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JOHN W. RAWLINGS SCHOOL OF DIVINITY

A Trinitarian Pattern Applied to Church Leadership Roles

A Thesis Project Submitted to

the Faculty of Liberty University School of Divinity

in Candidacy for the Degree of

Doctor of Ministry

By

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Liberty University John W. Rawlings School of Divinity

**Thesis Project Approval Sheet**

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## THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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There is considerable debate in our society today, articles are written, and books are authored, all on the subject of a woman's role in ministry. With this topic being approached from multiple angles, the most straightforward approach is often ignored, overlooked, or marginalized. It will be argued that the Bible, interpreted according to the grammatical, historical method of interpretation using normal grammatical word usage, does not allow a woman to be appointed to or to occupy the role/office of an elder/pastor. In this paper, an examination of the Trinitarian model will be explored in terms of its roles and the authority-submission structure. Then that model will be traced through the *Imago Dei*, showing that man was created under that schema. God created both the family and the model upon which it is built. This model has foundational roots within the relational nature of the Trinity. Especially as it pertains to the respective member's role and hierarchy, using the same model, it is then applied to the church's foundational organization to assess its biblical applicability. If so confirmed, it would thereby establish a hierarchical nature of Christ's church. Against this model, it will provide the necessary backdrop from which our thesis can be evaluated biblically.

The research survey revealed a type of slow, glacial movement that is starting to infiltrate the congregational thinking of Atlantic Shores Baptist Church. As a result, a class was devised and planned to be taught to the life group leaders who would, then, lead their groups through the material. This is the planned approach to address the survey results for Atlantic Shores Baptist Church.

Keywords: Women, Pastor, Elder, Leadership, egalitarian, complementarian

## Contents

<b>Chapter 1: Introduction.....</b>	<b>8</b>
Ministry Context.....	22
Problem Presented.....	23
Purpose Statement.....	24
Basic Assumptions.....	24
Definitions.....	25
Limitations.....	27
Delimitations.....	27
Thesis Statement.....	28
<b>Chapter 2: Conceptual Framework.....</b>	<b>29</b>
Literature Review.....	29
Theological Foundations.....	43
Theoretical Foundations.....	53
<b>Chapter 3: Methodology.....</b>	<b>60</b>
Intervention Design.....	60
Implementation of Intervention Design.....	63
<b>Chapter 4: Results.....</b>	<b>64</b>
<b>Chapter 5: Conclusion.....</b>	<b>89</b>
<b>Bibliography.....</b>	<b>104</b>
<b>Appendix I.....</b>	<b>115</b>
<b>Appendix II.....</b>	<b>120</b>

<b>Appendix III.....</b>	<b>125</b>
<b>IRB Approval.....</b>	<b>154</b>

## **Abbreviations**

CBMW	<i>Council on Biblical Manhood and Womanhood</i>
DMIN	<i>Doctor of Ministry</i>
IRB	<i>Institutional Review Board</i>
LUSOD	<i>Liberty University School of Divinity</i>

## Chapter 1

### Introduction

When God was about his work of creation, in the beginning, he had intentionality toward each aspect of his creation. There was a function or a design to his creation; an ontological purpose. Jesus echoed this specificity when he stated, "have you not read that he who created them from the beginning made them male and female" (Matthew 19:4). The extended background to this quote is found in Genesis 2:20, "...But for Adam, there was not found a helper fit for him". In the following verse, the creation of the woman is described. There was functional and purposeful design to the creation of man, which manifests itself in the relationships, roles, and responsibilities that have been divinely designed, not humanly contrived. As to the intentionality of design, Larry Crabb (among others) comments that "the sexes are distinct in what they were fundamentally designed to give and in what brings them the greatest joy in the relationship."<sup>1</sup> Therefore, the distinctions of masculinity and femininity and their role distinctions are from the beginning designed by God intentionally. This design should resonate within every person's heart as part of our core nature (Genesis 1:26-28; 2:18, 21-24; 1 Peter 3:7c; 1 Corinthians 11:7-9). This intentional design, known as the image of God, is reflected in the language used by the writer of Genesis. A common consensus of evangelical scholars is reflected in the following comments where this definition of the image of God conceives of both male and female as:

"created and finite *representations* (images of God) of God's own nature, that in *relationship* with Him and each other, they might be His *representatives* (imaging

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<sup>1</sup> Larry Crabb, *Men and Women, Enjoying the Difference* (Grand Rapids, MI: Zondervan, 1991), 174. Jack Balswick and Judith Balswick, "A Trinitarian Model of Marriage," in *The New Evangelical Subordinationism? Perspectives on the quality of God the Father and God the Son* (Eugene, OR.: Pickwick Publications, 2012). Susan T. Foh, *Women & the Word Of God: A Response to Biblical Feminism* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1979). James B. Hurley, *Man and Woman in Biblical Perspective* (Grand Rapids, MI: Academie Books, 1981). Mary A. Kassian, *Women, Creation, and the Fall* (Westchester, IL: Crossway Books, 1990). Werner Neuer, *Man & Woman: in Christian Perspective* (Wheaton, IL: Crossway books, 1991).



God) in carrying out the *responsibilities* He has given to them. In this sense, we are *images of God* in order to *image God* and His purposes in the ordering of our lives and carrying out of our God-given responsibilities."<sup>2</sup>

Balswick and Balswick, in their chapter, "*A Trinitarian Model of Marriage*," also comments that,

"It seems, then, that the triune God's intention was for humans (plural--man and woman together) to reflect something of the plurality (us ... our) of God's own nature. It should be noted that Adam and Eve are depicted in Genesis as providing not only the prototype of a human being in general but also of marriage in particular. So, when we ask what it means for spouses to be created in the image of God, we seem to be directed to draw an analogy from the Godhead to indicate how we are to reflect the image of God in marriage."<sup>3</sup>

From this, the intentionality of God's design in the human couple is very evident. That communicated via the image of God in which they were created was the sense of community and relationship, along with a sense of order, seen in the Trinity as a model of authority and submission (hereon referred to as the authority-submission model). Jumping from this original design to our modern-day, when it comes to male and female dynamics within our society, a considerable drift has occurred away from our original anchor point. There is now considerable debate engaged, articles written, and books authored, all about what a woman's role is in ministry today or some associated aspect of it. This topic is approached from a plethora of different angles, with the most straightforward approach often ignored, overlooked, or marginalized. The researcher will argue that the Bible does not allow for a woman to occupy or be appointed to the role/office of an elder/pastor. According to the grammatical, historical method of interpretation using normal grammatical word usage, the Bible does not allow a woman to be appointed to or to occupy the role/office of an elder/pastor.

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<sup>2</sup> Bruce A. Ware, *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance* (Wheaton, IL: Crossway, 2005), 133.

<sup>3</sup> Jack Balswick and Judith Balswick, "A Trinitarian Model of Marriage," in *The New Evangelical Subordinationism? Perspectives on the quality of God the Father and God the Son* (Eugene, OR.: Pickwick publications, 2012), 326.

When it comes to the ordinarily conservative Southern Baptist Convention, whose faith statement limits the office of pastor/elder to biblically qualified men, a surprising result from a survey taken of Southern Baptist women reveals that they favor the idea of female clergy.<sup>4</sup> Biblical egalitarians try to make this discussion center around education, the individual's skills, their perceived worth, and numerous other arguments. Relatively few of these arguments deal simply with the text of Scripture and what it says. When they are forced to deal with the Scriptures, they employ a distinctive hermeneutic amiable to their position to explain their version of the discussion.<sup>5</sup> Robin Scroggs gives an excellent illustration of this academic footwork to avoid the issue of viable biblical scholarship. He categorizes the debated texts calling them "pseudo-Pauline," and goes on to state his objective: "to separate the establishment Paul from the historical apostle is reasonably simple. Ephesians, Colossians, and the Pastorals are thus immediately discarded and, for our purposes, hopefully, forgotten. Also discarded as a post-Pauline gloss is 1 Corinthians 14:33b-36, which prohibits women from speaking in the Christian assemblies."<sup>6</sup> As will be illustrated later in this paper, egalitarian scholars often use this classic technique when they employ their hermeneutic methodology proposing an untenable interpretation of the passage under examination.

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<sup>4</sup> <https://religionnews.com/2019/06/11/most-southern-baptist-women-would-welcome-a-woman-pastor-its-unlikely-to-happen/> Accessed 3/17/20.

<sup>5</sup> Authors that highlight this practice: Douglas J. Moo, "1 Timothy 2: 11- 15: Meaning and Significance" *Trinity Journal 1* (Spring 1980). H. Wayne House, "A Biblical View of Women in the Ministry Part 2 (of 5 Parts): Should a Woman Prophesy or Preach before Men?" *Bibliotheca Sacra* 145 (1988). Wayne Grudem, *Evangelical Feminism & Biblical Truth: An Analysis of More Than 100 Disputed Questions* (Wheaton, IL: Crossway, 2012).

<sup>6</sup> H. Wayne House, "An Investigation Contemporary Feminist Arguments on Paul's Teaching on the Role of Women in the Church" (PhD diss., Concordia Seminary, 1985), 11-12, <https://scholar.csl.edu/thd/66>.

Dr. Wayne Grudem, in two of his books,<sup>7</sup> catalogs a laundry list of egalitarian claims. The examples under scrutiny range from answers explaining that the Scripture texts are either wrong and inaccurate or culturally non-relevant to the present social context. Next, he moves on to catalog the largely unsubstantiated claims.<sup>8</sup> The egalitarian point of view wants to make this discussion about the interchangeability of gender roles based upon their interpretation of Galatians 3:28, instead of going where Scripture leads and following in obedience. Dr. H. Wayne House rightly summarizes:

"Feminist authors and scholars have attempted to undermine the traditional and standard understanding of the roles of men and women in the home and in the church through a variety of methods: giving unusual meanings to words, raising questionable grammatical points, appealing to textual irregularities, and the like. Each of these methods has been found wanting and not worthy of solid biblical and evangelical scholarship."<sup>9</sup>

It has been said that it is always good to start at the beginning of a thing. So, since this topic deals with God's creation, specifically focusing on the creation of men and women who are made in the image of God and made to be relational creatures as a fundamental part of human nature, a brief exploration of this original model from which man originates necessitates investigation. The New Testament revelation bears witness to the fact that relationships to each other are to be a mirror of God's relationship to the elect, which are in and through Jesus Christ

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<sup>7</sup> Wayne Grudem, *Evangelical Feminism: A New Path to Liberalism?* (Wheaton, IL: Crossway Books, 2006). \_\_\_\_\_, *Evangelical Feminism & Biblical Truth: An Analysis of More Than 100 Disputed Questions* (Wheaton, IL: Crossway, 2012).

<sup>8</sup> Noted by multiple authors, this is a representative sample: Robert W. Schaibley, "Gender Considerations on the Pastoral Office: In Light of 1 Corinthians 14:33-36 and 1 Timothy 2:8-14," *Logia* 3, no. 2 (April 1994): 45–51. Andreas J. Kostenberger, Thomas R. Schreiner and H. Scott Balwin. *Women in the Church: A Fresh Analysis of 1 Timothy 2:9–15* (Grand Rapids, MI: Baker Books, 1995). Grant R. Osborne, "Hermeneutics and Women in The Church," *Journal of the Evangelical Theological Society* 20, no. 4 (1977).

<sup>9</sup> H. Wayne House, *The Role of Women in Ministry Today* (Grand Rapids, MI: Baker Books, 1996), 49.

and that, in turn, Jesus' relationship to heirs of salvation reflects his relationship to the Father.<sup>10</sup>

This researcher will take a relational model approach to the research scope of this paper. God created both the family and the model upon which it is built. This model has foundational roots within the relational nature of the Trinity itself, as to its members' roles and hierarchy. The Trinity is defined as:

"one and only one God, eternally existing and fully expressed in three persons, the Father, the Son, and the Holy Spirit. Each member of the Godhead is equally God, each is eternally God, and each is fully God--not three gods but three persons of the one Godhead. Each person is equal in essence as each possesses fully the identically same, eternal divine nature, yet each is also an eternal and distinct personal expression of the one undivided divine nature."<sup>11</sup>

They are distinct in the roles that they fulfill as the Father, Son, and Holy Spirit. In this distinctiveness, each has all the characteristics and attributes of full deity equivalent to the others. Volf comments that "only one divine person is available for any one trinitarian 'role'; the 'roles' are not interchangeable between the persons since their respective uniqueness as distinct persons are defined by these 'roles.'<sup>12</sup> The roles they fulfill are functional for relating to each other and the creation. The Christian faith also affirms that this one God eternally exists and is fully expressed in three persons: The Father, the Son, and the Holy Spirit. Each member of the Godhead is equally God, each is eternally God, and each is fully God—not three gods but three persons of the one eternal Godhead. Each person is equal in essence to the other divine persons. Each possesses fully and simultaneously the identically same, eternal divine nature. Yet each is

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<sup>10</sup> Jack Balswick and Judith Balswick, "A Trinitarian Model of Marriage," *The New Evangelical Subordinationism? Perspectives on the quality of God the Father and God the Son* (Eugene, OR.: Pickwick Publications, 2012), 325.

<sup>11</sup> Ware, Bruce A., *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance* (Wheaton, IL: Crossway Books, 2005), ProQuest Ebook Central, ch.4.1. Accessed June 26, 2020.

<sup>12</sup> Miroslav Volf, *After our Likeness: The Church as the Image of the Trinity* (Grand Rapids, MI: William B. Eerdmans, 1998), 235.

also an eternal and distinct personal expression of that one and undivided divine nature.<sup>13</sup> The church creeds speak to the reality of this, as summarized by Charles Hodge when he states,

"The creeds are nothing more than a well-ordered arrangement of the facts of Scripture which concern the doctrine of the Trinity. They assert the distinct personality of the Father, Son, and Spirit; their mutual relation as expressed by those terms; their absolute unity as to substance or essence, and their consequent perfect equality; and the subordination of the Son to the Father, and of the Spirit to the Father and the Son, as to the mode of subsistence and operation. These are Scriptural facts, to which the creeds in question add nothing, and it is in this sense they have been accepted by the Church universal."<sup>14</sup>

He goes on to explain,

"The principle of the subordination of the Son to the Father, and of the Spirit to the Father and the Son. But this subordination does not imply inferiority. For as the same divine essence with all its infinite perfections is common to the Father, Son, and Spirit, there can be no inferiority of one person to the other in the Trinity. Neither does it imply posteriority; for the divine essence common to the several persons is self-existent and eternal. The subordination intended is only that which concerns the mode of subsistence and operation, implied in the Scriptural facts that the Son is of the Father, and the Spirit is of the Father and the Son and that the Father operates through the Son, and the Father and the Son through the Spirit."<sup>15</sup>

Augustine of Hippo, in his work on the Trinity, *De Trinitate*, also makes the point that there is no inferiority assigned to the occupation of a role in terms of the Son fulfilling the Father's plan. Therefore, "this does not in any manner hinder us from believing the Son to be equal, and consubstantial, and co-eternal with the Father... because He was not sent in respect to any inequality of power, or substance, or anything that in Him was not equal to the Father; but in

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<sup>13</sup> Bruce A. Ware, "The Father, the Son, and the Holy Spirit: The Trinity as Theological Foundation for Family Ministry," *Journal of Family Ministry Volume 11*, no. 2 (2011): 7. This researcher is aware of the shift in views of the referenced author and does not agree with the revised position.

<sup>14</sup> Charles Hodge, *Systematic Theology*, vol. 1 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 462.

<sup>15</sup> *Ibid.*, 460-461.

respect to this, that the Son is from the Father."<sup>16</sup> The Bible teaches that this divine Sonship has existed from eternity past (John 1:18; 17:5; 1 John 4:9). The Bible also teaches a distinction of persons within the Godhead (1 Corinthians 8:6; John 14:16, 26). It shows that a functional order or hierarchy exists within the Godhead, allowing for the subordination of roles (John 5:19; 8:28).

As a representative sample across the centuries with a few excerpts to illustrate this point, here is a list of theologians affirming an eternal difference in roles between the Father and the Son. They are Augustine (354-430), Thomas Aquinas (1224-1274), John Calvin (1509-1564), Jonathan Edwards (1703 - 1758), Charles Hodge (1797-1878), Augustus H. Strong (1836-1921), and Lewis Berkhoff (1873-1957). Specialists in the history of Christian doctrine who see this as the historic Nicene doctrine include Philip Schaff (1819-1893), J. N. D. Kelly, and Geoffrey Bromiley.<sup>17</sup> The first example from the historical witness down through the centuries is from John Calvin,

"whenever the name of God is used indefinitely, the Son and Spirit, not less than the Father, is meant. But when the Son is joined with the Father, relation comes into view, and so we distinguish between the Persons. But as the Personal substances carry an order with them, the principle and origin being in the Father, whenever mention is made of the Father and Son, or of the Father and Spirit together, the name of God is specially given to the Father. In this way, the unity of essence is retained, and respect is had to the order, which, however, derogates in no respect from the divinity of the Son and Spirit... This distinction is that to the Father is attributed the beginning of action, the fountain, and source of all things; to the Son, wisdom, council, an arrangement in action, while the energy and efficacy of action is assigned to the Spirit."<sup>18</sup>

Another historical witness to this doctrine:

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<sup>16</sup> Augustine of Hippo, "On the Trinity," in *St. Augustine: On the Holy Trinity, Doctrinal Treatises, Moral Treatises*, ed. Philip Schaff, trans. Arthur West Haddan, vol. 3, A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, First Series (Buffalo, NY: Christian Literature Company, 1887), 83.

<sup>17</sup> Wayne Grudem, *Evangelical Feminism: A New Path to Liberalism?* (Wheaton, IL: Crossway Books, 2006), e-book location 3691.

<sup>18</sup> John Calvin, *Institutes of the Christian Religion* (Bellingham, WA: Logos Bible Software, 1997), I, xiii, 20.

"We should believe that the Son is truly a Son in that he is the only Son of one only Father and only in one way and only a Son. He is not also Father but is wholly Son, and Son of one who is wholly Father, and has been Son from the beginning, since there was never a time when he began to be a Son, for his divinity is not due to a change of purpose nor his deification to progress in time; otherwise, there would be a time when the one was not a Father and the other, not a Son. We should also believe that the Holy Spirit is truly holy in that there is no other like it in quality or manner and in that its holiness is not conferred but is holiness in the absolute, and in that, it is not more or less, nor did it begin or will it end in time. For what the Father and Son and Holy Spirit have in common is their divinity and the fact that they were not created, while for the Son and the Holy Spirit, it is the fact that they are from the Father. In turn, the special characteristic of the Father is his ingenerateness, of the Son his generation, and of the Holy Spirit its procession."<sup>19</sup>

Finally, Jonathan Edwards lends his voice:

"1. That there is a subordination of the persons of the Trinity, in their actings with respect to the creature; that one acts from another, and under another, and with a dependence on another, in their actings, and particularly in what they act in the affair of man's redemption. So that the Father in that affair acts as Head of the Trinity, and Son under him, and the Holy Spirit under them both.

4. Though a subordination of the persons of the Trinity in their actings be not from any proper natural subjection one to another, and so must be conceived of as in some respect established by mutual free agreement...But there is a natural decency or fitness in that order and economy that is established. 'Tis fit that the order of the acting of the persons of the Trinity should be agreeable to the order of their subsisting: that as the Father is first in the order of subsisting, so he should be first in the order of acting...therefore the persons of the Trinity all consent to this order, and establish it by agreement, as they all naturally delight in what is in itself fit, suitable and beautiful."<sup>20</sup>

From the solid historical witness and the plethora of voices not yet heard due to the lack of space and practicality of presenting all the documentation, suffice it to say that the Scriptures clearly teach that there is a hierarchy in the Trinity, not in terms of nature, but in terms of role and relations to each other and to creation.

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<sup>19</sup> Gregory Nazianzus, *Select Orations* Edited by Thomas P. Halton. Translated by Martha Vinson. Vol. 107. The Fathers of the Church (Washington, DC: The Catholic University of America Press, 2003), Orat. 25.16.

<sup>20</sup> Jonathan Edwards, "Observations Concerning the Economy of the Trinity and Covenant of Redemption" in *Works of Jonathan Edwards Online, Volume 20: The "miscellanies," 833-1152 (1062)*, Ed. Amy Plantiga Pauw. Accessed November 14, 2020.

This same relational model is then applied to marriage, the first God-ordained institution implemented by the Creator. This model shows how the original human couple was designed to work in unity and harmony with love permeating their relationship within the functional God-defined roles he created for them.

When God said, "Let us," (Genesis 1:26) many believe this is a reference to the Trinity: God the Father, the Son, and the Holy Spirit being one. When the Trinitarian God made man in his image, he made two people who would be "one flesh" (Genesis 2:24). In marriage, the male and female together as one are a reflection of the Trinity. How is this demonstrated? It is shown in God's plurality and concurrent unity—three in one. In addition, a crucial aspect of His deity is authority and submission in the Godhead, which is also reflected in the marriage union. 1 Corinthians 11:3 says: "Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God."

In this passage, a hierarchical order within the Godhead is demonstrated. There is no stronger grounding possible for the full equality of Persons of the Godhead than this: the Son possesses eternally and fully the identically same nature as the nature that is possessed eternally and fully by the Father and by the Spirit; hence, their equality is not merely an equality of kind but is, in fact, an equality of identity.<sup>21</sup> J. I. Packer agrees, summarizing that the obedience of the God-man to the Father, while he was on earth, was not a new relationship occasioned by the Incarnation, but the continuation in time of the eternal relationship between the Son and the Father in heaven.<sup>22</sup> God is the head of Christ. Even though God the Father and God the Son are

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<sup>21</sup> Bruce A. Ware, "The Father, the Son, and the Holy Spirit: The Trinity as Theological Foundation for Family Ministry," *Journal of Family Ministry Volume 11*, no. 2 (2011): 7.

<sup>22</sup> J. I. Packer, *Knowing God* (Downers Grove, IL: InterVarsity Press, 1993), 62.



co-equal, the Son submits to the Father. He obeys the Father. When God made male and female in his image in a similar vein, he put authority and submission in that relationship. The head of the woman is the man. The marriage relationship is a reflection of the Trinitarian relationship. This unity and authority in marriage is a reflection of how mankind is made in the image of God.<sup>23</sup> The scriptural picture being painted for us clearly indicates that God has instituted a system of authority-submission in every relationship. To insist on egalitarian relationships where God has designed structures of authority and submission is to indicate, even implicitly, that man does not like the very authority-submission structures that characterize who God is and that characterize his good and wise created design for mankind. However, when one sees that this structure of authority-submission pictures God himself—that the members of the Trinity exist eternally as equal in their essence but distinct in the *taxis* that marks their distinct roles—then one realizes that what mankind has chafed at is, at heart, the very nature of God himself. Seeing God as he is, then, may provide a more substantial basis for mankind to look afresh at human relationships of authority and submission and see in them the wisdom and goodness that God intended.<sup>24</sup>

What can be gleaned from Genesis 1 – 3 as to relationship, roles, and identity? An observation of these chapters yields the following six major points.

- 1) Adam was created first (2:7)
- 2) Adam was commanded not to eat from the tree of the knowledge of good and evil (2:17)
- 3) God declares that it is not good for man to be alone and creates woman as a helper for Adam (2:18, 20). Just as an illustration to show that the role of helper is not derogatory, or demeaning, or denigrating in any way, God is also described as a helper, using the same word, in Psalms 54:4.

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<sup>23</sup> Gregory Brown, "God's Design for the Family (Colossians 3:18-21)" <https://bible.org/seriespage/14-god-s-design-family-colossians-318-21> Accessed August 27, 2020.

<sup>24</sup> Bruce A. Ware, *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance* (Wheaton, IL: Crossway, 2005), 73. This author has shifted in his views concerning key points about trinitarian doctrine. For further exploration on this see footnote #5, page 86, Swain, Scott R. *The Trinity: An Introduction* Wheaton, IL: Crossway, 2020.

- 4) After they sinned, the Lord God held the man responsible for the action (3:9).
- 5) Husband and wife relationship corrupted (3:16).
- 6) Adam named Eve (3:20).<sup>25</sup>

In the opening account of God's creation, in chapters 1-3, we find that the apostle Paul's soteriological views, his instruction on the home, and the ecclesiastical order which he communicates in the pastoral epistles was founded for a large part within the creation-garden narrative. It is further argued that this formation of thinking found within these chapters extends beyond the family structure found here, and the apostle Paul extends it to the ecclesiastical order. In these opening three chapters of Genesis, they present a healthy and balanced view of the man and the woman in cooperation and companionship. It is noted that they share all things in common yet with distinct differences noted in the text. This commonality shared between them did not equate to a clone copy of the other. On the surface, anatomically, they were sexually different and, therefore, each had a different functional role in the procreative process. The garden narrative is illustrative of the relationship that existed between the man and the woman. It can be clearly argued that the man had a leadership role and the woman had a "helper" role. One finds within the text of Genesis 1:1-2:3 the origin of a hierarchical structure despite modern egalitarian scholars chafing against this interpretation,<sup>26</sup> stating that it was unknown before the fall. The authority-submission model is distinctly evident within Genesis chapters two and three.<sup>27</sup>

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<sup>25</sup> James R. Beck, ed. *Two Views on Women in Ministry* rev. ed. (Grand Rapids, MI: Zondervan, 2005), 288.

<sup>26</sup> Steven B. Clark, *Man and Woman in Christ: An Examination of the Roles of Men and Women in Light of Scripture and the Social Sciences* (Ann Arbor, MI: Servant Books, 1980), 23-28. Wayne Grudem and John Piper, *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism* (Wheaton, IL: Crossway Books, 1991), 225-247.

<sup>27</sup> James B. Hurley, *Man and Woman in Biblical Perspective* (Grand Rapids, MI: Academie Books, 1981), 204-213.

An examination of the authority-submission relationship is warranted at this point and will be examined through four points of observation. First, there is a distinct hierarchy of creation: God, man, woman, and the serpent (as part of the animal kingdom). Nevertheless, this was flipped on its head in the fall: the woman listened to the serpent, the man listened to the woman, and no one listened to God.<sup>28</sup> Second, Genesis 2:18 illustrates the differences that are present. The woman is clearly designated a "helper;" this clearly places her within a subordinate role.<sup>29</sup> If one were to flip the role responsibilities outlined in the text, it would damage the narrative's integrity and structure, illustrating that a role distinction was clearly present within the garden narrative. Third, there is the priority within the creation account of man's creation, thus, recognizing a leadership/authority establishment within the garden narrative, which Paul uses as a base of his argument in 1 Timothy 2:13. Before the fall, within the human family, the authority-submission model is distinctly identified within the garden text. Additionally, the narrative author explicitly points out that man names the woman indicating a difference in function, identified in 2:23 and 3:20.<sup>30</sup>

Fourth, the text depicts her source as man, denoting the man in a leadership capacity, as Paul also notes in 1 Corinthians 11:8. Even as God introduced Eve to Adam, he proclaimed that she was bone of his bone and flesh of his flesh, illustrating the affinity they shared. Nevertheless, they are still distinct from each other in their person and their interpersonal relationship with

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<sup>28</sup> Susan T. Foh, *Women & the Word Of God: A Response to Biblical Feminism* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1979), 59-65.

<sup>29</sup> While this word designates assistance, it is more frequently used in a concrete sense to designate the assistant. (Cf. Gen 2:18, 20 where Eve is created to be Adam's help[er]. Carl Schultz, "1598 עֲזָרָה," ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 661.

<sup>30</sup> Kenneth A. Matthews, *The New American Commentary, Genesis 1-11:26*, vol. 1a., ed. E. Ray Clendenen, Kenneth A. Matthew, David S Dockery (Nashville, TN: Broadman & Holman Publishers, 1996), n. p.

each other.<sup>31</sup> As a summary observation from 1:26- 28, man and woman are created in God's own image, the *imago Dei*, each bearing the image of God, neither inferior to the other.

So, as a result, it can be surmised that when God made mankind, he made them as binary units, male and female, a mirror template mimicking the Trinity at their relational core. God, the Father, in his overwhelming love for the Son, wanted to give a redeemed humanity to the Son as a love gift. It was an overflow of love pouring out of an eternally perfect life-giving relationship that was enjoyed by God the Father, God the Son, and God the Holy Spirit. Humanity, what was made from the eternal love of the Father overflowing for Jesus through the Spirit. Humanity, both male and female, were made from love, for love, and to love. Because they were created in the image of God, filled with intrinsic value, they were completely equal in their value as full persons (Genesis 1:26-27, 9:6). However, they were not clone copies of each other, and they had distinct roles-male and female that were both grounded in the nature of God (1 Corinthians 11:3). That was the original design of mankind in their roles and relationships as part of the creation which God blessed and pronounced very good (Genesis 1:31). This principle clearly illustrates that male and female role distinctions do not denigrate or otherwise devalue their personhood. After their fall into sin, they both needed a Savior, and both were eligible to be redeemed (Galatians 3:28; 1 Peter 3:7). However, this equality is expressed with the husband serving in his God-ordained role as authority and servant leader (Genesis 2:23). The wife is fulfilling her vital role as supporter and helper (Genesis 2:18; 1 Peter 3:1-6) in the family and the church. Male authority is to be exercised with love, humility, and respect under the authority of Christ (Ephesians 5:25-33; Colossians 3:19; 1 Peter 3:7). Female submission is not servile weakness but rather a display of strength and trust in God as the woman uses all her God-given abilities

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<sup>31</sup> Mary A. Kassian, *Women, Creation, and the Fall* (Westchester, IL: Crossway Books, 1990), 13-20.

while refusing to usurp the male authority in her life (Ephesians 5:22–25; Colossians 3:18; 1 Timothy 2:12; 3:2; Titus 2:4–5; 1 Peter 3:1–6). The fall greatly distorted the harmonious yet distinct way men and women were intended to function together (Genesis 3:16). God's people are called to show the world how men and women are meant to relate in mutually beneficial ways for the glory of God. When men and women function in this complementary way, they display something profoundly and mysteriously like the relationship between Jesus and his Bride, the church. After quoting a verse from Genesis 2:24 that refers to the marriage between Adam and Eve as God originally created it, Paul gives a theological explanation that shows God's purpose for all marriages, namely, to be a picture of Christ and his church (Ephesians 5:32).<sup>32</sup>

The researcher argues that the Bible reveals the Trinitarian model of authority and submission, combined with the Ephesians 5:25-33 and 3:14-15 passages, when used as a paradigm for the foundational organization of the church is biblically applicable when it comes to the office of pastor/elder being limited to men. So, the question is framed then, does Scripture support the use of the marriage paradigm in the operation of the church for leadership and ministry? If it does, it would thereby establish a hierarchical nature of Christ's church. Against this model, it will provide the necessary backdrop from which the research statement can be evaluated biblically because the Trinity indwells the local churches in no other way than through its presence within the persons constituting those churches since the church is those who gather in the name of Christ.<sup>33</sup> Additionally, the three disputed passages will be examined, along with

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<sup>32</sup> Adapted & quoted from “Biblical Doctrine: An Overview” *ESV Study Bible* (Wheaton, IL: Crossway Bibles, 2008), 2528-9.

<sup>33</sup> Miroslav Volf, *After our Likeness: The Church as the Image of the Trinity* (Grand Rapids, MI: William B. Eerdmans, 1998), 203.

word studies for headship and authority found within the disputed passages. The words head, exercise authority, and submission carry no dread to one who properly understands that authority and submission are proper expressions of God's work in the home and the church. These terms reflect the intra-trinitarian relationship of the Father and the Son. They do not address the issue of essence but of relationship.<sup>34</sup>

### **Ministry Context**

The ministry context is the local church. Within this context, there is a blended amalgamation of multiple ethnocentricities and gender-based diversity across multiple age demographics. Atlantic Shores Baptist Church, at one time, was close to 3000 in attendance. However, leadership shifted and changed. Some issues that were lying beneath the surface came into focus, causing divisions to emerge. A large departure of regular attenders occurred, leaving behind a mere 600 or so people who regularly attended. Today, Atlantic Shores Baptist Church has rebounded by the grace of God and is currently running over 1000 attendees regularly. Under normal circumstances, pre-COVID-19, Atlantic Shores Baptist Church is very fellowship-oriented, a modern-day example of an Acts 2 *koinonia*-fellowship. This is not to say that the cultural eddies of thought prevalent in society today do not influence members of the congregation. This would be a misrepresentation of the truth because in the corporate world today, it is not unusual for women to hold senior leadership positions within their companies. This same mindset is brought into the church. Without consulting Scripture as to what it says on this subject, inevitably, the question comes forward: Why are there not any women in senior leadership positions within the church? This paper seeks to address this question.

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<sup>34</sup> H. Wayne House, *The Role of Women in Ministry Today* (Grand Rapids, MI: Baker Books, 1996), 33.

### **Problem Presented**

The problem this project will address is that with all the controversy over whether a woman can hold the position of pastor or elder in today's churches. What does Scripture (our ultimate source of authority) have to say concerning the subject? The question does not have anything to do with the worth of a woman or whether she is capable of doing the job, but rather, from a biblical perspective, whether the Scriptures make an allowance for a woman to serve in the role of pastor. Christians often allow items, definitions, and practices to default to socially accepted norms in our modern-day society. Similarly, when a problem arises, like putting together a child's Christmas present, it is helpful to go back to the manufacturer's original instructions and see how it was originally intended to be put together. A couple of decades ago, much was written about the role of women in ministry in academic circles. Since then, women's ministry roles have greatly expanded and been much applauded by theological egalitarians. However, on the flip side of the same coin, there are others, normally known as complementarians, who are raising concerns and asking the question of whether the Bible, the sourcebook for faith and practice of the Christian, supports the appointment of a woman to the office of elder/pastor.

Contrary to popular argument, this has nothing to do with the value of a woman's personhood. Nor does it have anything to do with education or ability to do the job, but it all boils down to this simple statement, "the Bible does not allow for a woman to occupy or be appointed to the role/office of an elder/pastor." The Bible, interpreted according to the grammatical, historical method of interpretation using normal grammatical word usage, does not allow a woman to be appointed to or to occupy the role/office of an elder/pastor.

### **Purpose Statement**

This Doctor of Ministry study aims to explore the Scriptures to determine whether or not a woman is authorized to fill the role of pastor. It will be argued that the Bible, interpreted according to normal grammatical/historical usage, does not allow a woman to be appointed to or to occupy the role/office of an elder/pastor. This researcher's approach is to examine the relational nature of the Trinity and what can be learned from their role relationships. Has the family been modeled according to this pattern? If so, is this transferable in principle to the administration of the church? In Ephesians chapter 5:22-33, Paul uses the marriage metaphor blended with Christ and the church, which seems to promote an affirmative answer. Then there are the Scriptures, where vast quantities of time, research, and ink have been used in defending this position or that. These Scriptures include 1 Timothy 2:11-15; 1 Corinthians 11:2-16 and 14:34-36 (see also Genesis 2 & 3). Furthermore, there is the linchpin of them all, Galatians 3:28, upon which the majority of egalitarians base their arguments. The researcher is only concerned about what the Scriptures teach concerning whether or not a woman can biblically hold the office of an elder/pastor.

### **Basic Assumptions**

The researcher believes that the Bible is the inspired Word of God, and it has been given to mankind for teaching, correction, instruction in righteousness, faith, and practice. Biblical teachings are authoritative and normative and, therefore, to be obeyed. As Christians, then, we are to conform our lifestyle to it for all matters of faith and practice.



## Definitions

**COMPLEMENTARIANISM** - A major Christian view on gender roles that holds that women and men are spiritually equal but have distinct and complementary roles in the home, church, and broader society. Complementarian positions usually hold that certain positions in church leadership are reserved for men only and that in a marriage, the husband is properly the head of the family.<sup>35</sup>

**ECONOMIC TRINITY** - When Scripture discusses the way in which God relates to the world, both in creation and in redemption, the persons of the Trinity are said to have different functions or primary activities. This is called the economy of the Trinity. It illustrates the different ways in which the three persons of the Trinity act as they relate to the world and to each other for all eternity.<sup>36</sup>

**EGALITARIANISM** - A major Christian view on gender roles that holds that women and men properly have equal and interchangeable roles in the home, church, and wider society. Egalitarianism holds that women can hold all the same roles in church leadership as men and that in a marriage, authority is properly shared equally between husband and wife. Egalitarianism also holds that women and men may properly hold the same positions in society more broadly.<sup>37</sup>

**FEMINIST HERMENEUTICS** - is informed by a commitment to the "critique of ideology." Feminist theology does not seek an objective, disinterested lens, but "in one way or another seeks to depatriarchalize not only the biblical texts but also theological traditions and systems that are based on patriarchal interpretations of the patriarchal texts."<sup>38</sup>

**FILIATION** - The term used in the discussion of the doctrine of the Trinity to denote the distinguishing characteristic of the eternal Son within the indivisible divine essence. It refers to what the Scripture predicates of the Son, but not of the Father or of the Spirit, in their intra-trinitarian relations. Alternatively, we may define the term as the internal, eternal, and necessary activity of the divine essence, by virtue of which the second person in the Trinity is called "the only begotten of the Father." It is, therefore, synonymous with eternal Sonship.<sup>39</sup>

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<sup>35</sup> John D. Barry et al., eds. "Complementarianism," *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016), n. p.

<sup>36</sup> Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI.: Zondervan Publishing House, 1994), 248.

<sup>37</sup> John D. Barry et al., eds. "Egalitarianism," *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016), n. p.

<sup>38</sup> Carrie Sinclair Wolcott, "Feminist Biblical Hermeneutics," ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016), n. p.

<sup>39</sup> Alan Cairns, *Dictionary of Theological Terms* (Greenville, SC: Ambassador Emerald International, 2002), n. p.

FUNCTIONAL SUBORDINATION – Not only does each member of the Trinity have a different function or role, but some functions are also subordinate to others.<sup>40</sup>

*IMAGO DEI* (image of God) - The image of God in man comprises a broader or structural aspect and a narrower, material, and functional sense. The structural aspects consist of his gifts, capacities, and endowments. The functioning of man is in his actions, his relationships to God and to others, and the way he uses his gifts. God has created us in his image so that we may carry out a task, fulfill a mission, and pursue a calling. To see man as the image of God is to see both the task and the gifts. Nevertheless, the task is primary; the gifts are secondary. The gifts are the means for fulfilling the task.<sup>41</sup>

IMMANENT TRINITY – The term used to explore and, to an inadequate degree, explain the internal workings and relationships among the three persons of the Trinity. Statements about the immanent Trinity seek to give language to the inexpressible mystery of what God is like apart from reference to God's dealings with creation. Thus, the immanent Trinity is God-as-God-is throughout eternity. The Scriptures suggest that Jesus and the Father are one (Jn 10:30) and that the Holy Spirit is the Spirit of God and of Christ (1 Cor 2:10; 3:17–18). The Scriptures also suggest that love is the essence of the immanent Trinity (see Jn 17:23–26; 1 Jn 4:8, 16).<sup>42</sup>

PERICHORESIS - the doctrine evident in the Cappadocians and developed by John of Damascus that each member of the Godhead dynamically indwells or interpenetrates the other without confusion of personal distinction (John 14:9–11; 17:21).<sup>43</sup>

ONTOLOGICAL TRINITY – refers to the being or nature of each member of the Trinity. In nature, essence, and attributes, each person of the Trinity is equal. The Father, Son, and Holy Spirit share the same divine nature and thus comprise an ontological Trinity.<sup>44</sup>

OPERA AD EXTRA - Called by some theologians *notae externae*, they are "the activities and effects by which the Trinity is manifested outwardly. They are the following: (1) Creation, preservation, and government of the universe. (2) Redemption. (3) Inspiration, regeneration, and sanctification. The first belongs officially and eminently to the Father; the second to the Son; the third to the Holy Spirit" (Shedd).<sup>45</sup>

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<sup>40</sup> Norman L. Geisler, *Systematic Theology*, vol. 2, (Minneapolis, MN.: Bethany House, 2002), 290.

<sup>41</sup> Anthony A. Hoekema, *Created in God's Image* (Grand Rapids, MI: Wm. B. Eerdmans, 1994), 73.

<sup>42</sup> Stanley Grenz, David Guretzki, and Cherith Fee Nordling, *Pocket Dictionary of Theological Terms* (Downers Grove, IL: InterVarsity Press, 1999), 63.

<sup>43</sup> *Ibid.*, 265.

<sup>44</sup> Got Questions Ministries, *Got Questions? Bible Questions Answered* (Bellingham, WA: Logos Bible Software, 2002–2013), n. p.

<sup>45</sup> Alan Cairns, *Dictionary of Theological Terms* (Greenville, SC: Ambassador Emerald International, 2002), Logos Bible Software, n. p.

OPERA AD INTRA - Also called *notae internae*, these are the activities of the Trinity that are within the divine essence and confined to it—unlike the *opera ad extra*, which go outside of the divine essence and produce external results. Thus, they are referred to as immanent and intransitive activities or as constitutional and necessary activities. "The internal works or actions of God are those which the persons perform and exercise one toward another" (Ursinus). The eternal generation of the Son and the procession of the Spirit are the *opera ad intra*.<sup>46</sup>

SOCIAL TRINITY - Is defined as one divine being eternally existing as three distinct centers of consciousness, wholly equal in nature, genuinely personal in relationships, and each mutually indwelling the other. This eternally ordered social model is defined as the social model that, while insisting on equality of the divine nature, affirms "perpetual distinction of roles within the imminent Godhead."<sup>47</sup>

### **Limitations**

Regardless of the effectiveness of the research, sound exegesis, and exposition of Scripture, the researcher is still not able to control what people do with it, or whether this will change a person's worldview since their worldview is what they use to determine and to evaluate their daily choices.

### **Delimitations**

This project's scope is being limited to the text of Scripture and, from that, seeking to discover whether the Bible allows for a woman to occupy/be appointed to the role/office of pastor/elder. Many writers get bogged down with ancillary issues, such as, what the early church practiced, were there such a thing as deaconesses, and what was the role of women in the house church of the first and second century before Christianity became a recognized religion? These questions and so many more are good legitimate questions, but far beyond this paper's scope which is limited to the local congregation of Atlantic Shores Baptist Church.

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<sup>46</sup> Alan Cairns, *Dictionary of Theological Terms* (Greenville, SC: Ambassador Emerald International, 2002). n. p.

<sup>47</sup> Fred Sanders and Klaus Issler, *Jesus in Trinitarian Perspective* (Nashville, TN: B&H Academic, 2007), 44.

### **Thesis Statement**

Since the Holy Scriptures are the believer's sole basis of authority for faith, lifestyle, and practice, should they not be followed despite the shift in the societal swing of definitions of male-female relationships? Again, it will be argued that the Bible, interpreted according to the grammatical, historical method of interpretation using normal grammatical word usage, does not allow a woman to be appointed to or to occupy the role/office of an elder/pastor. Searching the Scriptures, academes, and scholars is the qualitative part of this project. The quantitative part of this project will be conducted at a local church, Atlantic Shores Baptist Church, in Virginia Beach, Virginia. Then, upon the conclusion of this project's research, a six-week class is planned at two different times to gain the most exposure and provide the greatest flexibility for people's schedules. The intent of the class is to educate and challenge the thinking of the congregation, bringing them more in line with the teachings of Scripture.

In transition from this initial look into this topic, let the reader be reminded that the focus of this research is to explore what the Bible alone (singular scope of research) speaks to the subject of senior leadership positions (elders/pastors/bishops). The practice of the patristic church of the second through the fourth centuries is not within the scope of research for this current project. The researcher advocates that the Bible, when interpreted using the grammatical, historical method of interpretation with normal word usage, following established Greek grammatical rules will produce a proper, straightforward reading of the passage, which will yield an understanding that qualified men are to be held responsible to lead the church—with the rest of the body (both male and female), fulfilling the commission of the church, under the headship of the Lord Jesus Christ.

## Chapter 2

### Conceptual Framework

Chapter two includes a literature review that expands on the information discussed in the thesis project proposal. It explicates the themes found in the majority of the literature through the use of paraphrases and footnotes. The project's theological context and theoretical foundation are expanded from what is in the thesis project proposal.

### Literature Review

In truth, the bibliography at the end of this paper is the literature review. During the summer of 2020, since most people were locked down due to the COVID-19 pandemic, time was spent doing summer reading and researching in preparation for this project. The researcher argues that the source of biblical authority does not allow for a woman to occupy or be appointed to the role/office of an elder/pastor. To discover whether this is so, this researcher chooses to restrict the scope of research to the biblical data and not the early church's practice in the first few centuries, with the view to avoid the error of placing the practice of the church on par with the authority of Scripture, which is our sole source of authority. In the process of doing the literature review, it has become very apparent that there are two polar opposite theological schools of thought when discussing this topic. Each uses scholarship to advance its argument, with each also laying the charge at the other's doorstep of either misinterpretation, improper application, not accounting for all the data, and the list goes on seemingly *ad infinitum*.<sup>48</sup> Others,

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<sup>48</sup> As a sample representation, Wayne Grudem, *Evangelical Feminism & Biblical Truth: An Analysis of More Than 100 Disputed Questions* (Wheaton, IL: Crossway, 2012). Myk Habets and Beulah Wood, eds. *Reconsidering Gender: Evangelical Perspectives* (Eugene, OR: Pickwick Publications, 2014). James R. Beck, ed. *Two Views on Women in Ministry* rev. ed. (Grand Rapids, MI: Zondervan, 2005). John Piper and Wayne Grudem, *Recovering Biblical Manhood and Womanhood* (Wheaton, IL: Good News Publishers, 1991). Lucy Peppiatt,

generally found among egalitarians, offer many alternate interpretations to many of the core Scriptures under dispute, which strains the credibility of sound biblical exegesis. Many of these alternate interpretations seem only to bolster the claims of egalitarians without advancing genuine biblical scholarship concerning the text in question.<sup>49</sup>

For egalitarians, Galatians 3: 28 is their core foundational scripture,<sup>50</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." In the late 1980s, before each group became known as their respective modern titles, egalitarians were actually known as biblical feminists, and complementarians were known as hierarchicalists. The latter group advocated biblical equality of men and women, each having been made in the image of God, yet they saw a distinction in the roles for which they were created.

The scholarship battles were over three primary texts, 1 Corinthians 11:2–16; 14:34–36; and 1 Timothy 2:8–15. These are the three primary texts that speak to whether the Bible grants permission for a woman to be appointed to or hold the office of elder/pastor; particularly verse 12 of 1 Timothy 2:11 – 15, "I do not permit a woman to teach or to exercise authority over a

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*Rediscovering Scripture's Vision for Women: Fresh Perspectives on Disputed Texts* (Downers Grove, IL: IVP Academic, 2019). Philip B. Payne, *Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters* (Grand Rapids, MI: Zondervan, 2009).

<sup>49</sup> Wayne A. Grudem, *Evangelical Feminism & Biblical Truth: An Analysis of More Than 100 Disputed Questions* (Wheaton, IL: Crossway, 2012). \_\_\_\_\_, *Biblical Foundations for Manhood and Womanhood* Foundations for the Family Series (Wheaton, Ill: Crossway, 2002). <https://search-ebSCOhost-com.ezproxy.liberty.edu/login.aspx?direct=true&db=nlebk&AN=1140474&site=ehost-live&scope=site> Philip B. Payne, *Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters* (Grand Rapids, MI: Zondervan, 2009). Lucy Peppiatt, *Rediscovering Scripture's Vision for Women: Fresh Perspectives on Disputed Texts* (Downers Grove, IL: IVP Academic, 2019). Andrew Bartlett, *Men and Women in Christ: Fresh Light from the Biblical Texts* (London: IVP Press, 2020).

<sup>50</sup> H. Wayne House, "A Biblical View of Women in the Ministry Part 1 (of 5 Parts): 'Neither ... Male nor Female ... in Christ Jesus,'" *Bibliotheca Sacra* 145 (1988): 5. John Jefferson Davis, "Some Reflections on Galatians 3:28, Sexual Roles, and Biblical Hermeneutics," *Journal of the Evangelical Theological Society* 19, no. 3 (1976). Richard R. Melick, Jr., *Women Pastors: What Does the Bible Teach?* [www.sbclife.net/article/329/women-pastors-what-does-the-bible-teach](http://www.sbclife.net/article/329/women-pastors-what-does-the-bible-teach) Accessed on 03/17/2020. Robert Saucy and Judith TenElshof. *Women and Men in Ministry: A Complementary Perspective* (Chicago, IL: Moody press, 2001).

man; rather, she is to remain quiet." Within the second passage, 1 Corinthians 14:34-36, the passage states that "women should keep silent in the churches. They are not permitted to speak but should be in submission, as the law also says." The passage states that if they want to learn anything, they should ask their husbands at home, and it is shameful for a woman to speak in church. The third passage, 1 Corinthians 11:3-16, centers around verse three and verse five. In verse three, the headship of both the husband and wife and the headship of Christ and God. Here lies the issue of women praying and prophesying, having a symbol of authority upon their heads.

Additionally, there is a second set of three verses dealing with the husband-wife relationship, and they add to the background study of headship and authority in the family model. These verses include Ephesians 5:22–33, Colossians 3:18, 19, and 1 Peter 3:1–7.<sup>51</sup> This brief review has in no way exhausted the coverage this subject has received. Then there is the category of two primary word studies critical to the arguments of both camps. What does Paul's usage of the word, ἀθθεντέω (*authenteo*) in 1 Timothy 2:12 mean?<sup>52</sup> Does it carry the meaning of "to have/exercise/usurp authority" or some variant thereof? Next, what does Paul mean by the term κεφαλή (*kephale*)?<sup>53</sup> More than just a few articles have been written on this subject, but

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<sup>51</sup> Alvera Mickelson, ed. *Women, Authority & The Bible* (Downers Grove, IL: IVP Press, 1986). Andrew Bartlett, *Men and Women in Christ: Fresh Light from the Biblical Texts* (London: IVP Press, 2020). Myk Habets and Beulah Wood, eds. *Reconsidering Gender: Evangelical Perspectives* (Eugene, OR: Pickwick Publications, 2014). Philip B. Payne, *Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters* (Grand Rapids, MI: Zondervan, 2009). Lucy Peppiatt, *Rediscovering Scripture's Vision for Women: Fresh Perspectives on Disputed Texts* (Downers Grove, IL: IVP Academic, 2019).

<sup>52</sup> Cynthia L. Westfall, *Paul and Gender: Reclaiming the Apostle's Vision for Men and Women in Christ* (Grand Rapids, MI: Baker Publishing Group, 2016). Albert Wolters, "A Semantic Study of ἀθθεντης and its Derivatives," *Journal for Biblical Manhood and Womanhood* 11 (2006). David Huttar, "Αυθεντειν In the Aeschylus Scholium," *Journal of the Evangelical Theological Society* 44, no. 4 (2001).

<sup>53</sup> George W. Knight, *The Role Relationship of Men and Women* (Chicago, IL: Moody Press, 1985). M. D. Hooker, "Authority on Her Head: An Examination of 1 Corinthians XI.10," *New Testament Studies* 10: PP. 410-16. Wayne Grudem, "The Meaning of κεφαλή ("Head"): An Evaluation of New Evidence, Real and Alleged," *Journal of the Evangelical Theological Society* 44, no. 1 (2001): 23. Linda Belleville, "Teaching and Usurping Authority: 1 Timothy 2:11-15," Chapter 12. *Journal for Biblical Manhood and Womanhood* 10. 2005. Wayne Grudem, *Evangelical Feminism: A New Path to Liberalism?* (Wheaton, IL: Crossway Books, 2006). Andreas J. Köstenberger and Thomas R. Schreiner. *Women in the Church: An Interpretation and Application of 1 Timothy 2:9–15* (Wheaton,

recently a couple of new studies have been done and have provided some new scholarship, some new evidence coming to light. Adding to all of this, the egalitarians, unwilling to stick to the primary source document of the Bible, discuss the practices of the early church from the second to the fifth century claiming precedents from historical practice trumps the teaching of the Bible. This aspect of the conversation on this topic is outside of this paper's scope and will not be pursued at this time. As one moves through the literature, particular rhetoric begins to reverberate. What pulls into sharper focus the more one reads is that a particular worldview can be seen as pertaining to the interpretation of the data. Academically speaking, a large part of the argument is based upon the same data used by both sides, and as was discussed earlier, it predominantly focuses on three scriptural passages. This produces a resulting worldview, which will then control the data's interpretation depending upon which camp of thought one adheres with. This is not the pattern for sound biblical exegesis and violates the pattern of allowing Scripture to speak its own message.<sup>54</sup>

This researcher does not suggest a unique approach, one that has never been tried before because, as Solomon is so aptly quoted, "there is nothing new under the sun (Ecclesiastes 1:9). Nevertheless, from the viewpoint that the Scriptures are the believer's sole source of faith and practice in this life. They are the actual revelation of the mind of God given to mankind for their instruction and learning. The Scriptures directly convey that "the secret things belong to the

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II: Crossway, 2016). Michelle Lee-Barnewall, *Neither Complementarian nor Egalitarian: A Kingdom Corrective to the Evangelical Gender Debate* (Grand Rapids, MI: Baker Publishing Group, 2016).

<sup>54</sup> Daniel Doriani, "The Historical Novelty of Egalitarian Interpretation of Ephesians 5:21-22," In *Biblical Foundations for Manhood and Womanhood* (Wheaton, IL: Crossway, 2002). Wayne Grudem, *Evangelical Feminism & Biblical Truth: An Analysis of More Than 100 Disputed Questions* (Wheaton, IL: Crossway, 2012). Andreas J. Köstenberger and Thomas R. Schreiner. *Women in the Church: An Interpretation and Application of 1 Timothy 2:9-15* (Wheaton, IL: Crossway, 2016). Andreas J. Köstenberger and Margaret Kostenberger, *God's Design for Man and Woman: A Biblical-Theological Survey* (Wheaton, IL: Crossway, 2014). Myk Habets and Beulah Wood, eds. *Reconsidering Gender: Evangelical Perspectives* (Eugene, OR: Pickwick Publications, 2014).



Lord our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law" (Deuteronomy 29:29). Furthermore, "knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Peter 1:20-21). The Bible opens without argument and boldly proclaims that God is the Creator of all that is known to be in existence today. It shows a systematic order of creation, with the first three days transitioning from the formless void of space to the formed order by creating the pairings of light and dark, water and sky, the sea, and the land. These served as the framework to support what he would create on days four, five, and six—going from empty to filled by creating the sun, moon, and stars, then creating the birds, the fish, and all the animals and finalizing the creation with man as the crown of creation. This shows both a plan and a purpose for his creative efforts.

Further down the timeline, when it came time to build the tabernacle, God continued to show that he was a God of order, skill, and design, when he told Moses, "let them make me a sanctuary, that I may dwell in their midst. Exactly as I showed you concerning the pattern of the tabernacle, and all of its furniture, so you shall make it" (Exodus 25:9). This illustrates that God is a God of creativity and one of purpose and order. With creation reflecting God's sense of order and purpose, it should not be a surprise to find that the three persons of the Godhead (the Trinity) have a relational order to themselves, a functional hierarchy. For a look at the differences of roles within the Godhead in one verse, 1 Peter 1:2, "according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood." In this verse, it can be seen as a functional distinctiveness between the members of the Trinity. For a more detailed look, Ephesians chapter 1, verses 3-6, describes God the Father's

plan of redemption, verses 7-12 describes the Son's accomplishment of that plan, and finally, in verses 13-14, the Spirit's guarantee of the plan. Here in this passage, each person's distinctiveness in the Godhead and the functional hierarchy of their roles can be clearly seen. Scripture teaches a functional subordination, where the Father sent the Son John 6:44; 8:18; 10:36; 1 John 4:14. The Son performed the redemptive work, 2 Corinthians 5:21; 1 Peter 2:24; Ephesians 1:7. Both the Father and the Son sent the Spirit to the early believers, John 14:26; 15:26. Accordingly, the Father has eternally been the Father, and the Son has been eternally the Son, and the Spirit of God has always proceeded from the Father and the Son.<sup>55</sup>

Even with the functional roles clearly being distinguished as a functional hierarchy within the Trinity, it does not at any time past, present, or future diminish the ontological nature of any person within the Trinity. Robert Letham<sup>56</sup> rightly summarizes that there is an order among the persons of the Trinity that, because man is made in the image of God, this can help men and women understand the relationship between the human sexes. Men are entrusted with headship and authority in spheres such as the church and the family, yet men and women are equal, both made in the image of God. This mirrors the irreversible relations of the persons of the Trinity. The Father sends the Son, never vice versa, while the Son lovingly submits to the Father.

Nevertheless, the three distinct persons are utterly equal in status and identical in being (479).<sup>57</sup> The functioning within a role does not diminish the value of the person occupying said

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<sup>55</sup> Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 153-245. Bruce A. Ware, "The Father, the Son, and the Holy Spirit: The Trinity as Theological Foundation for Family Ministry," *Journal of Family Ministry Volume 11*, no. 2 (2011). n.p. Andreas J. Köstenberger and Scott R. Swain, *Father, Son and Spirit: The Trinity and John's Gospel* Edited by D. A. Carson. Vol. 24. New Studies in Biblical Theology (England; Downers Grove, IL: Apollos; InterVarsity Press, 2008), 188.

<sup>56</sup> Robert Letham, *The Holy Trinity* (Phillipsburg, NJ: P&R Publishing, 2004), 179-181.

<sup>57</sup> Keith S. Whitfield, *Trinitarian Theology* (Nashville, TN: B&H Academic, 2016). Fred Sanders and Klaus Issler, *Jesus in Trinitarian Perspective* (Nashville, TN: B&H Academic, 2007). J.N.D. Kelly, *Early Christian Doctrines* (Peabody, MA: Prince Press, 2004). Robert Letham, *The Holy Trinity* (Phillipsburg, NJ: P&R Publishing,

role. With this being the demonstrated model of the Trinity of God, when it came time to create man and God said, "let us make man in our image, after our likeness... So, God created man in his own image and in the image of God, he created him; male and female, he created them" (Genesis 1:26a, 27). Although man and woman were not created at the same time as chapter 2 gives the details, both are still created equal, both being created after the image of their Creator, therefore being modeled relationally after the Trinity itself, the progenitor family is born.

This researcher believes that the picture painted by Scripture concerning the family model, ordained by God after the relational pattern of the Trinity, goes hand in hand with the teaching of the New Testament concerning the biblical church model. The worldly model would often pit man against woman in a battle for control, but such is not the case with the church, Christ's body. Each has equal value to God yet separate and distinct, valued roles to fulfill. In much the same way as has already been demonstrated in the Trinity as the hierarchy of responsibilities, men and women, both in marriage and in the church, have the same hierarchy of responsibility to fulfill. As the subject is explored, the discovery of a blended pattern emerges, that the two models for the family and the church interrelate one to another. In God's kingdom, where things are done in a paradoxical view according to the world, the family and the church share a central and prominent place in God's economy. Additionally, both the church and the family, both being God-ordained institutions, represent the hope of redemption to a lost and dying world.<sup>58</sup>

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2004). G. W. Bromiley, "Eternal Generation," In *Evangelical Dictionary of Theology*, 393-394. Baker Reference Library. (Grand Rapids: Baker Book House, 2001).

<sup>58</sup> Richard R. Melick, Jr., *Women Pastors: What Does the Bible Teach?* [www.sbclife.net/article/329/women-pastors-what-does-the-bible-teach](http://www.sbclife.net/article/329/women-pastors-what-does-the-bible-teach) Accessed on 03/17/2020. Michelle Lee-Barnewall, *Neither Complementarian nor Egalitarian: A Kingdom Corrective to the Evangelical Gender Debate* (Grand Rapids, MI: Baker Publishing Group, 2016). Gordon D. Fee, Ronald W. Pierce and Rebecca Merrill Groothuis, eds. *Discovering Biblical Equality: Complementarity Without Hierarchy* (Downers Grove, IL: IVP

Paul illustrates this blended model in 1 Corinthians 11:2-16. Regardless of whether Paul is talking about actual veils that a woman could wear upon her head or whether it concerns hairstyles that carried meaning in that day, Paul is making a theological statement, combining the family and church models showing how they interrelate with one another. Paul is putting forth the principle that if the woman is "uncovered," that is, out from under her husband's covering, then she gives up the right to pray or prophesy in public (i.e., the church service).<sup>59</sup> Paul addresses the men as well in 1 Timothy 3:4; and Titus 1:6. Here Paul points out that if a man does not have his family in order, he has no right to be the Pastor or in the church's leadership. This is a strong point that clearly points out that a family prerequisite precedes a church leadership position. This is further echoed in Paul's instructions that he gives to the husband in Ephesians 5. It is illustrated that the love Paul has in mind for the husband, that he sacrifices and serves with a view towards enabling his wife to become what God intends for her to be. So, the 'submission' and 'respect' he asks of the wife expresses her response to his love and her desire that he too will become what God intends for him to be in his "leadership," therefore, illustrating the God-ordained leadership structure of both the church and the family are interrelated one to another. This beautifully illustrates the model of authority and submission which God has placed into every relationship.

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Academic, 2012). Robert Saucy and Judith TenElshof, *Women and Men in Ministry: A Complementary Perspective* (Chicago, IL: Moody press, 2001).

<sup>59</sup> Steven B. Clark, *Man and Woman in Christ: An Examination of the Roles of Men and Women in Light of Scripture and the Social Sciences* (Ann Arbor, MI: Servant Books, 1980), 166-183. Thomas R. Schreiner, "Head Coverings, Prophecies and the Trinity: 1 Corinthians 11: 2-16" in Wayne Grudem and John Piper. *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism* (Wheaton, IL: Crossway Books, 1991), 124-139. M. D. Hooker, "Authority on Her Head: An Examination of 1 Corinthians XI.10," *New Testament Studies* 10: 410-16. James B. Hurley, *Man and Woman in Biblical Perspective* (Grand Rapids, MI: Academie Books, 1981), 162-184. James B. Hurley, "Did Paul Require Veils or the Silence of Women? A Consideration of 1 Cor. 11:2-16 and 1 Cor. 14:33b-36," *Westminster Theological Journal* 35, no. 2 (1972).

To summarize, the relationships within the Trinity provide an unchanging model for the community, the family, and the church, found within each; there is an intrinsic value of equality and economic subordination. Equality is based on whom each is, a relational, interpersonal matter based on them being made in the image of God. Economic subordination has to do with what they do, being duty-related, functionally driven, role oriented. When this concept is transferred over to the human couple, it is not a matter of differentiation between individuals based on abilities, giftedness, or mission. It is based ultimately on sexual differentiation but may primarily belong to the differentiation of husband and wife made clear in Genesis 2.

Furthermore, that relation is characterized by both order and interdependence, priority, and equality. Of course, the point is more apparent if, as seems most likely, the word "head" implies authority. In short, these are key passages in the Scriptures where the ordering of the Trinity is said to have a bearing on the ordering of the sexes. They provide justification for those who make the claim that the subordination of the Son provides a model for the interdependence, with subordination, which is expressed in various ways in family (Ephesians 5:21 – 33; 1 Peter 3:1-7) and church (1 Timothy 2:11-15). That there is a relation between the sexes that somehow reflects the divine life itself is clear (cf. Genesis 1:27). Likewise, it may be concluded that it has a bearing on the proper conduct of marriage and ministry.<sup>60</sup>

Dr. Hoehner, in his article "*Can a Woman be a Pastor-Teacher?*"<sup>61</sup> advocates a distinction between gifts and office, thereby allowing a woman to exercise her sovereignly bestowed gift of pastor-teacher without becoming an elder, overseer, or Bishop. In light of this,

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<sup>60</sup> Sydney Anglican Diocese and Doctrine Commission Report 1999. *The Doctrine of the Trinity and its Bearing on the Relationship of Men and Women*.  
[https://www.sds.asn.au/sites/default/files/reports/T/TrinityDoctrineComm.pdf?doc\\_id=NDQyNQ==](https://www.sds.asn.au/sites/default/files/reports/T/TrinityDoctrineComm.pdf?doc_id=NDQyNQ==) Accessed on 11-24-2020.

<sup>61</sup> Harold W. Hoehner, "Can a Woman Be a Pastor-Teacher?" *Journal of the Evangelical Theological Society* 2007, Vol. 50 (4), pp: 761–771.

Dr. Hoehner feels it would be no problem in ordaining women with the gift of pastor-teacher for a particular service or ministry. Neither is an office stating that the actual office appears to be limited to apostles, elders/bishops, and deacons. It should be noticed that those who hold offices are either appointed or elected based on qualifications. Scripture indicates that every believer has at least one gift but not every believer holds an office. While marital status is mentioned for the offices of the elder and deacon, no such stipulation is mentioned for those who are endowed with gifts. He states that the office of the elder and possibly the deacon must also be held by men based upon 1 Timothy 3:2, 12; and Titus 1:6. This is a distinct departure from the typical interpretation of these passages yet seems to have some interpretive merit, which would require some additional scrutiny. However, it is outside the scope of this paper since its primary focus is on the office of the pastor/elder. God grants, by his Spirit, gifts to Christians regardless of gender, and this act does not trump, invalidate, or supersede the teachings of Scripture in whole or in part.

Dr. H. Wayne House states that “Feminists consider Galatians 3:28 to be one of the most important passages in the New Testament on the functional equality of all persons in Christ. Galatians 3:28 is not the tour de force for a Pauline argument that women are functionally interchangeable with men in the Christian community.”<sup>62</sup>

The verses immediately preceding Galatians 3:28 pertain to the nature of justification and how a person may be included in the Abrahamic covenant, indicating that faith is also an equalizer: all believers-Jew/Gentile, slave/free, male/female-are by faith included in the Abrahamic covenant and made heirs of the promise.<sup>63</sup>

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<sup>62</sup> H. Wayne House, "A Biblical View of Women in the Ministry Part 1 (of 5 Parts): 'Neither ... Male nor Female ... in Christ Jesus'" *Bibliotheca Sacra* 145 (1988): 5.

<sup>63</sup> *Ibid.*, 6.

Does this equality in heirship demand equality in role or function in the church? The answer is no; the apostle emphasizes unity in the one man, not social equality between the pairs. The interpretation of Stendhal<sup>64</sup> and others who say Galatians 3:28 advocates interchangeability of roles between males and females in the church is totally foreign to the type of meaning or intention of the apostle Paul. "This, however, is not a call to abolish all earthly relationships. Rather, it puts these relationships in the perspective of salvation history. All who are in Christ have the same status before God, but they do not necessarily have the same function."<sup>65</sup>

The emphasis Stendhal sees in this verse is desperate from the apostle's meaning. It is desperate because he draws implications of function in society and church from a context concerned with one's position as an heir, by faith, of Abraham's promises.<sup>66</sup> The question of roles for any group was not part of Paul's concern, namely, one's position before God. An observation that Stendhal does not refer to is whether men and women lose their distinctiveness as to their God-ordained roles when they come to faith in Christ. Then, why does Paul spend so much time in both Timothy and Titus outlining the qualification of what appears to be a male-centric position (husband of one wife- 1 Timothy 3:2) of a Bishop/elder/overseer if gender is no longer an issue as to the qualifications for this position?

Samuel Dawson writing in *"A Difference in Function: The Role of Women in Relationship to Men in the Context of the Local Church,"*<sup>67</sup> makes the following observations:

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<sup>64</sup> H. Wayne House, "A Biblical View of Women in the Ministry Part 1 (of 5 Parts): 'Neither ... Male nor Female ... in Christ Jesus'" *Bibliotheca Sacra* 145 (1988): 5.

<sup>65</sup> Colin Brown, "Man" *The New International Dictionary of New Testament Theology* vol. 2 (Grand Rapids, MI: Zondervan, 1976), 570.

<sup>66</sup> H. Wayne House, "A Biblical View of Women in the Ministry Part 1 (of 5 Parts): 'Neither ... Male nor Female in Christ Jesus,'" *Bibliotheca Sacra* 145 (1988): 7.

<sup>67</sup> Samuel A. Dawson, *"A Difference in Function: The Role of Women in Relationship to Men in the Context of the Local Church (1 Timothy 2:1-15)"* Master's Thesis. Baptist Theological Seminary, 1992. Proquest Dissertations & Theses Global. Also noted is Korrina Zamfir in affirming, "as a form of public speech in which

1. In 1 Timothy 2: 1-15, the structure of the passage links learning and submission as natural pairs and teaching and exercising authority as natural pairs. Learning and teaching are contrasted, as are submitting and exercising authority.
2. The referent of γυνή (*gune*) is woman in general and not wives in particular.
3. Paul was concerned that women learn in the proper manner.
4. The proper manner in which women are to learn is receptively as opposed to being unruly or insubordinate.
5. Women are not only commanded to learn receptively but also to learn in full submission. This entails that women submit to the authority of their teachers.
6. Paul's use of the verb ἐπιτρέπω (*epitrepo*) does not determine by itself whether Paul's restrictions are temporary or permanent.
7. The Ephesian women were not to teach in the public worship service of the church. Inherent in teaching was the exercise of authority.
8. The proper translation of *auqentein* is "to exercise authority." It is used in its positive sense and not pejoratively.
9. *didaskein* was viewed as a subset of *auqentein* for authority. When one taught, one exercised authority. However, when one exercised authority, one did not necessarily teach; therefore, two activities are in view and not just one.
10. Based on the proposed structure of the passage, ἀνδρὸς (*andros*) qualifies each activity. Women are to learn from spiritual men receptively. Women are to be in subjection to their teachers, who are male. Women are not to teach men. They are also not permitted to exercise authority over a man. All of this was to be practiced in the broader context of the public worship service.
11. γάρ (*gar*) is illative of and introduces the reasons for Paul's commands (2:13).
12. Paul restricts women from teaching or exercising authority over a man in the church context because of the created role relationship of male and female. These restrictions remain applicable as long as this role relationship exists. Therefore, Paul's restriction in 1 Timothy 2:11, 12 are still applicable today because the role relationships instituted in Genesis 1 and 2 are still applicable. Paul grounds his commands in creation order (2:13).
13. Paul mentions the fall in 1 Timothy 2:14 to provide support for grounding his commands in creation order. When the role relationships were reversed in the garden, the fall took place, and Adam (Romans five) and Eve (1 Timothy 2:14) became transgressors.
14. Interpretations of verse 15 are not divided along egalitarian/hierarchical lines. This researcher views verse 15 as a reference to the promise to Eve of the redemptive triumph of the incarnated Christ.

Adding to the discussion, Bruce Barron, in his article "*Putting Women in Their Place:*

*1 Timothy 2 and Evangelical Views of Women in Church Leadership*," reviews Galatians 3:28 as

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doctrinal contents are conveyed to the community, teaching is an expression of authority. The right to teach involves legitimacy and authority." Later, Zamfir correctly notes, "1 Timothy 2:11-12 excludes women from teaching (men) since such practice is seen as an illegitimate exercise of authority. This is why the suggestion that the office of *episkopos* would be gender-inclusive and would presuppose female officials as teachers in the community is unlikely." *Men and Women in the Household of God*, 160, 163- 64.



the linchpin verse that egalitarians build everything into and out of logically. In this struggle, 1 Timothy 2 plays the central role. On the one hand, he comments that it can be fairly stated that the evangelical argument for excluding women from leadership would be very lame—in fact, it might never have come into existence—without this passage. For the only other New Testament passage that "specifically restrict[s] the ministry of women,"<sup>68</sup> 1 Corinthians 14:33–34 is muddied by the fact that Paul also explicitly affirms, in the same section, women's rights to prophesy in church meetings. On the other hand, 1 Timothy 2 is clear in its language, and the egalitarians' efforts to reinterpret the passage's intent have often seemed contrived, "hermeneutical oddities," as CBMW has termed them.

When dealing with the passage of Galatians 3:28, to draw completely egalitarian conclusions from this line of reasoning requires two further assumptions. The first is that in the redemptive economy, the effects of sin are so completely eliminated that hierarchical authority patterns are no longer needed. The second assumption is that hierarchical authority structures exist only as a consequence of the fall and were not part of the original creation order. Neither assumption is adequately supported by the apostolic teaching. On the relationship of husbands and wives, cf. Colossians 3:18 f.; Ephesians 5:21–33; Titus 2:4 f.; 1 Peter 3:1–7. Notice that in the passages in Colossians and Ephesians, it is made explicit that the rationale for submission is Christological rather than merely cultural. The behavior functions "in the Lord" (Colossians 3:18) or "as to the Lord" (Ephesians 5:22). It is sometimes suggested that Ephesians 5:21 relativizes the hierarchical pattern: "Be subject to one another out of reverence for Christ." Certainly, mutuality is to characterize the Christian relationships of 5:22–6:9. In the apostle's thought, this mutuality complements and transforms, rather than eliminates, the asymmetrical authority patterns that are maintained. If one insists that the passage really teaches an egalitarian pattern for Christian marriage, then the analogy husband/wife//Christ/Church would also negate the authority of Christ over the church. Surely this is an unacceptable result.<sup>69</sup>

Next, James R. Sigontos talks about the *"Public Roles for Women in the Pauline Church: A Reprisal of the Evidence."* In these three major Pauline texts (1 Corinthians 11:2-16; 14:33-36;

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<sup>68</sup> Bruce Barron, "Putting Women in Their Place: 1 Timothy 2 and Evangelical Views of Women in Church Leadership," *Journal of the Evangelical Theological Society* 33, no. 4 (1990): 451–459.

<sup>69</sup> John Jefferson Davis, "Some Reflections on Galatians 3:28, Sexual Roles, and Biblical Hermeneutics," *Journal of the Evangelical Theological Society* 19, no. 3 (1976).

1 Timothy 2:11-15), both arguments center upon these verses and how they are interpreted attempting to determine what is the proper role of women in the church. It was apparent that the primary consideration in the regulations was for a woman to show a "proper" submissive attitude toward her husband. Since the texts and Pauline theology give no adequate reason why prophecy and prayer are submissive behaviors and teaching is not, the study turned the focus to ancient attitudes toward women. There it found that a distinction did exist between prophecy and prayer on the one hand and teaching on the other. Prophecy and prayer were permitted, originally on the ground that the women were not in possession of their senses. There existed serious doubts about women's abilities as teachers. Thus, the Pauline commands resemble the practices of non-Christians. It was also noted that Paul was no more inconsistent in his stance toward women than Plato, Musonius Rufus, or Plutarch. It was suggested that Paul's missionary strategy could have provided the rationale for these commands. This position is coherent when understood as an attempt to provide as full a range as possible of ministries for women without hindering the spread of the gospel.<sup>70</sup>

Also of note, Winter points out that in any case, 1 Timothy 2: 11- 12 refers not to a wife's submissiveness to her husband but rather to how the godly wife should respond to Christian instruction. This is conveyed utilizing both negative and positive injunctions. The sentence reads literally, 'the wife in silence must learn in all subordination' (γυνή ἐν ἡσυχίᾳ μαθησέτω ἐν πάσῃ ὑποταγῇ). Had it meant to indicate that she was in a 'subordinate position' then the Greek

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<sup>70</sup> James G. Sigounto and Myron Shanks. "Public Roles for Women in the Pauline Church: A Reappraisal of the Evidence," *Journal of the Evangelical Theological Society* 26, no. 3 (1983): 283–295.

would have been ἐν ὑποταγῇ. The repeating of ‘in’ (ἐν) without any use of ‘and’ (καί) indicates that the silence was to be exercised during instruction.<sup>71</sup>

### **Theological Foundations**

The totality of everything known to be in existence today originates from the Trinity. Life and creation and all issues pertaining to redemption have the sole origination within the Council and work and plans of the Trinity.<sup>72</sup> Therefore, it seems best to examine the nature of the source, the ontological Trinity. The basic idea here is that the “economic Trinity is the epistemological ground of the immanent Trinity, whereas the immanent Trinity is the ontological ground of the economic Trinity.”<sup>73</sup> Ontology is the science of real existence, or absolute reality, distinct from things as they appear to mankind. Thus, when theologians speak of the ontological Trinity...they mean that God exists from all eternity as the triune God, Father, Son, and Holy Spirit, as revealed in the Word of God; that this is not merely a human conception of Him, but that it is absolutely, eternally, and necessarily what God is, and how God exists.<sup>74</sup> In postulating the time period before creation, Tertullian writes, "For before all things God was alone—being in Himself and for Himself universe, space, and all things. Moreover, he was alone because there was

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<sup>71</sup> Bruce W. Winter, *Roman Wives, Roman Widows: The Appearance of New Women and the Pauline Communities* (Grand Rapids, MI: W.B. Eerdmans Pub, 2003), 113-114.

<sup>72</sup> James Henderson, “The Practicalities of the Trinity in Everyday Life” (lecture, Regent University, Virginia Beach VA, November 10, 2020).

<sup>73</sup> Seung Goo Lee. “The Relationship Between the Ontological Trinity and the Economic Trinity,” *Journal of Reformed Theology* 3 (2009): 90-107.

<sup>74</sup> Alan Cairns, *Dictionary of Theological Terms* (Belfast; Greenville, SC: Ambassador Emerald International, 2002), 314.

nothing external to Him but Himself."<sup>75</sup> Jungel draws out the contrast stating that, "the doctrine of the economic Trinity understands the being of God in relation with man and his world. In contrast to this economic Trinity, the ontological Trinity refers to the Trinity-in-God-himself. That is, the ontological Trinity is to understand God himself without regard to God's relationship with man, and to understand the Trinity as describing the immanent ontic structure of the being of God."<sup>76</sup>

According to Deuteronomy 6:4, the ontological structure of the Trinity is a unified "oneness," which consists of one undivided divine nature, being fully possessed by each one of the three members of the one Godhead, with each member being fully God eternally. With the divine nature consisting of four aspects, each divine person is constituted by (1) the essential nature of deity ("the Word was God"), that is, the attributes (*ousia*) that distinguish God from creation; (2) full self-consciousness ("I Am"), the actual reality of self, distinct from other persons, which in turn presupposes mental properties and internal relations; (3) unique relatedness ("the Word was with God"), distinguishing each member of the Godhead from the others in I-thou relationships; and (4) *perichoresis* ("I am in the father and the father in me"), the mutual indwelling of each in the other without confusion of self-consciousness. Such a definition entails both ontological characteristics, i.e., those intrinsic to the divine nature and to individual self-consciousness--together with relationality and reciprocal real presence of each towards and in the other.<sup>77</sup>

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<sup>75</sup> Tertullian, "Against Praxeas," in *Latin Christianity: Its Founder, Tertullian*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, trans. Peter Holmes, vol. 3, The Ante-Nicene Fathers (Buffalo, NY: Christian Literature Company, 1885), 600.

<sup>76</sup> Eberhard Jungel, *God as the Mystery of the World*, trans. Darrell L. Guder (Grand Rapids, MI: Eerdmans, 1983), 346.

<sup>77</sup> Fred Sanders and Klaus Issler, *Jesus in Trinitarian Perspective* (Nashville, TN: B&H Academic, 2007), 52-53.

### **Roles and Relationships within the Trinity**

When it comes to the roles and relationships within the Trinity, the three persons of the Godhead are distinguished by who they are. The Father has always been the Father from eternity past. The Son has always been eternally begotten of the Father (according to the Nicene Creed, 325 A.D., "we believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father"). Additionally, the Holy Spirit of God is recognized by the creed as the one who always proceeds from the Father and the Son. Augustine states that the "Father, Son, and Holy Spirit constitute a divine unity of one and the same substance in an indivisible equality. Therefore they are not three gods but one God; although the Father has begotten the Son and, therefore, he who is Father is not the Son; and the Son was begotten by the Father and, therefore, he who is the Son is not the Father; and the Holy Spirit is neither the Father nor the Son, but only the Spirit of the Father and the Son, and he himself is also co-equal with the Father and the Son and belongs to the unity of the Trinity."<sup>78</sup>

What can be seen from this structured order within the Trinity is an authority-submission model. This model is clearly demonstrated within the pages of Scripture in the many "sent" passages (Matthew 15:24; Mark 9:37; Luke 4:18; John 15:21), where Jesus, without hesitation, plainly announces that the Father has sent the Son and the Son willingly was sent. These

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<sup>78</sup> Augustine of Hippo, *Augustine of Hippo: Selected Writings*, ed. John Farina, trans. Mary T. Clark, The Classics of Western Spirituality (Mahwah, NJ: Paulist Press, 1984), 311.

references are a representative sample found within all four gospels, demonstrating that it was clear teaching communicated by Jesus, which all four gospels record approximately 40 times.<sup>79</sup>

Augustine comments that:

If the Son is said to be sent by the Father on this account, that the one is the Father, and the other the Son, this does not in any manner hinder us from believing the Son to be equal, and consubstantial, and co-eternal with the Father, and yet to have been sent as Son by the Father. Not because the one is greater, the other less; but because the one is Father, the other Son; the one begetter, the other begotten; the one, He from whom He is who is sent; the other, He who is from Him who sends. For the Son is from the Father, not the Father from the Son. And according to this manner, we can now understand that the Son is not only said to have been sent because “the Word was made flesh,” but therefore sent that the Word might be made flesh and that He might perform through His bodily presence those things which were written; that is, that not only is He understood to have been sent as man, which the Word was made but the Word, too, was sent that it might be made man; because He was not sent in respect to any inequality of power, or substance, or anything that in Him was not equal to the Father; but in respect to this, that the Son is from the Father, not the Father from the Son<sup>80</sup>

Originating within the Trinity, the authority-submission model can be seen distinctly. The Trinity is the perfect community, and they have perfect relationships with each other. With each member of the Godhead being fully equal to each other, distinction in role has absolutely nothing to do with the value of personhood. P. T. Forsyth asserts that “subordination is not inferiority; it is God-like. The principle is embedded in the very cohesion of the eternal Trinity and is inseparable from the unity, fraternity, and true equality of men. It is not a mark of inferiority to be subordinate, to have authority, to obey. It is divine.”<sup>81</sup> Ware boldly states that the most marked characteristic of trinitarian relationships is the presence of an internal and inherent

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<sup>79</sup> Matthew 15:24; Mark 9:37; Luke 4:18; 43; 9:48; 10:16; John 4:34; 5:23-24, 30, 36-38; 6:29; 38-39, 44, 57; 7:16, 18; 28-29; 33; 8:16, 18, 26, 29, 42; 10:36; 11:42; 12:44-45, 49; 14:24; 15:20-21; 16:5; 17:3, 8, 18, 21, 23, 25; 20:21.

<sup>80</sup> Augustine of Hippo, “On the Trinity,” in *St. Augustin: On the Holy Trinity, Doctrinal Treatises, Moral Treatises*, ed. Philip Schaff, trans. Arthur West Haddan, vol. 3, A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, First Series (Buffalo, NY: Christian Literature Company, 1887), 83.

<sup>81</sup> P. T. Forsyth, *God the Holy Father* (1897; Reprint, London: Independent Press, 1957), 42.

expression of authority and submission. God loves, exercises, and embraces rightful authority-submission relationships. God loves this authority-submission structure because God embodies this very structure in his trinitarian relations of persons. If it is intended for humans to live out their lives according to their Creator's design and purpose, then they must look at the model of the Trinity and embrace what is eternally true in God, embracing rightful authority and rightful submission among all human relationships both individually and ecclesiastically. The eternal authority and submission structure of the Trinity does not permit deviation, so that authority and submission are themselves eternal realities. "Here in the Trinity, rather, it is seen here, hierarchy without hubris, authority with no oppression, submission that is not servile, and love that pervades every aspect of the divine life."<sup>82</sup>

This sets up a divine model of sorts, a quality that the Father would like to see modeled in his children. The earthly life of Jesus was precisely that, an example, a model lifestyle, a relationship lived with the Father, empowered by the Spirit, and guided by love. Furthermore, in another place, Forsyth clarifies that the Son's obedience to the Father was indeed an eternal obedience, rendered by an eternal equal, constituting an internal subordination of the Son to do the will of the Father. He writes:

Father and Son co-exist, co-equal in the Spirit of holiness, i.e., of perfection. But the Father and the Son is a relation inconceivable except the Son be obedient to the Father. The perfection of the Son and the perfecting of his holy work lay, not in his suffering but in his obedience. And, as he was eternal Son, it meant an eternal obedience...But obedience is not conceivable without some form of subordination. Yet in his very obedience, the Son was co-equal with the Father; the Son's yielding will was no less divine than the Father's exigent will. Therefore, in the very nature of God, subordination implies no inferiority.<sup>83</sup>

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<sup>82</sup> Bruce A. Ware, *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance* (Wheaton, IL: Crossway Books, 2005), 137.

<sup>83</sup> *Ibid.*, 81.

In addition to the many “sent” passages, there are passages like Ephesians 5:18 - 6:9, that illustrate the establishment within the human society of relationships, both corporate, communal, and religious community based, all have been built upon the twin pillars of the trinitarian example of the systems which God has put into place for man: the systems of authority and submission.

Even J. I. Packer makes the statement:

While I am not keen on hierarchy and patriarchy as terms describing the man-woman relationship in Scripture, Genesis 2:18-23...and Ephesians 5:21-33 ... continue to convince me that the man-woman relationship is intrinsically nonreversible. By this, I mean that other things being equal, a situation in which a female boss has a male secretary or a marriage in which the woman (as we say) wears the trousers, will put more strain on the humanity of both parties than if it were the other way around. This is part of the reality of the creation, a given fact that nothing will change.<sup>84</sup>

### **Economic Trinity**

The fact that the persons in the Trinity operate according to a specific order or pattern in the economy of creation and redemption has given rise to the term "economical trinity." However, it should always be remembered that God is not described as triune because he deals with his creatures in this fashion. Rather the economical Trinity is based on the ontological Trinity: God demonstrates his trinal [*sic*] distinctions in his dealings with His creatures because he is essentially and necessarily triune.<sup>85</sup> In this category, the distinction of persons is by what they do in their roles pertaining to creation and redemption. It is the Father who sends the Son; it is the Son who willingly submits and is sent. Later, it is the Spirit that proceeds from both the Father and the Son to perform his ministry both to the church and the world. In Ephesians, it is

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<sup>84</sup> Alvera Mickelson, ed. *Women, Authority & The Bible* (Downers Grove, IL: IVP Press, 1986), 298-299.

<sup>85</sup> Alan Cairns, *Dictionary of Theological Terms* (Belfast; Greenville, SC: Ambassador Emerald International, 2002), 314.



the Father who plans our redemption, the Son, who carries out the plan of redemption, and the Spirit of God, who sanctifies the believer, becoming the seal of redemption for them. The dichotomy between the ontological Trinity and the economic Trinity is juxtaposed between what they are versus what they do. When the Trinity is beholden for what it is, mankind stands amazed and is astonished at the unity and harmony of their common work in and through the authority-submission relationship that marks their roles and responsibilities for all eternity. Unity of purpose and harmony of mission yet with differentiation in lines of authority and submission within the Godhead -- this is truly a marvel to behold.<sup>86</sup>

Genesis 1:26, “Then God said, “let us make man in our image, after our likeness....” The following verse reads, “So God created man in his own image, in the image of God he created them; male and female he created them.” What does being made in the image of God actually mean? Is it only a spiritual thing and has no relationship to anything physical? Is it purely a physical element? Or is it a combination of the two? Or something more?

Next, will be an exploration of the leading scholars as they wrestle with this question. What did the Trinity convey to man when they made man in their image? Apart from all of creation, mankind is uniquely special as the only creature made after the likeness of God and made in His image. One author stated that the term “image of God” then shows humankind as God had intended and called humans to be. It signifies the potential of human beings for the future. Its measure is Jesus Christ, the person who bears God's image, as Hebrews declares: “reflection of God's glory in the exact imprint of God's very being” (Hebrews 1:3).<sup>87</sup>

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<sup>86</sup> Bruce A. Ware, *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance* (Wheaton, IL: Crossway Books, 2005), 131.

<sup>87</sup> Anthony C. Thiselton, *Systematic Theology* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2015), 137.

Another author states that the image of God in man is comprised of a broader or structural aspect as well as a narrower, material, and functional sense. The structural aspects consist of his gifts, capacities, and endowments. The functioning of man is in his actions, his relationships to God and to others, and the way he uses his gifts. God has created man in his image so that we may carry out a task, fulfill a mission, and pursue a calling. To see man as the image of God is to see both the task and the gifts. Nevertheless, the task is primary; the gifts are secondary. The gifts are the means for fulfilling the task.<sup>88</sup>

Although Boyce defines the image of God as meaning that men and women possess the attributes of personality that God himself possesses; to have personality, one must possess the attributes of knowledge, feelings (including religious feelings), and a will. A second element in being created in the image of God is morality. Morality includes the two additional elements of freedom and responsibility. The third element in being made in God's image is spirituality. Humanity exists for communion with God, who is spirit (John 4:24). Another part of being made in the image of God is that we are responsible moral agents in God's universe. Moral responsibility is implied in the attributes of our being (knowledge, feelings, will, God-consciousness).<sup>89</sup>

True human nature created in the image of God includes not only the relational dimensions but also the metaphysical endowments necessary to fulfill them. As these are, in reality, the capacities for human personhood, the central meaning of the image of God in mankind has often been defined fundamentally in terms of the characteristics of personality. The

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<sup>88</sup> Anthony A. Hoekema, *Created in God's Image* (Grand Rapids, MI: Wm. B. Eerdmans, 1994), 73.

<sup>89</sup> James Montgomery Boice, *Foundations of the Christian Faith: A Comprehensive and Readable Theology* (Downers Grove, IL: Intervarsity Press, 1986), 150-153.

personhood that mankind shares with God as his image includes the following elements: Self-conscious rationality, self-determination or freedom, moral nature, and original righteousness.<sup>90</sup>

Even in this brief survey<sup>91</sup> of the image of God, there are certain characteristics that start to surface. The “image” is distinctly from God and has its origin in the Trinity of God. The “image” reflects the original design of man. The “image” foreshadows the future potential of human beings in true fellowship with their Creator. The “image” witnesses to the fact that God has blessed humanity with gifts, capacities, an endowment to accomplish and carry through on the Dominion Mandate of Genesis 1:27-28. The “image” makes it possible to enable man through his nature to participate in the eternal life of the Trinity. The “image” enables man to establish relationships both vertically and horizontally. The “image” enables humans to be moral agents with ties into the spiritual world. All of these traits and characteristics distinctly lend their testimony to the ontological nature of man initiated by God in Trinity.

Therefore, from this researcher’s summation and looking at Genesis chapter one and two from a different angle, does creation order convey any meaning inherent to the text? Some observations of the text: 1) God had total autonomy in creating what he wanted and how he wanted it to be created. God was not under obligation to create anything on any particular day or in any particular order. Therefore, the order in which he created must be his will. In other words, if God wanted to create man on the third day instead of the sixth, he could have done that. If God

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<sup>90</sup> J. P. Moreland and David M. Ciochi, *Christian Perspectives on Being Human: A Multidisciplinary Approach to Integration* (Grand Rapids, MI: Baker Books, 1993), 27- 28.

<sup>91</sup> Many additional studies by other authors could be mentioned here both classical and contemporary, some of which include Thomas Aquinas in his *Summa theologiae*; Augustine in his *De Trinitate*; Berkouwer, G. C. *Man: The Image of God Studies in Dogmatics* (Grand Rapids: Eerdmans, 1962). Ian A. McFarland, *The Divine Image: Envisioning the Invisible God* (Minneapolis, MN: Fortress Press, 2005). D. Juvenal Merriell, *To the Image of the Trinity: A Study in the Development of Aquinas’ Teaching* (Ontario: Pontifical Institute of Mediaeval Studies, 1990). Ryan S. Peterson, “The Imago Dei as Human Identity: A Theological Interpretation,” *Journal of Theological Interpretation Supplements*. Winona Lake, IN: Eisenbrauns, 2016.

wanted to create the woman first and then the man, he could have done that. Again, what is being demonstrated here is that God was under no obligation to create things in any particular order, and the order in which he created them is the order in which he wanted them to be created.

Therefore, any meaning that is derivative to their creation is also according to his will. 2) Adam was created first, and then after some time, Eve was created but notice the sequence of events. In chapter one and verse 27, the testimony of Scripture records that both the male and the female were created in God's own image, otherwise known as the *imago Dei*. Based on the Trinity and the multifaceted aspects of it, man was created in their image. In that sense of community and relationship, that image was forged. In the rich diversity of the love shared amongst the members of this Triunity, man was fashioned after this template, his being characterized with the pleroma of God's communicable attributes. A perichoresis of matchless diversity within a tapestry of limitless variety, brilliantly reflective of their ineffable Creator. This is where it can be said with confidence that man and woman are 100% spiritually equivalent, co-heirs, and co-rulers of the Dominion Mandate.

Then the page is turned to Genesis chapter 2, and here in verse 7, it records that the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life and the man became a living creature. Then another note states that God put the man whom he had formed into the garden to work the garden of Eden. In verse 18, it states that the Lord God said, "it is not good that the man should be alone; I will make a helper fit for him." Then the Lord did a curious thing. The Lord formed out of the ground every beast and bird and brought it to the man to see what he would call them.

Nevertheless, for Adam, there was not found a helper fit for him. Then in verse 21, the Lord God causes a deep sleep to fall upon the man. In verse 22, he builds the woman from the

man and brings the woman to the man. Upon seeing her, Adam proclaims, “This, at last, is bone of my bones and flesh of my flesh; she shall be called woman because she was taken out of man.”

Resulting observations from chapters 1 - 3:

1. Adam was created first (2:7). Old Testament firstborn (created) privilege.
2. Adam commanded not to eat from the tree of the knowledge of good and evil (2:17).
3. God declares that it is not good for man to be alone and creates woman as a helper for Adam (2:18, 20).
4. After they sinned in chapter 3, the Lord came to Adam first and held him responsible for the action (3:9).
5. Husband/wife relationship corrupted (3:16).
6. Adam named Eve (3:20).

In Eden, the man and the woman knew each other as equals, both made in the image of God, and thus each had a personal relationship to God. Neither doubted the worth of the other. Each was to perform their task differently, the man as the head and the woman as his helper. They operated as truly one flesh, one person. Genesis paints a beautiful picture of the intended roles of man and woman. The hallmark of the first male-female relationship was one of unity and equality expressed through complementary, distinctive roles. The created role relationship was one of delightful perfection. Thus, after the creation of woman, we see God proclaiming his final evaluation of his creation. It was all good. It was very good.<sup>92</sup>

### **Theoretical Foundations**

In answering the question of what other research has been done related to this thesis topic, there is normally a sharp dichotomy between the two ideological camps of thought. On one side, there are the egalitarians, who incorporate the many ideologies of feminist groups. In the opposing corner are complementarians and other biblical and evangelical scholars, who make

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<sup>92</sup> Mary A. Kassian, *Women, Creation, and the Fall* (Westchester, IL: Crossway Books, 1990), 20.

the case for honest and factual biblical scholarship. As previously stated in this paper, the vast majority of cases on the egalitarian side of the equation offer many alternative interpretations with little to no documentable support. So, for the average individual, churchgoer or not, the egalitarians make an excellent presentation of their side of the story, throwing the burden of proof via public opinion on the non-egalitarian group to answer what appears to be a legitimate series of questions. However, the burden of proof is always the responsibility of the person making a claim. The reason for the research is because of the alarming tendency in our society today, in which churches are ignoring the biblical evidence and installing women as their pastors.

A brief examination of the arguments which form the debates is in order at this point. First on the list is Galatians 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.” Paul Jewett calls this verse “the Magna Carta of humanity.”<sup>93</sup> Without any regard to the context of the passage, he goes on to state that:

“Salvation does not alter the ordinance of creation; rather, it redeems it... In Christ, the man and the woman are redeemed from false stereotypes, stereotypes which inhibit their true relationship. Thus redeemed, they are enabled to become what God intended them to be when he created Man in his image--the fellowship of male and female. The restoration of this true fellowship of the sexes is one of the ways we ‘put off the old man and put on the new man whose being renewed unto knowledge after the image of Christ’ (Colossians 3:10 ).”<sup>94</sup>

So, Jewett states very plainly, that the order of creation and the roles assigned by God before the fall were somehow in need of redemption. It appears that Jewett is totally overlooking the pre-fall relationship that is clearly recorded in Genesis chapter 2 between Adam and Eve.

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<sup>93</sup> Colin Brown, “γυνή” *New International Dictionary of the New Testament* Edited by Colin Brown, Vol. 3. (Grand Rapids, MI: Zondervan Publishing House, 1967), 1063.

<sup>94</sup> Ibid.

When the focus is placed on the context of Galatians 3:28, it is explaining the meaning of justification in a salvific context being made available to all people regardless of their ethnic (Jew or Greek), economic (bond or free), or gender (male nor female) status. A further investigation into this passage conveys the sense that men and women are equal in Christ: that they are equally justified by faith (v. 24) that they are equally free from the bondage of legalism (v. 25) that they are both equally the children of God (v. 26) that they are equally clothed with Christ (v. 27) that they are equally possessed by Christ (v. 29), and that they are both equally heirs to the promises made to Abraham as his spiritual children (v. 29 ).<sup>95</sup> Therefore, there is no need for redemption from the order of creation, as God had designed it correctly the first time through, especially when he declared it good and even very good.

Clarence Boomsma, another egalitarian writer, makes several bold proclamations,

“The controversy in the New Testament church regarding the leadership roles of women arose out of the tension between these two lines of thought: the equality of women in Christ and their subservience under the headship of men.”<sup>96</sup>

“It is not a question of accepting the infallibility of the word of God, but of the proper interpretation of the inspired Scriptures.”<sup>97</sup>

“The primary focus of verse 28 is the horizontal relationships of the Christian community that come into being because of the salvation sealed in baptism.”<sup>98</sup>

“There must always be room in the church for the process of growth in principles enunciated in the New Testament.”<sup>99</sup>

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<sup>95</sup> Wayne Grudem and John Piper, *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism* (Wheaton, IL: Crossway Books, 1991), 71-72. H. Wayne House, *The Role of Women in Ministry Today* (Grand Rapids, MI: Baker Books, 1996), 113-120. Steven B. Clark, *Man and Woman in Christ: An Examination of the Roles of Men and Women in Light of Scripture and the Social Sciences* (Ann Arbor, MI: Servant Books, 1980), 137-155.

<sup>96</sup> Clarence Boomsma, *Male and Female, One in Christ: New Testament Teaching on Women in Office* (Grand Rapids, MI: Baker Book House, 1993), 27.

<sup>97</sup> *Ibid.*, 28.

<sup>98</sup> *Ibid.*, 35.

<sup>99</sup> *Ibid.*, 40.

“May we not conclude that a woman's submission in the sphere of the home does not preclude her leadership in the sphere of the church, as all appear agreed that it does not preclude her leadership in society?”<sup>100</sup>

“Is it not imperative that in harmony with Christ’s redeeming work, we do all that is possible to remove the effects of the curse on Eve from marriages, in societies, and especially within the church?”<sup>101</sup>

“Changes in the world have always required the church to restudy the Bible to interpret it in new and fresh ways.”<sup>102</sup>

As seen from the above quotes, the emphasis is not placed on the exposition of Scripture but on predetermined ideas looking for a place in Scripture for support, which in hermeneutics is called eisegesis. Another precarious thought is the above quote that states there is a “need” for the Scriptures to “grow in principle.” What determines this growth? Societal norms? Or solid biblical exegetical work? In answering this question, it should be pointed out that a proper interpretation of the Bible, or truly biblical principles of interpretation, will demonstrate that the teachings of the Bible display permanence, continuing relevance, and validity, even in the midst of a changing world and society.<sup>103</sup>

Within the egalitarian camp, it is believed that this verse completely eliminates the distinctions between male and female, and they become indistinguishable or, better yet, interchangeable in their ontology and the roles they occupy. Robin Scroggs demonstrates this without confusion in his comment:

“To enter the Christian community thus meant to join a society in which male-female rules and valuations based on such roles had been discarded. The community was

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<sup>100</sup> Clarence Boomsma, *Male and Female, One in Christ: New Testament Teaching on Women in Office* (Grand Rapids, MI: Baker Book House, 1993), 91.

<sup>101</sup> Ibid., 62.

<sup>102</sup> Ibid., 100.

<sup>103</sup> George W. Knight, *The Role Relationship of Men and Women* (Chicago, IL: Moody Press, 1985), 4.



powerless to alter role valuations in the outside culture, but within the church, behavior and interrelationships were to be based on this affirmation of equality.”<sup>104</sup>

It is also curious to observe that in the egalitarian mindset, secular society practices are what they advocate as what should be in the church world. In other words, for the egalitarian, they are using the standards set by the world to outline what should be the management practice of the church. The question that remains is, does this equality in heirship demand equality in role or function in the church? The answer is no; The apostle’s emphasis is on unity in the one man, not social equality between the pairs. The interpretation of those who say Galatians 3:28 advocates interchangeability of roles between males and females in the church is totally foreign to the type of meaning or intention of the Apostle Paul. Paul's statement in Galatians 3:28 refers only to the position one has through faith in Christ, as evidenced by the terms “sons of God,” “Abraham's seed,” and “heirs according to the promise.” These statements clearly and consistently demonstrate the type of meaning intended by Paul. Stretching Galatians 3:26-28 to teach otherwise violates the Scripture and demeans God’s work in creation and redemption.<sup>105</sup> It is concluded then that within its context, Galatians 3:28 addresses the question, ‘who may become a son of God, and on what basis?’ It answers that any person, regardless of race, sex, or civil status, may do so by faith in Christ. Here we have the apostolic equivalent of Jesus’ welcoming of the outcasts and the Samaritans and the Canaanite woman. The gospel is for all persons. Paul was thinking about the basis of membership in the body of Christ. This means that it is an error to say that all one in Christ means that there are no distinctions within the body.<sup>106</sup>

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<sup>104</sup> Robin Scroggs, “Women in the NT,” *The Interpreters Dictionary of the Bible* supplementary volume (Nashville, TN: Abington Press, 1976), 966.

<sup>105</sup> H. Wayne House, *The Role of Women in Ministry Today* (Grand Rapids, MI: Baker Books, 1996), 119.

<sup>106</sup> James B. Hurley, *Man and Woman in Biblical Perspective* (Grand Rapids, MI: Academie Books, 1981), 127.

The next major area of contention between these two sides is over the definition of two words, κεφαλῆ (*kephale*)<sup>107</sup> and ἀθεντέω (*authenteo*), and how they are defined and interpreted then applied. The first word is *kephale*, often translated as the word “head.” However, in the egalitarian camp, they make a big argument for it to be translated as the English word “source.” Many articles and much scholarship have gone into the studies on this one word, but one of the most exhaustive studies has been done by Wayne Grudem, where he performed a survey of 2,336 examples from Greek literature. He summarizes the results by saying that the use of *kephale* to mean “authority over” is common in the early church fathers. Nevertheless, this survey is probably sufficient to demonstrate that “source, origin” is nowhere clearly attested as a legitimate meaning for *kephale* and that the meaning “ruler, authority over” has sufficient attestation to establish it clearly as a legitimate sense for *kephale* in Greek literature at the time of the New Testament. Indeed, it was a well-established and recognizable meaning, and it is the meaning that best suits the New Testament texts that speak of the relationship between men and women by saying that the man is the “head” of a woman and the husband is the “head” of the wife.<sup>108</sup>

The next word, ἀθεντέω (*authenteo*), is a difficult word to define. It occurs nowhere else in the New Testament and rarely in secular Greek. Most agree that its basic meaning is either the neutral “to exercise authority” or the negative “to domineer” in the sense of exerting authority in a coercive manner.<sup>109</sup> In Baldwin's study on this word, he has demonstrated through an exhaustive analysis of the term ἀθεντέω that the word has the meaning “to have or exercise

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<sup>107</sup> There have been no lack of journal articles or book chapters written on these two words. Check the bibliography for a sample listing.

<sup>108</sup> George W. Knight, *The Role Relationship of Men and Women* (Chicago, IL: Moody Press, 1985), 80.

<sup>109</sup> William D. Mounce, *Word Biblical Commentary: Pastoral Epistles* (Grand Rapids, MI: Zondervan, 2000), 126.

authority” in 1 Timothy 2:12. That ἀθεντέω means authority in 1 Timothy 2:12 has been accepted by nearly all interpreters of the passage until modern times. The syntactical structure of 1 Timothy 2:12 is reflected elsewhere in biblical and extra-biblical writings. An analysis of the structure reveals that teaching and authority are a conceptual pair (see appendix I).

Moreover, Paul sees both teaching and authority as positive concepts; it is the right teaching and the right exercise of authority of women over men that Paul forbids. In light of his research, Baldwin has concluded that the church's historic view is substantially correct and that it did not impose an alien meaning on 1 Timothy 2:9-15. At a minimum, our understanding of the text would prohibit women from functioning as teaching pastors or teaching elders/overseers of churches.<sup>110</sup>

As the research brings this study forward, the methodology is next under review. One must not overlook the very intentional design aspect of God creating humankind as distinctly male and female. With that intentionality in view, the prominent features of that design would be ill-advised to ignore their implications. Nevertheless, these implications should be embraced and explored that God-designed patterns could be utilized to enhance the human relationships between the sexes, glorifying their Creator who saw everything he created and declared it good, even very good.

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<sup>110</sup> Andreas J. Köstenberger, Thomas R. Schreiner and H. Scott Baldwin, *Women in the Church: A Fresh Analysis of 1 Timothy 2:9–15* (Grand Rapids, MI: Baker Books, 1995), 210. Al Wolters, “An Early Parallel of ἀθεντέω in 1 Tim 2:12,” *JETS* 54.4 (December 2011) 673-84.

### **Chapter 3**

#### **Methodology**

The research methodology used to conduct the research was the vehicle of a 15-question survey that was engineered on surveymonkey.com. The invitation to participate in this survey was given only to members of the Atlantic Shores Baptist Church in Virginia Beach, VA. The selection criteria were established as anyone 18 years of age or older and a member of Atlantic Shores Baptist Church. The invitations were sent out via a bulk email to the entire church congregation without any further selection criteria being applied. The researcher has been a member of Atlantic Shores Baptist Church for the past couple of decades and has attended with his family for approximately 28 years. In that timeframe, the researcher has been involved with the discipleship ministries of this church in one form or another. Over the last few years, the researcher has been involved with the Shores Bible Institute, an adult elective educational option for the congregation. It is from this involvement in the life of the congregation that the desire to pursue this topic of research was born. The researcher works on staff as one of the pastors for community life. He approached the lead pastor, presented this idea, and received approval to advance this project. After the email was sent out, the responses quickly came in, and results were tallied.

#### **Intervention Design**

The IRB approved this project as follows: a survey monkey survey was built from scratch. Upon completion, an email campaign mail-out was sent to our local congregation. Below are the questions which did comprise the survey. See final page for IRB approval letter.

1. Scripturally speaking, does the Bible make allowance for a woman to occupy the role of an elder/pastor? \_\_\_\_\_ Yes \_\_\_\_\_ No
2. Is there a relational model found within the Trinity? \_\_\_\_\_ Yes \_\_\_\_\_ No

3. Do you believe that the Bible teaches that God intends the relationship between a husband and a wife to portray the relationship between Christ and his Church?  Yes  No
4. Does the Bible teach that husbands should be the leaders in their homes?  
 Yes  No
5. If Adam and Eve were created as equals, then was it their fall into sin, which created Eve's subservient role?  Yes  No
6. Is there a hierarchical order to the Trinity?  Yes  No
7. Thinking through all the relationships you know about (God the Father / God the Son, husband/wife; parent/child; Employer/employee; military rank structure; corporate leadership boards, Etc.), can you see an authority-submission model which God has built into human culture?  Yes  No
8. Does a differentiation in roles and responsibility equate to the value of a person?  
 Yes  No
9. God intends that his very nature— yes, his triune and eternal nature— be expressed in our human relationships.  True  False
10. Do you believe a woman's role within the church is a role of  
A) Authority/leadership (Pastor/Elder)  
B) nurture, hospitality, and/or a women's Bible studies leader
11. Equality of essence does not conflict with a distinction of roles. In God and among us, both must be embraced.  True  False
12. Trinitarian roles in marriage: both the quality of essence of male and female and distinction of husband-and-wife roles are designed by God and are reflective of the Trinity.  
 True  False

13. Trinitarian roles and the church: both equality of essence and distinction of roles are designed by God to be expressed among pastoral leaders and congregation, and this dynamic is reflective of the Trinity. \_\_\_\_\_ True \_\_\_\_\_ False

14. Because God eternally exhibits both equality of essence and rich diversity in role, we can be confident that both are good. \_\_\_\_\_ True \_\_\_\_\_ False

15. In the corporate world, where women occupy senior leadership positions (like CEO), should this leadership model be replicated in the church, where a woman could occupy the office of pastor/elder? \_\_\_\_\_ Yes \_\_\_\_\_ No

These questions are specifically designed to determine whether the individual respondent represents a culturally influenced worldview or is a scripturally minded and scripturally knowledgeable individual. This project's underlying premise is to expose the faulty thinking of shallow Bible study and the lack of deep thinking and reflection upon the Scripture. Christians, as representative members of Christ's body in society, are to present themselves as a "worker who has no need to be ashamed, rightly handling the word of truth" (2 Timothy 2:15). This lack is manifesting itself in an acceptance of a feminist interpretation of Scripture, yielding the results of placing women in the office/role of elder/pastor in many churches across America today.

An illustrative case in point, the context of Galatians 3:28, is that salvation is available to all people regardless of whether you are a Jew or Gentile (ethnic status), bond or free (economic status), or whether you are male or female (gender status), in other words, salvation is available to all mankind. Nevertheless, the feminist interpretation of this verse totally ignores the salvific nature of the context of this passage. It strictly lifts out the verbiage that there is neither male nor female "in Christ." So, as a result, everything else that is said in a number of other passages is now thrown out as no longer applicable or was culturally bound and, therefore, no longer applicable to us in the 21<sup>st</sup> century.

When God's people are not students of his Word, the Scripture from Hosea 4:6 is illustrative of their error, "my people are destroyed for lack of knowledge." Upon tabulating the results of this survey, if needed, a six-week curriculum will be designed and will be taught directly to the life group leaders of our local church. These leaders will, in turn, teach their life groups the material content of basic Bible study skills (using the grammatical-historical literal method of biblical interpretation). For those members and regular attenders who are not participating in a life group, there will be an independent class for this group. This will also serve as a makeup class for anyone who missed the lesson in life group training.

### **Implementation of the Intervention Design**

When a survey is created on the website SurveyMonkey.com, the website provides data analysis features, which is a distinct benefit of using that site to perform the survey, especially, with the data mining tools available there as part of the hosting features. Using the questions analysis approach, the support team of the site recommends the following four steps. 1) Look at the top research questions, 2) cross-tabulate and filter the results, 3) crunch the numbers, and 4) draw conclusions.<sup>111</sup> Upon reviewing their website, the data can be sorted in almost a limitless way depending upon the needs of the survey. This researcher will have to draw conclusions based on the first three steps and consider the issue of causation versus correlation and determine if this has a bearing on the project research or not.

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<sup>111</sup> <https://www.SurveyMonkey.com/MP/how-to-analyze-survey-data/> Accessed October 2, 2020.

## Chapter 4

### Survey Results

Slide 1



This research project is primarily about the senior leadership roles of a modern-day church, those known as elder/pastor. Since Jesus established the principle that the church belongs to him, in Matthew 16:18, he confesses that he will build his church. So, if it is indeed his church, then what instructions did he leave behind or communicate through his disciples, as they became the foundational leadership of the church of the first century? It turns out that Jesus did communicate instructions on how his church was to be run and gave some very specific instructions. These are found primarily in the letters of the New Testament. The passages which specifically deal with the leadership question and who is qualified by biblical authority to lead the church are 1 Corinthians 11: 2- 16, 14:34-36, 1 Timothy 2: 12- 15; 3:1-7; 2 Timothy 2:2; Titus 1:5-9.

Providing some background to the issue of male-female and husband-wife relationships and how they impact the church and its leadership directly, the following Scriptures need to be



considered: Ephesians 5: 22-33; Colossians 3:18-19 and 1 Peter 3:1-7. Accordingly, an examination needs to be made to explore the New Testament as to who is qualified to lead the church in the role of/office of pastor/elder.

Here are some observations from the New Testament: There is no record in the New Testament of a woman occupying the role/office of an apostle, pastor, teacher, evangelist, or elder. The New Testament does not record any sermon or teaching by a woman (in a congregational setting). Paul, in his letters, wanted to teach that the differences in roles between men and women do not imply any type of spiritual inferiority of women.<sup>112</sup> Additionally, the reason for the distinction between men and women in the matter of leadership in the church and the home appears to be grounded on the relationship between men and women established at the very beginning in Genesis chapter 2. It is to this principle of the order of creation that Paul appeals to as the basis of his writing as he did in 1 Timothy 2:8-15. Both men and women are ontologically the same in value, being both made with an intrinsic value from the image of God. Nevertheless, at the same time, there is a distinction made by God in terms of roles.

Elizabeth Elliot rightly says:

Supreme authority in both church and home has been divinely vested in the male as the representative of Christ, who is the head of the church. It is in willing and glad submission rather than grudging capitulation that the woman in the church (whether married or single) and the wife in the home find their fulfillment. She goes on to say to an attempt to apply democratic ideals to the Kingdom of God, which is clearly hierarchal, can result only in a loss of power and ultimately in destruction. Christ himself, the Servant, and the Son accepted limitation and restriction. He subjected himself. He learned obedience.<sup>113</sup>

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<sup>112</sup> John MacArthur, *God's High Calling for Women* (Chicago, IL: Moody Publishers, 2009),43.

<sup>113</sup> Gleason L. Archer, Jr., *Encyclopedia of Bible Difficulties* (Grand Rapids, MI: Zondervan Pub. House, 1982), 411-415.

## Slide 2



One of the more pronounced items that have surfaced during this research is the very blatant disregard for the biblical text by those who hold to the egalitarian viewpoint. Now, this does not include every person who holds to this view. However, there are many authors who go out of their way to make a case for a particular aspect of the argument they are putting forth when in truth, there is little support (if any at all) and many times only fabled or imagined evidence.<sup>114</sup>

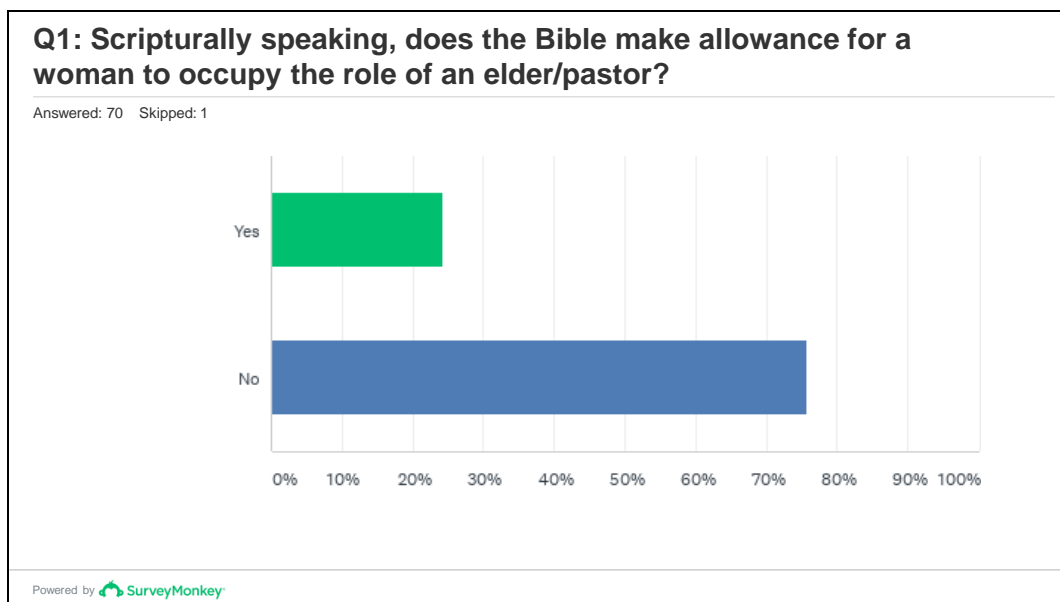
Another topic that rises to the surface is the level or the depth of a person's knowledge concerning what the Bible teaches and not simply what they believe it says. An alternate view of these results is that this reveals the level of exposure to biblical teaching as to the whole counsel of God or a very pick and choose a la carte cafeteria-style of teaching and studying. The results of this survey can be an indicator of whether we are allowing ourselves to be pressed into the

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<sup>114</sup> Wayne, Grudem, "The Meaning Of κεφαλή ("Head"): An Evaluation of New Evidence, Real and Alleged," *Journal of the Evangelical Theological Society* 44, no. 1 (2001). \_\_\_\_\_, *Evangelical Feminism & Biblical Truth: An Analysis of More Than 100 Disputed Questions* (Wheaton, IL: Crossway, 2012). Andreas J. Kostenberger, Thomas R. Schreiner and H. Scott Balwin. *Women in the Church: A Fresh Analysis of 1 Timothy 2:9–15* (Grand Rapids, MI: Baker Books, 1995). Fritz Zerbst, Trans. Albert G. Merckens, *The Office of Woman in the Church: A Study in Practical Theology* (Omaha, NE: Mercinator Press, 2017).

world's mold, which would be a failure of adhering to Romans 12:2. Alternatively, whether it is a victory and the validation of living successfully, not being pressed into the world's mold.

Slide 3



ANSWER CHOICES	RESPONSES	
Yes	24.29%	17
No	75.71%	53
TOTAL		70

The motivation for phrasing this question in this manner was to see what people think in light of the passages: 1 Timothy 2: 12- 15; 3:1-7; 2 Timothy 2:2; Titus 1:5-9; 1 Corinthians 14: 33- 38. In the first passage of 1 Timothy 2:12-15, verse 12 is a battleground, “I do not permit a woman to teach or to exercise authority over a man....” Voluminous works have been produced on this verse. It centers around the one-time New Testament usage of *ἀθηνεῖν* (*authentein*), which is here translated by the word ‘authority.’ Those opposed to this straightforward meaning wish to impose a negative connotation upon the definition of this word. In this way, they set up a false condition and nullify the Pauline instruction. In essence, this tactic moves this restriction

easily out of the way. Countering this tactic/ploy has been the work of several scholars exhaustively showing this maneuver to be false and having no substance or merit to its proposed definition.

Kostenberger rightly states in a summarization of their work stating:

“We have also demonstrated through an exhaustive analysis of the term *ἀθροεντέω* that the word has the meaning “to have or exercise authority” in 1 Timothy 2:12. That *ἀθροεντεῖν* Means authority in one Timothy 2:12 has been accepted by nearly all interpreters of the passage until modern times. The syntactical structure of 1 Timothy 2:12 is reflected elsewhere in biblical and extrabiblical writings. An analysis of the structure reveals that teaching and authority are a conceptual pair. Moreover, Paul sees both teaching and authority as positive concepts; it is the right teaching and right exercise of authority of women over men that Paul forbids. We have concluded that the church's historic view is substantially correct and that it did not impose an alien meaning on 1 Timothy 2:9-15.”<sup>115</sup>

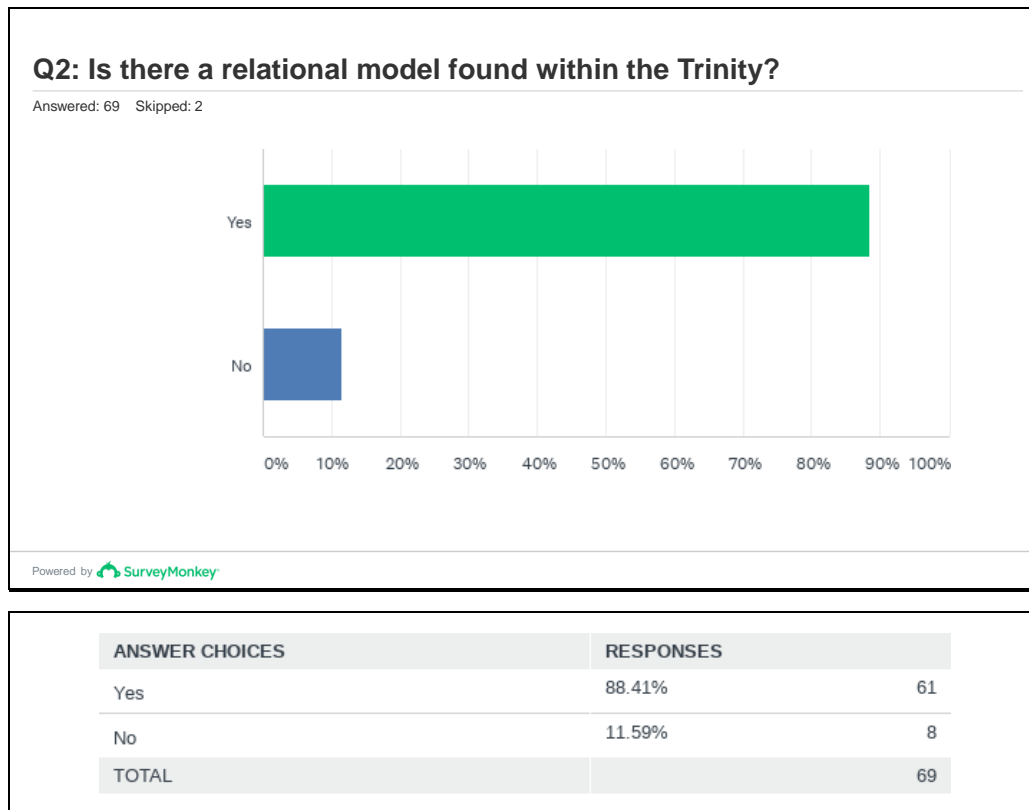
He goes on to make one final comment, “The church is generally agreed that 1 Timothy 2: 11-15 at least prohibits women from functioning as teaching and ruling pastors or elders.”<sup>116</sup>

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<sup>115</sup> Andreas J. Kostenberger, Thomas R. Schreiner and H. Scott Balwin, *Women in the Church: A Fresh Analysis of 1 Timothy 2:9–15* (Grand Rapids, MI: Baker Books, 1995), 210.

<sup>116</sup> *Ibid.*, 211.

## Slide 4



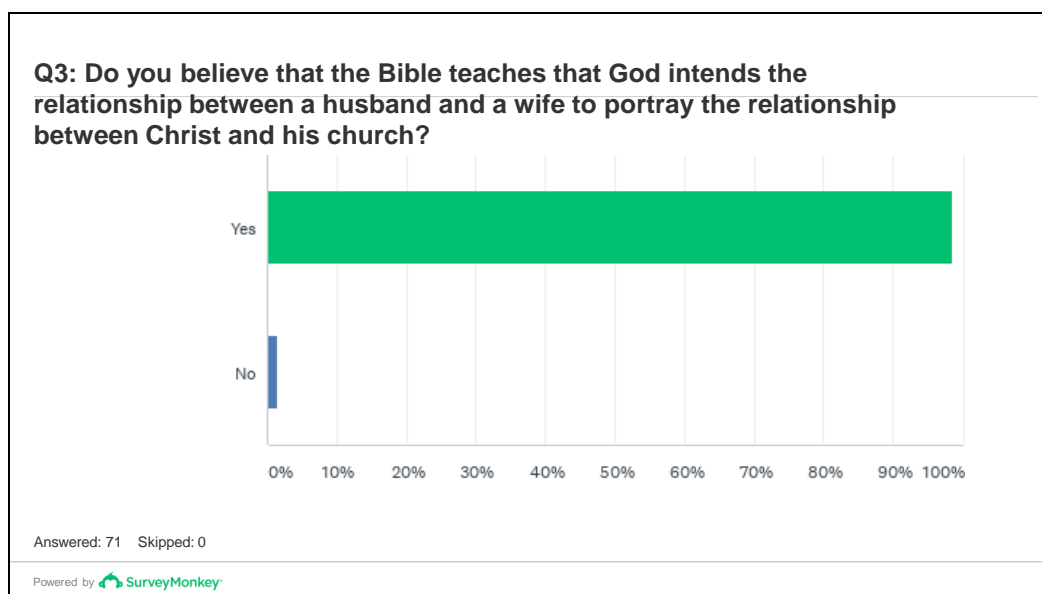
From chapter one of this paper, the answer is a definitive YES. The Father has eternally been the Father, and the Son has eternally been in the role of the Son, and the Holy Spirit eternally proceeds from the Father and the Son.<sup>117</sup> This is witnessed through the creeds and much of the writings of the early Church fathers.<sup>118</sup> The purpose of this question was to probe the

<sup>117</sup> Bruce Ware rightly states that “there is compelling basis for affirming that the authority and submission relations among the persons of the Trinity are eternal. Beyond this, if the self-revelation of God truly is exactly that, the self-revelation of God, and if his Father-Son relation depicted in all that we see in Scripture truly describes that relation, then it follows that the relation of authority and submission in the Trinity is indeed eternal (i.e., eternal in the stronger, *ad intra*, sense of eternal). Because the Father is the eternal Father of the Son, in that he eternally begets the Son, the Father eternally acts in ways that befit who he is as Father, including, among other things, his eternal paternal authority. Because the Son is the eternal Son of the Father, in that he is eternally begotten by the Father, the Son eternally acts in ways that befit who he is as Son, including, among other things, his eternal filial submission.” *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance* (Wheaton, IL: Crossway Books, 2005), ProQuest Ebook Central.

<sup>118</sup> These include but not limited to: Clement of Rome, 1.17; Justin Martyr, 1.164; Athenagoras, 2.133; Irenaeus, 1.446; Clement of Alexandria, 2.220, 295, 601; Tertullian, 4.99, 3.598. These are all referenced to the series: Roberts, Alexander, James Donaldson, and A. Cleveland Coxe, eds. *The Ante-Nicene Fathers* (Buffalo, NY: Christian Literature Company, 1885).

comprehensiveness of the individual's understanding of the fundamental nature of the Trinity doctrine. Since Adam and Eve were created in the image of God, what did that mean? If there was no relational nature to the Trinity, where does the deep human interpersonal and relational nature originate?

### Slide 5

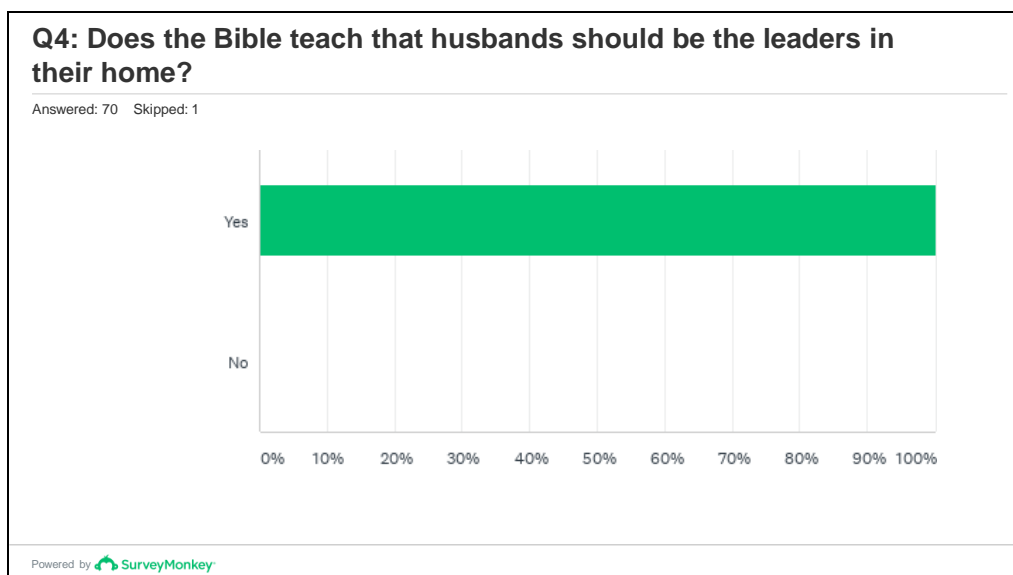


ANSWER CHOICES	RESPONSES	
Yes	98.59%	70
No	1.41%	1
TOTAL		71

This question was designed to reflect a person's understanding of Ephesians 5: 25- 33. The context of this passage flows freely between the types of both husband and wives and Christ and the church. The interchangeability between the terms gives an interpreter challenge as to how best to interpret this passage. On the one hand, there is the direction for husbands to love their wives, and then there is the illustration of Christ cleansing and sanctifying the church. Again, there is additional instruction for the husbands to love, nourish, and cherish her

juxtaposed to Christ loving the church illustrative by the same actions. After yet another human relationship illustration, the text shifts and declares that “this mystery is profound,” and the author declares that he refers to the relationship between Christ and the church. This is illustrative of a particular point in the doctrine of the Trinity, which has God existing in three persons providing one of the most important and neglected patterns of how human life and human relationships are to be conducted. Man is made in the image of God, and so man can only live rightly and best when they mirror the relationships true of the eternal God himself.<sup>119</sup>

#### Slide 6



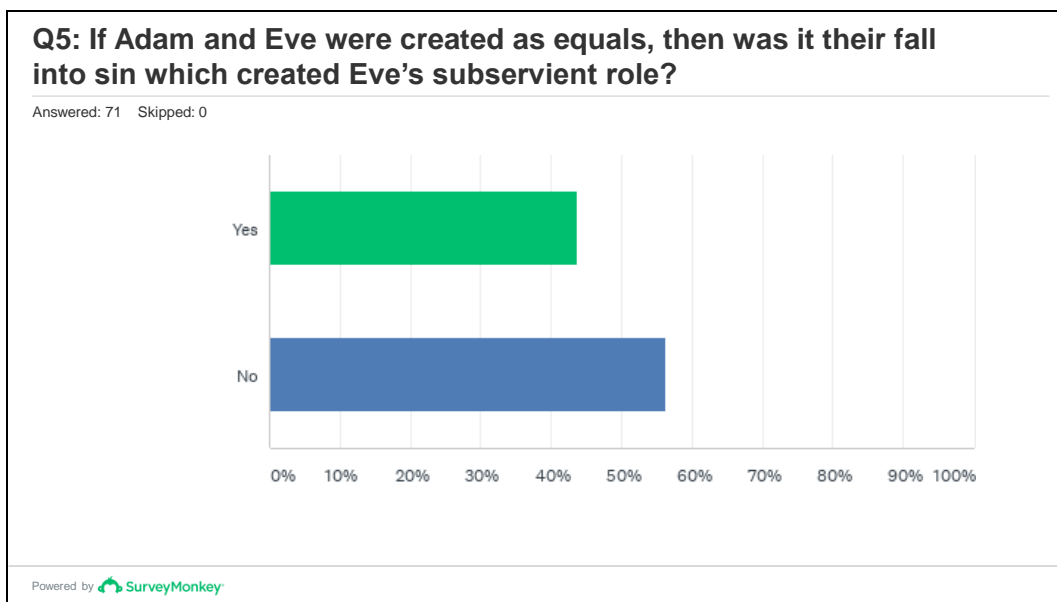
ANSWER CHOICES	RESPONSES	
Yes	100.00%	70
No	0.00%	0
TOTAL		70

This is a follow-up question to the previous one. This question probes the person's understanding of the biblical teaching of role relationships, which is found in Genesis 1-3;

<sup>119</sup> Bruce A. Ware, *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance* (Wheaton, IL: Crossway Books, 2005) 221-222.

Ephesians 5:21-33; Colossians 3:18-19; 1 Timothy 3:2, 4, 12; Titus 2:5; and 1 Peter 3:3-7. The contextual outline of these passages shows a distinct pattern of male leadership that envelops the biblical portrait of the family model. This pattern is distinctly seen in the pages of Scripture by God's original design is not simply a societal passing norm, but the original created design for the human family to function at their optimal best.

Slide 7



ANSWER CHOICES	RESPONSES	
Yes	43.66%	31
No	56.34%	40
TOTAL		71

This question was purposely structured to be conflicting in what it was presenting. In other words, it starts with a truth statement, even though it was structured in an if / then format. Then it probes how people understand the divine role assignment of Genesis chapter two. The responses to this question betray a gross misunderstanding of the actual scriptural account. What is disturbing about the 43.66% of the respondents is that, without coming straight out and



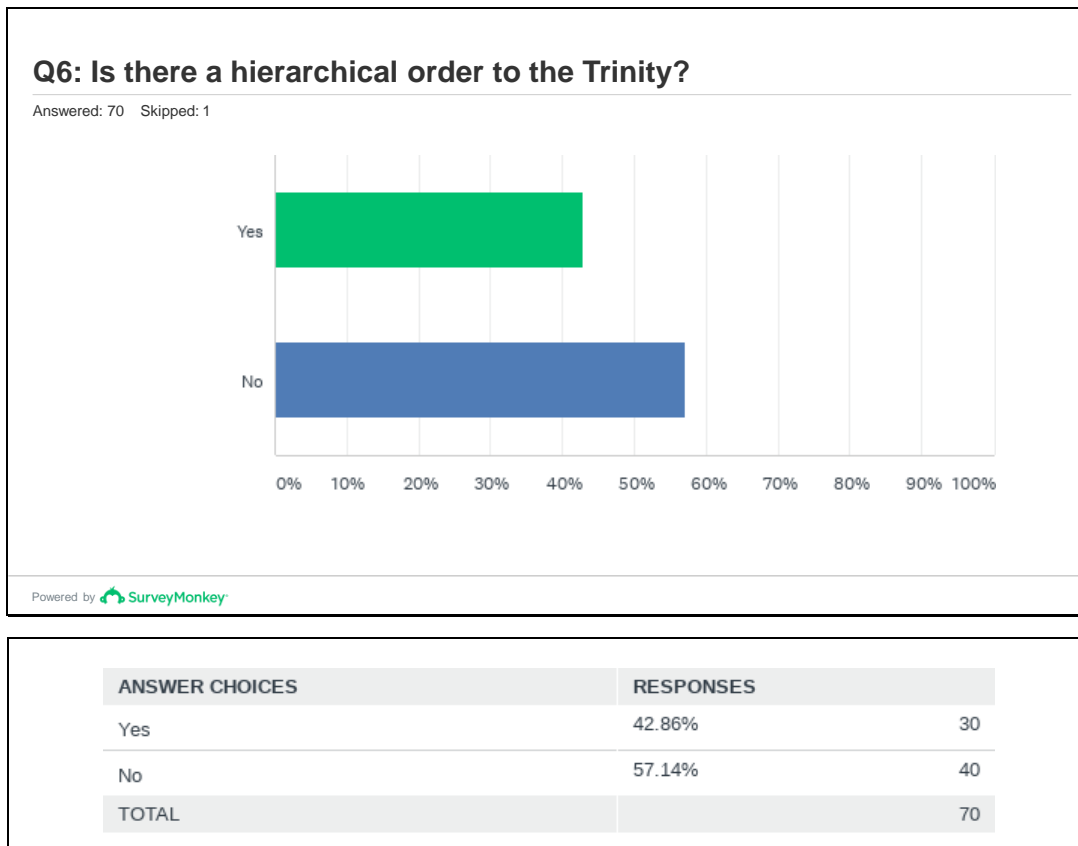
admitting it, they could be harboring blame for God, being that his judgment upon the woman created this inequitable and hostile environment, according to their thinking. This role assignment was given before the fall of man. The most direct way to correct this situation is to develop a sermon series that addresses the biblical account of mankind's creation and the dynamics/implications within an authority-submission model demonstrated within the Trinity.

Furthermore, the assignment of a role did not denigrate or cheapen the value of her personhood being fully equal with Adam as coheirs of life and entirely made in the image of God equal with Adam to carry out the Dominion Mandate of Genesis 1. As can be seen from the chart above, there is distinctly some confusion about the meaning of the biblical text of Genesis 2. The teaching of Genesis 1-3 can be surmised that in the partnership of two spiritually equal human beings, man and woman, the man bears the primary responsibility to lead the partnership in a God-glorifying direction. God created male and female in his image equally, but he also made the male the head and the female the helper.<sup>120</sup>

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<sup>120</sup> Wayne Grudem and John Piper, *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism* (Wheaton, IL: Crossway Books, 1991), 99.

## Slide 8



Again, this question and the results pictured above demonstrate a lack of understanding of the scriptural doctrine that teaches a proper hierarchy in the Trinity, not in terms of nature or by implication inferiority but in functional roles (see material covered in footnotes 11-18). This question's high stats call into question either the study habits of the respondents on a personal level or the sermon/life group lessons have been too long absent on this subject. The relevance of the Trinity to the everyday life of the believer has been lost due to the absence of diligent study on this topic. Another possibility exists that the standards from our present-day societal norms have influenced the respondents' thinking to the point where the biblical texts are now being judged by the societal norms instead of the Bible establishing the norms of society. So, in essence, what this represents is a complete reversal of standards of judgment and evaluation.

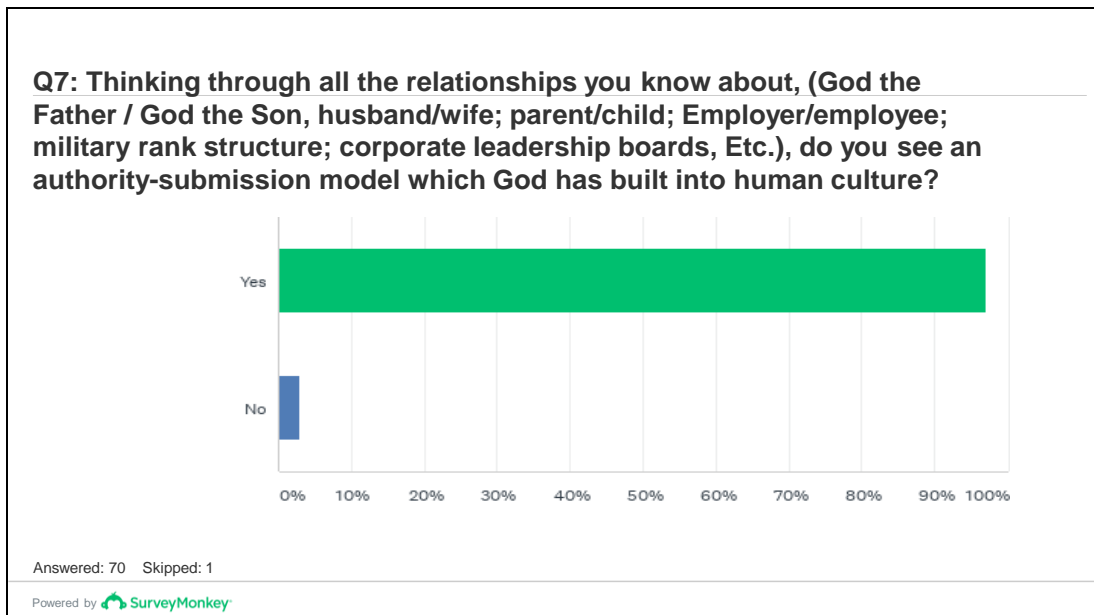
Hence, when it comes to issues relating to the church, specifically the government of the church, how the church is meant to be run biblically, the societal norms are then considered the rule of thumb from which practices are to be established instead of the Scriptures themselves forming the basis of authority and adhering to their patterns of practice. The solution to this problem is to bring a significant focus from the Scriptures back on the primacy of this fundamental and foundational teaching. Illustrative of this functional hierarchy, in John's gospel alone, there are at least 43 occurrences of Jesus making the statement that the Father sent him.

“The subordination of filial love is not a diminution of essence, nor does pious duty cause degeneration of nature, since in spite of the fact that both the Unborn Father is God and the Only-begotten Son of God is God, God is nevertheless one, and the subjection and dignity of the Son are both taught in that by being called Son he is made subject to that name which because it implies that God is His Father is yet a name which denotes His nature. Having a name which belongs to Him whose Son he is, He is subject to the Father both in service and name, yet in such a way that the subordination of His name bears witness to the true character of His natural and exactly similar essence.”<sup>121</sup>

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<sup>121</sup> Hilary of Poitiers, “On the Councils, or the Faith of the Easterns,” in *St. Hilary of Poitiers, John of Damascus*, ed. Philip Schaff and Henry Wace, trans. L. Pullan and William Sanday, vol. 9a, A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Second Series (New York: Christian Literature Company, 1899), 18–19.

## Slide 9

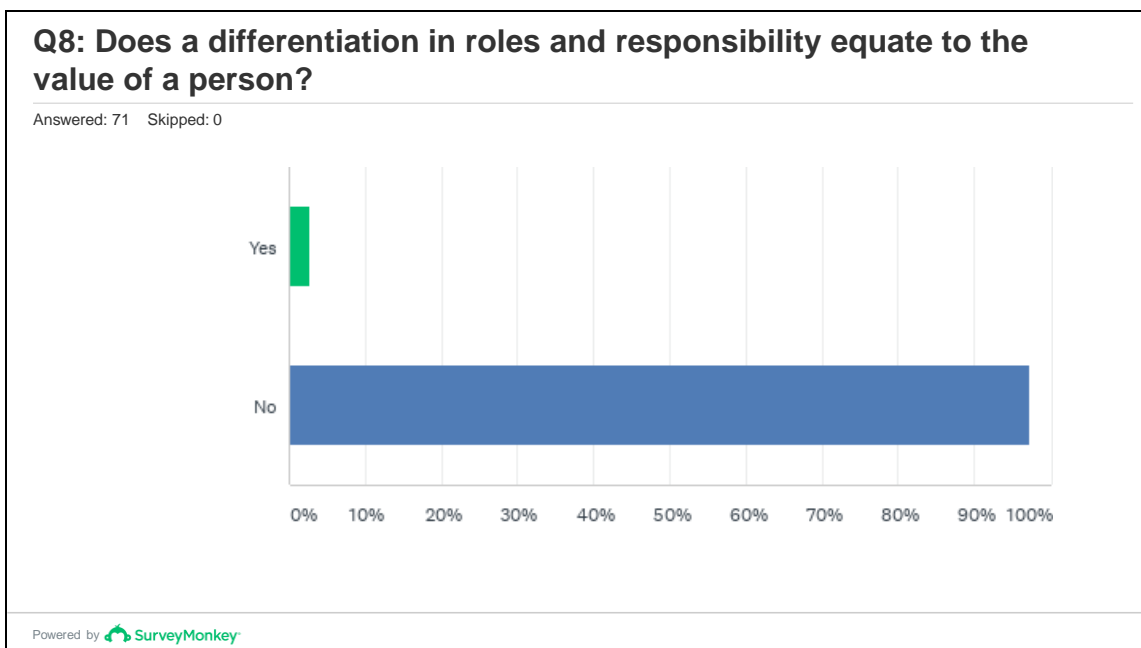


ANSWER CHOICES	RESPONSES	
Yes	97.14%	68
No	2.86%	2
TOTAL		70

This question shows that the authority-submission model is clearly evident in human society. The question that begs to be asked is, “from where did it originate?” How did this become such a dominant theme in society globally? The researcher would advocate that it originates from the Trinity model and has been passed down to humanity as part of the image of God into which we have been created. Authority and submission within the Godhead are best understood as the expression of just how Father, Son, and Spirit relate in the created order, reflecting who they really and perfectly are in eternity. While the Father is the planner, designer, originator, and instigator of divine activity (e. g., Ephesians 1:9-11), the Son and Spirit are agents of the Father who work unitedly to bring to pass what the Father has ordained (e.g., John 6:38; 15:26). While one finds the Father sending and commanding the Son and the Spirit, one does not

find the Son commanding the Father or the Spirit sending the Father. These irreversible relations—the functional outworking of the eternal relations of origin that identify each person distinctively—give rise to consistent and eternal functional relations that Scripture testifies to repeatedly, relations that include the paternal authority of the eternal Father and filial submission of the eternal Son.<sup>122</sup>

Slide 10



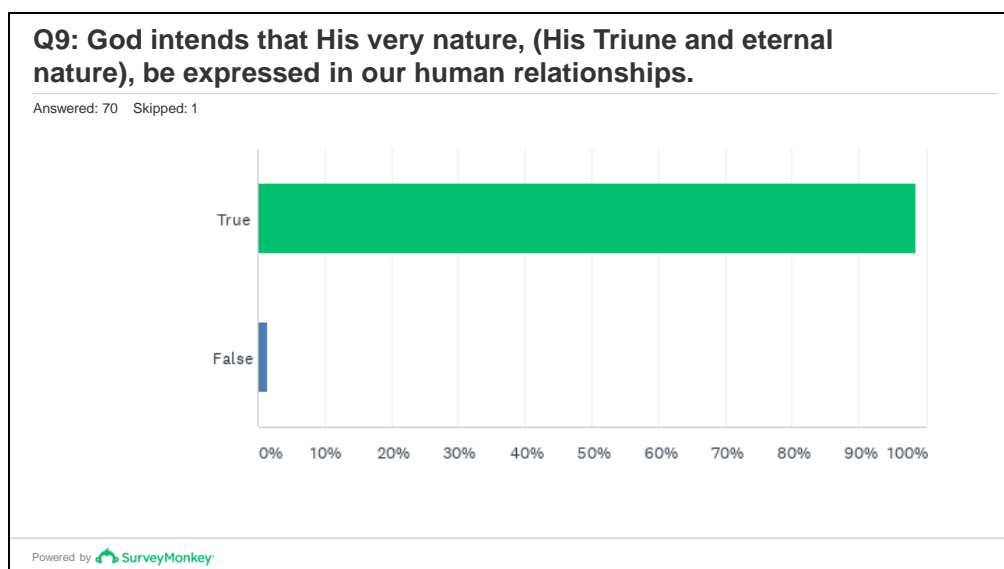
ANSWER CHOICES	RESPONSES	
Yes	2.82%	2
No	97.18%	69
<b>TOTAL</b>		<b>71</b>

The results of this question were encouraging. It certainly shows the proper perspective. A person's job or vocation or role that they perform in a nonpaying status has absolutely nothing to do with their intrinsic worth as a person, who is made in the image of God. It is curious, then,

<sup>122</sup> Keith S. Whitfield, *Trinitarian Theology* (Nashville, TN: B&H Academic, 2016), 60-61.

to try to figure out why society assigns a second-class value to those in a service-type role. Especially when it comes to the role that has been divinely appointed for a woman, she was specifically created to be Adam's helper. According to Genesis chapter 1, she was made 100% equal within the image of God. Even the word 'helper' used to describe her role is the same word used to describe God as Israel's helper four times (1 Chronicles 12:18; Psalms 30:10; 54:4; 121:1). There is no denigration or inferior status assigned by the connotation of this word; it is strictly an assignment of a function (i.e., a role).<sup>123</sup>

Slide 11



ANSWER CHOICES	RESPONSES	
True	98.57%	69
False	1.43%	1
TOTAL		70

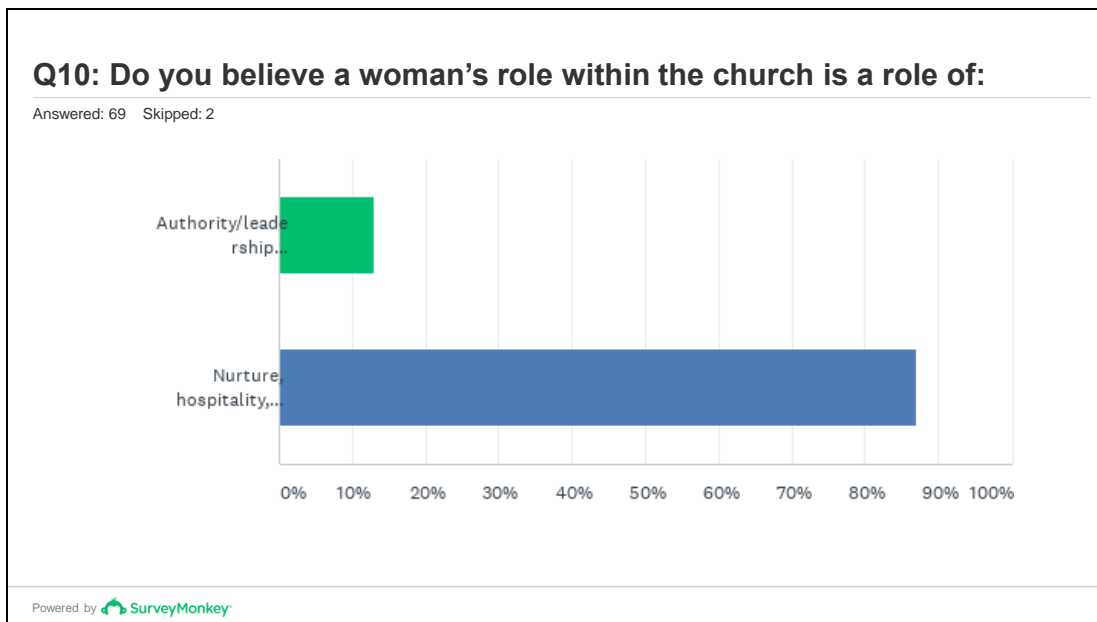
<sup>123</sup> K. A. Mathews, *Genesis 1-11:26*, vol. 1A, The New American Commentary (Nashville: Broadman & Holman Publishers, 1996), 214.

God in his nature is triune, and he exists in perfect community, in a perfectly harmonious relationship with the other members of the Trinity. Perfect harmony, perfect balance, and perfect community. It should not be surprising then for human society, which is individually made in the image of God. At the very least, this would entail humanity to be relationally oriented people, after the model of their Creator. When God said, “let us make man...” the most unique of all of God’s creations came into being with intentionality. The human race is meant to be God’s direct representatives on this planet to manage, to care for, and in God’s stead, to rule over (Genesis 1:27, 28 and Psalm 8). If humanity is thus to represent God and reflect who he is in human relationships and activities, part of this involves reflecting how the triune persons relate to one another. As we see in Scripture, the love relationship among the Trinitarian persons, humanity should seek the same kind of love to be expressed in their relationships as God’s people. Moreover, this nature of harmony expressed amidst differing roles and responsibilities among the members of the Trinity should then be the motivating factor to seek this same kind of harmony as the acknowledgment of the varying gifting and activities within the body of Christ.<sup>124</sup>

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<sup>124</sup> Bruce A. Ware, *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance* (Wheaton, IL: Crossway Books, 2005), 133.

## Slide 12



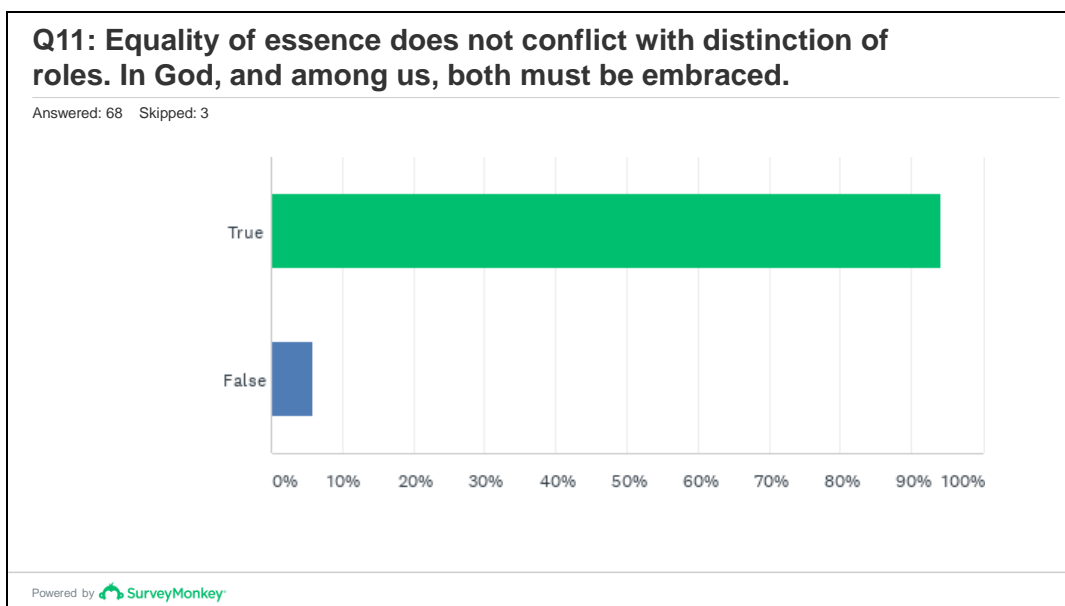
ANSWER CHOICES	RESPONSES	
Authority/leadership (Pastor/Elder)	13.04%	9
Nurture, hospitality, and/or a women's Bible studies leader	86.96%	60
TOTAL		69

This question was only meant to be a representative sampling of the many areas that a woman can serve in today. The statistics on this question are interesting. Out of the 71 people who took this survey, two opted to skip this question. One person actually reached out to the researcher to express their disagreement with this question regarding the selection choices available. What is also interesting to note is the nine people who felt that a woman's role in the church should be or could be that of the pastor or elder category. It would have been interesting to follow up with these nine individuals to explore their thinking on the subject had contact information been included as part of this survey.



Coming at this question from a different angle would have allowed the question, how are the husbands doing on an unofficial style report card fashion as their wife's protector? Using Ephesians 5:25-29 as the report card criteria to evaluate the role as husbands, how well would they score? In the same way, God gave the woman the role of helper, God also gave man the role of leader within his home and the responsibility of that position to which he will answer to him who gave him that role, and how is that role being properly discharged today?

Slide 13

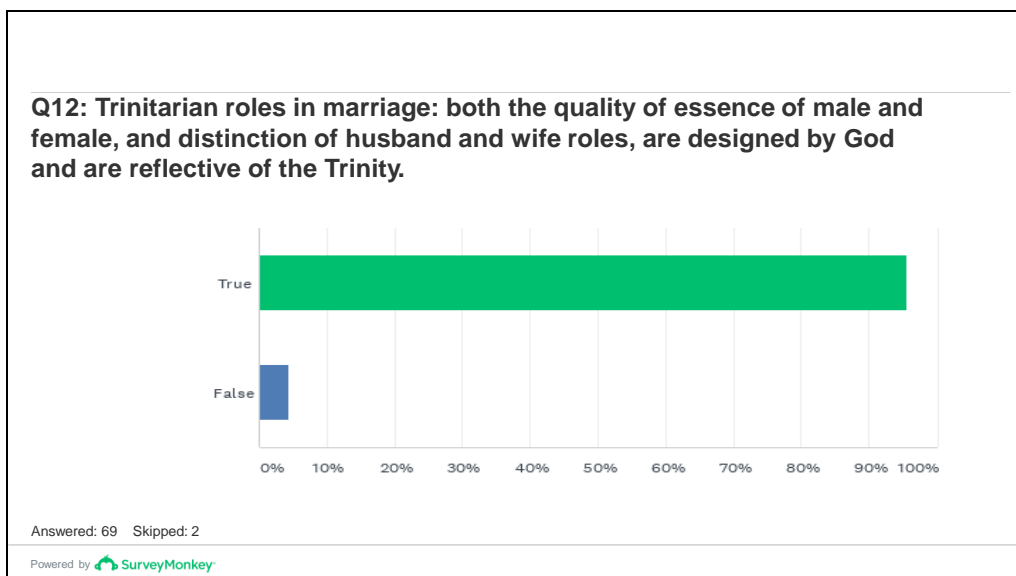


ANSWER CHOICES	RESPONSES	
True	94.12%	64
False	5.88%	4
TOTAL		68

It is a false dichotomy of thought to say that a belief that God has designed a distinction in roles within human relationships, then by implication that means that men are superior and women are inferior (as egalitarians claim). This is blatantly erroneous and has no basis in reality. It can be seen that a supervisor on a job is not superior as an individual over a regular worker

because they are the supervisor but is strictly in a different role of responsibility within that job as to function. The most significant example of this is from the Trinity itself. All three members of the Trinity are fully God and fully equal in terms of nature and essence. There is no inferiority or lesser status among any of them, but when it comes to roles, the Son willingly submits to the Father's plan to accomplish its purpose. Earlier sections in this paper have demonstrated this as the view held by both the primitive church and the patristic church that followed, and with very little exception, this has been held by the current church to the present day.

Slide 14

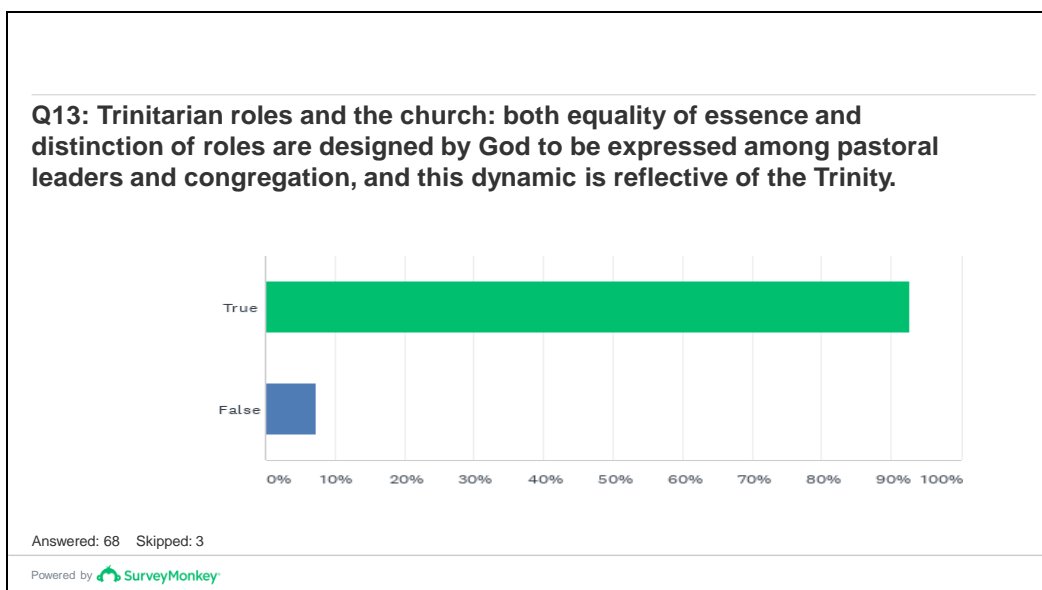


ANSWER CHOICES	RESPONSES	
True	95.65%	66
False	4.35%	3
TOTAL		69

From Genesis 1:26-27, it is very clear that God created both male and female in his image. In this image, it conveys a great sense of value as to personhood, intrinsic value as to human dignity, and uniqueness that reflects the uniqueness of the creation of man as God's crown of creation, where jointly, both the man and the woman receive the dominion mandate to

rule the earth as God's direct representative, i.e., his vice-regents. It is also equally clear from Genesis chapter 2 that the man was made first and charged with responsibility for the garden to work it and to tend it. Furthermore, God vested leadership authority and responsibility in the man as a role responsibility in bringing all the animals to him for naming. God conferred headship status to Adam. When it was observed that there was no companion for Adam, God declared that this was not good and created woman as man's helper, as man's companion, to carry out the dominion mandate as heirs of life together from God. The married human couple are distinctly meant from the illustration painted in Scripture as a micro church representing Christ and his body as the larger church representation of what Christ does within the world.<sup>125</sup>

#### Slide 15



ANSWER CHOICES	RESPONSES	
True	92.65%	63
False	7.35%	5
TOTAL		68

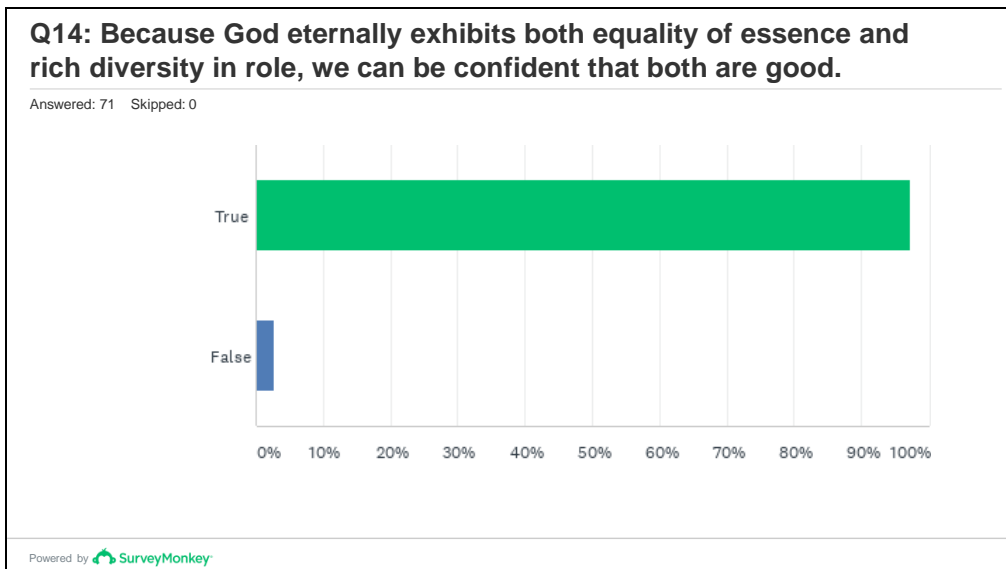
<sup>125</sup> Ephesians 5:25-32; 1 Corinthians 12:12-27; Romans 12:3-8; 1 Peter 2:4-5, 9-10; 3:7

Hebrews 13:7 sets the background for this question. The pastoral leaders described herein, are in fact, called by God to lead their people in spiritual growth. Much like the responsibility that husbands and fathers have in their homes, so pastoral leaders in churches must keep a watch “over the souls” of those in their care. 1 Corinthians 11:3, role relationships between men and women, generally, and role relationships in the church, particularly, are important according to Paul because they are meant to reflect the more ultimate realities of Christ's headship over mankind and the Father's headship over Christ. Ware comments, “can we not see from this that the current despising of male authority in pastoral leadership positions in the church undercuts and undermines the very design God has intended for the church? Just as marriages are to reflect Christ and the church, so churches are to reflect the Father's relationship to Christ and Christ's authority over mankind. 1 Corinthians 11:3 sets the discussion of male and female roles in the believing community in this broader and glorious framework of God and Christ, and Christ and mankind.”<sup>126</sup>

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<sup>126</sup> Bruce A. Ware, *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance* (Wheaton, IL: Crossway Books, 2005), 148.

## Slide 16

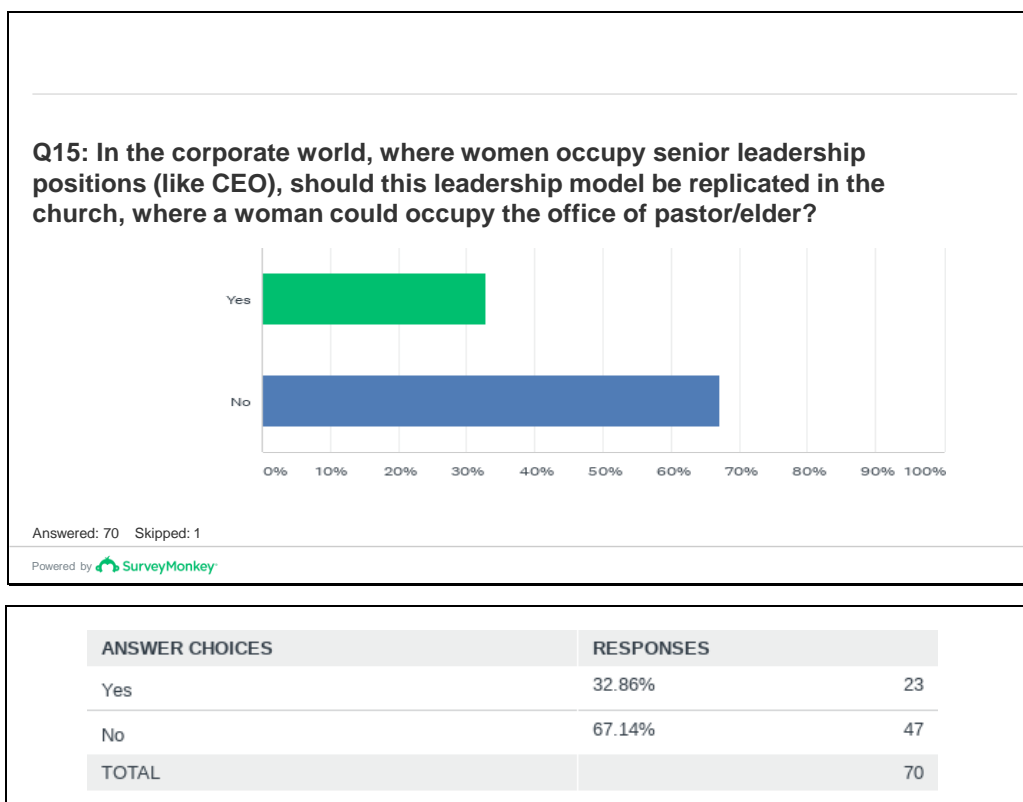


ANSWER CHOICES	RESPONSES	
True	97.18%	69
False	2.82%	2
TOTAL		71

One resounding truth from the pages of Scripture is that God is a good God. As declared at the beginning, God saw all that he created, and it was good, even very good. The design of humankind and the interplay of relationships, with the additional dynamics of role relationships that he has put forth, are all for mankind's good. It can be seen from the model of the Trinity that the equality of essence and the differentiation of roles are good and not to be discounted. God's original design is precisely that –His original design, and as created creatures cannot improve on it. Humanity can insist on going their own way, which is extremely prevalent today. Society is replete with daily examples of people choosing to go their own way while ignoring the Creator's original design, thinking they know better, and for all their work, it only leads to confusion, disappointment, and failed expectations. Twice in the book of Proverbs (14:12; 16:25), it clearly states, “There is a way that seems right to a man, but its end is the way to death.” Along with the

closing statement of the book of Judges, “where every man did what was right in his own sight.” It comes down to the choice presented by Joshua to the people of Israel and now to the current society at large, humanity as a whole, “Choose this day whom you will serve ... (Joshua 24:15).

Slide 17



The question, put another way, should the church use a secular model of leadership to establish management practices? Should the leadership structure outlined in the New Testament be modified or even abandoned for a more modern style that is in line with current societal norms? This is what this question is striking at the heart of; is the Bible still relevant today? As the above stats show, the question and the many issues it raises are gaining strength.

Ware rightly comments:

“To insist on egalitarian relationships where God has designed structures of authority and submission is to indicate, even implicitly, that we just do not like the very authority-

submission structures that characterize who God is, and that characterize his good and wise created design for us. But when we see that this structure of authority-submission pictures God himself—that the members of the Trinity exist eternally as equal in their essence but distinct in their *taxis* that marks their distinct roles—then we realize that what we have chafed at is, at heart, the very nature of God himself. Seeing God as he is, then, may provide for us a stronger basis to look afresh at human relationships of authority and submission, and to see in them the wisdom and goodness that God has intended.”<sup>127</sup>

The research that was conducted through the survey has been thoroughly reviewed, and some of the high points that were surprising in their result were question #5 that 43.66% of the people who took this survey believed that it was the fall of humanity into sin, which produced the subservience of Eve. This was disappointing because what it showed was the fact that people did not know what the Bible says about the relationship between Adam and Eve in the first three chapters of the book of Genesis. Their relationship was one of equals, not a superior and inferior role. However, there was equality as each was made in the image of God, and each has the intrinsic value of personhood being made in that image. The next surprise of a question's results was question #6, asking whether there is a hierarchal order to the Trinity? Surprisingly, this had a 57% no vote. So once again, it was disappointing that people did not know their Bible. In Hosea 4:6, the Lord informs Israel that his people are destroyed for lack of knowledge because they have rejected knowledge. The unfortunate truth was that they had forgotten the law of their God. The unfortunate scenario is that this appears to be happening, at least in local congregations, yet this researcher does not believe it is restricted to Atlantic Shores Baptist Church. In Acts chapter 2, the solution is revealed where it states, “and they devoted themselves to the apostles teaching and fellowship, to the breaking of bread and prayers.” This states without a doubt that the study of the Word of God is of paramount importance. The believer must allow the roots of God's holy

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<sup>127</sup> Bruce A. Ware, *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance* (Wheaton, IL: Crossway Books, 2005), 73.

Word to sink deep into their lives and produce a renewal of their mind and a refreshing of their spirit.

The final chapter will leave readers to evaluate on their own whether or not the researcher has made the case sufficiently in support of the original thesis statement. It has been established throughout the course of this research that there are two basic choices for the reader, either to side with 1) egalitarian, 2) complementarian, or 3) that of a middle road between the two camps—a no man's (or woman's) land, where there is no gender only Christian service, each serving the other. And, in Chapter 5, it will be demonstrated and amply supported that the complementarian view fits the picture of the available data.



## Chapter 5

### Conclusion

The position that this paper has researched is whether or not a woman may fill or occupy the office or role of a pastor/elder according to the Bible. The research has uncovered that it is not about education, or who has received a “calling” or what your standing in the community is, whether a benefactor, patron, or affluent member of a particular social class. As a result of the research done, an underlying issue has come to light, specifically concerning whether the instruction of the Word of God is to be followed, ignored, or disregarded with the accusation of being non-authentic, yielding to the social mores currently afloat within our society, unwilling to follow the clear teaching of God’s original design.

With the doctrine of the Trinity being so fundamental to everything within Christianity, correct thinking about it is vital for the model that it is to both the human family and, by extension, to the church. The words of Duke University professor Geoffrey Wainwright sound out a clarion call of warning:

The signs of our times are that, as in the fourth century, the doctrine of the Trinity occupies a pivotal position. While usually still considering themselves within the church, and in any case wanting to be loyal to their perception of truth, various thinkers and activists are seeking such revisions of the inherited doctrine of the Trinity that their success might, in fact, mean its abandonment, or at least such an alteration of its content, status, and function that the whole face of Christianity would be drastically changed. Once more, the understanding, and perhaps the attainment, of salvation is at stake, or certainly the message of the church and the church’s visible composition<sup>128</sup>

With God as the Creator, this paper examined the model established by the Trinity's ontological design. Since man was created in the image of God, it was explored as to what this

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<sup>128</sup> Bruce A. Ware, “Tampering with the Trinity: Does the Son Submit to His Father?” *Journal for Biblical Manhood and Womanhood* 6, no. 1 (2001): 4.

image encompassed. As the model of the Trinity was explored, three terms came to the forefront; the ontological Trinity, the economic Trinity, and the immanent Trinity (this term refers to the eternal ontological existence and intra-trinitarian relationships of the three divine persons within the Godhead, apart from creation<sup>129</sup>). In exploring these terms, it was discovered that the Father is the ‘font’ of persons who are divine. However, those persons, *with* the Father, fully possess the identical, self-existent (underived, ungenerated) divine essence of the Father. In Johannine terms, Jesus has ‘life in himself’ (John 5:26) (he is the self-existent, ungenerated God) and is this God *as the Son*, who personally shares self-existence *with* the Father because he is the Son *of* the Father (John 5:26).<sup>130</sup>

Additional exploration revealed that Jesus is personally distinct from the Father as his one-of-a-kind Son (John 1:14, 18; cf. 1 John 5:18). As the eternal Son, he is the filial recipient and expression of ‘everything’ (John 17:7) the Father is and has: his self-existent life, word, name, and glory. As the eternal Son, he is the object of the Father’s eternal delight, ever at his side (1:18; 17:24–26).

Furthermore, it was explored that the Spirit eternally proceeds from the Father as ‘the gift’ who rests upon and indwells God’s beloved Son (John 1:32–34), the one with whom the Father shares all things (John 3:34–35). However, this must mean that the Spirit eternally proceeds from the Son as well (John 7:37–39; 15:26; 16:7; 20:22), just because the Father shares ‘all things’ with the Son except for the personal trait of being the Father of the Son (cf. John 16:15). As the Spirit of the Son (cf. Gal. 4:6), the Spirit eternally springs forth (cf. John 7:38) in

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<sup>129</sup> Bruce A. Ware, “Tampering with the Trinity: Does the Son Submit to His Father?” *Journal for Biblical Manhood and Womanhood* 6 (2001), 7.

<sup>130</sup> John Calvin, *Institutes of the Christian Religion* I, xiii, 18 (Bellingham, WA: Logos Bible Software, 1997). Andreas J. Köstenberger and Scott R. Swain, *Father, Son and Spirit: The Trinity and John’s Gospel* Edited by D. A. Carson. Vol. 24. New Studies in Biblical Theology (Downers Grove, IL: InterVarsity Press, 2008), 184.

the fullness of the Son's joy, the joy of being the beloved Son of the Father (John 15:11; 17:13; cf. Luke 10:21).<sup>131</sup>

This researcher agrees with Robert Letham's assessment in summary when he states:

That there is an order among the persons of the Trinity that, on the grounds that man is made in the image of God, can help us understand the relationship between the human sexes. Men are entrusted with headship and authority in spheres such as the church and the family, yet men and women are equal, both made in the image of God. This mirrors the irreversible relations of the persons of the Trinity. The Father sends the Son, never vice versa, while the Son lovingly submits to the Father. Yet, the three distinct persons are utterly equal in status and identical in being.<sup>132</sup>

The ontological Trinity, therefore, is defined as whom God is in his one divine nature, equally shared in a perichoritic manner, distinctively as the Father, the Son, and the Holy Spirit, with each one being fully God, fully divine, in a fully relational community within themselves. The economic Trinity, juxtaposed to this, is how God functions external to himself via distinct roles among the members of the Trinity in relationship to his creation, the work of redemption, and the consummation of the ages. The Scriptures illustrate this economy and role distinction. It can be seen in John 6:44, where the Father sends the Son, the Son never sends the Father. In John 6:38, Jesus declares that he is come down from heaven, not to do his own will, but the will of him who sent him.<sup>133</sup> As illustrated in 2 Corinthians 5:21, Jesus accomplishes the redemptive work of mankind, whereas the Father did not. The Scriptures demonstrate that it is the Father who plans, the Son executes and accomplishes those plans, and the Spirit of God seals and sanctifies the believer in them. This is clearly demonstrated in Ephesians chapter 1; verses three

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<sup>131</sup> Andreas J. Köstenberger and Scott R. Swain, *Father, Son and Spirit: The Trinity and John's Gospel*. ed. D. A. Carson. Vol. 24. New Studies in Biblical Theology (Downers Grove, IL: Apollos; InterVarsity Press, 2008), 184.

<sup>132</sup> Robert Letham, *The Holy Trinity* (Phillipsburg, NJ: P&R Publishing, 2004), 479.

<sup>133</sup> Adapted from Fred Sanders, "Entangled in the Trinity: Economic and Immanent Trinity in Recent Theology," *Dialogue: A Journal of Theology*, Volume 40, Number 3, (Fall 2001): 175- 183. Seung Goo Lee, "The Relationship Between the Ontological Trinity and the Economic Trinity," *Journal of Reformed Theology* 3 (2009): 90-107.

through six outlines the Father's plan. In verses seven through twelve, the Son carried out the Father's plan and in verses 13 – 14, the Holy Spirit seals and secures the plan.<sup>134</sup>

Based upon this role distinction found within the Trinity, an authority-submission functionality became evident, which also extends to mankind since humanity was created in God's image, and this distinction transferred into human relationships. Therefore, the structure of authority and obedience is not only established by God, but it is, even more, demonstrated in God's own inner trinitarian life, as the Father establishes his will and the Son joyfully obeys and carries it out. Accordingly, Christians should not despise but should embrace proper lines of authority and obedience. In the home, the believing community, and society, rightful lines of authority are good, wise, and beautiful reflections of the reality that is God himself. This applies to those in positions of God-ordained submission and obedience who need, then, to accept these proper roles of submission joyfully. It applies equally to those in God-ordained positions of authority who need to embrace the proper roles of their responsible authority and exercise it as unto the Lord.<sup>135</sup>

P. T. Forsyth: comments:

We need to see not only authority but also submission as God-like. We more readily associate God with authority, but since the Son is the *eternal Son* of the Father, and since the Son is *eternally God*, then it follows that the inner trinitarian nature of God honors both authority and submission. Just as it is God-like to lead responsibly and well, so it is God-like to submit in human relationships where this is required. It is God-like for wives to submit to their husbands; it is God-like for children to obey their parents; it is God-like for church members to follow the directives of their godly male eldership. Consider Phil. 2:5–11 and see the pattern of God-like submission manifest. We honor God as we model

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<sup>134</sup> Harold Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 153-174.

<sup>135</sup> Bruce A. Ware, "Tampering with the Trinity: Does the Son Submit to His Father?" *Journal for Biblical Manhood and Womanhood* 6, no. 1 (2001): 10–11.

both sides of the authority-submission relationship that characterizes the trinitarian persons themselves.<sup>136</sup>

Based on the Trinity and the multifaceted aspects of it, man was created in their image. In that sense of community and relationship, that image was forged; in the rich diversity of the love shared amongst the members of this tri-unity, man was fashioned after this template—his being characterized with the pleroma of God’s communicable attributes. So, man was created in the image of God, and in the image of God, he created them, male and female, a perichoresis of matchless diversity within a tapestry of limitless variety, brilliantly reflective of their ineffable Creator.

### **Examination of Survey Results**

Based upon the survey results, there appears to be a growing influence of societal standards creeping into the church. There was a 24.29% influence that a segment of the congregants who attend Atlantic Shores Baptist Church believe that allowance should be made for a woman to occupy the role of elder/pastor. A smaller percentage of 11.59% held the understanding that the Trinity had no bearing on human relationships whatsoever or had anything to do with the church other than a belief held by its members.

The very positive encouragement was that the results showed overwhelmingly (98.59%) that the congregants believed that the Bible does teach that God intends the relationship between a husband and a wife to portray the relationship between Christ and his church. The understanding that the Bible teaches that a husband should be the leader in their home had a resounding 100% yes vote in the survey results.

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<sup>136</sup> P. T. Forsyth, *God the Holy Father* (1897; reprint, London: Independent Press, 1957), 42.

There is a misunderstanding in the role relationships established at the beginning of the created order of Genesis 2. Here the survey results demonstrate that 43.66% of the respondents believed that it was the fall of man into sin that established the subservient role they perceive Eve to come into as a result of the judgment on mankind's sin. This area of biblical teaching will have to be explored in the class.

Another area of biblical teaching that the survey results brought to light were the role relationships and hierarchal nature of the Trinity. There is the model upon which human relationships are built via the *imago Dei*. The teaching of the authority-submission model was well represented in the congregation's thinking, with a 97.14% positive understanding of this doctrine. Respondents also demonstrated a good understanding that a person's position does not equate to their personal value.

The results from question nine showed an excellent understanding that God's very own triune and eternal nature should be expressed in our human relationships; this had an overwhelming 98.57% result from the survey respondents. This confirmed the results from question two, which revealed that the survey showed consistency along this line of thinking within the congregation.

The survey results from question 10 about whether the congregants believed a woman's role should be in the authority leadership roles or more towards the nurture, hospitality, women's Bible study type roles had a 13.04% score which echoes the results from an earlier question but not as strong. It seems as if there is a percentage of the congregant members who are open to the idea of having a woman pastor at Atlantic Shores Baptist Church.

The remaining few questions dealing with trinitarian role relations and their relationship to the church and the leadership structure of it revealed that the majority are for maintaining the

current standards that are presently in place. Additionally, they believe that the relationships modeled in the Trinity by the members of the Godhead do influence their view of how the present leadership structure should be enacted. However, not to be ignored is that a significant percentage of over 30% of the congregant respondents to this survey were open to having a woman pastor. So, the question that remains is why? Why are they open to the possibility of having a woman pastor? This researcher believes this is illustrative of the old illustration of the frog in the pot. If one wants to cook a frog, simply throwing a frog into a pot of boiling water would not work; the frog would simply jump out. However, if one puts a frog in a room temperature water-filled pot, the frog will just sit and get comfortable, feeling no threat or the impending sense of danger. Now, over the next 30 minutes or so, one turns up the temperature one degree every so many minutes allowing the frog time to acclimate to the new temperature. Before the frog realizes the danger and jumps away, he literally finds himself in hot water and is cooked. This is illustrative of what this researcher believes is happening in our society today to Christians. Believers are allowing themselves to be shaped and formed into the world's mold of thinking. The constant influx of social media feeds, news, and other multi-sensory inputs lay siege to the biblical foundations of believer's lives, and as Scripture records (Psalms 11:3), "if the foundations are destroyed, what are the righteous to do?"

### **Interpretation of Results**

If in human relationships, unity is despised and diversity that is fragmented and disjointed or despised insists on a uniformity that denies created and God-ordained differences, humanity will not value God for *who* he is; therefore, people will not honor him *as* he is. In God, the diversity of persons serves the unity of purpose, method, and goal. The will of the Father is gladly carried out by the Son. When the Spirit comes, it is his joy to do the will of the Son. In

purpose, they are united; in roles, they are distinct, and in *both* (purpose and role), there is glad acceptance. Together the three persons model what human ‘diversity in unity’ of relationship should look like and how individual lives together are to be lived.<sup>137</sup>

Next, the focus of the research turned to the ontological design of man; specifically, that of the *imago Dei* wherein man was created. It was shown that when God made man, he made them as binary units, male and female, a mirror template mimicking the Trinity at their relational core. Because they were created in the image of God, they carried a distinct intrinsic value. They were completely equal in their value as full persons (Genesis 1:26-27, 9:6). However, they were not clone copies of each other, and they had distinct roles (male and female) that were both grounded in the nature of God (1 Corinthians 11:3). The original design of mankind in their roles and relationships were part of the creation which God blessed and pronounced very good (Genesis 1:31). This principle clearly illustrates that male and female role distinctions do not denigrate or otherwise devalue their personhood value. However, this equality is expressed with the husband serving in his God-ordained role as authority and servant leader (Genesis 2:23), and with the wife fulfilling her vital role as supporter and helper<sup>138</sup> (Genesis 2:18; Proverbs 12:4; 1 Peter 3:1–6) in the family and the church. Male authority is to be exercised with love, humility, and respect under the authority of Christ (Ephesians 5:25–33; Colossians 3:19; 1 Peter 3:7). The “image” makes it possible to enable man through his nature to participate in the eternal life of the Trinity. The “image” enables man to establish relationships both vertically and horizontally. The

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<sup>137</sup> Bruce A. Ware, “Tampering with the Trinity: Does the Son Submit to His Father?” *Journal for Biblical Manhood and Womanhood* 6, no. 1 (2001): 11.

<sup>138</sup> It should be noted that the designation “helper” does not in itself connote any subordination. God is himself the helper of Israel (Psalm 30:10, etc.). It is, however, significant that Eve was made after Adam, for the specific purpose of helping him. That cannot be said of God’s relationship to Israel (or of Adam’s relationship to Eve). That fact seems to distinctly lie behind Paul’s statements in 1 Corinthians 11: 8-9 and in 1 Timothy 2:13. Note also, that in 1 Corinthians 11:9 Paul does not base his argument on the word *helper* but on the fact that Eve was made for Adam. Grudem, *Recovering Biblical Manhood & Womanhood*, 507, n.19.



“image” enables humans to be moral agents with ties into the spiritual world. All of these traits and characteristics distinctly lend their testimony to the ontological nature of man initiated by God in Trinity.

The image of God in human beings is best represented when they demonstrate the moral qualities that God himself manifests like righteousness (Ephesians 4:24), ethical perfection (Matthew 5:48), purity (1 John 3:2, 9), love (John 13:14, 35; Titus 3:4; 1 John 3:10, 16-18; 4:7-20), forgiveness (Matthew 6:14; Colossians 3:13), humility (Philippians 2:3-11), holiness (Ephesians 4:24; Leviticus 19:1), and knowledge (Colossians 3:10)<sup>139</sup>. From the research, it was shown that man receives his sense of community and relationships from the model of the Trinity. The authority-submission model present within the Trinity and demonstrated through the role relationships of the different members was conceptually passed down through the image to man. This model was intended for the establishment of the family structure (husband-wife relations and parent-child relations). God has established in human relationships and society as a whole, the authority-submission model throughout all human relationships before the fall, thus, demonstrating this model as part of the original, uncorrupted design by God. In the partnership of two spiritually equal beings, man and woman, having received the Dominion Mandate of Genesis 1:28-30, the man is assigned the role of headship and charged with the responsibility of leading this partnership called a family, in a God-glorifying direction being ably assisted by his wife, in her God-appointed role as helper (Genesis 2:18).

Ortlund rightly observes:

The man is to love his wife by accepting the primary responsibility for making their partnership a platform displaying God's glory, and a woman is to love her husband by supporting him in that godly undertaking. Let us note this carefully. In designating her “woman,” the man interprets her identity in relationship to him out of his own intuitive

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<sup>139</sup> Wayne Grudem and John Piper. *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism* (Wheaton, IL: Crossway Books, 1991), 226.

comprehension of who she is; he interprets her as feminine, unlike himself, and yet as his counterpart and equal. Indeed, he sees in her his very own flesh. Moreover, he interprets the woman not only for his own understanding of her but also for her self-understanding. God did not explain to the woman who she was in relation to the man, although he could have done so. He allowed Adam to define the woman in keeping with Adam's headship. Adam's sovereign act not only arose out of his own sense of headship but it also made his headship clear to Eve. She found her own identity in relation to the man as his equal and helper *by the man's definition*. Both Adam and Eve understood the paradox of their relationship from the start.<sup>140</sup>

This model, which has its origin within the relationships of the immanent Trinity ontologically, has now been passed down to the image of God given to Man, whereby this model was also to be enacted within the church structure organizationally. Evidence of the family being used as a metaphor for the church can be seen in Galatians 6:10, “household of faith” and “household of God” in Ephesians 2:19; 1 Timothy 3:15; and 1 Peter 4:17. It is significant to note that the family-oriented society in which primitive Christianity took root provides the framework for what Acts tells us about the conversion of households. It is no surprise to find that the growth of the Christian faith ran on family lines in a family-oriented society.<sup>141</sup> The structure of the ancient world was essentially hierarchical, not democratic. The New Testament church, on the one hand, was a closely-knit community in which people physically unrelated could naturally call one another brothers or sisters.

However, on the other hand, it was not an egalitarian community in which all hierarchal structures were abolished or transcended. So much is clear from 1 Corinthians 12:28.<sup>142</sup> Of all the patterns of community organization which were available to the early church (the civic

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<sup>140</sup> Raymond C. Ortlund, Jr., “Male-Female Equality and Male Headship Genesis 1-3” in *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism* (Wheaton, IL: Crossway Books, 1991), 102-103.

<sup>141</sup> Andrew D. Clarke, *Serve the Community of the Church: Christians as Leaders and Ministers* (Grand Rapids, MI: W.B. Eerdmans Pub, 2000), 160-161.

<sup>142</sup> Paul Ellingworth, “Translating the Language of Leadership,” *Bible Translator* 49 (1998): 137.

context, the voluntary associations, the family, and the Jewish synagogues), the one which could be most easily modified so as to be appropriate to the context of the Christian community was that of the family. The metaphor of the family was directly applied to the church, and many of its relationships were described in terms of brother/sister and father/child. Paul even, on occasion, refers to himself as a father, but also as a brother. In each of these aspects of church organization, it emerges that Paul was calling those in Christian communities to make the necessary and deep-seated adjustments from their cultural backgrounds<sup>143</sup> into a new faith-based, Spirit-enabled community, one in which it calls for a different style of leadership in the organizational structure. God's ἐκκλησία (*ekklesia*) should stand out from the rest of the world's organizations in the way they represent Him who commissioned them to go into the world.

With the family as the model, the pattern of leadership in the home became the template for the leadership in the church (see appendix two for a chart outlining qualifications). In all four passages which outline the qualifications for an overseer, elder, and deacon (1 Timothy 3:1-7; 5:17-23; 3:8-13; and Titus 1:5-9), they mention that the individual needs to be a one-woman man, it is repeated for all three positions. This requirement seems to very strongly suggest that only men can fill these roles.<sup>144</sup> A review of some observations from Scripture reveals the outline of a pattern; after spending all night in prayer, Jesus “called his disciples and chose from them twelve, whom he named apostles.” (Luke 6:12-13).

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<sup>143</sup> Andrew D. Clarke, *Serve the Community of the Church: Christians as Leaders and Ministers* (Grand Rapids, MI: W.B. Eerdmans Pub, 2000), 251.

<sup>144</sup> As noted by Keener, teaching roles naturally would fall on those who could read and speak well. Nearly all of our Jewish sources suggest that these roles were, with rare exceptions, limited to men. Although inscriptions from ancient synagogues indicate that women filled a prominent role in some synagogues, the same inscriptions indicate that this was the exception rather than the norm. ...women seem never to have been accorded the role or status of teachers or their disciples. Craig S. Keener, “Man and Woman,” ed. Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid, *Dictionary of Paul and His Letters* (Downers Grove, IL: InterVarsity Press, 1993), 589.

Additionally, in Acts chapter one where it is the only time it occurs in the history of the church, a replacement Apostle for Judas is sought, and Peter states explicitly in 1:21, “so one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us.” Then when the church was expanding very rapidly, the Apostles could not keep up with the growth. So, in 6:3, “Therefore brothers, pick out from among you seven men of good repute....” Also, in 2 Timothy 2:2, Paul instructs Timothy, “And what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also.” In this short review of pertinent Scripture passages, there distinctly is as would appear to be a male-oriented pattern started by Jesus and continued by the Apostles. Campenhausen<sup>145</sup> rightly states that a system of elders developed to ensure the primitive church traditions would be preserved and passed from the old to the young. The increasing need to maintain the church's early history, provide anchor points from its beginnings, fight off the emergence of heretical deviations, manage the growth in numbers, and maintain zeal and passion for communicating the truth of the gospel. For these reasons and others that developed over time, it became necessary to develop everywhere a responsible cadre of leaders and ultimately arrange for the formal appointment of authorized officials for the continuity and proper continuance of the Great Commission until Jesus returns.

This paper's research next turned to the study of certain words pertinent to the subject focus of the question under consideration. The primary two words under contention are κεφαλῆ (*kephale*) and ἀθεντέω (*authenteo*). Not wanting to rehash this study's content earlier in this paper, let it be sufficient to summarize a couple of extensive studies on these very two words with some observations. An observation from this researcher is that each study (approximately

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<sup>145</sup> Hans Von Campenhausen, *Ecclesiastical Authority and Spiritual Power: in the Church of the First Three Centuries*, trans. J. A. Baker (Stanford, CA: Stanford University Press, 1969), 80.

30 journals and monographs) that was done by someone who favored the egalitarian position, without fail, argued for alternate meanings (with little to no evidence for it), for both words attempting to supplant the clear, straightforward meaning of the text within the passage in question. Daniel Doriani, in his summary, states,

“This book has presented extensive data demonstrating the traditional reading of 1 Timothy 2:11-14 is correct. Women ought to learn, but in a quiet and submissive manner (2:11). They may teach informally but may not hold teaching offices or formally authoritative positions in the church (2:12). Paul forbids that women teach both because of God’s sovereign decree and because of the history and the nature of man and woman (2:13-14).”<sup>146</sup>

The three editors of *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15* state their conclusions:

“We have also demonstrated through an exhaustive analysis of the term *ἀθροεντέω* that the word has the meaning “to have or exercise authority” in 1 Timothy 2: 12. That *ἀθροεντέιν* means authority in 1 Timothy 2:12 has been accepted by nearly all interpreters of the passage until modern times. We have concluded that the historic view of the church is substantially correct and that it did not impose an alien meaning on 1 Timothy 2:9-15. At a minimum, our understanding of the text would prohibit women from functioning as teaching pastors or teaching elders/overseers of the churches. In our context, this means that women should not proclaim the word of God from the pulpit to the congregation of the Saints.”<sup>147</sup>

Concerning the word *κεφαλή* (*kephale*), Dr. Wayne Grudem in 1985, released a study called, “Does *κεφαλή* (“head”) Mean “source” or “authority over” in Greek Literature? A Survey of 2336 Examples.” He concluded,

“The use of *κεφαλή* to mean “authority over” is common in the early church fathers. But this survey is probably sufficient to demonstrate that “source, origin” is nowhere clearly attested as a legitimate meaning for *κεφαλή*, and that the meaning “ruler, authority over”

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<sup>146</sup> Daniel Doriani, “A History of the Interpretation of 1 Timothy 2” in Andreas Kostenberger, Thomas R. Schreiner and H. Scott Balwin, *Women in the Church: A Fresh Analysis of 1 Timothy 2:9–15* (Grand Rapids, MI: Baker Books, 1995), 262.

<sup>147</sup> Andreas Kostenberger, Thomas R. Schreiner and H. Scott Balwin, *Women in the Church: A Fresh Analysis of 1 Timothy 2:9–15* (Grand Rapids, MI: Baker Books, 1995), 210.

has sufficient attestation to establish it clearly as a legitimate sense for *κεφαλή* in Greek literature at the time of the New Testament.<sup>148</sup>

In 1991, Dr. Grudem revisited this study because approximately a dozen or more writers released counter-argument-type articles, attempting to overturn or neutralize his research because of the damage done to the egalitarian argument. Even after all this research that was done, there was not even a single example that was unambiguous that could be marshaled against Dr. Grudem's arguments and research.<sup>149</sup>

In summary, with all the arguments heard, all the journal articles read, and all the books researched, it does not come down to how many authors are supporting the complementarian argument versus how many authors are supporting the egalitarian point of view. It comes down to what is clearly taught in the passages of Scripture, without academic sleight of hand, obscure word studies, or elevating the practice of tradition stemming from the 2nd through the 5th centuries over the straightforward, hermeneutically sound message of Scripture concerning this paper's thesis statement. For the researcher, Women ("co-heirs of the grace of life,") have an extremely vital role in the life of the church today with many opportunities that did not even exist in the 1st-century church, albeit for this one restriction, that women are not allowed to fill the role of elder or occupy the office of pastor, due to God's design of the role relationships within the order of creation.<sup>150</sup>

How does Atlantic Shores Baptist Church move forward from this point, incorporating the results from the survey to change lives and mature believers in this local body? The action plan is to take the class as it has been designed for this ministry project (see appendix III for

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<sup>148</sup> George W. Knight III, *The Role Relationship of Men and Women* (Chicago, IL: Moody Press, 1985), 80.

<sup>149</sup> Wayne Grudem and John Piper. *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism* (Wheaton, IL: Crossway Books, 1991), Appendix 1.

<sup>150</sup> Authors that hold to the same view as the present researcher, as a representative sample: Melick, Zerbst, House, Clark, Piper, Grudem, Kostenberger, Baldwin, Schreiner, Knight, Foh, Hurley, and Murray

lesson plan and slides to be used in the class) and teach it to the church life group leaders. In using a teach the teacher approach, the church leadership is looking to leverage the life group structure and have them actually teach the curriculum to their groups since they already have a relationship with and can advance the biblical teaching in this manner. The thinking is because of the life group leader's relationship to the group, it potentially will be more readily received rather than a mandated curriculum from the leadership being imposed. This also will be a practical application of 2 Timothy 3:16, 17 that scripture is profitable for teaching, for reproof, for correction, and for training in righteousness, that the "people" of God may be competent and equipped for every good work.

As the research has come completely full circle and the curtain closes on the stage of opinion and research, the cry of 2 Timothy 2:15 echoes loudly in our hearing, and it is appropriate for this point in the paper, "study to show thyself approved, a workman that needs not to be ashamed rightly dividing the word of truth." Now the case is before the reader, and this researcher's prayer for them is that the God and Father of the Lord Jesus Christ would grant the reader his wisdom and discernment in coming to an informed decision on this topic.

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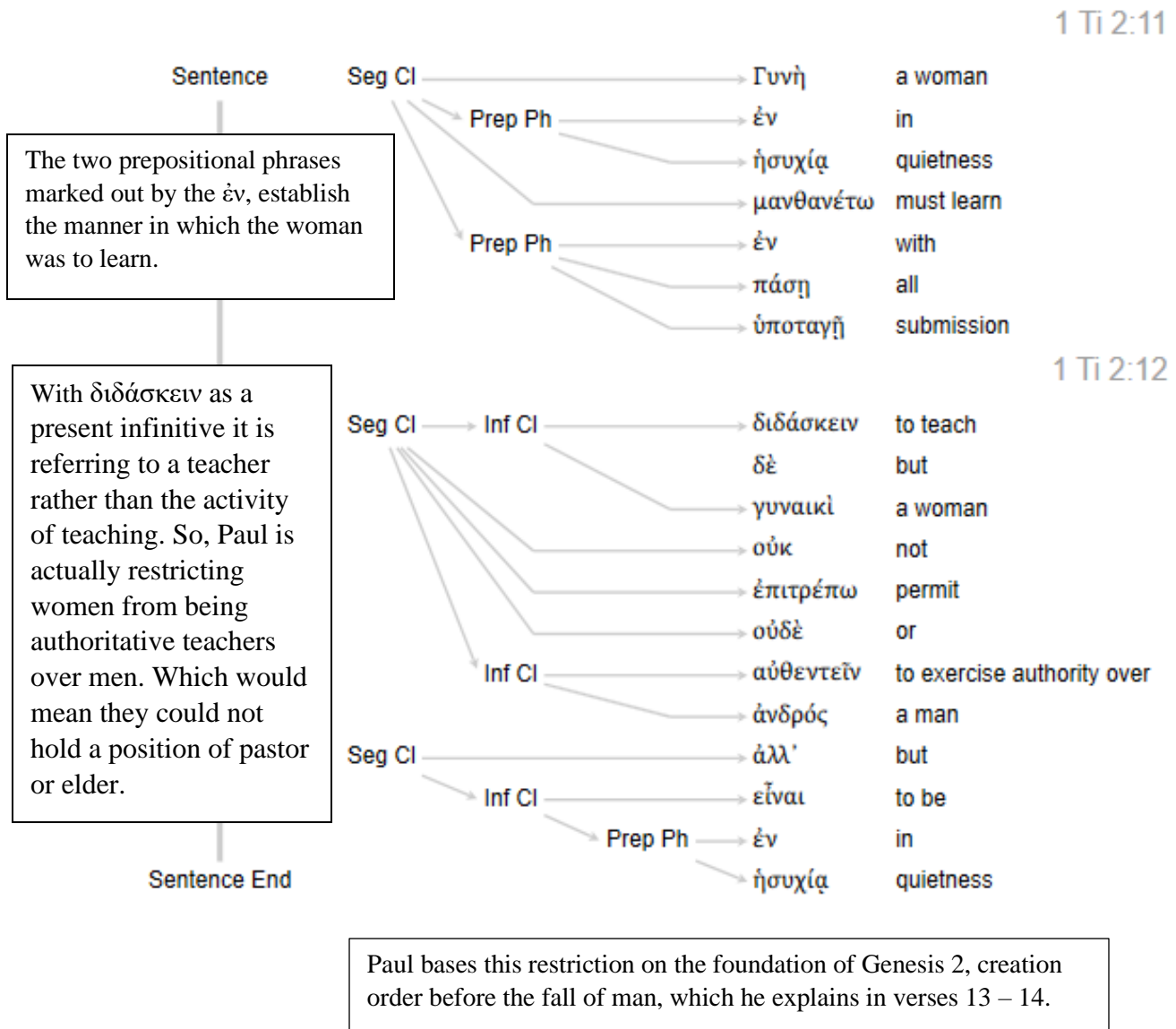
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## Appendix I

### 1 Timothy 2:11 – 12 Syntactic Sentence Analysis <sup>151</sup>



<sup>151</sup> Lukaszewski, Albert L. and Mark Dubis. *The Lexham Syntactic Greek New Testament: Sentence Analysis*. Logos Bible Software, 2009.

1 Timothy 2:11 – 15 Clausal Outline<sup>152</sup>

<i>imper 3 s</i>	<sup>11</sup>	<u>γυνή</u>	ἐν ἡσυχία	μανθανέτω
<i>2nd prep phr</i>			ἐν πάσῃ ὑποταγῇ·	
<i>1st comple inf</i>				<sup>12</sup> <u>διδάσκειν δὲ</u>
<i>main verb</i>		<u>γυναικὶ</u>	οὐκ <u>ἐπιτρέπω</u>	
<i>2nd comple inf</i>				οὐδὲ <u>αὐθεντεῖν</u> <u>ἀνδρός,</u>
<i>3rd comple inf</i>				ἀλλ' <u>εἶναι</u> ἐν ἡσυχία.
<i>explanation</i>	<sup>13</sup>	<u>Ἀδὰμ</u> γὰρ πρῶτος	ἐπλάσθη,	
<i>(verb)</i>		<u>εἶτα</u>	<u>Εὐα.</u>	
<i>main verb</i>	<sup>14</sup>	καὶ <u>Ἀδὰμ</u>	οὐκ ἠπατήθη,	
<i>subj</i>		ἡ δὲ <u>γυνή</u>		
<i>adv ptc temp</i>			<u>ἐξαπατηθεῖσα</u>	
<i>verb</i>		ἐν παραβάσει	γέγονεν·	
<i>main verb</i>	<sup>15</sup>	<u>σωθήσεται δὲ</u>	διὰ τῆς τεκνογονίας,	
<i>antic</i>		ἐὰν <u>μείνωσιν</u>	ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῶ	
<i>2nd prep phr</i>			μετὰ σωφροσύνης·	

<sup>152</sup> Deppe, Dean. *The Lexham Clausal Outlines of the Greek New Testament*. Bellingham, WA: Logos Bible Software, 2006.

1 Timothy 2:11 – 12 Discourse Outline<sup>153</sup>

SENTENCE	<b>11</b> [TP γυνή TP] <b>ἐν ἡσυχία</b> μανθανέτω ἐν πάσῃ ὑποταγῇ γυνή ἐν ἡσυχία μανθάνω ἐν πᾶς ὑποταγή NNSF P NDSF VPAM <sub>3</sub> S P JDSF NDSF 9.34 89.84 33.119 27.12 89.84 59.23 36.18 a woman in quietness must learn with all submission
SENTENCE	<b>12</b> <X διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω διδάσκω δέ γυνή οὐ ἐπιτρέπω VPAN CLN NDSF CLK VPAI <sub>1</sub> S 33.224 89.124 9.34 69.3 13.138 to teach but a woman [I do] not permit
ELABORATION	οὐδὲ αὐθεντεῖν ἀνδρός <X> οὐδὲ αὐθεντέω ἀνήρ TN VPAN NGSM 69.7 37.21 9.24 or to exercise authority over a man
ELABORATION	ἀλλ' <✓ εἶναι ἐν ἡσυχία ✓> ἀλλά εἰμί ἐν ἡσυχία CLK VPAN P NDSF 89.125 13.1 89.84 33.119 but to be in quietness

**Point (Clause Level)**—One part of a paired set of statements that is usually replaces the counterpoint, and is the more important of the two. Point-counterpoint sets accomplish two primary purposes:

- Explicitly linking two things together that otherwise might not have been connected.
- Drawing more attention to the 'point' that it would not otherwise have received.

<sup>153</sup> Steven E. Runge, *The Lexham Discourse Greek New Testament* (Bellingham, WA: Lexham Press, 2008–2014), 1 Timothy 2:11-12.

## Observations in 1 Timothy 2

It is interesting to observe that if these verses are structured, as Moo suggests,<sup>154</sup> into a chiasmic pattern, then ὑποταγῆ (submissiveness) is then found at the focal point of the verses. Notice the pair of ἐν phrases, which establish the manner in which the woman is to learn, “in quietness” and in “all or full submission.”

### 1 Timothy 2:11-12

A. γυνὴ ἐν ἡσυχία

B. μανθανέτω

C. ἐν πάσῃ ὑποταγῆ

B. διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἄνδρος,

A. ἀλλ' εἶναι ἐν ἡσυχία.<sup>155</sup>

(2:11, 12) Paul is still dealing with the conduct of women in the assemblies. This admonition to the effect that women are to learn in silence with all subjection is made clear as to its meaning by I Corinthians 14:34, 35, where the women were disturbing the church service by asking their husbands questions, presumably about that which was being preached. The silence here and in our I Timothy passage has to do with maintaining quiet in the assembly and does not forbid a woman to take an active part in the work of the church in her own sphere and under the limitations imposed upon her in the contextual passage (I Tim. 2:12).

The correct understanding of Paul's words, “I suffer not a woman to teach,” is dependent upon the tense of the Greek infinitive and the grammatical rule pertaining to it. In the case of the infinitive, the Greek has a choice between the present and aorist tenses, and he can use either at will since the time element in the tense of the infinitive is not considered. When the Greek desires to refer only to the fact of the action denoted by the infinitive, without referring to details, he uses the aorist. Should he use any other tense, he is going out of his way to add details, and the student must pay particular attention to his choice of the tense.

Dana and Mantey, in their *Manual Grammar of the Greek New Testament* (p. 199), have this to say on the subject: “The aorist infinitive denotes that which is eventual or particular, while the present infinitive indicates a condition or process. Thus *pisteusai* (πιστευσαι) (aorist) is to exercise faith on a given occasion, while *pisteuein* (πιστευειν) (present) is to be a believer; *douleusai* (δουλευσαι) (aorist) is to render a service, while *douleuein* (δουλευειν) (present) is to be a slave; *hamartein* (ἁμαρτειν) (aorist) is to commit a sin, while *hamartanein* (ἁμαρτανειν) (present) is to be a sinner.” Thus, *didaxai* (διδαξαι) (aorist) is to teach, while *didaskein* (διδασκειν) (present 2:12), is to be a teacher. Paul, therefore, says, “I do not permit a woman to be a teacher.” The context here has to do with church order and the position of the man and woman in the church worship and work. The kind of teacher Paul has in mind is spoken of in Acts 13:1, I Corinthians 12:28, 29, and Ephesians 4:11, God-called, and God-equipped teachers, recognized by the Church as those having authority in the Church in matters of doctrine and

<sup>154</sup> Douglas J. Moo, “1 Timothy 2:11–15: Meaning and Significance,” *Trinity Journal* 1, no. 1 (1980): 64.

<sup>155</sup> Kurt Aland, Barbara Aland, et al., *Novum Testamentum Graece*, 28th Edition. (Stuttgart: Deutsche Bibelgesellschaft, 2012), 1 Ti 2:11–12.

interpretation. This prohibition of a woman to be a teacher does not include the teaching of classes of women, girls, or children in a Sunday School, for instance, but does prohibit the woman from being a pastor.

The expression “usurp authority,” Vincent says, is not a correct translation of the Greek word. It is rather “to exercise dominion over.” In the sphere of doctrinal disputes or questions of interpretation, where authoritative pronouncements are to be made, the woman is to keep silent. Translation. Let a woman be learning in silence with all subjection. Moreover, I do not permit a woman to be a teacher, neither to exercise authority over a man, but to be in silence.<sup>156</sup>

1 Timothy 2:11–12 can be viewed as an example of the kind of propriety expected of Christian women in the context of the worship service. Their learning in silence and submission and declining to take the initiative in teaching and wielding authority is a good work that is in accordance with the relationship of man and woman as established in creation and with the nature of woman as exhibited in the fall. Maintaining their proper role will also, finally, ensure their participation in the eschatological salvation.<sup>157</sup>

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<sup>156</sup> Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament: For the English Reader*, vol. 7 (Grand Rapids: Eerdmans, 1997), 47–49.

<sup>157</sup> Douglas J. Moo, “1 Timothy 2:11–15: Meaning and Significance,” *Trinity Journal* 1, no. 1 (1980): 73.

## Appendix II

### Requirements for Overseers, Elders, and Deacons

William D. Mounce, *Pastoral Epistles* vol. 46 (Nashville, TN: Thomas Nelson, 2000), 156–158.

	<i>Overseer (1 Tim 3:1–7; 5:17–23)</i>	<i>Deacon (1 Tim 3:8–13)</i>	<i>Elder (Titus 1:5–9)</i>	<i>Opponents</i>
1.	Desiring to be an over-seer is a καλὸν ἔργον, “good work” (cf. 2 Tim 2:15).	Cf. #20 below.		Cf. worthless for any ἔργον ἀγαθόν, “good work” (Titus 1:16).
2.	ἀνεπίλημπος, “above reproach”; μαρτυρία καλή, “good reputation,” with outsiders	ἀνέγκλητος “above reproach”	ἀνέγκλητος “above reproach”	Have brought reproach On the church (esp. Titus 1:11–14); also the Overall picture of their activities
3.	μιᾶς γυναικὸς ἀνὴρ, “one-woman’ man” (cf.) 1 Tim 5:9	μιᾶς γυναικὸς ἀνὴρ, “one-woman’ man”	μιᾶς γυναικὸς ἀνὴρ, “one-woman’ man”	Forbid marriage (1 Tim 4:3), possibly child-bearing (1 Tim 2:15), and seduce women (2 Tim 3:6)
4.	Νηφάλιον, “clear-Minded”		ἐγκρατής “disciplined”	
5.	Σώφρων, “self-controlled”		Σώφρων, “self-controlled”	ἀκρατής “uncontrolled” (2 Tim 3:3)
6.	κόσμιος, “dignified”	σεμνός, “dignified” (also his wife, or deaconess, v 11)		
7.	φιλόξενος, “hospitable”	See <i>Comment</i> on 1 Tim 3:11.	φιλόξενος, “hospitable”	Upset house churches (Titus 1:11); worm their way into women’s houses (2 Tim 3:6)



8.	διδασκτικός, “skilled in teaching” (cf. 1 Tim 5:24–25)		δυνατός ... και παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ και ... ἐλέγχειν, “able to exhort with sound teaching and rebuke”	ἑτεροδιδασκαλεῖν, “teaching a different gospel” (1 Tim 1:3; cf. 4:7; 5:3; 6:4, 20; 2 Tim 4:3–4); want to be νομοδιδασκαλοὶ, “teachers of the law,” but are ignorant and dogmatic (1 Tim 1:7); hearing up false διδασκάλους, “teachers” (2 Tim 4:3); devoted to the διδασκαλίαις, “teachings,” of demons (1 Tim 4:1; cf. <i>Introduction</i> , “The Ephesian Heresy”)
9.	μὴ πάροινος, “not a drunkard”	μὴ οἴνω πολλῶ, “not addicted to wine”	μὴ πάροινος, “not a drunkard”	
10.	μὴ πλήκτης, “not violent”		μὴ πλήκτης, “not violent”	
11.	ἐπεικὴς, “gracious” (cf. 2 Tim 2:24)		μὴ αὐθάδης, “not arrogant”	Lack love (1 Tim 1:5–6)
12.	μὴ ... ἄμαχος, “not quarrelsome”		μὴ ὄργιλος, “not quick tempered”	Teaching results in μάχας, “quarrels” (2 Tim 2:23; Titus 3:9)

13.	μη ... ἀφιλάργυρος “not a lover of money”	μη αἰσχροκερδεῖς “not greedy for gain”	μη αἰσχροκερδῆς “not greedy for gain”	Think godliness is a Πορισμόν, “means of Profit” (1 Tim 6:5); wish πλουτεῖν, “to be rich” (1 Tim 6:9–10); φιλάργυροι, “lovers of money” (2 Tim 3:2); teach for αἰσχροῦ κέρδους, “shameful gain” (Titus 1:11)
14.	τοῦ ἰδίου οἴκου καλῶς προιστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ, “manag- ing his own household well, having submis- sive children”	τεκνῶν καλῶς προιστάμενοι καὶ τῶν ἰδίων οἴκων, “managing their children and their own house- hold well”	τέκνα ἔχων πισ- τά, μη ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα, “hav- ing faithful chil- dren, not with accusation of debauchery or rebellious”	γονεῦσιν ἀπειθεῖς, “dis- obedient to parents” (2 Tim 3:2); ἀνυπότακτοι, “rebellious” (Titus 1:10)
15.	μη νεόφωτος, “not a recent convert”	Test first to see if δόκιμος, “ap- proved” (cf. 2 Tim. 2:15; 1 Tim 5:22)		Do not appoint elders too quickly (1 Tim 5:22, 24–25), who are ἀδόκιμος, “not approved” (Titus 1:16)
16.	So they do not fall into the devil’s (διάβολος) snare; not fall into the devil’s judgement (cf. 2 Tim 2:26)			Turned two leaders over to Satan (σατανᾶς; 1 Tim 1:20); following teach- ings of demons (δαιμόνια; 1 Tim 4:1); some widows stray after Satan (σατανᾶς; 1 Tim 5:15; cf. v 14); devil has taken them captive (διάβολος; 2 Tim 2:26)

17.		ἔχοντας τὸ μυστήριον τῆς πίστεως, “possessing the mystery of the faith”	ἀντεχόμενον τοῦ ... πιστοῦ λόγου, “holding firmly to the faithful word”	Teach a different gospel that downplays πίστις, “faith” (1 Tim 1:4, 5, 12–17, 19)
18.		ἐν καθαρᾷ συνειδήσει, “with a clear conscience” (cf. 2 Tim 2:22)		συνείδησις, “conscience,” is seared/branded (1 Tim 4:2; cf. 1 Tim 1:5), defiled (Titus 1:15); καρδιά, “heart,” is not pure (1 Tim 1:5); πίστις, “faith,” is insincere (1 Tim 1:5); ἐν ὑποκρίσει, “in hypocrisy” (1 Tim 4:2); corrupt νοῦν, “mind” (1 Tim 6:5; 2 Tim 3:8); πλανῶντες καὶ πλανώμενοι, “deceiving and deceived” (2 Tim 3:13; cf. <Titus 1:10)
19.		μὴ διλόγους, “not gossips” (cf. 1 Tim 3:11)		Cf. gossiping widows (φλύαροι) who may be following the false teaching (1 Tim 5:13)
20.		βαθμὸν ... καλὸν περιποιῶνται καὶ πολλὴν παρρησίαν ἐν πίστει,” acquire a good standing ... and confidence in the faith”		περὶ τὴν πίστιν ἐναγάγησαν, “shipwrecking the faith” (1 Tim 1:19), and ἀνατρέπουσιν τὴν ... πίστιν “destroying the faith” (2 Tim 2:18)

21.			Φιλάγαθον, “love what is good”	ἀφιλάγαθοι, “not love the good” (2 Tim 3:3); φιλήδονοι μᾶλλον ἢ φιλόθεοι, “lovers of pleasure rather than God” (2 Tim 3:4)
22.			θεοῦοικονόμος, “steward of God”	Not pursue οἰκονομίαν θεοῦ τὴν ἐν πίστει, “stewardship of God by faith” (1 Tim 1:4)
23.			δίκαιος, “just”	
24.			ὅσιος, “holy”	ἀνόσιοι, “unholy” (2 Tim 3:2); ἀσεβείας, “ungodly” (2 Tim 2:16)

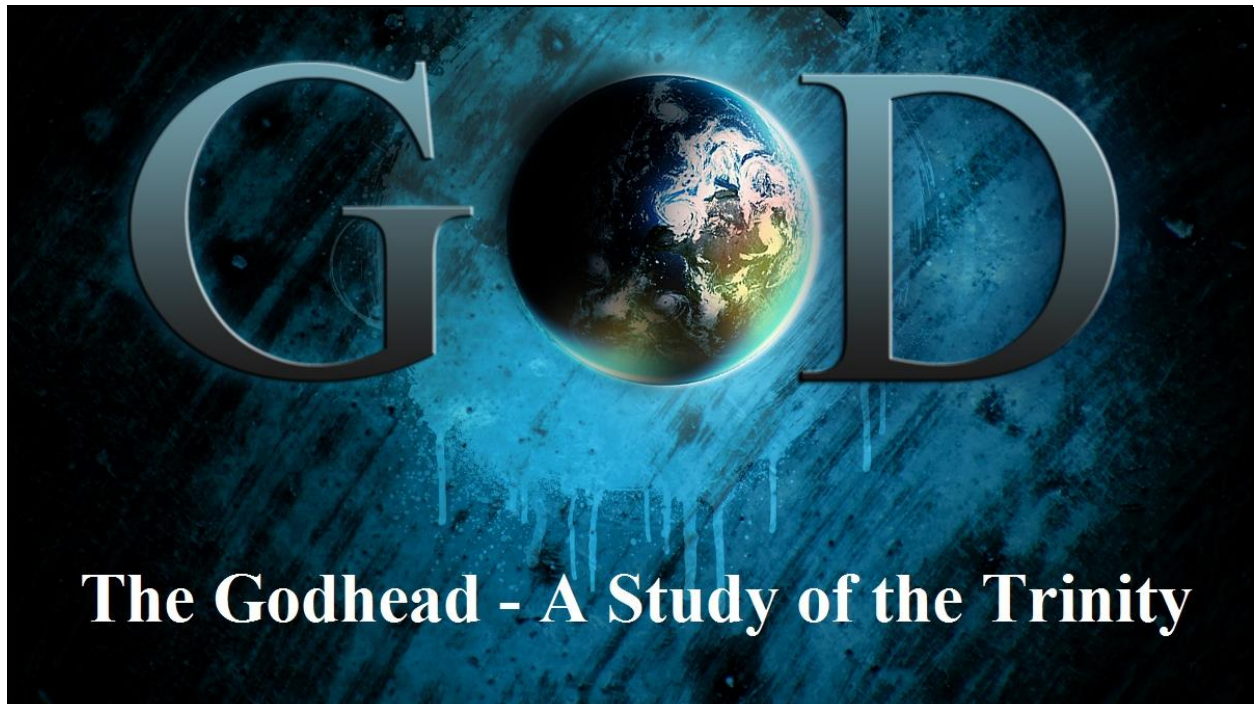
### Appendix III

This is the proposed course outline for the class being taught at Atlantic Shores Baptist Church in the Shores Bible Institute. This class is going to be heavy on the Trinity side of the study since it is the basic and overriding model upon which everything else is based. The class is intended to be a six-session course, laying the foundation for the Trinity as the model. Then, examining the transfer of the communicable attributes through the *imago Dei* to the schema (design) of man. This, in turn, then gets passed into the family model, and then the family model builds the church. There are two classes for each part of the three-part outline below.

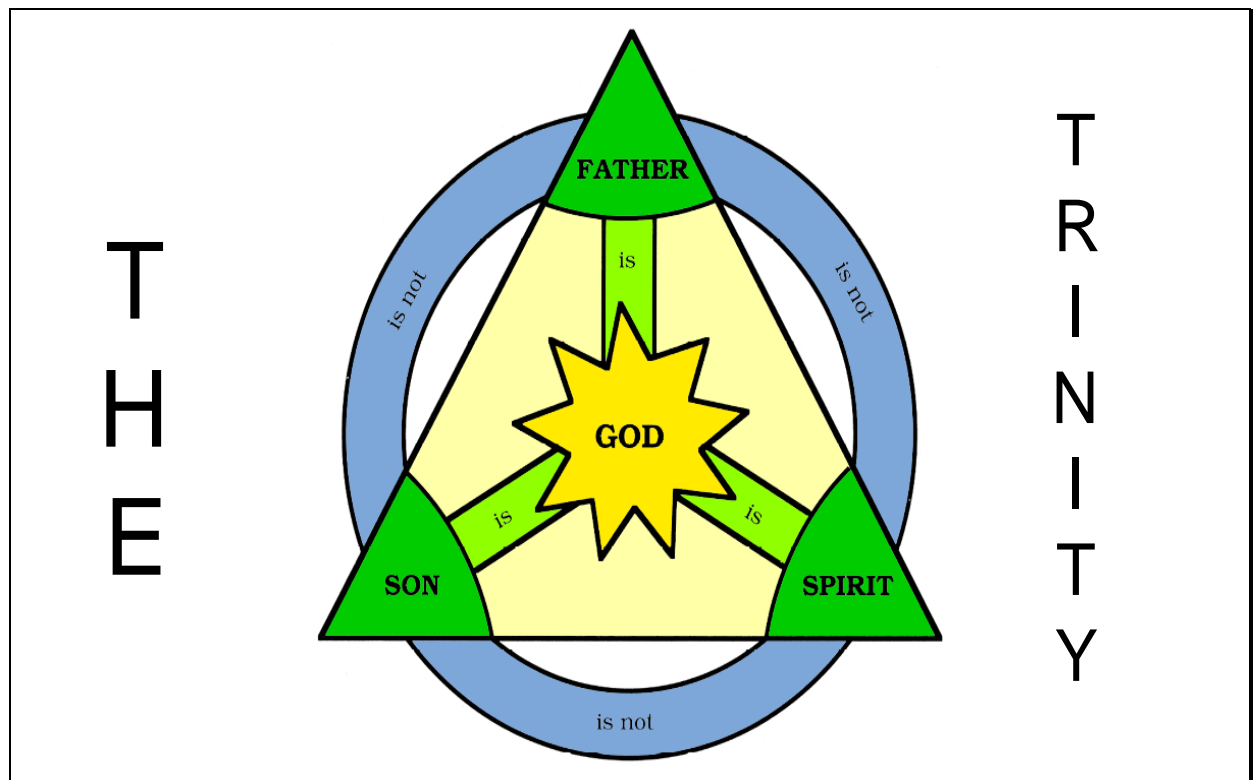
Class outline:

1. The Ontological Trinity
  - a. The Nature and Being of the Trinity
  - b. The Uncreated, *fons divinitatis*
  - c. The Roles and relationships within the Trinity
    1. The Authority-Submission model
    2. The Eternality of the Son
  - d. The Economic Trinity
    1. Creation
    2. Redemption
  
2. The Ontological Design of Man
  - a. The *Imago Dei*
  - b. The Authority-Submission model of Man
    1. Human relationships and roles
    2. The created order
  
3. The Ontology of the ἐκκλησία
  - a. The Trinity and the ἐκκλησία
  - b. The marriage model and the ἐκκλησία

Slide 1



Slide 2





Slide 3

## The Trinity

*The doctrine of the Trinity emerged:*

- best explanation of the biblical witness to the identity of God.
- The Bible teaches there is only one God (Deut 6:4; Isa 42:8; Jas 2:19)

*Yet there is one called:*

- The **Father** who is God (John 6:27)
- One who is called the **Son** who is God (John 1:1)
- And there is one called the **Spirit** who is God (Acts 5:3–4)

Slide 4

Every one of the three persons is completely God, perfectly God in every sense. They are not three parts, or aspects of God. None of them is less than the others; none of them is greater than the other two. Each one is infinite, transcendent, Omnipotent, Omniscient, Omnipresent, eternal, and is called “God”, “Jehovah”, “Creator” (Genesis 1; 6:3; 18; 19; 21:17-19; Nehemiah 9:20; Psalm 45:6, 7; 51:11; 110:1, 4, 5; Ecclesiastes 12:1; Colossians 1:15-20; Philippians 2:6; Hebrews 1; 3:5, 6). **So then God is defined as:**

Slide 5

## DEFINITION OF THE TRINITY

There is one and only one God, eternally existing and fully expressed in three Persons, the Father, the Son, and the Holy Spirit. Each member of the Godhead is equally God, each is eternally God, and each is fully God—not three gods but three Persons of the one Godhead. Each Person is equal in essence as each possesses fully the identically same, eternal divine nature, yet each is also an eternal and distinct personal expression of the one undivided divine nature. Bruce Ware, *Father, Son, and Holy Spirit: Relationships, Roles, and*

Relevance

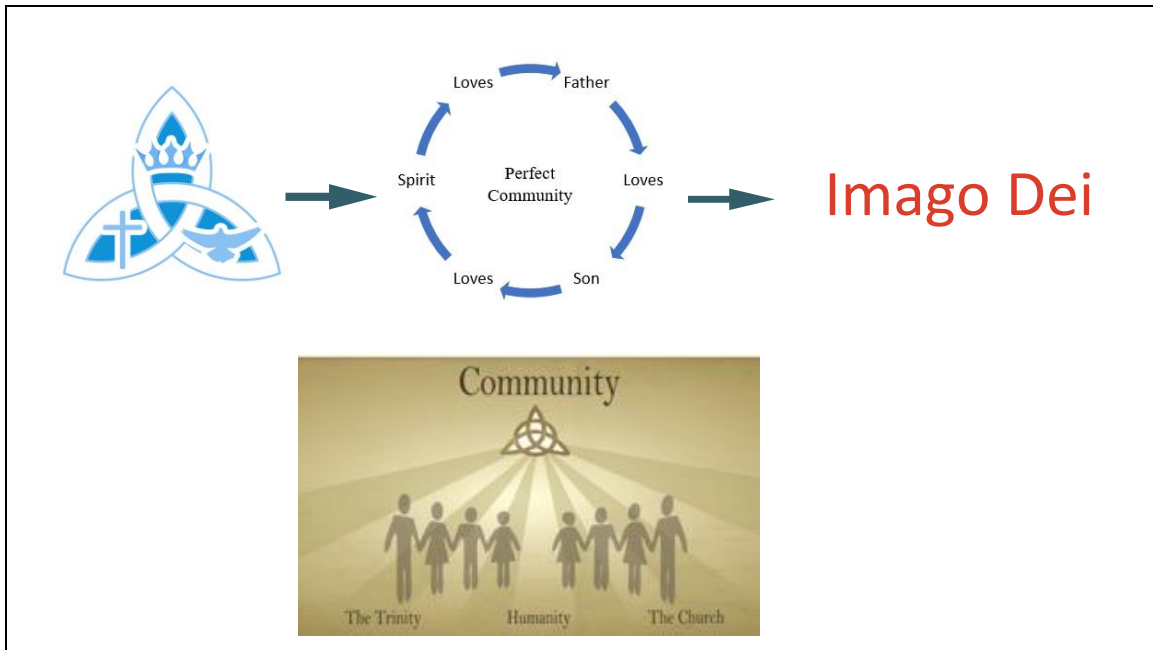
Slide 6

### Three terms to define:

- **Ontological** - Who God is in His nature and being.
- **Immanence** - The intra-trinitarian relations, how they work among themselves.
- **Economical** - How God relates to His creation and the outworking of the redemption of Man.



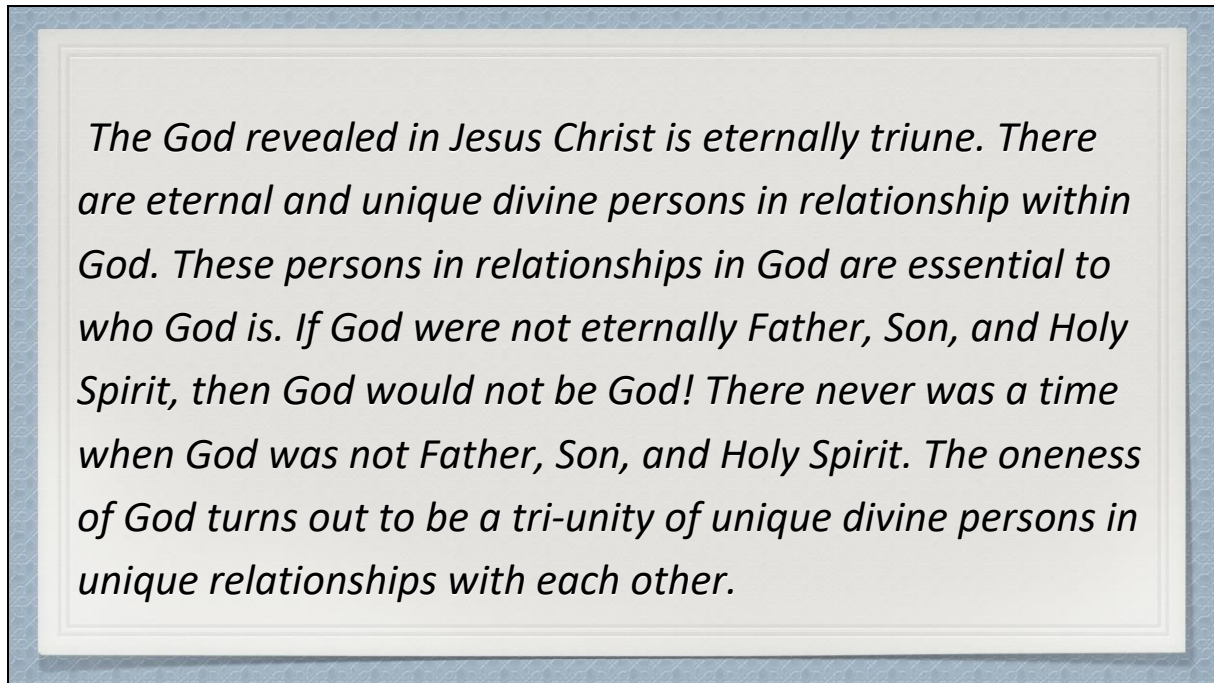
## Slide 7



## Slide 8

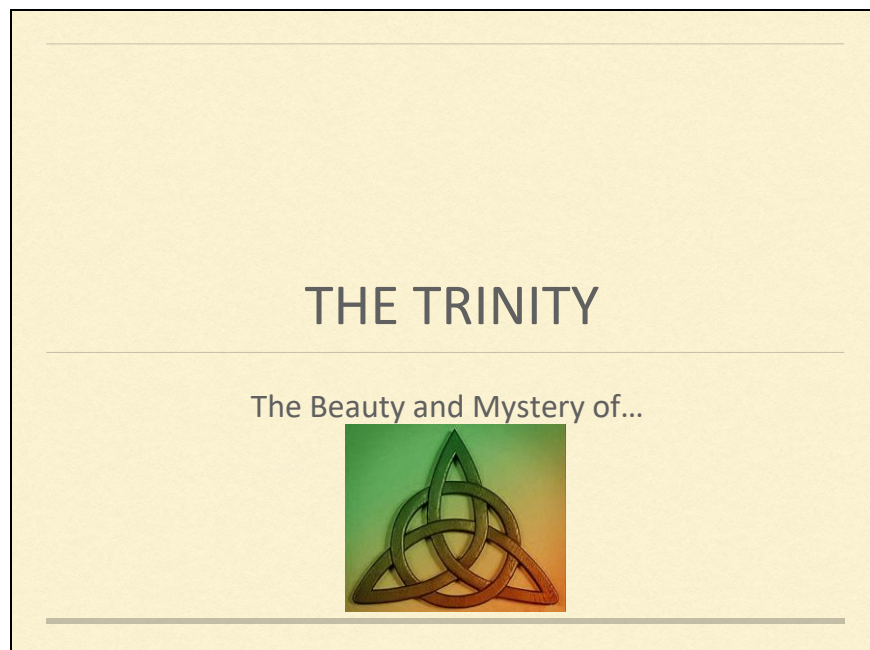
*The triune relationships exhibit a unique divine unity of being together as well as an eternal distinction of persons. While the Father and Son are said to be united and one, they can never be confused or collapsed into one undifferentiated divine substance. The divine unity is personal and relational not static and impersonal. Furthermore, The early church fathers came to see that the Father, Son and Spirit are not interchangeable, nor do they refer to three roles or three functions of one God without unique abiding personal distinctions and relationships.*

Slide 9

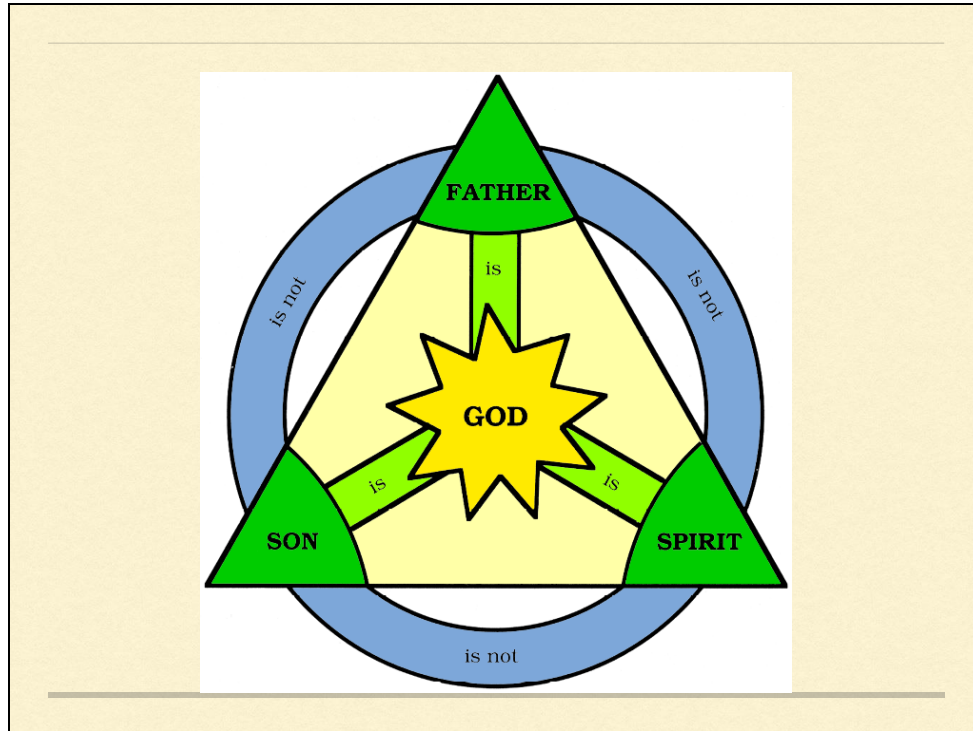


This is the remainder of the slides which will be used for the proposed class.

Slide 1



Slide 2



Slide 3

## DEFINITION OF THE TRINITY

There is one and only one God, eternally existing and fully expressed in three Persons, the Father, the Son, and the Holy Spirit. Each member of the Godhead is equally God, each is eternally God, and each is fully God—not three gods but three Persons of the one Godhead. Each Person is equal in essence as each possesses fully the identically same, eternal divine nature, yet each is also an eternal and distinct personal expression of the one undivided divine nature. Bruce Ware, *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance*

Slide 4

The Trinitarian nature of God is vitally important and should have significant impact on our lives.

Slide 5

What are the three ways to classify the Trinity?

Slide 6

1. Ontological
2. Immanent
3. Economic

Slide 7

## 1. Ontological

Refers to the being or nature of each member of the Trinity. In nature, essence, and attributes, each person of the Trinity is equal. The Father, Son, and Holy Spirit share the same divine nature and thus comprise an ontological Trinity.

Slide 8

# 1. Ontological

Thus, viewed ontologically, it may be said of the Persons of the Trinity: (1) The Father begets the Son and is He from whom the Holy Spirit proceeds, though the Father is neither begotten nor does He proceed. (2) The Son is begotten and is He from whom the Holy Spirit proceeds, but He neither begets nor proceeds. (3) The Holy Spirit proceeds from both the Father and the Son, but He neither begets nor is He the One from whom any proceed. <sup>(5)</sup>

Slide 9

# 2. Immanent

This term is used to explore and explain the internal workings and relationships among the three persons of the Trinity. Statements about the immanent Trinity seek to give language to the inexpressible mystery of what God is like apart from reference to God's dealings with creation. Thus, the immanent Trinity is God-as-God-is throughout eternity.

Slide 10

### 3. Economic

When scripture discusses the way in which God relates to the world, both in creation and in redemption, the persons of the Trinity are said to have different roles or primary activities. This illustrates the different ways in which the three persons of the Trinity act as they relate to the world and to each other for all eternity.

Slide 11

### 3. Economic

The concept of the economical Trinity concerns administration, management, actions of the persons, or the *opera ad extra* (“works outside,” that is, on the creation and its creatures).<sup>(5)</sup> **For the Father** this includes the works of electing (1 Pet. 1:2), loving the world (John 3:16), and giving good gifts (James 1:17). **For the Son** it emphasizes His suffering (Mark 8:31), redeeming (1 Peter 1:18), and upholding all things (Heb. 1:3). **For the Spirit** it focuses on His particular works of regenerating (Titus 3:5), energizing (Acts 1:8), and sanctifying (Gal. 5:22–23).

Slide 12

How does 1 John 4:8  
explain the Trinity?

Slide 13

1. Community
  2. Relationship
- Roles
- Authority-Submission



Slide 14

- The witness of the early church to the Middle Ages:

Slide 15

Concerning the Son: The subordination of filial love is not a diminution of essence, nor does pious duty cause a degeneration of nature, since in spite of the fact that both the Unborn Father is God and the Only-begotten Son of God is God, God is nevertheless One, and the subjection and dignity of the Son are both taught in that by being called Son He is made subject to that name which because it implies that God is His Father is yet a name which denotes His nature.

Slide 16

Having a name which belongs to Him whose Son He is, He is subject to the Father both in service and name; yet in such a way that the subordination of His name bears witness to the true character of His natural and exactly similar essence.<sup>(2)</sup> Hilary of Poitiers

Slide 17

Let our answer to their challenge be that there is One Unbegotten God the Father, and One Only-begotten Son of God, perfect Offspring of perfect Parent; that the Son was begotten by no lessening of the Father or subtraction from His Substance, but that He Who possesses all things begat an all-possessing Son; a Son not emanating nor proceeding from the Father, but compact of, and inherent in, the whole Divinity of Him Who wherever He is present is present eternally; One free from time, unlimited in duration, since by Him all things were made, and, indeed, He could not be confined within a limit created by Himself. <sup>(6)</sup>

Slide 18

We should believe that the Father is truly a father, far more truly father, in fact, than we humans are, in that he is uniquely, that is, distinctively so, unlike corporal beings; and that he is one alone, that is, without mate, and Father of one alone,  
 —————his Only-Begotten;

Slide 19

The word *monogenes*, “only begotten,” shows that these texts speak of sonship in the strict sense of the word. It denotes that the Son is the same eternal essence as the Father. It has in it no idea of subordination or inferiority. This is an important fact. It is often glibly stated that sonship denotes subjection and therefore cannot refer to the eternal relationship of the second person of the Trinity to the first person. Hebrews 5:8 clearly shows this assertion to be baseless: “Though he were a Son, yet learned he obedience.” Christ’s humiliation and obedience were not because He was a Son, but in spite of the fact that He was a Son. In the Godhead, *Son* indicates equality, not inferiority or subordination, for His existence as a Son preceded His learning obedience. <sup>(7)</sup>

Slide 20

and that he is a Father only, not formerly a son; and that he is wholly Father, and father of one wholly his son, as cannot be affirmed of human beings; and that he has been Father from the beginning and did not become Father in the course of things.

Slide 21

We should believe that the Son is truly a Son in that he is the only Son of one only Father and only in one way and only a Son. He is not also Father but is wholly Son, and Son of one who is wholly Father, and has been Son from the beginning, since there was never a time when he began to be a Son, for his divinity is not due to a change of purpose nor his deification to progress in time; otherwise, there would be a time when the one was not a Father and the other not a Son.



Slide 22

We should also believe that the Holy Spirit is truly holy in that there is no other like (Him) in quality or manner and in that (His) holiness is not conferred but is holiness in the absolute, and in that (he) is not more or less nor did it begin or will it end in time. For what the Father and Son and Holy Spirit have in common is their divinity and the fact that they were not created, while for the Son and the Holy Spirit it is the fact that they are from the Father. In turn, the special characteristic of the Father is his ingenerateness, of the Son his generation, and of the Holy Spirit its procession.<sup>(1)</sup> Gregory Nazianzus

Slide 23

First, because as the Son is like to the Father by a likeness of essence, it would follow of necessity if man were made in likeness to the Son, that he is made to the likeness of the Father. Secondly, because if man were made only to the image of the Son, the Father would not have said, *Let Us make man to Our own image and likeness; but to Thy image*. When, therefore, it is written, *He made him to the image of God*, the sense is not that the Father made man to the image of the Son only, Who is God, as some explained it, but that the Divine Trinity made man to Its image, that is, of the whole Trinity.

Slide 24

When it is said that God *made man to His image*, this can be understood in two ways: first, so that this preposition *to* points to the term of the making, and then the sense is, *Let Us make man in such a way that Our image may be in him*. Secondly, this preposition *to* may point to the exemplar cause, as when we say, *This book is made (like) to that one*. Thus the image of God is the very Essence of God. <sup>(3)</sup> Thomas Aquinas

Slide 25

## DISTINCTIONS IN THE TRINITY

To distinguish the roles and relationships that exist in and among the triune Persons, we might say this: The Father is supreme in authority among the Persons of the Godhead, and he is responsible for devising the grand purposes and plans that take place through all of creation and redemption (see, for example, Eph 1:3, 9–11). The Son is under the Father's authority and seeks always to do the Father's will. Although the Son is fully God, he nonetheless takes his lead from the Father and seeks to glorify the Father in all that he does (see, for example, John 8:28–29, 42). The Spirit is under both the Father and the Son. As the Son sought to glorify the Father in all he did, the Spirit seeks to glorify the Son, to the ultimate praise of the Father (see, for example, John 16:14; 1 Cor 12:3; Phil 2:11). <sup>(4)</sup>

Slide 26

we may draw the following summary statements about the triune identity of God.

1. *The Father is the fons divinitatis*. All that the Son and the Spirit have, they receive personally from him. The consubstantial deity of the Son and the Spirit with the Father is in no way diminished by the receptive status of the Son and the Spirit, for the Father shares with them all things (John [5:26](#); [16:13–15](#); 17:7), except for the personal trait of being ‘Father’.

Slide 27

The point is not that the Father, as *fons divinitatis*, generates the *divinity* of the Son and the Spirit. Divinity, by definition (Exod. 3:14!), cannot be generated. Nor do we claim that the unity of God is found only in the person of the Father. What sense, then, does it make to speak of the Father as *fons divinitatis*? Understanding this assertion requires a firm grasp of the dogmatic distinction between *essence* and *person*.

Slide 28



The Son and the Spirit, as concrete persons, are ‘*from* the Father’. The Father, in other words, is the ‘font’ of persons who are divine. However, those persons, *with* the Father, fully possess the identical, self-existent (underived, ungenerated) divine essence of the Father. In Johannine terms, Jesus has ‘life in himself’ ([5:26](#)) (he is the self-existent, ungenerated God) and is this God *as the Son*, who personally shares self-existence *with* the Father because he is the Son *of* the Father ([5:26](#)).

Slide 29

2. *Jesus is personally distinct from the Father as his one-of-a-kind Son (John 1:14, 18; cf. 1 John 5:18)*. As the eternal Son, he is the filial recipient and expression of ‘everything’ (17:7) the Father is and has: his self-existent life, word, name and glory. As the eternal Son, he is the object of the Father’s eternal delight, ever at his side (1:18; 17:24–26).

Slide 30



3. *The Spirit eternally proceeds from the Father as 'the gift' who rests upon and indwells God's beloved Son (1:32–34), the one with whom the Father shares all things (3:34–35).* But this must mean that the Spirit eternally proceeds from the Son as well ([7:37](#)–[39](#); [15:26](#); [16:7](#); [20:22](#)), just because the Father shares 'all things' with the Son except for the personal trait of being the Father of the Son (cf. [16:15](#)). As the Spirit of the Son (cf. Gal. 4:6), the Spirit eternally springs forth (cf. [7:38](#)) in the fullness of the Son's joy, the joy of being the beloved Son of the Father ([15:11](#); [17:13](#); cf. Luke 10:21). <sup>(8)</sup>

Slide 31

In what way(s) is the  
Trinity a model? And  
of what?

Slide 32

## The Imago Dei

The image of God in man is comprised of a broader or structural aspect as well as a narrower, material, and functional sense. The structural aspects consist of his gifts, capacities, and endowments. The functioning of man is in his actions, his relationships to God and to others, and the way he uses his gifts. God has created us in his image so that we may carry out a task, fulfill a mission, and pursue a calling.

Slide 33

## The Imago Dei

Based on the Trinity and the multifaceted aspects of it, Man was created in their image. In that sense of community and relationship, that image was forged. In the rich diversity of the love shared amongst the members of this tri-unity, Man was fashioned after this template, his being characterized with the pleroma of God's communicable attributes. A perichoresis of matchless diversity within a tapestry of limitless variety, brilliantly reflective of their ineffable Creator.

Slide 34

## The Imago Dei

When God made male and female in his image, he put authority and submission in that relationship. The head of the woman is man. The marriage relationship is a reflection of the Trinitarian relationship. This unity and authority in marriage is a reflection of how mankind is made in the image of God.

Slide 35

## Authority Submission Model

In first Corinthians 11:3 Paul writes, “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.” Without question, the Son stands under the authority, or, if you will, the headship of the Father.

Slide 36

## Authority Submission Model

Paul seeking to establish the proper authority-submission roles within human relationships, first prefaces his remarks by demonstrating the same relationships exist in the eternal Godhead. There is a ordering, a built-in structure of authority- submission that marks a significant respect in which the persons of the Godhead are distinguished from one another.

Slide 37

## Authority Submission Model

With the Bible prominently displaying this authority-submission structure within God's Trinitarian structure of relations & in the elements of the created order that he made to reflect the same kind of ordering within the human community. Many times we just don't like this realization and we chafe against it, realizing that it is, at heart, the very nature of God himself. <sup>(9)</sup>

Slide 38

## Authority Submission Model

Seeing God as he is, then, may provide for us a stronger basis to look afresh at human relationships of authority and submission, and to see in them the wisdom and goodness that God intended.

Slide 39

## Authority Submission Model

We should therefore look more closely at just how the Son submits to his Father, and from this we may comprehend better how human relationships may best be understood and lived to their fullest.

Slide 40

## Authority Submission Model

For if the Son eternally submits to the Father, this would indicate that authority and submission are eternal realities. And if so, would it not stand to reason that when God creates the world he would fashion it in a way that reflects these eternal structures?

Slide 41

## Authority Submission Model

Therefore, would it not make sense, then, that the authority-submission structures in marriage and in church leadership are meant to be reflections of the authority and submission in the relations of the Persons of the Godhead?

Slide 42

## Conclusions

Upon review of all the data, we simply stand amazed when we behold the Trinity for what it is, and notice the unity and harmony of their common work in and through the authority-submission relationship that marks their roles and responsibilities for all eternity. Unity of purpose & harmony of mission, yet with differentiation in lines of authority and submission within the Godhead. <sup>(9)</sup>

Slide 43

## Conclusions

Trinitarian roles and the Church: both the quality of essence and distinction of roles are designed by God to be expressed among pastoral leaders and congregations, and this dynamic is reflective of the Trinity.

Slide 44

## Conclusions

Role relations between men and women, generally, and role relations in the church, particularly, are important according to Paul because they are meant to reflect the more ultimate realities of Christ's headship over mankind, and the Father's headship over Christ.



Slide 45

## Conclusions

First Corinthians 11:3 sets the discussion of male and female roles in the believing community in this broader and glorious framework of God and Christ, and Christ and mankind. Male headship applies not only to marriage but equally in the church, where qualified elders, who are male, are those who rightly serve in leadership positions. <sup>(9)</sup>

Slide 46

## ENDNOTES

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(9) Ware, Bruce, *Father, Son, and Holy Spirit: Relationships, Roles, & Relevance*. (Wheaton, IL: Crossway Books, 2005), 73.

# LIBERTY UNIVERSITY

## INSTITUTIONAL REVIEW BOARD

November 19, 2020

Re: IRB Application - IRB-FY20-21-318 Leadership Roles

Dear Michael Rouleau and David Roberts,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study does not classify as human subjects research. This means you may begin your research with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your study is not considered human subjects research for the following reason:

(1) Your project consists of quality improvement activities, which are not “designed to develop or contribute to generalizable knowledge” according to 45 CFR 46.102(l).

Please note that this decision only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

Also, although you are welcome to use our recruitment and consent templates, you are not required to do so. If you choose to use our documents, please replace the word *research* with the word *project* throughout both documents.

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application's status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

**G. Michele Baker, MA, CIP**  
*Administrative Chair of Institutional Research*  
**Research Ethics Office**