

# THEOLOGY I: Humanity (part 4)

Session 8 - Dr. Jeremy Kimble

## REVIEW

**EGALITARIANISM** - Any role in the church can be held equally between men and women.  
In the home, there is mutual submission.

- The egalitarian view argues that the overall teaching of Scripture is equality between men and women, and that limiting the roles a woman can fill, just because she is a woman, inevitably violates equality. They cite texts like Gal. 3:28 and the few verses that seem to suggest otherwise, they believe, can be explained as limited by cultural factors and were never meant to be taken as timeless principles.

**COMPLEMENTARIANISM** - There are differences in role and function in the home and church.

- The complementarian view agrees that men and women are equal, but believes equality can be maintained along with a differentiation of roles, because the roles do not involve being higher and lower, but being complementary. They see this as being taught in a number of places in Scripture. Exactly how the principles apply in specific situations can be difficult to determine, for we have positions and roles today that did not exist in biblical times (Sunday School teacher, small group leader, worship leader, etc.), but the key passages do require some differentiation of roles between men and women.

**WHY AM I COMPLEMENTARIAN?** - The Bible teaches there is a headship of husbands in the home to lead, protect and provide. And for wives to submit to the authority of those husbands and partner with them and be helpers.

**Gal 3:28:**

*There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.*

**1 Tim 2:12-15:**

*I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, but with what is proper for women who profess godliness—with good works. Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a*

transgressor. Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

### **Qualifications for Overseers**

*The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.*

### **Qualifications for Deacons**

*Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. They must hold the mystery of the faith with a clear conscience. And let them also be tested first; then let them serve as deacons if they prove themselves blameless. Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. Let deacons each be the husband of one wife, managing their children and their own households well. For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus. 2 Tim 2:8 - 3:13*

- The leadership level of the church are pastors (leading, preaching, teaching with authority) and deacons (serving the congregation, and governing in various kinds of ways).
  1. Pastors/Elders/Overseers should be seen as one office. Interchangeable terms.

*Now from Miletus he sent to Ephesus and called the **elders** of the church to come to him. Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you **overseers**, (shepherd, pastor) to care for the church of God, which he obtained with his own blood. Acts 20:17, 28*

*This is why I left you in Crete, so that you might put what remained into order, and appoint **elders** in every town as I directed you. For an **overseer**, as God's steward, must be above reproach. Titus 1:5,7*

*So I exhort the **elders** among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight. 1 Peter 5:1-2a*

- While 1 Cor 11:1-16, 1 Cor 14:34-35, and the qualifications for elders in 1 Tim 3 and Titus 1 have some relevance, by common consent 1 Tim 2:12-15 is the key battleground for differentiation of roles in the church. While egalitarians try to find some reason for limiting application of these verses to a specific situation, or some reason for seeing cultural conditioning of the prohibition, complementarians point out that the stated reason for the prohibition is an eternal reality, the order of **creation** and the actions of Adam and Eve at the fall.

2. The highest level of leadership, pastor/elder/overseer is reserved for qualified men.

*Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet... For Adam was formed first, and then Eve. 1 Tim 2:11, 13*

*Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching. 1 Tim 5:17*

*The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. Therefore an overseer must be above reproach, the husband of one wife, sober-minded... he must manage the household well... he must not be a recent convert... he must be well thought of outside the home... 1 Tim 3:1-2a, 4, 6-7*

3. Note the masculine pronouns.

- **Danvers Statement Affirmations**

- Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (Gen 1:26-27, 2:18).
- Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (Gen 2:18, 21-24; 1 Cor 11:7-9; 1 Tim 2:12-14).
- Adam's headship in marriage was established by God before the Fall, and was not a result of sin (Gen 2:16-18, 21-24, 3:1-13; 1 Cor 11:7-9).
- The Fall introduced distortions into the relationships between men and women (Gen 3:1-7, 12, 16).

- In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
- In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
- The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women (Gen 1:26-27, 2:18; Gal 3:28). Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community (Gen 2:18; Eph 5:21-33; Col 3:18-19; 1 Tim 2:11-15).
- Redemption in Christ aims at removing the distortions introduced by the curse.
  - In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership (Eph 5:21-33; Col 3:18-19; Tit 2:3-5; 1 Pet 3:1-7).
  - In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men (Gal 3:28; 1 Cor 11:2-16; 1 Tim 2:11-15).
- In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission-domestic, religious, or civil-ever implies a mandate to follow a human authority into sin (Dan 3:10-18; Acts 4:19-20, 5:27-29; 1 Pet 3:1-2).
- In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries (1 Tim 2:11-15, 3:1-13; Tit 1:5-9). Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.
- With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world (1 Cor 12:7-21).
- We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.

- **Indications of Distinct Roles Before the Fall.**

- Adam was created **first**, Then Eve. (Gen 2:7, 18:23; 1 Tim 2:13)
- Eve was created as a Helper for Adam. (Gen 2:18; 1 Cor 11:9)
- Adam Names Eve. (Gen 2:23)
  - Naming implies authority.
- God named the human race “Man,” Not “Woman.” (Gen 5:2)
- God spoke to Adam First After the Fall. (Gen 3:9)
  - Adam, not Eve, Represented the Human Race. (Rom 5:15; 1 Cor 15:22, 49)
  - The Curse Brought a Distortion of Previous Roles, Not the Introduction of New Roles. (Gen)
    - Eve gained a desire to rebel against Adam.
    - Adam’s authority became harsh rather than loving.
- Redemption in Christ **Reaffirms** the Creation Order. (Col 3:18-19; Eph 5:22-23; Titus 2:5; 1 Pet 3:1-7)
  - The NT commands concerning marriage do not perpetuate any elements of the curse or any sinful behavior patterns.

As Christians, God has ordained that we live under His Word as our authority which is radically counter cultural.

### **KEY RESOURCES**

- *Recovering Biblical Manhood and Womanhood*, Wayne Grudem and John Piper.
- [www.cbmw.org](http://www.cbmw.org)
- *Reenchanting Humanity: A Theology of Mankind*, Owen Strachan