

Woman Preachers

All Scripture is KJV: 1 Timothy 2:11-14

INTRODUCTION: WHAT DOES THE BIBLE HAVE TO SAY?

1 Timothy 2:11-14 ¹¹ Let the woman learn in silence with all subjection. ¹² **But I suffer not a woman to teach,** nor to usurp authority over the man, but **to be in silence.** ¹³ For Adam was first formed, then Eve. ¹⁴ And Adam was not deceived, but the woman being deceived was in the transgression. ¹⁵ Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

Now what I want to preach on this morning is on the subject of "Woman Preachers" in the church.

Now you going to ask me the question as to why preach on this particular subject?

Well today there is an overall trend for more and more woman becoming pastors and preachers and teachers in the pulpits all over the world today.

And the reason why I think this has become so prevalent today is because of our cultures today, where society has more and more blurred the line between men and woman. Where the roles of men are being taken over by woman and the roles of woman are being taken over by woman, and this is not Gods plan nor his will that they should do that.

God has designed them to be different from the very beginning. He designed them as distinctly male and female.

Genesis 1:27

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

And that is why he even said that they should not dress the same, but that men should dress like men, and woman should dress like woman.

God has made male and female to be different. So that they could bare children.

Matthew 19:3-5

³ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? ⁴ And he answered and said unto them, **Have ye not read, that he which made them at the beginning made them male and female,**

⁵ And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

- That's why he said our clothing should be different. That's why he said our hair should be different.
 - Men and woman are to live different life styles. It is not that men are better than woman, because they are not. It's not that men have a greater value than woman, they don't.
 - It's just that God wants them to be different, because they are created differently. Woman have different roles to play, they have different roles to play in society and they have different roles to play in the family and they have different roles to play in the church.
1. And we should not tell woman to be like men in order to have the same values as men. But we need to tell them that they can have the same value as men, just by being ladies.
 2. So why on earth does society say that woman should act like men, and dress like men to have the same value as men.
 3. Whereas ladies can have the same value as men by just being ladies.
 - But as society says; woman need to dress like men, and act like men, shave their hair like men, and act like men, then they will overcome feminism.
 4. What in fact they are teaching the ladies to be is not to be feminist, but to be masculine. This has been the first stepping marker to transgenderism.
 - You can be just as valuable as men, by just being a lady. You don't have to become like men to have value, No. All you have to be is a lady, to be equal value with men.
 5. It is a bazaar teaching that society says that in order to reach your full potential you have to dress and be like a man. You have to go to work to be like a man, to be equal value with a man.
 - (How is that feminist)? when you dressing like a man?
 6. What it is teaching is that in order for woman to be like men they have to become men. This has led to transgenderism in many instances.

This has led to a rise in society of woman taking over the roles of men in all spheres of society, and in the process it has destroyed both families and relationships with their spouses.

- Don't get me wrong I am not against woman working, or against them supporting their families, but what I am saying is that because of society, and woman giving in to society it has become a norm for woman to go out and work.
- Gone are the days when the parent's responsibilities were to see their daughters marry and start a family which the Lord had ordained.
- But because of the pressure from all society it has become a normal thing to do, to not get married, not raise a family and not be a support to a Godly husband.

So this has even spread into the churches today.

1. Today over 50% of the United Methodist church pastors are Woman?
2. Even in Brazil the main Baptist denominations are ordaining woman to be pastors?

Famous woman preachers like Joyce Meyers and Gloria Copeland and Victoria Osteen and many more, have elevated their positions to be these famous woman preachers. And they come into the church today and preach their messages in the church as if it is a normal thing to do.

- **Is it biblical what they are doing?**
- **Well what does the bible have to say about them?**

And by the way, before I even begin I just want to remind you that I am not the author of the bible, just so you know that. God is the author of the bible. He is the author and he is the one who is going to tell us whether **HE** allows or sanctions a woman to preach in the church?

- ❖ So don't be mad at me when you hear what the bible has to say. Be mad at God if you don't agree.
- It's funny how when I preach these messages that when people don't agree they get mad at me.
- But look what the bible says. **1 Thessalonians 4:8** ⁸ He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

So Now - Turn to the scriptures of 1Timothy 2:11. Look what the bible says.

1 Timothy 2:11-15 - ¹¹ Let the woman learn in silence with all subjection.

¹² But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

- ✓ There are four commandments that the apostle Paul is telling us here in 1 Tim 2:11. Firstly
 1. I suffer not a woman to teach.
 2. nor to usurp authority over the man.
 3. but to be in silence.
 4. They are to be under obedience.
- ✓ Therefore I ask you, **how is it that all three of these commandments from the Apostle Paul are ignored today by woman preachers?**
- ✓ How is it that they can come away from the scriptures and go against, and do exactly the opposite of what the apostle Paul is teaching?
- ✓ How is it that they can turn what God said, into a lie, and do the exact opposite?

Well maybe you say it was not talking about woman in the church? You may think that he was talking about other situations.

- ✓ Well as you turn to 1 Corinthians 14, I will tell you later on what situations are appropriate for a woman to preach or to teach or to prophesy, but we know it is definitely not in the church.

1 Corinthians 14:34-35 ³⁴ Let your women keep **silence in the churches: for it is not permitted unto them to speak**; but they are commanded to be under obedience as also saith the law. (the OT).

³⁵ And if they will learn any thing, let them ask their husbands at home: **for it is a shame for women to speak in the church.**

- ✓ Is it not strange or weird that we have such clear scripture telling us that it is not permitted for a woman to speak in the church?
- ✓ Yet you will get these institutions that will advertise and train woman so that they can become pastors and teachers in the churches.
- ✓ And why do these seminaries even exist to train up woman to be preachers. The answer is that there is a need because liberal churches have encouraged the growth of it. It has become for them an avenue of revenue to train up woman because men have not come forward to honor God.

➤ **But does that make it right? For woman to stand in the pulpit of God? And preach?**

A. And so what does the bible have to say about this?

B. It says that woman are to keep silent in the church.

1. I have heard people argue or want to debate the point about what do you think about woman preachers in the church?
2. And they will say that they are doing such a good job, and that we should leave them alone.
3. And they will say, they don't see anything wrong with woman preachers.
4. And they will say that we should not come down on them.
5. And that we should not be so hard on them. That after all they are doing God's work?

No wait. The bible is quite clear and very very specific on this matter.

1. It says they are not permitted to speak in the churches.
2. They are to keep silent in the churches. There is no debate whether they can preach in the church?

➤ **So:** What part of **NO** do they NOT understand?

➤ Four times they are told they cannot preach in the church.

- ✓ In fact they are told to keep quiet. That means that they are not even to ask anything during the service when the church has convened. That means when it's time for the preaching of God's word to take place, they are to keep silent.

- They are also told to be under obedience. Does that sound like that they should be the leader? Leading the church? No.
1. Remember the church is not the building.
 2. The church is when the congregation of Gods people are gathered together in the assembly.
 3. The church is the assembly of Gods people when they come together; that is constituted as the church.
 4. It is when the people have come together and the message of God is to be presented to the people.
 5. It is the time of “learning”, that’s when the bible says they are to keep silent.
 - ✓ But obviously when we are all singing praises to God, in Psalms and Hymns and spiritual songs, that’s not the time of learning. This is when everyone including the ladies are to lift up their voices unto God and sing these glorious praises unto his name.
 - ✓ But when it is time for **“learning”** verse 35, they are to keep quiet. Can you see the difference there?
- ❖ You see when 1 Corinthians 14:35 says, ³⁵ **And if they will learn any thing, let them ask their husbands at home:**
 - ❖ It is speaking of when the learning or message is being preached. They are to **“keep silence”** during this time when the learning is taking place.
 - So it is very clear as to who should be speaking in the pulpit of God?
 - Because the end of verse 35, says - **for it is a shame for women to speak in the church.**
 - Without a doubt this shows who should be speaking in the church and it certainly is not a woman preacher.
 - ❖ The woman are told in verse 34 to also **“be under obedience”**. Does that sound like they are to be in charge?
- This whole passage of 1 Corinthians 14 is all about keeping the order in Gods church assembly.

This is not putting woman down as I said before, but if we are to be true to scripture then we have to follow what the bible says, what scripture says. But again it’s not coming down on woman at all; it’s merely stating what should take place within the church during the learning or preaching time.

- ✓ Even if a woman has a question, the bible says, that they are not to speak in the church or to elbow their husbands in church but to wait until they get home before they ask those questions.
- And here is the answer **“that if they will learn anything”**
- But it is also quiet clear from other scriptures that a pastor must be a husband of one wife. And that also not one wife at a time by the way.

1 Timothy 3:2 A bishop then must be blameless, the **husband of one wife**, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

- Likewise the bible says, that even the deacons, must be the husband of one wife to assume the office of a deacon. So clearly there is no position of leadership for a woman in the church.

1 Timothy 3:12 Let the deacons be the **husbands of one wife**, ruling their children and their own houses well.

Titus 1:5-7 ⁵ For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and **ordain elders in every city**, as I had appointed thee: ⁶ **If any be blameless, the husband of one wife**, having faithful children not accused of riot or unruly. ⁷ For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

⁹ **Holding fast the faithful word as he hath been taught**, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

- It is clear from the scriptures that the pastor is a HE not a SHE.
- ❖ **Ok, so how do these woman preachers like Joyce Meyers, and Gloria Copeland, and Victoria Osteen, justify that they can be woman preachers.**
- ✓ Well I heard several woman preachers arguments that go like this. Look at 1 Corinthians 14:34 again with me. At the last part of the sentence.

1 Corinthians 14:34 ³⁴ Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also **saith the law.**

- ✓ So they will look at **“saith the law”** and say well you see that was talking about the law at the time. The law of the government. The law at Corinth.
- ✓ Even if that was the case there is still no justification because read with me again clearly this time? Look what the scripture is actually saying?
- ✓ The part of the scripture they are using to support their justification would not make any difference because that would just mean that the law also agreed with what the rest of the scripture said? - **but they are commanded to be under obedience as also saith the law.**
- ✓ That would then simply mean that the law also agreed with the scripture.
- ✓ So no, they lose; the scripture does not support their theory or justification either.

What about **Revelation 2:20.** Let's go there. The Lord is speaking here.

²⁰ Notwithstanding I have a few things against thee, **because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach** and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

- ✓ Was that not the exact same words that Paul used in 1 Timothy 2: ¹²But I suffer not a woman to teach.
- ❖ So clearly we see that even the Lord did not want woman to preach in the church at Thyatira. (existing church by the way)

But is there a place where a woman can teach or preach?

The answer to that is yes. But we know that it is not in the church.

Look at Acts Chapter 2. This was on the day of Pentecost.

- ❖ The bible says that it was both men and woman who went out into Jerusalem and preached the word of God. But it was not in the church.
- ❖ This was at the time when God poured out his spirit upon the people who were filled with the Holy Ghost and they went out and preached to the “lost unsaved people” in the streets of Jerusalem NOT IN A CHURCH, and the bible says that they preached in at least eleven languages that the people from everywhere were able to hear and understand the word of the Lord being preached.
- ✓ So this was in the streets of Jerusalem unto crowds of people who had gathered to hear them speak.
- ✓ So when we read Acts 2 we get the full account of the men and the woman preaching in streets of Jerusalem. It was not in the church.

Acts 2 ¹ And when the day of Pentecost was fully come, they were all with one accord in one place. ² And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. ³ And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

⁴ And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. ⁵ And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

⁶ Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

⁷ And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? ⁸ And how hear we every man in our own tongue, wherein we were born? ⁹ Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

¹⁰ Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, ¹¹ Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

¹² And they were all amazed, and were in doubt, saying one to another, What meaneth this? ¹³ Others mocking said, These men are full of new wine.

¹⁴ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: ¹⁵ For these are not drunken, as ye suppose, seeing it is but the third hour of the day (*9am*). ¹⁶ **But this is that which was spoken by the prophet Joel;**

¹⁷ **And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:**

¹⁸ **And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:** ¹⁹ And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: ²⁰ The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come:

²¹ **And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.** ²² Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: ²³ Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: ²⁴ Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

- ✓ A 120 people preached that day, because we hear of all the people hearing the message in their own language.
- ✓ I have heard of interpreters in church interpreting what the pastor is saying when he is preaching to people of another language..... But how would it be possible to have at least 11 interpreters all interpreting at the same time.
- ✓ So it had to be 120 people interpreting (speaking each one of those languages) to all those people in their own language as the bible rightly says they did.
- ✓ Some people make the mistake of saying that Peter got up to preach and 3000 people got saved that day.
- ✓ **No that's not true**, because **they all preached and they all heard the word of the Lord in their own language and that's how 3000 people got saved.**
- ✓ They all preached the word of the Lord, it was Peter who only gave the call to them to repent now that they had heard the word of God, and in Acts 2:38-41 the rest is history for us.

³⁸ Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

⁴¹ Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

- ✓ That's more than one man my friend. It was 120 people that preached and 3000 souls got saved as the bible says it was.
- ✓ That's another point of salvation, for it says that their soul was saved.
- ✓ So once saved always saved.
- ✓ As we saw the spirit is redeemed 100% but the flesh is still the old man.

❖ **But remember that this was in the streets of Jerusalem.**

- ❖ **This was not in the church.**
- ❖ **This was not pastoring, this was soul wining outside of the church.**

- ✓ **So street preaching ladies – is ok.**
- ✓ If you want to preach ladies then go out into the highways and the hedges and preach to them and compel them to come into the house of the Lord.
- ✓ Ladies go out and be involved in soul wining. This is the correct biblical model that the Lord gives to you as well as to the men.

Luke 14:23

And the lord said unto the servant, Go out into the **highways and hedges**, and compel them to come in, that my house may be filled.

- ✓ But preaching in the church God said is not allowed.
- ✓ Woman are not to usurp their authority over man.
- ✓ But to do street preaching, or soul wining house to house is permitted.

Look what happens when you preach. Acts 2:47. Notice what the Lord is doing as a result of preaching.

⁴⁷ Praising God, and having favour with all the people. **And the Lord added to the church daily such as should be saved.**

- ✓ The Lord is adding unto the church daily such as should be saved.
 - ✓ That tells me again that when you come to the Lord your salvation is eternal.
 - ✓ Its eternal life and eternal salvation that he is giving you. (not temporal life).
1. The word preaching and prophesying in the bible means the same thing, and is interchangeable when used to proclaim Gods word.
 2. Prophesying does not mean prophecy of things to come. Although it can be used in that way if it is talking about future events, but **the word preaching and prophesying** is used interchangeably in the bible when speaking about proclaiming Gods word.
- The command to preach outside of the church is given to men and woman. I will prove it to you in Philippians 4:2-3.

Philippians 4:2-3 ² I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. ³ And I intreat thee also, true yokefellow, **help those women which laboured with me in the gospel**, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

1. Woman are equally as important and essential to our Lord, and can share in the same blessings in Gods ministry by reaching the lost for Jesus Christ.
2. They labored just as much as the men labored in the gospel and the apostle Paul even told them to **help those women which laboured with me in the gospel.**
3. But not only did they labour with Paul in the gospel but Paul says they laboured -- -- **with Clement also, and with other my fellowlabourers**, whose names are in the book of life.

4. So the woman are greatly used of God, and every woman should seek to be involved in soul winning for the Lord Jesus Christ.

In our everyday life we should constantly be in the mode of soul wining. Every woman and every man should be thinking constantly about how they can deliver a message to the lost from God, that they can plant a seed that will eventually grow into salvation.

- Woman especially have wonderful opportunities of reaching other woman and sharing the gospel with them.
- Woman can relate to woman in ways that a man cannot. So God uses woman to reach other women.

But woman are not to be preachers in the church.

PRAYER.....CLOSE

Examples within specific churches[[edit](#)]

- The [Apostolic Johannite Church](#) has offered ordination to women as deacons, priests and bishops since its foundation.
- **The Very Diverse Organizations Which Employ the Term Baptist in Self-designation:**
 - **The Baptist organizations in [Germany](#) and [Switzerland](#) (Bund Evangelisch-Freikirchlicher Gemeinden, Bund Schweizer Baptistengemeinden) ordain women.**^[2]
 - The [Southern Baptist Convention](#) does not support the ordination of women; however, some churches that are members of the SBC have ordained women.
 - **Cooperative Baptist Fellowship** churches actively encourage and ordain women to ministry, including as pastors.
 - Baptist groups in the United States that do ordain women include [American Baptist Churches USA](#), [North American Baptist Conference](#), [Alliance of Baptists](#), [Cooperative Baptist Fellowship \(CBF\)](#) [National Baptist Convention, USA, Inc.](#) and [Progressive National Baptist Convention](#).

The General Association of Baptists (some would call these General Baptists, or Arminian Baptists) ordain women.

- The [Charismatic Church of God](#) ordains women as Missionaries, Evangelists, and Pastors.
- The [Canadian Conference of Mennonite Brethren Churches](#) has ordained women.^[3]
- The [Mennonite Church Canada](#) ordains women.
- **Christian Connection Church.** An early relative of the [Christian Church \(Disciples of Christ\)](#) and the [United Church of Christ](#), this body ordained women as early as 1810. Among them were Nancy Gove Cram, who worked as a missionary with the Oneida Indians by 1812, and Abigail Roberts (a lay preacher and missionary), who helped establish many churches in New Jersey. Others included Ann Rexford, Sarah Hedges and Sally Thompson.
- The [Christian and Missionary Alliance](#) in the USA does not ordain women, but it does in other nations. A female minister in Philippines, [Ruth Tablada](#), has recently been ordained. The Christian and Missionary Alliance Church in Canada also ordains women.^{[4][5][6]}
- The [Christian Reformed Church in North America](#) began ordaining women in 1995.^[7] As a result, several conservative congregations formed the [United Reformed Churches in North America](#), and the CRC's position as a member of the North American Presbyterian and Reformed Council (NAPARC) was suspended in 1997.^[8]
- **The [Church of Scotland](#)**
 - Women were commissioned as deacons from 1935, and allowed to preach from 1949.
 - In 1963 Mary Levison petitioned the General Assembly for ordination.
 - Woman elders were introduced in 1966 and women ministers in 1968.
 - The first female Moderator of the General Assembly was Dr Alison Elliot in 2004.

Main article: [Ordination of women in the Church of Scotland](#)

- **The [Cumberland Presbyterian Church](#)**. In 1888 [Louisa Woosley](#) was licensed to preach. She was ordained in 1889. She wrote *Shall Woman Preach*.
- **[Community of Christ](#)**. A revelation was approved at the church's 1984 World Conference which called for the ordination of women, and granted women access to all the offices of the priesthood. Although this caused many congregations to break off from the main body of the church, forming dissident congregations and in some cases new denominations, women have been ordained in many nations since then. Currently the [Council of Twelve Apostles](#) has four female members. In addition, in 2007, Becky L. Savage became the first female member of the church's [First Presidency](#). Following the legislative action of the 1984 World Conference, the church changed the name of one of its priesthood offices from evangelist-patriarch to evangelist, and its associated sacrament, the patriarchal blessing, to the [evangelist's blessing](#).
- The **[Remnant Church of Jesus Christ of Latter Day Saints](#)** was organized on April 6, 2000, exactly 170 years to the date after [Joseph Smith Junior](#) founded the Church of Jesus Christ of Latter-day Saints and the [Latter Day Saint movement](#). The church was organized by a host of people who left the Community of Christ after its decision to ordain women, choose a leader who was not a descendant of Joseph Smith, and construct the Independence, Missouri Temple.
- **The [Evangelical Church in Germany](#)** in (EKD) ordains women and have women as bishops.
- The **[Evangelical Lutheran Church in America](#)** ELCA is the largest Lutheran body in the USA. The church bodies that formed the ELCA in 1988 began ordaining women in 1970 when the [Lutheran Church in America](#) ordained the Rev [Elizabeth Platz](#). The ordination of women is now non-controversial within the ELCA.
- The **[Evangelical Lutheran Church of Latvia](#)** reversed its earlier (1975) decision to ordain women as pastors. Since 1993, under the leadership of Archbishop Janis Vanags, it no longer does so.
- **The [Lutheran state churches](#)** in [Denmark](#), [Sweden](#), [Finland](#), [Norway](#) and [Iceland](#) ordain women and these Lutheran churches in Europe have women as bishops already. While the Church of Sweden was the first Lutheran church to ordain female pastors in 1960, there was a considerable debate in this church of the ordination of women, which led to marginalization of a vocal high-church minority, which successively subdivided into loyalist high-church adherents on one hand and the splinter group [Missionsprovinser](#) which was formed in 2003 but in 2005 was separated as a church body from the Church of Sweden.
- **The [Lutheran Evangelical Protestant Church](#)** (GCEPC) has ordained women since its inception in the year 2000. Ordination of women is not a controversial issue in the LEPC/GCEPC. Women are ordained/consecrated at all levels, including deacon, priest, and bishop in the LEPC/GCEPC.
- The **[Mennonite Church USA](#)** does ordain women.
- The **[Moravian Church](#)** ordains women.^[9]
- The **[Pentecostal church](#)** in [Germany](#) allows ordination of women.^[10]
- **The [Presbyterian Church \(USA\)](#)**. In 1893, [Edith Livingston Peake](#) was appointed Presbyterian Evangelist by First United Presbyterian of San Francisco.^[11] Between 1907 and 1920 five more women became ministers.^[12] The [Presbyterian Church \(USA\)](#) began ordaining women as elders in 1930, and as ministers of Word and sacrament in 1956. By 2001, the numbers of men and women holding office were almost equal.^[13]

- The [Presbyterian Church of Australia](#) ceased ordaining women to the ministry in 1991, but the rights of women ordained prior to this time were not affected.^[17]
- The [Reformed Church in America](#) began allowing for the ordination of women in 1979
- The [Reformed Church of France](#) ordains women.^[18]
- **The Reformed Churches** in [Switzerland](#) and some in the [Netherlands](#) ordain women.
- [Reformed Church in Hungary](#) ordains women

The Religious Society of Friends (Quakers) aka Friends churches have had women in leadership roles since they first started in 1652.

- The [Salvation Army](#) ordains women and has done since its inception. Catherine Booth was co-founder, with her husband William.
- **The Seventh-day Adventist Church** officially does not ordain women in most of the world, but in regions of the United States, the Netherlands, parts of Germany, and all of China now ordains without regard for gender. The issue is being hotly debated and studied with action expected at the 2015 General Conference in San Antonio. In some parts of the world the [Adventist Church](#), commissions women instead of ordaining. They can perform almost the same duties as an ordained minister but do not hold the title of ordained. This is because recent votes at the worldwide [General Conference Sessions](#) turned down a proposal to allow ordination of women. There was a strong polarization between nations, with Western countries and North Asia Pacific generally voting in support and other countries generally voting against. A further proposal to allow local choice was also turned down. In practice, there are numerous women working as ministers and in leadership positions. The most influential co-founder of the church, [Ellen G. White](#), was a woman, but never ordained.
- **The United Church of Canada**. Divided during the 1930s by this issue inherited from the churches it brought together, the United Church ordained its first woman minister, Reverend [Lydia Emelie Gruchy](#), of Saskatchewan Conference in 1936. In 1953, Reverend Lydia Emelie Gruchy was the first Canadian woman to receive an honorary Doctor of Divinity.^[19]
- **The United Church of Christ**. [Antoinette Brown](#) was ordained as a minister by a Congregationalist Church in 1853, though this was not recognized by her denomination.^[20] She later became a [Unitarian](#). Women's ordination is now non-controversial in the United Church of Christ.
- **The United Methodist Church** does ordain women. In 1880, [Anna Howard Shaw](#) was ordained by the [Methodist Protestant Church](#); Ella Niswonger was ordained in 1889 by the [United Brethren Church](#). Both denominations later merged into the United Methodist Church. In 1956, the Methodist Church in America granted ordination and full clergy rights to women. Since that time, women have been ordained full elders (pastors) in the denomination, and 21 have been elevated to the episcopacy. Noemi Diaz is the first Hispanic woman ordained by an Annual Conference. The New York Annual Conference did the honors.^{[21][22][23]} The first woman elected and consecrated Bishop within the United Methodist Church (and, indeed, the first woman elected bishop of any mainline Christian church) was [Marjorie Matthews](#) in 1980. [Leontine T. Kelly](#), in 1984, was the first African-American woman elevated to the [episcopacy](#) in any mainline denomination. In Germany [Rosemarie Wenner](#) is since 2005 leading bishop in the United Methodist Church.
- **The United Reformed Church** in [the United Kingdom](#) ordains women.
- **The Uniting Church in Australia** has ordained women since it formed in 1977. The three member denominations, the [Congregational Union of Australia](#), the [Methodist](#)

[Church of Australasia](#) and the [Presbyterian Church of Australia](#) had all ordained women prior to Union. The [Congregational Union of Australia](#) ordained the first woman in Christian ministry in Australia, Rev [Winifred Kiek](#) in 1927. The [Methodist Church of Australasia](#) first ordained women (Rev Margaret Sanders and Rev Coralie Ling) in 1969, while the [Presbyterian Church of Australia](#) ordained its first woman minister in 1974. After formation of the [Uniting Church in Australia](#) the continuing [Presbyterian Church of Australia](#) reversed the decision to ordain women in 1991.

- [The Okinawa Baptist Convention](#),^[24] Japan ordains women to be Pastors of the church.

Women as Anglican and Protestant bishops[[edit](#)]

Some Anglican and Protestant churches have allowed women to become bishops:^[20]

- 1929: [Mariavite Church](#) in [Poland](#) — Antonina Maria Izabela Wiłucka—Kowalska and 11 sisters
- 1980: [United Methodist Church](#) — [Marjorie Matthews](#)
- 1988: [Episcopal Church in the United States of America](#) — [Barbara Clementine Harris](#)
- 1990: [Anglican Church of New Zealand](#) — [Penelope Ann Bansall Jamieson](#)
- 1990: [Evangelical Lutheran Church in America](#) - [April Ulring Larson](#) ^[25]
- 1992: [North Elbian Evangelical Lutheran Church](#) — [Maria Jepsen](#)
- 1993: [Church of Norway](#) — [Rosemarie Köhn](#)
- 1993: [Anglican Church of Canada](#) — [Victoria Matthews](#)
- 1995: [Church of Denmark](#) — [Lise-Lotte Rebel](#)
- 1996: [Church of Sweden](#) — [Christina Odenberg](#)
- 1998: [Moravian Church in America](#) — [Kay Ward](#)
- 1998: [United Church of Christ in the Philippines](#) — [Nelinda Primavera-Briones](#)
- 1998: [Presbyterian Church in Guatemala](#)
- 1999: [Czechoslovak Hussite Church](#) — [Jana Šilerová](#)
- 1999: [Evangelical Lutheran State Church of Hanover](#) - [Margot Käßmann](#)
- 2000: [African Methodist Episcopal Church](#) — [Vashti Murphy McKenzie](#)
- 2001: [Evangelical Church of Bremen](#) - [Brigitte Boehme](#), titled president, a laywoman since the presidency does not require theological skills
- 2003: [The Lutheran Evangelical Protestant Church](#) (GCEPC) USA — [Nancy K. Drew](#)
- 2007: [Evangelical Lutheran Church in Canada](#) - [Susan Johnson](#)
- 2008: [Anglican Church of Australia](#) — [Kay Goldsworthy](#)
- 2008: [African Methodist Episcopal Zion Church](#) — [Mildred Hines](#)
- 2009: [Evangelical Church in Central Germany](#) - [Ilse Junkermann](#)
- 2010: [Evangelical Lutheran Church of Finland](#) - [Irja Askola](#)
- 2010: [Episcopal Church in the United States of America](#) - [Mary Glasspool](#)
- 2011: [North Elbian Evangelical Lutheran Church](#) - [Kirsten Fehrs](#)
- 2011: [Evangelical Church of Westphalia](#) - [Annette Kurschus](#), titled *praeses*
- 2011: [Episcopal Church in the United States of America](#) - [Marian Budde](#)
- 2012: [Church of Iceland](#) - [Agnes M. Sigurðardóttir](#)
- 2012: [Anglican Church of Southern Africa](#) - [Ellinah Wamukoya](#)
- 2012: [Anglican Church of Southern Africa](#) - [Margaret Vertue](#)^[26]
- 2012: [Church of Denmark](#) - [Tine Lindhardt](#)^[27]
- 2012: [Lutheran Church of Hong Kong](#) - [Jenny Chan](#) ^[28]
- 2013: [Church of Denmark](#) - [Marianne Christiansen](#)^[29]
- 2013: [Church of Ireland](#) - [Pat Storey](#)^[30]
- 2013: [Evangelical Lutheran Church of America](#) = [Elizabeth Eaton](#) ^[31]

- Others: Protestant churches in German Lutheran, Reformed and United churches (EKD), [Protestant Church of the Netherlands](#)

Women as archbishops[[edit](#)]

- 1934 [Salvation Army](#) -- [Evangeline Booth General of The Salvation Army](#).
- 2006 [The Episcopal Church](#)—The Most Reverend Dr. [Katharine Jefferts Schori](#). Installed as [Presiding Bishop of the Episcopal Church](#) and [Primate](#) (the same position which some other provinces in the [Anglican Communion](#) refer to as an Archbishop) at [Washington National Cathedral](#) on November 4, 2006, though she technically took office on the first of November.
- 2013: [Evangelical Lutheran Church of America](#) -- [Elizabeth Eaton](#). First women installed as Presiding Bishop.^{[[B1](#)]}
- 2014 [Church of Sweden](#) - [Antje Jackelén Archbishop of Uppsala](#). Installed in [Uppsala Cathedral](#) on June 15, 2014.