

**Jean Kerr** (Author)

“The only thing worse than a man you can’t control is a man you can.”

**Stanley Baldwin** (British prime Minister 1928)

“I would rather trust a woman’s instinct than a man’s reason.”

**Kyle Shaller** (church consultant)

“Denominations that have historically ordained women to the highest positions of leadership have experienced an exodus of men, not only from leadership but also from the church.”

## Three different understandings



**Egalitarian**

Differences are blurred.



**Authoritarian**



Differences are exaggerated.



**Complementarian**



Differences are celebrated.

*Reasons why, in the end, I cannot buy*  
**Egalitarianism**

### ✓ **1 Timothy 2:11-15**

- ✓ The **pattern and consistency** of other relevant passages. 1 Corinthians 11:3; 14:34-38
- ✓ The **weakness** of egalitarian explanations of their problem texts.
- ✓ The **consensus** of the church’s interpretation outside modern, post enlightenment, Western culture.

## Take your baptism seriously.



The Enlightenment  
made it all about “Me.”

Freedom from arbitrary  
human authority

**Democracy**

**Achieved roles**



My baptism  
made it all about Him.

**Bond slaves of Christ**

**Theocracy**

**Ascribed roles**

## **The Kingdom is about God not Me.**

We should get what we  
earn.

**Israel, God’s Chosen  
People**

We should freely choose  
what we do.

**Levitical Priests**

We have rights and  
demand justice.

Matthew 20  
**Laborers and unfair wages**

We should be able to vote  
on the rules.

**Sovereign Grace**

### **Galatians 3**

“28 There is neither Jew nor Greek, there is neither slave nor free man, there is **neither male nor female**; for you are all one in Christ Jesus.

29 And if you belong to Christ, then you are Abraham’s descendants, heirs according to promise.”

*The context of this passage is  
“**spiritual family**” not “ministry roles.”*

*A parallel passage teaches gender roles -*

*Col. 3:11 “a renewal in which there is no distinction between Jew and Greek . . .”, vs.*

*18 “Wives be subject to your husbands.”*

### Romans 16:7

“ . . Junias (Junia) . . outstanding among the apostles.”

*It is not certain whether “Junias” is male or female.*

*Chrysostom believed Junia was a woman.*

*Origen & Epiphanius believed Junias was a man.*

*Two possible readings of “among the apostles.”*

1. “As one of the apostles.”

2. “According to the consensus of the apostles.”

*Two possible meanings of “apostles.”*

1. Those who were the church’s foundational leaders

2. Anyone who was sent out in ministry

### 1 Corinthians 11:3

“But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.”

“HEAD” (kephale) is used, in the case of living beings, to denote **superior rank**.

In **Col.1:18** Paul links Christ’s “first born from the dead” status with headship and supremacy. “*And he is the **head** of the body, the church; he is the **beginning** and the firstborn from among the dead, so that in everything he might have the **supremacy**.*”

The word often implies “authority” as in **Eph.5:22-24** where Paul relates it to the wife’s subjection to her husband.

### Ephesians 5

“<sup>21</sup> and **be subject to** one another in the fear of Christ. <sup>22</sup> Wives, **be subject to** your own husbands, as to the Lord. <sup>23</sup> For the husband is the **head** of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. <sup>24</sup> But as the church **is subject to** Christ, so also the wives ought to be to their husbands in everything.”

### Ephesians 5

“<sup>25</sup> Husbands, **love** your wives, just as Christ also loved the church and gave Himself up for her; <sup>26</sup> that He might **sanctify** her, having **cleansed** her by the washing of water with the word, <sup>27</sup> that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless. <sup>28</sup> So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; <sup>29</sup> for no one ever hated his own flesh, but **nourishes** and **cherishes** it, just as Christ also does the church, <sup>30</sup> because we are members of His body.”

### Ephesians 5

“<sup>31</sup> *For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh.* <sup>32</sup> This mystery is great; but I am speaking with reference to Christ and the church. <sup>33</sup> Nevertheless let each individual among you also **love** his own wife even as himself; and let the wife see to it that she **respect** her husband.”

### 1 Corinthians 14

“<sup>34</sup> **Let the women keep silent** in the churches; for they are not permitted to speak, but let them subject themselves, just as the Law also says. <sup>35</sup> And if they desire to learn anything, let them ask their own husbands at home; for **it is improper for a woman to speak in church.** <sup>36</sup> Was it from you that the word of God first went forth? Or has it come to you only? <sup>37</sup> If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord’s commandment. <sup>38</sup> But if anyone does not recognize this, he is not recognized.”

*The context (from vs 29 on) is the interpretation and judging of prophesy.*

*The “silence” is not absolute but contextual (as in vs.28) probably limited to passing judgment on prophesy.*

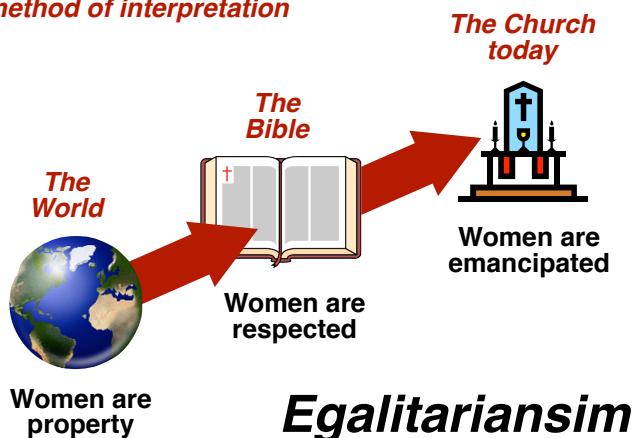
## 1 Timothy 2

“<sup>11</sup> Let a woman quietly receive instruction with entire submissiveness. <sup>12</sup> **But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.** <sup>13</sup> For it was Adam who was first created, and then Eve. <sup>14</sup> And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression. <sup>15</sup> But women shall be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.”

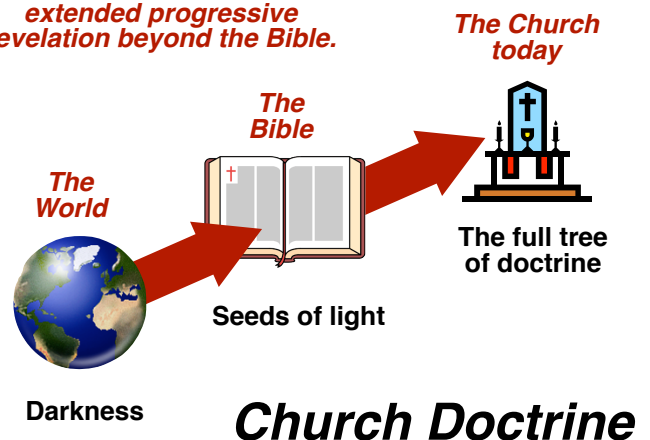
*Is the context of 1 Timothy occasional  
(limited to a unique situation in Ephesus where  
uneducated women were disruptive to the church).*

- ✓ *Where is the **hard evidence** for a unique context?*
- ✓ *If this is true are we to assume that **all** women and **only** women were in need of restrictions?*
- ✓ *Paul frames the issue in terms of **gender** not uneducated disruption.*
- ✓ *Paul's teaching here seems **consistent** with the pattern of other Scriptures.*

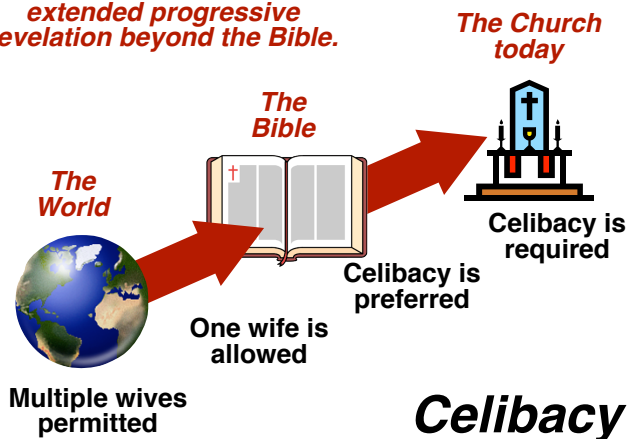
*Redemptive Movement  
method of interpretation*



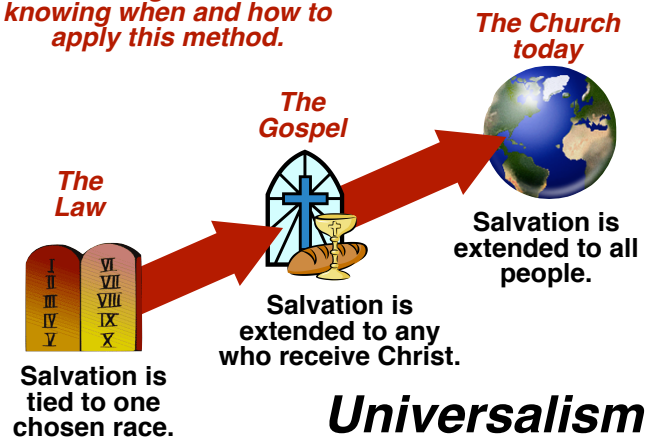
*The Roman Catholic Church  
extended progressive  
revelation beyond the Bible.*



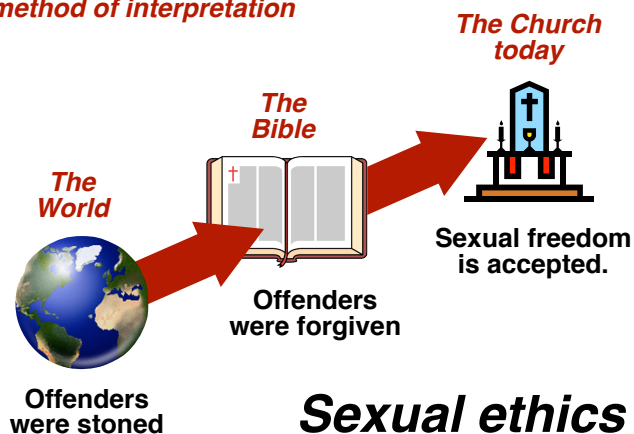
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*The challenge comes with  
knowing when and how to  
apply this method.*



## Redemptive Movement method of interpretation



## Principles

- **Witness** (Acts 1:8 “you shall receive power when the Holy Spirit has come upon you”) **Our power to be a witness of the Gospel is not gender related.**
- **Gifts** (1 Cor.12:7 “each is given a manifestation of the Spirit for the common good”) **Our personal abilities to minister are not gender related.**
- **Calling** (1 Cor.12:5 “there are varieties of ministries”) **Our calling and position in some ministries is gender related.**

- **Equality** (Gal.3:28 “neither male nor female”). **Our spiritual relationship with God is not gender sensitive.**
- **Headship** (1 Cor.11:3 “man is the head of a woman”). **Our role relationship to responsibility / authority is gender sensitive.**

## Challenges in application

- ✓ **Reacting rather than responding:** Placing the attention on something other than Christ.
  - ✓ **Intimidation:** Yielding to the pressure of political correctness.
  - ✓ **Over reacting:** Like the Pharisees we can create a worse problem than we hope to resolve.
- ✓ **Making a minor issue a major issue:** Being consumed with gender roles while neglecting the greater need to encourage, empower, and support women and their ministry roles.

## Correcting authoritarian abuses

Issue	Abuse	Correction
Headship	Men have superior ability, with arbitrary discretion, and exclusive privileges.	Men are responsible, self-sacrificing servants, taking relational initiative.
Submit	Women not being gifted to lead, should restrict their expression, and defer to men.	Women offer loyal support, trusted counsel, and public respect.
Silence	Women speak by permission only, and never challenge men.	Women give respectful, feedback, and make honest inquiry.
Teaching	Women cannot teach men, in public, or doctrine.	Men teach as elders - setting the boundaries, and judging issues.

## Pastoral strategies

- **Men must assume leadership responsibility for the church** - with sensitivity, self-sacrifice, and spiritual maturity.
- **Elders must affirm, equip, and support the whole church** - including women to minister in the whole range of their gifts.
- **Elders must actively seek & heed the input of Godly women** - as part of an advisory board.
- **Qualified women should be teaching** - in all and any capacity other than elder.
- **The church must be careful not to abuse headship / submission teaching** - but embrace it unapologetically.