

Women in the Local Church



June 2023 Elder White Paper

PURPOSE:

The purpose of this white paper is to: (1) empower our spiritual community to fulfill the great commission of disciple-making to the glory of God, (2) affirm a clear statement of our mutually held values regarding the role of women in the local church, (3) communicate the internal and external factors that led to our need for addressing the topic with greater clarification, (4) provide an agreed upon summative theological framework that guides our polity and practices, and (5) state our unified counsel as to how our aligned values and convictions will be expressed within the church family.

The specific focus and summative nature of this paper means that some matters will not be fully fleshed out. Topics that would need further explanation and education include (1) the biblical scope of manhood and womanhood, (2) human embodiment, (3) loving male headship, (4) the uniqueness of the *imago dei* within gender, (5) gender humility, and several others. Finally, while our historic theological position has not changed, our goal is to properly define and humbly correct misunderstandings of the terms and practices within our church associated with this issue as we journey together toward maturity in Christ.

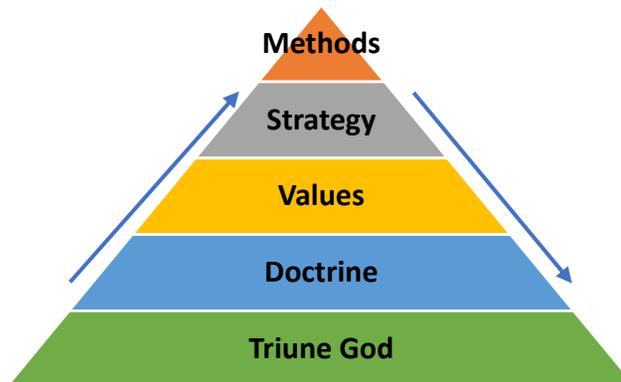
1. EMPOWER OUR SPIRITUAL COMMUNITY TO FULFILL THE GREAT COMMISSION OF DISCIPLE-MAKING TO THE GLORY OF GOD.

Addressing topics such as women in the local church for the purpose of clarity and alignment is not an isolated exercise. The content of our teaching and the practices of our faith in our local context find their source in the Word of God and their end in the mission of God. Considering this reality, as elders, we must graciously endeavor to care well for the entire flock of God while maintaining fidelity to our theological convictions. We must recognize that our ministry paradigms do not exist in isolation. How we do what we do reveals what we believe about God, His Word, and His people. These realities bring an appropriate measure of weightiness to our discussion and conclusions.

This also suggests we step back for a moment to look at the big picture before we focus in on the specific task at hand. Ultimately, we believe that the Bible tells the story of the one true God who created everything, who loves humanity, and who is on mission to reconcile all things back to Himself through the person and work of Jesus Christ and the continued ministry of the Holy Spirit. (Colossians 1:19-20) The ministry of reconciliation has been entrusted to disciples of Jesus who collectively make up the universal church and serve as ambassadors of the gospel of Christ to the world. (2 Corinthians 5:18-20) The gospel of Matthew captures this great commission as our resurrected Lord said to his disciples, *“All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”* (Matthew 28:18b-20)

These Scriptures help establish why our purpose as a church—the reason we exist—is to glorify God by making disciples. We set out to accomplish this divine purpose by helping people belong to Christ, grow in Christ, and reach the world for Christ. Taken together, we must acknowledge that the answers we offer

on significant topics such as what we are addressing herein are meant to equip and empower the men, women, and children of our multi-campus church community to fulfill their God-given purpose. Over time, some ministry strategies and methods will change significantly. But these methodologies must always



remain consistently centered on our unchanging purpose and mission. The illustration below captures this reality.

2. AFFIRM A CLEAR STATEMENT OF OUR MUTUALLY HELD VALUES REGARDING THE ROLE OF WOMEN IN THE LOCAL CHURCH.

Conversations about the role of women in the local church often immediately turn to matters of practical application without first addressing the foundational values and theological underpinnings that should guide gospel-centered churches. When this happens, the result is often a failure to appreciate the experiences, confusion, and frustrations of both men and women that hinders the movement of the gospel in the church and community. Instead, our hearts and minds must first turn in submission to the Word of God so that we will be guided by love, compassion, mutual understanding, and a deep respect for one another as we seek to clarify such important issues within our church family. Therefore, it becomes critical that we start by stating our common values built upon the authority of God's Word that serve as the basis for our teaching and practice.

1. We affirm that men and women are created equal in their essence as divine image bearers of God. (Genesis 1:26-27)
2. We affirm that God designed men and women in a binary and unique fashion. So, while there is equality of essence, there is intrinsic biological distinctives and differentiation of role within the home and the church. These complementary distinctives were not a result of sin, but instead, they were established by God to bring about human thriving and completeness. (Genesis 1:27-31; 2-3; 1 Timothy 2:9-3:7; Ephesians 5:22-33; 1 Peter 3:1-7)
3. We affirm that women are gifted by God with wisdom that the church vitally needs. (Proverbs 31:26)
4. We affirm the priesthood of all believers and that women are equally responsible, along with men, to utilize their spiritual gifts for the edification of the church and the building up of God's kingdom. (Romans 12:3-8, 1 Corinthians 12; Ephesians 2:10; 4:11-16)
5. We affirm that the public and private contributions of women in the advancement of the gospel should be regularly recognized and highly esteemed as a testimony to God's glory. (Romans 16:1-15)
6. We affirm that qualified women are to be commissioned to serve in every office of the church other than the role of pastor/elder/overseer. (Romans 16; 1 Timothy 2:9-3:7)
7. We affirm the unique relational ministry of women to her church, family, and friends as she models biblical womanhood (Titus 2:3-5). Whether single or married, with children or without, a Christian

woman offers an example for others to follow as she cultivates godly character in her own life and the life of others.

8. We affirm that pastor/elder/overseers are servant-leaders meant to shepherd the flock of God by exercising authority over the church with an eager spirit of love and humility, which involves consistently and proactively pursuing the insights and council of faithful women. (Acts 20:28-35; 1 Corinthians 12:31b-13; Ephesians 5:15-21; 1 Peter 5:1-5)
9. We affirm that the function and role of men and women within the church is a second-tier issue.¹ This means that while our personal convictions on the matter do *not* affect our agreement on the essentials of the gospel, the implications of our conclusions will lead to a different expression of our faith within the church. Therefore, unity on this matter at the lay (elders/diaconate) and vocational leadership level (staff) is desired so that spiritual harmony and voluntary cooperation in our common mission is realized. (Ephesians 4:11-16)

3. COMMUNICATE THE INTERNAL AND EXTERNAL FACTORS THAT LED TO OUR NEED FOR ADDRESSING THE TOPIC WITH GREATER CLARIFICATION.

External Factors

The topic of women in the local church rightly strikes a deeply personal chord in our churches and broader culture, and it should because the issue touches on our core longings and identities as men and women. Gender related issues have dominated the societal landscape for decades. If we do not provide robust biblically informed answers to our church family on how to engage our culture and communities on these matters, we know the culture certainly has and will continue to do so. Expectedly, the amount of Christian writing on the matter is overwhelming. It is not possible to offer an adequate summary here, so we are only suggesting a short list of observable and generally agreed upon cultural obstacles that contribute to our need for clarity.

- The Scriptures provide the foundation and template for human flourishing. Yet, the hierarchical and patriarchal traditions that underlie many cultures in the world have devastatingly failed at protecting, celebrating, valuing, empowering, and normalizing women’s rights, and women’s leadership potential in the social sphere.
- The culture’s view of Scripture and the Church has drastically shifted over time in America. A growing portion of our population would consider the Bible—and certainly the Church—as proposing oppressive and even abusive practices and teachings built on the male-dominated societies (Ancient Near Eastern, Greco-Roman) in which the original authors were entrenched. Thus, many argue, the Bible must be reinterpreted in light of these patriarchal and misogynistic influences so that its’ proper meaning can be revealed.
- The variety of doctrinal positions communicated through Roman Catholicism and the full scope of Protestant denominationalism have increasingly produced confusion and accelerated the pressure for churches to embrace more progressive perspectives. The historically accepted orthodox teaching of

¹ Gavin Ortlund’s book *Finding the Right Hills to Die On* (Crossway, 2020, pg. 19) provides a helpful four-fold model for organizing Christian truths into various tiers. *First-rank* doctrines are essential to the gospel itself. *Second-rank* doctrines are urgent for the health and practice of the church such that they frequently cause Christians to separate at the level of local church, denomination, and/or ministry. *Third-rank* doctrines are important to Christian theology but not enough to justify separation or division among Christians. *Fourth-rank* doctrines are unimportant to our gospel witness and ministry collaboration.

gender differentiation in terms of role and function are now labeled as dangerous, antiquated, and repugnant by those outside of the Christian faith, and many within it.

- A progressive hermeneutic wherein the meaning of Scripture evolves over time as humanity matures has become the common interpretive framework of many today. Within this approach, Scripture is more able to bend in areas where the culture is at odds with classic positions. The rise of feminist theology has only exacerbated the issue and popularized this interpretive approach that undermines biblical authority.
- There is widespread confusion and deception surrounding the ontological differences between masculinity and femininity. Gender dysphoria, gender fluidity, androgyny, transgenderism, state and national policy wars, issues related to human sexuality, secular humanism, the new form of Gnosticism that rejects what is material reality for what is immaterially known by the individual, postmodern thought and its' rejection of objective truth—all these contribute to the cultural moment that we find ourselves in as we lovingly offer people the promise, hope, and truth found in the gospel.

Internal Factors/History

Throughout church history, Christians have utilized categorical and theological language, not to create unnecessary barriers to our growth and unity in Christ, but to deepen our collective understanding of the Word of God. With this in mind, the historical view of women in ministry at Woodside was openly categorized as “complementarian.” (*See part 4 below for a summary of complementarianism and egalitarianism.*) While such broad labels certainly have their shortcomings, the original intent was to help people grasp the beauty and purpose in God’s design in creating male and female as coequal image bearers who uniquely and together reflect the glory of God. Ironically, the term complementarian was first suggested to offer a positive alternative to the conventional “traditional” view or “hierarchical” view, which carried much baggage. Today, similar negative associations are now plaguing the label “complementarian.” Our goal is to properly define and humbly correct misunderstandings of the terms associated with this issue as we journey together towards maturity in Christ. This suggests that we acknowledge there is a range of perspectives represented at Woodside that all fall within the realm of orthodoxy.

When Doug Schmidt began serving as the Senior Pastor in the early 90’s, Woodside’s leadership structure included pastors, deacons, deaconesses, and trustees. Other than the role of deaconess, all other positions were held by men. In the late 90’s the church went through a reorganization that resulted in an elder board, a deacon/deaconess committee, and a finance committee. Men and women were appointed to the deacon/deaconess committee as well as the finance committee, and the role of elders was reserved for qualified men. (1 Timothy 2-3, Titus 1:5-9)

Years later, after Woodside developed into a multi-campus church, the campus pastors of each location were then asked to serve on the elder board. The elder board was implemented to better align our structure with the biblical offices that are described within the New Testament. It has been the conviction of our church to see pastor/elder/overseer as interchangeable terms within the corpus of the New Testament referring to the same office. (Acts 20:17-28; 1 Timothy 3:1-7, 5:17-19; 1 Peter 5:1-5) It was also understood that it is possible and not inconsistent for the term pastor to refer to both a gift and an office in the Scriptures. At this point an unintentional inconsistency began to emerge. The inconsistency is that Woodside has ordained and commissioned pastors who are not recognized as elders, therefore creating a division of office. It could be argued that pastors are in fact elders who are simply not serving on the elder board, but this becomes biblically problematic. If pastors are not viewed as fulfilling the office of elder/overseer and are given the pastoral title based upon the specific responsibilities and giftings needed for the stated role, then women should serve as pastors too. Yet, because we affirm male leadership in

the church based upon our interpretation of the Word of God, pastor/elders need to be identified as one and the same office.

Additionally, the responsibilities of elders have needed further clarity. Biblically, the primary responsibility of a pastor/elder/overseer is to lead and teach the entire flock (congregation). The way in which our campuses have fleshed out the duties of their pastors beyond these simple categories is varied indeed. For example, there have been occasions where non-pastors have preached in our worship services, baptized individuals, and led the Lord's Supper. Woodside has also lacked alignment in the teaching ministries of the church (for example: student ministry, college ministry, life groups, Bible studies, and weekend services), and in the practice of the ordinances. Further, our staff as well as those within our church have inquired about our process of licensure and the potential issue of pastor/elder/overseers reporting to a male or female directors when the highest form of authority within our church is the elder board. It is clear that we must provide our entire church family biblically informed answers and gracious leadership so that we are not *tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.* (Ephesians 4:14b-16)

As a result of these factors, many men and women have experienced a measure of confusion regarding how to express their gifts within our church family. Some campuses have allowed women to teach, serve, and lead in areas where others did not. And while alignment and consistency across our campuses will always require ongoing effort, we must strive for clarity so that all of our members are given opportunity to flourish as God designed them. Previous generations of leadership within the history of Woodside have made significant progress towards this mutually edifying goal, but we acknowledge there is still more work to be done as we disciple those who are in Christ.

4. PROVIDE AN AGREED UPON SUMMATIVE THEOLOGICAL FRAMEWORK THAT GUIDES OUR POLITY AND PRACTICES.

Let us begin by stating three important qualifiers regarding this section of the paper. First, while our counsel as to how our aligned values and convictions will be expressed within the church family may result in changes over time, the underlying theological convictions promoted in this paper do not represent a shift in belief. Second, we must appreciate that theologians, pastors, professors, and learned authors have debated this issue extensively throughout church history. Therefore, we enter the discussion with a posture of humility and grace. And third, we accept the limitation that this summary is not intended to serve as an exhaustive review or study. With these things in mind, we'll begin with a few important definitions relevant to the discussion.

Definitions

- **Elder:** Woodside's constitution defines an elder as an *overseer of the spiritual welfare of the church*. We understand the office of eldership as being given in Scripture to provide spiritual nurture and protection for the church. Elders are qualified men chosen to shepherd the flock of Jesus Christ

through the faithful ministry of the Word and are to lead by godly example.² (1 Thessalonians 5:12; 1 Timothy 3:1-7; 5:17; Titus 1:5-9)

- **Deacon (Deaconess):** Deacons are men and women formally appointed to serve the physical needs of people within the local church. The Greek word *diakoneo* literally means "through the dirt," and refers to an attendant, a waiter, or one who ministers to another. Responsibilities can vary from context to context, but do not involve the specific tasks of those serving as pastor/elders. (1 Timothy 3:8-13)
- **Ordinance:** An ordinance is a Christian rite, associated with tangible elements (water, bread, juice/wine), that is celebrated by the church. The term is closely associated with the word sacrament, which is an outward and visible sign of an inward and invisible grace (Augustine). Woodside employs the term ordinance in place of sacrament due to the connotations associated with Roman Catholic theology and their practice of baptism and the Lord's Supper. Namely, we affirm that while the ordinances are to be reverently practiced (1 Corinthians 11), they do not provide the grace of salvation. It is common for Protestant churches to prefer the word ordinance as it signifies that these rites were ordained, or instituted, by Christ himself.³ Woodside celebrates two ordinances based upon the commands of Christ in Matthew 26:26-28 (the Lord's Supper) and Matthew 28:19 (baptism).
- **Preaching:** The proclamation of God's Word in a gathering of God's people for worship, so that the community of believers might be conformed to the image of Christ for God's mission in that place—all in the power of the Holy Spirit.⁴ Preaching certainly involves teaching, but it also has the quality of heralding — announcing news that is supremely important and immeasurably good.⁵
- **Worship Service:** The gathering together of believers on the Lord's Day to encourage one another, to serve one another, to hear the Word of God preached by a pastor/elder, to consistently practice the ordinances in community, to lift up praise, to pray, to confess, and to commune, all so that the church is built up in every way in Christ. (Acts 2:42-44; 1 Corinthians 11-14; Ephesians 4:11-16; Hebrews 10:24-25)

Key Principles

- Power and authority are destructive forces when exercised outside the bounds of God's Word. The Scriptures reveal that throughout human history, authority and leadership have been abused by fallen men to subjugate and oppress women, including within the home and the church. Such practices and patterns must be exposed and refuted as evil. Instead, Christian men are called to emulate the picture of leadership offered by Christ that is expressed through sacrificial love for the sake of others. God's design appointed men to embrace this type of servant-leadership in marriage and in the church. (Genesis 2; Ephesians 5; 1 Timothy 2)
- Before sin ever entered the world, we see that equal value is not undermined by distinction of role. Male leadership in the marriage relationship is established throughout the creation account, and this leadership role is then applied within the church. (Genesis 2-3; 1 Timothy 2:13) Genesis 3 reveals how Satan's attack subverted God's pattern of leadership (God→Adam→Eve) as the serpent speaks first with Eve, then Eve speaks with Adam. (Serpent→Eve→Adam) The enemy turns God's design upside down.

² This is based upon Jonathan Griffiths' helpful definition in his article for *The Gospel Coalition* found here: <https://www.thegospelcoalition.org/essay/the-role-of-the-elder-bishop-pastor/>. Accessed 4-16-23.

³ Adopted from Greg Allison's essay: *The Ordinances of the Church*. <https://www.thegospelcoalition.org/essay/the-ordinances-of-the-church/>. Accessed 4-16-23.

⁴ This definition was influenced by Abraham Kuruvilla, *A Vision for Preaching: Understanding the Heart of Pastoral Ministry* (Grand Rapids, MI: Baker Academic, 2015).

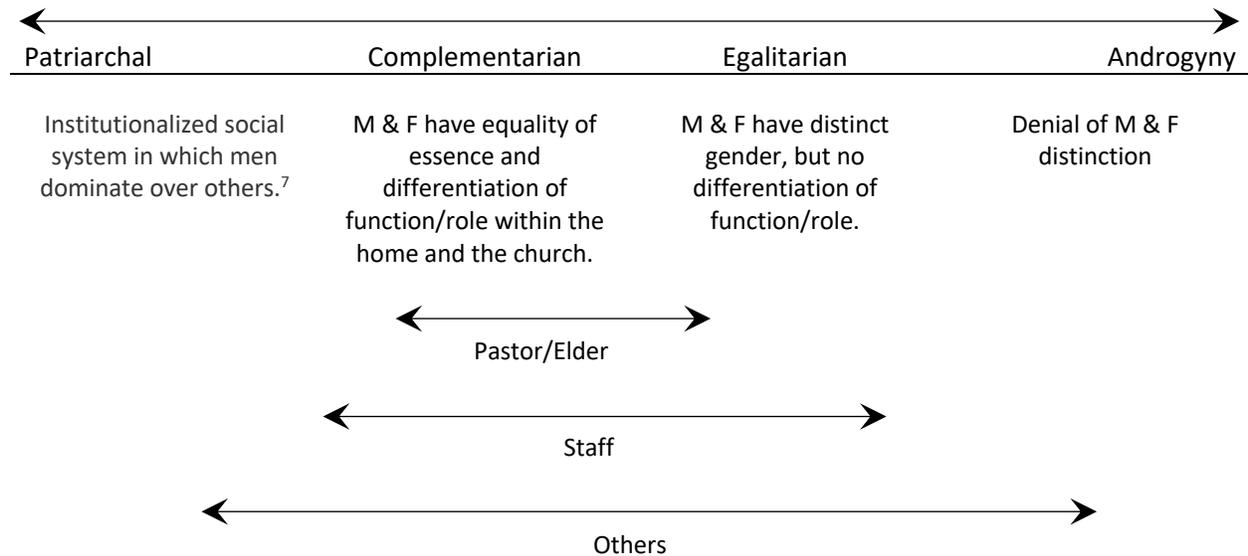
⁵ John Piper, *A Peculiar Act of Worship: Preaching as Expository Exultation*. <https://www.desiringgod.org/messages/a-peculiar-act-of-worship>. Accessed 5-17-23.

- We must understand the context and prohibition of 1 Timothy 2. Paul is writing to the church in Ephesus led by his protégé Timothy. When the two-fold admonition is given that women are not to (1) teach or (2) exercise authority over a man, the immediate context centers around instructions for the worship service of the church. There is agreement that the first century model of the church was vastly different from the models of ministry that we employ today. Demographic-driven ministry paradigms where a portion of the church family is specifically served in their own unique context such as kids ministry, student ministry, mom’s ministry and the like were hardly in view. However, we can conclude that the teaching prohibition pertained to the setting of the collective church gathered for a worship service. The second prohibition, then, concerns those given leadership authority over the church community when gathered, which Paul immediately identifies as elders in the following verses.
- Complementarianism and egalitarianism are extrabiblical terms meant to help synthesize the teaching of God’s Word regarding the roles of men and women in the home and in the church. Conscientious followers of Jesus have arrived at various conclusions on the matter, and some have suggested alternative solutions. Complementarianism affirms that masculinity and femininity are designed by God and that men and women are created to complement, or complete, each other. Complementarians believe that the distinctive gender roles found in the Bible are profoundly purposeful, and when applied in the home and church, they promote spiritual thriving for both men and women. Egalitarianism suggests that God does not intend any distinctions between men and women in matters of spiritual leadership in either the home or the church. Below is a summary of the key views and passages utilized by both perspectives.⁶

EGALITARIAN POSITION		
<p>Creation M=F Essence (Genesis 1:26-27)</p> <p>M=F Function/Role (Genesis 1:26-28)</p>	<p>Fall M=F Essence (Genesis 3:6, 16-19 – both sin, both cursed)</p> <p>M Oppresses F in Function/Role (Genesis 3:16)</p>	<p>Redemption M=F Essence (Romans 3:22-24)</p> <p>M=F Function/Role (Galatians 3:28)</p>
COMPLEMENTARIAN POSITION		
<p>Creation M=F Essence (Genesis 1:26-27)</p> <p>M & F Distinct in Function/Role (Genesis 2 and 3)</p>	<p>Fall M=F Essence (Genesis 3:6, 16-19 – both sin, both cursed)</p> <p>F Supplants M in Function/Role (Genesis 3:16)</p>	<p>Redemption M=F Essence (Romans 3:22-24; 1 Peter 3:7b; Galatians 3:28)</p> <p>M & F Distinct in Function/Role (1 Timothy 2:9-3:7; Ephesians 5:22-33; 1 Peter 3:1-7a)</p>

⁶ This chart is an adaptation of the one Dr. Bruce Ware presented at the Council for Biblical Manhood and Womanhood.

Below is a line diagram representing the range of perspectives and the desired measure of unity to pursue within our community.



5. STATE OUR UNIFIED COUNSEL AS TO HOW OUR ALIGNED VALUES AND CONVICTIONS WILL BE EXPRESSED WITHIN THE CHURCH FAMILY.

We recognize that the practical outworking of our values and convictions may lead to a variety of answers. As a result, some of the counsel below is built on biblical conviction, while others are based upon our unique model of ministry. As stated, our desire is to bring clarity so that men and women may flourish as disciples of Jesus while practicing sensible leadership that both appreciates our history and promotes multi-campus unity.

Preaching and Teaching

- Only qualified pastor/elders will preach for church worship services. Campus elders may permit pastor/elders from other churches and ministries or men who are in the process of ordination to fulfill their preaching responsibility.
- Qualified men and women who are appointed by their campus elders are able to teach the Word of God in all other contexts apart from church worship services.
- Men and women appointed by their campus pastor/elders will have the opportunity to participate in the biblical teaching development cohort.

Ordinances

- Campus pastor/elders will lead the church in the ordinance of the Lord’s Supper. This is recommended based upon our unique model of ministry.
- Baptisms will be led out by campus pastor/elders, or by men and women members of the church who are approved by the campus pastor/elders.

⁷ Kevin Deyoung, *Death to Patriarchy? Complementarity and the Scandal of ‘Father Rule.’* <https://www.desiringgod.org/articles/death-to-the-patriarchy>. Accessed 5-17-23.

- Ordinances are to be practiced within the setting of a campus worship service unless otherwise approved by the campus pastor/elders.

Lay Leadership/Staff

All elders, staff, and members of the church formally affirm our statement of faith. However, in recent years, there has been margin made for issues within the statement that have been determined to be third tier. For example, it has been communicated to both staff and incoming members that the timing of Christ's physical return to the earth is being reviewed by the elder board. Therefore, space is made for multiple perspectives on this particular doctrinal issue, because while the matter is important to Christian theology, it does not justify separation or division among Christians. Other issues have been understood as second tier. For example, staff and members also review our governance structure through our next steps pathway. Recently, a staff member was hired who affirmed our structure, but then determined over time that they did not support the selection and affirmation of female deacons. This change would result in a different leadership structure within the church, and ultimately, they resigned from their role. This background is meant to help us see that people do often shift in their convictional beliefs over time.

For the purposes of this paper, this means that elements of this document will be presented to the elder board as areas where alignment is suggested as necessary for organizational unity. This white paper intentionally creates a framework that allows for a range of perspectives and campus contextualization, but to protect from mission drift, our leadership should affirm that they are able to lead and teach within the framework presented in good conscience. A common doctrinal positions summary document will not be limited to matters pertaining to the role of women in the local church, but certainly will include them.

- Therefore, similar to other churches and Christian institutions, it is necessary for our leadership to reaffirm their alignment with our statement of faith and our common doctrinal positions on second-tier matters approved by the elder board that are critical to maintaining the unity of the Spirit in the bond of peace. This document will be developed, reviewed yearly by the elder board, and signed by staff and lay leadership prior to the annual celebration when the incoming leadership is affirmed by the congregation.
- Include a version of this white paper in the Employee Reference Guide (ERG).

Pastor/Elders

- All current pastor/elders will be evaluated based upon the approved qualifications and process outlined by the elder board. Those who do not qualify or do not meet the expectations of the outlined process will be given new titles that best represent their role within the church.

Weddings/Funerals

- Only pastor/elders will officiate wedding ceremonies based upon MI state requirements. However, men and women who are members in good standing and approved by the pastor/elder may assist in wedding ceremonies.
- Pastor/elders or members approved by pastor/elders may officiate funerals. All funeral liturgies officiated by members must be approved by a pastor/elder.

Staff Organization

- Campus Pastors will only report to other pastor/elders.
- All other staff roles – regardless of pastoral status – may report to a non-pastor/elder.

Woodside Constitution

- The constitution will be evaluated in order to determine whether any adjustments to the language are needed.

RECOMMENDED READING LIST

Important Disclaimer: The resources listed below are intentionally not all consistent with the conclusions and content communicated in this white paper. These suggestions offer a variety of views that are meant to deepen our collective understanding and broaden our perspectives on the given topic. When suggesting resources to staff members, congregants, and those outside of our church family, discernment must be practiced so that we are leading them into biblical clarity consistent with our convictions. (Acts 20:28-30; 2 Timothy 4:3-4)

Articles:

9Marks Journal produced several articles under the banner *Complementarianism: a Moment of Reckoning*. See <https://www.9marks.org/journal/complementarianism-a-moment-of-reckoning/> Accessed 4-18-23.

The Danvers Statement - <https://cbmw.org/about/danvers-statement/> Accessed 4-18-23.

The Danvers Statement summarizes the need for the Council on Biblical Manhood and Womanhood (CBMW) and serves as an overview of our core beliefs. This statement was prepared by several evangelical leaders at a CBMW meeting in Danvers, Massachusetts, in December of 1987. It was first published in final form by the CBMW in Wheaton, Illinois in November of 1988.

Denny Burk, *Can Women Be Pastors but Not Elders?*, 12-11-2019. <https://www.9marks.org/article/can-women-be-pastors-but-not-elders/> Accessed 4-18-23.

Jonathan Leeman, *Essential and Indispensable: Women and the Mission of the Church*, 12-10-2019. <https://www.9marks.org/article/essential-and-indispensable-women-and-the-mission-of-the-church/> Accessed 4-18-23.

Kelli Trujillo, *Complementarian Versus Egalitarian, What's the Correct View?*, Christianity Today, March Week 4, 2014. <https://www.todayschristianwoman.com/articles/2014/march-week-4/complementarian-versus-egalitarian.html> Accessed 4-18-23.

Kelly Ladd Bishop, *The New Testament Case for Women Pastors*, June 15, 2018. <https://juniaproject.com/case-women-pastors-new-testament/>. Accessed 4-18-23.

Kevin Deyoung, *How Are Men and Women Different?*, 12-11-2019. <https://www.9marks.org/article/how-are-men-and-women-different/> Accessed 4-18-23.

Kevin Deyoung, *Let Us Reason Together About Complementarianism*, The Gospel Coalition. May 26, 2021. <https://www.thegospelcoalition.org/article/complementarianism/> Accessed 4-18-23.

Kevin Deyoung, *Should Women Preach In Our Churches*, The Gospel Coalition, August 26, 2019. <https://www.thegospelcoalition.org/blogs/kevin-deyoung/women-preach-churches/> Accessed 5-17-23.

Mary Kassian, *Where Can Women Teach? Eight Principles for Christian Churches*, October 26, 2019. <https://www.desiringgod.org/articles/where-can-women-teach> Accessed 4-18-23.

Russell Moore, *Let's Rethink the Evangelical Gender Wars*, February 13, 2023. <https://www.christianitytoday.com/ct/2023/march/lets-rethink-evangelical-gender-wars.html> Accessed 4-18-23.

Sam Storms, *A Complementarian Case for Women as Pastors*, July 4, 2022. <https://www.samstorms.org/enjoying-god-blog/post/a-complementarian-case-for-women-as-pastors>. Accessed 4-18-23.

William Webb, *A Redemptive-Movement Hermeneutic: Encouraging Dialogue Among Four Evangelical Views*, JETS 48/2, June 2005, pgs. 331–49. https://www.etsjets.org/files/JETS-PDFs/48/48-2/48-2-pp331-349_JETS.pdf Accessed 4-18-23.

Books:

Aimee Bird, *Recovering from Biblical Manhood and Womanhood: How the Church Needs to Rediscover Her Purpose*.

Andreas J. Kostenberger and Thomas R. Schreiner, *Women in the Church: An Interpretation and Application of 1 Timothy 2:9–15*.

Gregg Allison, *Embodied: Living as Whole People in a Fractured World*.

John Dickson, *Hearing Her Voice: A Biblical Invitation for Women to Preach*.

John Piper, Wayne Grudem, *Recovering Biblical Manhood and Womanhood (Revised Edition): A Response to Evangelical Feminism*.

John Piper, Wayne Grudem, *50 Crucial Questions: An Overview of Central Concerns about Manhood and Womanhood*.

Kevin Deyoung, *Men and Women in the Church*.

Linda Bellville, Craig Keener, Craig Blomberg, and Thomas Schreiner, *Two Views on Women in Ministry*.

Lucy Peppiatt, *Rediscovering Scripture's Vision for Women: Fresh Perspectives on Disputed Texts*.

Margaret E. Kostenberger, *God's Design for Man and Woman: A Biblical-Theological Survey*.

Margaret E. Kostenberger, *Jesus and the Feminists*.

Michael F. Bird, *Bourgeois Babes, Bossy Wives, and Bobby Haircuts: A Case for Gender Equality in Ministry*.

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