SETTING THE RECORD STRAIGHT

What do egalitarians really believe?
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Prophetic Dissent in the Sanctuary

Recently, someone asked my thoughts on racial segregation in the US church on Sunday mornings: “How will we ever move forward together, as a unified church, if people of color don’t forgive us for the past?”

Most white Christians don’t write “biblical” defenses of slavery, enforce segregation in the sanctuary, or argue for the inferiority of people of color anymore. Let’s put aside for a moment that we shouldn’t ask people of color to simply move on, to forget our past crimes and their inherited trauma on our clock and on our terms. It’s self-deception to declare racism a sin of the past and not an ongoing, daily trespass in the present.

Some Christians urge forgiveness from people of color in response to racism, for the sake of church unity. This simplistic argument crumbles when we grasp that racism is alive in the church and we remain deeply divided as a result. That social strife and division threaten church unity is not a new fear. Dr. Martin Luther King Jr. penned his famous “Letter from Birmingham Jail” in response to this same concern from white clergy. He argued that the purpose of the church is not to preserve the status quo, but to overhaul it.

Many Christians rightfully stress the wide gap between shallow and authentic unity. Shallow unity papers over division and injustice. Shallow unity silences dissenting voices and rewrites the testimony of the oppressed, labeling it divisive and incendiary. Women are often the casualties when the church chooses shallow unity over justice and restoration.

I was fortunate to study under Christian reconciliation theologians Christena Cleveland and Curtiss DeYoung in university. They often reminded me that reconciliation fails without justice. When gospel justice flows swift, the heartrending work of reconciliation begins. Authentic unity is the inevitable conclusion of shalom-seeking, cross-centered reconciliation work.

Egalitarians are often accused of undermining church unity. We’re rabble-rousers, pot-stirrers, theological renegades. We distract from the true work of the church and obstruct the gospel. Women are designated bitter and rebellious if they voice dissent or prophesy critique.

But what are we really saying? We’re saying that those who speak hard truths—like Jesus did to the religious institution of his day—undermine the church. That centering women’s trauma distracts from our true gospel work. That the church can’t faithfully look in the mirror and still steadily win people to Jesus. That we prefer shallow unity to gospel justice and reconciliation.

Where does this preference for shallow unity come from? Why do we fear dissent in the sanctuary? We love echo chambers—with thick stone walls to muffle the lament of the least of these. But hard truths and thoughtful critique undermine not the church, but the church’s confirmation bias.


Gospel unity is rarely easy. It pushes us beyond simple getting along. It invites restorative conflict for the sake of lasting peace and profound oneness. Authentic gospel unity can be found at the intersection of truth-telling, justice-doing, and reconciling—if we are bold enough to meet there.

Authentic gospel unity can be found at the intersection of truth-telling, justice-doing, and reconciling.

Egalitarians aren’t afraid of godly conflict. We’re not worried that the church can’t handle our prophetic challenge to patriarchy. We know it can.

We know because we’re not leading a church mutiny; we’re prisoners of gospel hope. We’re stubborn shalom-seekers. We’re stuck on justice for women. We’re captive to a vision of a reconciled church. We aren’t undermining church unity; we’re relentless after it.

Mutuality’s editor, Tim Krueger, became a dad this spring, so I’ve edited this issue as he’s been on paternity leave. The theme, “Setting the Record Straight,” couldn’t be better suited to my interests. I love pushing back against myths and stereotypes with gospel-rooted, cross-centered egalitarian theology.

In this issue, we do just that. We set the record straight on how egalitarians engage Scripture; how egalitarian theology makes space for motherhood; why egalitarian theory should be intersectional; what we believe about submission; and what we think about gender differences. My humble thanks to our fearless myth-busters: Karen González, Kelly Ladd Bishop, J.W. Wartick, Tim Krueger, and Sarah Lindsay. And don’t forget to check out my poem, “A Prayer for Women in 2017” and president Mimi Haddad’s column on engaging feminist critique.

May these works inspire us to be dissatisfied with shallow unity, easy answers, and baseless myths. May we do our gospel homework and be prepared to gracefully but firmly set the record straight.

In Peace,
Rachel Asproth
The word “submission” elicits a strong and often negative reaction in our culture. For many, it provokes images of oppression, slavery, or abuse. Submitting sounds like giving in, or giving up. But submission has always been an important part of Christian theology. After all, salvation flows through Christ’s submission to God on the cross.

When Christian egalitarians argue that God does not intend for women to submit to men in all situations at all times, or for wives to always submit to husbands, we are often accused of failing to practice Christian submission of any kind. Egalitarian women just want power, some accuse. We want to be “like men.” We want to avoid all the negatives images that “submission” conjures, so we run from it.

But Christian egalitarians don’t hate submission. We love submission. In fact, our faith is built not only on Christ’s submission on the cross but on our submission to God, to Scripture, and to our sisters and brothers in Christ. We part ways with complementarians over the definition of biblical submission. Let’s start by defining what biblical submission is not.

**Biblical submission is not:**

**Subjecting ourselves to abuse**

Each person on earth has infinite value as an image bearer of the almighty God. The Bible does not call anyone, man or woman, to submit to any type of abuse—physical, spiritual, sexual, or emotional. Calls to submit to abuse for a season or to stay in an abusive situation are not biblical, and moreover, are not from the heart of God.

**Following without question**

Romans 12:2 reads “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.” God does not ask us to blindly submit to others without question. Instead, we are to be transformed by the renewing of our minds. We are to seek God’s will above any human’s will because God’s will is always good, pleasing, and perfect. Biblical submission never asks us to follow any leader, pastor, spouse, or person without question. And biblical submission never asks us to ignore our best spiritual judgment simply because a leader, pastor, spouse, or any person directs us elsewhere. God’s will is good and pleasing—Scripture invites all believers to test that.

**Based on gender, race, or social status**

The Bible does not teach that we must submit to people of a certain gender, race, or social status. In fact, it teaches the exact opposite. The ground is level at the foot of the cross. Galatians 3:28–29 reads “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.” This idea is central to our new life in Christ; all believers have the position and authority of heirs. The family of Christ stands on level ground.
The Bible does not teach that we must submit to people of a certain gender, race, or social status. In fact, it teaches the exact opposite. The ground is level at the foot of the cross.

Biblical submission is something quite different.

**Biblical submission is:**

**Mutual**

Biblical submission is mutual submission—the foundation of Christian community. After teaching Ephesian Christians about unity in the body of Christ and living as Christians, Paul writes: “Submit to one another out of reverence for Christ” (Eph. 5:21). He then goes on to address the Greco-Roman household codes, which demanded the submission of wives, children, and slaves to husbands, parents, and masters. Paul shines the radical light of Christ on these codes, transforming them with a mandate for mutual submission (v. 21), and a call to unity through and with Christ. Mutual submission was a radical concept for Paul’s audience, but biblical submission is rooted in our identity as image bearers of God and our status as joint heirs with Christ. While the cultural norms of many cultures and communities often give power to one group or another, Paul reminds us that we are all part of the body of Christ and we submit to one another.

**Bearing good fruit**

The will of God bears good fruit: “A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit” (Matt. 7:18). Biblical submission will bring forth love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal. 5:22). It will honor the image of God in each person and help him or her to pursue his or her calling in Christ. When we submit to each other as Christ leads in each circumstance, we are walking in the perfect will of God and we will bear good fruit. Submission that bears bad fruit is not biblical submission.

**Centered on Christ**

Biblical submission always pulls us toward the cross. The cross points to an upside-down, inside-out gospel ethic. The power of Christ comes in weakness and eternal life comes through Christ’s death. Submission requires us to give up power. Whether our power is physical, social, or economic, we all have to let go of our strength at times.

When we demand power based on gender or any other social identity, we are not living in the example of Christ. Christian egalitarians believe that we are called to different roles based on the gifts we have been given by Christ through the Holy Spirit. And we submit to each other based on those gifts, as Christ directs. “Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers” (Eph. 4:11). Submission is always centered on Christ and never on gender.

Christian egalitarians love biblical submission because it is part of God’s perfect will. It reflects the love of Christ. It uplifts and honors the gifts and calling of others. It unifies and glorifies. It bears very good fruit. Christian egalitarians believe that wives should submit to husbands, and that husbands should submit to wives. We believe that biblical submission strengthens marriages and fosters stronger mutual partnerships. And we celebrate the inevitable result of cross-centered submission: good fruit, deeper love, more joy, and greater faithfulness.

Submission requires us to give up power. Whether our power is physical, social, or economic, we all have to let go of our strength at times. When we demand power based on gender or any other social identity, we are not living in the example of Christ.

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I was raised complementarian. More importantly, I was raised in something of a theological echo chamber where my complementarian convictions went undisputed. All diligent Bible readers would obviously conclude that men were to lead, and even more obviously, that women were not to be pastors. What could be simpler?

By college, I had only a working understanding of why I was complementarian. Nevertheless, my confidence in that position was quite strong—strong enough that when I met a young woman on campus studying to be a pastor, I concluded she must not take the Bible very seriously. After all, how could she? Complementarianism was the plain and simple teaching of Scripture.

Indeed, the myth that egalitarians do not take Scripture seriously exists both in complementarian circles and outside the church. In a conversation with a friend who is an atheist, I was surprised to hear that, though he respected my commitment to the equality of men and women, he did not believe I could also have a high view of Scripture. I was taken aback, given that my commitment to egalitarian theology stems from deep and intentional exploration of Scripture.

I strove to explore the issue more deeply. I realized that when she asked why I opposed women in ministry, my trite—and only—response was: “The Bible says so.” I couldn’t even articulate why I thought as much; it was just an assumed background belief.

Confronted with a challenge to my convictions, I responded like so many do. Instead of examining the arguments of those with opposing views, egalitarians, I explored a great deal of complementarian literature. I began my inquiry with a book questioning the role of women as pastors, produced by my own denomination’s publishing house.

What struck me was not the depth of the complementarian argument, but rather the constant emphasis on a few verses, ripped from their context and narrowly applied to one issue—women’s role. I was even more troubled when the author argued for the eternal subordination of God the Son to the Father as an analogy for male-female relations. It disturbed me that a complementarian theologian would enlist the doctrine of God to make points in biblical anthropology.

Then, on a vacation with my then-girlfriend, I discovered something I didn’t even realize existed: a scholarly egalitarian book. While browsing the shelves of a

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**Text or Pretext**

**Loving Scripture, Living Egalitarian**

J.W. Wartick
bookstore, I saw Philip B. Payne’s *Man and Woman: One in Christ.* The title was intriguing, so I picked it up and started paging through it. My astonishment at his opening sentences was great:

My belief in both inerrancy and the equality of man and woman may seem absurd to many on each side of the egalitarian/complementarian divide. How can a thinking textual critic with an enlightened egalitarian view still cling to the notion of biblical inerrancy? Conversely, how can someone who believes everything taught by God’s inspired Word come to the position that the Bible permits women to teach and exercise authority over men in the church? ¹

The rhetorical questions he asked were the same questions I was suddenly asking myself, and they were the same questions others had posed when I began questioning the complementarian position. I walked out of the bookstore with my new purchase in hand and spent much of the rest of the weekend devouring it.

**Time and again, I found that my own reading of Scripture was simplistic. By contrast, the egalitarian reading took into account the whole wisdom of God.**

Payne’s book and the many other scholarly egalitarian works I later read revealed that my preconceptions about egalitarians were entirely mistaken. Time and again, I found that my own reading of Scripture was simplistic. By contrast, the egalitarian reading took into account the whole wisdom of God. Complementarian scholars often cited a single verse or two torn from their context to prove their position while egalitarian scholars read and engaged the entire passage in its canonical, historical, and biblical context. The depth of egalitarian scholarship was matchless.

My journey into egalitarian theology is not unique but it helpfully indicates that presuppositions about egalitarians run deep. I was raised in the church, went to private Christian schools, and even attended a conservative Lutheran university. At no point did I seriously interact with egalitarian theology. The notion of women being pastors was dismissed as blatantly contradictory to various proof texts, and no egalitarian theologians were engaged.

This allowed for the idea that egalitarians do not take Scripture seriously to thrive unchallenged in my mind. It also suggests that those who oppose egalitarian theology may do so out of ignorance rather than serious study and rejection of egalitarian thought. A humble approach to those with whom we disagree can open doors to broader study of egalitarian thought. Rather than meeting dismissal with dismissal, we can direct complementarians to thorough, thoughtful studies by egalitarian scholars.

My journey also proves that presuppositions can be challenged and even overcome. As we advocate for the full partnership of men and women in the church and home, we ought to be reaching out to those who disagree with us.

As we advocate for the full partnership of men and women in the church and home, we ought to be reaching out to those who disagree with us. It is easy for egalitarians to become frustrated when people make assumptions about our beliefs, especially our respect for Scripture. But we can gracefully engage those false assumptions with further discussion, in the hope that increased dialogue will prompt a theological shift. Moreover, we can simply demonstrate through our actions and writing that Scripture is, in fact, the very reason we are egalitarian to begin with. The simplest way to overcome a presupposition is to demonstrate exceptions to it.

Finally, my experience underscores the immense importance of a support network during this difficult theological shift. When I became an outspoken egalitarian, I was drawn into heated disputes with friends and family who believed I had abandoned my faith, or at the very least, was sliding down a slippery slope. Because they shared my former false presupposition about egalitarians’ disregard for Bible teaching, they assumed that I must necessarily abandon faith in Scripture’s trustworthiness. I did lose friends, and those who stayed with me asked why I had changed so thoroughly. What I needed—and received—was the support of many egalitarian friends who provided a shoulder to cry on and a place to vent, and who guided me in further research as I continued my prayerful journey.

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¹ Payne’s own words here show the very kind of misconceptions about egalitarians that often come up, thus pointing to the fact that few acknowledge the true breadth of the egalitarian position.
Brokering Peace

Egalitarian Theology Meets the “Mommy Wars”

Sarah Lindsay

Most of us have heard about the Mommy Wars: the tension between mothers who stay at home and those who work. In this conflict, mothers who work are portrayed as selfish, pursuing wealth and personal fulfillment at the expense of their families. Those who stay at home are judged for wasting their energy and creative potential on diapers and Pinterest-worthy boxed lunches. The war burdens and demoralizes mothers, ensuring they feel either constantly criticized or perpetually unable to “have it all,” whatever that means. In the end, neither side wins because no mother escapes the sense that she is doing it wrong—no matter what choice she makes.

The American evangelical church and particularly complementarian churches tend to glorify mothers who stay at home. They often frame this as a response to feminism which they perceive as denigrating stay-at-home mothers. Especially in the context of the Mommy Wars, it’s hard to deny that some feminists accuse women who stay home with their children of wasting their potential and accepting a patriarchal social order. But it is simply not true that all (or even most) feminists look down on stay-at-home mothers. Still, feminists make a convenient enemy for complementarian churches who wade into the Mommy Wars firmly on the side of stay-at-home mothers.

Egalitarian theology offers a path toward peace by honoring the God-given gifts and callings of all women—at all stages and in all paths of life. As numerous commentators have pointed out over the thirty years since the phrase “Mommy Wars” first appeared, all mothers—working or not—suffer when their choices are continually criticized. While each side may see itself as advocating for a better model of womanhood, a war by its very nature destroys rather than builds up. Instead of joining the conflict, egalitarian churches can bridge the damaging divide and support mothers and families more broadly.

At its core, egalitarian theology recognizes that women and men alike can be called and gifted for ministry in any role. And this is good news for those burdened by the Mommy Wars: women’s gifts are not limited to the domestic sphere nor are women who use their gifts in their homes wasting them. The church should free women to pursue God’s calling in their lives, recognizing that all women, even those who happily stay at home, have passions and talents beyond motherhood. Moreover, not all women have the option to stay home; these mothers need support rather than judgment or pity from their church communities.
Egalitarian theology rejects the notion that all women are called to motherhood but it does not undermine stay-at-home mothers. Instead, egalitarian theology affirms and supports women in their varied callings, which may or may not include children and which may include balancing parenting and other work.

Egalitarian churches can support both working and stay-at-home mothers in two distinct ways. First, they can recognize the value of women as complete human beings. Second, they can acknowledge that men are also called and gifted as parents. When churches treat women as whole human beings who cannot be reduced to mothers or non-mothers, women have the space to flourish. And when churches focus broadly on parenting rather than specifically elevating mothering, they ease the heavy burden to mother perfectly.

Egalitarian theology focuses on the creation of all humans, men and women, in the image of God. Because men and women equally represent the imago Dei, they do not need to operate in separate spheres. There may be some disagreement among egalitarians about whether or not “feminine” and “masculine” characteristics, beyond basic biology, are innately connected to gender. But we all agree that these characteristics do not prevent women from taking on roles, including leadership roles, outside the home.

Egalitarians question the notion that every woman’s highest calling is to be a wife and mother. Many women are wives and mothers and some devote themselves exclusively to these roles. But if God gifts women just as he gifts men and allows them to serve just as men serve, then women should not be limited to serving in the home.

Egalitarian theology frees mothers from the guilt of the Mommy Wars by embracing women as whole human beings—and this has implications for all women, not just mothers. When motherhood is a woman’s highest calling, there is little space for women who are single or childless. Even older mothers whose children have left home may feel excluded from full participation in the church. But our theology should acknowledge and support women’s varied callings regardless of whether they are married or have children or whether they stay home or work.

Egalitarian theology can also bridge the Mommy Wars by shifting the focus from mothering to parenting. When a woman’s highest call is to be a mother, the church expects her to parent well. Rarely does anyone either within or outside the church assign the same importance to fatherhood. Fathers are undoubtedly seen as important but complementarians insist on separate spheres of action and tend to see men as less nurturing than women. Thus women’s gifts are best suited to the home, while men’s are best used outside the home.

Of course, this worldview widens the scope of men’s gifts and talents and narrows the field of opportunity for women, reinforced by the exclusion of women from certain roles within the church. Additionally, this view of motherhood places unfair pressure on mothers instead of evenly distributing the challenges of raising children on both parents.

In egalitarian theology, men and women do not occupy separate spheres of action, which frees women to participate in traditionally male-dominated roles, such as pastor. Allowing women to fully use their gifts is, rightly, a major focus of egalitarian theology but it carries an important corollary: men are also freed to participate in traditionally female roles.

Egalitarian churches should support fathers who choose to stay at home and subvert the assumption that women are naturally more inclined toward childcare. Churches should affirm that fathers can be, and indeed are, competent parents. For the record, awkward jokes about poorly-dressed children on the Sunday of the women’s retreat unnecessarily reinforce the myth that women are better parents. And this idea again puts more weight on mothers’ shoulders, weight that all parents should carry. Egalitarians emphasize co-parenting, easing the burden of society’s unrealistic expectations.

Egalitarian theology rejects the notion that all women are called to motherhood but it does not undermine stay-at-home mothers. Instead, egalitarian theology affirms and supports women in their varied callings, which may or may not include children and which may include balancing parenting and other work. Moreover, in breaking down the notion that men and women occupy separate spheres, egalitarians offer a balanced view of motherhood that neither denies its importance nor idolizes it. This view also encourages fathers to fully engage and participate as parents. Supporting women primarily as humans created in the imago Dei leads to a greater respect for all women in all walks and stages of life.

Sarah Lindsay has a PhD in medieval literature, and she currently lives in the western suburbs of Chicago with her husband and three daughters. She is passionate about empowering women to use their gifts to the fullest extent both in and beyond the church.
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Ben Witherington III
The Social Identity of the Earliest Christians

“However, woman is not separate from man, nor man separate from woman in the Lord. For as woman came from man, so also man is born of woman. But everything comes from God.”

1 Corinthians 11:11-12
Every fall, I pick apples alongside many Americans. For the last few years, I’ve been fortunate to go to the orchard with my nieces. We pick apples, drink cider, eat apple crisp, go on hayrides—and we take dozens of pictures to document the fun! On one such outing a few years ago, I had an epiphany: I pick apples to relax with my friends and family, but apple picking is the back-breaking work of many immigrant Latinxs in this country, particularly those without formal education and/or legal documentation.

I live at the crossroads of being female, Latina, and immigrant but I am also firmly entrenched in the middle class; I have a college education; and I have been a documented immigrant since I was eleven. By contrast, I have worked with Latina women who are poor, illiterate or barely literate, and undocumented. My race and gender place me at a disadvantage but some women are even more vulnerable to discrimination, abuse, and exploitation. This is why our egalitarianism must be intersectional; it must consider the overlap of women’s various social identities like race, class, and level of education.

I first learned about “intersectional feminism” from a Pinterest board. I stumbled on a quote that read “If it ain’t intersectional, it ain’t feminism.” I chuckled and quickly googled intersectional feminism to learn more. I discovered its unique emphasis on the layered systemic oppression of women who fall under multiple marginalized social identities. For example, intersectional feminism concerns itself with how women of color shoulder the dual weight of racism and sexism, or how women trapped in cyclical poverty suffer gender and class discrimination.

I studied gender inequality in the church in seminary but I never saw “intersectionality” applied to advocacy for women. That our egalitarian theology be intersectional seems so vital and intuitive and yet, it often isn’t. We “apple pick” our theology, buying into the myth that gender can be isolated and separated from race and class. However, marginalized social identities do indeed intersect and significantly impact women’s lives.

Authentic egalitarian theology is not meant to only address gender inequality. If it truly intends to address the whole person, it must have something to say to women who are vulnerable beyond their gender. It must have something to say to women of color, to women living in poverty, to women in less prosperous nations, and to women whose stories deviate from more privileged narratives. Egalitarian theology’s mission is Christian unity, restoration, redemption, justice, and wholeness for all people, not just some.

When I examine Scripture, I see Jesus promoting and practicing a holistic egalitarian ethic in his interactions with women. For this reason, I owe the Samaritan woman in John 4 a long overdue apology. For many years I believed that because I am a woman, I understood her and her struggles completely. In fact, I even slandered this poor woman, calling her a promiscuous serial adulteress despite knowing very little about her life in her context.
In Jesus’ own interactions with the Samaritan woman, he considers her entire identity as a woman, a Samaritan, and someone with a complicated relationship history. In fact, the woman expects Jesus to shun her because she is a Samaritan (4:9), and his disciples are shocked to find him talking alone with a woman (4:27). In the course of their conversation, Jesus reveals that he sees her and knows her completely by referencing her history with five previous husbands.

Many people, including me, have assumed that she was an immoral woman because she had multiple husbands and was living with a man who was not her husband. However, we should consider her story in light of her ancient Near East, first century context. She might have been widowed many times; or was barren and had been divorced from several unhappy husbands; or was perhaps a concubine who was unable to get married for various reasons. Jesus himself never calls her immoral or asks her to leave a life of sin—though he clearly knows everything about her. That is telling. It is likely that her marital history and possible widowhood or barrenness branded her as cursed, unlucky, or sinful, further marginalizing her in a society that already disadvantaged women and Samaritans.

Jesus practices a holistic relationship ethic—he sees and knows her as a woman, as a Samaritan, and as a fallen person. Jesus reveals his identity as Messiah to this unnamed woman and she is the first to spread the gospel to her own people, the Samaritans. She departs joyfully, leaving even her water container behind at the well.

Jesus transforms her life, her view of herself, and perhaps even her calling—but she remains both a Samaritan and a woman. Interestingly, the gospel writers choose to disclose both her gender and her ethnicity, providing a brief note on the ethnic rift between Jews and Samaritans. These details suggest that the Samaritan woman’s social identity is a central component of the story, not an afterthought.

The Samaritan woman is remade by the gospel but she no more ceases to be a Samaritan than she ceases to be female. Her social identity is a factor in how she receives the gospel and in how she spreads it. Jesus specifically references her identity as a Samaritan and she becomes an emissary of hope to her own people. Her social location is an essential part of the story and the testimony she gives—“he told me everything I ever did”—suggests that she feels deeply known and accepted by Jesus as she is.

For years, I believed that the only identity that mattered was being a Christian. I firmly held that Jesus did not care that I was a woman, a Guatemalan, an immigrant, and a bicultural person—despite how those identities have shaped and marginalized me. I now believe that Jesus meets me at those intersections.

As an immigrant and ally of immigrants, I understand many of the challenges and struggles of my immigrant neighbors. I know Jesus calls me to advocate and care for the immigrant community.

As a Guatemalan Latina, I see Jesus using me to expose the underrepresentation of Latinxs in the media and in church leadership.

I am a Christian, but I have not ceased to be Latina, Guatemalan, an immigrant, and a woman. Because I accept those overlapping identities, I’m free to love my whole self in all its God-authored complexity. When our egalitarian theology is intersectional, we can be confident that our whole identities matter to the God who formed and chose us. No form of oppression should escape the scrutiny of the gospel. An intersectional reading of Scripture challenges us to consider how social location and identity continue to shape us, even as we embrace a profound shared identity in Christ. And in recognizing women’s complex, layered identities, the church’s prophetic imagination is strengthened; its witness is stronger; and its advocacy is refined.

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1. “Latinx” is a gender-neutral term commonly used in place of “Latino” to refer generically to people of Latin American origin or descent.
Difference Is Not Destiny

5 Things Egalitarians Believe about Gender Differences

Tim Krueger

In April of 2017, the hashtag #ThingsOnlyChristianWomenHear went viral on Twitter. Thousands of women took to social media to share painful things they’d been told by other Christians. One woman shared this:

“Sure, women are equal to men, but I still believe they’re different.”

Most, if not all, egalitarians have heard this before. Critics consistently accuse us of trying to erase gender differences. I’m almost surprised when someone doesn’t assume that because I’m egalitarian I think men and women are exactly the same.

You don’t have to look farther than the Christian blogosphere for the logic behind this myth. At least among American Christians, the same argument appears over and over: Feminism pulled the thread that is unraveling the moral fabric of society. Power-hungry women wanted what men had, so they stepped into men’s spheres. The culture jumped on board, and now our society sees men as worthless, so much that men are trying to become women. Because of feminism, our God-given gender has become meaningless, expendable. Feminism is ultimately a rebellion against God’s created order, which is for our flourishing. Egalitarians are just Christians who have fallen into the feminist trap. They are complicit in erasing gender and undermining a biblical worldview.

I won’t dive into the faults in this reasoning (and there are many) here. Instead, I will try to offer a straight answer to the question, what do egalitarians think about gender differences?

We egalitarians are a critical and free-thinking lot, and we have our differences. I can only honestly say what this egalitarian believes, but I do think most would agree with these five points.

1. Equality is not sameness

First, let’s define “equality.” Where better to start than the dictionary? Merriam-Webster lists several definitions of “equal.” If, like most people, you read “Merriam-Webster defines...” and tune out, stay with me. Definitions matter. How we understand “equality” relates to how we understand gender differences. The primary definition has three parts:

a (1): of the same measure, quantity, amount, or number as another (2): identical in mathematical value or logical denotation: equivalent
b: like in quality, nature, or status
c: like for each member of a group, class, or society

Let’s try definition b: like in quality, nature, or status. That sounds more like it. Women and men are alike in their quality and their nature. Both bear the image of God. Both are fully human. Both have the same status before God. On this, complementarians and egalitarians agree! (In this, we both break with church tradition.)

We disagree on the implications. Complementarians believe the Bible outlines a gender-based hierarchy that forbids a woman holding authority over a man. Egalitarians believe the Bible demands equal treatment of women and men in relationships and institutions. That is, in the sense of definition c: like for each member of a group, class, or society.

So, egalitarians believe the Bible promotes two senses of equality: equality of nature and equality of opportunity. Neither requires or even hints that women and men are or should be identical.

Egalitarians don’t deny difference, we deny that difference is destiny.

2. There are differences, on average

There are clear differences between male and female. Different DNA. Different genitalia and reproductive systems. Other differences are obvious but less universal. Males are generally taller with more muscle
There’s more variability within sexes than between them. Differences exist on average, but any one person is unlikely to mirror the average. That matters.

Researchers do observe differences between men and women. However, it’s impossible to know whether they are innate or simply learned. Importantly, there’s more variability within sexes than between them. Differences exist on average, but any one person is unlikely to mirror the average. That matters.

I live in Minnesota, where the weather is erratic. “Today, we’re twenty degrees above/below average!” our meteorologists declare self-importantly. “So what?” I complain to my TV. Here, it can be forty degrees one day and eighty the next. Average them, and you get sixty, but that doesn’t help me. If I dressed for sixty degrees both days, I’d be too cold one day, too hot next. The average does nothing to help me wear the right clothes.

Fixating on average gender differences is similarly unhelpful. It tells us nothing about the actual people in our lives. When we idealize the average, it goes from unhelpful to harmful. We dress the body of Christ for average, not actual, weather. We stifle each other’s unique gifts. We elevate a statistical, composite average “person” over the actual people that God created, gifted, and called.

Jesus ignored what tax collectors, zealots, prostitutes, Samaritans, centurions, the rich, the poor, men, and women were “supposed” to be. Instead he invited them to something greater. We obey God when we do the same.

3. Gender difference does not require gender roles

The truth is, this isn’t a question of sex or gender differences at all. Complementarians know that even the secular community recognizes differences.

One complementarian leader writes:

Non-Christians have recognized the bodily differences of the sexes. Anne and Bill Moir, for example, note that men have on average ten times more testosterone than women. Studies show that women use a vocabulary that is different enough from men’s to be “statistically significant.” We are distinct emotionally, too. The Bible gives voice to this reality when it calls godly husbands to treat their wives as the “weaker vessel” and challenges fathers to not “provoke” their children (1 Peter 3:7; Colossians 3:19). These and other patterns constitute the markers of our manhood and womanhood. Our differences, as is clear, are considerable. They are also God given.

Did you catch the last part? Observable differences are only symptoms of what really matters: manhood and womanhood. These are defined by so-called “roles” (men lead and provide; women submit and nurture). The symptom (differences) and condition (roles) are inextricably linked. To unlink them is to rebel against God’s design. This explains the alarm when egalitarians say gender roles are invalid.

But there is no cause for alarm. We acknowledge that differences exist, but we don’t believe they’re linked to God-ordained “roles.” This isn’t because we want to undermine God’s way. We honestly don’t believe “roles” are God’s design, and we want to be faithful to God and the Bible.

4. Gender roles aren’t the Bible’s (or God’s) way

If you’re an American evangelical, you’ve probably heard about biblical manhood and womanhood. It’s in sermons, blog posts, articles, podcasts, books, Bible studies, curricula, movies, music. Just about everywhere. Everywhere except the Bible, that is.

Sure, there are the favorite passages that supposedly teach God-ordained gender roles. Ephesians 5, 1 Timothy 2, Genesis 1–3, 1 Peter 2:1. The list goes on. We’re told that gender equality is a secular idea. Complementarianism is the Bible’s clear stance. Case closed.

Not so fast.

First, the passages in question are not simple. There’s no need for me to break down all the controversial passages here. Plenty of others have done it far better than I could. I will only say that when we consider literary and cultural context of the passages, translation issues, and the work of Jesus, a different picture emerges. A lot of these passages actually make a strong case for the full inclusion of women. The few restrictions are revealed as conditional, never meant for all churches or Christians for all time.

Second, it’s absurd to suggest that egalitarianism is tainted by culture, while complementarianism is straight from the Bible. Both are influenced by culture. Culture always interacts with the Bible and vice versa. No one views the Bible without a cultural lens.

The defining belief of complementarianism is that women and men are equal in worth but different in role. Despite what we’re told, this is not traditional at all. The “equal in worth”

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part is a flashy new idea like human rights and democracy. Until recently, the church taught that women were innately inferior to men. Even today, many people around the world believe the Bible clearly says that only men are created in God’s image, while women are created in man’s image. To most people in the world and in history, complementarianism would be a concession to Western, post-Enlightenment culture.

Are egalitarians influenced by our culture? Yes. Are complementarians? Yes. Culture always impacts how we read the Bible. We both take the Bible very seriously. We both work to make sure our cultures sharpen, rather than dull, our understanding. From creation through Jesus’ ministry and beyond, the biblical account is of a God who always calls his people to give up privilege and authority over others. The Bible undermines patriarchy and calls us to a better way.

5. Humanity before gender

When I’m asked to share marriage advice, I always make sure to say this: remember that your spouse is human before he/she is a man/woman.

Too many men dismiss the ideas, wisdom, needs, experiences, and feelings of women because they see gender before humanity. I have done it myself. When I write off my wife’s sadness or joy as her just “being a woman,” I don’t see the full humanity of the person I married. I prevent myself from learning from her, being inspired by her, loving God more because of her.

Awhile back I cracked open a Christian book on gender. It said:

At the core of who we are, we are gendered. Femininity or masculinity is so irrevocably and irreversibly embedded in our being that no one can accurately say “I am first a person and then male or female.” With the privileged excitement of destiny, we must rather say, “I am a male person, a man,” or “I am a female person, a woman.” Our soul’s center is alive with either masculinity or femininity.

Yes, sex and gender are important. But first, we are human. Yes, there are differences between men and women, but first, we are human. Let’s stop idealizing differences and remember our shared humanity.

We are all tainted by sin and redeemed by grace. We serve the God whose Word celebrates women who broke all the rules—judges, prophets, warriors, queens. We follow the same Jesus who welcomed female disciples and praised women’s understanding and faith. We are empowered by the same Spirit that descended on women and men alike. The same Spirit that inspired the leadership of women like Lydia, Priscilla, Junia, and Phoebe. Who are we to stand in the way?

Tim Krueger is the editor of Mutuality and is CBE’s communications manager. He was raised in the Philippines and studied history and Bible at Bethel University (MN). He enjoys being an armchair geographer and linguist. He lives in St. Paul, MN with his wife, Naomi, and their newborn son, Jonas.
A Prayer for Women in 2017

Remember Your Daughters

Rachel Asproth

God of Hagar, Tamar, and Mary Magdalene
Of Sarah, Rebecca, and Rachel

God of Ruth, Esther, and Rahab
Of the Woman at the Well and the Woman They Would Have Stoned
God of the unseen, unwanted, and unheard
God of the silenced
Of those rendered invisible
God of those who wait
God of those who struggle
God of those who rise

God of the broken
Of the healing and the healed
Of the hopeful and the hopeless
God of the forgotten, who never forgets, we pray remember your daughters in 2017
Remember the women who wait—
the women who ache to hear the church call their names,
the women who press their skin against stained glass,
searching frantically for cracks
Remember the women who serve in the shadows,
the women who long to lead,
the hungry women, the thirsty women, the tired women,
the women with a revolutionary Word resting on their tongues

Remember the women who wait

God of Hagar,
remember those who wander the deserts of your church
Open the floodgates and bathe them in hope

May their waiting be over,
because their time has finally come
May the church call their names loudly
May painted glass crack and shatter

Remember the women who survive battles they never asked to fight—
the women with scars and bruises,
and the ones who bleed unseen from the heart,
the women who said no,
and the women who were too afraid to

Remember the women who are violated and hurt trafficked, assaulted, raped, harassed, and demeaned
the women who walk through fire,
the warriors who rise from the ashes, scarred but strong
Remember the women who feel broken, afraid, and alone—
the ones who hold their breath in the night
Because of pain they can’t forget to remember

God of Tamar and Dinah,
God who sees sorrow we can’t name,
remember the women who walk out of the furnace alive unconsumed by the flames

May your love salve their burns
May your church bind their wounds
May your people see justice done
May survivors be safe in your house

Remember the women who are tired—
the women who labor,
and labor
and labor
unseen in the background of history,
unseen in the church,
unseen by their families
unseen in their workplaces
unseen by their world

Remember the women on the fringes, God of the Woman
Who Bled And Was Healed

Remember the women the world loves to forget,
the women who lead nations,
the women who plant churches,
the missionaries, the pastors, and the teachers

Remember the women who love beyond reason,
the women who build their homes brick by brick, who care for their children and parents without recognition, the women who carry jugs of water on their heads for miles and give up their portions so others can eat

God of Naomi, Remember the women who are tired, the women who have lost much, the women who weep and mourn, who long for brighter days Meet them in their sorrow, when the road seems far too long, and fill them again

Remember the women who are excluded— dismissed by their own brothers and sisters Remember, God of the unheard and unseen, women of color— betrayed and silenced, and the women with ten dollars to their names who ask for help and receive none, and the women we try to erase because they speak or dress differently

God of the Samaritan Woman, remember the women who are excluded Empower them as only you can

May your church listen better May your people see justice done May women of color, women with disabilities, women experiencing poverty, and all women who have gone unheard be safe in your house May they be honored in your sanctuaries

Remember the women who fight—the advocates and activists the women who turn water into wine, and then pour it out Remember the marchers and the sitters the women who could not and would not be moved

God of Deborah, remember the women who lead revolutions, the ones who give up everything so that others might be free

Remember those who struggle ferociously against the tide pushing onward, onward, exhausted but ever enduring

May you be the storm at their backs, a furious wind that drives them through the waves God of Jael, remember the women who fight

God of the forgotten, who never forgets, we pray remember your daughters in 2017 Amen

Rachel Asproth is the editor of Arise at CBE International. She’s a published author, social advocate, wannabe theologian, and aspiring reconciler. Rachel has a BA in reconciliation and literature from Bethel University. She lives in Saint Paul, MN, and spends her free time scamming her way into theology conferences and buying far too many books.

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Do Women Lead Better Than Men?

Men occupy the majority of leadership positions at churches, seminaries, and Christian universities across the US and beyond, reinforcing a stereotype that men make better leaders. However, a growing body of research tells a different story. For example, the Zenger Folkman agency evaluated the leadership effectiveness of nearly 7,300 executives. The results (see below) were “rather clear and quite shocking,” according to the agency. Women excelled across a majority of leadership functions compared to men, including those where males tend to dominate, such as sales, engineering, and IT. Further, women were rated more positively than men on a 49-item index of overall leadership effectiveness.

The research clearly shows that adding more women to leadership teams will improve overall effectiveness. Thankfully, momentum is building as the Christian community sees that the biblical basis for women’s shared leadership is supported by data from studies like this one.

Energized by such endorsements, CBE continues to work hard advancing Scripture’s call for both men and women to serve and lead with equal authority in the Christian community. Cbeinternational.org, home to over 1,000 articles and lectures on the Bible, leadership, and gender equality, is essential to that effort. It’s a hub of new, evolving egalitarian scholarship, all available for free to the ever-expanding CBE community.

CBE’s 2017 goal is to raise $10,000 to create needed resources, improve technology, and leverage this momentum. Please be an agent of change by making a generous donation today at cbe.today/womenlead.

Leadership Effectiveness by Gender by Function

The leadership of 7,300 executives from high-performing companies was evaluated by managers, peers, and direct reports. 64% of study participants were male and US-based. See “A Study in Leadership: Women do it Better than Men,” by Zenger Folkman, a strengths-based leadership development consulting agency.
CBE Is Getting a New Look!

2017 is CBE’s thirtieth year of ministry, and it’s been an exciting year. We’re celebrating with our Year of Jubilee, but that’s not all we’ve been up to. We’re also thrilled to announce that this month, we’re rolling out a new logo and branding!

We’ve been hard at work updating our branding to best reflect CBE and its vital work. As we’ve expanded our materials into new platforms and formats, we found we were outgrowing our beloved logo. We needed something new—more flexible, contemporary, suitable for domestic and international venues, and a better reflection what CBE has always been, what we are now, and where we’re headed.

Developing a new logo has been a multi-year process. We’ve asked and heard from you, our supporters, about who CBE is to you and what it has meant in your life. We’ve deliberated over challenging terrain of symbolism, perception, and connotation, especially where gender and faith are concerned. We’ve analyzed countless drafts of images and logos and text and colors. We’ve worked with experts who understand the evangelical culture. And we’re proud of the result and excited to share it with you.

Of course, change isn’t always easy, so a new look may take some getting used to. In the coming days, weeks, and months, we’ll be implementing our new look in every aspect of our ministry, from our website to printed materials to local chapters.

We love the simplicity and depth of meaning that co-exist in our new logo. It is clean and immediately identifiable. Yet, there is a rich symbolism. On the next page, you’ll find our new logo, along with a few words about the different elements of the design.

Please join us in celebrating what we believe is an excellent visual depiction of CBE—our mission, history, and character.
The image reflects the concept of “complementarity without hierarchy.” Female and male stand side by side. A contemporary take on classic forms, the two bodies are the same shape, but flipped in opposite directions, just as male and female share a common humanity, but are distinct from one another.

The connected heads symbolize the unity and mutuality of women and men. When women co-lead and co-serve as equals, Christian intellect, service, and leadership are all enhanced, leading to a flourishing humanity. The heads form an infinity symbol, illustrating that mutuality is God’s design from creation and will endure for eternity.

New fonts are clean and contemporary, but grounded and established. This reflects the enduring relevance of CBE as we move the mission forward while remaining faithful to our roots as a leader of the egalitarian movement. The new color scheme uses complementary colors not stereotyped as either masculine or feminine.

A flexible logo design allows variations, such as vertical and horizontal orientations, for different purposes.
Agents of the Gospel or Secular Feminists?

If you long for a better world, then you're in good historic company. In the 1800s, abolitionists promoted a world that had never existed—one without slavery. They faced unparalleled challenges: building industries without slave labor; uniting families, churches, and a country divided; and exposing flawed scholarship that supported slavery. Some of their greatest opponents were Christians who believed that the Bible condoned slavery. Many were convinced that abolitionists were driven not by the gospel but by secular Enlightenment ideals. Egalitarians face similar accusations.

We envision a world where women receive the same dignity and opportunities as men. Like the abolitionists, we seek to expose shallow biblical scholarship. We are also often accused of embracing not the gospel but secular philosophy—feminism. Egalitarians are accused of aligning ourselves with secular feminism not only by complementarians but also by some who make the same biblical case for women’s leadership in the church. Yet, neither have offered a thoughtful response to the feminist case.

It is easy to demonize and dismiss secular feminists, and Christian feminists and egalitarians with them. It is far more difficult to fairly evaluate the merits of their critique. We can boldly engage their ideas without abandoning our commitment to Scripture. Given that ten percent fewer women participate in churches weekly than in 2010 (according to Barna), responding to feminist concerns with Christianity should be viewed as essential to the work of the church. Let’s briefly consider their primary concerns.

Feminists seek to understand and respond to the oppression of women. NGO research indicates that—with 200 million females missing—we're witnessing the largest holocaust in history. Pornography, fueled by a culture of greed and consumption, drives sex slavery and gang violence toward girls and women.

Globally, females are the last to eat and have the least to eat. They receive far less education, medical intervention, and professional opportunities and support than men. Females rarely receive equal pay for equal work, yet they often work a second shift as unpaid caretakers.

Within the church, women are abused at comparable rates to secular culture, yet pastors receive little or no training on abuse. Churches often fail to confront pornography, and the sexual abuse it leads to. Christian employers have half as many women as secular workplaces. Unsurprisingly, feminists view religious patriarchy as far more toxic because it considers itself divinely sanctioned. Thus far, we can appreciate their concerns.

Feminist theologians critique Christianity as oppressive and idolatrous because Christians worship a male deity who appoints only male representatives, teaching that men are more godlike than women.

Exposing the embedded patriarchy in Christianity, feminist theologians observe that the church routinely ignores women leaders and feminine metaphors for God in Scripture as well as prohibitions against creating God in earthly forms (Deut. 4:15–18; John 4:24). Patriarchal Christianity also obscures the truth that Christ as human (not as male) represents all people on Calvary and that God as Father provides not authority over women and members of the Trinity, but inheritance and identity for God’s children and household.

Christianity has disregarded women’s leadership throughout history and defended itself with flawed translations of Scripture. In doing so, it has at times been idolatrous and oppressive, legitimizing the global abuse of women. This challenge from both secular and Christian feminists is over 200 years old. We are unafraid to recognize the validity of this critique while also challenging feminist ideas and practices that break with Scripture.

Yet, feminism itself began as a deeply biblical movement. Like the abolitionists, first wave feminists viewed the suffering of girls and women as a gospel priority. Unable to separate social action from evangelism, these feminists were Bible-people of the highest order. The deeply biblical worldview of leaders like Sojourner Truth, Frances Willard, Katharine Bushnell, and Catherine Booth drove sweeping social reforms. Today’s egalitarians promote the same theological and social agenda.

Egalitarians join a long line of Christian reformers who believe that man and woman are created in God’s image for shared governance. Dismantling patriarchy—a consequence of sin (Gen. 3:16)—is one of the most vital theological and humanitarian projects in all of history. It demands our focus and the best efforts of the church, not a demonizing misrepresentation. When the church teaches, models, and normalizes male rule, it extends a patriarchal trajectory that devalues women and places them at risk for abuse. This was the concern of first wave feminists and of today’s egalitarians. I invite you to join the conversation and this God-given movement.
Praise

- 2016 was another great year for CBE. Our resources reached more people than ever before, we established new partnerships, and we surpassed our fundraising goals!
- We praise God for the great interest in our Student Paper Competition, which has received more than 20 submissions!
- CBE Melbourne’s conference went well and was hugely encouraging to the CBE community in Australia. Please pray for continued momentum in the face of strong opposition.

CBE International

Mission Statement
CBE International exists to promote biblical justice and community by educating Christians that the Bible calls women and men to share authority equally in service and leadership in the home, church, and world.

Statement of Faith
- We believe in one God, creator and sustainer of the universe, eternally existing as three persons equal in power and glory.
- We believe in the full deity and the full humanity of Jesus Christ.
- We believe that eternal salvation and restored relationships are only possible through faith in Jesus Christ who died for us, rose from the dead, and is coming again. This salvation is offered to all people.
- We believe the Holy Spirit equips us for service and sanctifies us from sin.
- We believe the Bible is the inspired word of God, is reliable, and is the final authority for faith and practice.
- We believe that women and men are equally created in God’s image and given equal authority and stewardship of God’s creation.
- We believe that men and women are equally responsible for and distorted by sin, resulting in shattered relationships with God, self, and others.

Core Values
- Scripture is our authoritative guide for faith, life, and practice.
- Patriarchy (male dominance) is not a biblical ideal but a result of sin.
- Patriarchy is an abuse of power, taking from females what God has given them: their dignity, and freedom, their leadership, and often their very lives.
- While the Bible reflects patriarchal culture, the Bible does not teach patriarchy in human relationships.
- Christ’s redemptive work frees all people from patriarchy, calling women and men to share authority equally in service and leadership.
- God’s design for relationships includes faithful marriage between a man and a woman, celibate singleness and mutual submission in Christian community.
- The unrestricted use of women’s gifts is integral to the work of the Holy Spirit and essential for the advancement of the gospel in the world.
- Followers of Christ are to oppose injustice and patriarchal teachings and practices that marginalize and abuse females and males.

To learn more about CBE’s values, history, and ministry, visit cbe.today/info

Prayer

- The Orlando conference is not far away! Pray for high attendance, all the logistics, and also pray that our impact is far-reaching.
- Pray for the Year of Jubilee. We hope to see our resources spread far and wide during this year in which we’re offering them for free.
- Mimi has been invited to contribute to four writing projects this year. Pray for stamina, inspiration, and the Spirit’s presence in everything she writes.

CBE’s Year of Jubilee

To celebrate 30 years of ministry, CBE is pleased to offer the benefits of an individual membership to the public at no cost in 2017! We have made available, for free, every Mutuality article ever published. In addition, find the full archive of CBE’s academic journal, Priscilla Papers, and hundreds of book reviews and recordings of lectures given by world-renowned scholars like N.T. Wright, Gordon Fee, and more!

Find it all at cbeinternational.org!

Organizational Membership

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Recommended Reading from CBE Bookstore

**The CEB Women’s Bible**
Jaime Clark-Soles, Judy L. Fentress-Williams, Ginger Gaines-Cirelli, Christine Chakoian, and Rachel Baughman, eds.

Full Featured, readable, and reliable, The CEB Women’s Bible is intended for women in church leadership, women in the pews, and women who value spiritual practice in their lives. It includes articles, reflections, and profiles on topics and biblical characters from women’s studies and women’s religious experience that are not typically found in Bibles for a non-academic audience.

**A Little Handbook for Preachers**
*Ten practical ways to a better sermon by Sunday*
Mary S. Hulst

In this uniquely practical book, Hulst provides foundational concepts and tips that all pastors can use, whether they are ministry newcomers or seasoned professionals. Preaching can bring both you and your congregation great joy and satisfaction, week after week. And A Little Handbook for Preachers can help you deliver a better sermon by Sunday.

**Daughters of Deliverance**
Lorry Lutz

In 1886, Katharine Bushnell gives up her medical practice to work with women living on Chicago’s Hell’s Half Acre and in the brutal lumber camps of Wisconsin. Kate prepares a report of her findings concerning the white slave trade in Wisconsin and throughout the Midwest. Based on the life of activist and scholar Katharine Bushnell, Lutz combines solid research and gripping storytelling to present the story of a woman who changed the world.

**Preaching the Women of the Old Testament**
*Who They Were and Why They Matter*
Lynn Japinga

Inside this unique resource, Japinga interprets the stories of over forty women of the Old Testament. In addition, Japinga demonstrates how the character’s story has been read in Christian tradition and offers sermon ideas that connect contemporary issues to each story. This book is ideal for pastors who want to know more about the many women of the Old Testament and learn how to better incorporate them into their sermons.

For more resources, browse CBE Bookstore’s 2017 catalog. Visit cbe.today/catalog