

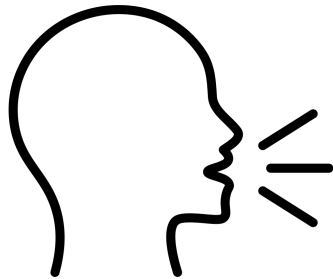


Men, Women and the Image of God

Saturday 4th November 2023 — Tom O'Toole

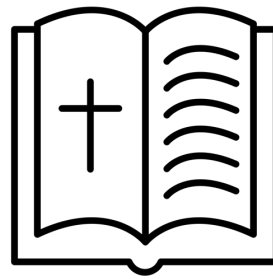
1. How does our gender shape the way we think about the Bible?

Three Worlds of Biblical Interpretation



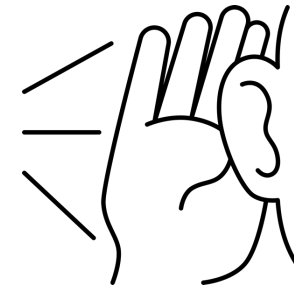
The World Behind the Text

Who were the author and recipients?
What is the historical context?
How did this shape their meaning?



The World Within the Text

What does the text say?
What is the genre?
How does it flow together?



The World In Front of the Text

What do I bring as a reader?
What is my social location?
How does this impact my understanding?

Mark Powell shares an example of how our social location impacts our Biblical interpretation in this short video.



Every interpretation comes from a 'place' to the extent that no interpreter can fully avoid the influence of [his or her social location]. . . . As we read the biblical text, therefore, what we see, hear, and value is inevitably colored by our own situations, experiences, characteristics, and presuppositions.

- Michael Barram



Perspective: Whose Eyes Do You Read the Text Through?

More from this
helpful article here.



Gender may influence whether a reader resonates with David or Bathsheba; class may influence whether a reader resonates with Lazarus or the rich man. In any case, our social location often influences which characters we resonate with and our resonance often determines what we think the passage means.

- Brandon J. O'Brien

Which characters do you tend to identify with most as you read the Bible? What do you think you gain and lose as a result of your answer?

Community Hermeneutics

As we study the Bible, it is good to engage with people from a variety of different social locations. Often this helps us see things we would miss if everyone we read or listen to has the same perspective.

Here are some examples of female Bible teachers to check out:

- Rosario Butterfield
- Aimee Byrd
- Beth Falker Jones
- Elyse Fitzpatrick
- Nancy Guthrie
- Jackie Hill-Perry
- Sharon Hodde-Miller
- Phylicia Masonheimer
- Rebecca McLaughlin
- Beth Moore
- Trillia Newbell
- Amy Orr-Ewing
- Nancey Pearcey
- Priscilla Shirer
- Danielle Strickland
- Lysa TerKeurst
- Jen Wilkin



Positioning: Who Holds the Power?

Your POWER (relative to somebody else) is determined by...

- What choices you have available to you
- What control you have over the choices of the other person

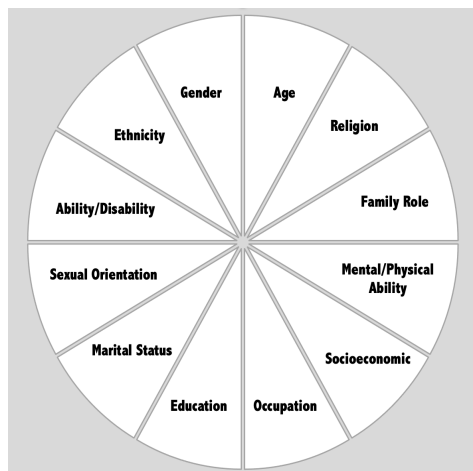
A Couple of Definitions

Patriarchy – A social system where men control a disproportionately large share of social, economic, political and religious power, and inheritance usually passes down the male line. *(Eliza Anyangwe & Melissa Mahtani)*

Privilege – ‘Privilege’ refers to certain social advantages, benefits or degrees of prestige and respect that an individual has by virtue of belonging to certain social identities – of people who have historically occupied positions of dominance over others. *(Justin D. Garcia)*

Gender is not the only thing that contributes to how powerful someone is. There are lots of factors.

(Identity wheel adapted from University of Washington)



In what ways do you think your own power or lack of power impacts the way you approach Bible texts?

Some Questions to Think About:

- Who does and who doesn't have power in the Biblical world?
- What does God reveal about his heart for those who are powerless? What examples can you think of?
- What does the Bible teach about how power should be used?
- Can you think of verses where God addresses those who are using power for their own benefit at the expense of other people?



Pastoral: Bringing God's Truth Into Our World

#MeToo

In recent years, many women have told the stories of sexual harassment and/or abuse they have experienced at the hands of men. It is estimated that 1 in 3 women and 1 in 6 men experience abuse in their lifetime. Over 90% of perpetrators of sexual assault are male.



Claudine Roberts reflects on this through the perspective of Bible stories of violence against women and the God who Sees

#ChurchToo

Church spaces have not been immune from harassment and abuse.

The Hagar's Voice podcast is a platform where some of those affected tell their stories.



Team Dynamics

Sometimes workplace or church dynamics can be challenging, including being in a minority in a team, feeling silenced, and lacking access to those in positions of power.

Purity Culture

In many church spaces in the '90s and '00s there was an emphasis on 'purity culture', placing the responsibility for combatting male lust on women dressing modestly and encouraging a view of women primarily as objects of temptation and a view of men as dominated by lust.

Sheila Gregoire explores the damage of purity culture and how to combat it in 'She Deserves Better'



How does your lived experience as a woman or as a man impact the way you engage with Scripture?

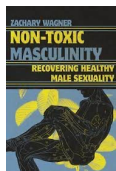
Glass Ceilings

Many senior roles in workplaces are disproportionately held by men, and women can face obstacles to advancement that men don't, – such as unconscious bias and discriminatory maternity policies.

Crisis of Masculinity

As a backlash against #MeToo, some men have become more hesitant to work with women. Other men have felt like masculinity is under attack and have lacked a positive vision for what manhood can be. This has led some to look to destructive role models such as Andrew Tate.

Zachary Wagner offers a different vision of what masculinity and male sexuality can be.



Gender Based Violence

"Statistics show that acts of violence to women aged between 15 and 44 across the globe produce more deaths, disability and mutilation than cancer, malaria and traffic accidents combined."



Elaine Storkey writes about different forms of violence women experience across the globe.



Blatant Misogyny

Examples of explicit misogyny still exist both inside and outside the church. At a recent conference that he was hosting, popular Bible teacher John MacArthur was asked to play word association as an icebreaker. The name of a well-known female Bible teacher was given as a cue, and MacArthur's response was 'go home'.





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2. How does the Bible shape the way we think about our gender?

Different Views on Men and Women in Church Leadership

	Egalitarian	Complementarian
<i>Biology</i>	Some differences	Some differences
<i>Value</i>	Equal	Equal
<i>Worth</i>	Equal	Equal
<i>Dignity</i>	Equal	Equal
<i>Role</i>	No distinction	Some distinctions

A Note on Bible Translations

One question Bible translators need to figure out is how to translate terms like ἀδελφοὶ from Greek into English. The word literally means 'brothers', which carries a male flavour but was typically understood inclusively to refer to both men and women. Other words that pose a similar dilemma include whether to use 'man' to refer to humanity and whether to use male only pronouns for believers where that is found in the original (again, where it would typically be understood to refer to both men and women).

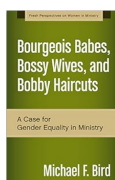
Gendered Translations

- English Standard Version (ESV)
- King James Version (KJV)
- New King James Version (NKJV)

Gender-Inclusive Translations

- New International Version (NIV)
- New Living Translation (NLT)
- New Revised Standard Version (NRSV)

Four Positions (based on Michael Bird's classification)



Christian Liberal Feminist

The Bible is a patriarchal text, and so to ensure true equality, we should reject some of the Bible's teaching on the topic.

Boundaries defined by...

Evangelical Egalitarian

The Bible teaches that men and women can both hold any office in the church, and it is based on gifting and character, not on gender.

Authority of Scripture

Soft Complementarian

Many Bible passages support the egalitarian position, but a small number do suggest a distinction in role, which is made in one or two areas.

Senior Leader/Elder Role

Full Complementarian

The Bible teaches a clear distinction in role, including male headship in the home, and male leadership and preaching/teaching in the church.

Preaching/Teaching



The Creation Accounts...

When Jesus and the New Testament authors speak about this (and other topics), they will often go back to how things were originally in the creation accounts (*e.g. Matt 19:4-6, 1 Cor. 11:8-9, 1 Tim. 2:13-14*).

Genesis 1:26-28

²⁶ Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground."

²⁷ So God created mankind in his own image, in the image of God he created them; male and female he created them.

²⁸ God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground."

Genesis 2:18-25

¹⁸ The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."

¹⁹ Now the LORD God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. ²⁰ So the man gave names to all the livestock, the birds in the sky and all the wild animals.

But for Adam no suitable helper was found. ²¹ So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh. ²² Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

²³ The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man."

²⁴ That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

²⁵ Adam and his wife were both naked, and they felt no shame.

"Helper"

Hebrew 'Ezer' – a strong word, with connotations of 'reinforcements'. Of 21 uses in the OT, 2 refer to Eve, 16 to God and 3 to powerful military nations.



Female Leadership in the Old Testament

The Fall

In the fall narrative (Genesis 3:1-6), Eve was deceived and Adam was passive. Most complementarians and egalitarians read this account through the lens of whatever position they hold. God addressed Adam first after the fall had happened. Is this because of 'headship' or because he had been given the command initially?

The curse given to the woman in Gen 3:16 indicates a breakdown in the harmonious relationship. Many egalitarians would say this is where authority, headship and power dynamics are introduced into the relationship, whilst complementarians tend to argue that this is where godly authority, headship and power dynamics become distorted.

The breakdown is illustrated in Gen. 3:20 where Adam assumes the authority over his wife to name her, in the same way as he had named the animals before the fall.

The Old Testament is written into a context where most leaders are men, and this is true of both the surrounding culture and the OT itself. Despite this, we see some notable examples of female leaders in its pages.

Note the 2016 edit of the ESV changes this verse from 'your desire shall be for your husband' to 'your desire shall be contrary to your husband'.

Female leadership in the OT is not normative, nor is it forbidden.

Noadiah (Nehemiah 6:14)

- A named prophet. Her actions (opposing Nehemiah) are less important to this conversation than the evidence that there were female prophets.

Deborah (Judges 4-5)

- One of the best-known examples of female leadership in the Old Testament.
- A judge of Israel. This involved exercising government, military and judicial leadership.
- She won a great military victory for Israel.
- Part of the story Judges is telling is that God provides leadership from unlikely places (because there was 'no king in Israel'). Deborah's femaleness is emphasised as part of this.

Miriam (2 Kings 22)

- Described as a prophet in Exodus 15:20
- Listed alongside Moses and Aaron as those sent by God to redeem the people from slavery (Micah 6:4).
- In the end, along with Aaron, she questioned God's choice of Moses because the Lord had spoken through the two of them as well as Moses (Numbers 12:5-9).

Huldah (2 Kings 22)

- A prophetess who the King consults when he finds the book of the law and needs counsel.
- One of the most significant examples because of how 'normal' the encounter seems.
- No big deal is made of her gender, and it doesn't play part of the story. It is simply an account of a female leader getting on with her ministry.

"(books like Ruth, Esther and Song of Songs) are gynocentric interruptions in Scripture where the female voice counterbalances the dominantly male-centered perspective..."

- **Richard Baukham**



Jesus and Women

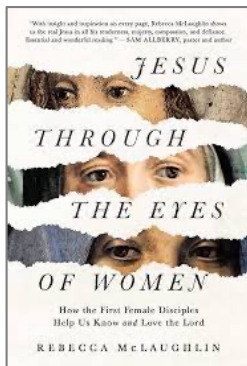
Male and Female Disciples

The 'twelve' who were named apostles were all male (Mark 3:16-19), **but** we also have named female disciples (Luke 8:1-3) and Jesus refers to his disciples as 'brothers, sisters and mothers' (Mark 12:46-50).

In Luke 10:39, Mary of Bethany sits at the feet of Jesus listening to his teaching, occupying a space traditionally reserved for the disciple of a rabbi (see for example Acts 22:3).

Unlike Mary of Magdalene, Joanna, Susanna and many other women, Mary and Martha of Bethany did not travel with Jesus. But they were nonetheless among his closest followers. In these sisters, we see two women Jesus loved. One received his everlasting commendation. The other received some of the most amazing words he ever spoke. Did Jesus have female disciples? Yes, he absolutely did. And 2,000 years later, wherever the gospels are read all over the world, their stories are told.

- Rebecca McLaughlin



The Principle of Jesus Breaking Barriers and Including People Continues in the Rest of the NT

Acts 2:17 - In the last days... I will pour out my Spirit upon all flesh, and you sons and your daughters shall prophesy...

Galatians 3:28 - There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female; for all of you are one in Christ Jesus.

Through the gospels, Jesus' own interactions with women were characterized by respect and dignity. At no point does he belittle, disgrace, dehumanize or stereotype any of the women he meets. Even 2,000 years later his actions stand the test of time as a model of how to relate.

In the culture of the day, not many powerful men interacted with women other than their family. Jesus was willing to go against cultural norms in his engagement with women, including those who others saw as shameful (e.g. Mark 5:25-34, Luke 7:36-50, John 4:3-30)

Through the gospels we see lots of stories where women play key roles. This is particularly unusual compared to other literature of the time. Luke often includes pairs of similar stories that feature male and female characters in his gospel account.

Many of the teachings of Jesus spoke into issues where women had been mistreated and he advocated for increased protections and dignity. This includes his teaching about divorce in Matthew 19:1-9 and his teaching about lust in Matthew 5:27-30.

Resurrection Witnesses

The first witnesses to Jesus' resurrection were the women who went to visit the tomb on easter morning (this was significant as women's testimony was not valid in court at that time). They were entrusted by the risen Christ with proclaiming the good news of the resurrection to the apostles.

Jesus's valuing of women is unmistakable. In a culture in which women were devalued and often exploited, it underscores their equal status before God and his desire for personal relationship with them.

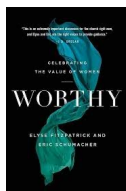
- Rebecca McLaughlin



Female Leaders in the New Testament



Romans 16:1-2	Acts 18:1-3, 24-26 Romans 16:3-4	Romans 16:7	Acts 16:14-15,40 1 Corinthians 1:11 Colossians 4:15
Who do we see?	Who do we see?	Who do we see?	Who do we see?
What are they doing?	What are they doing?	What are they doing?	What are they doing?
What might this have involved?	What might this have involved?	What might this have involved?	What might this have involved?



“The second person in Rome that Paul commended was Prisca (or Priscilla), a woman who, along with her husband, Paul referred to as his fellow workers in Christ Jesus. This couple faced danger with him and hosted a church in their house. We know that Priscilla herself was strong in theology because she, along with her husband, taught Apollos the way of God more accurately (Acts 18:26). Apparently, she had a more prominent ministry role than her husband because nearly every time their names are listed, her name comes first. She didn’t have any problem with correcting someone as gifted as Apollos and neither her husband nor the Apostle Paul had any problem with it either.”

- Elyse Fitzpatrick and Eric Schumacher



'Tricky' Passages – 1 Corinthians 11

² I commend you because you remember me in everything and maintain the traditions just as I handed them on to you. ³ But I want you to understand that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ. ⁴ Any man who prays or prophesies with something on his head shames his head, ⁵ but any woman who prays or prophesies with her head unveiled shames her head—it is one and the same thing as having her head shaved. ⁶ For if a woman will not veil herself, then she should cut off her hair, but if it is shameful for a woman to have her hair cut off or to be shaved, she should wear a veil. ⁷ For a man ought not to have his head veiled, since he is the image and reflection of God, but woman is the reflection of man. ⁸ Indeed, man was not made from woman but woman from man. ⁹ Neither was man created for the sake of woman but woman for the sake of man. ¹⁰ For this reason a woman ought to have authority over her head, because of the angels. ¹¹ Nevertheless, in the Lord woman is not independent of man or man independent of woman. ¹² For just as woman came from man, so man comes through woman, but all things come from God. ¹³ Judge for yourselves: Is it proper for a woman to pray to God with her head unveiled? ¹⁴ Does not nature itself teach you that, if a man wears long hair, it is dishonoring to him, ¹⁵ but if a woman has long hair, it is her glory? For her hair is given to her for a covering. ¹⁶ But if anyone is disposed to be contentious—we have no such custom, nor do the churches of God.

Challenges In the Passage

- Uncomfortable subject matter.
- Creation given as the reason for the practice.
- Apparent contradictions within the passage itself (v7, v11), (v8, v12), (v5, v15).
- Paul himself had long hair in Corinth! (Acts 18:18).
- It doesn't seem to match up with Genesis 1-2.

Interpretation One

This passage is a universal instruction for all Christians at all times.

The difficulty is that this interpretation doesn't resolve the contradictions and so it is unclear what the universal principle to apply is.

Interpretation Two

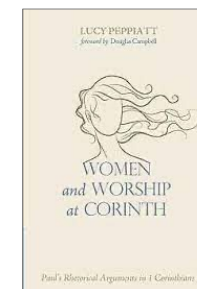
The passage is a cultural instruction for the Corinthians, but not for us.

This is a popular interpretation, but the text argues from creation, and it feels like a cop out to avoid uncomfortable applications.

Interpretation Three

Lucy Peppiatt suggests an intriguing alternative, noting that in many parts of 1 Corinthians, Paul includes elements of the letter they wrote to him and then gives his response (e.g. 1 Cor 6:12, 7:1).

If something similar is going on in these verses, then it would resolve the apparent contradictions. In this view, v4-10 are seen as the Corinthian description of their practice and theological basis, and then following the 'nevertheless' in v11, Paul corrects first their theology and then their practice.



'Tricky' Passages – 1 Corinthians 14 & Ephesians 5

The context of mutual submission is important, but the applications given for husbands and for wives are not symmetrical.

1 Corinthians 14

³⁴ Women should be silent in the churches. For they are not permitted to speak but should be subordinate, as the law also says. ³⁵ If there is something they want to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church. ³⁶ Or did the word of God originate with you? Or are you the only ones it has reached?

This passage is difficult whatever view people take, because Paul has already expressed several times his desire for women to speak in the church meetings (1 Cor 11:5, 14:5, 14:26).

Could it be a response to a Corinthian statement similar to Lucy Peppiatt's suggestion for chapter 11? Possibly. The 'you' in verse 36 is masculine plural, so Paul's response could read as "Or did the word of God originate with 'you men'? Or are 'you men' the only ones it has reached?"

Or perhaps it is dealing with a particular localised problem in the Corinthian church.

Ephesians 5

²¹ ... being subject to one another out of reverence for Christ.

²² Wives, be subject to your husbands as to the Lord, ²³ for the husband is the head of the wife just as Christ is the head of the church, his body, and is himself its Savior. ²⁴ Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands.

²⁵ Husbands, love your wives, just as Christ loved the church and gave himself up for her ²⁶ in order to make her holy by cleansing her with the washing of water by the word, ²⁷ so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind, so that she may be holy and without blemish. ²⁸ In the same way, husbands should love their wives as their own bodies. He who loves his wife loves himself. ²⁹ For no one ever hates his own flesh, but he nourishes and tenderly cares for it, just as Christ does for the church, ³⁰ because we are members of his body. ³¹ "For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh." ³² This is a great mystery, but I am speaking about Christ and the church. ³³ Each of you, however, should love his wife as himself, and a wife should respect her husband.

Kephale (Head) – 'Authority' or 'Source'?

We see examples of both in ancient writings, so can only decide which is meant here by looking at context.



Alan F. Johnson has put together a meta-study of the 'kephale' debate on the CBE (Christians for Biblical Equality) website.

Michelle Lee-Barnewall looks at headship in light of NT teaching on reversals of power.



The household codes were a traditional form at the time and speak into existing relationship structures without necessarily endorsing them. However, the teaching here seems to be based on the relationship between Christ and the church,



'Tricky' Passages – 1 Timothy 2

⁸ I desire, then, that in every place the men should pray, lifting up holy hands without anger or argument; ⁹ also that the women should dress themselves modestly and decently in suitable clothing, not with their hair braided, or with gold, pearls, or expensive clothes, ¹⁰ but with good works, as is proper for women who profess reverence for God. ¹¹ Let a woman learn in silence with full submission. ¹² I permit no woman to teach or to have authority over a man; she is to keep silent. ¹³ For Adam was formed first, then Eve; ¹⁴ and Adam was not deceived, but the woman was deceived and became a transgressor. ¹⁵ Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty.



This was written to Timothy who had been sent by Paul to minister in Ephesus, confronting false teachers.

The temple of Artemis was present in Ephesus (Acts 19:27-28), and lots of Ephesian life revolved around Artemis worship.

She was seen as a goddess of fertility and maternity and had an entirely female priestly class, because it was believed that Artemis was born before her twin brother Apollo.

Some Questions to Consider

- Is verse 11 trying to limit something or enable something?
- 'I do not permit...' (v12) is present tense ('I am not permitting...') Is this time limited?
- Is this a localised teaching for a particular context? If so, why does Paul argue from creation in verses 13-14?
- What is the reference to being saved through childbearing about?

Preston Sprinkle has done a very thorough and balanced job or working through the arguments for different readings of this passage on 'Theology In the Raw'.

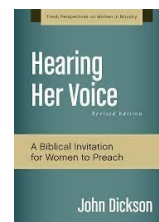


Two Crucial (and debated) Words in Verse 12

Didaskein (Teach)

One of several forms of spoken ministry in the New Testament.

John Dickson makes the case that this is about upholding the oral tradition of the apostles rather than preaching in a gathered church context (which the New Testament calls 'exhortation').



Authentein (Authority)

This is a rare word, both in the NT and other ancient literature. Some of the other uses of the word suggest a harsh and domineering authority, but many of these are from centuries later, and such a prohibition would not be given to women exclusively.

In the way it is used here it is paired with teaching (positive) and comes right before a discussion of the qualifications for eldership.



Bringing It Together

What do you see as the strongest arguments in favour of the egalitarian position?

What do you see as the strongest arguments in favour of the complementarian position?

How would you summarise your own understanding of what the Bible teaches on the issue?

What questions do you still have remaining?



Further Resources - Books

James Beck (ed) – Two Views on Women In Ministry

Two authors from each side share their views and respond to each other.



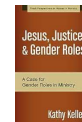
Michelle Lee-Barnewall – Neither Complementarian nor Egalitarian

An attempt to re-frame the debate around themes of unity and reversal.



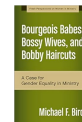
Kathy Keller – Jesus, Justice and Gender Roles

A very short book, coming from a complementarian perspective.



Michael Bird – Bourgeois Babes, Bossy Wives & Bobby Haircuts

A very short book, coming from an egalitarian perspective.



Stefan Liston – Gender Quality

A slightly longer book, reaching a soft complementarian conclusion.



Lucy Peppiatt – Rediscovering Scripture's Vision for Women

A slightly longer book, coming from an egalitarian position.



Aimee Byrd – Recovering From Biblical Manhood and Womanhood

A critique of the 'biblical manhood and womanhood' movement.



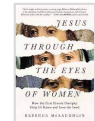
John Dickson – Hearing Her Voice

A complementarian author makes the argument for women preaching.



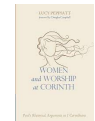
Rebecca McLaughlin – Jesus Through the Eyes of Women

Focussing particularly on what we can learn from the female disciples.



Lucy Peppiatt – Women and Worship at Corinth.

Making the case for dialogue in the 1 Corinthians passages.



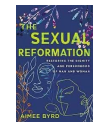
Danielle Strickland – Better Together

A vision for how women and men can work together for a better future.



Aimee Byrd – The Sexual Reformation

An exploration of manhood and womanhood from Song of Songs.



Carolyn Custis James – Half the Church

A call for the church to be involved in God's global vision for women.



Claudine Roberts – Violence Against Women

7 Bible studies on the topic of violence against women.



Further Resources – Podcasts and Misc.



Theology in the Raw Podcast *(hosted by Preston Sprinkle)*

Key Episodes:

24/11/22 – Sprinkle shares some of the key questions he has been looking into in working out his view

12/11/23 – Sprinkle does a deep dive into the arguments around 1 Timothy 2

1/8/22 – Interview with Gerry Breshears arguing for the soft complementarian view

29/9/22 – Interview with Cynthia Long Westfall arguing for the egalitarian view

The podcast returns to the topic on a semi-regular basis, and there are lots more episodes getting into different aspects of the discussion.



After Class Podcast

Key Episodes:

2.33 to 2.48 – A very thorough (15 episode) walk-through of what the Bible teaches about the subject.

The discussion concludes in favour of an egalitarian position but covers the arguments for both sides in a fair and balanced way.



Remnant Radio Podcast

Key Episodes:

2/7/19 – A summary of the debate, from a soft complementarian perspective.

9/7/19 – Two different views of 1 Timothy 2 are given opportunity to present and question each other.

3/8/19 – Interview with scholar Craig Keener, who argues for the egalitarian position.

21/8/19 – Interview with Tracy Eckert, who also argues for the egalitarian position and is herself a woman in a senior pastor role.

13/1/21 – An argument for complementarianism from the Genesis accounts.



Verity Podcast *(hosted by Phylisia Masonheimer)*

Key Episodes:

4/11/20 – Discussion of the different views on women in church ministry. Masonheimer herself is a soft complementarian.

This episode is part of a whole season dedicated to different areas around theology and women and includes thought-provoking teaching on lots of areas that are not often taught about.



Knowing Faith Podcast

Key Episodes:

#44 – A Generous Complementarianism: Unpacking recent work done at the Village Church to find a way of complementarian practice where women and men can thrive together.



Blog Debate – Wilson, Schreiner & Piper

An in-house discussion between three complementarians who discuss whether women preaching under the authority of local elders is permitted.

This post by Wilson summarises the discussion and links to the various contributions made by the different participants.



Sermon – Church of the City New York

Teaching Pastor Suzy Silk teaches on the topic of 'Jesus, Women, and Leadership' as part of the 'Controversial Jesus' teaching series.

