

# CBC Teaching Series – Tough Topics

## Gender Roles

Sunday, 26 February 2017

### I. The Foundations of Male and Female (Genesis 1-3)

#### A. Genesis 1:26-28

1. Man and woman are created equal, both as image bearers of God.
2. Both are given the command to be fruitful and multiply, spreading the image.
3. This is only accomplished as the male and female work together in unity.

#### B. Genesis 2:15-18

1. Adam is created first, then Eve. If the point of the narrative of Genesis 1-3 was that Adam and Eve are two total equals, identical in every way, with undifferentiated roles, then you would anticipate that male and female be created at the same time.
2. In the narrative, Adam is created first, indicating that man has some sort of priority. The priority is not greater value, worth, or bearing of the image of God. We must inquire as to the nature and reasoning of the priority of the creation of man.

#### C. Genesis 2:15-17, 3:11, 3:17-19

1. God gives the command not to eat of the tree directly to Adam.
2. God confronts Adam about the breaking of the command, though Eve was first to eat.
3. God judges Adam for the breaking of the command not to eat.
4. It is clear that, before God, Adam has a special responsibility in the narrative to ensure that the command is carried out by the man and woman.

#### D. Genesis 2:18-25

1. God makes a helper suitable for Adam. This is the purpose of Eve's creation.
  - a. Helper is not necessarily someone who is subjugated or lesser. God Himself is called a helper in various places (Ps. 33:20, 121:2). So the helper is an honorable role, as the term is often used of God in His role as rescuer.
  - b. However, at times the word 'helper' is used of someone of a lower "rank" (Ezek. 12:14).
  - c. The inevitable conclusion is that Eve is made in some sense for Adam.
2. The fact that Eve is a suitable helper means that she is equitable. She is not like one of the animals. She is Adam's equal.
3. That she is a suitable helper, created for this specific role, means that she is different from the man. They are not identical, but differentiated counterparts. What makes them different? Is it just a matter of biology, or is there something more significant at play?
4. Woman is made from the side of man, and the man rejoices and delights over her.
  - a. Here there is a necessary solidarity and partnership. There is a delightful union that is to be patterned throughout humanity, as the man and woman will leave their parents and cling to each other in one-flesh unity.

- b. The fact that woman is taken from man implies dependence upon the man. She cannot have existed on her own. As Paul will later remark, man cannot likewise live without woman, as men will all be born from women. Male and female are mutually interdependent, and cannot thrive without loving union with the other.

#### **E. Genesis 3:1-7**

1. Adam and Eve fall into sin through the deception of Satan, who deceives the woman.
  - a. Though the command was given to Adam, the serpent approaches Eve. Paul will take note of this in 1 Timothy 2.
  - b. The woman was made to help man, but here she spectacularly fails at her role.
  - c. It is apparent from the text that Adam is with Eve during the deception.
    - i. If Eve is deceived, then Adam disobeys, as he knows the command of God, but refuses to acquiesce to that command.
    - ii. It is notable that Adam does not speak up and prevent the sin. Throughout the narrative, God speaks the command not to eat, the serpent questions the command not to eat, and Eve repeats the command not to eat. The one player who is conspicuously silent is Adam. This appears to be a silent, passive abdication of his responsibility in keeping the command not to eat.
  - d. The eyes of both are opened after Adam eats. The fall does not seem to be complete until after he sins.

#### **F. Genesis 3:11-13**

1. After the fall, Adam and Eve no longer work in harmony, but pass blame.
  - a. Whereas once Adam rejoiced over the “flesh of his flesh,” now he passes blame on “the woman,” ready to offer her up and sacrifice her to God.
  - b. Close unity has now become distant contention

#### **G. Genesis 3:16-19**

1. The woman’s curse reflects her particular role in creation.
  - a. Her child-bearing will now bring pain. This speaks to the women’s distinctive role in child-bearing.
  - b. Instead of being a help to her husband, she will not contend with him.
    - i. The desire she will have for her husband is described exactly like sin’s desire for Cain in Gen. 4:7. In other words, it is a desire of mastery and control.
    - ii. Just as sin “desired” to control Cain, the woman will “desire” to control the man, which is contrary to her creation role. After the fall, she will content instead of help.
  - c. Now, as a result of the fall, man will rule harshly over her.
2. The man’s curse reflects his particular role in creation.
  - a. The text makes special note that Adam fell when he listened to the voice of his wife. As opposed to following the command of God, and speaking that command to the woman, he listened to the deception of the serpent via his wife, and is held accountable for it.
  - b. Now, his work will be characterized by thorns and sweat. This seems to imply that the male has a distinctive role in working the ground.

3. The curse comes upon both man and woman when they fail to do as God commands. Both are held responsible. It is worth noting that they are held responsible in different ways. They are both guilty, but their creation distinctives shape the distinct nature of their sin, guilt, and penalty.

#### **H. Genesis 3:20**

1. Adam names Eve, as he named the animals. Some say this implies headship/authority.

## **II. Male and Female Roles in the Home**

### **A. Ephesians 5: 22-33**

1. Wives are called to submit to their husbands.
  - a. They are not to submit to all men, just their husbands.
  - b. They are to submit to their husbands, just as they submit to the Lord.
  - c. The wife's submission is parallel to the church's submission to Jesus.
  - d. The wife submits precisely because her husband is her head; that is, her leader and authority, just as Christ is the head of the church.
2. Husbands are called to sacrificially love their wives.
  - a. This love is to take on a distinct sacrificial nature, as Christ died for the church. The husband considers the needs of the wife before his own.
  - b. The husband is responsible to build up the wife in Christ with the Word.
  - c. Husbands love and serve their wife as their own body. This cannot include harsh domineering, but necessitates care, nurture, and protection.
3. Though the husband and wife have distinct roles, they also are one flesh. They are unified, and must live in unified partnership.
4. The distinct roles, in unity, have a deeper significance that points beyond marriage of man and woman. They are God's chosen illustration of the Gospel, how Christ dies for the church and the church follows Christ. Marriage (and our roles in marriage) is ultimately not about the husband or the wife. Marriage (and the roles we play in marriage) is ultimately about the Gospel.
5. The context is important. Paul has just been talking about mutual submission in the church. This talk about submission leads Paul to consider three relationships of authority and submission: husband and wife, parent and child, and master and servant. In each relationship, one party is in a clear position of authority, and the other is in a clear position of submission.
  - a. So, there is a background of submission and humble, mutual service that leads into this passage. As Christians, we exist for the other.
  - b. However, the roles are not described as identical, mutual submission. The wife has a distinct role of submission, and the husband has a distinct role of sacrificial love as the head.

### **B. Colossians 3:18-21**

1. Very simply and tersely, wives are called to submit to their husbands.
2. Also, very simply, husbands are correspondingly commanded to love and not be harsh with their wives. These are straightforward, unmistakable, crystal clear commands from the Lord. And they show us that the wife and husband have different roles.

3. Fathers are called to not provoke their children. This speaks to the leadership role of the father in the household, and also to the distinct proclivity in men to rule with harsh provocation, hence the command of Paul to not provoke.
4. These commands are not only tied to the context of Colossae, as this letter is also to be read by the church in Laodicea (Col. 4:16). The commands are universal and trans-contextual.

### **C. 1 Peter 3:1-7**

1. Wives are called to be subject to their husbands.
  - a. They are even called to submit to husbands who are not believers.
  - b. The beauty of the wife should be her character, not her physical adornment.
  - c. This submission does not mean wives are to allow themselves to be abused.
    - i. Anyone who advocates for such a position should be rebuked.
    - ii. Women are to follow and submit to their husbands, but not past the point of obedience to Christ. This ethic is demonstrated in the apostles' conviction that though we are called to submit to the government, they will not be silenced in the Gospel (Acts 4:20).
    - iii. Throughout the New Testament, the Christian, submissive wife is not a doormat, but a personally responsible agent. She is to be a helper. A doormat cannot provide help, and a wife must be strong and capable in the Lord if she is to fulfill her role as helper.
2. Husbands are to live in an understanding way with, and show honor to, their wives.
  - a. Again, husbands are not called to submit, but to serve, love, show honor. Husbands are called to understand their wife, knowing their needs and wants. Husbands are to study and learn their wives.
  - b. The first reason Peter gives is that wives are the weaker vessels. This does not mean that women are less intelligent, or any such thing. It may be hinting at the fact that women are on average physically weaker than men. Most likely, it refers to the fact that taking on the role of submission in a marriage places the wife in a vulnerable position. If the wife is to place herself in a position of vulnerability, then the husband must act accordingly and care for her.
  - c. The second reason for husbands to show honor is that wives are equally heirs with Christ. They share in the same glory, honor, privilege, benefits, etc. of being adopted children of God. There is equality of man and woman.
  - d. God will not listen to the prayers of the man who does not do this.
3. This is not a situation of "mutual submission," as some claim about Ephesians.
  - a. Peter in his letter has just been speaking about different structures of authority and submission (servants and masters, civilians and government), urging submission motivated by Christ's own submission.
  - b. The context leads Peter to the submission wives in the context of marriage.
  - c. Peter does not call husbands to submit to wives. Rather, husbands
4. In fact, the Scriptures never call husbands to submit to wives, while wives are repeatedly called to submit to husbands. The roles are apparently not interchangeable in the NT.

### **D. 1 Corinthians 7:1-7**

1. Husband and wife are to serve one another, and not deprive one another, sexually.

2. The fundamental reason for this service is that the husband and wife each have authority over the other's body. They own each other. In marriage, men and women forsake their independence and rights, obligating themselves to the other.

### **E. Proverbs 31:10-31**

1. This woman works, and provides for her family (13-15).
2. She engages in commerce, buying and selling (16-18, 24).
3. Her primary roles do seem to revolve around the home, ensuring her home is well taken care of (19, 21-22, 27).
4. She is merciful to the needy and is engaged in ministry (20).
5. She is wise, she teaches, she fears the Lord, has Godly character, and is trustworthy (11, 26, 30).
6. She works hard and is strong (13, 17, 27).
7. She brings honor to her husband, and is praised by her family and others. Her character results in mutual encouragement and honor- and her husband rejoices in (and is not threatened by!) her competency, skill, and character (23, 28, 31).
8. The overall picture is of a wife who is a partner to her husband in work, ministry, and the home. She is not a doormat, nor is she a tyrant, but diligently and faithfully works for the Lord, beside her husband, bringing honor to herself and her family.

### **F. 1 Timothy 3:1-7, Titus 1:5-9**

1. Fathers, if they are qualified for eldership, must be able to manage their households, chiefly evidenced by their ability to keep children submissive, with all dignity. Fathers have the clear responsibility of leadership in the home, as they are the "managers" in this context, and must carry out this leadership task with care and dignity, and not cruel harshness.

## **III. Male and Female Roles in the Church**

### **A. A Biblical Case for Egalitarianism**

1. Female Leadership in the OT Calls for Female Leadership in the Church
  - a. Prophetesses in the OT
    - i. Miriam was a prophetess and led women in singing (Exod. 15:20-21).
    - ii. Huldah was consulted by messengers of Josiah (2 Kings 22:14-20).
    - iii. Ezekiel mentions prophetesses (Ezekiel 13:17-24).
    - iv. Noadiah was a prophetess (Nehemiah 6:14). Her problem (and the problem of the Ezekiel prophetesses) is not that she was a female prophet, but that she was not prophesying according to the word of the Lord. The Bible takes no issue with female prophets.
    - v. Joel predicts that sons and daughters shall prophesy (Joel 2:28-32).
  - b. Abigail taught King David (1 Samuel 25).
  - c. Deborah was a prophet and judge, exercising authority over Israel and even over Barak, the leader of Israel's troops (Judges 4:4-5).
2. Female Leadership in the NT Calls for Female Leadership in the Church
  - a. Prophetesses in NT
    - i. Anna was a prophetess in the temple (Luke 2:36-38).

- ii. Philip's four daughters prophesied (Acts 21:9).
      - iii. Paul encourages women to prophesy (1 Corinthians 11:5).
      - iv. The gift of prophecy is even stated to be above teaching, so it must be just as authoritative (1 Corinthians 12:28).
    - b. Women Teaching in the NT
      - i. Priscilla (with her husband Aquila) taught the apostle Apollos (Acts 18:26).
      - ii. All people, men and women, may have the spiritual gift of teaching, and are to teach one another (1 Corinthians 12:28-29, Ephesians 4:12, Romans 12:7, Colossians 3:16).
      - iii. Paul instructs older women to teach younger women (Titus 2:3-4).
      - iv. Eunice and Lois are commended for teaching Timothy (2 Timothy 1:5, 3:14).
      - v. Women pray and prophecy in the church, and the whole church, men included, learn by such prophecy (1 Corinthians 11:5, 14:31).
    - c. Women Are Fellow Laborers and Workers in the Gospel
      - i. Priscilla is called a fellow worker to Paul (Romans 16:3).
      - ii. Euodia and Syntyche are called Paul's fellow workers (Philippians 4:2-3).
      - iii. Mary and three other women are said to have labored much in the Lord (Romans 16:6,12).
      - iv. Paul tells the Corinthians to be subject to the fellow workers and laborers (1 Corinthians 16:16).
    - d. Female Deacons in the NT
      - i. 1 Timothy 3:11 makes provision for female deacons (translated as "the women," i.e. female deacons, instead of "their wives").
      - ii. Phoebe is called a deacon (Romans 16:1-2).
    - e. Female Apostles
      - i. Junia, a female, is called outstanding among the apostles, indicating that she was a female apostle (Romans 16:7).
3. Gender Roles and Hierarchy Are Diminished in Christ – Galatians 3:28
- a. In Christ, there is neither male nor female, slave nor free, Greek nor Jew.
  - b. This gives us all equal access to God and salvation, making us equal as co-heirs.
  - c. Therefore, anyone in Christ can operate as a leader in the New Covenant people.
4. Paul's Prohibition of Female Authority Is Contextual and Specific
- a. 1 Timothy 2:11-14
    - i. The word for "exercise authority" speaks to an unruly kind of domineering, usurping authority. So, Paul is saying that women must not exercise illegitimate (i.e. sinful) authority over a man, not that women cannot exercise authority over men in general.
    - ii. This command is contextual, and not universal. There were female false and uneducated teachers in Ephesus, and Paul is prohibiting these specific women from exercising authority and teaching in that specific context. It is not a universal command.
    - iii. Just like head coverings are local expressions of a universal principle, Paul's prohibition on women teaching is a local, contextual expression of a universal principle.

- iv. The fact that women are called to learn in this passage assumes that they will eventually teach.
  - v. We know that women are to teach and speak in other contexts (1 Corinthians 11:5). So this call for quietness is limited to the context of Ephesus.
- b. 1 Corinthians 11:2-16
- i. This passage is so unclear that it should not be used to establish any major doctrines or practices of the church. It is a flimsy platform to use to restrict women from using ministerial gifts.
  - ii. The word for “head” here, *kephale*, does not have to mean authority. It can mean source, as in the man is the “giver of life” to the woman. This need not be about authority. Verse 8 gives credence for understanding the meaning here as “source,” as women came *from* man.
  - iii. Women clearly speak in the gathered congregation, even exercising the teaching role of prophesying.
  - iv. Women and men are mutually interdependent, as woman comes from man, and men are born of women. Thus, it is inappropriate for one to dominate the other.
  - v. Most Christians read Paul’s command of head coverings as bound to the context of the day. If the head coverings are contextual, why would the commands of authority and submission also not be contextual?
- c. 1 Corinthians 14:33-36
- i. This was written to resolve a problem where women were disrupting the congregation by speaking in tongues or interrupting with questions, or even disruptively expressing their emancipation or freedom from the Law. It is a local concern and restriction, based on the issues found in Corinth.
  - ii. Some argue that verses 34-35 were not part of the original text, and that these verses were additions. After all, the blanket prohibition of women speaking cannot be harmonized with Paul’s earlier encouragement for women to pray and prophesy (11:5).

## 5. Headship Does Not Mean Authority

- a. The word for “head” (*kephale*) used in Ephesians 5:23 and 1 Corinthians 11:3 does not mean “authority,” but rather means “source,” as in source of a river, or even “preeminence.” These verses need not mandate authority or leadership.

## 6. A Trajectory Hermeneutic

- a. Paul and the New Testament writers were moving in a direction of full inclusion of women in leadership. Though they never quite got there, the trajectory of this movement gives us warrant to open all levels of leadership to women, as this is the intended direction of the NT.

## 7. The Parallel of Slavery

- a. The NT letters make provision for Christians to live faithfully in the unjust context of slavery, while never condoning slavery itself.
- b. Likewise, the NT letters make provision for Christians living in structures of patriarchy, which are also ultimately unjust, and not God’s highest ideal.

- c. We can now, in our context, rightfully eliminate both unjust institutions; slavery and patriarchy. Just as we can now recognize slavery as wrong, we can now recognize male-exclusive leadership as wrong, or at the very least not ideal.

#### 8. The Differentiated Roles of Men and Women Are a Result of the Fall

- a. Genesis 2 does not show any kind of role differentiation in Adam and Eve. They are simply two people united and equitable in all things. Any attempt to show gender roles from Genesis 2 is an imposition on the text.
- b. The role distinction only comes as a result of the fall in Genesis 3. Only after sin enters are there distinctions in the roles that men and women play in home and church.
- c. The church should be a community of the New Creation, founded in redemption from the fall, and looking toward the true equity of heaven. Thus, we must work toward eliminating role distinctions that are only the result of sinful conditions.

#### 9. Difference in Authority Necessitates Difference in Value

- a. If males have inherent authority over females in the home and in church, then males must have greater value. Equality in value demands equality in role and opportunity to serve and use gifts. A difference in function necessarily involves a difference in essence.

#### 10. Gender Role Distinctions Preclude Women from Exercising their Spiritual Gifts

### **B. A Biblical Case for Complementarianism**

#### 1. Women Are Not Allowed to Exercise Authority over Men in the Church Universal

##### a. 1 Timothy 2:8-15

- i. We know there is false teaching in Ephesus. We are not sure what the exact nature of the false teaching is, other than that it made much of trivial issues, focused on asceticism, and garnered a following of women.
- ii. Paul's words here seem to be universal in application, as Paul desires men in every place to raise their hands in prayer (v. 8).
- iii. Paul advises that women learn with quietness and submissiveness (v. 11). This does not mean universal, absolute silence, as elsewhere women are called to pray and prophesy in the corporate gatherings (1 Corinthians 11:5).
- iv. The call for submission likely means that women were not submitting to those rightly in authority over them- that is their husbands and the pastors. It is likely that women were expressing their liberation and freedom by speaking out over against their husbands and leaders of the church.
- v. In the pastoral epistles, "to teach" has the restricted sense of authoritative doctrinal instruction.
- vi. The word "man" is the object of "teach" and "exercise/have authority." In other words, women are prohibited here specifically from "teaching" men and "having authority over" men.
- vii. Because women are prohibited from having and exercising authority over men, they cannot be allowed to serve in the authoritative office of elder.
- viii. The basis for this prohibition is not a local, contextual reason. The reason for the prohibition spans all cultures, as it is rooted in creation (vv. 13-14).

Eve was deceived by the serpent, and the creation order was reversed, and Paul will not have that same folly in the church. Thus, it cannot be argued that Paul only has this concern because of a local context. His concern is rooted in the foundational, creation roles of men and women.

- ix. Teaching and exercising authority over a man are not local expressions of universal principles. They are the universal principle; that is, that men must lead and women must follow.

b. 1 Corinthians 11:2-16

- i. This passage does contain some confusing elements, but the central thrust is unmistakable: in the context of the church, leadership is reserved for males, and females must express submission.
- ii. Women are to express submission in a culturally appropriate fashion; the wearing of a head covering. The head covering is a cultural appropriation. The underlying principle of submission is not, however, based on context, but on creation order.
- iii. Paul says that man is the head of the wife, just as Christ is the head of the church, and God is the head of Christ. These are not culturally bound assertions- these truths of order in authority transcend time and culture.
- iv. Because man is the head of women, they should not wear head coverings while praying or prophesying. They should utilize the culturally appropriate expression of submission, while women should
- v. Both man and woman are to conduct themselves in a way that is appropriate to their gender. There are inescapable gender roles at play. Women can pray and prophesy in church, but must do so in a way that does not undercut male leadership
- vi. Woman is the glory of man, i.e., woman is created for man's sake, just as man is created for God's sake.
- vii. Again, the reasoning Paul gives for the roles of authority and submission *are not* bound to culture, but bound to the creation order *before* the fall.
- viii. Women and men are mutually interdependent, as woman comes from man, and men are born of women. So, men and women depend on one another. But this does not mean that one does not have the primary leadership role. It does mean that there cannot be dismissal of either gender as insignificant or unimportant. *Men and women need each other.*
- ix. Paul states that this is the way things are done in all the churches. That is, these roles of submission and authority are normative for all churches of God.

c. 1 Corinthians 14:33-36

- i. Paul here takes his words to be normative for all churches, not just the Corinthian context (vv. 33, 36)
- ii. If Paul's prohibition of female's speaking is only based on the context of some disruptive or uneducated women, why does he bar all women from speaking? Why not just address the ones who were being particularly disruptive? A blanket ban seems patently unfair.
- iii. In the context of the passage, Paul has just been requiring that the church weigh the prophecies presented in it. As stated earlier, women could take part in this prophesying. What Paul is restricting here is female

participation in the weighing and judging of the prophecies. That authoritative role is reserved for the males, and ultimately the elders. This is in keeping with Paul's concern of orderly corporate worship.

## 2. Female Leaders in the OT Never Hold the Highest Religious Leadership Office

- a. OT prophets are not always the final authority, but supportive/complementary.
  - i. Prophets communicate the word of God, and thus do speak with great authority. But priests enact it and give authoritative instruction in the religious community (Leviticus 10:11, Deuteronomy 21:5, Malachi 2:6-7).
  - ii. Priests are the final religious authorities, and are never female in the OT.
  - iii. Some writing prophets do speak with "thus sayeth the Lord" authority (Ezekiel, Isaiah, Jeremiah, etc.). None of these more authoritative prophets are female.
- b. Deborah is indeed a judge in Israel, but several things must be considered.
  - i. It is not wise to establish leadership patterns from the time of the judges.
  - ii. Deborah receives word from the Lord that Barak is to lead in the battle, whereas the other male judges lead in battle. She gives priority of leadership to a male (Judges 4:6-7). There is an implied rebuke of Barak when he is not willing to lead, and instead refuses to go without Deborah (Judges 4:8).
- c. Miriam only leads other women, and is never the leader of all Israel.
- d. Huldah and Deborah both do not publicly prophecy and proclaim, unlike other male prophets. They seem to exercise their role more privately, and in an advisory fashion, which seems to be different from some other male prophets.
- e. Abigail taught David, but nowhere is she shown to have an authoritative position.
- f. Furthermore, women never serve as kings in Israel. That level of authority seems to be reserved for males.

## 3. Female Leaders in the NT Never Hold the Highest Religious Leadership Office

- a. Prophets in the NT are not the final authorities in the church.
  - i. The words of prophets must be subject to the other authorities in the church (1 Thessalonians 5:20-21, 1 Corinthians 14:29-33a).
  - ii. Female prophets are to wear head coverings while prophesying. That is, they are to show they are actively under submission even while exercising the role of the prophet. Prophets, and particularly not female prophets, are not the final authorities in the church (1 Corinthians 11:2-16).
  - iii. The role of prophet and role of teacher are distinctly different. Prophets communicate spontaneous revelation from God. The teaching gift is different. Teachers take the revelation that is given and exposit it, and establish it as authoritative. That a woman may be a prophet does not imply that she can act as authoritative over males in the church.
- b. Priscilla and Aquila instructing Apollos does not mean Priscilla exercised an authoritative teaching office in the church.
- c. Women do indeed have the gift of teaching. But having a gift does not necessitate that the gift be used without restriction. The NT often places various restrictions on the use of spiritual gifts (1 Corinthians 12-14).

- d. It may be that women serve as deacons, but nowhere are women shown to be elders, the highest leadership office in the church.
- e. Someone being called a fellow worker or laborer by Paul does not mean they are also an apostle along with Paul, or a formal leader in the church. These are not technical terms for leadership offices.
- f. It is not at all clear that Junia/Junias was a female apostle.
  - i. Junia/Junias may have been a male. No one knows her/his gender for certain, and either is just as likely.
  - ii. The meaning of Romans “Well known among the apostles” can just as easily mean something like “well known/outstanding to the apostles” as it could mean something like “a well known member of the apostles.” It is a flimsy assertion that this verse indicates female apostleship, particularly in light of the evidence of the 12.
  - iii. Even if Junia was a female, and an apostle, this verse does not indicate that she held the office of apostle and was an authority in the church. Apostle can simply mean “messenger,” without reference to a formal office.
- e. Scripture allows for women to exercise their gifts to the fullest, and there is no shortage of opportunity for females to greatly serve God, and have incredible impact for the Gospel. The one restriction in the NT church is that females are not allowed to serve as elders. This ultimately is not an overbearing restriction, as one does not have to be an elder or pastor to have great impact in the Kingdom of God.

#### 4. Jesus Appointed 12 Male Apostles

- a. Jesus had the opportunity to appoint a female apostle, but appointed 12 males to lead the church. This cannot be by accident, especially as women were significant in the ministry of Jesus (Luke 8:1-3).
- b. When an apostle needed to be chosen to replace Judas, the only two options were male.
- c. Jesus was not afraid to disrupt culture, or establish new paradigms. Yet he continues the pattern of male leadership in God’s people.
- d. We cannot say that Jesus did not appoint female apostles because of ‘cultural sensitivity,’ or because women might not have been received in that culture. Jesus was willing to break barriers, and the Spirit of God can use anyone, even untrained fishermen, zealots, tax collectors, and others not prized in that culture. Pragmatics did not drive Jesus’ appointing, or determine the Spirit’s activity. There must be some other reason, outside of cultural expediency, that Jesus deliberately appointed only male apostles to lead the church.

#### 5. Headship Does Indeed Mean Authority

- a. The word for “head” (kephale) used in Ephesians 5:23 and 1 Corinthians 11:3 does mean authority.
- b. Kephale in ancient literature is never used of someone who is not the person in authority over the other. No example has been found that means “source” without also meaning “authority.”
- c. “Source” simply makes no sense in the contexts of these verses, where “authority” clearly fits the context.

d. All recognized lexicons/dictionaries of ancient Greek define kephale as “authority,” but none define it as “source.”

6. Inequality in Role Does Not Necessitate Inequality in Essence or Value

- a. The Father is in authority over Jesus, and Jesus submits to the Father (1 Cor. 15:28). It does not follow that the Father is somehow more a deity than the Son.
- b. Likewise, children are called to submit to parents, and citizens are called to submit to governments. This does not mean that some people are more valuable in essence than others.
- c. Inequality or differentiation in role does not, at all, imply or necessitate inequality in value or essence.