

**Something that causes
me to feel blessed is**

Shout it out!

Role of Women in Ministry Constitution & By-laws Proposed Change Balcony Presentation & Discussion

12, 15 & 26 Jan 2014

Agenda

1. Introduction/information

- Review of proposed changes motion
- Reminder of bibliography
- Review/overview of complementarian and egalitarian views
- Discussion guidelines

2. Round table

- Be intent on understanding each view expressed at your table

3. Open mike

- Respectful speakers / respectful listeners
- We will **not** be taking any action or making any decisions

4. Closing prayer

Balcony Discussion Principle:

We will walk hand in hand when we don't see eye to eye



Goal is Unity in Christ

Proposed FECC Constitution Change

Constitution Article V - The Senior Pastor

Paragraph 2:

He **or she** shall be a member of this church and its Board of Elders and shall serve as long as it is mutually agreeable.

Paragraph 3:

He **or she** shall be encumbered by no duties that hinder or conflict with **his** ministry.

Paragraph 4:

The senior pastor shall, both in word and precept, work in harmony with the Covenant, The Regional Conference, and his **or her** fellow ministers.

Also propose to change any other gender specific language in the Constitution to be gender inclusive.

Proposed FECC By-Laws Change

By-Laws Article II - The Senior Pastor

Section A - Qualifications and duties

Paragraph 1:

The senior pastor shall fulfill the conditions expressed in the New Testament with regard to his **or her** office, serving to edify the Body of Christ. See Eph. 4:12, Heb. 13:17, II Tim. 4:5, I Thess. 2:7-8. He **or she** should exhort, warn, and comfort as the occasion demands. See I Thess. 2:11; I Cor. 4:14-15. He **or she** must be a preacher with ability and conviction, zealous for the gospel, and concerned for the salvation of souls.

Paragraph 2:

It is the duty of the senior pastor to promote the programs of the church, to be loyal to its heritage and principles, and to advance the ministry of the church in order that it may fulfill its purpose in accordance with Article IV of the Constitution. His **or her** ministry is to teach, preach, administer the sacraments, visit the sick and needy, and be responsible for all services of the congregation.

Paragraph 3:

The senior pastor shall be a member of the Congregation, the Board of Elders, and the Church Council. He **or she** shall be an **ex officio** member of all commissions and committees except the Pastoral Relations Committee and the Audit Committee. It shall be his **or her** duty to assist in carrying out the directives of the Congregation and the Church Council.

Proposed FECC By-Laws Change

By-Laws Article IV - Administration

Section A - The Board of Elders

Paragraph 1:

The Board of Elders shall consist of seven (7) ~~men~~ **members**, one of which is the senior pastor. It shall be their ministry to build and maintain the spiritual quality of the church and to oversee the entire work. They shall be **men** **and** **women** of spiritual qualification as set forth in the Word of God. See I Tim. 3 1-7, Titus 1:5-9, I Tim. 5:17, Heb. 13:17. They shall give themselves to the task of long-range planning, goal setting, establishing the major emphasis of the church's ministry and shall work closely with the senior pastor and staff in the planning and programming of the church. In matters of business, they shall act as the trustees of the corporation. Other duties shall include the appointment of committees for particular assignments not inconsistent with the Constitution and bylaws or not covered by other designated administrative bodies.

Also propose to change any other gender specific language in the bylaws to be gender inclusive.

Women in Ministry

- FECC Constitution & By-Laws Changes
 - Change “he” to “he/she” (or similar) in Elder and Sr Pastor descriptions
 - The essence is
 - to **allow** women to be called as Sr Pastor by congregation
 - To **allow** women elected by the congregation to serve as Elders
 - The change does not **require** women to serve in either position but allows it according to calling, gifting and congregational action
- The proposed change was correctly brought and seconded
- Laid over a year per Constitutional requirement
- The proposed change will require a vote of each member attending the annual meeting on 9 Feb

Women in Ministry

- C - Article X, P1 - Amendments to this Constitution can be adopted by a ***two-thirds majority of members present and voting*** in an annual business meeting of the Congregation, providing the proposed amendment was presented in written form at the preceding annual business meeting.
- C - Article VI, P2 -It is the ***responsibility of each member to respect the conscience of another in matters of doctrine and Interpretation*** concerning which the Scriptures offer no direct teaching and to accept each other in Christian love as brothers and sisters in Christ.
- B – Article VIII, P 1. Amendments to these bylaws ***not in conflict*** with the Constitution may be adopted at any business meeting, by a majority vote of the members present and voting, providing that such amendments have been presented In writing and without discussion at a business meeting of the Congregation not less than two (2) months previously.

Women in Ministry

- We have a proposed Constitution and By-laws change to vote on
- Article III, Paragraph 2 of the Church Constitution gives Scripture to guide our votes:

"This church believes, teaches, and confesses

- that the Bible, the canonical books of the Old and New Testaments,

- is the inspired Word of God, and

- is therefore the only perfect rule for faith, doctrine, and conduct.

- Ps. 93.5; Ps. 119-105; Luke 24:27; II Tim. 3:15-17, Heb. 1:1,2.

Women in Ministry

- So what do the Scriptures say regarding Women in Ministry?
- There is a wide diversity of views among noted evangelical scholars
- We have created a study [Bibliography](#)
 - Available on the FECC web site
- We have held several balconies
 - General introduction & call to study and prayer
 - Overview of egalitarian position
 - Overview of complementarian position
 - Overview of ECC history and views
 - These three dialogue balconies
- Please continue to:
 - Read Scripture *
 - Read studies with different views
 - Pray for wisdom and discernment – individually and as a body
 - Pray for peace in the process – protection of FECC
 - Meditate on Eph 4:1-16

Comparison of Major Views

Egalitarian

Men and women are partners together in every area of ministry. All ministries and offices in the church are open to men and women. Gender is not a relevant distinction for excluding any person from any church office.

Complementarian

Men and women are partners in every area of ministry together. Women and men are encouraged and equipped to fulfill all ministries and offices of the church with the singular exception of the office of elder, which the Scriptures require to be a male-only office.

Hierarchical

Women and men are created to operate in different spheres of ministry within the church. Women are not permitted to be an elder or deacon, serve Communion, teach men, lead worship, pray or speak in the church service, etc. Women should focus on building ministries for other women and children.

***SUMMARIES OF THE
EGALITARIAN AND COMPLEMENTARIAN
POSITIONS ON THE
ROLE OF WOMEN IN THE HOME AND IN CHRISTIAN
MINISTRY***

BY BRUCE A. WARE

Egalitarian – women in all roles

Complementarian – women and men equal but with distinct roles

Bruce A. Ware

- **Professor of Christian Theology**
- Dr. Ware is a highly esteemed theologian and author in the evangelical world. He came to Southern Seminary from Trinity Evangelical Divinity School where he served as Chairman of the Department of Biblical and Systematic Theology. Prior to this, he taught at Western Conservative Baptist Seminary and Bethel Theological Seminary. Dr. Ware has written numerous journal articles, book chapters, and book reviews and, along with Thomas Schreiner, has co-edited *Still Sovereign*. He also has authored *God's Lesser Glory: The Diminished God of Open Theism*; *God's Greater Glory: The Exalted God of Scripture and the Christian Faith*; *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance*; ***Big Truths for Young Hearts: Teaching and Learning the Greatness of God***; and *The Man Christ Jesus: Theological Reflections on the Humanity of Christ*.

Bruce A. Ware - background

- Previously we've reviewed Dr. Ware's theological background, his career and education. We've also described numerous journal articles, book chapters, and book reviews, and numerous books he has authored.
- Today we see him as a family man. We describe an interview about his book, *Big Truths for Young Hearts: Teaching and Learning the Greatness of God*.
- Asked about the origin of his book, he explained that his two girls (ages 8 and 4 at the time) didn't want to go to sleep. So he developed a pattern whereby, most nights, he'd spend 15 minutes at the bedside of each daughter and go through the major doctrines of the Christian faith. For several years the girls, Bethany and Rachel, saw potential value for the book and would say "Dad, are you going to write *Bedside Theology*?" So the bedside doctrines were written, along with other similar discussions at family devotions or in the car.
- Dr. Ware recognized his daughters' vision and saw an opportunity to share biblical and theological truths that had meant so much in his own life . . . So he wrote the book to help Christian parents study and teach in the instruction of their own children at home. His goal: for parents and children to grow to understand better how great and gracious God is. . .

A Summary of the Egalitarian Position

I. A Broad Overview of The Egalitarian Position

A. Created Equality

God created male and female as equal in all respects. Gen. 1:26-27 makes no distinction between woman and man insofar as both are equally made in His image (i.e., ontological equality), and both are given the responsibility to rule over His creation (i.e., functional equality).

B. Fallen Disorder and Hierarchy

Sin introduced into God's created order many manifestations of disorder and corrupted relationships. Among the chief examples of sin's defilement is the introduction of an illegitimate hierarchy in the relationship between woman and man. Gen. 3:16 (the curse on the woman) suggests that, because of sin, the woman would have a disposition of subservience before the man, and the man would have, in contrary measure, a disposition of supremacy over the woman. Thus, the relationship of male/female equality intended by God in creation is now defiled by the presence of a sinful and harmful hierarchical tendency.

C. Restored Equality through Redemption in Christ

Gal. 3:28 expresses the grand truth that in Christ, the false and sinful basis of male/female hierarchy has been abolished, so there is no legitimate distinction, in God's kingdom, between female and male. Full male/female equality is restored, dignity is given back to women, and servant attitudes are called for in men and women alike.

A Summary of the Complementary Position

I. A Broad Overview of the Complementary Position

A. Created Equality of Essence and Distinction of Role

Male and female were created by God as equal in dignity, value, essence and human nature, but also distinct in role whereby the male was given the responsibility of loving authority over the female, and the female was to offer willing, glad-hearted and submissive assistance to the man. Gen. 1:26-27 makes clear that male and female are equally created as God's image, and so are, by God's created design, equally and fully human. But, as Gen. 2 bears out (as seen in its own context and as understood by Paul in 1 Cor. 11 and 1 Tim. 2), their humanity would find expression differently, in a relationship of complementarity, with the female functioning in a submissive role under the leadership and authority of the male.

B. Fallen Disruption of God's Created Design

Sin introduced into God's created design many manifestations of disruption, among them a disruption in the proper role-relations between man and woman. As most complementarians understand it, Gen. 3:15-16 informs us that the male/female relationship would now, because of sin, be affected by mutual enmity. In particular, the woman would have a desire to usurp the authority given to man in creation, leading to man, for his part, ruling over woman in what can be either rightfully-corrective or wrongfully-abusive ways.

C. Restored Role Differentiation through Redemption in Christ

Passages such as Eph. 5:22-33 and 1 Tim. 2:8-15 exhibit the fact that God's created intention of appropriate male leadership and authority should now, in Christ, be fully affirmed, both in the home and in the church. Wives are to submit to their husbands in the model of the Church's submission to Christ, and women are not to exercise authoritative roles of teaching in the Church in view of Eve's created relation to Adam. Male headship, then, is seen to be restored in the Christian community as men and women endeavor to express their common humanity according to God's originally created and good hierarchical design.



Strongly
encourage
reading
entire text

Egalitarian Position

II. Primary Rationale Supporting the Egalitarian Position

A. Evidence that God's design was for male/female equality

1. Gen. 1:26-27 – shows that man and woman share the same human nature
2. Gen. 2:18 – woman as "helper" is best understood as one who comes to complement
3. Gen. 2:22-24 – they are one flesh, or the same flesh, indicating full equality of person.
4. Gal. 3:28 – if redemption is to abolish false and sinful distinctions that separate men and woman - it should be understood as a return to what He intended in creation
5. 1 Cor. 12:7-11 – Since God's spiritual gifting is gender-neutral, and He expects gifts to be used in the church, it follows that men and women alike are equal in their exercise of gifts in the church.

B. Biblical Examples of Female Equality with Males

1. Female leadership in Israel
2. Prov. 31:10-31 – provides a commendation to this woman who expresses her faithful service to the Lord through business dealings outside of the home
3. Female participation in Jesus' ministry - Some examples: Luke 8:1-3, Luke 10:38-42, Matt. 15:21-28, Luke 7:36-50, John 4:39-42, Matt. 28:1-10, Mark 16:1-8, Matt. 28:18-20, Acts 1:8,
4. Female involvement in the early Church - Acts 2 (esp. vv. 17-18), 1 Cor. 12, (1 Cor. 12:7), 1 Cor. 11:5, (cf. Acts 21:9), Acts 18:26, (cf. Rom. 16:3-5), Rom. 16:1, 7,

Complementarian Position

II. Primary Rationale Supporting the Complementarian Position

A. Evidence that God's design was male/female equality of essence

1. Gen. 1:26-27 – neither egalitarianism nor complementarianism is demanded.
2. Gal. 3:28 – In redemption gender is absolutely irrelevant
3. 1 Cor. 12:7-11 – all receive gifts, but it does not preclude the possibility that God may prescribe just how those gifts be used.
4. 1 Pet. 3:7b – husbands who do not treat their wives with the honor accorded them will not be heard in their prayers.

B. Evidence that God's design was for male/female role differentiation

1. Gen. 2 – four features of this chapter which support the idea
2. Gen. 3:1-7 – Eve sinned first but God seeks out Adam
3. Gen. 3:16 – Sin brought a disruption of the God-intended role of male-headship and female submission
4. 1 Cor. 11:1-16 women need to display their submission to male leadership.
5. 1 Cor. 14:34-36 – clear principle that women are to display their submission to male headship and learn quietly
6. 1 Tim. 2:8-15 – Paul commands that women receive instruction with submissiveness
7. Eph. 5:22-33 – Wives are to be subject to their husbands
8. 1 Pet. 3:7a – clearly indicates the fundamental gender difference between a husband and his wife.
9. Trinitarian Analogy – distinction of function is marked by an intrinsic relation of authority within the God-head.

C. Biblical Examples of Male/Female Role Differentiation

1. Male leadership in Israel
2. Male leadership with Christ
3. Male leadership in the Church
4. Male leadership in the home

Egalitarian Position

III. Objections to the Egalitarian Position and Responses

- A. Objection: Israel's political and religious structures exhibit an almost exclusively male leadership
Response: This reflects, primarily, the patriarchal culture of the time
- B. Objection: Why did Jesus not choose women disciples?
Response: Jesus began the process of the restoration of women to their place of full equality, a process seen continuing in the early church
- C. Objection: Paul tells women to submit to their husbands. Why as he has declared hierarchy now abolished in Christ?
Response: the fullest treatment on husbands and wives is introduced with a transitional statement in 5:21 that reads, "and be subject to one another in the fear of Christ."
- D. Objection: man is the head of the woman, has the position of authority and responsibility over the woman?
Response: No, the word translated as "head" is widely used in Greek literature to mean "source"
- E. Objection: 1 Tim. 2:11-15 women are to learn in submission and not to teach or exercise authority over men
Response: specific instruction to one particular church

Complementarian Position

III. Objections to the Complementarian Position and Responses

- A. Objection: complementarian is in reality a fully hierarchical view, with women subordinate to men.
Response: Do you believe we should eliminate all manifestations of relational hierarchy.
- B. Objection: What difference does it make whom God created first?
Response: Paul understood Gen. 2 - the complementarian stands with Scripture's interpretation of itself on this issue.
- C. Objection: Gen. 3:16 speaks explicitly to Adam ruling Eve. Sin effected in Adam an illegitimate desire to dominate his wife
Response: The two major problems with the egalitarian view here are: 1) Eve's "caring" desire fails to account for the fact that this is part of the curse on Eve. God would not give to her the curse of caring for Adam. 2) But if her desire is negative, then, it accords exactly with sin's desire in Gen. 4:7, i.e., a desire to usurp rulership
- D. Objection: You have left out the many and significant examples of female leadership in Israel, in the gospels, and in the early church
Response; consider two things: 1) Most of the examples of female leadership appear in roles other than those of highest human religious authority. the Bible gives a clear and uniform picture of male leadership. 2) The most notable exception to the above is Deborah (Judg. 4-5), who was both prophetess and judge of Israel. Deborah's judgeship demonstrates, not how God endorses female leadership, but rather just how far from God's design and purposes Israel had strayed
- E. Objection: Your use of "male headship" does not recognize the meaning of this term as "source."
Response: For lexical and exegetical reasons, this understanding of kephale is completely unacceptable, it appears clearly best to understand male "headship" as denoting male authority in the home and the church. 17

Guidelines – Table Discussion

- ~15 min for the table discussions
- Each person will be given a chance to speak
 - Keep comments centered on the question
- Each speaker please show respect
 - Keep comments concise, clear & succinct
 - Avoid use of inflammatory language & words
- Others please show respect for each speaker
 - Listen attentively
 - Seek understanding of speakers viewpoint
- **Question - What concerns do you have with either changing or not changing the Constitution as the amendment is asking?**
- Recall –
 - walking hand in hand when we don't see eye to eye**

Chaos

- At the signal---
 - Everyone with an odd number birthdate move 1 table CCW
 - Everyone with an even number birthdate move 1 table CW
 - All Elders, staff & Vitality spread out so at least 1 at each table
- GO!
- **Question - What concerns do you have with either changing or not changing the Constitution as the amendment is asking?**

Guidelines – Open Discussion

- Each speaker will be recognized by and speak to the meeting moderator
 - Keep comments centered on the question
 - Moderator will accept and attempt to answer any questions from speaker
- Each speaker please show respect
 - Keep comments concise, clear & succinct
 - Avoid use of inflammatory language & words
 - If necessary show respectful disagreement with prior speakers
 - No specific time limit (~2 min) but moderator reserves right to ask for a summary
- Congregation please show respect for each speaker
 - Listen attentively without response (in support or otherwise)
 - Seek understanding of speakers viewpoint
 - Questions to a speaker can be written to the moderator and will be addressed
- We will stop on time
- Goal is unity in Christ

Bibliography

Evangelical Theological Positions on Women in Ministry



Women in
Ministry Rev L 01-14-13