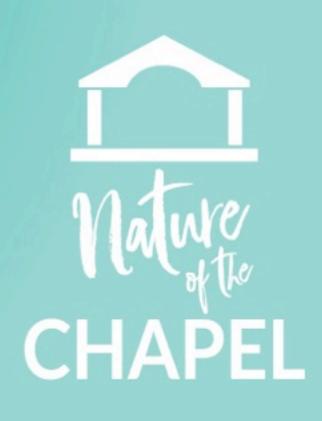
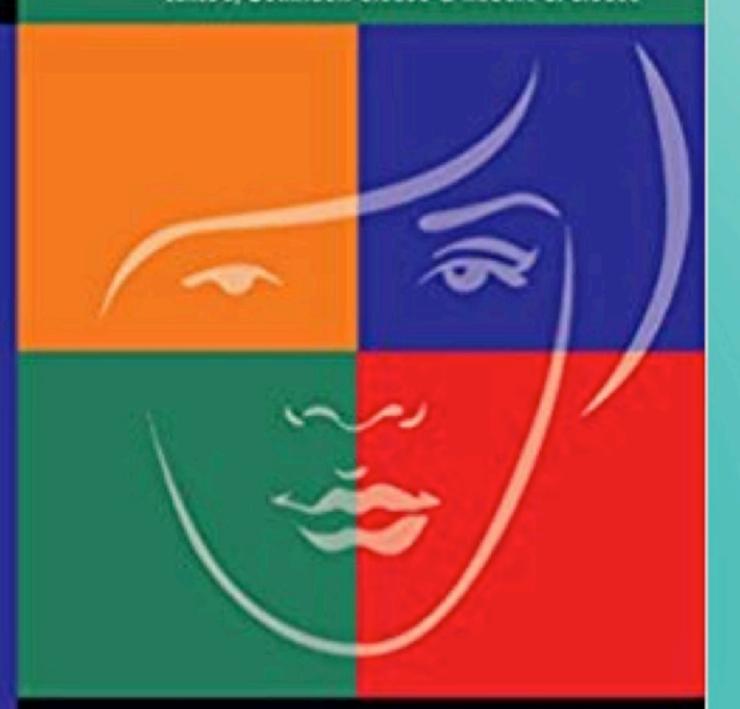


### Case Study Gender and Church Office





Edited by Bonnidell Clouse & Robert G. Clouse



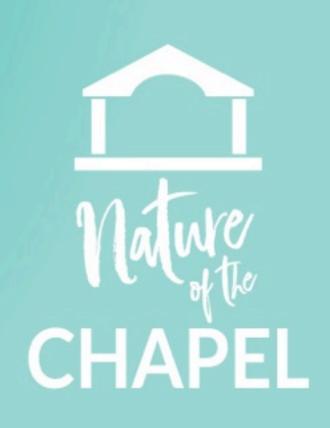
Women in Ministry
FOUR VIEWS

Robert D. Culver, Susan T. Foh,
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#### Four Views

- I. A Traditional View: "The women should keep silent in the churches."—1 Corinthians 14:34a
- II. A Male Leadership View: "The head of the woman is the man."—1 Corinthians 11:3b
- III. A Plural Ministry View: "Your sons and your daughters shall prophesy."—Acts 2:17b
- IV. An Egalitarian View: "There is no male and female, for you are all one in Christ."
  - -Galatians 3:28b

# A Traditional View—"The women should keep silent in the churches." —1 Corinthians 14:34a



#### A Traditional View—"The women should keep silent in the churches."

- -1 Corinthians 14:34a
- Big idea: the Bible passes along a tradition regarding male and female behavior and roles in the church that should be honored whether it is culturally accepted or not, whether we fully understand it or not and whether we like it or not.
  - o Keyword: "Tradition"

So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.

2 Thessalonians 2:15

Now we command you, brothers, in the name of our Lord Jesus Christ, that you keep away from any brother who is walking in idleness and not in accord with the tradition that you received from us.

2 Thessalonians 3:6

"Tradition is something precious, instituted by authority which has been delivered over for safe keeping."

- Robert D. Culver

A Traditional View—"The women should keep silent in the churches." -1 Corinthians 14:34a What is the tradition regarding women's participation in the ministry of the church?

<sup>2</sup>Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you. But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.

Every man who prays or prophesies with his head covered dishonors his head, but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven.

For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head. <sup>7</sup>For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man.

For man was not made from woman, but woman from man. <sup>9</sup>Neither was man created for woman, but woman for man. <sup>10</sup>That is why a wife ought to have a symbol of authority on her head, because of the angels.

<sup>11</sup>Nevertheless, in the Lord woman is not independent of man nor man of woman; <sup>12</sup>for as woman was made from man, so man is now born of woman. And all things are from God.

<sup>13</sup>Judge for yourselves: is it proper for a wife to pray to God with her head uncovered? <sup>14</sup>Does not nature itself teach you that if a man wears long hair it is a disgrace for him, <sup>15</sup>but if a woman has long hair, it is her glory? For her hair is given to her for a covering. <sup>16</sup>If anyone is inclined to be contentious, we have no such practice, nor do the churches of God.

1 Corinthians 11:2-16

2Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. 3But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4Every man praying or prophesying, having his head covered, dishonoureth his head. 5But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

1 Corinthians 11:2-5 (King James)

34the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. 35 If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.

1 Corinthians 14:34-35

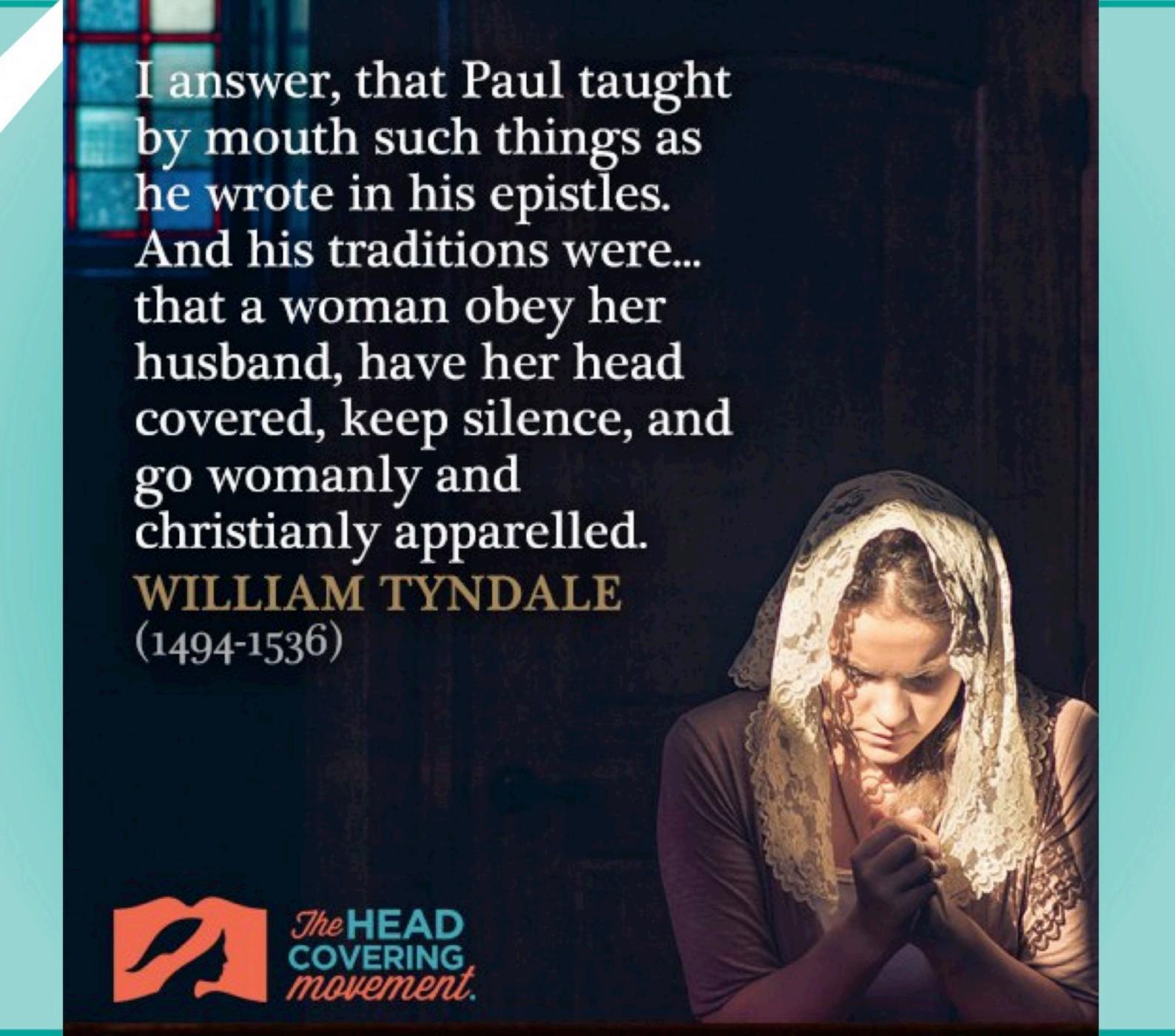
David and the chiefs of the service also set apart for the service the sons of Asaph, and of Heman, and of Jeduthun, who prophesied with lyres, with harps, and with cymbals. The list of those who did the work and of their duties was:

1 Chronicles 25:1



"...the opinion has prevailed through the Christian centuries that women should wear their hair long and should also wear a hat or veil at meetings for worship. There has been a change in practice...within the living memory of millions of people...women attend church in bobbed hair...and almost never wear a hat or other head covering. People do not seem to be very troubled at the startling inconsistency."

Robert D. Culver (Former Professor of Theology at Wheaton College and Trinity Evangelical Divinity School; lived from 1916-2015)



### A Traditional View—"The women should keep silent in the churches."

- -1 Corinthians 14:34a
- Strength: it requires the least amount of interpretive moves to arrive at this position
- Weakness: by not giving appropriate interpretive weight to the context of its primary passages, it may actually violate the principles Paul was trying to teach the church by mistaking local application for universal principle.

# A Male Leadership View—"The head of the woman is the man." —1 Corinthians 11:3b

#### A Male Leadership View—"The head of the woman is the man."—1 Corinthians 11:3b

- Big idea: the Bible teaches that men and women are to play complementary roles in the church that are rooted in the inherent order of God's creation.
  - A Male Leadership View's perspective on the relationship between 1 Corinthians 11:2-16 and 1 Corinthians 14:34-35
  - A Male Leadership View's perspective on 1 Corinthians 11:3

### A Male Leadership View—"The head of the woman is the man."

- -1 Corinthians 11:3b
  - · Other key Scripture:
    - o 1 Timothy 2:11-13
    - o 1 Timothy 3:1-7



<sup>11</sup>Let a woman learn quietly with all submissiveness. <sup>12</sup>I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. 13 For Adam was formed first, then Eve;

1 Timothy 2:11-13

The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. <sup>2</sup>Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach,

<sup>3</sup>not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. <sup>4</sup>He must manage his own household well, with all dignity keeping his children submissive, 5 for if someone does not know how to manage his own household, how will he care for God's church?

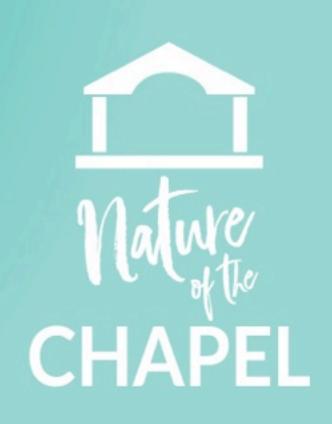
He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. <sup>7</sup>Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.

1 Timothy 3:1-7

#### A Male Leadership View—"The head of the woman is the man."—1 Corinthians 11:3b

- Strength: it pays attention to context. By giving some interpretive weight to context, it guards against what it would see as the "over-restriction" of women's roles in the church presented in the traditional view and instead offers what it sees as an important emphasis on the complementary (different yet mutually supportive) roles men and women are to play in the church.
- Weakness: it may not pay enough attention to context.
   It may not adequately deal with some important contextual clues in its key verses, e.g. it is important to read 1 Timothy 2:8-10 before reading 1 Timothy 2:11-13 and Genesis 1 before reading Genesis 2.

# A Plural Ministry View—"your sons and your daughters shall prophesy." —Acts 2:17b



### A Plural Ministry View—"your sons and your daughters shall prophesy."—Acts 2:17b

 Big idea: the confusion surrounding the appropriate roles for men and women in the church is caused by an inappropriate overemphasis on the special roles of the church.

## A Plural Ministry View—"your sons and your daughters shall prophesy."

- -Acts 2:17b
  - · Key Scripture:
    - o Acts 1:13-14
    - o Acts 2:14-18
    - o Acts 18:18, 24-26
    - o Philemon 1:1-2



<sup>13</sup>And when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James.

<sup>14</sup>All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and his brothers.

Acts 1:13-14

<sup>14</sup>But Peter, standing with the eleven, lifted up his voice and addressed them: "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. <sup>15</sup>For these people are not drunk, as you suppose, since it is only the third hour of the day.

<sup>16</sup>But this is what was uttered through the prophet Joel: 17" And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

<sup>18</sup>even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.

Acts 2:14-18

<sup>18</sup> After this, Paul stayed many days longer and then took leave of the brothers and set sail for Syria, and with him Priscilla and Aquila. At Cenchreae he had cut his hair, for he was under a vow.

<sup>24</sup>Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures.25 He had been instructed in the way of the Lord. And being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John.

<sup>26</sup>He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him and explained to him the way of God more accurately.

Acts 18:18, 24-26

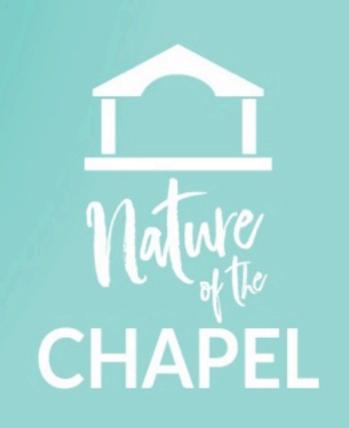
<sup>1</sup>Paul, a prisoner for Christ Jesus, and Timothy our brother, To Philemon our beloved fellow worker <sup>2</sup> and Apphia our sister and Archippus our fellow soldier, and the church in your house:

Philemon 1:1-2

## A Plural Ministry View—"your sons and your daughters shall prophesy."—Acts 2:17b

- Strength: it aims to put only as much emphasis on the role of the special offices of the church as the earliest church of the New Testament put on the special offices of the church.
- Weakness: in its attempt to not overemphasize the special offices of the church, it may underemphasize them.

# An Egalitarian View: "There is no male and female, for you are all one in Christ."—Galatians 3:28b





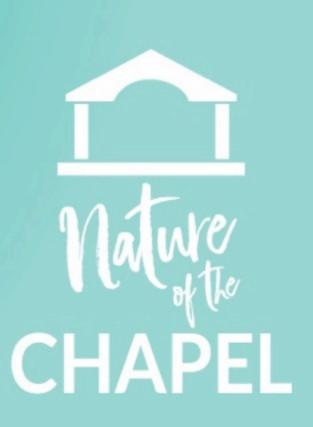


## An Egalitarian View: "There is no male and female, for you are all one in Christ."

- -Galatians 3:28b
- · Big idea: the Bible teaches that men and women should have equal access to all roles in the church since Christ redeemed us from the curse, including the relational hierarchy imposed by it, for the church is to be a foretaste of the Kingdom to come.

# An Egalitarian View: "There is no male and female, for you are all one in Christ."—Galatians 3:28b

- Key Scripture:
  - o Genesis 3:7-13, 16-21
  - o Galatians 3:13-14, 23-28
  - o Romans 16:1-16



Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

<sup>8</sup>And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man and said to him, "Where are you?"

<sup>10</sup>And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." 11 He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?"

<sup>12</sup>The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." 13 Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."

<sup>16</sup>To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you."

<sup>17</sup>And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; 18thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.

<sup>19</sup>By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."

The man called his wife's name Eve, because she was the mother of all living. <sup>21</sup>And the Lord God made for Adam and for his wife garments of skins and clothed them.

Genesis 3:7-13, 16-21

<sup>13</sup>Christ redeemed us from the curse of the law by becoming a curse for us -for it is written, "Cursed is everyone who is hanged on a tree"— 14 so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

<sup>23</sup>Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. 24 So then, the law was our guardian until Christ came, in order that we might be justified by faith.

<sup>25</sup>But now that faith has come, we are no longer under a guardian, <sup>26</sup>for in Christ Jesus you are all sons of God, through faith. <sup>27</sup>For as many of you as were baptized into Christ have put on Christ.

<sup>28</sup>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.

Galatians 3:13-14, 23-28

1 commend to you our sister Phoebe, a deacon of the church in Cenchreae. 2 ask you to receive her in the Lord in a way worthy of his people and to give her any help she may need from you, for she has been the benefactor of many people, including me.

Romans 16:1-2 (NIV)

Greet Andronicus and Junia, my fellow Jews who have been in prison with me. They are outstanding among the apostles, and they were in Christ before I was.

Romans 16:7 (NIV)

<sup>1</sup>I commend to you our sister Phoebe, a servant of the church at Cenchreae, <sup>2</sup>that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.

Romans 16:1-2

Greet Andronicus and Junia, my kinsmen and my fellow prisoners. They are well known to the apostles, and they were in Christ before me.

Romans 16:7

### An Egalitarian View: "There is no male and female, for you are all one in Christ."—Galatians 3:28b

- Strength: it offers what it sees as an important emphasis on the equality of male and female as made in the image of God and on their restored equality through the redemption of Christ.
- Weakness: it may claim to know more than it is possible to know about ancient cultures in order to justify the interpretive positions it takes.

### Two Contemporary Words

- · Complementarian—Genesis 2:18
- · Egalitarian—Genesis 1:27



Genesis 2:18 "Helper Fit" Complementa.

### Two Contemporary Words

- · Complementarian—Genesis 2:18
- · Egalitarian—Genesis 1:27



#### Panel Discussion

Gary Bruce – Elder Ashley Heacock – Lay Leader, Children's Ministry Laurel Henshaw - Lay Leader, Women's Ministry Claude Marshall - Associate Pastor Hunter Ruch - Associate Pastor Travis Simone – Elder, Lead Pastor Dale South - Small Groups Pastor Rich Sylvester – Associate Pastor

#### Table Discussions

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