



Season 8: Episode 3 | Amy Orr-Ewing | Women and Leadership: What Does the Bible Say?

Hello and welcome to Scripture Untangled, a podcast by the Canadian Bible Society. My name is Joanna LaFleur. I'm a friend of the Canadian Bible Society and I'm going to be your guide for today's episode.

Today, Dr. Amy Orr Ewing will be interviewed by veteran journalist Lorna Dueck. Dr. Amy Orr Ewing is an international author, speaker, and theologian who addresses the deep questions of our day with meaningful answers found in the Christian faith. She's the author of multiple books including bestseller, *Why Trust the Bible?* Now for over the last 20 years, Amy has given talks and answered questions on university campuses around the world.

She's also addressed UK Parliament, staffers on Capitol Hill, and the West Wing of the White House. She regularly speaks in both corporate and Christian settings. Amy is interested in the intersection of questions where the meaning of life and faith within the marketplace education and policymaking all come together.

She holds a doctorate in theology from the University of Oxford and serves as honorary lecturer in divinity at the University of Aberdeen. Amy lives near Oxford with her husband and their three sons, and she speaks regularly around the world. So, I think you're going to enjoy this conversation now between her and Lorna Dueck.

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Lorna Dueck: Dr. Amy Orr-Ewing, welcome back to Scripture Untangled. It's super to have you here today.

Dr. Amy Orr-Ewing: Thank you so much. It's an absolute privilege and joy to join you.

Lorna Dueck: Well, your new book was a wonderful read for me, and it is full of leadership lessons from your fascinating career of helping people meet the God of the Bible.

Here it is, *Lead Like the Real You*. It's just a beautiful book. I'm going to back that up a little bit, *Lead Like the Real You*. It is just, I could hardly put it down, but it can be read in short little nuggets, daily devotionals for a while so you get through the book. Not too thick, but it's an excellent book.

But I think it might have taken you all the years of your career to formulate this book, did it?

Dr. Amy Orr-Ewing: I think that's a really, really insightful way of putting it. Yeah, so the book is a book of letters written from me, a woman in midlife, and with the idea of what would it have been helpful to know five years ago, 10 years ago, 20 years ago that no one really honestly talks about.

So, there are lots of leadership books about principles or paradigms or strategies. But so much of the way that Jesus modeled what it is to disciple and be discipled is life on life. And certainly, in my experience, as a woman starting out in theology and apologetics and ministry, there weren't other women who'd gone ahead of me. So, I did have some male mentors and encouragers, people like the amazing Michael Green, incredible evangelist and theologian, but not really other women.

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And so, the book is written as a series of letters from my heart, drawing on kind of practical experiences, theological wrestles, what it is to be an embodied woman and lead in all sorts of settings. Yeah, so I pray it's a blessing.

Lorna Dueck: It is a terrific book.

Let's begin with how you discovered you loved the Bible. How did that happen?

Dr. Amy Orr-Ewing: So that is a really hard question to answer because my parents were quite dramatically converted to Christianity in their 30s after I was born. They both came from, my dad certainly from an atheist family, my mother from very much an agnostic context, and the Lord sort of broke into their lives in the most amazing way.

And so, the Bible then came onto the horizon of our family life. And I remember them encouraging me to read it from a really young age. And then when I was about 11, they took me to hear Josh McDowell, who's an apologist, and he was doing this super intense set of lectures on the manuscript evidence for the New Testament.

And as an 11-year-old, I was completely just blown away by this, that the Bible isn't just about kind of, it doesn't just exist in a sort of faith bubble for people who agree with us, but this is truth breaking into human history. And it's kind of tangible and really trustworthy and robust. And that sort of set me on a journey really.

And then I ended up studying theology at the University of Oxford, which is, at the time when I was there, was a very hostile environment for people who have an evangelical view or a traditional view of Scripture. And I just found in all the tussles, and Oxford is the Socratic method, so you're one-on-one with a top professor once a week, and you're kind of arguing essentially. And they absolutely had me over the coals every single week, really.

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I'll never forget one professor, Old Testament, saying, Amy, you could do well, you could get a good degree, you could have a career in theology, but you won't unless you give up your evangelical views of the Bible. So, I mean, just super, super intense. But I found through all of that tussle, not just a love for Scripture, but the truth of who the Lord is, but also the integrity of God's Word just shone through.

So, every attack, every intellectual struggle, I found was resolvable. And the Bible just stood up time after time. And I think that's amazing.

Lorna Dueck: And you also have a story in this book about how you were quite drawn to law. You didn't know if a career as a lawyer would be your path. But you were praying, you were asking God to show up and say, show me if I should go into this challenging field of Bible Apologetics.

Just tell us how beautifully dramatic God made that clear to you.

Dr. Amy Orr-Ewing: Oh, yeah. So, you know, that chapter, so there's a letter or chapter exploring calling and how often I think as Christian leaders, we give people the impression that we've always known what's going to happen next.

We've known in advance how our career or calling unfolds. And then you just sort of follow a very clear path. And that leads to all sorts of people feeling very inadequate, because that isn't how it's happening for them.

And so many people wrestle with what am I meant to do? And so, in that letter, I sort of share how calling kind of unfolds. So, I had a sense, so you're at university, you know, you're at the beginning of your career thinking about what am I going to do? I definitely had a sense that I wanted to be involved in defending the Christian faith. And I was getting invited to go and do

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fairly small-scale events where I would give a short kind of talk or, you know, whatever and answer people's questions about faith.

But I didn't see anyone doing that as a job per se, and certainly not any women. There wasn't an obvious career path. So, I saw there's really two possibilities.

I could be an academic, I could stay at Oxford and, you know, get my PhD and then maybe try and get on the professor track, an academic career. And on the side, I could, you know, do these sorts of more evangelistic talks or talks in churches, whatever. Or the other thing I could do that I think could go really well with this passion, would be the law, because that's all about evidence and persuading people and, you know, making a case.

And so, I really prayed about it. And I applied to one law firm. So, in London, they have like a sort of magic circle of law firms that will pay for your law school.

And they're like the top sort of corporate ones. And I just applied for one and went through the whole interview process. And they offered me a contract where they would pay for law school, and then I would go and work there.

And so, I, in prayer, laid these two things before the Lord. Lord, if you want me to serve you by being a lawyer and carrying on with the gifts I feel you've given me and explaining the Christian faith and, you know, on the side, then I'm going to follow this path. But if you want me to do the academic route, then make that clear to me. And for that to be clear, I would need to get what's called a first-class degree.

And that means, at the time, it meant sort of placing in the top three or four in the year group at university. And that was quite unusual, you know, that didn't seem likely to happen. So that was, if you like the laying out the fleece in prayer.

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And that did happen. I did end up getting that degree. I mean, I was actually called into Oxford three days before my wedding.

So, I'd met my husband, my now husband, at university in a prayer meeting. And we were due to get married. And my professor rang me three days before my wedding and said, Amy, the thing is, don't worry, whenever anyone says that, you know, it's time to panic.

Don't worry. But I'm afraid you're being called back, and you need to do an oral exam. You haven't got anything to worry about, you're going to be absolutely fine.

But you need to appear at this time in this building, you know, in your academic clothes. And there'll be about 14 professors, and you have to just answer their questions before we can give you your degree. Now, you know, everyone knows for a doctorate, you get a viva.

But this was absolutely unheard of in an undergraduate degree.

Lorna Dueck: And it's three days before your wedding.

Dr. Amy Orr-Ewing: Three days before my wedding.

Well, no, he rang me three days before the wedding. No, the exam was the day before my wedding. So, I had two days to prepare whilst also trying to do my hair and sort out the flowers, the normal stuff you want to do in preparation for your wedding.

Anyway, ended up being the most extraordinary preparation for what God has ended up calling me to do that. Again, I never saw, I didn't imagine that I would have the opportunity to travel.

Lorna Dueck: You're right. It was like the first time in 20, 25 years that they had called this kind of examination.

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Dr. Amy Orr-Ewing: Yeah, it hadn't been done in over 20. Yeah, exactly.

Hadn't been done in over 20 years. And what had happened was that there was one examiner who had read one of my papers and hated it so much that he'd given it zero. And the external moderators to the university had picked this up as an anomaly because I'd done quite well and I was going to get this high overall grade, but they were concerned that it was unfair.

You could never give zero for essays because it's not like I hadn't written anything. And he just insisted, no, I have to meet this student and I want to question her. And so that's how the whole thing happened.

Lorna Dueck: Wow. Wow.

Dr. Amy Orr-Ewing: Well, it ended up being, you know, when Jesus says, when you're brought before kings and rulers, I will give you the words to say.

And that was my experience. And it was great formation for what I ended up doing.

Lorna Dueck: It's a phenomenal experience because as you write in your book, one of the hurdles you would then go on to uncover or work up against, I guess, is that there's criticism that a woman should not be preaching the Bible to any audiences.

And I'd like you to dig into 1 Timothy 2 for us, as you do in this wonderful book, and untangle that Scripture passage for us as it relates to women teaching the Bible to men and to audiences of all types. Walk us through 1 Timothy 2 and why it's so controversial for a woman preacher like yourself.

Dr. Amy Orr-Ewing: Yeah. So, it's really interesting.

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In the New Testament, you have this kind of spread of texts and, I guess, approaches to women. So, you have this extraordinary positioning of women as the primary historic witnesses to the core aspects of the Christian faith, obviously from the incarnation with the teenage Mary as the primary witness to that, the crucifixion where the male disciples have deserted Jesus.

So, it's the female disciples who then relay those details to the Gospel writers so that they can be captured, and we can know in detail what happened. And then, of course, women are first at the empty tomb as well. And the Christian faith actually turned the Greco-Roman world up on its head in terms of how it treated slaves, women, children, the poor, you know, the outcast, Jew and Gentile, all one in Christ Jesus.

And so, you have in these extraordinary narratives involving women, so, you've got, you know, Lydia as that first convert in the first European church in Philippi. And you've got Phoebe and her role in the Roman church affirmed by Paul, a leadership role, a teaching role.

And then you've got this text in 1 Timothy 2 where the many translations put it, you know, I do not permit a woman to teach or have authority over a man. It wasn't the man who sinned first, but it was Eve.

Lorna Dueck: And we should slow down there for a minute because it's very explicit from Paul. Women should not teach.

Dr. Amy Orr-Ewing: Or have authority over a man, and then goes on to link it to Eve having sinned first and then goes on to talk about how women will be, and that little passage ends with, but women will be saved through childbearing. So, it just seems like really strange.

Paul is apparently contradicting himself because he's affirmed Priscilla and Aquila. Priscilla named first in a marriage. He's affirmed a woman called Junia.

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He's affirmed Phoebe, you know, all these named women who have leadership and teaching roles. And so sometimes this text is taken by people to mean, well, all the other things the New Testament says about the first woman evangelist, the first evangelist in John's gospel, the woman at the well, but the woman who goes and says, yeah, come and meet the man who told me everything I ever did. And proclaims the Messiah to the historic witnesses that I've already mentioned. And this one verse seems to then cancel all of that out.

Or is there something else going on in this Scripture? Now, the discipline is called hermeneutics, where you dig into what Scripture means. And when a verse appears to contradict other things in the Bible, it's really important to handle it very, very carefully. So, women will be saved through childbearing, justified is the word there, appears to contradict what Paul says everywhere else about women being justified by faith, just like men are.

And this thing about women not being able to teach or have authority appears to contradict what he says elsewhere. So, when we look at Timothy, you see it's a letter written by Paul to a young leader in a context called Ephesus, a city called Ephesus, where there weren't many Jewish people, and the majority of the population worshipped a goddess called Artemis. And her temple is up on a cliff, you can go and visit Ephesus today, extremely dominant.

Lorna Dueck: I have visited Ephesus, and I have been to the museum where Artemis is still like the artifacts of her, like it was phenomenal, the presence that goddess had in that very significant city.

Dr. Amy Orr-Ewing: Yes, phenomenal and total domination over the whole city. And Artemis could only be led, worship of Artemis could only be led by female priestesses, who taught the practice of temple prostitution, but female domination of men through sexuality and sex, but also domination and enslavement of other women in the sex industry.

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And then also taught that any woman who bore a child was in some way defiled if they were a priestess. So that's the context. So, you've got Paul who's taught all the churches that there was a first Adam and then a second Adam.

And Jesus is the second Adam who's redeemed us from sin. Then you've got the gospel preached in a city like Ephesus, where people have no idea who Adam is or what the Old Testament is, they're not Jewish at all. They're coming from the worship of Artemis, so they're being converted, including priestesses.

So now you've got issues in the church where women are seeking to dominate men through sexuality, and so bringing it from the temple into the church, because the issues that we face in the church are going to be from the culture around us, right? And so, Paul is addressing a specific pastoral issue that Timothy is facing. I do not permit these women to teach or have authority over men, but they should learn in quietness and submission. It wasn't the man who sinned first, it was Eve.

In other words, these women need to learn the Bible. They need to learn about Adam and Eve. They can't teach anyone.

Just because they were priestesses in Artemis's temple, they can't now teach and bring their domineering, usurping, overly sexualized, childbirth-denying theology into the church. They need to learn the Bible. And that's what Paul's saying there.

So, he hasn't suddenly turned into a misogynist who hates women. He still empowers Phoebe and empowers Lydia and says in Galatians, we're all one in Christ Jesus, no slave, no free, no Jew, no gentile, no male, no female. And so, Paul gets a really bad rap, and it just shows you how important it is to take the text seriously.

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In other words, I don't read 1 Timothy and think, I don't like what it says, so I'm going to misinterpret it or ignore it. No, we dig into difficult texts and wrestle with the Scripture. And what we see is actually Paul is coherent.

He's not contradicting the rest of the New Testament. There's a specific pastoral issue here.

Lorna Dueck: Well, and you write that that has been used as a gateway for chauvinism, complementarianism, which are distressing subjects that you, as a woman evangelist, need to be prepared for.

Is it still such an issue that needs to be addressed in the church?

Dr. Amy Orr-Ewing: Sadly, I think there's a difference between chauvinism and complementarianism, by the way. They sometimes go hand in hand, but a complementarian view that men and women can have these sort of set different prescribed roles doesn't necessarily have to be chauvinistic. However, I do think that there is a huge problem with chauvinism in some wings and aspects of the church where the freedom that Christ brings and the radical vision of the early church that a woman did not have to be somebody's daughter, having a father mediating in some way for her.

A woman did not have to be somebody's wife to be saved and redeemed and to function in the church of Jesus Christ and lead and operate and do fascinating and wonderful things. I mean, Paul actually encourages people to remain single to serve Christ wholeheartedly, doesn't idolize marriage in the way that we do in the Western church. And then sometimes some of these Scriptures taken out of context have been used as an excuse to dominate or oppress women.

And so, there are huge problems with sexual abuse and even domestic violence within the Christian church. And that is completely antithetical to the gospel. It's totally against the Scriptures.

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And, you know, there can be a sliding scale of that. There can be, you know, extreme violence and oppression and sexual abuse that, as we know, has and does sadly go on. But there can also then be shades of it where women are just sort of made to feel second class in some way, in a way that Jesus never did.

Jesus chose women to be his primary witnesses. I think that's extraordinary. And women were drawn to Jesus in the most amazing, beautiful way.

And I feel like that's a message for our generation, a sexualized generation, a generation where there's so much oppression out there in the world. And we have this extraordinary person of Christ who is just so wonderful and empowering for women.

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Lorna Dueck: I want to use this moment on Christ empowering women to take you to another part of your story, which goes back to 1996, where you tell the story, a miraculous story, of how God led you over a period of two, three years to carry Bibles into Afghanistan.

And you end up giving a Bible to the religion minister of that country. Is Afghanistan still on your radar, Amy?

Dr. Amy Orr-Ewing: Absolutely, yeah. I'm still really, really passionate about serving the church in Afghanistan and God is doing amazing things in that nation with former Taliban members who are now following Jesus. It's largely happening in the micro church movement, so small home gatherings and online Bibles and all sorts of...

Lorna Dueck: They can get killed for this, Amy.

Dr. Amy Orr-Ewing: Yes, absolutely, yeah. But there's a beautiful, beautiful thing happening and such courage amongst the believers there, very much so. But for me, as you say, that was a very, very formative experience in my Christian Walk with God.

Initially, I had a dream when I was 16 about taking Bibles and I knew it was Afghanistan and very military people. I looked it up and wondered, was this the Mujahideen? Because the Taliban weren't in existence yet when I had the dream. And then that was confirmed actually when Floyd McClung, a leader in YWAM who wrote *The Father Heart of God*, spoke a sort of prophetic word.

There was someone there who God was going to call to take Bibles to the Taliban and that was the day after I'd had that dream. And then three years later, as you say, a small group of us felt the time was right to go to Afghanistan. Initially, we were just going to do a sort of recce trip, like a prayer and intercession trip to see what was possible.

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But the night before, we got journalist visas to do that. The Taliban had taken power over about three quarters of Afghanistan and there was still a war, there was still the war happening. The night before we left, I had a very clear dream.

I mean, unbelievably clear, of us giving Bibles to the Taliban leaders. And so, I woke up on the morning of our flight, we were flying into a neighbouring country and then we were going to cross a land border into Afghanistan. I woke up and said, guys, I think I've had this dream, and I think the Lord is saying we are meant to take the Bibles on this trip.

So, we went and got them, filled our rucksacks full of Bibles, about 30 New Testaments. And I mean, it was just God-ordained. And I tell the story in detail.

I mean, we got through sort of six closed border checkpoints. At one point, they did check our bags and, you know, they're there with their Kalashnikovs slung over their backs and they're feeling in our rucksacks, and they must have felt all of these books, and they just did not see them and did not comment. And then we arrived and there was only one hotel still standing because of the war and it was kind of a guesthouse place and it's where the journalists stayed.

And we met a journalist from Japan who was leaving that day, and he said no one can get an interview with the Taliban because the BBC have just left and they've given all their interviews to them and they're not seeing anyone else. And so, we thought, Ok, well, Lord, it's in your hands. So, we went to the place where you would make contact with them anyway the next day, thinking who knows what's going to happen.

And I don't know whether because we were British, they assumed we were like a follow-up team from the BBC. We don't know why, but they granted us an interview. And because the BBC had been there the day before, the whole top brass of the Taliban were right there in the city on the day that we were there with the Bible.

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So, we met the education minister, the religion minister and the foreign minister, as well as others in their military headquarters and gave them Bibles.

Lorna Dueck: And it was exceptional that they let you into the room because your boyfriend at the time said, I got to go.

Dr. Amy Orr-Ewing: Yeah, that's right. My husband, my then boyfriend. Yeah. He sort of said, no, she does need to come.

I mean, they wouldn't meet with the leader of UNICEF for that part of Asia because it was a woman. But they let me in to their headquarters. God is God.

That's what I learned through that. We do not read a Bible that is about past tense fairy stories, something that happened a long time ago or that is made up. The God of the Bible is our God.

Lorna Dueck: This micro church that you describe that is very underground in Afghanistan. What's your counsel for us about how we how we support them?

Dr. Amy Orr-Ewing: Well, what's interesting, there is a whole network of them. What's interesting is that the last time I asked that question to a leader in that context, they said, we don't want any money.

We just want you to pray for us. And they said, we feel like God has given us a grace and a strength to be the church here and now. We don't feel afraid.

And if the Taliban come and check our phones up to one of two things happens, either one of three things happen, either God blinds their eyes to the Bible content on our phone, or they get saved on the spot like a miraculous divine encounter, or we die.

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Lorna Dueck: Or we die.

Dr. Amy Orr-Ewing: And basically, we're comfortable with any of those three options. They're kind of living with that intense posture and expectation of the return of Christ.

So, I kind of feel like they have so much to teach us. I mean, obviously, we know they would be thrilled if we prayed for them.

Lorna Dueck: Amy, take a moment and do that. Take a moment and pray for the church.

Dr. Amy Orr-Ewing: Yes, Lord, we do. We pray for your church in Afghanistan. And we thank you for the faithful gatherings of micro churches all over that nation of people who love you, who know you.

And we pray that you would strengthen your church. We pray you would build your church, and the gates of hell would not prevail against her. We pray for an increase and multiplication.

And we pray for Bibles to just flood into that nation through every means online and through technology and physical Bibles carried by physical hands over borders. Lord, we pray that in our day and in our time, that nation would turn to you in great number in Jesus' name. Amen.

Lorna Dueck: Amen.

Amy, from the dangers of Afghanistan, you've also faced the danger of leading yourself and your colleagues through sin and the cost of that. And you were part of the British leadership that closed down the United Kingdom's *Ravi Zacharias International Ministry*.

You were a very vocal leader in that. And did you wrestle with leaving that sad chapter out of this book? Or why was it necessary? Because it's in here. Why was it necessary to teach from it?

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Dr. Amy Orr-Ewing: Yeah. So, the UK chapter of the organization didn't close down per se, but it became independent, which meant that it did no longer receive funding and all its funding, most of the funding really came from the UK, yeah, US. So, it was a very costly decision that the board there courageously took and I very much supported.

And as a result of that, obviously, many of us lost our incomes and livelihoods and team and all of that. So, it was a very difficult time and a very difficult chapter. So, I included some of my experiences through that, but also some of the learnings from the subsequent work that I've been involved with, which has been unfortunately supporting other people who have survived abuse within Christian settings.

So female survivors and male survivors of sexual abuse by Christian leaders. And it's difficult, isn't it? It's really difficult to have these conversations well, I think, because you know, one of the ways I described it to some leaders in America a while ago was, you know, I love the Lord and I've seen the Lord do amazing things in Afghanistan. And, you know, I've had the opportunity to speak in 40 countries and seen, you know, leaders of mosques come to know the Lord and all sorts of amazing things.

And I knew that sexual abuse and abuse was a reality within the church, but I just thought, well, it happens in the Catholic church. It's not on our side of the family, if you like. It's like it happens, but it doesn't happen in our family.

Lorna Dueck: It certainly does.

Dr. Amy Orr-Ewing: And then the allegations came about Ravi Zacharias and there was a real struggle over whether that would be properly and forensically investigated and then whether any of that would be published. And just the horror of working through all of that and trying to contend for truth, I guess, in that situation. I then, as a result of that, and as a result of some of

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the experiences related to that, needed help personally and spiritual intervention and also psychological intervention.

I had a very traumatic experience and needed trauma therapy after that for 18 months. And that was just a very, very profound, amazing Christian psychologist I worked with. And I'm so grateful to her.

So, I've included some chapters on trauma and anxiety, and I've wanted to be honest about the kind of help that I needed, because, again, I think sometimes we can in the church say, well, you know, just pray about it. And obviously, we did pray about it and prayer was part of the healing journey. But you wouldn't say that to someone whose arm was broken, you know, they would get their arm set by a doctor and then have the recovery period.

And similarly in the church, I think conversations around mental health, we need to take seriously. And then in advocating for survivors of sexual abuse, I just saw repetition of so many of the patterns and things that I'd seen around Zacharias and that whole episode. And having walked through that once, including having been deceived and made, you know, judgment mistakes, like not pushed at certain points harder or being gaslit myself into, you know, disbelieving my own sense of what was happening, all of that.

Once you've been, having walked through that, then being able to actually journey with someone and advocate for them and stand with them in their gap, you know, stand with them in their sorrow, because, you know, when we're going through a crisis like that, we need friends and support. And so, it's become a part of what I do. And then just lastly, I guess on that, there's a whole couple of letters on how you process it when someone you've respected who's had appeared to have huge spiritual impact is revealed to have really harmed people.

And that may not be sexual abuse. That might be another form of abuse, or it might be, you know, a sort of devastating, catastrophic personal failure. But how do you process that when

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someone you've admired, and someone who's, you know, been a figure in your life is revealed to be that and some people lose faith, some people deconstruct faith completely.

And honestly, I understand that. I have empathy for anyone on that road, because it is so hard and so confusing. And so, jarring with what the Christian faith actually is and what it's meant to be.

But I wanted to write, I guess, a different story in some practical ways that I found, I didn't then end up deconstructing faith. And what helped with that, basically.

Lorna Dueck: And thank you for doing that.

Because you, you take us to some hard places here on some hard topics in *Lead Like the Real You*. And I'm almost out of time, I could just go on and on here. But I loved how you wrote honestly about anxiety, "where anxiety stalks call on the name of the Lord," you wrote.

And you warned us, and maybe we'll close with this, you warned us not to craft our world in a way that we act like functioning atheists. Give us that challenge, Amy, calling on the name of the Lord and not being a functioning atheist, even if we think we're operating as a Christian.

Dr. Amy Orr-Ewing: Yeah, thank you.

So, in the chapter on anxiety, I kind of talk about the different feelings of that. And I guess there are different ways we experience anxiety. Some of us may need mental health intervention with it.

But for many people, there's a sort of lower level, but nonetheless, pervasive and, you know, crippling anxiety potentially. And there are practical things that can help us with that. But I

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really found that truth of calling out and calling on the name of the Lord in the darkest, darkest times, that God is faithful.

And that he carries, he doesn't sort of take us out of the situation, but he can give us strength to put one foot in front of the other, even as we feel that fear and let ourselves feel that fear. And then, yeah, I turn to that, that you pulled out just at the end there, that so often, you know, we can think of life as, and this is in the way what the whole Western culture is all about doing. It's about making ourselves comfortable and protecting ourselves from every conceivable risk, and from anything that could make us hurt or afraid.

But actually, the Christian faith is about being carried by God into this world with his light and his truth in the most beautiful way. So that we don't just, you know, live as if God isn't going to intervene and show up for us and help us and deliver us and save us and break through in situations. And that means we can face things that are really frightening.

It means we can do that without being world deniers, without pretending as if, you know, faith is an embracing of unreality. No, we embrace reality, that because God is God, we can venture even into dark and difficult and frightening things with a posture of faith. And I think the temptation for me after going through a really profound period of crisis and darkness and anxiety, the temptation was just build my life so that I don't have to experience that again.

Make myself safe in every possible way. And that would mean living as if God isn't God. To live with God as God is to embrace suffering and risk and weakness and discomfort and to walk trusting him into the future.

And that's a beautiful way to live.

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Lorna Dueck: Amy, you've given us a lot today. You challenge us in your new book to spend even more than an hour a day with the Bible, with your journal, with processing, with reading, with learning, because it's a deep work to do it right.

Amy, thank you for *Lead Like the Real You*. And thank you for, I'll just get that right there so our audience can see it.

Dr. Amy Orr-Ewing: Thank you.

Lorna Dueck: *Lead Like the Real You*. Amy, it's been wonderful to connect with you. All the best.

Dr. Amy Orr-Ewing: Thank you so much, Lorna. Thank you.