

Gender Roles in the Church
A Position Paper by the Session of First Evangelical Church
(Approved 8/13/18)

Evangelicals tend to be in one of two communities when it comes to gender roles in the church: *complementarian* or *egalitarian*. Generally considered, *complementarians* believe male and female gender roles were set at creation prior to the fall into sin (Gen. 1-2). The complementarian position holds that while the fall into sin introduced conflict between the sexes, the roles as originally cast by God are good and enduring.

Egalitarians, by contrast, believe gender role distinctions are a function of God's curse on the sexes after the fall (Gen. 3). The egalitarian position holds that male headship is a post-fall wrong that gets righted by redemption in Christ. According to egalitarian interpretation, where Scripture seemingly upholds male headship, the reasons why are cultural or situational.

The central issue between complementarians and egalitarians is whether gender roles are embedded in creation or culturally conceived. We recognize there are godly people on both sides of what is a "second-order" doctrine, which can be understood as *how* we practice our faith rather than *Who* or *what* our faith is about.¹ Disagreements over the *how* can introduce difficulties in fellowship, thus we recognize the need to work at understanding. We have to work at loving one another even through differences (John 13:34-35; Eph. 4:15).

Our Position on Gender Roles

We hold the Scriptures to be infallibly authoritative for the life and practice of the church. As spiritual overseers, the elders are responsible for properly interpreting and applying the Word of God. With this in mind, we hold that in the beginning God created mankind, male and female (Gen. 5:1-2), for good purposes. We affirm that the Scriptures teach that man and woman each fully bear God's image and are equally valuable to Him.² Likewise in the church, each believer, male and female, is a recipient of the Holy Spirit and His gifts, and is equally vital to Christ's church.

We believe the Scriptures teach that gender roles, as we address them in this paper, are embedded into God's creation design from the beginning and thus are neither culturally conceived nor the result of sin. As we will seek to explain in this paper, we take a complementarian understanding of the Scriptures: male headship/leadership in the church and home is an enduring function of God's design.

A key verse for the egalitarian position 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.”³

Egalitarian interpretation of this verse holds that male headship is a post-fall wrong—a kind of sexism akin to slavery and racism—that the Lord puts right in redeeming us. But in the context of Galatians 3, Paul is summarizing for believers the relational effect of our redemption in Christ: divisions between us are negated but not differences. In Christ, people of differing ethnicities (Jew or Greek), social status (slave or free), and gender (male or female) are united into one body and share the same blessings: being “all sons of God” (Gal. 3:26), “baptized into Christ” (v. 27; cf. 1 Cor. 12:13), and “heirs according to promise” (v. 29).

Galatians 3:28 teaches that Christ’s work reconciles men and women in Christ. The egalitarian implication that this reconciliation then erases male headship is in conflict with passages discussed below regarding God’s design for male and female as set in creation. Male and female are not interchangeable. We are different by God’s good design and each gender brings strengths to the church the other does not.⁴

As elders, our goal is to provide a church environment where every member can effectively and joyfully exercise his and her God-given spiritual gifts. This is best achieved when the church operates within the overall pattern and parameters of God’s Word. Sometimes discerning those parameters is not easy. We recognize that the Scriptures were written in a different time and culture. As a result, it can be challenging to determine what is principle (e.g. a female honoring male/husband leadership) and what may be a cultural application of a principle (e.g. her covering her head in worship). Seeking how to *apply* enduring principles in different cultural settings is also challenging. We pray we neither misinterpret nor go beyond the Scriptures (1 Cor. 4:6).

Drawing upon the imagery of Proverbs 4:27, we desire to neither swerve to the right or left. Swerving to the right is blessing a kind of authoritarian male headship that dominates women and unnecessarily hinders them using their gifts to the benefit of the body. Swerving to the left would be to dismiss as outmoded the God given gender-based role distinctions of Scripture.⁵ We are convinced that God’s design in creating us male and female, and drawing distinctive male and female roles, is for our good and blessing.

We present below our positions under three headings: **Church Offices and Governing Authority (Elder and Deacon), Areas of Bible Teaching, and Areas of Responsibility**. Within each area we seek to give basic guidance according to how we understand Scripture. For further study we include a small list of **Resources** at the end (in addition to those referenced in the endnotes).

Church Offices and Governing Authority

Elder

“Elder”⁶ and “deacon” are biblically set church offices.⁷ Between these two offices, the oversight (spiritual authority) of the church resides with the elders (Acts 20:17, 28; Heb. 13:17; 1 Peter 5:1-5).

Qualifications designate an elder be “the husband of one wife” in 1 Timothy 3:2 and Titus 1:6:

“Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach,” (1 Tim. 3:2).

“[Appoint as elder one who] is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination.” (Titus 1:6)

A question asked of the elder qualifications is whether *husband of one wife* (literally “one woman man”) is meant to reserve the elder office to men only, or is marital fidelity what counts for church leaders regardless of gender? Is the pattern to follow gender specific? We believe it is and state why below.

The Scriptures tie the spiritual authority and responsibility of the elder office to God’s order and design for men and women. This design was established by God from the beginning. As to His original purposes, Genesis 2 states:

18 “Then the Lord God said, ‘It is not good that the man should be alone; I will make him a helper fit for him...’²² And the rib that the Lord God had taken from the man he made into a woman and brought her to the man...²⁴ Therefore a man shall leave his father and his mother and hold fast to his wife...”

The Scriptures teach that spiritual authority of the elder office is tied to God’s order and design for men and women as established from the beginning (Gen. 1-2).

In 1 Corinthians 11, Paul appeals to divine order in addressing gender relating in the gathered church:

“But I want you to understand that the head of every man is Christ, the head of a wife (woman) is her husband (man), and the head of Christ is God.” (1 Cor. 11:3)

The Greek word *kephale* (“head,” used three times) conveys the meaning of “authority over.” Egalitarians have suggested “source/origin” as a meaning for *kephale*. But any exhaustive survey of the use of *kephale* by Greek speakers of the time shows they immediately associated *kephale* with an authoritative reality.⁸

Some, conceding this point, will say whether *kephale* means “authority over” or “source/origin” is inconsequential to *the kind* of headship God wants in His church, which is life-giving and nurturing. While we agree this is the quality of godly headship, we cannot agree that the meaning of words is inconsequential, or that gender specificity is incidental.

Paul appealed to creation order:

⁸ “For man was not made from woman, but woman from man. ⁹ Neither was man created for woman, but woman for man.” (1 Cor. 11:8-9)

Paul applied creation order to the governing authority of the church:

¹² “I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. ¹³ For Adam was formed first, then Eve; ¹⁴ and Adam was not deceived, but the woman was deceived and became a transgressor.” (1 Tim. 2:12-14)⁹

While sin introduced conflict into male-female relationships (Gen. 3), God’s creation order continues to be the relational and governing pattern of the church. Our conviction is that God’s creation order was intentional and needs to be respected, and we do this by reserving the elder office to qualified men.

“Ordering,” however, does not convey authoritarianism. As referenced above in 1 Corinthians 11:3, Paul prefaced his gender specific instructions to the Corinthian church by establishing that even Christ Himself, though one with the Father in nature, submitted Himself functionally to His Father’s authority. In the church, the essential value of all persons is honored in honoring submission lines, as we each and all seek to be faithful to what has been appointed by God.¹⁰

Deacon

The second church office, that of deacon, is not biblically vested with the same spiritual authority as the elder office. “Able to teach” (1 Tim. 3:2) is not a requirement for deacon service; teaching authority is entrusted to the elders. Paul addresses deacons in the church of Philippi (Phil. 1:1) and Ephesus (1 Tim. 3:8-13).

To give some background, the Greek word for deacon (*diaconos*) was in common usage when the New Testament was written. It simply meant *servant* or *helper* and carried no religious overtones. Many believe the term came to be affiliated with a church office somewhat later in time than the office of elder. However, Paul, in Philippians 1 and 1 Timothy 3, seems to be addressing elders and deacons in their capacity as office holders. The deacon office is principally a “serving” office created to assist the elders in the ministry of the church.

Our understanding, explained below, is that the deacon office is for qualified men who evidence a desire and gifting to be servant-leaders (emphasis on *service*, not overseeing, which is for elders). Deacons are proven men (“let them be tested first,” 1 Tim. 3:10) of strong character who are Spirit-filled. Deacons will at times help address or resolve people issues that arise in church settings.

A question asked of deacon qualifications is: Can women serve in the deacon office (“deaconesses”)? We reviewed three primary passages pursuant to this question. The first is Acts 6:1-6:

“Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. ² And the twelve summoned the full number of the disciples and said, “It is not right that we should give up preaching the word of God to serve tables. ³ Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. ⁴ But we will devote ourselves to prayer and to the ministry of the word.” ⁵ And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. ⁶ These they set before the apostles, and they prayed and laid their hands on them.”

The deacon office was not “officially” set in that moment in church history, but the seeds for it were sown. Those seven forerunners were ministering alongside

the apostles in their direct oversight of the church. The word from which we get “deacon” appears twice here: “*distribution*,” v. 1, and “*serve*,” v. 2.¹¹

Are there gender role implications from Acts 6? The apostles instructed the gathered disciples to select seven men, and obvious care and criteria went into who they were to be (v. 3). The Greek word used for “men” is a plural masculine for adult males.¹² On its face the assignment given to the seven men doesn’t seem to *require* males, but as it involved conflict resolution and direction, the apostles did designate a selection of men specifically. There is in Greek a plural masculine that can include both men and women, but that word was not used in Acts 6.

A second passage is Romans 16:1:

“I commend to you our sister Phoebe, a servant (diaconon) of the church at Cenchreae.”

Since Phoebe is associated with a specific church (Cenchreae), some contend she was ordained to the *office* at that church and the word should be here translated *deaconess*. Ligon Duncan, presently Chancellor of Reformed Theological Seminary and former president of Alliance of Confessing Evangelicals, contends it is better to understand Phoebe to be a standout servant, not an official:

“Phoebe is also called a ‘servant’ here... [but] is not insignificant that the ESV, NIV, and NASB all render *diakonon* here ‘servant,’ not ‘deacon.’ Since many New Testament scholars are inclined to believe in a rather late development of the formal diaconate, *diakonon* in this context is not usually viewed as a technical or official term... it is correctly translated as ‘servant’—as in this passage—29 times in 27 verses in the New Testament.”¹³

Church history is full of women’s ministry contributions to the church, including as deaconesses in places. References to these women as “deaconesses” is not conclusive that they served in an ordained office. It could be describing a practice of serving alongside men in an unofficial capacity under the leadership of ordained deacons and elders. The question we considered is: Does the Bible direct us to appoint deaconesses, not whether women do the ministry deacons do. As we find a consistent pattern throughout Scripture calling men into servant-leader roles, we believe this naturally extends to the designated elder and deacon offices of the church.¹⁴

The third passage we reviewed on the question of deaconess is 1 Timothy 3:8-12:¹⁵

⁸“Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. ⁹ They must hold the mystery of the faith with a clear conscience. ¹⁰ And let them also be tested first; then let them serve as deacons if they prove themselves blameless. ¹¹ Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. ¹² Let deacons each be the husband of one wife, managing their children and their own households well.”

Quoting again from Ligon Duncan’s scholarship:

“Because the passage comes in the midst of a section dealing with deacons’ qualifications, and uses neither the term for “deaconess” nor the female form of “servant,” but rather *gunaikas* (which could mean “women” or “wives”), you end up with either the ESV rendering: “Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things.” Or the NASB rendering: “Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things.” Either way, the meaning is clear. The verse refers either to the wives of deacons or to the women who assist the deacons or both. Interestingly, this is precisely how Calvin viewed deaconesses. Not as ordained female deacons, but as women who assist the deacons... [T]his passage provides Paul with the perfect opportunity—if he wants to establish warrant for women holding the office of deacon—to employ a technical term for “female deacon” or “deaconess,” and he doesn’t do it. Instead he uses the generic “women” or “wives” even though the context is loaded with technical terms for elders, deacons, and widows.”¹⁶

We find Duncan’s position convincing and consistent with the other passages we have reviewed above.

Church leadership in its entirety is to be in submission to the Lord Jesus. He has given us his Word by which our church structure is to be governed. Historically, First Evan has not asked women to serve on our deacon board. Our constitution reserves this office to men. Recognizing that all men are fallible and have blind spots, and in view of current trends in many churches to make amends in these areas, this study was undertaken in part to determine if our practice of reserving the deacon office to qualified men is consistent with a plain reading of Scripture. We

believe our best practice is to continue to invite women to serve alongside our deacons cooperatively but informally.

We believe God calling qualified men in Christ into the offices of elder and deacon, and calling women in Christ to follow this leadership entrustment to men, is an important way He has chosen to promote Christlikeness in “the household of faith” (Gal. 6:10). We recognize our reserving the elder and deacon offices to men is out of step with our present culture. Nonetheless, we believe ordained male leadership best follows God’s creation design and provides opportunity for the proper exercise of leadership authority, with accountability and humility. We pray for qualified men to lead and serve in these roles, and seek as elders entrusted with the church to lead her without being authoritarian or domineering.

Areas of Bible Teaching

As referenced above, Paul addresses the way women are to receive biblical instruction in 1 Timothy 2:

¹¹ “Let a woman learn quietly with all submissiveness. ¹² I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. ¹³ For Adam was formed first, then Eve; ¹⁴ and Adam was not deceived, but the woman was deceived and became a transgressor.”
(1 Tim. 2:11-14)¹⁷

Paul applies creation order to gender roles in the church. Elders do not teach the church exclusively, but the authority of elders is connected to guarding and teaching the doctrinal deposit entrusted to us in Scripture (Acts 20:28-32; 1 Tim. 4:16; 2 Peter 1:16-21; Jude 3). When Paul writes, “*I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet*” (1 Tim. 2:12), he is affirming that the teaching authority of the church belongs to male elders.

But “remain quiet” and “learn quietly,” as phrases, do not render women passive. These communicate trustful postures taken by women—trusting the good design and call of God on qualified men to lead and teach the church—not their silencing. Scriptural prohibitions on women teaching are not presented in a shutdown sense. In Scripture we find Priscilla not alone but alongside her husband Aquila giving Apollos a keener gospel explanation (Acts 18:26). And we all teach and encourage one another as we sing together (Col. 3:16). The church seeks to glorify God and edify one another when we gather, and both genders are vital in this.

Paul never says women do not have teaching gifts or cannot use them. Women gifted in teaching are directed in Titus 2:3-5 to put their gift to use teaching other women:

³ “Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, ⁴ and so train the young women to love their husbands and children, ⁵ to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.” (Titus 2:3-5)

In calling women to “learn quietly with all submissiveness” (1 Tim. 2:11) Paul affirms “we are placed [by God] in a context, in a community, in institutions and webs of responsibility.... The script of our culture tells us that we can only find self-fulfillment when we break away from these limitations.... Limitations and the defined space of living and ministering that God gives within the institution of the church is a gift. God places us in institutions, relationships, responsibilities, to teach us and shape us into Christlikeness.”¹⁸

Some interpretations of 1 Timothy 2, along with 1 Corinthians 14:33-35, take the line that Paul was addressing a specific issue in localized first century contexts, such as women buying into the false teachers Paul told Timothy to silence (cf. 2 Tim. 3:6). Others say women in the first century were uneducated, thus Paul prohibited them from teaching. These explanations are not the best available in New Testament scholarship, nor does Scripture ever indicate women cannot teach because they lack knowledge or ability or gifting.

The issue concerning church teaching, then and now, remains the authority structure of the church patterned on God’s design order, set at creation, for gender complement. It is not that women aren’t allowed to participate or speak to the church gathered. The prohibition on women speaking—in 1 Timothy 2 and 1 Corinthians 14—was not that women couldn’t say *anything* to the church gathered. In addition to the reference above from Titus, Paul wrote in 1 Corinthians 11:5 that women can pray and prophesy in gatherings.

The challenge in understanding pattern and parameters here is that the New Testament gives us no clear-cut understanding on what is meant by “prophesy” in the context of Christian worship, or exactly how it should be distinguished from preaching and teaching. Women were permitted to pray and prophesy in the hearing of men within the church gathered, but not exercise teaching authority over men. Prayers and prophecies were to be intelligible (cf. 1 Cor. 14:4), and audible (verbal), just like preaching. The key difference in the practice of prophecy in the

church seems to be that prophecy was more spontaneous and needed to be evaluated against the apostolic doctrine proclaimed (preached/taught) by elders.

The prohibition on women teaching men has to do with the activity of authoritative indoctrination of the church through teaching and preaching the Bible, such as what happens in the delivery of a Sunday sermon or the instruction given to a mixed-gender adult Sunday school class. But there is an important distinction to be made here. While male headship is established by God's ongoing good purposes for creation order, women in the church do not submit to all men all the time. Some men should not teach, for instance, like "a recent convert" (1 Tim. 3:6), or a man not thought of well "by outsiders" (1 Tim. 3:7; cf. Col. 4:5). Nor should a woman "learn quietly" from a teacher she hears propagating false doctrine. Her channel for contending with that is through her husband (1 Cor. 14:35) or an elder.

Pertaining to teaching in our mixed-gender adult classes, a qualified male teacher seems to us to be the intended expression of continuity with God's creation order and call. We believe a married couple may jointly serve in teaching a mixed-adult class, provided the pattern of male leadership is honored. Women have proficiencies (like in counseling), specializations (like in church history or an avenue of ministry), and personal stories through which they can edify the church. These can be shared in mixed-adult settings, in our judgment, as can words of encouragement or exhortation to abide and obey biblical truth (how we understand "prophecy"). Women minister to the whole church when they write books and devotionals. We believe women can read Scripture aloud in public worship and offer prayers in and for the corporate gathering.

Children's classes are not the same setting as adult classes, as children remain in the home under the authority of parents male and female.¹⁹ Thus we allow and encourage qualified women to teach in early childhood gatherings.

Areas of Responsibility

Responsibility is a bit of a catchall category in that Scripture does not directly address every conceivable venue of service in the modern church. The Bible doesn't directly address church infrastructure areas like advisory boards, committees, and task forces overseeing projects.

We do not believe the pattern of male headship precludes women from serving in select places of responsibility. At First Evan, functions and roles are always under the oversight of the elders who base considerations on a complementarian view of creation order and design. Scripture doesn't address

licensure for staff members, for instance, which First Evan permits female staff to gain. Scripture doesn't address Sunday morning ushering or the writing of newsletters.

We believe these and other areas of responsibility are open to women as well as men. We reserve formal ordination ("the laying on of hands") to men. Ordination is a credentialing that recognizes the fitness of the one ordained to be in place of leadership authority in the church.

Resources

- The Council on Biblical Manhood and Womanhood (<http://cbmw.org/>).
- Claire Smith, *God's Good Design: What the Bible Really Says About Men and Women* (Kingsford, Australia: Matthias Media, 2012).
- H. Wayne House, *The Role of Women in Ministry Today* (Grand Rapids: Baker, 1995).
- Andreas Kostenberger, Thomas R. Schreiner, and H. Scott Baldwin, *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15* (Grand Rapids: Baker, 1995).
- "Women in Leadership, Parts 1 and 2," Daniel B. Wallace, (<https://bible.org/series/women-leadership>).
- "What Does It Mean Not to Teach or Have Authority Over Men" (1 Timothy 2:11-15) From the series: [Recovering Biblical Manhood and Womanhood](https://bible.org/seriespage/9-what-does-it-mean-not-teach-or-have-authority-over-men-1-timothy-211-15), Douglas Moo (<https://bible.org/seriespage/9-what-does-it-mean-not-teach-or-have-authority-over-men-1-timothy-211-15>).

¹ Albert Mohler addresses this in his "A Call for Theological Triage and Christian Maturity," in which he refers to gender roles as a "second-order" doctrine: "The set of second-order doctrines is distinguished from the first-order set by the fact that believing Christians may disagree on the second-order issues, though this disagreement will create significant boundaries between believers.... Christians across a vast denominational range can stand together on the first-order doctrines and recognize each other as authentic Christians, while understanding that the existence of second-order disagreements prevents the closeness of fellowship we would otherwise enjoy.... In recent years, the issue of women serving as pastors has emerged as another second-order issue. Again, a church or denomination either will ordain women to the pastorate, or it will not. Second-order issues resist easy

settlement by those who would prefer an either/or approach. Many of the most heated disagreements among serious believers take place at the second-order level, for these issues frame our understanding of the church and its ordering by the Word of God.” (<http://www.albertmohler.com/2005/07/12/a-call-for-theological-triage-and-christian-maturity/>)

² When we say “equally,” we do not mean an individualistic notion of equality, one that encourages a kind of gender interchangeableness. Galatians 3:28 does not say there is neither Jew nor Gentile, slave nor free, male nor female because Christ makes us *equal*, but because Christ makes us *one*. The apostles emphasized concepts like oneness, partnership, union, and joint-inheritance across ethnic and gender dividing lines in service to something higher than mere equality. (See Andrew Wilson, “The New Testament’s Take on ‘Equality’”, *Christianity Today*, November 2016, 28. (<http://www.christianitytoday.com/ct/2016/november/bible-never-says-all-men-are-created-equal.html>))

³ Unless otherwise noted, all Scripture quotations are from the English Standard Version (ESV).

⁴ But while we are not interchangeable, we are interdependent and need one another *in being* the body of Christ (1 Cor. 11:11-12). For more insights relative to the differences and their complementary nature, see question 29 from *50 Crucial Questions About Manhood and Womanhood*, by John Piper and Wayne Grudem. (<https://www.desiringgod.org/books/50-crucial-questions-about-manhood-and-womanhood>)

⁵ Sensibilities regarding gender are very much in flux now. Some even believe that gender is a fluid designation and malleable to self-determination. We believe this is cultural regress.

⁶ Our understanding of the New Testament teaching is that that the same office is referred to whether the Scripture is speaking of Elder, Pastor, or Overseer/Bishop. Thus Elder qualifications also apply to our pastoral positions.

⁷ On New Testament offices, see this excellent 11-minute explanation by Dr. Stephen J. Wellum of Southern Seminary. (http://equip.sbts.edu/video/can-women-pastors-deacons/?utm_source=The+Southern+Baptist+Theological+Seminary+List&utm_campaign=d0b6b0043e-July18_Scene-at-Southern&utm_medium=email&utm_term=0_ee150c7052-d0b6b0043e-278526689&mc_cid=d0b6b0043e&mc_eid=189517461b)

⁸ Whether kephale can mean “source/origin” was tested thoroughly by Wayne Grudem in his 1985 article “Does Kephale (‘Head’) Mean ‘Source’ or ‘Authority Over’ in Greek Literature? A Survey of 2,336 Examples.”

(http://www.biblicalstudies.org.uk/pdf/tj/kephale_grudem.pdf) In Greek literature the word Paul uses for “head” (1 Cor. 11:3) never meant “source” or “origin” except for two known occurrences out of the 2,336 examples Grudem studied. A first century Greek speaker understood Paul’s use of “head” in 1 Corinthians 11 to mean “authority over.”

⁹ The reference to the deception of Eve may not necessarily be connected to any inherent trait in the woman, i.e. she is more easily deluded. Paul’s point may have to do with her stepping outside of the lines of authority, assuming independence and usurping the headship of her husband when Satan approached her. Satan knowing the order in creation chose to go around God’s design of the man as the head and proceeds to tempt the woman directly. Likewise, Adam may have sat back passively allowing his wife become the spokesperson as Satan proceeded to deceive her. Paul referencing such in this context seems concerned with a woman usurping the role of the man/elder and finds such outside the bounds of her intended role. For more insights, see question 28, from *50 Crucial Questions About Manhood and Womanhood*, by John Piper and Wayne Grudem.

(<https://www.desiringgod.org/books/50-crucial-questions-about-manhood-and-womanhood>)

¹⁰ Claire Smith writes in her book, *God’s Good Design*, “One of the fallacies of much feminist ideology is the belief that for two people to be equal, they must do the same thing. There is an assumption that you cannot have differentiation and hierarchy without also having inferiority and superiority of dignity or worth.” (61)

¹¹ The very same word for “*ministry*” in verse 4 above is used in verse 3 (where the ESV renders it “*duty*”; NIV renders it “*responsibility*”; NASB “*task*”). The point in our noting this is what the apostles and the seven forerunners of the deacon office did was equally *ministry*.

¹² Footnote 3 in Daniel Wallace’s “Deacons and the Leadership of the Church” (<https://bible.org/article/deacons-and-leadership-church>). Dr. Wallace is Professor of New Testament Studies at Dallas Theological Seminary. He has authored several books including *Greek Grammar beyond the Basics* and *Basics of New Testament Syntax*.

¹³ From the article by Ligon Duncan published in *byFaith*, the online magazine of the Presbyterian Church in America. (<http://byfaithonline.com/the-case-for-our-current-policy-on-female-deacons/>)

¹⁴ See Wallace's "May Women be Deacons: A Prelude to a Dialogue" for a similar but more detailed discussion. (<https://bible.org/article/may-women-be-deacons-prelude-dialogue>)

¹⁵ Ibid.

¹⁶ Duncan: (<http://byfaithonline.com/the-case-for-our-current-policy-on-female-deacons/>)

¹⁷ (<https://bible.org/seriespage/what-does-it-mean-not-teach-or-have-authority-over-men-1-timothy-211-15>)

¹⁸ Mark Sayers, *Disappearing Church* (Chicago: Moody, 2016), 136.

¹⁹ In 2 Timothy 1:5 and 3:15, Paul reminds Timothy of his godly upbringing, how Timothy's mother Eunice and his grandmother Lois taught him Scripture since he was a boy.