview Analysis

Research question 4 sought to clarify, “How are the courses being taught for women? The interviews and phone calls clarified course delivery modes. Table 15 reflects the female faculty teaching courses for women. In the interviews, clarity was provided where website content analysis was uncertain regarding online or multimodal courses.

Taught by women. From these interviews I learned that complementarian courses intended for women are being taught by female faculty to female students. One academic leader, with whom I agree, stated,

I would encourage woman to woman teaching. I would certainly flee from having women teaching men in the seminary and do that for this reason. . . . We are training preachers here at the Seminary, to be in pastorate and if we have said that the Scriptures clearly teach women will not teach or rule over men, then how do we justify having a woman in theology teach theology to men? She’s teaching those pastors who are supposed to follow. . . . I am hoping our complementarian approach is going to remain settled. . . . [and I] encourage them to just follow the Scriptures again—that woman to woman teaching.¹⁸⁰

Within RG1, where women are among professors or staff, female faculty often teach only women. Among RG1 schools, female faculty members also oversee courses for both men and women by substituting “readings” for teaching. According to academic proficiency, this may include writing, education, or counseling, or other seminary courses for men and women.

Online. One faculty member noted there would be a significant increase in their program if online courses were possible, noting “we have lots of requests” for this type of program.¹⁸¹ The interviewee saw great future potential with the advent of online educational courses for women: “I think it is going to explode [when online] because

¹⁸⁰Participant 7, interview.

¹⁸¹Participant 6, interview.

there is tons and tons of interest.”¹⁸² Regarding courses currently taught online or in class, leaders clarified,

Right now, the . . . required classes are only offered on campus, [but] we intend to move toward offering these two degree programs either on campus or fully online. And of course if we have the option to do either then that means that you also have the option to mix and match where you are doing some on campus and some online.¹⁸³

I did a survey and asked the ladies; what’s better for you, you have a family, you have kids, you have a life, so I started Saturday classes . . . and then we did online—and I didn’t want to do online forever. But now it is working because—let’s say a lady . . . is in the house all the time, she can still continue her courses online.¹⁸⁴

Another institution provides flexible access to the courses. Students may log in live to the classroom, watch a missed class session later that evening, or as an online student attend the courses when in this city. Students “have three options in how they access the class.”¹⁸⁵

However, an institution’s ability to offer online courses did not mean this was the most desirable format for the courses. One professor wisely noted,

I do have a bit of a struggle with online. What I have found in my program, I don’t see the transformation, the life transformation the same way that I do in the classroom. That iron sharpening iron, it doesn’t turn out the same way. They are better for it, and I am glad they get the information, and I support online but there just seems to be something missing. But if we were in more schools, on every corner, and this was going out, then it would be more accessible, and the ones that are. . . . We need to hold the banner tight.¹⁸⁶

Modular and multimodal. When a student is not able to attend weekly courses on campus, nor interested in purely online training, a middle ground offered is modular

¹⁸²Participant 6, interview.

¹⁸³Ibid.

¹⁸⁴Participant 11, interview with author, May 25, 2017.

¹⁸⁵Participant 10, interview.

¹⁸⁶Participant 11, interview.

formats in which women receive compressed classroom instruction. The benefit being life on life teaching and interaction with other women in ministry. Examples included,

We are also going to do courses in our [major city] extension over two weekends in the fall. It will be all day Friday and all day Saturday over two weekends. And they'll do some additional work outside of class. So yes, we are in the process of new formats and new structures . . . but we very much hope that we can continue to do a lot of this face to face. The relational component is so important for women and the encouragement factors—just having someone believe in you—is so huge for women.¹⁸⁷

Short-term modular courses are helpful to women as noted by participant 11

Some of the classes are offered in Saturday increments. . . . [However], I discovered for women . . . that it's harder to do because of family responsibilities. They are working, they are serving, so for them to take a week off to take a class is really hard. Those that are married, they've got husbands, they've got children, and they have families, so if I offer a [week long] term at the end of May, they have end of school activities, if I do it right in January, they are still recovering from Christmas, so I had found it doesn't work well for women.¹⁸⁸

Overall, each institution seeks to provide course delivery methods suitable to their context.

Qualitative Data Solely Based upon Interview Responses

The final three questions represent phenomenological study, defined by Leedy and Ormrod as research which attempts to “understand participant’s perspectives or views.”¹⁸⁹ This type of research discerns “a person’s perception of the meaning of an event, as opposed to the event as it exists external to the person.”¹⁹⁰ It reveals, “What is it like” to be in complementarian education?¹⁹¹ The interview sample size was twelve women, all of whom have had “direct experience” with complementarian education.¹⁹²

¹⁸⁷Participant 2, interview.

¹⁸⁸Participant 11, interview.

¹⁸⁹Leedy and Ormrod, *Practical Research*, 100.

¹⁹⁰Ibid., 145.

¹⁹¹Ibid.

¹⁹²Ibid.

In the following three questions, the faculty or directors of women’s programs freely expressed themselves, having built some rapport through the preliminary review of catalog content.

The primary goal of these interviews was to answer the second significant research question: “How do female complementarian directors or faculty describe and contribute to complementarian higher education?” Through the following questions, these leaders were able to clarify, describe, and dream of how complementarian education should or could be developed. The data was analyzed as recommended by Creswell, Leedy and Ormrod:

1. Identify statements related to the topic
2. Group statements into “meaning units”
3. Seek divergent perspectives
4. Construct a composite¹⁹³

Where possible, the analysis also included open, axial, and selective coding¹⁹⁴ as noted.

Research Question 5

Research question 5 inquired, “How would you describe complementarian education for women at [your school]? One respondent found this was “one of the hardest questions . . . to answer because it was so open ended.”¹⁹⁵ The compiled “meaning units” included theological teaching, respect, and thriving.

Theological teaching. Teaching on complementarianism, with subthemes of a “story line” of how this happens, or divergent perspectives on how this is accepted (or not

¹⁹³Leedy and Ormrod, *Practical Research*, 146, cite John Creswell’s steps for organizing phenomenological data. See also John Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research* (Thousand Oaks, CA: Sage, 2011), 208.

¹⁹⁴Leedy and Ormrod, *Practical Research*, 147.

¹⁹⁵Participant 4, interview.

accepted) was noted by eight respondents. While one viewed complementarian education as “intentionality targeted towards the seminary wives,”¹⁹⁶ another noted, “It is happening in all the departments not just the women’s department,” describing the “story line” of how this is communicated.¹⁹⁷ Some noted faculty divergent perspectives: “You are going to see faculty members fall in different places along the line, very conservative in their view . . . up to much more liberal in their views of complementarianism all within a complementarian point of view.”¹⁹⁸ A divergent perspective was explained as follows:

There is this philosophy that extends to the educational sphere . . . where even though you are not teaching in a church you are still teaching men that are going to be pastors in a church and I differ in that way. I don’t extend it to the educational sphere especially when we talk about biblical languages especially at the school. I don’t extend it in that direction so that is where we would differ as [to how] far -- how far complementarian.¹⁹⁹

Two participants did not permit women to teach men (1 Tim 2: 12) preparing for the pastoral role in a seminary setting:

Many are saying they are complementarian in order to keep a job, get a job, or teach what they want to teach in the classroom. Also the executive level is not watching what is being taught in the classroom. . . . Now on this scale, on this pendulum, you have these women that are really probably egalitarian teaching in complementarian schools, some of them are even teaching men doctrine, and it just depends on where you stand. If it is outside the four walls of the church, is it really having authority over a man? . . . We need to be very careful because not everyone that says they are complementarian is functionally complementarian . . . calling it the evangelical egalitarian.²⁰⁰

When it comes to some of the practical ministry courses like . . . music classes, English, we do have women teaching men. When it comes to theology that includes Biblical languages, we do not have women teaching men. Any courses that can be construed as truly impacting their foundational theology, or if it is truly teaching

¹⁹⁶Participant 5, interview with author, April 19, 2017.

¹⁹⁷Participant 1, interview.

¹⁹⁸Participant 6, interview.

¹⁹⁹Confidential participant, interview.

²⁰⁰Ibid.

pastors how to pastor, how to form their theology, it is not women teaching men. We do not have any women teaching men.²⁰¹

One particular faculty member clearly made this choice:

I had a class . . . and I taught it once and said that I would never teach it again because it ended up being a class primarily of men learning to be pastors and I was teaching them . . . and I was not comfortable with it. I have come to—if I have checks in my spirit—I stop, I look at what God’s Word says, and I would rather err on the side of caution than figure out how close to the line I can get, because if I get really close to the line, and I stumble, I am going to stumble across the line. I would rather err on the side of caution.²⁰²

The second most commonly represented theme was the area of regard between the genders.

Respect. This actual word was noted three times. Participant 9 stated, “Women are fully respected and equipped.”²⁰³ There was significant mention as well to the ways women feel treated, or are treated on their campuses:

There are more men than women here, so you feel the minority of yourself, because there are just not as many women in your classes, but I don’t think that most women would ever feel degraded or devalued or anything like that. I would say women (every experience that I have had here) has been women have been treated with respect. . . . I have seen so many opportunities for women here in the seminary, in the local churches that work with seminary students to provide training, to provide opportunities for female students and I am really thankful for that.²⁰⁴

Our faculty are very concerned that our women feel fully supported, fully respected, and feel fully equipped for whatever ministry God is calling them to. Now when they have a female who is in the pastorate or feeling called to the pastorate they will pray with her, they will show her all respect. . . . They may disagree with her on interpretation, application of a couple of passages, and they will be very clear and open about this in the classroom. The students can disagree with this in their papers; there is not a requirement to agree with us to graduate. . .²⁰⁵

²⁰¹Participant 10, interview.

²⁰²Ibid.

²⁰³Participant 9, interview.

²⁰⁴Participant 8, interview.

²⁰⁵Participant 9, interview.

The support for women by male faculty was highlighted by one female respondent when she stated the faculty men call to say “how are the women doing? Are we doing anything in the classroom that is offensive? How can we be more helpful?”²⁰⁶ However, hurts were also noted by another participant:

Part of the online move has taken this all away, because they are not in a classroom, so there is not this opportunity for a man to turn to a woman and say, “Why are you here?” I would really like to say that is not happening in the theology classes, although I do hear . . . women students make comments when we go out. They seem to be big into women not needing seminary, because they are going to be housewives.²⁰⁷

Where there was hurt for a female student, one female faculty member intervened:

It is a passion of mine to see our women graduate without chips on their shoulders. So if they come in angered because they have been injured somewhere, I don’t want them to leave in anger. I want them to leave winsome and ready to work on issues in a redemptive, winsome way. I make sure there isn’t anything happening with people in this community that is going unresolved or if they think someone was offensive, then I help them work through that.²⁰⁸

Overall, women felt, “I have seen so many opportunities for development for female students and I have been thankful for that.”²⁰⁹

A third theme was noted when the open ended responses were charted for data analysis:

Thriving. Three respondents noted their programs were “thriving” with one noting, “Strong, but always interested in strengthening it more.”²¹⁰ In order to construct a composite, the following strengths of programs, challenges to programs, and interconnections provide a summary of the ways interviewees described their campuses.

²⁰⁶Participant 9, interview.

²⁰⁷Participant 5, interview.

²⁰⁸Participant 9, interview.

²⁰⁹Participant 8, interview.

²¹⁰Participant 4, interview.

Overall strengths. The following strengths were by the complementarian leaders. One respondent summarized what others also have found: “I have had so many women come to me and say, ‘I have been looking for something like this.’ It is definitely well received by women.”²¹¹ Participant 2 stated, “I would say it continues to thrive,”²¹² noting a waiting list for some courses with capped enrollment levels. Another stated similarly, “I think it’s comprehensive and definitely prepares them for the future . . . [whether they are in] fulltime vocational ministry . . . [or] part of a church—a local church. . . so that it is very empowering for women.”²¹³ The same interviewee noted that this training “strongly influences women’s perspectives in life and in ministry.”²¹⁴ Overall, the response was positive.

Overall challenges. Respondents also noted challenges resulting in divergent perspectives among those interviewed. While some had waiting lists, others noted enrollment challenges. One participant noted that married women cannot relocate for theological education. A significant challenge concerns academic leaders desiring complementarian women teaching women and affirming biblical roles, while also hearing disparaging comments. Participant 10 noted, “There [are] some public perceptions out there that I am constantly having to counter.”²¹⁵ These “perceptions” were that women were oppressed. Faculty also spoke about their support, or the lack of support, by male faculty: “We are recognized as equal faculty. I am a [role title]. There are times when it is a little awkward. . . . There are times when you do feel a little slighted. Sometimes I

²¹¹Participant 6, interview.

²¹²Participant 2, interview.

²¹³Participant 3, interview.

²¹⁴Ibid.

²¹⁵Participant 10, interview.

wonder if it is just men not knowing, but I never think of it as intentional.”²¹⁶ It is difficult for leaders to be mocked by outsider egalitarians and also criticized among insider complementarians while creating biblically faithful programs for women.

Interconnections. Open coding noted themes and connections between interview participants. Three participants noted how much women benefit from a professor believing in them:

Sometimes women need more hands-on courses and cheerleaders to help them understand the wealth of possibilities. I would say the students who I have seen—who have received that—are the ones who enrolled in these courses taught by women.²¹⁷

Just having someone believe in you that you know and respect is so huge for women. You know, they tend to come down on themselves probably, research shows that and so we have that personal support and focus [that] is so helpful to really propel them well into ministry.²¹⁸

I have seen university research on the imposter syndrome for women in higher education, particularly for women in graduate school . . . so as a result they will over perform. There is something deeply sociological that tells our women that they have to prove themselves. . . . I saw in one article a female professor that said my men students will just fake it until they make it, but my women students will bear the fear of being found out. So sociologically, the genders will approach it very differently. So I do see that here, I tease our women about . . . being an imposter . . . so we talk about it.²¹⁹

In general, women greatly benefit from female faculty who believe in them.²²⁰ This would be true to my own life as well; my life was changed by the positive regard of a female professor. Practical ministry training provides affirmation of personal giftedness.

Divergent perspectives. The institutions also demonstrated variance on their approaches to seminary chapel speakers. Some have female chapel speakers, while

²¹⁶Confidential participant, interview.

²¹⁷Participant 4, interview.

²¹⁸Participant 2, interview.

²¹⁹Participant 9, interview.

²²⁰Participant 2, interview.

others viewed the chapel service as modeling a church service. Note these contrasting perspectives:

Even in chapel [it] is very complementarian. [Women] only give a testimony, [and are] not to be the main speaker. Chapel is done like a church service, he was asked if he would ever allow a women to read Scripture or pray, [and] it was declined . . . at this point . . . to portray the most purest of forms.

We have women speaking in chapel, we have women faculty, we have women’s participation . . . we have a lot of really wonderful intentional effort to get more input from women on the campus . . . but we all agree we want to see men at the helm, while at the same time, believing that women’s voices need to be heard with such a large percentage of the church and different ministries being women as we partner together well as men and women. That is pretty much the sense of the campus.²²¹

Table 16 summarizes the overall coding of responses:

Table 16. How would you describe complementarian education at your school?

Strengths	Number	Challenges	Number
Theological teaching	8	Theological teaching divergent	2
Respect	3	Disrespected or dismissed	2
Thriving	2	Strengthening the program	1
Comprehensive	2	Competing	1
Prepares for the future	1	Women want more training	2
Waiting lists/tons of interest	2	Class enrollment challenges	1
Women use spiritual gifts, have opportunities	3	External perceptions difficult	1
Faculty/Dean very supportive; open to questions	2	Internal inclusion difficult (Faculty)	1
		(Students)	2
		Future options limited for women	1

Since the question did not require both a positive and negative response, some mentioned several strengths, or some, none or one particular weakness.

²²¹Participant 4, interview.

In summary, one leader clarified what many women would like: “As you get more academic women, who are actually trying to be complementarian, it is important to consider their voices.”²²² I asked one participant if academics could actually foster biblical feminism. She responded,

I think that is one of the dangers. If you go over back over history, the development of feminism, the development of the independence of women, away from their families and their home responsibilities and into their own worlds, it is obviously going to be accentuated and increased with more degree status. But I don't think it has to be that way. . . . I am very quick to say my husband is the one who has encouraged me, and pushed me through from the Master's level on.²²³

Complementarian education “strongly influences women’s perspectives” and was viewed as “a very much needed area.”²²⁴ The defining literature by Wayne Grudem, Margaret Kostenberger, and Dorothy Patterson was noted as shaping and challenging these leaders.

Research Question 6

The responses to this inquiry regarding “how the academic courses are selected, or programs developed at [your] school” provided insights via selective and axial coding. Selective coding gathers the participant data and creates a “story line” of what happens in a phenomenon being studied.²²⁵ Leedy and Ormrod suggest utilizing axial coding to determine the conditions, context and strategies to carry out a phenomenon.²²⁶ For example, the conditions for a woman to obtain theological training include living near an institution offering a women’s program or nearby a context that has complementarian

²²²Confidential participant, interview.

²²³Ibid.

²²⁴Participant 3, interview.

²²⁵Leedy and Ormrod, *Practical Research* 147.

²²⁶Ibid.

teachers. Among colleges, the conditions for these educational programs include “a competing education . . . for our students’ time and attention.”²²⁷

The process of creating courses for women often began with

a male professor who “believed we needed this concentration . . . he created a committee, and we brainstormed. . . . We want to make sure . . . those who are going to be teaching the Scriptures . . . have the same kind of credentials and training as men. We have a biblical illiteracy issue in the church today and . . . 6 out of 10 of those people are female. We would love to train up competent Bible teachers who were also able to relate well to the culture.”²²⁸

At other times, a female leader “pulled the courses together.”²²⁹ Support was required from an Academic Dean or President.

Axial coding requires noting the conditions that gave rise to a phenomenon. As noted in table 17, these conditions include academic approval, support from a team, following the examples of other [SBC] institutions or notable leaders, and available teachers for courses, resulting in “strategies” that created the current programs to develop the gifts and abilities of women.

Table 17 provides a summary of the axial coding process which is followed by explanatory comments. Each vertical column represents the process found each of the above categories which were developed from the aggregated participant comments.

²²⁷Participant 3, interview.

²²⁸Participant 2, interview.

²²⁹Participant 1, interview.

Table 17. How were the academic programs and courses developed for women?
Axial coding of participant suggestions

Conditions that give rise	Contexts	Strategies to Create	New Courses
<p>1. Created by</p> <p>a. Female director had vision and was training women (4x)</p> <p>b. Male professor “believed we needed this concentration” (1x)</p> <p>c. Team created (5x)</p>	<p>1. Complementarian Higher Educational institution (women teach women)</p>	<p>1. Develop the program from Scripture with vision</p>	<p>1. Ask: “What does Bible teach/ the churches/missions organizations need?”</p>
<p>2. Inherited from a previous leader” (4x)</p>	<p>2. Formerly egalitarian institution, return to complementarian; (create a program for women)</p>	<p>2. Look to other exemplary Institutions (SBC mentioned)</p>	<p>2. Develop a course syllabus to seek approval (1x)</p>
<p>3. Enhanced by</p> <p>a. Scripture on women (2x)</p> <p>b. “This is a hole” (a needed area to address; 2x)</p>	<p>3. Complementarian academic program functions similar to egalitarian (women teach both men and women rather than specific courses for women)</p>	<p>3. Search for local resources and teachers available</p>	<p>3. Discuss with Director, Dean or Curriculum Committee</p>
<p>4. Followed examples of</p> <p>a. SBC seminaries (1x)</p> <p>b. Notable leaders (1x)</p>			<p>4. Seek approval from President then faculty or seek approval from committees and Dean</p>
<p>5. Listened to Bible professors, pastors “about what the churches need” (1x)</p>			
<p>6. Search for teachers (2x) based on finances</p>			
<p>7. Rework courses</p>			
<p>8. Turn over to others (2x)</p>			

Using selective coding to follow the “story line that describes what happens in the phenomenon,”²³⁰ participants identified the steps that resulted in the enumerated pattern in table 17:

1. The “previous Dean of Women . . . and the vice president sat down to create this Certificate.” Several participants noted teams were formed among previous or current institutional directors or faculty.²³¹ Others explained, “We had conversations with the Dean . . . and other pastors and Bible professors about what the churches need, what are the needs on the mission field, and what a robust education for women would look like.”²³² Also, “I had a focus group . . . it was a team of people that designed the courses and developed the program. . . . The team was a female student currently in the program, a female in a local church paid staff position, a female graduate, and myself.”²³³
2. In four cases, participants had inherited a women’s program from a previous leader.
3. Often courses were enhanced and developed by the new leader in various ways. I greatly appreciated moments when Scripture was held high: “The first place we looked in developing these courses was the Bible. We looked at what the Bible says about women . . . and we did our best to include all of that in our curriculum.”²³⁴ In addition to adding more Bible, another professor began to “fill a huge hole”²³⁵ in areas such as evangelism, or serving women in not-for-profit ministries.²³⁶
4. Another helpful guidance system was a review of programs for women at other complementarian schools, as could be provided by this research: “We looked at Southern Baptist Seminaries, a lot of our information had come particularly from Southwestern Baptist Seminary, [and] they were very helpful in describing what their courses look like.”²³⁷ Others brought in reputable women leaders to surround them as they developed the program. One participant noted, “So we brought in Dr. Stovall, and maybe five or six different academicians and brought them in and we asked them, ‘what would you say we need to do?’ What would you say we don’t need to do?”²³⁸

²³⁰Leedy and Ormrod, *Practical Research*, 147.

²³¹Participants 2, 3, 4, 5 and 7 noted this pattern.

²³²Participant 3, interview.

²³³Participant 6, interview.

²³⁴Participant 3, interview.

²³⁵Participant 1, interview.

²³⁶Ibid.

²³⁷Participant 3, interview.

²³⁸Participant 10, interview.

5. A wise person listens to counsel: “We had conversations with Bible professors [and] pastors ‘about what the churches need.’”²³⁹
6. For some institutions, a major consideration was the availability of female teachers for the program: “They looked at courses already being taught and new courses that seemed to fit the curriculum well . . . [and] who we had available at the time to teach those courses, even locally. [They] determined the list and generated some of those new classes.”²⁴⁰ While some women must receive financial remuneration to support themselves, many academic women would welcome teaching one adjunct course, even with its limitations.²⁴¹
7. To these initial programs, the directors or faculty noted the means of making changes to existing courses or adding new courses. One participant explained, “I would go to the department chair and he would take that to the Academic Advisory Committee, the Vice President of Academics and it would be approved through that means.”²⁴² Another noted, “[It would] go through the President’s office before it goes to faculty.”²⁴³ Excellent faculty are always tweaking a course. This research, completed during the summer, noted faculty improving courses and means of delivery for courses. One participant shared, “We don’t do a course for 20 years that never changes, we try to be very careful. . . [to] update their lectures and make any adjustments to the syllabus that would be helpful to the students.”²⁴⁴
8. Final stages include turning programs over to others, or letting go:

Everything in [this program], I have developed. But [now] I do not require them to use my syllabus, in fact I encourage young theologians to develop their own course, or to take the course wherever they want to . . . they know my heart and they know the direction that I want to take it.²⁴⁵

In summary, the interviews revealed course creation, development, and closure. They also revealed God’s faithfulness. Participant 10 stated, “When I started all

²³⁹Participant 3, interview.

²⁴⁰Participant 4, interview.

²⁴¹Kathleen Henderson Staudt, “The Itinerant Scholar-Teacher: Reflections on Twenty Years as an Adjunct Faculty Member,” *Theological Education*, 49, no. 2 (2015): 33-44, notes women may need to manage education in a different way than male students, and recognizes the unique challenges of being an adjunct faculty member: “Adjunct faculty teaching in the humanities and in religion is not a profession at which one can make a living wage, even if one teaches many courses at multiple institutions.” *Ibid.*, 37. Conclusions include other ways to affirm vocational dignity (where funds are limited), including providing office space, communication, and administrative support.

²⁴²Participant 4, interview.

²⁴³Participant 5, interview.

²⁴⁴Participant 7, interview.

²⁴⁵*Ibid.*

I had was the student wives' classes. In the past [] years we had started the women's ministry courses and then it just snowballed."²⁴⁶

Research Question 7

No question was as interesting as the responses to, "What suggestions would you make for the future of complementarian education?" John W. Creswell suggests "aggregating the text . . . into small categories of information" for "five or six categories with shorthand labels or codes."²⁴⁷ Frequency of occurrence is often noted. In Vivo codes, or the "exact words used by participants,"²⁴⁸ follow to document the experiences of female leaders. The findings represent what "researchers expect to find, with other conceptually interesting information that was unusual to the researcher."²⁴⁹

The following numbered code statements include citations from participants. These composite suggestions are weighted by number of citations.

1. Stay strong on biblical foundations. Eleven respondents highlighted the significance of the Bible or biblical foundations in teaching women. Their responses included (1) challenge women to think biblically with proper hermeneutics, (2) build their competence and confidence through rich theological teaching, (3) encourage women to wrestle with what they believe about the inerrancy, sufficiency, and authority of Scripture,²⁵⁰ and (4) educate women in "what the Bible says" in these "dangerous

²⁴⁶Participant 10, interview.

²⁴⁷John W. Creswell, *Qualitative Inquiry and Research Design; Choosing among Five Approaches*, 3rd ed. (Thousand Oaks, CA: Sage, 2013), 184.

²⁴⁸Ibid., 185.

²⁴⁹Ibid., 185-86.

²⁵⁰Participant 10, interview.

times.”²⁵¹ Still others stated we must (5) teach women to study the Word of God making no changes in doctrine. The following responses are *in vivo*, or exact words from interviews:

I would encourage them to stay lashed to Scripture, in every way, so that whatever adjustments are made, approaches can change, but what the Scripture teaches is solid and it is going to be the same in this generation, the next generation, and the next generation.²⁵²

There needs to be a directional and emphasis shift. I’m going to take us all the way back to Genesis. In Genesis, the Lord gave Adam and Eve every tree in the garden, and he gave them one boundary. I think today women tend to do the same thing. Eve tended to care about one tree, and she failed to see the generosity of God of all the trees in the garden that should could eat. Women tend to do that today. We tend to look at that one boundary, we cannot teach or have authority over men from 1 Timothy 2, and we make that the core of what we teach to women.²⁵³

I really think women need to wrestle with what they believe. I think we jump to the practical side of things, but we really need to wrestle with what do I believe and really know God’s Word on that.²⁵⁴

I would say to have them study the Word of God and speak and share and build their competence and confidence . . . [so] that the courses would be theologically rich.²⁵⁵

One participant noted when biblical teaching is not followed, Christians are in danger:

It grieves me so much to see our young women . . . fall prey to other women that they follow on the blog, or they go to hear speak somewhere, and they don’t understand that they are not following biblical guidelines in their life and the way that they live. . . . I think we live in dangerous times where anybody can get a voice. They are not educated enough to know how to decipher these voices they are listening to and whether or not they really are biblical.²⁵⁶

²⁵¹Participant 6, interview.

²⁵²Participant 7, interview.

²⁵³Participant 3, interview.

²⁵⁴Participant 10, interview.

²⁵⁵Ibid.

²⁵⁶Participant 6, interview. This same director noted counseling women through their troubles, and now she felt the Lord was saying, “I want to put you in the proactive position where we can make a difference in young women’s lives before we have these strong influences from boys and sex and social media and all these other things.”

In spite of some who suggest that women's courses are

going to be girly and a waste of time, I think the women that start to take some of the courses that are just for women realize, no . . . this is actually rich theologically and this is actually developing me and challenging me and forcing me to study the Word of God and not just rely on what others are saying.²⁵⁷

Genesis 1-3 is the crux of everything all the way through Paul's admonitions, even into Peter—what are you going to do with that? Not just as gender passages, but the living life as a believer in Christ.²⁵⁸

The data suggests female complementarian leaders strongly desire to stand on Scripture and build students' lives on the foundation of the Word of God. By code count, this category was the largest consistent suggestion (11) from these leaders. In sitting with them, I sensed a solid commitment to these core biblical beliefs.

As noted by Leedy and Ormrod, divergent perspectives were presented; one suggested women's roles be discussed further in mixed gender classrooms from a biblical perspective, and that men should take women's courses to learn about women.

2. Teach women. The second area, with nearly an equal “indicator of frequency response” (10) was the challenge to teach women theological discernment, gender roles, and to equip them to teach and write. Seven of the scholars spoke of the importance of training women for ministry, or in particular to speak or write. Participant 2 noted,

I spent a lifetime wrestling [but] where I've landed . . . on the complementary side—but I feel very strongly that that doesn't mean that we leave women untrained or unequipped to . . . use their gifts with expertise. . . I can't see that or the lack of development of a woman's gifts to write to teach, to lead so well.²⁵⁹

This passion results in frustration when women write and speak with little to no training. The recommendations encourage training women primarily two areas: teach women to speak and teach women to write

²⁵⁷Participant 4, interview.

²⁵⁸Participant 10, interview.

²⁵⁹Participant 2, interview.

Teach women to speak. Several noted women who teach with no training.

Here is the problem I am running into. I am finding women who have had—they are teaching Bible studies of 500, they’ve been in BSF, or Community Bible study for years, but they’ve never set foot in a seminary. They’ve had no seminary training, and here I have to find people who are academically trained and have experience, and I keep trying to help my Academic Dean [understand]: They fairly rarely exist. I find ones who have tremendous experience, or I can find ones who have academic training . . . but to find both and put them as our instructors for these incredible courses where people coming to seminary absolutely deserve to be trained by somebody who has had seminary education.²⁶⁰

I was twenty some years ministering in a church before I came to seminary, and my whole perspective changed. I am so glad I went because I have become a transformed woman as a result.²⁶¹

Teach women to write. Three scholars encouraged women to write academically:

I would like to see more women writing weighty academic work for complementarian theology, for womanhood, because I am going to take us back to the Bible in Titus 2, I think experientially and also biblically, we should get women—women respond well to other women teaching them. Titus 2 talks about older women should be teaching submission to younger women, that’s who [they are] going to hear that best from [and] seeing how that plays out. The call in itself [is] to having older women, teach, writing academically, reading academic works that can really speak to women’s experience and how this is lived out.²⁶²

When I look at this country, we have the most evangelical curriculum hands down of any country, and I travel quite a bit and work with people in different countries. We have such an overabundance, but when I look at who has written that curriculum, and how it was written and published, and I’ve been to several different companies, watched what they are doing and interviewed them, very little of it is written by people who are seminary trained. I look at evangelical books that have been written and published around the globe by evangelicals in the West. . . . So much of it is written by people who have not been seminary trained, particularly women.²⁶³

What [bothers me] is when we publish so much curriculum for women, and so many books for women, and by women that are not by people who are not seminary trained, particularly women. If there is one thing we could do, and I do it here, is really sit on my women. I say, “Please publish.” If God has gifted you at all to write, or to create lessons, please publish, let me help you do whatever it takes because we export

²⁶⁰Participant 1, interview.

²⁶¹Ibid.

²⁶²Participant 3, interview.

²⁶³Participant 9, interview.

to the world a lot of stuff that is very sub what it could be because we are publishing women and writing curriculum for and by women that did not have training.²⁶⁴

With self-publishing, women's materials may lack logical flow, textual analysis, or spiritual depth as women interpreting God for women today. This area was highlighted by three interview respondents (25 percent), with whom Peter Schemm's "Learned and Holy,"²⁶⁵ article was discussed.

3. Encourage women teaching women. Several suggestions were made to "encourage them as much as possible to do woman to woman teaching."²⁶⁶ One leader suggested,

more courses taught by females to give them more examples before them. I think it is beneficial for women to see . . . women who love the Lord, who understand what God has called them to do in the home and in the church, but who are intellectually and theologically rigorous.²⁶⁷

Similar suggestions highlighted women teaching women, allowing a Titus 2 model for discussion on women's roles. Divergent perspectives suggested role models representing various life stages, and "curriculum that is more than just [to] a wife or a mom . . . in light of complementarianism for single women"²⁶⁸ or those who support family. Participant 10's thoughts were insightful:

One of my struggles is when egalitarians discount Scripture; my other struggle is when complementarians add to Scripture, and add restrictions that Scripture never intended. . . . Sometimes the reaction is too strong, you can't do this and this and this . . . and Scripture doesn't say that.²⁶⁹

²⁶⁴Participant 9, interview.

²⁶⁵Peter Schemm, Jr., "Learned and Holy," *Journal for Biblical Manhood and Womanhood* 11, no. 2 (2006): 4-7.

²⁶⁶Participant 7, interview.

²⁶⁷Participant 4, interview.

²⁶⁸Participants 3, 5, and 6.

²⁶⁹Participant 10, interview.

4. Train girls and young leaders. Three women encouraged leaders to raise up the next generation of young women in biblical womanhood. One leader sensed the Lord saying, “I want to put you in the proactive position where we can make a difference in young women’s lives before we have these strong influences from boys and sex and social media and all these other things.”²⁷⁰ Another suggested countering “young students who have adopted a philosophy, even a good philosophy like complementarianism, but have not actually thought through it. [They need] to open the Scriptures to certain passages and show people why I believe what I believe.”²⁷¹ Others looked to the future in higher education:

I had to stop and say: If I had these girls for two years, be very intentional about the time you have with them, because you don’t know how long you have them. I have two or three years—give them tools—that is what I need to give them. Jesus had three years, I have three years. I have to be intentional. I have no time for fluff.²⁷²

I think the more you identify the next generations of leaders the better. . . . I am not getting any younger, I just keep my eyes out for my stars, that I think God has a special hand on and that I want to encourage, and I give them a lot of encouragement.²⁷³

When I asked about developing young women for future faculty, one participant stated, “Choose them well. Continue to mentor them.”²⁷⁴

5. Mentor women. As is consistent with the literature review of Tangenberg, Manning, Dahlvig and Longman, and Edwards,²⁷⁵ mentoring was also mentioned four

²⁷⁰Participant 6, interview.

²⁷¹Participant 4, interview.

²⁷²Participant 10, interview.

²⁷³Ibid.

²⁷⁴Confidential participant, interview.

²⁷⁵See Tangenberg, “Preparing for God Knows What,” 203-14; and Manning, “An Identification and Analysis of the Personal Needs and Issues of the Dallas Theological Seminary Twenty-First Century Female Students.” Dahlvig and Longman, “Contributions to Women’s Leadership Development,” 5-28, note the continuing need to mentor female faculty.

times as vital to Christian higher education and to combating individualism. Two participants explained,

What I have found—my best training didn't come from just a classroom but from being mentored by my pastor's wife who took me on every ministry experience and took me to every crisis and I just learned ministry with her. And so, I think that one of the things that is so important it keeping our female students, and our students in general, connected to the local church where they have opportunities to serve, because if you stay too long in the bubble of seminary, and not enough time serving in the local church, you miss out on real practice, and how does this apply to real life, and how do I take this theory and make it practice.²⁷⁶

We don't ever learn by ourselves. You can find nowhere in Scripture where people are led to be by themselves—that is American individualism.²⁷⁷

6. Dialog with churches and institutions. The overall composite conclusions revealed participants strongly encouraged complementarians to train women for various ministries. One stated that she “longed for churches [and] non-profit ministries to see trained women for their communities and churches” by encouraging churches to “actively take their women that are gifted and called and shepherd them into seminary” while also providing financial support for their needs.²⁷⁸

Seven similar recommendations were directed to church leaders, with two additional comments to institutions. Suggestions included (1) focus on the positives that women can do in ministry; (2) change church language since the church gets blamed for abuse of women; (3) influence churches to hire women to lead complementarian ministry, (4) encourage relationships with churches so women are not a threat, (5) encourage gifted women to not just head toward missions, (6) allocate funding for female faculty and staff members, or (7) allocate funding for women who serve faithfully in a local church. My

²⁷⁶Participant 8, interview.

²⁷⁷Participant 9, interview.

²⁷⁸Participant 1, interview.

own missions training in linguistics and women's courses were both provided by churches where I volunteered.

Two suggestions highlighted for institutions include (1) lower overall financial costs for students in higher education, and (2) link colleges to seminaries so women could see, "I could go to seminary."²⁷⁹

Divergent perspectives were also presented:

We're all caught up in having degrees for ministry, but we are seeing increasing numbers of churches who are offering internships, and people are going there to do their seminary work, and they are not getting one credit from academia, and they don't need it. That's a thousand dollars for one course, so what about alternatives?²⁸⁰

I don't think this is an issue that we should divide up over it. . . . I say we try to train people to hold firm to their beliefs, to know the Scripture well and to graciously interact with an irenic spirit We're a family—I think that is the imagery we see in the Scriptures, we are fathers and mothers, and brothers and sisters, and we are called together to bring the gospel to a hurting and needy world.²⁸¹

[I think] they (complementarians) haven't done complementarianism well. If we had, I don't think we would have nearly the rise of the egalitarian view. I think it has been a backlash against complementarianism not done well.²⁸²

Overall, the comments were fascinating, resulting in dialogue. Figure 1 summarizes research question 7.

²⁷⁹Participant 1, interview.

²⁸⁰Participant 6, interview.

²⁸¹Ibid.

²⁸²Ibid.

Figure 1. Open coding of participant suggestions for development of complementarian education

Participant Suggestions to Complementarians (followed by frequency counts)
<ol style="list-style-type: none"> 1. Stay strong on biblical foundations (Stated 11x) <ol style="list-style-type: none"> a. in order to stand on the Word of God (6) b. by changing the focus from “one tree” or “what women can’t do” (2) c. by focusing on all possible options (2) d. by teaching the biblical value of the home (1) 2. Teach women (Stated 10x) <ol style="list-style-type: none"> a. to grow in discernment (2) b. towards scholarly writing (3) c. on gender (2) d. not just fluff or trends (1) e. toward seminary training (2) 3. Have women teaching women (Stated 3x) <ol style="list-style-type: none"> a. that is not just geared toward the roles of wives and moms (2) b. women will receive this instruction well from women 4. Train girls and young leaders (Stated 3x) <ol style="list-style-type: none"> a. toward biblical womanhood; start young (2) b. by identifying the next generation of academic educational leaders (1) 5. Mentor women within academic education (Stated 4x) <ol style="list-style-type: none"> a. by being and providing female examples as teachers/mentors (3) within cohort groups, (1) 6. Dialogue and partner with churches (Stated 9x) <ol style="list-style-type: none"> a. Encourage churches “To take gifted women and shepherd them to seminary” (2) b. To hire women (3) c. Dialogue concerning women’s roles and what churches need (2) d. Seek internships with local churches (2) for multiple venues in which to grow 7. Dialogue within Institutions (4) <ol style="list-style-type: none"> a. Lower (or provide) academic costs (1) b. Develop greater funding allocation (1) c. Have second level courses (1) d. Link from Bible colleges to seminary (1) 8. Equip both spouses toward ministry: “Ministry is a lifestyle” (1) 9. Develop more schools with these programs (1)
Divergent Perspectives concerning Egalitarian viewpoints
<ol style="list-style-type: none"> 1. Preserve unity. <ol style="list-style-type: none"> a. “I don’t believe this is an issue that we should divide our fellowship over; write and speak with an irenic spirit” (1) 2. Have integrity. Some are functionally egalitarian within complementarian schools (2)

Final Comments Concerning Interviews

Highlights of the entire journey to interview stellar women included moments when Scripture was held high. The following suggestions were worth the interview journey:

We need to settle: what do I believe about God’s Word as sufficiency, as inerrancy, and then as authority? Do I believe it has authority, sufficiency, inerrancy to align my life with it? Then the practical side is going to come in line with that.²⁸³

Many [egalitarians] are very prominent in our culture, and so this prevailing thought is out there. They are more of a mouthpiece than you or I would ever be . . . they are being taught this in seminary. I don’t know that our goal is to even compete, I think our goal is to do what we are called to do on our post. The ones that God sends to us, teach them God’s truth and watch them teach others.²⁸⁴

When your priorities are right, your heart is where it needs to be, God enables you to do what you need to do.²⁸⁵

I deeply respected those who were greatly concerned about biblical foundations rather than fulfilling a role, or doing a job. Complementarian institutions need women who lead women in these ways. Participant 10 noted, “We force women to wrestle with it. My whole mantra has always been that I want women to know what they believe, to know why they believe it biblically, not just experientially, and to be able to articulate that.”²⁸⁶ Among these schools, role models are needed, as noted among those who pioneered the development of complementarian education and those who will develop the future of complementarian education. To these participants: “Let her works praise her in the gates” (Prov 31:31).

²⁸³Participant 10, interview.

²⁸⁴Participant 11, interview.

²⁸⁵Participant 7, interview.

²⁸⁶Participant 10, interview.

Exclusions or Defiled Data

This research began with a review of notable women's programs, with visits to schools perceived to have exemplary programs for women. Some initially identified schools lacked clear complementarian statements and were excluded from this research.²⁸⁷

The delimitations were established in chapter 3, and included the following:

1. The initial research group (RG1) was delimited to Wayne Grudem's list of "Two-Point Complementarian groups."²⁸⁸
2. Complete census of ATS member listed schools was perused and delimited to only those with complementarian statements. Others were excluded.
3. Through further web-based research and informal references from others from these schools, additional websites were also reviewed and analyzed. Without a complementarian statement, others were excluded.
4. Interviews were purposively selected of female leaders from Christian schools of higher education. Men, or male leaders, were excluded. Purposive sampling was chosen by intentional, careful selection and matching of the sample to the study.²⁸⁹
5. Schools were excluded if not chosen as examples for other schools (as noted by K. C. Bronk regarding exemplar methodology).²⁹⁰ In this way, schools and female leaders were chosen for interview based for scope and influence for other schools.
6. Data was excluded if not publicly posted on websites of complementarian higher educational institutions for the 2016-2017 school year. Within this limitation, other programs, courses and modes of delivery could be offered; without website clarity this data was excluded from the content analysis, charts, and summary provided here.

The content analysis sample is delimited to publicly published content from school catalogs on websites. To be considered, this research is delimited to schools identified with complementarian education. No schools knowingly committed to an egalitarian position were included, with one exception granted by the supervising

²⁸⁷An example of those excluded was the Canadian Southern Baptist Seminary.

²⁸⁸Grudem, *Countering the Claims*, 286-87.

²⁸⁹Lesley Andres, *Designing and Doing Survey Research* (Thousand Oaks, CA: Sage, 2012), 97, notes, "Purposive sampling is the non-random selection of subjects for a particular purpose. Purposive samples select for a particular characteristic; show wide variance, or represent 'expertise' or cover a range of possibilities.

²⁹⁰K. C. Bronk, "The Exemplar Methodology: An Approach to Studying the Leading Edge of Development," *Psychology of Well-Being*, December 2012, accessed January 19, 2017, <http://link.springer.com/article/10.1186/2211-1522-2-5>.

professor. This exception was due to the participant's entire program being led by female complementarians. If publicly stated views of women in ministry have shifted at a particular school, this was not noted in the conclusions.

Program descriptions are delimited to those designed specifically for women. No limitations were placed on the number of credit hours or units pertaining to this subject. Content data was drawn from 2016-2017 catalogs concerning programs for women, courses, and course delivery modes.

In the second qualitative phase, the purposive interviews followed criterion sample. Sample members met the selection factor by being a female faculty teaching women at a complementarian school or a director of a complementarian program for women. This sample represented fairly homogenous educational backgrounds: women with doctorates teaching in complementarian Christian higher education. Each interview enhanced the prior content analysis. This research sought to maintain the integrity of the schools and the voice of the directors being studied without bias²⁹¹ or harm as noted in the Ethics Committee Process. To do so, "confidential participant" was placed in the footnote where perceived necessary.

Conclusion

This chapter provided an analysis of a mixed methods explanatory research study of complementarian education in North America in 2017. First, an overview was made of complementarian denominations which was narrowed to complementarian higher educational institutions. From purposively selected schools, content analysis was conducted of the programs and courses for complementarian women. During this search, e-mails were sent in order to obtain ten interviews. God graciously provided, and twelve interviews were conducted and summarized. This research provided both expected and

²⁹¹Steps to avoid bias in interview and sampling are found in Leedy and Ormrod, *Practical Research*, 216-18.

divergent results of programs for women from complementarian interdenominational and denominational schools. The participants were a delight to interview, and represented various perspectives. The implications, applications, and final conclusions are summarized in chapter 5. May each one who serves within complementarian programs for women be able to encourage women in and be able to say, as participant 10 expressed, “When I started here I had no idea what God was going to do without even truly trying. God has made [us] a center point for women’s theological education . . . we want to do this until we come home or as long as the Lord gives us breath and energy.”²⁹²

²⁹²Participant 10, interview.

CHAPTER 5

CONCLUSIONS

This final chapter concludes the research mixed methods journey to understand and explain theological and practical ministry training for women in complementarian institutions. This season of journey has been intriguing and informative. Educational programs for women are under development and options for women are growing. This chapter summarizes the conclusions in four sections: (1) summative review and illustration by way of a scriptural model; (2) conclusions to each research question in the mixed methods study; (3) applications of the research for three audiences: (a) complementarians in general, (b) complementarian institutional leaders, and (c) women desiring to grow through theological and practical ministry skill education; and (4) evaluation of the research methodology with suggestions for further research.

Research Purpose

The purpose of this research, involving mixed methods explanatory sequential research,¹ was to understand and explain complementarian education for women, primarily on a graduate theological level. The precedent literature review provided a biblical foundation and surveyed volumes of literature by successive decades in order to clarify the debate concerning this topic. The literature review also revealed authors to be considered for interviews—some were included and others cited within the research.

The purpose of the quantitative content analysis was to ascertain complementarian institutions from website doctrinal statements in order to extract the

¹John H. Creswell and Vicki L. Plano-Clark, *Designing and Conducting Mixed Methods Research* (Los Angeles: Sage, 2011), 153.

programs, courses, and modes of course delivery from these complementarian schools. Having identified the institutions and programs, twelve qualitative interviews provided clarity and personal perspectives for these schools.

The mixed methods study is undergirded by the discovery of “what works.” This research of content analysis and interview phenomenological perspectives from purposively selected institutions purposed to reveal exemplar programs and personal perspectives on complementarian educational programs for women. It also clarified complementarian practice within these North American institutions.

Research Questions

This mixed methods research responded to two primary research questions. The first question answered through quantitative content analysis was, “What is currently being done to train women for ministry at ten complementarian schools?” To answer this overarching question, content analysis of websites responded to these specific questions:

1. What statement is made regarding the roles of men and women in ministry?
2. What programs are offered to equip women for life and ministry?
3. What academic courses are offered to specifically train women for ministry?
4. How are these courses delivered? Are they taught by women? Are they provided in class, in modular, online, or in multi-modal options?

The second primary question addressed through interview responses was, “How do female complementarian directors or faculty describe and contribute to complementarian higher education?” Participants responded to both the four questions above, and the following additional questions:

5. How would you describe the complementarian education for women at your school?
6. How were the academic courses for women selected for your school?
7. What suggestions would you make for future development of training for complementarian women?

Research Implications: Scriptural Model

In concluding this research, measures of evaluation were pondered. This research contained many words—printed content words on public websites and spoken phenomenological words by interview participants as cited in chapter 4. In order to evaluate, these words are placed in light of God’s Word. The Word of God is perfect (Ps 18:30) and it stands forever (Isa 40:8, 1 Pet 1:25). Scripture provides authority to govern all other authorities² in order to guide the decisions of individuals, churches, denominations, and seminaries.³ While the worldview of women is increasingly shaped by a new generation for whom feminism has become “the default setting of the new millennium,”⁴ Albert Mohler reminds,

The only way to escape the rationalist claims of modernism or the hermeneutical nihilism of postmodernism is the doctrine of revelation—a return to the doctrine of *sola Scriptura*. Christians must remember that in the doctrine of the inspiration and authority of Scripture bequeathed to us by the Reformers, we can have confidence in God’s Word in spite of the philosophical and theological problems of the age.⁵

Chapter 2 overviewed Scriptures pertaining to women and provided a survey by decades of the multitudinous volumes written concerning men and women’s roles in marriage and ministry, noting two divergent strategies to rectify wrongs and idealize reality. These two points of view, known as complementarianism and egalitarianism, greatly impact Christian higher education, leading to tensions and division among educators.⁶ Complementarians and egalitarians both appeal to Scripture and both have

²Matthew Barrett, *God’s Word Alone: The Authority of Scripture* (Grand Rapids: Zondervan, 2016), 23.

³The closing of this writing, fall 2017, concurs with the 500th anniversary of the Reformation. Barrett, *God’s Word Alone*, 33-150, provides excellent review of the shifts from scriptural authority impacting churches and seminaries over the centuries leading to the Reformation, the modern shift, and postmodern turn from Scripture.

⁴Mary Kassian, *The Feminist Mistake: The Radical Impact of Feminism on Church and Culture* (Wheaton, IL: Crossway, 2005), 288.

⁵R. Albert Mohler, Jr., foreword to Barrett, *God’s Word Alone*, 14.

⁶Jason Duesing and Thomas White, “Neanderthals chasing Bigfoot? The State of the Gender Debate in the Southern Baptist Convention,” *JBMW* 12, no. 2 (2007): 7. One [unspecified] interview

been studied at length. As noted in chapters 1 and 2, *how* one views Scripture is *key* to determining the direction chosen regarding roles for men and women. Personal perspectives do influence perceptions of Scripture.⁷ At times, students of Scripture highlight some biblical passages with disclaimers on others.

In order to accurately hold to God’s Word regarding the relationships of men and women, two scriptural teachings must be held together: biblical equality and biblical order, since all Scripture is inspired by God (2 Tim 3:16). Genesis 1:26-28, Galatians 3:28, Acts 2:17-18, and 1 Peter 3:7 argue for equality for women and honor women as co-regents of God’s world (Gen 1:26), equal recipients of God salvific work (Gal 3:28) and Spirit (Acts 2:17-18), and uphold women as “fellow heirs of the grace of life” (1 Pet 3:7) Scripture provides exemplary models of Old Testament and New Testament women while also portraying a male pattern of kings, priests, and disciples. Jesus, in very nature God, taught women and allowed practical ministry service by women (John 4). Other Scriptures promote orderly relationships within marriage and the church (Gen 2; 1 Cor 11; Eph 5; Col 3; 1 Pet 3). In order for Scripture to be inerrant and authoritative, *both* concepts must be included as scriptural; both must be held together, as illustrated in figure 2.

participant spoke of studying at a renowned institution while it was “warring” over this issue, resulting in her study of Scripture.

⁷D. A. Carson notes, “We sometimes read the Bible to answer our own questions. We all come with a matrix of presuppositions, so it’s relatively easy to misinterpret Scripture. . . . We are finite and limited in our understanding. Worse, we’re sinful, and we sometimes make mistakes to justify our own biases. We sometimes read the Bible to answer our own questions. We all come with a matrix of presuppositions, so it’s relatively easy to misinterpret Scripture. But if the Bible really is the Word of God, then there is nothing more important than handling it well. If the authority we Christians ascribe to the Bible is vested in a misinterpretation of what Scripture says, then we’re assigning the weight of biblical authority to our own opinions, which could be extremely damaging. Good biblical interpretation is bound up in the importance of hearing the voice of God and letting him set the agenda, rather than dictating our biases to God. . . . Some parts of Scripture can be pretty straightforward in terms of what they mean, yet complex in terms of the various ways in which they might be applied. . . . The best applications are those that are heavily, carefully grounded in the Bible’s whole storyline.” Taylor Beede, “D. A. Carson on Interpreting Scripture,” Logos Talk Blog, August 6, 2015, accessed September 12, 2017, <https://blog.logos.com/2015/08/d-a-carson-on-interpreting-scripture/>.

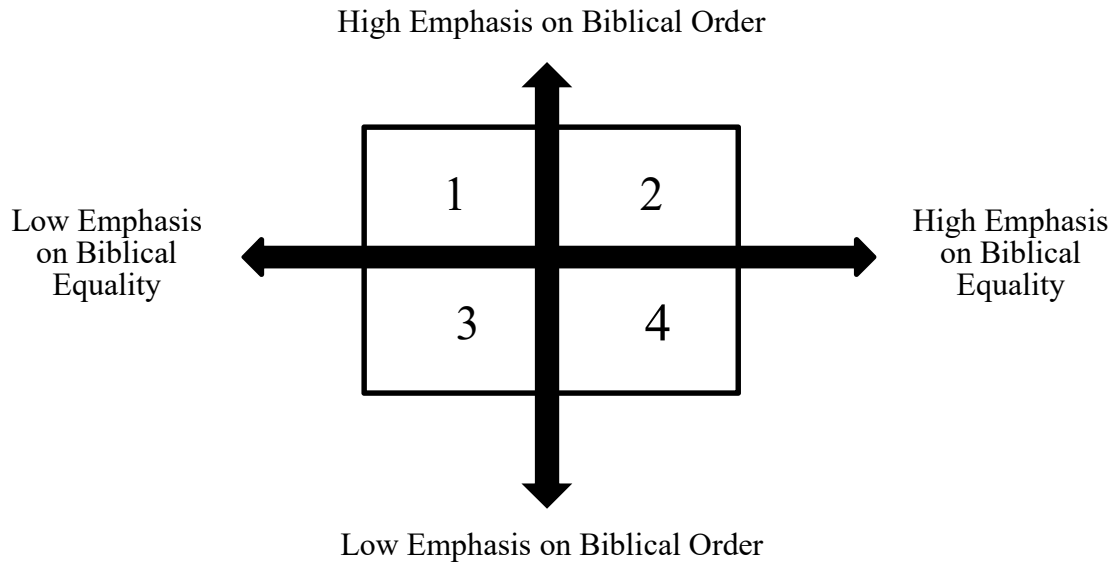


Figure 2. Scriptural teaching on the roles of women in tandem and tension

Many women have negatively reacted to what is conveyed by quadrant 1: a high emphasis on ordered relationships and a low emphasis on equality (women’s right to vote, etc.). This understanding has negative implications in marriage and educational institutions.

As the axes converge in quadrant 4, there is a high emphasis on Scriptures pertaining to equality and a low emphasis on Scriptures that define biblically ordered relationships (2 Cor 11). In some cases, scriptures such as Ephesians 5 are preferred not taught.⁸

Sadly, in society and among developing countries, some women experience quadrant 3. They are not regarded as equals nor would they know any rightly ordered biblical authority that also loves, cares, and provides. They live as described in the book of Judges.

⁸Katherine Willis Pershey states, “It will come as no surprise to you that I have never preached on this text before. And to be honest, I can tell you that I never thought I would.” Katherine Willis Pershey, “Ephesians 5,” *Mutuality Magazine*, CBE International, accessed August 25, 2017, <https://www.cbeinternational.org/resources/article/mutuality/ephesians-5>.

Quadrant 2 emphasizes both a high regard for equality and a high emphasis on biblically ordered relationships. In this quadrant, believers hold all Scripture in tandem and tension as God’s authoritative Word. With this perspective, marital relationships between husbands and wives, church pastors and congregants, and institutional leaders and female faculty and staff, uphold both a high value regarding biblically ordered relationships (1 Cor 11) and equality among men and women (Gal 3: 26-28).

Complementarians tend to focus on the north-south axis of biblical authority and order. Egalitarians, by contrast, often focus on the east-west axis, likely preferring to turn the entire diagram so that true north represents equality while downplaying scriptural teaching on authority in the home or institution. Figure 2 avoids the “hermeneutical ventriloquism” noted by Clark Pinnock:

I have come to believe that a case for feminism that appeals to the canon of Scripture as it stands can only hesitantly be made and that a communication of it to evangelicals will have difficulty shaking off the impression of hermeneutical ventriloquism. . . . If the Bible is what you want, feminism is in trouble; it is it feminism you want, the Bible stands in the way.⁹

This research argues for upholding the entirety of the Word of God in developing right role relationships. However, it also argues for rightly upholding the Word of God in honoring women in the home and in the Church.

Research Conclusions

Conclusions must always be based upon evidence and measures of assessment. The first and foremost assessment tool must be Scripture, as diagrammed in figure 2. Sociological and phenomenological conclusions were drawn by inter-institutional content and interview data analysis of publicly posted documents and private conversations. The conclusions combine the cognitive domain with the interview analysis, influenced by the

⁹Clark Pinnock, “Biblical Authority and the Issues in Question,” in *Women, Authority and the Bible*, ed. Alvera Mickelson (Downers Grove, IL: Intervarsity, 1986), 57-58, as cited John Piper and Wayne Grudem, eds., *Recovering Biblical Manhood and Womanhood; A Response to Evangelical Feminism* (Wheaton, IL: Crossway, 1991), 257.

affective and psychomotor domains of Bloom’s taxonomy to provide synthesis and evaluation.¹⁰ These conclusions provide answers to the “so what?” question,¹¹ and summary of more than a year of research.

Reporting results require care, according to Barbara E. Walvoord¹² and the US Department of Health and Human Services.¹³ Walvoord admonishes, “Individual students [and educators] cannot be identified so that they would not be harmed by disclosure of their responses outside the research,”¹⁴ as this could affect tenure and promotion decisions.¹⁵ The conclusions seek to protect personal and institutional privacy, withholding spoken or written confidential information. Website statements resulting in content analysis were considered public information. Finally, Walvoord rightly acknowledges the benefits of institutional assessment: it increases the opportunity for changes to curriculum, changes to policies, planning, or further faculty development.¹⁶

¹⁰Benjamin S. Bloom et al., *Taxonomy of Educational Objectives: The Classification of Educational Goals* (New York: David McKay, 1956). See also Leslie Owen Wilson, “The Three Domains of Learning, Cognitive, Affective, and Psychomotor,” The Second Principle blog, accessed July 17, 2017, <http://thesecondprinciple.com/instructional-design/threedomainsoflearning/>.

¹¹Question to author during Southern Baptist Theological Seminary Comprehensive Exams, January 10, 2017.

¹²Barbara E. Walvoord, *Assessment, Clear and Simple: A Practical Guide for Institutions, Departments, and General Education* (San Francisco: Wiley Imprint, 2010), 8, provides practical guidance on assessment for leaders of institutions, departments, and curriculum evaluation with measures of evaluation for programs and individual courses for which normal assessment does not require permission from an institutional review board.

¹³Walvoord notes federal policy exempts (1) research conducted in established or commonly accepted educational settings, and (2) research involved the use of educational tests, survey procedures, interview procedures or observation of public behavior. *Ibid.*, 9.

¹⁴*Ibid.*

¹⁵*Ibid.*

¹⁶*Ibid.*, 5.

Foundational Denominational and Institutional Research: Conclusions

This journey revealed far more than originally imagined. While searching for complementarian institutions, publicly posted documents pertaining to denominational affiliation provided by Christians for Biblical Equality (CBE) and Gordon Conwell were discovered. These organizations revealed denominational website statements concerning alignment with a complementarian or egalitarian viewpoint. As noted in table 3, there is actually a greater number of complementarian denominations. Tables 3 and 4 presented in chapter 4 may reshape many complementarians' worldview. The loneliness and hesitancy of complementarian professors may shift to comradery.

Further, the search of member institutions on the ATS website revealed healthy enrollments at institutions choosing a complementarian perspective. Eleven complementarian RG1 seminaries noted by Wayne Grudem were among the top 25 institutions worldwide. Concordia Seminary adds to these complementarian institutions listed in table 4. Presently, the highest seminary enrollments are found at complementarian institutions. A tally derived from table 4 of the top 25 Protestant seminaries revealed the total enrollment among the schools publicly posting a complementarian statement reached a sum of 10,405.2 FTE students while the egalitarian institutional total sum was 7961.7 FTE students.¹⁷ This quantitative content from institutional websites provided encouraging results for complementarian denominations, educators, and institutions.

The results of this foundational research could provide a shift in the perspective of leaders of denominations and churches. In short, complementarians should be encouraged. Institutions that support their adherents' viewpoints often gain support from denominational leaders.¹⁸ Further, institutions and faculty aligned with denominational

¹⁷See table 4 in chap. 4. This tally does not include the Seventh Day Adventist Seminary, which also posts a complementarian statement. If included, total would be 11,064.3. This tally also does not include complementarians studying at schools with complementarian professors, such as Talbot or Western.

¹⁸My own institution, Heritage College and Seminary, has grown through realignment.

determination of complementarianism prepare like-minded leaders for future denominational roles and ministry in churches (see table 3). Many denominational leaders, institutional presidents, and faculty in Christian higher education who believe that complementarian denominations and churches are few and far between should take heart.

In believing one must turn with the tide of culture, many have falsely identified student procurement and enrollment as limited if identified as complementarian. Many have undoubtedly underestimated the responses of women. In doing so, institutions may not publicly post a complementarian statement. Craig Keener, who declared complementarianism as the “minority view,”¹⁹ may not be accurate. The data provided by egalitarian organizations CBE and Gordon Conwell Seminary for tables 1, 2, and 3 reveals that complementarian denominations are numerous. Further, CBE and Gordon Conwell did not include data from the large and thriving Harvest Bible Chapels, Southern Baptists (SBC), Regular Baptists (GARB), or Fellowship of Evangelical Baptists (FEB Canada) for their summary charts. One conclusion drawn from the five foundational church growth studies noted evangelical churches revitalize and thrive most often where men lead.²⁰

Proverbs 18:17 states, “The first to plead his case seems right, until another comes and examines him.” The research indicates denominations, with thousands of churches and an even greater number of individuals, hold a complementarian view. This research concerning North American denominational alignment, church growth, and student enrollment decisions, reveals the need for careful institutional reconsideration. People do “vote with their feet,” demonstrating their opinions by leaving institutions and

¹⁹Among scholars, complementarianism is regarded as the “minority view,” as noted by Craig Keener, *Paul, Women and Wives* (Peabody, MA: Hendrickson, 1992), 101. However, further research in chap. 4 of this thesis reveals that a complementarian view is held by numerous denominations, churches, and institutions.

²⁰Andy Davis, *Revitalize: Biblical Keys to Helping Your Church Come Live Again* (Grand Rapids: Baker, 2017), 175-85.

churches they can no longer support and becoming involved or enrolled in organizations that hold their point of view.²¹

Research Question 1 Conclusions: Complementarian Statements

While the foundational content data revealed numerous complementarian denominations, complementarian doctrinal statements among the 274 ATS member schools were limited. Through this research I found that Canadian ATS member schools posting these statements were virtually nonexistent with the exception of Concordia, Heritage, and Toronto Baptist seminaries. The Canadian evangelical church faces acute challenges: Bible reading is decreasing, biblical illiteracy is increasing and Canadian Bible colleges, once “centres of biblical instruction,” are closing.²²

The tables found in chapter 4 captured the complementarian publicly posted statements from complementarian institutions. From personal conversations, other leaders agree with this viewpoint, but not publicly. They agree there has been a church-societal shift as described in the precedent literature review, but choose not to publicly post concerning this issue.

This research also revealed some denominational seminaries differ from their own denominational complementarian statements (compare table 3 with tables 5, 6, and 7). Faculty diverge from their constituencies. The conclusions from these public documents

²¹Concept shaped by “vote with their feet,” from *Cambridge Dictionary*, accessed July 20, 2017, <http://dictionary.cambridge.org/dictionary/english/vote-with-your-feet>.

²²John Stackhouse, Jr., “A Mini-History of Evangelicalism in Canada,” *Faith Today* 35, no. 4 (2017): 30. This journal bleakly reviews Canadian Christian history; however, Stackhouse notes new church starts in Montreal, evangelical scholars at Atlantic and Vancouver Schools of Theology, and Knox Theological College: “Hardworking leaders and faithful coworkers [are] doing what they are supposed to and thanking God for good results” Ibid., 34. Stackhouse acknowledges that denominational affiliation with Catholics, United, and Anglican churches claims “nominal allegiance for three-quarters of the population” while “Lutherans, Orthodox and Baptists make up the rest.” Ibid., 33. For fuller review of Canadian political and religious history, see Don Hutchinson, *Under Siege, Religious Freedom and the Church in Canada at 150 (1867-2017)* (Winnipeg: Word Alive, 2017).

are that (1) some seminaries preparing the next generation of church leaders do not hold the point of view of their denominational supporters, (2) seminaries have drifted from originally stated doctrinal positions, (3) institutional leaders agree or allow these shifts, and (4) institutional shifts are not likely apparent to the average potential enrollee.²³ As a result, the faculty shaping the minds of future spiritual leaders are not advancing the point of view of their own churches. Institutions are encouraged to carefully and courageously build on God’s Word, speak winsomely into culture, and employ those who display the glory of God through biblical marriages, teaching, and ministry partnerships.

Complementarian statements and women. The mixed methodology for this research required combining public posts with personal perspectives. The content data research often required a keyword search for “men” in order to identify a complementarian statement. Of the RG1 schools, only Moody Bible Institute did not use this term, stating instead “church offices are limited to the male gender.”²⁴ Egalitarians would find complementarian statements such as these difficult: “Scripture limits to men the roles of elder and senior pastor in the local church”²⁵ or as posted by all six Southern Baptist seminaries, “the office of pastor is limited to man as qualified by Scripture.”²⁶

The search conducted for complementarian statements on hundreds of institutional websites required holding firm to God’s Word as authoritative. As a woman, I had opportunity to return to the Garden, where the tempter whispered, “Indeed, has God said . . . ?” (Gen 3:1). Quiet reflection returned my resolve to believe “all Scripture is

²³See Barrett, *God’s Word Alone*, 117-23.

²⁴Moody Bible Institute, 2016-2017 Undergraduate Catalog,” 12, accessed April 17, 2017, https://www.moody.edu/siteassets/website_assets/files/academic-catalogs/undergraduate/16-17_mbi_catalog.pdf.

²⁵Dallas Theological Seminary, “Dallas Theological Seminary: Catalog 2016-2017,” accessed April 17, 2017, <http://www.dts.edu/download/admissions/DTS-Catalog-2016-2017.pdf>.

²⁶All six seminaries have this statement.

inspired by God” (2 Tim 3:16), upholding the biblical selection of church leadership found in 1 Timothy 3:1-7 and Titus 1:6. My own teaching ministry on these biblical truths has been met by older women who stated, “We don’t teach that here.” However, teaching consecutively through Scripture includes Ephesians 5, 1 Corinthians 11, 1 Timothy 2, and Titus. God has spoken:

You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them, and that from childhood you have known the sacred writings which are able to give you wisdom that leads to salvation through faith which is in Christ Jesus. All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training of righteousness (2 Tim 3:15-16).

Complementarian statements may not be easy for institutions to post publicly, nor for some women to accept. Amy Carmichael’s poem “Flame of God,” which I memorized during college, warns against opting for “easy choices and weakenings.”²⁷ It is not easy to release ministry opportunities or to submit in trying marriage situations (1 Pet 3:1-6). For men, it is not easy to lead in contested directions.

From prayer that asks that I may be
Sheltered from winds that beat on Thee
From fearing when I should aspire,
From faltering when I should climb higher
From silken self, O Captain, free
Thy soldier who would follow Thee.

From subtle love of softening things,
From easy choices, weakenings,
(Not thus are spirits fortified
Not this way walked the Crucified)
From all that dims Thy Calvary
O Lamb of God deliver me.

Give me the love that leads the way,
The faith that nothing can dismay
The hope no disappointments tire
The passion that will burn like fire
Let me not sink to be a clod,
Make me Thy fuel, O Lamb of God.²⁸

²⁷Amy Carmichael, “Flame of God,” accessed July 18, 2017, https://www.crossroad.to/Victory/poems/amy_carmichael/flame.htm.

²⁸Ibid.

When it comes to embracing a complementarian position, Robert Yarbrough speaks truth:

Biblically informed women are just as apt to recoil from churches that ordain women as their likeminded brothers in the faith are, because their consciences and their sense of Holy Spirit guidance are offended. They feel it is disobedient to what the Scriptures teach. To put it positively, women living out the new life conveyed through the Bible's gospel will affirm church practice that robustly affirms the Bible's whole counsel. This includes particulars of women's and men's respective functions in the household of God.

To capitulate to today's cultural pressure to ordain women endangers the gospel's evangelistic appeal to many women. They want husbands in their marriages and pastors in their churches to love and lead self-sacrificially as the Bible teaches. For them biblical teaching is ultimately discredited when this doctrine and ideal are abandoned.²⁹

As displayed in the in figure 2, both order and equality, displayed by both leadership and love, are essential.³⁰

Complementarian statements and enrollment. No institution posts a complementarian statement without considerable discussion or potential contentious argument, as noted in the precedent literature review. However, these statements clarify institutional alignment. Grudem predicted, “[T]his controversy increasingly will become the focal point of the larger realignment in the entire evangelical world between those for whom the Bible is still the ultimate authority and those for whom it is not.”³¹ Matthew Barrett accurately reveals the results over the centuries when *sola Scriptura* is denied, highlighting Luther, Calvin, and recent biblical scholars who stood against modernism and postmodernism: God's Word has been under fire, both in yesteryear and today.³²

²⁹Robert W. Yarbrough, “The Cultural and Ecclesiological Landscape,” in “Understanding the Complementarian Position,” 2012 Evangelical Free Churches of America Theology Conference notes, published in *The Ministerial Forum* 20, no. 2 (2012): 9, accessed July 30, 2017, https://go.efca.org/sites/default/files/resources/docs/2013/06/2012_fall_-complementarianism.pdf.

³⁰The top two questions asked in private inquiries following my teaching are (1) “why doesn't my husband lead our home?” and (2) “how do I overcome the effects of abuse?” Question 2 is most often childhood abuse, rarely present marital abuse. Many women admire both male leadership and love; a Christ figure.

³¹Wayne Grudem, “Personal Reflections on the History of CBMW and the State of the Gender Debate,” *Journal of Biblical Manhood and Womanhood* 14, no. 1 (2009): 17.

³²Barrett, *God's Word Alone*, 33-150. Barrett includes an entire chapter on “Today's Crisis

Complementarian statements realign institutions, impact enrollment, and influence external perception and internal compliance, as will be noted. Statistics from ATS member schools indicate complementarian statements do not seem to hinder student enrollment (see table 4). Though other factors may also be present, theological slide may negatively affect enrollment.³³ Notable increases and declines were noted among institutions by comparing the ATS data between 2009 and 2016 (see appendix 9).

Canadian spiritual leaders have noted the increase of and thriving attendance at Canadian Harvest Bible Chapels, and have sighed as evangelical students cross the border to enroll in strong biblical seminaries in the US; many to never return to Canada. Among Canadian schools, Tyndale Seminary is in the top 25 North American seminaries and is evidencing student enrollment increases (see appendix 9).

Among U.S. and Canadian schools, several ABHE “flagship schools”³⁴ were found to be complementarian. The conclusion of this research is that clarifying a biblical stance on the authority of Scripture, and in particular on the roles of men and women, does not hinder school enrollment; rather, to do so, particularly among seminaries, may enhance it.

Complementarian statements and attitude variance. While the publicly posted complementarian statements (see tables 5-7) appear consistent, personal

over Biblical Authority,” 115-50.

³³See *ibid.*, 117-23, in which Barrett discusses “Fuller Seminary and inerrancy.” Fuller has noted recent declining enrollment. See table 4 of this work and compare with Andy Rowell, “The largest Seminaries: Fall 2012 Enrollment Data for the Association for Theological Schools,” accessed September 12, 2017, http://www.andyrowell.net/andy_rowell/2013/05/the-largest-seminaries-fall-2012-enrollment-data-for-association-for-theological-schools.html; and Chelsen Vicari, “What Are America’s Largest Seminaries?” *The Aquila Report*, August 4, 2016, accessed February 17, 2017, <http://theaquilareport.com/what-are-americas-largest-seminaries/>.

³⁴A search of websites from institutions attending The ABHE Presidents Gathering for Flagship Schools, June 1-3, 2017, The Billy Graham Training Center at the Cove, Asheville, NC revealed most were complementarian.

perspectives revealed through interviews reflected divergence. In all cases, complementarian statements were upheld, but among those interviewed, perspectives varied.

Neil Salkind notes, “Most research studies have an implied null hypothesis though you may not find it clearly stated in a research report.”³⁵ This “educated guess”³⁶ reflects a “general problem statement or question for asking the research questions in the first place.”³⁷ Salkind further suggests that when an exemplar sample “represents the population, the results of the study have a high degree of generalizability.”³⁸ The sample group for this research was defined by Grudem and was closely matched to the population of complementarian institutions.

My own internalized null hypothesis was that complementarian educational institutions would not vary, or would have only limited variation as they educate. I posited complementarian institutions would be fairly homogenous. My expectation was to find men teaching men and women, and women (female faculty) teaching courses for women. Differences were expected in personality, ages, programs, or courses.

If there was an “expected relationship between variables,”³⁹ it would be divergent roles and attitudes among egalitarian female faculty from the attitudes and roles found among faculty women who are complementarian. In other words, complementarian institutions would vary from egalitarian institutions. Listed under the area of “Concerns” in chapter 2 was a concern for possible drift among the interview participants, though not

³⁵Neil J. Salkind, *Statistics for People Who (Think They) Hate Statistics*, 5th ed. (Thousand Oaks, CA: Sage, 2014), 135.

³⁶*Ibid.*, 131.

³⁷*Ibid.*

³⁸Neil J. Salkind, *Statistics for People Who (Think They) Hate Statistics*, 3rd ed. (Thousand Oaks, CA: Sage, 2013), 165.

³⁹*Ibid.*, 173.

expected. I postulated varied relational styles, as noted by Andrea Gallant among female educators.⁴⁰ After all, all people unique.

Attitude variance and divergence regarding posted complementarian statements was found among the participants from complementarian institutions, bringing both delight, and at moments, discouragement. The institutional contexts or campuses themselves had delightful ‘personalities’ no doubt shaped by multitudinous factors, including regional culture, cultural challenges, institutional leadership, historical backgrounds, and faculty past and present. Divergence was displayed in the variety of women: thoughtful, studious, young and older, spontaneous, gentle, and opinionated.

The complementarian viewpoints, like the authors in chapter 2, left a strong impression. In compliance with Walvoord’s remarks, I painted with broad strokes. Each participant was privately charted by number (#), rated for yes/no compliance and also rated on a 1 to 5 scale. On the yes/no compliance scale, 72.83 percent of the women strongly complied with their institutional statement. These women are reflected in the interview excerpts revealed in chapter 4. Several held strong biblical perspectives challenging my own thinking toward the inerrancy, authority, and sufficiency of Scripture. The scale data variance revealed a spectrum that was fairly consistent to a normal bell curve. In conclusion, the sample group was not homogeneous in the ways they personally held complementarian views.

Complementarian statements and teaching practice variance. Among the institutions publicly posting a complementarian statement, teaching policies also varied. The interviews and follow-up with admissions’ offices revealed varied teaching practices, assumed to be determined and permitted by institutional leaders. In some institutions, the

⁴⁰Andrea Gallant, “Symbolic Interactions and the Development of Women Leaders in Higher Education,” *Gender, Work and Organization* 21 no. 3 (2014): 203-16.

biblical limitation regarding women teaching men (1 Tim 2:12) is applied only to the local church, and not the institution, including a seminary. As one leader explained,

We see the school environment, even for pastors, as an environment of the academy not as an environment of the church and so even if I am leading a devotional in class with my students, who are all seasoned pastors, I am not the authority in their life. . . . My authority is very limited just to the classroom in their life. We're—the whole faculty—very comfortable with that so they don't take Timothy to reside in the classroom. Now in the chapel what we do, if we want to have women speakers talk to everybody . . . we use our language carefully, that is—we might worship at first, but then we will have a speaker, not a sermon and they are not teaching. We are just really clear, even if it is in the same place.⁴¹

Each institution has the right and freedom to determine its own institutional teaching practices. Each institution determines the implications and application of their own complementarian statement. Among RG1 schools, there is divergence in complementarian teaching practice. Teaching practice varied among institutions, institutional leaders, and participant perspectives. During one site visit, a female professor taught a mixed gender class while another taught just women, resulting in inconclusive decisions pertaining to this research.⁴²

Complementarian statements and lifestyle expectations. Participants who strongly supported their institution's complementarian statements also noted that complementarian is not one-size-fits-all in its application. While a complementarian point of view may have been personally chosen as a biblical hermeneutic, lifestyle applications vary, particularly for those who financially support themselves or others. Consider this participant challenge: "What I tell my students is [one struggle is] when egalitarians discount Scripture, my other struggle is when complementarians add to Scripture, and add restrictions that Scripture never intended to be."⁴³ Among the

⁴¹Confidential participant, interview with author, March-May, 2017.

⁴²Seminary courses to equip men for church ministry need mentoring men to model and discuss church practice. Conversely, this argues for ministry-experienced academic women to also instruct women.

⁴³Ibid.

participants, none had small children at home. Others (66.67 percent) had raised children, and were now growing academically. Conclusions from these interactions demonstrate the need for wise scriptural applications of a complementarian lifestyle that allows personal freedom and demonstrates options for female students, single, and married. In addition to biblical values, complementarians may idealize women's roles, adding twenty-first century values to Scripture. Among those willingly align with complementarian statements, life varies.

Yarbrough summarizes, "Sometimes complementarianism has been wed to Americanism and 'family values,' and been divorced from the biblical demands of loving leadership and humble submission."⁴⁴ Gavin Ortlund offers four wise applications to avoid pitfalls for complementarians: (1) avoid stereotyping gender roles, (2) distinguish from patriarchalism, (3) defend complementarianism zealously, but live it out beautifully, and (4) celebrate the contributions of women.⁴⁵

Complementarian statements summary. Complementarian statements are limited among ATS member institutions. Complementarian statements identify and shape institutions and individuals. Personal endorsement of an institutional complementarian statement by a female faculty member significantly reveals her perspective on Scripture, as discovered by interview statements and the precedent literature undergirding this research.

Among the schools providing complementarian statements, personal viewpoints and practice varied. The conclusions are consistent with Yvette Ellen's research noting the "tremendous variance regarding the following: (1) what it means to be

⁴⁴Yarbrough, "The Cultural and Ecclesiological Landscape," 3.

⁴⁵Gavin Ortlund, "4 Dangers for Complementarians," *The Gospel Coalition*, November 14, 2017, accessed July 8, 2017, <https://www.thegospelcoalition.org/article/four-dangers-for-complementarians>.

complementarian, (2) what extent the faculty member's definition of complementarianism determined their actions in the classroom, and (3) how their theological differences regarding interpretation of various Scriptures aided in their definition and practice of complementarianism in their home, church, and institution."⁴⁶

Jesus said, "Everyone, when he is fully trained, will be like his teacher" (Luke 6:40). Unique perspectives were entrusted to me; to some I have encouraged academic writing to posit solutions for complicated organizations. Participant 11 noted,

The Scriptures say, "Any fool can quarrel." But what I always say is that the strength is in the submission—the strength is supporting male leadership even when they are wrong, the strength is in you doing what God calls you to do—anyone can roll over and fight with men over a pulpit—the strength is in obeying God.⁴⁷

Female faculty allegiance to this interpretation and application of Scripture shapes personal choices, displays a gospel picture of marriage (Eph 5), strengthens a complementarian institution, and results in teaching from the heart.

Words publicly posted on websites and words privately spoken by faculty or directors are measured by observers. External website posts of doctrinal statements may not match internal practice. One interview participant stated, "I think optics are very important . . . which is why I say sometimes, you are complementarian in name only, because what you are doing betrays this."⁴⁸ In measuring complementarian posted statements and interview results against the figure 2, complementarian institutions varied. It would be interesting to provide a five-point scale along the two axes in order to plot graph the results. Certainly, the phenomenological 'feel' varies among campuses. Some scholars openly praised their institution for pursuing an organizational culture that both

⁴⁶Venessa Yvette Ellen, "A Study of Attitudes of Female Faculty Members Serving in Complementarian Conservative Theological Institutions" (Ph.D. diss., Southwestern Baptist Theological Seminary, 2013), abstract.

⁴⁷Participant 11, interview with author, May 25, 2017.

⁴⁸Confidential participant, interview.

teaches biblical truth and values women, while a few citations revealed a struggle with leadership decisions or an institutional complementarian statement.

Samuel Butler is purported to state, “A man [or woman] convinced against his will is of the same opinion still.”⁴⁹ In the limited cases where a female faculty member is not fully supportive of an institution’s complementarian statement, her words will reveal the heart (Luke 6:45). In these cases, as clarified by participant 10, “this is an integrity issue, [which] becomes even greater when the funds that churches are contributing” are used for purposes not consistent with their desires, forgetting, “we have a responsibility to them.”⁵⁰ When I asked if she perceived this in complementarian institutions, she stated, “I do. I specifically see it in the women’s area. I see pastors and male leadership [who] have not stopped to think through what they believe until they run into an issue. And then it is reactionary. And then sometimes the reaction is too conservative.”⁵¹

The Word of God and the figure 2 both support biblical leadership (Exod 22:28, 1 Sam 24:6, Acts 23: 5, Rom 13:1, 1 Thess 5: 12-22, 1 Tim 2:1, 1 Tim 5:17, Heb 13:17, 1 Pet 2:17, Jude 1:8). The final applications provided in this research urge wise hiring practices by institutional leaders.

The scriptural diagram presented in figure 2 also encourages honoring women as fellow heirs of God’s grace and gifts. Institutional leaders advocating a complementarian point of view must also be careful not to draw boundaries tighter than Scripture, as suggested by Darrell Bock:

Sometimes we do build our boxes so narrowly [that] there’s next to nothing that a woman can do. Well, in fact, there’s tons that a woman can do in the church, and should be doing, and is gifted to do, and should be encouraged to do. . . . When you

⁴⁹Author unknown, Variant of quotation from Samuel Butler (1612-1680): “He that complies against His will. Is of his own opinion still,” accessed July 8, 2017, <http://izquotes.com/quote/360754>. Other sources attribute this to Benjamin Franklin or Dale Carnegie.

⁵⁰Participant 10, interview with author, May 24, 2017.

⁵¹Ibid.

work through that biblically, the possibilities are actually quite open, and there's lots of potential to go in lots of directions with it.⁵²

In an interview between Darrell Bock and Sue Edwards, additional ministry suggestions are provided.⁵³ Yarbrough encourages training women as well as men:

Ministry training and leadership training should not be just for men. Yes, there are male-specific ministry and training activities. But many women express frustration about the low ceiling of biblical and theological education available to them in their churches. Isn't that why ministries like Bible study fellowship [or Precept] have flourished? Women want and need more.⁵⁴

Many women desire to know God and delight when men "preach the Word" well (2 Tim 4:1-2).

Research Question 2 Conclusions: Programs for Women

Having clarified institutions with a clear complementarian statement in question 1, the stated options for women at the defined complementarian institutions were pursued through question 2. One conclusion was that non-formal training for women is available at nearly all RG1 institutions. Another conclusion found academic programs are available at undergraduate, graduate, and post-graduate levels (see tables 7 to 15). Most RG1 institutions open all programs to women while these program directors allow and encourage female students to target practicum research to their own ministry interests. Of the RG1 schools, only one seminary does not permit women to enroll in the M.Div. program.

⁵²Darrel L. Bock and Mikel Del Rosario, "The Table Briefing: Men and Women Working Together in Ministry," *Bibliotheca Sacra* 174, no. 693 (2017): 99.

⁵³Ibid. See interview suggestions by Sue Edwards and Darrell L. Bock, in Bock and Rosario, "The Table Briefing," 104-7.

⁵⁴Robert W. Yarbrough, "Leadership in the Local Church and a Theology of Pastoral Care," in "Understanding the Complementarian Position," 2012 Evangelical Free Churches of America Theology Conference notes, published in *The Ministerial Forum* 20, no. 2 (2012): 17, accessed July 30, 2017, https://go.efca.org/sites/default/files/resources/docs/2013/06/2012_fall_-complementarianism.pdf.

Among the complementarian institutions researched, there was evident concern for equipping women (see tables 9 and 10). Programs varied considerably, no doubt having been developed in light of an institution's purpose, history, context, available leadership, and goals. A review of exemplar institutions, programs, and courses is provided in tables 11 and 12 of chapter 4.

Non-formal women's programs. Out of the 14 RG1 institutions reviewed,⁵⁵ 12 (85.71 percent) offer non-formal training for women as wives or female students. These institutions provide fellowship events, training for student wives, and female student mentoring (see T-table 10). Institutional leadership priorities vary, as does female leadership availability. In light of the scriptural diagram presented in figure 2, complementarian schools are wise to evidence concern for women and wives of students. One unexpected research finding was the shaping influence of presidents' wives or significant faculty wives at these research institutions: 10 of the 12 (83.33 percent) institutions had programs influenced or led by these women.

Academic women's programs. While many RG1 institutions offered non-formal training for women, academic programs were less common. The specific programs geared to women found 5 with Bachelor of Arts programs, 4 offered Masters of Arts or Masters of Divinity programs, 2 offered Doctor of Ministry or Educational Ministry programs, and 1 offered a Doctor of Philosophy program specific to women. Academic programs are increasing. Gateway and Shepherd's seminaries are beginning programs for women in the fall of 2017.

Without qualitative data to verify these statements, qualitative participant comments portrayed increasing enrollments, including enrollment in complementarian

⁵⁵The one school that could not be confirmed as complementarian was Northwestern-St. Paul. In light of this, Grudem's list included 14 schools, but without Northwestern, the Research Group was actually 13.

doctoral programs. In general, there is increased emphasis to equip women for ministry. Rhonda Kelley at New Orleans Baptist Theological Seminary led a recent team to encourage SBC women toward ministry “within biblical guidelines.”⁵⁶ This 2017 survey of 3,617 women in the SBC revealed that most ministry women have no formal biblical training.⁵⁷ Although 82.80 percent of the women reported their churches offer Bible studies specifically for women, 82.69 percent responded having no training for women’s leadership.⁵⁸ Those with certificates (4.62 percent) or undergraduate training (4.23 percent) represented the 306 women with training.⁵⁹ Women receiving formal or non-formal training, including LifeWay, WMU, etc., represented just 19 percent of women.⁶⁰

Terri Stovall, a director at Southwestern, through her academic resource *Women Leading Women*,⁶¹ encourages female personal development. Paige and Dorothy Patterson, also at Southwestern, note that “the home is the essential school,”⁶² while also leading and offering extensive programs at Southwestern to equip women in the

⁵⁶Tammi Reed Ledbetter, “Women’s Ministry Programs offered at all 6 Southern Baptist Seminaries,” *Baptist Press*, June 7, 2001, 2, accessed March 31, 2017, <http://www.pbnews.net/11052womens-ministry-programs-offered-at-all-6-southern-baptist-seminaries>.

⁵⁷Rhonda Kelley, “Women’s Advisory Council Final Report to Southern Baptist Convention Report June 2017,” p. 3, sent to author by email, May 26, 2017.

⁵⁸*Ibid.*, 39. Statistics in response to question: “Do you have academic training in the areas of women’s leadership?”

⁵⁹*Ibid.*

⁶⁰*Ibid.*, 41. Response to question: “Does your church provide training opportunities for women in leadership positions?”

⁶¹Jaye Martin and Terri Stovall, *Women Leading Women: The Biblical Model for the Church* (Nashville: B & H, 2008).

⁶²Paige Patterson, “A Journey to the Interior of the Family: The Family’s Core,” *JBMW* 11, no. 1 (2006): 34-43.

appropriate seasons of their lives. One institutional board member stated, “This would not only be good, this would be right.”⁶³

Academic programs alone are not adequate to equip women; women want to watch a life well lived and learn from extensive ministry involvement. Ministry seasoned *and* academically trained women are hard to find.⁶⁴ While this research will rarely commend one institution, Southwestern Seminary graduates B.A., M.A., M.Div., D.Min., and Ph.D. women, preparing them for academic leadership while holding firmly to Scripture. This research recommends churches or institutions who know an exemplary woman, to step into this role.

Research Question 3 Conclusions: Courses for Women

Chapter 1 captures the following question concerning schools choosing a complementarian stance: “What will we teach . . . our female graduates” whether they serve voluntarily or receive remuneration? The content analysis summaries display ample options of courses that answers this question and provides direction for other complementarian schools. Course lists and titles are found in table 12 and appendix 7 of this research. Further, course descriptions are available within many institutional catalogs.⁶⁵ These extensive and exemplary course options are provided to develop and improve theological and practical ministry instruction for women.

In review of the extensive lists of titles and topics by rank among the various institutions, the following recommendations and applications summarize the research.

⁶³Undisclosed Heritage board member, personal comment to Rick Reed, 2013.

⁶⁴Participant 1, interview with author, March 10, 2017.

⁶⁵As noted in the pursuit of content analysis. These descriptions were not compiled for this research as the data was beyond the limitations of this research.

Build on the Bible. A keyword search for “Bible” surfaced only one response among all the academic course categories. Many courses are targeted toward the practical “how to’s” of ministry, when instead times require deep foundational rootedness (Ps 1, Jer 17, Matt 7:24-29). “Theology of ministry to women” and “Biblical womanhood” did not often occur among course options. Female exegetes must understand biblical theology,⁶⁶ teach, and write into these areas,⁶⁷ and therefore these areas need greater inclusion in institutions. Every course needs clear biblical foundations.

Believe God. At times, interview participants acknowledged the lack of academic women to teach courses or the financial challenges of bringing in capable and gifted female leaders. Reviewing the potential options and considering God’s ability to do “immeasurably more” (Eph 3:19-20), each institution must seek the ultimate goal of God’s glory for their context.

One participant indicated she was serving “a unique . . . underserved population.”⁶⁸ She noted that “in most of the cultures that are underserved . . . complementarianism is not high on the list.”⁶⁹ God is using her powerfully. She credited support for her program came from well-known female speakers who were willing to assist with this worthwhile investment. Women who are academically trained but without a teaching position could consider community options. New Orleans’s Leavell

⁶⁶Resources recommended for understanding include those by Paige and Dorothy Patterson and Andreas and Margaret Kostenberger.

⁶⁷The SBC Women’s Advisory report cited 80.56 percent of churches host special events and Bible studies for women. Local congregations often utilize female DVD instructors, limiting female life on life instruction as noted in Titus 2, leaving latent spiritual gifts among local women, and limited options for women to teach.

⁶⁸Confidential participant, interview.

⁶⁹Ibid.

College provides academic courses for women at both Angola Prison and the Louisiana Correctional Institute with a recent female participating in graduation 2017.

These conclusions encourage women of faith to dream of what God can do through their lives. With God, there are innumerable options. Women are participating and serving in many ways in the researched institutions, some giving of their time or receiving adjunct or other benefits, as noted by Kathleen Staudt in chapter 4.⁷⁰ Ministry is not about personal ambition or financial benefit. Jesus, the disciples, and Paul all volunteered freely (1 Cor 4:12, 9:17) to serve others.⁷¹

Simplify and focus. Second Corinthians 11:3 notes, “I am afraid that as the serpent deceived Eve by his craftiness, your minds will be led astray from the *simplicity and purity* of devotion to Christ.” J. I Packer admonishes, “Christology is the true hub round which the wheel of theology revolves, and to which its separate spokes much each be correctly anchored if the wheel is not be get bent.”⁷² In today’s oversaturated culture, female directors and faculty must keep a Christ-centered hub, with wisely selected course options as balanced spokes of a wheel.

Summary. This research answered research question 1: What is currently being done to train women for ministry at complementarian schools? In order to answer this primary research question, a number of specific questions first noted in chapter 1 were explored: How does a complementarian institution equip women who desire to

⁷⁰Kathleen Henderson Staudt, “The Itinerant Scholar-Teacher: Reflections on Twenty Years as an Adjunct Faculty Member,” *Theological Education* 49, no. 2 (2015): 33-44, notes the unique challenges of being an adjunct faculty member but also advises institutions to affirm vocational dignity by providing office space, communication, and administrative support.

⁷¹Linda Reed, “Just a Little Bit Less: Money Matters in 1 and 2 Corinthians,” *The Journal of Discipleship and Family Ministry* 5, no. 2 (2016): 178-79.

⁷²J. I. Packer, “Jesus Christ as Lord,” in The J. I. Packer Collection, comp. Alister McGrath (Downers Grove, IL: InterVarsity, 1999), 151, cited by Stephen Wellum, *Christ Alone, The Uniqueness of Jesus as Savior* (Grand Rapids: Zondervan, 2017), 22.

serve Jesus? What opportunities are open to women, and which courses are currently offered to train women for ministry across the US and Canada? Does a consistent theme emerge among complementarian theological ministry training courses for women?

The research revealed both consistent themes and divergent themes among the courses for women. Highest rank by frequency include (1) “women’s ministry,” (2) “women and the home,” and (3) “women teaching women.” Divergent themes include “feminist theology” and “homemaking” among the course options.

Academic programs and courses must be continually reviewed. The following recommendations concern updating current course offerings to include present day realities:

1. Provide theological study concerning gender issues (no courses currently offered)
2. Strengthen women’s issues or studies (rank 18)
3. Delve into feminist theology (rank 19)
4. Train academic writers
5. Equip women for evangelism, Jesus’ command (Matt 28:19-20, Acts 1:8)
6. Align courses and internships with ministry options described in appendix 1.

Research Question 4 Conclusions: Course Delivery Options

Courses for women are being taught by varied delivery modes (see table 15). Among the RG1 institutions, data analysis revealed online courses for women are currently available at Moody, New Orleans (Leavell) College and Seminary (NOBTS), and Southwestern Seminary. Modular intensives specific to women are available from Dallas, New Orleans, Southeastern, and Southwestern. Multi-modal (hybrid) options may be found at New Orleans, Southeastern, and Southwestern.

Institutions are wrestling with their approaches to online, multimodal, hybrid, and practicum classrooms. Among the course delivery options, there was considerable variance. Programs and courses for women are primarily held in traditional formats on

campus, secondly at extension sites, and thirdly in modular or multimodal options. Online course options also varied. One school offered “flexible formats . . . [with] real live students sitting there, other students who log in live to the class, and still other students who watch the session some other time that day or later.”⁷³ Distance educated students may attend when in this city, or participate only online.

Research participants assess the value of online learning variously. For some, life-on-life interaction provides the benefit of personal interaction with women for the purposes of mentoring and transferring practical ministry skills. Other research studies, as noted by Anthony Foster, validate the benefits of “frequent student-faculty contact both in an out of class.”⁷⁴ Conversely, exclusively online courses allow complementarian women to grow from global locations, and in some cases, “collaborative learning”⁷⁵ with online cohorts, providing peer and professor input on discussion boards, practicum research, and readings.

Biblical models provide learning models and a means of evaluation. Jesus was the Word (John 1:1) who dwelled with us (John 1:14). Paul both wrote from a distance and visited personally in order to urge the practice of “the things you have learned and received and heard and seen in me” (Phil 4:9). As participant 6 suggests, the increase in online options offers opportunities for complementarian “women [who] are not likely to pick up their family and move to receive theological education.”⁷⁶

⁷³Participant 10, interview.

⁷⁴Anthony Wayne Foster, “A Study of Post-Baccalaureate Leadership Curricula at Select Christian Institutions of Higher Education (Ph.D. diss., The Southern Baptist Theological Seminary, 2010), 206. Foster cites studies by Kelly (2004), Chickering and Ehrmann (1996), Mezirow (1991), Taylor (1998), and Cercone (2008).

⁷⁵Ibid., 207.

⁷⁶Participant 6, interview with author, April 26, 2017.

Research Question 5 Conclusions: Descriptions of Complementarian Education

The 12 interviews presented “different pictures, or perspectives”⁷⁷ and a unique “feel” for the phenomenon of complementarian education.⁷⁸ The ranked summary interview descriptions revealed (1) concern for theological teaching, (2) desire for respect among male and female peers, and (3) a sense that complementarian education for women is “thriving.”⁷⁹ A longer stay on each campus would be required for a complete phenomenological picture or perspective of each school.

Portraying adequately the colorful participant comments with each of these three categories reveals that the women were concerned about the same two axes of the Scriptural diagram: theological truth on authority, and women being treated well with equality. Under ordered biblical teaching, participants encouraged this teaching to be done in “all departments,” not just addressed to women,⁸⁰ through speakers, telephone interviews, and leaders⁸¹ who display the design, order, and blessings of this biblical interpretation.

To the biblical concern for equality and concern for women, participant 8 stated, “I’ve never seen a professor, or leader, who was threatened by questions or pushback . . . [instead] when are treated with respect.”⁸² Another institutional leader stated,

I would say that our faculty are very concerned that our women feel fully supported, fully respected, and feel fully equipped to whatever ministry God is calling them to

⁷⁷Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 8.

⁷⁸Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research*, 10th ed. (Upper Saddle River, NJ: Pearson Education, 2013), 145-46.

⁷⁹Participant 2, interview with author, March 22, 2017.

⁸⁰Participant 1, interview.

⁸¹Ibid.

⁸²Participant 8, interview with author, May 18, 2017.

[and if] they disagree with her on interpretation, they will be very clear and open about this in the classroom.⁸³

In conclusion, complementarian education varies; what is working at one school may not be present at another school (e.g., women's academic courses). Second, where complementarian education for women is observably "thriving"⁸⁴ and "strongly prepares [women] for the future,"⁸⁵ opposition was also noted (see table 14) by way of disparaging comments, disrespect, competition, enrollment, doubt from men, internal struggles, and external perceptions. Finally, women's lives were being changed. I recently met a woman influencing her region for Jesus who is a graduate from a RG1 women's program. Her evident biblical foundation, and ability to replicate, lead, and influence other women was exemplary. She retained life-long professor mentors that had "propel[ed] her well into ministry."⁸⁶ Her life exemplifies that impact of complementarian programs for women.

Research Question 6 Conclusions: Courses Development Processes

Institutional history, organizational processes, denominational connections, and personal and organizational life stages were all included in participant descriptors for question 6. Axial and selective coding drew together the interview participants' stories and revealed the story line of "what happens"⁸⁷ in creating programs and courses for women. Table 15 summarizes the (1) conditions that give rise to developing women's programs, (2) varied contexts for complementarian programs, (3) strategies used to create programs, and (4) process for developing new courses. Evidenced among participant comments was evident support from institutional administrators, previous women's leaders, and other

⁸³Participant 9, interview with author, May 22, 2017.

⁸⁴Participant 2, interview.

⁸⁵Participant 3, interview with author, March 31, 2017.

⁸⁶Participant 2, interview. These women do not know one another.

⁸⁷Leedy and Ormrod, *Practical Research*, 147.

exemplary complementarian institutions. Lack of support may also be evident by comments on disregard or disrespect, often assumed as unintentional, but impactful.

Three contexts were clarified by axial coding of participant responses: (1) designed complementarian institutions, (2) formerly egalitarian, but now, redesigned complementarian institutions, and (3) complementarian institutions functioning similarly to egalitarian schools. The previously stated delimitations for this research indicated that these findings were not intended to be transferable between egalitarian and complementarian schools. In some complementarian institutions, administrators interpret 1 Timothy 2:12 as pertaining only to the church, not the institution (c.f. 1 Tim 2:14-15). Overall, among Grudem’s list of RG1 institutions, the responses displayed varied complementarian practice as institutions variously interpret and apply Scripture.

Organizational life cycles were also discerned: the creation of a new program, stabilizing a program, and transitioning faculty leadership to new leaders were noted. The challenges for a founder or director to release a program to new leaders parallels the research of Gary McIntosh and Hal Pettegrew: the Baby Boomer generation cannot perceive of their retiring.⁸⁸ Transitional disequilibrium was noted with organizational change to new leadership.⁸⁹

There is wisdom in a multitude of counselors (Prov 15:22) and in blending seasoned and emerging leaders while carrying out design and redesign of programs. In conclusion, essential to the creation and stability of programs for women is the support

⁸⁸Gary McIntosh cites Ron Kovic in “Trends and Challenges for Ministry among North America’s Largest Generation,” *Christian Education Journal* 5, no. 2 (2008): 298, as stating, “This generation which dreamed such big, impossible dreams—refuses to step aside.” Hal Pettegrew researched 950 adult Baby Boomers and notes, “Boomers do not consider retirement as an enviable phase of life” and with a high correlation between work and self-identity, Boomers will resist retirement. Hal Pettegrew, “Perspectives on the Spiritual Development of the ‘Aging’ Boomers,” *Christian Education Journal* 5, no 2 (2008): 309.

⁸⁹Confidential participant, interview. See also William Bridges, *Transitions: Making Sense of Life’s Changes* (Boston: DeCapo, 2004).

and respect of institutional leaders. Essential to receiving that support and respect is the loyalty to institutional priorities of female faculty.

Research Question 7 Conclusions: Suggestions for Complementarians

The aggregated suggestions from participant interviews (see table 18) compiled by frequency count reveal that the highest recommendations were (1) stay strong on biblical foundations (11x), teach and equip women (10x), dialogue with churches (9x) and institutions (4x), and have women to teach women (3x) and girls (3x).

The evident concern for biblical foundations among participant interviews proves essential for the current shifts in society. Robert Yarbrough accurately assesses that despite “dizzying and despairing cultural change . . . we lack empirical grounds to say that society is getting better, or is more humane, or is more sophisticated, such that we can regard biblical teaching as an artifact of a culturally inferior era.”⁹⁰ Recognizing the culture shifts for women, three admirable participants intended to focus on the next generation. One was forgoing personal benefits in order to instill biblical values in the next generation. Another perceptive comment by an exemplary institutional leader rightly perceived “ministry is a lifestyle”⁹¹ and urged complementarian institutions to prepare both spouses for future ministry.

One divergent perspective urged unity between complementarians and egalitarians through irenic speech and writing. Edwin Blum clarifies John 17 unity requires obedience to God’s Word and a united commitment to His will (v. 17), rather than diluting Scripture or combining doctrinal heresy with orthodoxy.⁹² The “full

⁹⁰Yarbrough, “The Cultural and Ecclesiological Landscape,” 9.

⁹¹Participant 9, interview.

⁹²Edwin A. Blum, “John,” in *The Bible Knowledge Commentary*, ed. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor, 1985), 333.

inerrantist,” according to Barrett, extends “inerrancy and authority to all of Scripture,” while limited inerrantists extend authority to only “certain parts of Scripture,”⁹³ leading to a “fork in the road” whereby readers becomes arbiters of truth (modernism) or creators of truth (postmodernism).⁹⁴

The phenomenological research revealed that the complementarian participants were not binary, but instead represented a spectrum of viewpoints claiming Scripture as authoritative.⁹⁵ Considering the scriptural slide in chapter 2, and Barrett’s caution regarding the “Bible under Fire Today”⁹⁶ in higher educational institutions,⁹⁷ I urge careful thought. I agree with Barrett, “what takes off in the academy sometimes takes decades to catch on in the church,”⁹⁸ but institutional instruction eventually changes society. Scripture urges both truth and love (Eph 5:15, 25), and admirable leaders stand upon the truth of biblical authority and express love through gracious speech.

Conclusions Summary

Scriptural principles corresponded with “what works” in Christian higher educational programs for women. Pragmatism, often viewed as what works, is not the final evaluator; God is. Whether in churches, denominations, institutions, programs, or courses, those that flourished often aligned closely with the Word of God and proved empirically desirable for complementarian recipients. As noted by the church growth and

⁹³Barrett, *God’s Word Alone*, 295.

⁹⁴*Ibid.*, 301.

⁹⁵Using the scriptural diagram, the y axis of biblical authority and the x axis concerning biblical equality could each be given 1 to 5 rating scales, in order to demonstrate the coordinates of viewpoints.

⁹⁶Barrett, “Bible under Fire Today,” in *God’s Word Alone*, 143.

⁹⁷*Ibid.*, 117-29.

⁹⁸*Ibid.*, 129.

institutional enrollments in chapter 4, it is possible to align with Scripture and to continue to grow.

Among institutions equipping women, divergent perspectives emerged: some institutions prefer grouping men and women to learn from academic men, while others encourage women teaching women in non-formal and academic formats. Titus 2 provides a model for women to teach women. In many academic settings women are choosing among the varied options.

Women are tentative to write and speak into today's challenges. During my summer of writing, women strongly spoke opposing ideas. In "What a Girl Wants," feminist Sarah Liang cites Catherine Mayer as stating, "It is clear that women are sold an idea of what happiness and success look like that is very different from the idea that men are given. . . . [W]e are told we cannot be completely fulfilled and happy unless we are mothers."⁹⁹ By contrast, participant 7 offered the following opening remarks:

I really believe the first institution was not government or community, or even a synagogue or religious gathering place, but I think God's first institution was the home. And I think from what I can gather from my decades of studying Scripture there was a real purpose in that because the home is what he chose for whatever reason to use in revealing himself to us through Scripture. From Old Testament to New Testament he identifies himself as Father, nomenclature we are familiar with in the home. He speaks of us as his children, again coming from our familial relationships. He speaks in the New Testament as the Church as the Bride of Christ and of Christ himself as a bridegroom, again language that is associated with the home and family. Even heaven, is described as home. No matter whether you are reading books about it, or hearing sermons about it, or going to the text in John itself, it is referred to as home, our heavenly home.

And so from Genesis we see how important women are to the home, and there is a reason that the further you go back close to the New Testament or Old Testament era, you don't find women pursuing other vocational pursuits, you don't find them giving them their first and foremost energies to personal pursuits, however, how good they are—and I underscore that because there are many wonderful things that women do outside their homes that are worthy and that contribute to society . . . the pattern we find in Scripture is one where women are devoting their first and primary energies to the home. Because the next generation, (Deuteronomy 6) is THE most important key to the kingdom, and somebody on God's earth has got to have in the

⁹⁹Catherine Mayer, cited by Sarah Liang, "What a Girl Wants: Could Prioritizing the Happiness of Women Save the World?" *Elle Canada* (June 2017): 51.

heart that primary function of letting everything else fall into place around that primary responsibility of rearing up and nurturing children.¹⁰⁰

Surprisingly, this passionate person holds a Ph.D. and teaches women in theological education.¹⁰¹ In the appropriate seasons of life, when done for His glory, trained complementarian women with a solid biblical theological perspective should speak and write into today's challenges.

The overall suggestions in table 17 provide summaries regarding who to train, (young and old), what to teach (biblical foundations), and how to teach (through classrooms and mentoring). Institutions were encouraged to intersect with churches (see table 17), providing counsel, ministry opportunities, and possible tuition for a seminary course. Final applications to complementarians, educators, and women close this research study.

Applications of the Research

The final applications and recommendations address the following constituents: (1) men and women as complementarians, (2) men and women who lead complementarian higher education, and (3) women who desire to grow in their knowledge of Christ (2 Pet 3:18) and in ministry skills.

Application to Complementarian Men and Women

This research upholds two truths found in Scripture: biblical leadership and equality. While so easily stated, these realities are more challenging to live. Robert Yarbrough encourages marriage relationships in which husbands take leadership initiative in order for “the two together to fulfill their domestic, ecclesial, and missional destiny in Christ.”¹⁰² Complementarian church and institutional contexts could also

¹⁰⁰Participant 7, interview with author, May 3, 2017.

¹⁰¹Ibid.

¹⁰²Robert W. Yarbrough, “Hermeneutics: A Biblical Foundation,” in “Understanding the

encourage both the valuable contributions of both genders to the home, church, and institution, and the biblical order of God’s original intent.

Variation also occurs in church and institutional contexts. If a marriage, church, or institution emphasizes authority without equality, there may be tension as women will not be valued. To move to the other side of the spectrum, equality without order could cause confusion resulting from lack of leadership. This research encourages both strong leadership of godly men and equipping women in theological and practical ministry skills. Female educators who are willingly complementarian still long to be asked for their input, especially on issues pertaining to women, to be valued for their academic achievements, and to be recognized as contributing to God’s kingdom work. The following statement by Yarbrough accurately reflected the longing of some of the interview participants:

What do complementarian women want or really need? What are they looking for from men? I believe that deep inside most women is a longing for a man who will love her by listening, valuing her opinion and cherishing her unique giftedness. It would be a man who doesn’t “run her over” and a sense of not being trampled, put down, and taken over as she seeks to express her gifts from God. Too many men, seemingly without realizing it, demean women by making sure that their own point of view is the “way things will be/are.”¹⁰³

Women are looking for leaders who lead like Jesus because the epic drama of God’s gospel story has to be created within the female soul. Among complementarian marriages, women desire a husband who will sacrificially lead and love as Christ for His Bride.¹⁰⁴

Interview participants also requested an emphasis shift toward what men and women can do (see appendix 1). The literature review for this research and the interview

Complementarian Position,” 2012 Evangelical Free Churches of America Theology Conference notes, published in *The Ministerial Forum* 20 no. 2 (2012): 9, accessed July 17, 2017, https://go.efca.org/sites/default/files/resources/docs/2013/06/2012_fall_-complementarianism.pdf.

¹⁰³Ibid.

¹⁰⁴A particular blog post made me wince. A pastor described his call to ministry from reading Eph 5:25, “Husbands love your wives, just as Christ loved the church.” His personal application of the passage was a call to fall in love with the “Bride,” the church. Some pastors fail to see the first application to love their own brides, in the presence of a watching church and lost world.

participants would agree with Yarbrough:

Unfortunately, complementarianism has often been simply about what women “can’t do.” . . . It is perceived as limiting and constricting. We need to present it more positively as an expression of the good purposes of God and the way in which God, in his grace and love, designed human relationships forged in the gospel to flourish.¹⁰⁵

Overall, complementarians often highlight male leadership exclusively. The complementarian movement must also recognize the sacrificial service of women in their homes, churches, communities, or global contexts. Emphasizing both biblical principles by encouraging women to grow demonstrates both biblical leadership and equality.

Application to Complementarian Institutional leaders

Complementarian schools include theological scholars, programs, courses, and options for both men and women. The following applications from this research are suggested for complementarian institutions.

Develop exemplar programs. The tables in chapter 4 provide exemplar programs among RG1 institutions. In particular, Southwestern provides scholarly opportunities for women during appropriate seasons of their lives. Southern provides exemplar non-formal programs for women. Covenant Seminary diligently pursues winsome relationships between men and women. Not surprisingly, Yarbrough, a complementarian New Testament scholar at Covenant Seminary, writes,

Complementarianism should seek to promote respect and sibling warmth among men and women in the church. It should encourage a delightful synergy of cooperation, of mutual respect, of pastoral promotion of women and a promotion of their God-given interests, skills and responsibilities.¹⁰⁶

Write academically. Complementarians should write for both scholarly and popular audiences. While conducting this research, a faculty member (outside this research)

¹⁰⁵Yarbrough, “The Cultural and Ecclesiological Landscape,” 3.

¹⁰⁶Ibid., 4.

quipped that scholars in general have a tendency to “lean left.”¹⁰⁷ Grudem, as cited in chapter 2, also noted an “imbalance in the [ETS] program that was certainly not representative of the membership of the Evangelical Theological Society (ETS) as a whole.”¹⁰⁸ Peter Schemm and three scholarly participants for this research encouraged women to write biblically-solid, academically credible, and personally winsome resources for scholarly and popular audiences.

Lead well. Joye Baker, professor at Dallas notes in her dissertation,

While Dallas Seminary holds the position that Scripture limits to men the roles of elder and senior pastor in the local church, it also affirms that local churches, denominational structures, parachurch organizations and ministries, educational institutions, and missions agencies all present strategic ministry opportunities for women.¹⁰⁹

Within complementarian organizations, godly, capable, and academic complementarian men and women need to lead well. Participant 11 encouraged,

We need more schools with these programs. We need more exposure. We need more people sounding the alarm that it is a need. We need more pastors saying that they would like to have women in their churches trained. We need more sponsors. We need more people helping women to go to school.¹¹⁰

There is a need for academic women who stand at the highest places and call out to women to be wise (Prov 9:3). As noted by an interview participant, “There is a biblical illiteracy issue in the church today, and 6 out of 10 of those people are female.”¹¹¹ Women who have been trained to think clearly, write well, and speak passionately to other women are needed.

¹⁰⁷Anonymous faculty member, personal conversation with author, Muskoka Bible Conference Centre, July 5, 2017.

¹⁰⁸Grudem, “Personal Reflections,” 13.

¹⁰⁹Joye Baker, “An Analysis of the Leadership Challenges Facing the Dallas Theological Seminary Alumnae” (D.Min. diss., Dallas Theological Seminary, 2004), 2.

¹¹⁰Participant 11, interview.

¹¹¹Participant 2, interview.

Guard the treasure (2 Tim 1:14). A few participant citations in this research may have made male leaders at complementarian schools uncertain, if not nervous, especially where there has been previous institutional turmoil. The research data clearly indicates that many godly, insightful women support by life and teaching the complementarian limits of Scripture.¹¹² A very few would desire still more dialogue or scriptural study from still another angle. Neil Carlson writes to academic leaders in *InTrust* magazine for theological schools:

How should leadership manage academic faculty in a way that honors academic freedom and promotes the Gospel, yet reduces the risk of a . . . PR disaster? . . . Managing bright, creative, even prophetic, personnel is an art form, to be sure, and expert attention to individual and institutional particularities is an invaluable skill. But there are deep, stable patterns in human behavior that our Creator established and that social science can observe.¹¹³

Carlson also noted an “increased monitoring of professors by principals does not improve compliance. On the contrary, it drives agents to conceal their real dispositions, and it dampens enthusiasm for performing the key mission.” Carlson recommends, and I agree, “First, organizations enjoy greater compliance when they *select intrinsically motivated personnel* at hiring time—people who love the mission, who “want to do what we do” for its own sake.”¹¹⁴ The counsel of participant 10 to carefully select female faculty also reminded female faculty to be true to an institution’s complementarian statements as “an integrity issue.”¹¹⁵

Hurricane Katrina did not devastate the city nor New Orleans Baptist Seminary with its gale force winds, but instead, through a slow infill of water from hidden broken levies. The campuses may have survived the hurricane of theological divide represented

¹¹²Notable participants stating this include participant 6, who commented, “Scripture is clear.”

¹¹³Neil E. Carlson, “Supervising a Scandal: Thoughts on Managing Controversial Faculty,” *InTrust Center for Theological Schools* 28, no. 3 (2017): 21.

¹¹⁴*Ibid.*, emphasis original.

¹¹⁵Participant 10, interview.

in the literature review, but they could now succumb to breaches in the walls through a slow infiltration of less-than-biblical ideas. The result will be massive flooding for unsuspecting men and women, churches and denominations, who do not notice the trickle of change. Godly vigilant men and women must graciously “retain the standard of sound words” in order to “guard the treasure” (2 Tim 1:13-14). In short, leaders of theological institutions must be wise “gatekeepers.”¹¹⁶

Application to Women’s Ways of Growing

My final words in this research study are directed to women, women who desire to grow in the grace and knowledge of the Lord Jesus Christ and in praxis ministry skills. Proverbs portrays two divergent views of women: the woman of wisdom who builds a house (9:1-6), and the foolish woman who tears it down (9:13-18; 14:1). Between these verses, the wise learn from rebuke (9:8b), add to knowledge (9:9), and enjoy life (9:11).¹¹⁷ The climax of this highly structured Proverb is that “the fear of the Lord is the beginning of wisdom” (9:10).

Women hear many wise and foolish voices crying out for their attention and allegiance. In *Women’s Ways of Knowing*, Belenky et al.,¹¹⁸ suggests, “The most

¹¹⁶Ellen, “A Study of Attitudes of Female Faculty Members,” 60, notes, “In the complementarian view, men are the gatekeepers thus it would be significant to determine how they view this subject and what processes they are willing to put in place to assist conservative female faculty members in maintaining their theological convictions.”

¹¹⁷John F. Walvoord and Roy B. Zuck, eds., *Bible Knowledge Commentary: Old Testament* (Wheaton, IL: Victor, 1985), 924.

¹¹⁸I prefer to develop women’s ways to grow, as opposed to using Belenky et al.’s *Women’s Ways of Knowing*, which describes five perspectives that women view reality and draw conclusions about truth, knowledge, and authority. Based upon interviews with 135 women, Belenky et al., grouped women’s way of knowing into five epistemological categories: (1) silence, (2) received knowledge, (3) subjective knowledge, (4) procedural knowledge, and (5) constructed knowledge, in which women become “creators of knowledge” from both subjective and objective ways of knowing. From this descriptive sociological research, women may progress from receiving knowledge to constructing their own research and points of view. Contrary to Belenky et al., all knowledge must lead to “truth.” Mary Field Belenky et al., *Women’s Ways of Knowing: The Development of Self, Voice, and Mind* (New York: Basic, 1986).11.

trustworthy knowledge comes from personal experience rather than the pronouncements of authorities.”¹¹⁹ Belenky et al., suggests that the highest form of knowledge is derived from “constructed knowledge” where women “show a high tolerance for internal contradiction and ambiguity.”¹²⁰ By contrast, Scripture declares, “Your word is Truth” (John 17:17). Scripture prioritizes “the surpassing value of knowing Christ Jesus my Lord” (Phil 3:8, 10). These concluding words challenge women to consider spiritual ways of growing. First and foremost, the content and participant data strongly supports keeping the Word of God foundational:

The most important thing I would encourage women to be sure that no changes are made in doctrine. . . . Nothing to go with the culture, or the current whims. But keep in mind that the Word of God stands forever.¹²¹

I would say, we need to be focused on the life development of their relationship with Christ. I see a lot of programs that . . . are still teaching women’s ministry, surrounded by fellowships, but there is a real lack of training. We need to challenge women to think biblically and critically and have proper hermeneutics.¹²²

Numerous *women’s ways of growing* were presented in this research.

Complementarian institutions offer many opportunities through non-formal and academic training to equip women theological and in practical ministry training. Participants’ voices call out to ministry women to take advantage of this training:

I’ve not realized until recently how many women have dreamed of going to seminary and never [did], either they didn’t think they could, or never had the opportunity. I am definitely a grateful person, but I never realized how grateful I should be. . . . I’ve lived a whole lot of women’s dreams and I never questioned whether women could come or not because I wouldn’t have know to ask that. Beth Moore . . . called me up to speak to women . . . [and she said:]“this is the face of seminary, if you feel called, check it out.”¹²³

¹¹⁹Ibid., 112-13.

¹²⁰Ibid., 137.

¹²¹Participant 7, interview.

¹²²Participant 11, interview.

¹²³Participant 12, interview with author, May 26, 2017.

We need a woman who's theologically wise and insightful and understands shepherding and a woman's heart.¹²⁴

Women do not have to be untrained or unequipped to use their gifts with expertise.¹²⁵

Many times women do just start out [by saying] "I just want to do a certificate," if they are serving in the local church or they have gone to school years ago and want to get some further training.¹²⁶

This mixed methods explanatory sequential research¹²⁷ purposed to explain complementarian education for women. Content analysis revealed institutions, programs, academic courses, and modes of course delivery. The qualitative data added personal perspectives both of which posited options for theological and practical ministry training for women. I encourage women to wisely consider these opportunities.

Not every woman needs or desires Bible College or seminary training. My own mother gained rich theological training from listening to radio Bible teachers while she canned pears. She knows God. For women who want to grow and learn from Jesus, whether from DVDs or Bible dictionaries, I pray each will pursue women's ways of growing. I pray we will "walk not as unwise [women], but as the wise, making the most of the opportunity" (Eph 5:15). When seeking out theological and practical ministry education, one should choose wisely.

Evaluation of Research Design

Mixed methodology provided greater insights than either quantitative content analysis or qualitative interviews alone; each complemented the other. The initial content analysis prepared the way for the interviews that followed. The ATS website search revealed more than I could have imagined on growing complementarian enrollments. The data research for denominations from CBE and Gordon Conwell revealed surprising

¹²⁴Participant 1, interview.

¹²⁵Participant 2, interview.

¹²⁶Participant 12, interview.

¹²⁷Creswell and Plano-Clark, *Designing and Conducting Mixed Methods Research*, 153.

results. This design was sovereign; I will pursue further site visits and personal interactions. These connections to exemplar women and insights on organizational cultures provide ongoing mentoring.

If each institutional leader reviewed dozens of websites yearly, institutions would benefit. If all institutional leaders had the privilege of meeting other program designers across the US and Canada, Christian organizations would be knit in heart, encouraged, and challenged by one another. As with Nehemiah, complementarian leaders could pray, “O God, strengthen my hands” (Neh 6:9) for the great privilege and responsibility of building God’s kingdom through institutional leadership.

Peeks into hundreds of websites provided incredible insight regarding institutions, website design, and divergence. What may have been initially less interesting became enlightening. An example of this was question 6: “How were the programs created . . .” revealed institutional processes, program designers, developers, or maintainers.

Without prior knowledge, repeating the first four questions in the interviews became essential for both clarity and relational rapport for the final three open-ended questions. Transcribing the interviews taught listening skills. If a picture paints a thousand words, a site visit provides a thousand pictures.

Weaknesses in the design were also noted. Content analysis alone was, at times, incomplete. At other times, the qualitative interviews provided information not on institutional websites, presenting a dilemma: should this data be included or excluded? I sought, as much as possible, to remain within the stated methodology and delimitations of 2016-2017 course catalogs and website content. Until July 15, 2017, I was still rechecking websites against interview comments or materials published elsewhere for discrepancies. The *Transcribe* software assistance was limited requiring listening for careful verbatim transcription. Hand-coding the data may or may not have been a weakness.

The questions themselves, such as the initial complementarian statement, required a sub-question to discern a participant's personal position on institutional statements. Wonderful declarations resulted when I asked participants, "How important is this to you personally?" One responded: "It is a hill on which to die. . . . When you start distorting gender roles, you start distorting a picture of the gospel that God put in place from the beginning. That is why I think it is critical."¹²⁸ Another stated, "When you study Scripture . . . you see that that is God's plan . . . I see that God has given very clear guidelines about the boundaries."¹²⁹ Without this additional impromptu sub-question, these wise insights would have been missing.

Leedy and Ormrod's interview protocols, and Kvale and Brinkman's recommendation to set the interview stage with a "script,"¹³⁰ both still allow *in situ* sub-questions, noting, "The more spontaneous the interview procedure, the more likely one is to obtain unprompted, lively, and unexpected answers from the interviewees."¹³¹ Kvale and Brinkmann also recognize, "On the other hand: the more structured the interview situation is, the easier the later conceptual structuring of the interview by analysis would be."¹³² Indeed, the additional interjections were harder to categorize and summarize.

A final possible weakness was that some interviews were completed by phone and others in person. Phone interviews were conducted where I had previously visited a campus. On-site interviews revealed greater insights by actually walking through a

¹²⁸Participant 10, interview.

¹²⁹Participant 6, interview.

¹³⁰Leedy and Ormrod, *Practical Research*, 154-57; Steinar Kvale and Svend Brinkmann, *InterViews; Learning the Craft of Qualitative Research Interviewing* (Thousand Oaks, CA: Sage, 2009), 130.

¹³¹Kvale and Brinkmann, *InterViews*, 131. Verena Braehler also notes that "in situ" interviews are generally conducted "on site" and may contain spontaneous questions. Verena Braehler, "In Situ Interviews," October 2011, accessed July 17, 2017, <https://researchingsecurity.org/research/research-ethics/in-situ-interviews/>.

¹³²Ibid.

participant's institution, watching her interactions, or joining in a cafeteria lunch. For these gifts of time and generosity, I am truly grateful.

Research Limitations

The research delimitations were stated in chapter 3 and 4. The research began with the 14 RG1 schools delineated by Grudem and those listed within the tables of chapter 4. With data from only 12 interviews, additional perspectives may have been gained; however, I believe this exemplar sample is able to be generalized to other institutions. In some institutions, selecting one leader instead of another may have presented divergent perspectives, limiting a complete understanding of any organization.

This research to understand “what works”¹³³ in complementarian education was limited to a moment in time. The topic considered insights new and old: old worn pages of Scripture, with new programs and pristine journals published this year. The catalogs for 2017-2018 already present new options and new programs are under construction. Limitations noted further, I am finite, my life “transient” (Ps 39:4), and this research was filtered through my own perceptions, though I sought to be unbiased. Group review of complementarian education may have broadened, and no doubt complicated, the findings.

Further Research

While completing this journey, I learned that the study of women's programs and courses was also being researched elsewhere. In the identical time frame, unknown to myself, other complementarian educational leaders conducted similar research, on a limited scale.¹³⁴ Further research could be made of the Council for Christian Colleges

¹³³Michael Wilder explains, “Pragmatism provides the philosophical foundation for mixed methods studies” (class notes, *1415-SU-92010—Empirical Foundations of Educational Research*, July 23-25, 2016).

¹³⁴Kelley, “SBC Women's Auxiliary Council Report,” 1-82. Report pp. 59-61 list SBC institutions with programs for women. Another institution also compiled non-formal program options for

and Universities (CCCU) in order to study undergraduate complementarian programs.

New and interesting content analysis could be made of the pictorial content in institutional catalogs. While searching websites of the 274 ATS schools, the photos often made the first impression whether an institution may be complementarian or egalitarian. An example of this would be noting female photographs in certain categories early in the catalog or a group photo with rows of male graduates. Some catalogs, despite stated limitations for women, portrayed females frequently. A data review of pictorial content would be a particularly interesting study, and I found a temptation on one night to do a frequency count of certain catalogs, but this inquiry was outside the established methodology. The possible research question: Do catalog pictorial presentations accurately reflect gender statements and current enrollment statistics? One wonders about the impact of catalog photos for strategic recruitment purposes.

This study did not request enrollment statistics on the number of women enrolled in a school, a program, or in courses. It did not assess the long-term data on these women and their ministry involvement. While considerable research was conducted on institutional enrollments, another research question could pursue the women's enrollment data among the same RG1 institutions.

Further biographical or case study research could illuminate women who are godly role models in complementarian education. Some pioneers in this movement deserve recognition for excellence (Prov 31:30-31), as some have served without remuneration or robes at graduation. As noted in the recent release of *Hidden Figures*,¹³⁵

women. Unspecified Participant, interview with author, May 2017.

¹³⁵Maya Wei-Haas, review of *Hidden Figures*, by Margot Lee Shetterly's book and recently released movie, portrays "women [who were] were both ordinary and they were extraordinary," and "shines light on the inner details of these women's lives and accomplishments." May Wei-Haas, "The True Story of 'Hidden Figures,' the Forgotten Women Who Helped Win the Space Race," *Smithsonian Magazine*, September 8, 2016, accessed July 17, 2017, <http://www.smithsonianmag.com/history/forgotten-black-women-mathematicians-who-helped-win-wars-and-send-astronauts-space-180960393/#qco5K7yJBObtO6Fw.99>.

these female “unknowns” could be made well-known (2 Cor 6:9) through future research. They will be in Glory.

As Christian leaders, the future is unknown. Present day circumstances require robust theological teaching with biblical living under God’s authoritative Word. In summary, this research endeavors to prepare women to hold to God’s Word in such a way that these words spoken by Kent Hughes could be spoken: “The women who teach Bible studies at my church know the Word of God, and I trust them.”¹³⁶

¹³⁶Kent Hughes, at conference at complementarian institution, cited by participant 4, interview with author, April 17, 2017.

APPENDIX 1

MINISTRY OPPORTUNITIES FOR COMPLEMENTARIAN WOMEN

John Piper offers a list of ministry opportunities for women in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*.¹

Ministries to the handicapped	Music Ministries
Hearing Impaired	Composition
Blind	Training
Lame	Performance
(Disabled)	Voice
	Choir
Ministries to the sick	Instrumentalist
Nursing	Evangelistic Ministries
Physician	Personal witnessing
Hospice Care – cancer, AIDS, etc.	Parachurch groups
Community Care	Home Bible studies
Ministries to the socially estranged	Outreach to children
Emotionally impaired	Visitation Teams
Recovering alcoholics	Counseling at meetings
Recovering drug-users	Telephone counseling
Escaping prostitutes	
Abused children, women	Radio and television Ministries
Runaways, problem children	Technical assistance
Orphans	Writing
Prison Ministries	Announcing
Women’s prisons	Producing
Families of prisoners	Ministries to youth
Rehabilitation to society	Teaching
Theatre and drama ministries	Sponsoring
Acting	Open houses and recreation
Directing	Outings and trips
Writing	Counseling
Scheduling	Academic assistance

¹John Piper, “A Vision of Biblical Complementarity: Manhood and Womanhood according to the Bible,” in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, ed. John Piper and Wayne Grudem (Wheaton, IL: Crossway, 1991), 58.

Sports ministries
Neighborhood teams
Church teams

Therapeutic counseling
Independent
Church-based
Institutional

Audiovisual ministries
Composition
Design
Production
Distribution

Writing Ministries
Free-lance
Curriculum Development
Fiction
Non-fiction
Editing
Institutional communications
Journalistic skills for publications

Teaching Ministries
Sunday school: children, youth,
students,
Women
Grade school
High school
College

Social Ministries
Literacy
Pro-life
Housing
Safety
Beautification
Drug Rehabilitation

Pastoral care assistance
Visitation
Newcomer welcoming and assistance
Hospitality
Food and clothing and transportation

Prayer Ministries
Praying
Mobilizing for prayer events
Helping with small groups of prayer
Coordinating prayer chains
Promoting prayer days and weeks and
Vigils

Missions
All of the above across cultures

Support ministries
Countless “secular” jobs that under-
gird other ministries

The awesome significance of motherhood

Making a home as a full-time wife

This affirmation from the Denver’s Statement summarizes Piper’s aim:

With half the world’s population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world.²

²Piper, “A Vision of Biblical Complementarity,” 59.

Governing Activities that should be restricted to men:³

1. President of a denomination
2. Member of the governing board of a denomination
3. Regional governing authority (such as district superintendent, bishop, or similar office)
4. Member of regional governing board
5. Senior pastor in local church (or associate pastor with many similar responsibilities to the senior pastor)
6. Member of governing board with authority over whole church (i.e. elder or deacon)
7. Presiding over a baptism or communion service (but see List 3 for serving communion or performing a baptism)
8. Giving spoken judgement on a prophecy given to the congregation (I Corinthians 14:33-36)
9. Permanent leader of a fellowship group meeting in a home (both men and women members)

Governing Activities that should be open to both men and women⁴

10. Committee chairman (or chairperson) (authority less than whole church)
11. Director of Christian education (same as #10)
12. Sunday school superintendent
13. Missionary responsibilities (many administrative responsibilities in missionary work in other countries)
14. Moderating a Bible discussion in a home Bible study group
15. Choir director
16. Leading singing on Sunday morning
17. Deacon (in churches where this does not involve governing authority over the entire congregation)
18. Administrative assistant to senior pastor
19. Church treasurer
20. Church secretary
21. Member of advisory council to regional governing authority
22. Meeting periodically with church governing board to give counsel and advice
23. Regular conversations between elders and wives over matters coming before elder board (with understanding the confidentiality is preserved)
24. Formally counseling one man
25. Formally counseling a couple together
26. Speaking in congregational business meetings
27. Voting in congregational business meetings

Teaching Activities for men and women:⁵

1. Teaching high school or junior high Sunday School classes
2. Writing a book on Bible doctrines (Acts 18:26)
3. Writing or editing a study Bible
4. Writing a commentary on a book of the Bible
5. Writing notes in a study Bible

³Wayne Grudem, *Countering the Claims of Evangelical Feminism: Biblical Responses to Key Questions* (Colorado Springs: Multnomah, 2006), 54-55.

⁴Ibid.

⁵Ibid., 58-59.

6. Writing or editing other Christian books
7. Teaching a woman's Sunday School class
8. Teaching a women's Bible study group during the week
9. Teaching as a Bible professor on a secular university campus
10. Evangelistic speaking to large groups of non-Christians (ex: evangelistic rally)
11. Working as an evangelistic missionary in other cultures
12. Moderating a discussion in a small group Bible study (men and women members)
13. Reading Scripture aloud on Sunday morning
14. Reading Scripture to other, less formal settings
15. Giving a personal testimony before the congregation (a story of how God has worked in one's own or others' lives)
16. Participating in a discussion in a home Bible study (men and women members)
17. Formally counseling one man
18. Formally counseling a married couple
19. Formally counseling a woman
20. Teaching children's Sunday school class
21. Teaching Vacation Bible School
22. Singing a solo on Sunday morning (this is a form of teaching, since the lyrics often have biblical content and exhortation)
23. Singing to the congregation as a member of the choir
24. Singing hymns with the congregation (in this activity, sometimes we teach and exhort one another in some sense, see Colossians 3:16).

Public Recognition that should be restricted to men:⁶

1. Ordination as pastor (member of the clergy) in a denomination

Public Recognition that should be open to both men and women:

2. Being licensed to perform some ministerial functions within a denomination
3. Paid member of pastoral staff (such as youth worker, music director, counselor, Christian Education director)
4. Paid member of administrative church staff (church secretary or treasurer, for example)
5. Performing a baptism (in churches where this is not exclusively the roles of clergy or elders)
6. Helping to serve the Lord's Supper (in churches where this is not exclusively the role of clergy or elders)
7. Giving announcements at the Sunday morning service
8. Taking the offering
9. Public reading of Scripture
10. Public prayer
11. Prophesying in public (according to I Corinthians 11:5 and 14:29, where this is not understood as having authority equal to Scripture or Bible teaching)
12. Singing a solo on Sunday mornings
13. Giving a personal testimony in church
14. Giving a prayer request in church
15. Being a member of a prayer team that prays for people individually after the service
16. Welcoming people at the door (a greeter)
17. Editing the church newsletter
18. Singing in the choir

⁶Grudem, *Countering the Claims of Evangelical Feminism*, 61-62.

19. Singing of hymns with the congregation on Sunday morning
20. Participating in the responsive reading on Sunday morning

Wayne Grudem concludes by stating:

there are specialized ministries (parachurch organizations such as Campus Crusade for Christ, InterVarsity Christian Fellowship, the Navigators, Focus on the Family, or Prison Fellowship) that would have similar lists of activities but often with different titles. In addition, this *list of activities* cannot include the *variation of attitudes* that can make a big difference in the actual level of governing authority in a specific situation. (Does a particular woman who chairs a committee have a domineering attitude or a gracious servant heart?) This list also cannot take into account any *variation in goals* that a person is trying to obtain. (Is a woman seeking more and more authority over men, or is she genuinely seeking to use the gift for the benefit of the church?). . . . Moreover, these lists cannot take into account the wide variation in situations that occur in different churches. One church may have a college-age class of three students, while another may have a college-age class of five hundred. Surely what it means to teach and have authority over men applies differently in the two situations. In such borderline situations, churches will need to use mature wisdom and sound judgement to make a correct evaluation of what is appropriate in light of biblical principles.”⁷

⁷Grudem, *Countering the Claims of Evangelical Feminism*, 62.

APPENDIX 2

INSTRUMENTATION FOR CONTENT ANALYSIS OF CATALOGS ON INSTITUTIONAL WEBSITES

These questions will be used for content analysis of catalogs in hardcopy/or on websites in order to answer Research Question 1: “What is currently being done to train women for ministry in complementarian schools?” These sub questions contribute to this knowledge.

1. What statement is made regarding the roles of men and women in ministry?
2. What programs are offered to equip women for life and ministry?
3. What academic courses are being offered to specifically train women for ministry?
4. How are the courses delivered?
Are they taught by women?
Are they provided in class, modular, online, or in multi-modal options?

APPENDIX 3

INSTRUMENTATION FOR CONTENT ANALYSIS
COMPARISON AND PRESENTATION

Content Analysis Comparison

Name of School:	Location or Address:
Complementarian Statement:	Comment:
Program(s) for Women:	Program Director: Contact Information: Other Female Faculty?
Academic Course(s) for Women:	Course Content or Description?
Course Delivery: Taught by female faculty? In Class On Line Modular Multi-modal Other	Comment:

Content Analysis Presentation

Name of School and Location:
1. Complementarian Statement:
2. Program(s) for Women
3. Academic Courses for Women
4. Course Delivery: Taught by female faculty? In Class On Line Modular Multi-modal Other

APPENDIX 4

PERMISSION TO INTERVIEW FEMALE FACULTY/ DIRECTORS AT COMPLEMENTARIAN SCHOOLS

February 1, 2017

Dear _____,

Agreement to Participate

The research in which you are about to participate is designed to understand and describe: “What is currently being done to train women for ministry among complementarian schools of Christian higher education?” This research is being conducted by Linda M. Reed for the purposes of understanding and describing the education for women at exemplary complementarian schools of Christian higher education. In this research, you will be asked questions about the program(s) at your school for women (see questions below). Any information you provide will be held *strictly confidential*, and at no time will your name or your school name be reported, or your name or your school name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.* By your completion of this interview, you are giving informed consent for the use of your anonymous responses in this research.

I would highly value your inclusion and participation in this research. From a list of schools initiated by Wayne Grudem and also from those identified through website content analysis, ten schools will be purposively selected for follow-up interviews from the following schools:

Cedarville University, Covenant Theological Seminary, Dallas Theological Seminary, The Master’s University, Midwestern Seminary, Moody Bible Institute, Reformed Seminary, Southern Seminary, Southeastern Seminary, Southwestern Seminary, Western Seminary, Westminster Seminary, and Heritage College and Seminary.

Having reviewed your school website, it would be my honor to interview you, as a director or faculty member from your school. Your involvement also contributes to the development of complementarian education for women.

Gratefully,

Linda Reed
lreed@students.sbts.edu or lreed@heritage-theo.edu

Interview Questions

1. What statement is made [on your school website] regarding the roles of men and women in ministry?
2. What programs are offered to equip women for life and ministry?
3. What academic courses are offered to specifically train women for ministry?
4. How are these courses delivered? Are they taught by women? Are they provided in class, in modular, online, or in multi-modal options?
5. How would you describe the complementarian education for women at your school?
6. How were the academic courses for women selected for [your school]?"
7. What suggestions would you make for future development of training for complementarian women?

APPENDIX 5

CONTENT ANALYSIS PRESENTATION
FOR RESEARCH GROUP 1

**Research Group 1: Complementarian institutions
cited by Wayne Grudem:¹**

Name of School and Location: Covenant College: 14049 Scenic Hwy, Lookout Mountain, GA 30750, USA (706) 820-1560
1. Complementarian Statement: Covenant College does not discriminate on the basis of race, color, national origin, age or disability in its educational programs or activities, including admission and employment. It does not discriminate on the basis of gender in the educational programs or activities it operates, including admission and employment, except as required by the ordination policies of the Presbyterian Church in America (a corporation). ² In America, Covenant College is led by trustees, advisors, and administrators who are selected and approved by the denomination. The board of trustees is made up of men who are teaching and ruling elders in the PCA. ³
2. Program(s) for Women: None specific.
3. Academic Courses for Women: CDV220 Women in Holistic Mission CDV332 Women's and Children's Health and Development ART371 Women, Art and Culture SOC344 Men, Women and Society

¹Wayne Grudem cites the following complementarian schools in *Countering the Claims of Evangelical Feminism; Biblical Responses to the Key Questions* (Colorado Springs: Multnomah, 2006), 286-87.

²Covenant College, "Policy on Nondiscrimination," accessed February 1, 2017, http://catalog.covenant.edu/content.php?catoid=10&navoid=254#Policy_on_Nondiscrimination.

³Covenant College, "Leadership," accessed February 1, 2017, <http://www.covenant.edu/about/who/leadership>.

HIS306 History of the Early Church; role of women in the early church discussed.⁴

4. Course Delivery:

Taught by female faculty? Yes.

In Class: Yes.

On Line: No.

Modular:

Multi-modal:

⁴Covenant College, "Course Catalog 2016-2017," accessed February 1, 2017, <http://catalog.covenant.edu/content.php?catoid=10&navoid=257>.

<p>Name of School and Location: Covenant Seminary: 12330 Conway Rd, Creve Coeur, MO 63141, USA (314) 434-4044</p>
<p>1. Complementarian Statement: <i>David Chapman, PhD.</i> Professor of New Testament and Archaeology at Covenant Theological Seminary, St. Louis, states, “Throughout Scripture we see women and men jointly constituting the image of God and commissioned to rule creation, women fully involved in the worshipping community in song, prayer, praise, and prophecy (though not as doctrinal teachers or pastoral preachers), women involved in serving in and initiating a host of other ministries, yet women not acting as priests, kings, apostles, or elders.”⁵ “The Pastoral Ministry track prepares men for ordained ministry. . .”⁶</p>
<p>2. Program(s) for Women: Nonformal: Women’s Student Fellowship, Ministry lunches, International Women’s Fellowship, “Ministry Matters” for all women spouses or students 2x each year as a break out session for 2 core courses during which women meet separately from men for two hours weekly, Monday evenings. Academic: One course specific to women, others taught by women.⁷</p>
<p>3. Academic Courses for Women: Women in Ministries; Offered every 2-3 years as elective, weekend course CM321 Exegesis and Communication Lab I CM331 Exegesis and Communication Lab II</p>
<p>4. Course Delivery: Taught by female faculty? Yes. See female faculty list on Covenant Seminary website. In Class: Yes On Line: No Modular: Yes Multi-modal: No. Other: Cohort groups of 8-10 first year MDiv students divided by gender.</p>

⁵David Chapman, cited by Gary Kniseley, “Complementarian Position on the Role of Women in the Church,” accessed February 1, 2017, <http://www.firstcovrockford.org/ministries/balcony-meeting/complementarian-position-on-the-role-of-woman-in-ministry/>.

⁶Covenant Seminary, “MDiv Two Ministry Tracks,” accessed June 28, 2017, <https://www.covenantseminary.edu/academics/degrees/mdiv/>.

⁷Covenant Seminary, “Women’s Student Fellowship,” accessed April 24, 2017, <https://www.covenantseminary.edu/community/student-life/womens-student-fellowship/>.

<p>Name of School and Location: Dallas Theological Seminary 3909 Swiss Ave. Dallas, TX 75204</p> <p>(800) DTS-WORD</p>
<p>1. Complementarian Statement: “DTS enrolls men and women who: 1. show evidence of saving faith in Christ, 2. are of proven Christian character, 3. are endowed with appropriate spiritual gifts, and 4. adhere to the following doctrines: the authority and inerrancy of Scripture, the Trinity, the full deity and humanity of Christ, the spiritual lostness of the human race, the substitutionary atonement and bodily resurrection of Christ, salvation by faith alone in Christ alone, and the physical return of Christ. . . . While all degree programs at DTS are coeducational, the seminary holds the position that Scripture limits to men the roles of elder and senior pastor in the local church. Therefore the seminary programs of study are not designed to prepare women for these roles.”⁸</p>
<p>2. Program(s) for Women:</p> <p>Nonformal: SWIM – Seminary Wives in Ministry led by faculty wives. Women’s Student Fellowship for female students. Inspire – Women’s Nonformal training program on Houston campus. Spouse audit – Spouses may audit up to 3 courses per semester for nominal fee, no transcript.</p> <p>Academic: Master’s level academic courses in ThM and MA/CE: “Ministry with Women. This 15-hour emphasis [in ThM; MA/CE] is designed to equip women to understand women as an audience and learners and teach, lead, mentor, shepherd, and care for women in a variety of contexts. The Ministry with Women emphasis falls under the oversight of the Department of Educational Ministries and Leadership.”⁹</p> <p>DEdMin and DMin concentrations: Women in Ministry. “This cohort-based Christian Education program provides advanced training in the practice of biblically and theologically oriented ministry for women. It is designed to support and promote the complementary role of men and women in ministry.”¹⁰</p>
<p>3. Academic Courses for Women:</p> <p>For Master’s in ThM or MA/CE: EML435 Effective Ministry with Women EML450 Women Teaching Women PM351 The Role of Women in Ministry</p> <p>For DMin and DEdMin: DM805 Women in Christian Leadership</p>

⁸Dallas Theological Seminary, “Dallas Theological Seminary 2016-2017 Catalog,” 104, accessed April 18, 2017, <http://www.dts.edu/download/admissions/DTS-Catalog-2016-2017.pdf>.

⁹Ibid, 30. Seminary Wives and Women’s Fellowship, 121, Academic Courses for MA/CE, 43, ThM 30. Course listings for Master’s programs, 31, and for DMin and DEdMin, 186.

¹⁰Ibid., 83.

DM810 The Role of Women Related to Biblical, Historical, and Futuristic Issues
DM815 Understanding Women in Contemporary Cultures
DM820 Ministry Models in Multiple Contexts
DM825 Caring for Women in Pain
DM901 Directed Study
DM905 Special Topics

4. Course Delivery:

Taught by female faculty? Yes. See female faculty list on website.

In Class: Yes.

On Line: No.

Modular: Yes. Students come for one weekend per month for some courses.

Multi-modal: No.

Other: Courses for women taught at Dallas' extension sites (e.g. Washington D.C)
Women may develop independent study programs with female faculty.

Name of School and Location:

Gateway Seminary
3210 E. Guasti Rd.
Ontario, CA 91761-8642
(909) 687-1800

1. Complementarian Statements:

“VI. The Church A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.”¹¹

“XVIII. The Family God has ordained the family as the foundational institution of human society. . . The husband and wife are of equal worth before God, since both are created in God’s image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.”¹²

“Gateway Seminary is an institution owned and supported by the Southern Baptist Convention. The Baptist Faith and Message 2000, as adopted and amended by the Southern Baptist Convention, is the doctrinal statement of Gateway Seminary. We welcome men and women training for Christian ministry, including those from other denominations with different doctrinal positions, to enroll in any academic degree program for which the student is qualified. While respecting differences among churches and denominations, our admission policies and curriculum reflects our doctrinal statement on gender issues.”¹³

2. Program(s) for Women:

Nonformal: Seminary Wives program.

Academic: MA/MDiv programs specific for women beginning Fall 2017-2018.

¹¹Baptist Faith and Message cited in Gateway Seminary, “2016-2017 Academic Catalog,” 11, accessed April 24, 2017, https://07fbc0072181791bed1-63fc6f11b2ad7905e74d76d8e23a9e05.ssl.cf2.rackcdn.com/uploaded/2/0e5143014_1489003333_2016-2017-academic-catalog-gateway-version.pdf.

¹²Ibid., 14.

¹³Ibid., 17.

3. Academic Courses for Women:

None at this time.

4. Course Delivery:

Taught by female faculty? No.

In Class: No.

On Line: No.

Modular: No.

Multi-modal: No.

Other: None. Gateway Seminary has made a major move and changes since relocating from Mill Valley to Ontario, CA and Fremont, CA.¹⁴

¹⁴Jay Blossom, "A Golden Opportunity," *In Trust Center for Theological Schools* 28, no. 3 (2017): 23-24.

<p>Name of School and Location: The Master's University 21726 Placerita Canyon Rd., Santa Clarita, CA 91321 (661) 259-3540</p>
<p>1. Complementarian Statement: "We teach that the one supreme authority for the church is Christ (Ephesians 1:22; Colossians 1:18) and that leadership, gifts, order, discipline, and worship in the church are all appointed through His sovereignty as found in the Scriptures. The biblically-designated officers serving under Christ and over the assembly are elders (males, who are also called bishops, pastors, and pastor-teachers; (Acts 20:28; Ephesians 4:11)) and deacons, both of whom must meet biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5)... We teach that these leaders lead or rule as servants of Christ (1 Timothy 5:17-22) and have His authority in directing the church. The congregation is to submit to their leadership (Hebrews 13:7, 17)... We teach the need of the church... First, he gives men chosen for the purpose of equipping the saints for the work of the ministry (Ephesians 4:7-12); and he also gives unique and special spiritual abilities to each member of the body of Christ (Rom 12, I Cor 12, I Peter 4)." ¹⁵</p>
<p>2. Program(s) for Women: Nonformal: "Women to Women" led by faculty/staff wives with/for female students. Seminary Wives Discipleship program with students, faculty, & Grace Church elder's wives. ¹⁶ Academic: Courses specific to women at undergraduate level, one MA course. Master's Seminary: No women permitted in MDiv program.</p>
<p>3. Academic Courses for Women: B350 Principles of Personal Bible Study (3) BC341 Women Discipling Women (3) BC342 Women Counseling Women (3) at both undergraduate and graduate levels. BMN310 Message Preparation for Women (3) BMN312 Training in Women's Ministry (3) BMN321 Women's Issues (3) BMN352 Event Planning (3) BMN360 Personal Discipleship (2, 3)</p>
<p>4. Course Delivery: Taught by female faculty? Yes. In Class: Yes. On Line: Yes, Women Counseling Women by video-conferencing. Modular: No. Multi-modal: No. Other: Some additional courses not included in the above list equip women for ministry but are open to both men and women.</p>

¹⁵The Master's University, "The Master's University 2016-2017 Academic Catalog," accessed Feb. 18, 2017, <http://www.masters.edu/catalog/2016-17/index.html#16>. complementarian statement 15, courses in counseling 67, courses in ministry for women, 71-72. Courses and delivery clarified in interview, April 17, 2017.

¹⁶The Master's University, "Seminary Wives Program," accessed April 18, 2017, <http://legacy.tms.edu/semwivesweb/>.

Name of School and Location:

Midwestern Baptist Theological Seminary
 5001 N Oak Trafficway,
 Kansas City, MO, 64118
 (816) 414-3700

1. Complementarian Statement:

“A New Testament church . . . Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.”¹⁷ Midwestern’s catalog also includes The Danvers Statement on Biblical Manhood and Womanhood, the Chicago Statement on Biblical Inerrancy, and Midwestern Seminary’s own statement on Sex, Sexuality, and Gender Identity as guiding institutional documents: “These statements and policy function ongoingly as accompanying and complimenting documents to the BF&M 2000, and, like the BF&M 2000, function as instruments of confessional accountability to the churches of the Southern Baptist Convention, thus requiring faculty and instructional staff to believe and teach in accordance with and not contrary to them.”¹⁸

2. Program(s) for Women:

Nonformal: “Midwestern Women’s Institute is a residential certificate program that exists to equip women to serve their families, churches, and communities by providing them with ministry training, spiritual encouragement, and biblical fellowship. We offer [nonformal] classes . . . open to all women in the Kansas City area . . . no matter their marital status or occupation.”¹⁹ Program led by Karen Allen, president’s wife of MBTS.

Academic: All academic programs, include the MA/CE, MDiv, DMin, DEdMin, and PhD are open to men and women, with the exception of the preaching course.

3. Academic Courses for Women

Midwestern has no specific academic programs for women or women’s ministry. Practicums in the Master’s and Doctoral programs allow female students to focus on specific interests.

“Midwestern Women’s Institute [nonformal] courses:

WC10 Carolyne Hester Women’s Conference 1 Unit

WC11 For the Church Conference 1 Unit

WC13 Church History 1 Unit

WC19 Worldview and Ethics 1 Unit

WC20 Hospitality 1 Unit

WC22 Ministry Wife 101 1 Unit

WC23 Wives in Ministry 1 Unit

¹⁷Midwestern Baptist Theological Seminary, “2016-2017 Catalog,” 5, accessed April 20, 2017, <http://www.masters.edu/catalog/2016-17/files/assets/basic-html/page-16.html>.

¹⁸Midwestern includes the full Danvers Statement, p. 7, Chicago Statement on Biblical Inerrancy, p. 7, and Statement on Sex, Sexuality, and Gender Identity, p. 10. It also includes the statement signed by all six Southern Baptist Seminary Presidents, p. 1-2.

¹⁹Midwestern Baptist Theological Seminary, “Midwestern Women’s Institute,” 107, accessed April 20, 2017, <http://www.mbts.edu/academics/mwi-3/>.

WC24 Discipleship I 1 Unit
WC25 Discipleship II 1 Unit
WC26 Evangelism and Missions 1 Unit
WC27 Foundations 1 Unit, Curriculum
WC28 Prayer 1 Unit
WC29 Biblical Parenting 1 Unit
WC30 Biblical Counseling 1 Unit
WC 31 Ministry Group 1 Unit
WC 34 Women in Seminary 1 Unit
WC40 Special Topic: [Title] 1 Unit
WC45 Independent Study: [Title] 1 Unit

4. Course Delivery:

Taught by female faculty? One female supervisor for all MA/CE, DMin, DEdMin students

In Class: Readings and discussions substitute for lectures.

On Line: Yes, online discussions.

Modular: Yes, doctoral in particular.

Multi-modal: Yes, students have both on-line and modular face to face discussions.

Other: Practicums within the Master's and Doctoral programs allow female students to focus on their specific interest areas.

<p>Name of School and Location: Moody Bible Institute 820 N LaSalle Dr., Chicago, IL 60610, USA 1800 356-6639</p>
<p>1. Complementarian Statement: “Gender Roles in Ministry: Moody values the worth and dignity of all persons without distinction as created in God’s image. We affirm the priesthood of all believers and the responsibility of every Christian woman and man to take an active role in edifying the church. For that purpose, the Holy Spirit distributes ministry gifts to believers without distinction of any kind. That reality imposes the responsibility on every believer to fulfill ministry consistent with God’s grace...Moody distinguishes between ministry function and church office. While upholding the necessity of mutual respect and affirmation as those subject to the Word of God, Moody understands that the biblical office of elder/pastor in the early church was gender specific. Therefore, it maintains that it is consistent with that understanding of Scripture that those church offices should be limited to the male gender.”²⁰</p>
<p>2. Program(s) for Women: Nonformal: Moody Student Wives Fellowship; The Well (female student fellowship) Academic Programs: Bachelor of Arts in Ministry to Women Bachelor of Arts, Interdisciplinary (minor in women) Bachelor of Arts in Ministry to Victims of Sexual Exploitation²¹</p>
<p>3. Academic Courses for Women: Ministry to Women Major Requirements CM-2240 Message Preparation for Women (3) Or PS-3330 Communication of Biblical Truth FE-4400 Ministry Internship 3 PS-2253 Theology and Philosophy of Ministry to Women 3 PS-2264 Contemporary Strategies of Ministry to Women 3 PS-3321 Discipling and Mentoring Women 3 PS-3322 Ministry to Women in Pain 3 PS-3342 Ministry Leadership and Staff Relationships 3 PS-4430 Narrative Messages Or PS-4433 Evangelistic Messages PS-4484 Senior Seminar in Ministry to Women 3 XX-XXXX Women’s Ministry elective (3) (As listed in catalog)</p>
<p>4. Course Delivery: Taught by female faculty? Yes. In Class: Yes. On Line: Yes. Modular: No. Multi-modal: No.</p>

²⁰Moody Bible Institute, “Undergraduate Catalog 2016-2017,” 12, accessed April 24, 2017, https://www.moody.edu/siteassets/website_assets/files/academic-catalogs/undergraduate/16-17_mbi_catalog.pdf.

²¹Ibid., 18.

<p>Name of School and Location: New Orleans Baptist Theological Seminary 3939 Gentilly Blvd. New Orleans, LA 70126 (800) 662-8701</p>
<p>1. Complementarian Statement: VI. “The Church. A New Testament church While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.”²²</p>
<p>2. Program(s) for Women: Nonformal: Student Wives Ministry Quest: Female Student Fellowship Heartbeat: Fellowship events for NOBTS staff women and students Women’s Auxiliary: Supporters of NOBTS</p> <p>Academic: BA: Basic Women’s Ministry Certificate (8 hrs.) Advanced Certificate in Women’s Ministry (additional 8 hrs.) AA: Women’s Ministry B.A. Women’s Ministry Minor</p> <p>MDiv Specialization: Women’s Studies (9 hrs) or CE concentration in Women’s Studies MA/CE Women’s Ministry concentration Graduate Certificate in Women’s Ministry, (18 hrs). 105.</p>
<p>3. Academic Courses for Women: BA Minor in Women’s Ministries and Basic Women’s Ministry Certificate: <i>Work in the Local Church</i> - WMCM 1215 (2 hrs credit; 5-day-on-campus workshop offered each academic year in March or October) <i>Women’s Ministry Project</i> - WMCM 1216 (2 hrs credit; independent practicum)</p> <p>Women’s Ministry Electives: 4 of the following classes for 1 hour credit each;</p> <p>WMCM 1140 Survey of Feminist Theology - WMCM 1140 (1 hr credit; workshop) WMCM 1125 Bible Study for Women - WMCM 1125 (1 hr credit; online and workshop) WMCM 1137 Biblical Womanhood - WMCM 1137 (1 hr credit; workshop) WMCM 1120/1220 Contemporary Models - (1 or 2 hr credit; independent practicum) WMCM 1141 Expanding Your Women’s Ministry Through Writing (1 hr credit; workshop) WMCM 1143 Girls’ Enrichment Ministry (1 hr credit; online and workshop) WMCM 1134 Lay Counseling for Women (1 hr credit; workshop) WMCM 1117 Leadership Training for Women (1 hr credit; online and workshop) WMCM 1124 Lifestyle Witnessing for Women (1 hr credit; online and workshop) WMCM 1139 Ministry with Grievors (1 hr credit; workshop) WMCM 1133 Missions for Women (1 hr credit; online and workshop) WMCM 1144 Multicultural Women’s Ministry (1 hr credit; workshop)</p>

²²Baptist Faith and Message, cited in New Orleans Baptist Theological Seminary, “Graduate Catalog 2016-2017,” accessed April 20, 2017, http://www.nobts.edu/_resources/pdf/academics/GraduateCatalog.pdf, 11.

WMCM 1118 Planning Special Events for Women (1 hr credit; online and workshop)
 WMCM 1217 Public Speaking for Women (2 hr credit; workshop)
 WMCM 1126 Recreational Programs for Women (1 hr credit; online and workshop)
 WMCM 1123 Relationship Skills for Women (1 hr credit; workshop)
 WMCM 1115 Spiritual Gifts of Women (1 hr credit; online and workshop)
 WMCM 1122 Support Groups for Women (1 hr credit; online and workshop)
 WMCM 1146 Teaching Basic Baptist Beliefs for Women (1 hr credit; online)
 WMCM 1119 Women and Church Growth (1 hr credit; online and workshop)
 WMCM 1131 Women Mentoring Women (1 hr credit; online and workshop)
 WMCM 1121 Women's Ministry Programs (1 hr credit; online and workshop)
 WMCM 1136 Women's Ministry to Mothers (1 hr credit; online)

MA and MDiv Level:

CEWM5360 Introduction to Women's Ministry (3 hours)
 CEWM6365 Advanced Women's Ministry (3 hours)
 CEWM5260 Women's Work in the Local Church
 CEWM5150 Missions for Women (1 hour)
 CEWM5161 Spiritual Gifts of Women (1 hour)
 CEWM5163 Leadership Training for Women (1 hour)
 CEWM5164 Planning Special Events for Women (1 hour)
 CEWM5165 Women's Ministry Programs (1 hour)
 CEWM5166 Support Groups for Women (1 hour)
 CEWM5167 Relationship Skills for Women (1 hour)
 CEWM5168 Lifestyle Witnessing for Women (1 hour)
 CEWM5169 Bible Study for Women (1 hour)
 CEWM5170 Women and Church Growth (1 hour)
 CEWM5171 Recreational Programs for Women (1 hour)
 CEWM5177/5377 Girls' Enrichment Ministry (1 hour or 3 hours)
 CEWM5178 Women Mentoring Women (1 hour)
 CEWM5179 Expanding Your Women's Ministry Through Writing (1 hour)
 CEWM5180 Lay Counseling for Women (1 hour)
 CEWM5181 Women's Ministry to Mothers (1 hour)
 CEWM5182/5382 Biblical Womanhood (1 hour or 3 hours)
 CEWM5183 Ministry with Grievors (1 hour)
 CEWM5185/5385 A Survey of Feminist Theology (1 hour or 3 hours)
 CEWM5186 Multicultural Women's Ministry (1 hour)
 CEWM5187 Teaching Basic Baptist Beliefs for Women (1 hour)
 CEWM5260 Women's Work in the Local Church (2 hours)
 CEWM5262 Public Speaking for Women (2 hours)
 CEWM6190/6290/6390
 CEWM6191/6291/6391 Independent Directed Study in Women's Ministry (1, 2, or 3 hours)
 CEWM6192/6292/6392 Special Topics in Women's Ministry (1, 2, or 3 hours)

HIST6330/WSTu6330 Women in the Early Church (3 hours, (Church History))
 WSTU5302 Exploring Women's Studies (3 hours)
 WSTU6311 Theology of Sexuality and Gender (3 hours) Also as ETHC6311 or THEO6311.
 WSIS6151-6351 Independent Directed Study in Women's Studies (1-3 hours)

4. Course Delivery:

Taught by female faculty? Yes.

In Class: Yes.

On Line: "Choose 9 hours from any Women's Ministry courses, several of which are

available online.”²³

Modular: Yes.

Multi-modal: Yes. See comment below:

Other: “Courses are designed in a variety of formats, including semester-long, on-campus workshops, online, hybrid, and practicums. Workshop weeks are offered four times a year during the months of October, March, May, and July/August. Workshops are typically 2 1/2 days in length, except where noted differently. The one-hour online courses are generally eight weeks in length, and are offered at the start of the fall, spring, and summer semesters. The three-hour online courses extend through the whole semester. Students can enroll in independent study practicums at the start of each semester, and should complete them by the end of the semester.”²⁴

As of Fall 2017 - Spring 2018, NOBTS will no longer be offering an MDiv in Women's Studies, but on the masters side will offer the Graduate Certificate in Women's Ministry (18 hrs.), an MDiv in Christian Education with a concentration in WM, and an MA in Christian Ed. with a concentration in WM.

²³New Orleans Baptist Theological Seminary, “Graduate Catalog 2016-2017,” 105.

²⁴New Orleans Baptist Theological Seminary, “Graduate Certificate in Women’s Ministry,” 1, accessed April 19, 2017, <http://www.nobts.edu/women/graduate/default.html>.

Name of School and Location:

Reformed Seminary:

Reformed Theological Seminary has eight degree-granting campuses: Atlanta, Georgia; Charlotte, North Carolina; Houston, Texas; Jackson, Mississippi; Orlando, Florida; Sao Paulo, Brazil; Washington DC; and Global Education (U.S. and International). This catalog describes the degree programs available at these campuses. For Sao Paulo, Brazil, there is a minimal explanation in the Doctor of Ministry section (for more detailed information regarding the D.Min. degree in Sao Paulo, please contact RTS Jackson).

In addition to the eight degree-granting campuses, Reformed Theological Seminary has two additional campuses at which the student may earn up to 49% of a Master of Arts degree. The two campuses are located in Memphis, Tennessee, and New York, New York.²⁵

1. Complementarian Statement:

“Reformed Theological Seminary is an independent institution, free from control by any particular denomination. RTS welcomes students from many denominational affiliations, but historically it has prepared men and women predominantly for ministry within conservative Presbyterian and Reformed churches. The Board, faculty, and senior staff are individually under the jurisdiction of the various church courts of the denominations of which they are members, and those affiliations are also largely conservative Presbyterian and Reformed churches. While there is some diversity on a number of issues among the Board, faculty, staff, students, and the various constituencies RTS serves, the majority of those individuals associated with RTS believe that the Bible teaches that the ordained pastorate is reserved for men. At the same time RTS fully acknowledges and appreciates the important roles that women serve as co-laborers in the ministry of the church.”²⁶

2. Program(s) for Women:

Nonformal: “Women in Ministry serves women students and seminary wives through fellowship, ministry training, prayer, and intensive Bible study and a yearly retreat. Spouses of fulltime students may audit classes without charge provided there is room in the class. Spouses of full-time students also qualify for special for-credit tuition benefits.”²⁷

Academic: “RTS has a variety of Master of Arts programs...For students wishing to take practical theology courses . . . please note that some of the preaching and pastoral course requirements may be adjusted for women and other non-ministerial candidates so as to provide the appropriate preparation and setting for their needs.”²⁸

²⁵Reformed Theological Seminary, “Catalog 2015-2017,” 10-11, accessed February 1, 2017, <http://www.rts.edu/Site/Academics/Courses/RTSCatalogWeb15.pdf>.

²⁶Ibid., 10.

²⁷Ibid., 58.

²⁸Ibid., 14.

3. Academic Courses for Women:

03PT735 Communication for Women: Theory and Lab. 2 hours

4. Course Delivery:

Taught by female faculty? No. Currently all faculty are men, and are ordained ministers.

In Class: No.

On Line: No.

Modular: No.

Multi-modal: No.

Other:

Name of School and Location:

The Southern Baptist Theological Seminary
2825 Lexington Road
Louisville, KY 40280
(800) 626-5525

1. Complementarian Statement:

“Abstract of Principles, XIV. The Church The Lord Jesus is the head of the Church, which is composed of all His true disciples, and in Him is invested supremely all power for its government. According to His commandment, Christians are to associate themselves into particular societies or churches; and to each of these churches He hath given needful authority for administering that order, discipline and worship which He hath appointed. The regular officers of a Church are Bishops or Elders, and Deacons.”²⁹

“Baptist Faith and Message: XVIII. The Family God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption. Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God’s unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race. The husband and wife are of equal worth before God, since both are created in God’s image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.”³⁰

“The [MDiv] Pastoral Studies concentration is primarily designed to prepare men who are called to serve in the office of pastor in local congregations.”³¹ All courses are open to women with the exception of preaching or pastoral ministry classes.

2. Program(s) for Women:

Nonformal: “Women at Southern At Southern Seminary: We recognize the vital role that women play in God’s Kingdom. We believe that God is calling women unto himself. To that end, we’ve created a variety of special programs and ministries to address women’s needs, including Seminary Wives Institute, Koinonia fellowship events, Women of the Word Discipleship groups, and Equip: Practical Training for Women in Ministry for training.”³²

²⁹The Southern Baptist Theological Seminary, “2016-2017 Catalog,” 9, accessed April 25, 2017, <http://www.sbts.edu/admissions/wp-content/uploads/sites/3/2010/11/AA-022-2016-SBTS-Academic-Catalog-2016-2017-web.pdf>.

³⁰Baptist Faith and Message cited in *ibid.*, 14.

³¹*Ibid.*, 56.

³²The Southern Baptist Theological Seminary, “Women at Southern,” accessed August 23,

Seminary Wives Institute is an innovative program designed to prepare the wives of seminary students for their role in their husband's ministry. SWI is an academic program with courses designed to give biblically based and practically applied teaching, taught by our own seminary faculty as well as faculty wives and guest speakers. Upon completion, ladies earn a Certificate of Ministry Studies from Boyce College.³³

Koinonia is a twice-per-semester [fellowship] event for all the ladies of . . . Southern.”

Women of the Word is a discipleship program for female students.

Equip is . . . training specifically for women's ministry. The purpose of Equip is to take theological training and apply it to real-life situations that women will face in ministry.

Woman's Auxiliary (WA) is a network of women who prayerfully support the seminary in a number of ways, such as providing scholarships for female students.³⁴

3. Academic Courses for Women:

None.

4. Course Delivery:

In Class: No.

On Line: No.

Modular: No.

Multi-modal: No specific to women.

Other: All academic courses open to women.

2017, <http://www.sbts.edu/women/>.

³³The Southern Baptist Theological Seminary, “Women at Southern.”

³⁴Ibid

Name of School and Location:

Southeastern Baptist Theological Seminary
 222 N Wingate St, Wake Forest, NC 27587
 (919) 761-2100

1. Complementarian Statement:

“Southeastern Baptist Theological Seminary affirms the Bible as the authoritative Word of God. We covenant to teach in accordance with and not contrary to the Abstract of Principles and the Baptist Faith and Message. We further affirm the Chicago Statement on Biblical Inerrancy and Danvers Statement on Biblical Manhood and Womanhood.”³⁵

2. Program(s) for Women:

Nonformal: Biblical Women’s Institute, Women’s Life Blog at womenslife.sebts.edu. Requires admission, provides childcare, majority are seminary wives, others welcome. There are 4 levels of certification within the Biblical Women’s Institute (BWI): (1) Certificate in Women’s Studies – 9 BWI courses, (2) Advanced Certificate in Women’s Studies – 12 BWI courses, (3) Diploma in Women’s Studies – 15 BWI courses, (4) Certificate in Women's Studies with International Missions- 8 BWI Courses.³⁶

Academic Courses: “Within the Seminary’s Master of Divinity program, a woman may concentrate in Ministry to Women in order to prepare for Christian ministries other than the pastorate. . . . Ministry to Women track requires the . . . M.Div. Foundational Core and 15 hours of Women’s Studies. . . The Danvers Statement describes the perspective from which courses in the Ministry to Women track are taught.”³⁷

3. Academic Courses for Women:

CED 6250 - Foundations for Ministry to Women in place of PMN6500/PMN6730
 CED 6270 - Women and Communication (in place of PRS 6500).
 CED 6251 - Foundations for Ministry to Women II (3)
 CED 6260 - Biblical Theology of Womanhood (3)
 CED 6150 - Ministry to Teen Girls (3)
 CED 6100 - Writing and Publishing for Women (3)
 CED 6200 - Current Trends to Women in Ministry (3)
 CED 6280 - Women's Ministry in the Local Church (3)
 PMN 5631 - Biblical Foundations/Minister's Wife (3)
 BCO 5501 - Counseling Women (3)
 ETH 6550 - Moral Foundations of Marriage and Family (3)³⁸

³⁵Southeastern Baptist Theological Seminary, “Academic Catalog 2016-2017, accessed February 1, and April 25, 2017, <http://catalog.sebts.edu/>.

³⁶Southeastern Baptist Theological Seminary, “Women’s Life,” accessed April 25, 2017, <http://womenslife.sebts.edu/>.

³⁷Southeastern Baptist Theological Seminary, “2016-2017 Catalog,” accessed April 25, 2017, http://catalog.sebts.edu/preview_program.php?catoid=9&poid=1065&returnto=615.

³⁸Ibid.

4. Course Delivery:

Taught by women: Yes.

In Class: Yes.

On Line: No.

Modular/Hybrid – Yes.

Multi-modal: Yes.

Other: Women have called to ask if they could take these courses online.

Name of School and Location:

The Southwestern Baptist Theological Seminary
 2001 W Seminary Dr, Fort Worth, TX 76115, USA
 (817) 923-1921

1. Complementarian Statement:

“Each congregation operates under the Lordship of Christ through democratic processes. . . Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.³⁹

“Baptist Faith and Message: XVIII. The Family God has ordained the family as the foundational institution of human society....Marriage is the uniting of one man and one woman in covenant commitment for a lifetime...The husband and wife are of equal worth before God, since both are created in God’s image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.”⁴⁰

2. Program(s) for Women:

Nonformal: Seminary Studies for Student Wives. “Southwestern Seminary is making an investment in student wives. We believe that there is a need for a ministering wife to join her husband in the educational pilgrimage...Student wives can be equipped and earn seminary credit by attending courses . . . There are three certificate tracks a student wife may take:”⁴¹

Seminary Studies for Student Wives Certificate, 13 hours

Seminary Studies for Student Wives in Missions, 17 hours

Advanced Studies for Student Wives: 8 hours

Bachelors Degree for women: Family and Consumer Science Concentration.⁴²

Academic Leadership Certificate for Women’s Ministry

Academic MA/CE and MDiv Concentration in Women’s Ministry or Women’s

Studies⁴³ Academic MA Concentration in Family and Consumer Science.

³⁹Southwestern Baptist Theological Seminary, “What We Believe,” from Baptist Faith and Message 2000, August 2, 2017, <https://swbts.edu/about/what-we-believe/>. See also this statement and Denver’s Statement in 2016-2017 catalog, accessed April 25, 2017, <http://catalog.swbts.edu/introduction/statementoffaith/>

⁴⁰Ibid.

⁴¹Southwestern Baptist Theological Seminary, “Southwestern Seminary 2016-2017 Catalog,” accessed April 25, 2017, <http://catalog.swbts.edu/womens-programs/seminary-studies-for-student-wives/>

⁴²Southwestern Baptist Theological Seminary, “Academic Courses for Undergraduate Women,” accessed April 25, 2017, <http://catalog.swbts.edu/womens-programs/bachelors-degree-family-and-consumer-sciences-concentration/>.

⁴³Southwestern’s catalog explains, “Women’s Studies Concentration provides foundational

DMin concentration for Women
PhD Concentration for Women

3. Academic Courses for Women:

Seminary Studies for Student Wives Courses:

SSSWP 1002 Women in Church History
SSSWP 1023 Wife of the Equipping Minister
SSSWP 1102 Overview of the New Testament I
SSSWP 1112 Overview of the New Testament II
SSSWP 1202 Art of Teaching
SSSWP 1212 How to Teach the Bible
SSSWP 1302 Overview of the Old Testament I
SSSWP 1312 Overview of the Old Testament II
SSSWP 1402 Basic Christian Doctrine I
SSSWP 1412 Basic Christian Doctrine II
SSSWP 1502 Intro to Biblical Languages: Greek
SSSWP 1602 Intro to Biblical Languages: Hebrew
SSSWP 1702 Spiritual Development of Children
SSSWP 1802 Woman to Woman Ministry
SSSWP 1902 Women and Evangelism
SSSWP 1912 Ministry in the Home
SSSWP 1992 International Missions
SSSWP 2102 Women and Missions
SSSWP 5033 Special Topics⁴⁴

MA/CE and MDiv Women's Studies Courses in School of Theology

WOMST 3003 Introduction to Women's Studies
WOMST 3113 Biblical Theology of Womanhood 1
WOMST 3213 Biblical Theology of Womanhood 11
WOMST 4003 Ministry to Women (WOMIN 4223/2223)
WOMST 4013 Women in Church History
WOMST 4023 Women and Missions
WOMST 4043 Text Driven Communication for Women (PRCHG 3113/1113)
WOMST 4053 Contemporary Evangelism for Women (WOMIN 3313/1313)
WOMST 4103 Feminist Theology
WOMST 5003 Directed Study
WOMST 5013 Internship for Women's Studies
WOMST 5023 Women in Church History Focused Study

Women's Ministry Courses (School of Church and Family Ministries)

WOMIN 3313 (1313) Contemporary Evangelism for Women (WOMST 4053)
WOMIN 3413 Engaging Women in Ministry
WOMIN 3513 Leadership in Women's Ministry
WOMIN 3613 Girls' Ministry
WOMIN 3713 (1713) Women and Discipleship

study for ministry to women in any ministry context.” Southwestern Baptist Theological Seminary, “Master’s Degree Concentrations, accessed April 25, 2017, <http://catalog.swbts.edu/womens-programs/masters-degree-concentrations/>.

⁴⁴Academic and non-formal courses and descriptions may be found at Southwestern Baptist Theological Seminary, “Women’s Programs,” accessed April 25, 2017, <http://catalog.swbts.edu/womens-programs/courses/>.

WOMIN 4123 Biblical Counseling for Women
WOMIN 4223 (2223) Ministry to Women (WOMST 4003)
WOMIN 4373 (2373) Women's Issues
WOMIN 5303 Women's Evangelism and Discipleship Practicum
WOMIN 5353 Directed Study
WOMIN 5902 Women's Ministry Field Experience

Family and Consumer Sciences Concentration Courses (School of Church and Family Ministries)

FAMCS 3203 The Christian Woman's Home
FAMCS 3302 Methodology of Home and Family Studies Research
FAMCS 3401 Fundamentals of Home and Family Studies Research
FAMCS 4203 Resource Management for the Aging
FAMCS 4303 Philosophic and Professional Issues of the Christian Woman
FAMCS 4603 Methods & Materials for Teaching Home and Family Studies
FAMCS 4801 Topics in Family & Consumer Sciences
FAMCS 4802 Topics in Family & Consumer Sciences
FAMCS 4803 Topics in Family & Consumer Sciences
FAMCS 5002 Internship in Family & Consumer Sciences
FAMCS 5701 Directed Study
FAMCS 5702 Directed Study
FAMCS 5703 Directed Study

Family and Consumer Sciences Courses at the College at Southwestern:

FAM 1103 Principles of Biblical Womanhood
FAM 3103 Family and Consumer Sciences
FAM 4203 Resource Management Practicum
FAM 3114 Principles of Food Preparation
FAM 3123 Home and Family Management
FAM 3203 Value of a Child
FAM 3204 Meal Preparation with Lab
FAM 4103 Basics of Design
FAM 4103 Resource Management Practicum
FAM 4204 Fundamentals of Clothing Construction
FAM 4211 Supervised Internship
FAM 4212 Supervised Internship
FAM 4213 Supervised Internship
FAM 4221 Directed Study
FAM 4222 Directed Study
FAM 4223 Directed Study
FAM 4231 Special Topics in Family & Consumer Sciences
FAM 4232 Special Topics in Family & Consumer Sciences
FAM 4233 Special Topics in Family & Consumer Sciences

Family and Consumer Sciences Certificate Courses:

FAM 1103 Principles of Biblical Womanhood
FAM 3103 Biblical Model for Home and Family
FAM 3114 Principles of Food Preparation with Lab
FAM 3123 Home and Family Management
FAM 3203 Value of a Child
FAM 3204 Meal Preparation with Lab
FAM 4103 Basics of Design
FAM 4203 Resource Management Practicum
FAM 4204 Fundamentals of Clothing Construction

Leadership Certificate in Women's Ministry Courses:
WOMIN 3313 (1313) Contemporary Evangelism for Women
WOMIN 3413 (1413) Engaging Women in Ministry
WOMIN 3513 (1513) Leadership in Women's Ministry
WOMIN 3613 Girls' Ministry
WOMIN 3713 (1713) Women and Discipleship
WOMIN 4123 Biblical Counseling for Women
WOMIN 4223 (2223) Ministry to Women
WOMIN 4373 (2373) Women's Issues
WOMST 3113 Biblical Theology of Womanhood I
WOMST 3213 Biblical Theology of Womanhood II

DMin Courses in the School of Theology

PhD Studies Courses in School of Church and Family Ministries:
WOMIN 7614 Ministry to Women
WOMIN 7624 Women, Development and Contemporary Issues
WOMIN 7644 Theology of Women's Ministry
WOMIN 8004 Advanced Readings in Women's Ministry
WOMIN 8014 Advanced Research in Women's Ministry
WOMIN 8502 Supervised Internship

4. Course Delivery:

Taught by women: Yes, five fulltime female faculty

In Class: Yes.

On Line: Yes. "Courses are available online and in a traditional schedule format at the Fort Worth campus."

Modular: Yes.

Multi-modal: Yes.

Other: All academic courses open to women, and many courses directed to women.

<p>Name of School and Location: Westminster Theological Seminary 2960 West Church Road Glenside, PA 19038 (215) 887-5511</p>
<p>1. Complementarian Statement: “Specifically, Westminster pursues this mission and vision in three ways. First, we seek to form men for ordained ministry and men and women for Gospel service. . .”⁴⁵ Westminster is not a denominational school, receives students from PCA and other denominations.</p> <p>Westminster . . . Seminary believes that Scripture restricts the ordained ruling and teaching offices of the church to men. Therefore, the M.Div. Pastoral Ministry emphasis and the DMin. Pastoral Ministry and Homiletics concentrations are structured specifically to prepare men called to the ordained ministry. Westminster also believes that the Lord has given a variety of gifts to women and men not called to the ordained offices of the church, and is committed to training those students for positions of service in the church which do not require ordination.”⁴⁶</p>
<p>2. Program(s) for Women: Nonformal: Women’s Student Fellowship: The Women’s Student Fellowship seeks to build community among women students from every degree program and cultural background. . . Wives of Westminster provide resources and support to wives of Westminster students; encourage them in the discovery and application of their gifts as they serve alongside their husbands; and nurture friendship and community with each other and the larger seminary community. Academic: The MDiv nonordination track is open to women.</p>
<p>3. Academic Courses for Women: (open to men and women) “PT671 Ecclesiology, Women, and the Contemporary Church Purpose; To affirm women’s place and role in the church. To explore the biblical teaching on women. To examine current trends on the teaching of women in the church. To help guide the student in ministering to women in the church. Topics covered include an understanding of the hermeneutical issues, a biblical understanding of male and female, the New Testament teaching on women’s role in the church, and practical consideration of how women can serve in the church. Fall semester, two hours.”⁴⁷ This course is open to both men and women. Female adjunct faculty teach both men and women.</p>
<p>4. Course Delivery: No gender specific courses Taught by female faculty? Yes, numerous adjunct female faculty, see academic catalog. In Class: On Line: Modular:</p>

⁴⁵“2016-2017 Westminster Academic Catalog,” 3, accessed February 1, 2017, <https://d3h3guilcrzx4v.cloudfront.net/uploads/publications/2016-17%20Catalog%20v4.pdf>.

⁴⁶Ibid., 5.

⁴⁷Ibid., 134.

Multi-modal:
Other:

APPENDIX 6

CONTENT ANALYSIS PRESENTATION FOR RESEARCH GROUP 2

Research Group 2: Additional institutions with complementarian programs for women.

<p>Name of School and Location: Cedarville University 251 N. Main St. Cedarville, OH 45314 USA 1-800-223-2784</p>
<p>1. Complementarian Statement: "We believe that the Scriptures provide a literal and historical account of God's creation of all things. . . God created humans, male and female, in His image. Human life, sexual identity and roles are aspects of God's creative design. From creation, marriage is a covenant between a man and a woman that should be marked by sexual purity, by sacrificial male leadership, and by recognizing the divine blessing of children, including preborn children. . . We believe that the local church is a gathered congregation of believers. . . God calls certain men to be pastors, providing spiritual leadership for the church."¹</p>
<p>2. Program(s) for Women Academic: Women's Ministry Minor (undergraduate): "The women's ministry minor involves 15 semester hours for students who desire to minister to women in a variety of contexts, through an understanding of the identity, roles, and gender-specific needs of women and through the attainment of the basic skills needed to address those needs and equip women most effectively."² A female student also take a CE major conc. in Women's Ministry.</p>
<p>3. Academic Courses for Women Academic Course(s) for Women: BTCM 3520 Counseling and Mentoring Women BTCM 3530 Contemporary Ministry to Women and Girls BTHT 3740 Biblical Theology of Womanhood BTAT 3480 Women's Communication for Ministry BTHT Historical Theology of Womanhood BTAT 4990 Special Topics in Applied Theology; (women in evangelism and</p>

¹Cedarville University, "Cedarville University 2016-2017 Undergraduate Academic Catalog," 294, accessed February 7, 2017, <https://www.cedarville.edu/Academics/Biblical-and-Theological-Studies/Undergraduate/Minors/Womens-Ministry.aspx>.

²Ibid., 57. P. 57 also includes the list of academic courses for women.

missions)

4. Course Delivery:

Taught by female faculty? Yes.

In Class: Yes.

On Line: Moodle faculty/student interaction.

Modular: No.

Multi-modal: Yes. On-line posting of assignments and discussion boards.

Other: Each faculty member must confirm adherence to doctrinal position yearly.

<p>Name of School and Location: Shepherds Theological Seminary 6051 Tryon Rd. Carv. NC 27518 919-573-5350</p>
<p>1. Complementarian Statement: “We believe that men and women were created in the image and likeness of God, equally blessed and given dual responsibility over the created order (Gen 1:26-28). We believe that the Bible teaches that as part of the created order, distinctions in masculine and feminine roles were ordained by God. . . Although men and women are spiritually equal in position before God, God has ordained distinct and separate functions for men and women in the church and in the home (1 Tim 2: 11-12). We affirm that God has honored women with many ministry opportunities within the church, parachurch organizations and ministries, educational institutions and missions agencies, but has appointed men and men only to the authoritative teaching role of the elder/pastor position within the local church.”³</p>
<p>2. Program(s) for Women: Nonformal: Mentoring Program for women Academic Courses: Under development by Margaret Kostenberger.</p>
<p>3. Academic Courses for Women: PT 582 – Mentored Practicum for Women (2) PT 702 – Women’ Expository Practicum (2)⁴</p>
<p>4. Course Delivery: In Class: Yes. On Line: No. Modular: No. Multi-modal: No. Other: This program under development; see most recent catalog for programs and courses.</p>

³Shepherd’s Theological Seminary, “Shepherds Theological Seminary Academic Catalog 2016-2017,” 94, accessed May 5, 2017, <https://shepherds.edu/academics/catalog/>.

⁴Ibid. Mentored Practicum, 189, Expository Practicum, 141.

Name of School and Location:

College of Biblical Studies
 7000 Regency Square Blvd.
 Houston, TX 77036
 (832) 252-0715

1. Complementarian Statement:

“CBS Statement on Biblical Gender Roles As a Bible college committed to providing our students with a biblical worldview, the College of Biblical Studies (CBS) affirms and teaches what the Bible says about the roles of men and women⁷ and their similarities and distinctions — and thus, seeks to operate according to that faith commitment. CBS recognizes godly Christians have varying positions on gender roles, and seeks to give students examples inside and outside of the classroom, as well as the curriculum, of biblical leadership and authority that will equip them to serve in ways that we deem biblically appropriate based on the testimony of Scripture. CBS affirms that men and women are created in the image of God (Genesis 1:26-27) and given spiritual equality in their relationship with the Creator (Galatians 3:28). We affirm that men and women have full access to God through the redemption of Jesus Christ. They also share in the same spiritual privileges, including but not limited to: justification, adoption, sanctification, the priesthood of believers, and spiritual gifts as distributed by the Holy Spirit to be used in biblically appropriate ways. We believe men and women are equally valuable and responsible for spreading the Gospel of Jesus Christ and furthering His instruction to the church. Men and women are called to live a godly life in private and public by God’s grace. In love, God has established distinct roles and responsibilities for women and men. We affirm the Bible’s teaching on biblical gender roles, which teaches men and women are equal in value but different in their functions within the home and the church. We also affirm that the opinions, ideas, and proposals of men and women are of equal value and should be considered under the instruction of the Scripture and the guidance of the Holy Spirit. When men and women work together in their respective functions, then two are better than one, God is glorified, and the church and home are edified.”⁵

2. Program(s) for Women:**Academic:**

Minor: Christian Education with Concentration in Women’s Ministry
 Ministry of the Pastor’s Wife

3. Academic Courses for Women:

MSCE 3321 The Role of Women in Life and Ministry 3
 MSCE 4323 Women’s Ministry Planning and Program Design 3
 MSBC 4321 Women Counseling Women 3
 MSCE 4321 The Role of Women in Church Administration and Leadership 3
 MSCE 4325 Special Issues in Ministering to Women 3⁶
 MSBC 4321 Women Counseling Women
 MSCE 3326 Feminist Theory
 MSBC 3304 Marriage and Family
 BIBL 3343 Women in the Bible
 MSCE 3322 Women’s Ministry Planning and Program Design
 MSCE 4325 Special Issues in Ministering to Women

⁵College of Biblical Studies, “College of Biblical Studies 2016-2019 Catalog,” 9, accessed May 5, 2017, https://cbshouston.edu/images/catalog2016/academic_catalog_full16.pdf.

⁶Ibid., 63, these courses were indicated as for women only.

BIBL 3343 Women in the Bible
MSCE 4328 Stages of Women's Development
MSCE 4328 Stages of Women's Development
MSCE 4331 Women Shepherding Women

MINISTRY OF THE PASTOR'S WIFE – MINOR COURSES

MSBC 3304 Marriage and Family
MSCE 4331 Women Shepherding Women
MSCE 4334 Hospitality and Home Governance
MSCE 4316 Developing Leadership Teams for Women
MSCE 4321 The Role of Women in Church Administration and Leadership
MSCE 3361 Survey of the Ministry of the Pastor's Wife
MSBC 4321 Women Counseling Women
MSCE 4361 The Role of the Pastor's Wife in Church Administration
MSCE 3322 Women's Ministry Planning and Program Design
MSCE 3363 The Role of the Pastor's Wife in Life and Ministry
MSCE 3305 Spiritual Health of the Pastor's Wife

4. Course Delivery:

In Class: Yes.

On Line: Yes.

Modular: Yes.

Multi-modal: Yes.

Other: Venessa Y. Ellen Women's Ministry Program Coordinator and Professor

<p>Name of School and Location: Western Seminary (Conservative Baptist) 5511 SE Hawthorne Blvd, Portland, OR 97215, USA (503) 517-1800</p>
<p>1. Complementarian Statement: “Our mission is to train men and women to be faithful and fruitful agents of spiritual transformation in the lives of others. Confident in the uniquely transforming power of the biblical gospel, and knowing how to communicate God’s truth and love in both word and deed, our graduates are well-equipped to play key roles in the outworking of the Church’s mission. Their role may focus on a pulpit, a mission field, a counseling center, a classroom, the marketplace, or some other venue; regardless of the setting, Western grads know how to be salt and light in it.”⁷</p>
<p>2. Program(s) for Women: Women’s Center for Ministry “prepares and involves women in ministry by providing student wives activities, two non-credit training programs, and annual conferences and gatherings” such as Ignite and Revive.⁸ Nonformal: Partners in Ministry and Advanced Studies Certificate “The Women’s Center for Ministry also prepares and involves women in ministry by providing student wives’ activities. WCM also prepares ministry wives through a Partners in Ministry Certificate which equips students’ wives to be better prepared for ministry....Wives whose husbands are currently enrolled in a degree program at least half time (4 or more credits a semester) qualify for scholarship application. PMC students take academic courses on campus or online. No official credit is earned. Academic: Women’s Transformational Leadership (WL) focus provides academic courses for the following programs: MDiv, MA in Ministry and Leadership, Graduate Studies Diploma, and Graduate Studies Certificate.</p>
<p>3. Academic Courses:⁹ PCW 511 Pastoral Understanding of Women PCW 512X Women in Pain I PCW 512Y Women in Pain 2 PCW 513 Women in Leadership PCW 514 Building Relational Ministries for Women PCW 515 Develop and Deliver Life Changing Messages PCW 521 Develop Life Changing Bible Study Curriculum</p>
<p>4. Course Delivery: Taught by female faculty? Yes. Six to eight complementarian female instructors on each of three campuses (Portland, San Jose, Sacramento) In Class: Yes. On Line: Eventually all courses will be available on line. (6 of 8 presently available) Modular: Yes, classes are designed on weekends, two days once/twice per semester (one unit – one weekend, two units – two weekends)</p>

⁷Western Seminary, “Catalog Introduction,” accessed August 1, 2017, <https://www.westernseminary.edu/catalog-2017-2018>.

⁸Western Seminary, “2016-2017 Academic Catalog,” 32-33, accessed July 29, 2017, https://www.westernseminary.edu/files/documents/catalog/Academic_Catalog-Western_Seminary-2016-2017.pdf.

⁹Ibid., 67.

Multi-modal: Yes, classes are designed on weekends, or two days once or twice a semester format.
Other: No.

APPENDIX 7

COURSES BY CATEGORY AT RG1 INSTITUTIONS¹

Rank 1: Ministry to Women/Women's Ministry (25 courses)

Course	Title	Institution	Level
	Women in Ministries	Covenant Sem	Masters ²
EML435	Effective Ministry with Women	Dallas	Masters
PM351	The Role of Women in Ministry	Dallas	Masters
DM820	Ministry Models in Multiple Contexts	Dallas	DMin
BMN310	Training in Women's Ministry	Master's U.	BA
PS-4484	Senior Seminar in Ministry to Women	Moody	BA
XX-XXXX ³	Women's Ministry Elective	Moody	BA
WMCM1136	Women's Ministry Programs	New Orleans	B.A.
WMCM1216	Women's Ministry Project	New Orleans	B.A.
WMCM1136	Women's Ministry Programs	New Orleans	Masters
CEWM6192/ 6292/6392	Special Topics in Women's Ministry	New Orleans	Masters
WSIS6151- 6351	Independent Study in Women's Min	New Orleans	Masters
CEWM6365	Advanced Women's Ministry	New Orleans	Masters
CEWM5260	Women's Work in the Local Church	New Orleans	Masters
CEWM5262	Women's Work in the Local Church	New Orleans	Masters
CEWM5360	Introduction to Women's Ministry	New Orleans	Masters
CED6250	Foundations for Ministry to Women I	Southeastern	Masters
CED6251	Foundations for Ministry to Women II	Southeastern	Masters
CED6280	Women's Ministry in the Local Church	Southeastern	Masters
WOMIN4223	Ministry to Women	Southwestern	Masters

¹Category list provided in alphabetical order of institution

²Simply listed as Master's to include either Master of Arts students or Master of Divinity students.

³As listed in catalog, Moody Bible Institute, "2016-2017 Undergraduate Catalog," accessed April 24, 2017, https://www.moody.edu/siteassets/website_assets/files/academic-catalogs/undergraduate/16-17_mbi_catalog.pdf.

WOMS4003	Ministry to Women	Southwestern	Masters
WOMIN3313	Engaging Women in Ministry	Southwestern	Masters
WOMIN7614	Ministry to Women	Southwestern	PhD
WOMIN8014	Advanced Research in Women's Ministry	Southwestern	PhD
WOMIN8004	Advanced Readings in Women's Ministry	Southwestern	PhD
Total			25

Rank 2: Women and the Home (21)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
CDV332	Women and Children's Health and Development	Covenant Col.	B.A.
ETH6550	Moral Foundations of Marriage and Family	Southeastern	Masters
FAM3123	Home and Family Management	Southwestern	B.A.
FAM3103	Family and Consumer Sciences	Southwestern	B.A.
FAM4231	Special Topics in Family and Consumer Science	Southwestern	B.A.
FAM4232	Special Topics in Family and Consumer Sciences	Southwestern	B.A.
FAM4233	Special Topics in Family and Consumer Sciences	Southwestern	B.A.
FAM4203	Resource Management Practicum	Southwestern	B.A.
FAM3123	Home and Family Management	Southwestern	B.A.
FAM3204	Meal Preparation with Lab	Southwestern	B.A.
FAM4103	Basics of Design	Southwestern	B.A.
FAM4204	Fundamentals of Clothing Construction	Southwestern	B.A.
FAM3114	Principles of Food Preparation	Southwestern	B.A.
FAMCS4203	Resource Management for the Aging	Southwestern	Masters
FAMCS4603	Methods and Materials for the Teaching Home and Family Studies	Southwestern	Masters
FAMCS3302	Methodology of Home and Family Studies Research	Southwestern	Masters
FAMCS3401	Fundamentals of Home and Family Studies Research	Southwestern	Masters
FAMCS4801	Topics in Family and Consumer Science	Southwestern	Masters
FAMCS4802	Topics in Family and Consumer Science	Southwestern	Masters
FAMCS4803	Topics in Family and Consumer Science	Southwestern	Masters
FAMCS3203	The Christian Woman's Home	Southwestern	Masters
Total			21

Rank 3: Women Teaching Women/Others (16)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
CM321	Exegesis and Communication Lab I	Covenant S.	Masters
CM331	Exegesis and Communication Lab II	Covenant S.	Masters
EML450	Women Teaching Women	Dallas Sem.	Masters
BMN310	Message Preparation for Women	Master's U.	B.A.
PS3342	Narrative Messages	Moody Bible	B.A.
PS3330	Communicating Biblical Truth	Moody Bible	B.A.
CM2240	Message Preparation for Women	Moody Bible	B.A.
BMN310	Message Preparation for Women	Master's U.	B.A.
WMCM1146	Teaching Basic Baptist Beliefs for Women	New Orleans	B.A.
WMCM1217	Public Speaking for Women	New Orleans	B.A.
CEWM5262	Public Speaking for Women	New Orleans	Masters
CEWM5187	Teaching Basic Baptist Beliefs for Women	New Orleans	Masters
O3PT735	Communication for Women: Theory and Lab	Southeastern Reformed	Masters Masters
CED6270	Women and Communication	Southeastern	Masters
WOMST4043	Text Driven Communication for Women	Southwestern	Masters
Total			16

Rank 4: Women Counseling Women/in Grief/Pain (12)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
CO543	Counseling Internship (Female inst	Covenant Sem	Masters
DM825	Caring for Women in Pain	Dallas Sem.	DMin
BC342	Women Counseling Women	Master's U.	B.A.
PS3322	Ministry to Women in Pain	Moody Bible	B.A.
WMCM1134	Lay Counseling for Women	New Orleans	B.A.
WMCM1139	Ministry with Grievers	New Orleans	B.A.
WMCM1122	Support Groups for Women	New Orleans	B.A.
CEWM566	Support Groups for Women	New Orleans	Masters
CEWM5180	Lay Counseling for Women	New Orleans	Masters
CEWM5183	Ministry with Grievers	New Orleans	Masters
BCO5501	Counseling Women	Southeastern	Masters

WOMIN4123 Biblical Counseling for Women

Southwestern Masters

Total Courses

12

Rank 5: Biblical Theology and Philosophy of Ministry to Women (11)

(Includes Biblical Womanhood; does not include Feminist Theology or Philosophy)

Course	Title	Institution	Level
PS2253	Theology and Philosophy of Ministry to Women	Moody	B.A.
WMCM1137	Biblical Womanhood	New Orleans	B.A.
WSTU6311	Theology of Sexuality and Gender	New Orleans	Masters
CED6260	Biblical Theology of Womanhood	Southeastern	Masters
PMN5631	Biblical Foundations for the Minister's Wife	Southeastern	Masters
FAM1103	Principles of Biblical Womanhood	Southwestern	B.A.
FAM3103	Biblical Model for Home and Family	Southwestern	B.A.
WOMST3113	Biblical Theology of Womanhood I	Southwestern	Masters
WOMST3212	Biblical Theology of Womanhood II	Southwestern	Masters
FAMSC4303	Philosophic and Professional Issues of the Christian Woman	Southwestern	Masters
WOMIN7644	Theology of Women's Ministry	Southwestern	PhD

Total

11

Rank 6: Contemporary Issues for Women (10)

Course	Title	Institution	Level
SOC 344	Men, Women and Society	Covenant Col.	B.A.
DM815	Understanding Women in Contemporary Society	Dallas Sem.	DMin
DM810	The Role of Women Related to Biblical, Historical, and Futuristic Issues	Dallas Sem.	DMin
BMN321	Women's Issues	Master's U.	B.A.
PS2264	Contemporary Strategies of Ministry to Women	Moody Bible	B.A.
WMCM1120/1220	Contemporary Models	New Orleans	B.A.
CED6200	Current Trends for Women in Ministry	Southeastern	Masters
WOMIN4373/2373	Women's Issues	Southwestern	Masters

WOMIN7264	Women, Development and Contemporary Issues	Southwestern	PhD
PT672	Ecclesiology, Women and Contemporary Church Purpose	Westminster	Masters

Rank 7: Women's Directed Study Courses (10):

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
DM905	Directed Study	Dallas	DMin
DM901	Special Topics	Dallas	DMin
FAMCS5701	Directed Study I	Southwestern	B.A.
FAMCS5702	Directed Study II	Southwestern	B.A.
FAMCS5703	Directed Study III	Southwestern	B.A.
WOMIN5353	Directed Study	Southwestern	Masters
WOMST5003	Directed Study	Southwestern	Masters
FAM4221	Directed Study I	Southwestern	Masters
FAM4222	Directed Study	Southwestern	Masters
FAM4233	Directed Study	Southwestern	Masters

Rank 8: Women's Internships (8)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
FE4400	Ministry Internship	Moody	B.A.
FAM4211	Supervised Internship I	Southwestern	B.A.
FAM4212	Supervised Internship II	Southwestern	B.A.
FAM4213	Supervised Internship III	Southwestern	B.A.
WOMIN5902	Women's Ministry Field Experience	Southwestern	Masters
WOMST5013	Internship for Women's Studies	Southwestern	Masters
FAMCS5002	Internship in Family and Consumer Sc.	Southwestern	Masters
WOMIN8502	Supervised Internship	Southwestern	PhD

Rank 9. Women and Missions/Culture (6)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
CDV220	Women in Holistic Mission	Covenant Col.	B.A.
WMCM1133	Missions for Women	New Orleans	B.A.
CEWM5150	Missions for Women	New Orleans	Masters
WMCM1144	Multicultural Women's Ministry	New Orleans	B.A.
CEWM5186	Multicultural Women's Ministry	New Orleans	Masters
WOMST4023	Women and Missions	Southwestern	Masters

Rank 10. Women and Christian Leadership (6)

Course	Title	Institution	Level
EM503S	Leadership and Ministry Development	Covenant	Masters
DM805	Women in Christian Leadership	Dallas Sem.	DMin
PS-3342	Ministry Leadership and Staff Relationships	Moody Bible	B.A.
WMCM1117	Leadership Training for Women	New Orleans	B.A.
CEWM5163	Leadership Training for Women	New Orleans	Masters
WOMIN3513	Leadership in Women's Ministry	Southwestern	Masters

Rank 11. Women and Evangelism (5)

Course	Title	Institution	Level
PS4433	Evangelistic Messages	Moody	B.A.
WMCM1124	Lifestyle Witnessing for Women	New Orleans	B.A.
CEWM5168	Lifestyle Witnessing for Women	New Orleans	Masters
WOMST4053	Contemporary Evangelism for Women	Southwestern	Masters
WOMIN5303	Women's Evangelism and Discipleship Practicum	Southwestern	Masters

Rank 12. Women Discipling/Mentoring Women (5)

Course	Title	Institution	Level
BC341	Women Discipling Women	Master's	B.A.
PS3321	Discipling and Mentoring Women	Moody	B.A.
WMCM1121	Women Mentoring Women	New Orleans	B.A.
CEWM5178	Women Mentoring Women	New Orleans	Masters
WOMIN3713/ 1713	Women and Discipleship	Southwestern	Masters

Rank 13. Women Planning Events (5)

Course	Title	Institution	Level
BMN352	Event Planning	Master's	B.A.
WMCM1118	Planning Special Events	New Orleans	B.A.
WMCM1126	Recreational Programs for Women	New Orleans	B.A.
CEWM5164	Planning Events for Women	New Orleans	Masters
CEWM5171	Recreational Programs for Women	New Orleans	Masters

Rank 14. Women in Church History (4)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
HIS306	History of the Early Church; Role of Women	Covenant Col.	B.A.
HIST6330/ WST6330	Women in the Early Church	New Orleans	Masters
WOMST4013	Women in Church History	Southwestern	Masters
WOMST5023	Women in Church History: Focused Study	Southwestern	Masters

Rank 15. Women as Writers (4)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
	Curriculum Analysis and Design	Covenant Sem	Masters
	Writing and Publishing for Women	Southeastern	Masters
	Expanding Your Women's Ministry Through Writing	New Orleans	B.A.
	Expanding Your Women's Ministry Through Writing	New Orleans	Masters

Rank 16. Girl's Ministry (4)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
WMCM1143	Girl's Enrichment Ministry	New Orleans	B.A.
CEWM5177/ 5377	Girl's Enrichment Ministry	New Orleans	Masters
CED6150	Ministry to Teen Girls	Southeastern	Masters
WOMIN3613	Girl's Ministry	Southwestern	Masters

Rank 17. Personal Bible Study/Discipleship (4)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
BMN360	Personal Discipleship	Master's	B.A.
B350	Principles of Personal Bible Study	Master's	B.A.
WMCM1125	Bible Study for Women	New Orleans	B.A.
CEWM5169	Bible Study for Women	New Orleans	Masters

Rank 18. Feminist Theology (3)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
WMCM1140	A Survey of Feminist Theology	New Orleans	B.A.
CEWM5185/ 5385	A Survey of Feminist Theology	New Orleans	Masters
WOMST4103	Feminist Theology	Southwestern	Masters

Rank 19. Women's Studies Courses (3)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
WSIS6151/ 6531	Independent Directed Study in Women's Studies	New Orleans	Masters
WSTU6311	Exploring Women's Studies	New Orleans	Masters
WOMST3003	Introduction to Women's Studies	Southwestern	Masters

Rank 20. Women and Ministry to Mothers (3)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
WMCM1121	Women's Ministry to Mothers	New Orleans	B.A.
CEWM5181	Women's Ministry to Mothers	New Orleans	Masters
FAM3203	Value of a Child	Southwestern	B.A.

Rank 21. Women and Spiritual Gifts (2)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
WMCM1115	Spiritual Gifts for Women	New Orleans	B.A.
CEWM5260	Spiritual Gifts for Women	New Orleans	Masters

Rank 22. Relationship Skills for Women (2)

<u>Course</u>	<u>Title</u>	<u>Institution</u>	<u>Level</u>
WMCM1123	Relationship Skills for Women	New Orleans	B.A.
CEWM5167	Relationship Skills for Women	New Orleans	Masters

Rank 23. Women and Church Growth (2)

<u>Course Title</u>	<u>Institution</u>	<u>Level</u>
WMCM 1119 Women and Church Growth	New Orleans	B.A.
CEWM5170 Women and Church Growth	New Orleans	Masters

Rank 24. Women, Art and Culture (1)

<u>Course Title</u>	<u>Institution</u>	<u>Level</u>
ART371 Women, Art and Culture	Covenant Col.	B.A.

Rank 25. Educational Foundations (1)

<u>Course Title</u>	<u>Institution</u>	<u>Level</u>
EM301 Educational Foundations	Covenant Sem.	Masters

APPENDIX 8

SUGGESTIONS FOR COMPLEMENTARIAN EDUCATION

Table A1. Total Summary Responses to Question 7: “What suggestions would you make for the future of complementarian education?”

Statements on Various Topics by “Meaning Units”	Divergent Perspectives
Focus on the Word	
<p>“Focus on the Word and develop a relationship with Christ”</p> <p>Challenge women to think biblically and have proper hermeneutics</p> <p>Have women study the Word of God and build their competence and confidence in rich theological teaching</p> <p>Have women wrestle with what they believe (inerrancy, sufficiency, authority of Scripture over my life)</p> <p>Educate women “what the Bible says . . . in dangerous times”)</p> <p>Have women study the Word of God – make no changes in doctrine</p> <p>Be intentional – “I have no time for fluff”</p>	<p>Co-team taught discussions on gender issues in Scripture</p> <p>Understand feminism</p>
Train Women	
<p>Long for churches, non-profit ministries to see trained women for their communities and churches</p> <p>Have churches actively take their women that are gifted and called and shepherd them into seminary, providing support</p> <p>Train women; I’ve landed complementarian, but that doesn’t mean we leave women untrained or unequipped for ministry</p> <p>Equip women to do teaching and ministry</p>	<p>Focus on more than just “wives” – also singles and those who need to work (2x)</p>

Table A1 continued

<p>Writing: Encourage more women to write weighty academic publications (Titus 2)</p> <p>Encourage women towards writing</p> <p>Emphasize seminary trained women to write and publish</p>	
<p>Train Girls</p>	
<p>Educate girls and young women on Biblical womanhood</p> <p>[Teach] them as young as possible</p> <p>Identify next generation leaders; choose well, encourage and mentor them</p>	<p>Allow men to take women's courses</p>
<p>Suggestions for Institutions/Churches</p>	
<p>Focus on the positives that women can do in ministry</p> <p>Change our language; the Church gets blamed for abuse of women;</p> <p>Influence churches to hire women to lead complementarian ministry</p> <p>Encourage relationships with churches so women are not a threat</p> <p>Encourage gifted women to not just head towards missions</p> <p>Allocate funding for female faculty and staff members</p> <p>Lower overall financial costs for students in higher education</p> <p>Link colleges to seminaries so women could see, "I could go to Seminary"</p>	<p>Do complementarianism well; the egalitarian backlash is against complementarianism not done well</p> <p>Leave your complementarian institution is you are not really complementarian (do something different) (2x)</p> <p>Encourage "gatekeepers" to oversee female professors</p>
<p>Unity</p>	
<p>Preserve unity and fellowship with egalitarians - I don't believe this is an issue we should divide up over; we are family</p>	<p>Diversity: Leave your institution if not really complementarian (2x)</p>

Table A1 continued

Mentoring	
Link female students to mentors	
Encourage mentoring by linking students to the local church	
Learn in community	
Learn by collaboration (conference table style)	
Mentor women young faculty, faculty wives	
Other	
Provide next-level courses (e.g. Principles of Bible Study II).	
Prepare both spouses for “ministry as a lifestyle”	

APPENDIX 9

ATS SEMINARY ENROLLMENT TRENDS

Table A2. Trends in enrollment from 2009-2016 for ATS seminaries¹

Institution	2009 FTE	2012 FTE	2015 FTE	2016 FTE	Increase/ Decrease
Southeastern Baptist Theo. Seminary	1430	1447	1067	1593.7	+163.7
*Southern Baptist Theo. Seminary	1364	1424	1438	1593.3	+229.3
Fuller Seminary	1940	1708	1542	1499	-441
*Southwestern Baptist Theo. Sem.	1477	1241	1356	1393.7	-83.3
Asbury	781	755	1189	1187.1	+316.1
*Dallas Theo. Seminary	1108	1057	1059	1133.7	+25.7
*Midwestern	NA	337	731	1011.3	+700
Gordon Conwell	1037	1069	973	900	-137
*New Orleans Baptist Theo Sem.	656	1290	815	843.1	+187.1
Trinity Evan. Divinity School	908	848	755	798	-110
Seventh Day Adv.	566	605	695	659.1	+93.1
*Golden Gate/Gateway	772	667	705	632.5	-139.5
Duke Divinity School	517	588	619	621.8	+104.8
Princeton Seminary	578	500	545	550.8	-27.2
*Reformed Theo. Sem.	584	561	548	535.9	-27.1
*Moody Theo. Sem.	NA	NA	458	482	+NA
Concordia Seminary	450	441	420	481.7	+31.7
Denver Seminary	479	479	424	469.9	-9.1
Talbot School of Theo.	604	541	489	462	-142
Western Seminary	NA	422	424	418.4	+3.6
Tyndale Seminary	NA	339	369	394.7	+55.6
*Westminster Theo. Sem.	NA	420	385	364.7	-55.3

¹Chart retains the order of seminaries from “Top 25 Protestant Seminaries by FTE” in table 4, chap. 4 of this research (with the addition of Bethel). Data for 2009 from Andy Rowell, “The Largest Seminaries in North America,” accessed September 12, 2017, http://www.andyrowell.net/andy_rowell/2010/09/the-22-largest-seminaries-in-north-america.html. Data for 2012 from Andy Rowell, “The Largest Seminaries: Fall 2012 Enrollment Data for Association of Theological Schools, May 13, 2013, accessed September 12, 2017, http://www.andyrowell.net/andy_rowell/2013/05/the-largest-seminaries-fall-2012-enrollment-data-for-association-for-theological-schools.html. Data for 2015 from Chelsen Vicari, “What Are America’s Largest Seminaries?” The Aquila Report, August 4, 2016, accessed February 17, 2017, <http://theaquilareport.com/what-are-americas-largest-seminaries/>. Data for 2016 compiled by author from ATS member homepage. Additional data from ATS Institutional Data Tables, accessed September 12, 2017, <https://www.ats.edu/uploads/resources/institutional-data/annual-data-tables/2015-2016-annual-data-tables.pdf>.

Table A2 continued

*Covenant Theo. Sem.	451	NA	363	339.6	-111.4
Ashland Theo. Sem.	473	360	399	335	-138
Luther Seminary ²	548	548	357	327	-221
Bethel Seminary	649	405	266	278.2	-370.8

²Luther Seminary, "Mission and History," notes Augsburg and Luther merger in 1963; then Northwestern merger with Luther in 1976, accessed September 12, 2017, https://www.luthersem.edu/about/our_mission.aspx?m=5956.

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ABSTRACT

THEOLOGICAL AND PRACTICAL MINISTRY TRAINING FOR WOMEN IN COMPLEMENTARIAN HIGHER EDUCATION: A MIXED METHODS STUDY

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The Southern Baptist Theological Seminary, 2017
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This explanatory sequential mixed methods study reviews the programs and academic courses for women at complementarian schools of Christian higher education. The literature review historically unfolds the egalitarian and complementarian debate. Choosing the complementarian path, I advocate theological or practical ministry training for complementarian women, and review other recent research pertinent to this field.

The initial quantitative phase utilizes content analysis from catalogs on institutional websites. In a second qualitative phase, twelve purposively selected directors were interviewed at exemplar complementarian schools such as Cedarville University, Covenant Seminary, Dallas Theological Seminary, The Master's University, Midwestern Seminary, Moody Bible Institute, Reformed Seminary, Southern Seminary, Southeastern Seminary, Southwestern Seminary, and Westminster Seminary. The analysis includes quantitative and qualitative data revealing consistency and variation among these institutions in order to provide insight and example for other institutions and educators in Christian higher education.

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