

A Woman's Place Is In the Church

(Part Two--The Hard Texts)

Resources Used for This Topic Include:

Alan Johnson: **How I Changed My Mind About Women In Leadership**

Richards and O'Brien: **Paul Behaving Badly**

Michael Bird: **Bourgeois Babes, Bossy Wives, and Bobby Haircuts.**

Scot McKnight: **The Blue Parakeet.**

John Bristow: **What Paul Really Said About Women.**

David Lamb: **God Behaving Badly**

David Scholer: **Women In Ministry** (an article by Fuller Seminary)

Klyne Snodgrass: **A Case For the Unrestricted Ministry of Women**

Greg Boyd: **The Case For Women in Ministry** (an article)

Bruce Ware: **Summaries of the Egalitarian and Complementarian Positions** (Council on Biblical Manhood and Womanhood)

Piper and Grudem: **Recovering Biblical Manhood and Womanhood.**

Jamin Hubner: **Subordinationism: Some Major Questions** (Patheos, Jesus Creed Blogpost)

Stanley Gundry: **Two Views of Women In Ministry**

The Complementarian View

Complementarian is a term used to refer to Christians who believe males and females were created by God with different _____. The female is to be in subjection to, under the authority of, and led by _____ in the home and in the church.

- _____ gets to decide how we are to best function together, not _____.

Galatians 3:28

- This is a _____ text, not a church _____ text.

1 Corinthians 12:7-11

- But God is God who may _____ how those gifts are used in the Church

Genesis 2

- There are at least 4 features in this chapter which support the idea of male-headship
 - The _____ of creation
 - God gives instructions to _____,
 - Eve was created as Adam's _____.
 - Adam _____ Eve

Genesis 3:1-7 and 1 Timothy 2

- The Egalitarian side will tell you the prohibition of women in 1 Timothy is cultural. But you can't dismiss it that easily because Paul appeals all the way back to _____.

1 Corinthians 11:1-16

- Because Paul links the woman's submissive role in the Church to God's _____ design, it is evident that these instructions to the church at Corinth are not applicable only there, but instead are applicable _____ in the Church.

Ephesians 5:22-33

- The headship of the man is clear here. Women are to be _____ to the husband in the same way Church is submissive to Christ.

The Trinity

- Just as persons of Trinity are equal in _____ and yet they relate within a structure of lines of _____, so too men and women are equal in essence while relating within a similar structure of lines of authority.

Jesus

- Yes! Jesus affirmed women in some very radical and anti-cultural ways—**BUT he _____ choose women as part of the 12 Apostles.**

Elders

- Again, when Paul (who was also not a slave to his culture) was instructing about elders he gave _____ of allowing women.

The Egalitarian Position

- It must always be remembered that the Bible wasn't written _____ US but it was written _____ US.
- There is no question that Jesus and Paul were opening the way for women to serve and the hermeneutical trajectory for women was one of _____ and _____—not restrictive as in the culture around them.
- An Egalitarian is someone who believes that all people are _____ and deserve equal _____.

_____ is making hermeneutical moves to deal with these texts, even if they do not admit it.

- And I would boldly suggest to you that it is not a _____ to change your mind. The early church did that in Acts 15 on full inclusion of Gentiles into the church.

Jesus and 12 MEN

- Yes Jesus only choose men for the original 12 disciples. It was clearly a _____ of the reconstituted New Israel in Jesus, with the 12 representing the 12 SONS of Jacob.

Wives Submitting in Eph 5

- Ephesian 5 talks about the wife submitting to the husband. But most start at vs. 22 not 21 which talks about "*submitting to _____*"

The Trinity Example:

- Along with many other scholars on both sides, I am deeply _____ with this line of thought

Galatians 3:28

Let me sum up my introductory statements about the Egalitarian position this way:

In the book "How I Changed My Mind About Women in Leadership" the editor Alan Johnson wrote:

"The Bible is filled with universal moral and ethical principles. Yet where Scripture seems to _____ itself—as in the command for women to be silent and also to prophesy with covered head—the principle must not be _____ but instead must be intended for a specific or _____ situation."

1 Corinthians 11:1-16

- The Complementarians are _____ on what they want to emphasize on this passage.
- **It DOES** say "**every _____ who prays or prophesies.**"

IT IS A VEIL, IN FACT, THAT _____ HER TO SPEAK BEFORE THE ASSEMBLY."

As Richards and O'Brien put it:

"Before we get lost in the weeds, the key point to notice here is if Paul were forbidding all women to speak ever, then he wouldn't offer _____ for the proper way for women to speak in worship."

1 Corinthians 14:34-35

- **The entire context of these verses concerns order and _____ in worship. Women, who had not yet been _____ were speaking out about things they didn't yet understand.**

The _____ of speaking and not the _____ of WIVES speaking that Paul prohibits."

1 Timothy 2:8-12

- This text is especially challenging because **virtually no one wants to apply it completely _____.**
- **Paul is about them _____ that was a BIG DEAL.**

Michael Bird sums up: **"Some complementarians allow a woman to teach men _____ through books, radio, and websites but will not permit them to teach men in person."**

Michael Bird wrote: **"The problem I have here is that some complementarians appeal to Genesis and the order of creation to show that it is inherently wrong for a woman to be in a position of authority over a man, and yet they**

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- The point here is GO _____ before you ACT or _____.
 - **So, Paul point is about the woman learning in _____, not _____.**

Conclusion

Remember this is a secondary issue—not a matter of _____ either way.

In answering the question what "**_____**" women do in the church, you have to look at what women "**_____ DO**" in the church.

The complementarian side is worried that if women are allowed to serve the Lord by giftedness, not gender--- and the “No” texts are universal, not occasional/cultural—then we are _____ in how we govern God’s church.

The opposite is true. If the “no” texts are occasional/situational and not universal, then the example of what women were doing is compelling and when we DON’T ALLOW women to serve as God has gifted them—we are likewise _____ against them at their maker in how we govern God’s church.

What does all this mean for Highline Christian Church?

- Brothers and Sisters at Highline have _____ on this topic at Highline long before I arrived and yet were able to worship and serve side by side in this congregation.
- I am not leading a _____ here. I strongly believe in the unity of the Spirit in the bond of peace and pray for it continually.
- Neither do I want to end all _____ of this important topic in our church life.
- I believe in an _____ LED not _____ LED church. I submit to the elders.
- The elders are in an _____ study and discussion of this and it will continue.
- We have to be careful not to _____ the “other side.”
- Complementarians are not “anti-_____.”
- **And Egalitarians are not “femi-_____”**
- Part of the issue are terms like “Pastor” “Ordination” etc. that are different and have _____ from what we see in the 1st Century.
- Finally, remember, our congregation has a very _____ line in the sand of this issue in how women participate in the life of the church.
- But no matter where you stand—we _____ want this to be a place where women are loved, valued, honored, respected and used by God in His kingdom work.

“I...urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, EAGER TO MAINTAIN THE UNITY OF THE SPIRIT IN THE BOND OF PEACE.” AMEN!