

2/7/2021

Dear Wayzata Free Church,

Over the past three years, our Elder Board prayed and studied this question: What roles has God distinguished (if any) for men and women in the church? Specifically, as it relates to women serving on the Elder Board.

Prior to the June 2021 Annual Business Meeting, the current Elder Board will provide a recommendation on this issue. The purpose of this document is to allow you to learn and pray so members are able to make a decision because any changes to the constitution or bylaws require a congregational vote at the next annual meeting. This paper is not to argue for the superiority of one view over another and we are not trying to change your view. We affirm Godly women and men hold both positions. Reasonable Bible-believing Christ-followers regularly disagree on various topics.

Our prayer is for unity during and after this process. Our prayer is for Wayzata Free to be a place where we recognize diversity of opinion and thought makes the body strong because we all find unity in our common call of the Gospel.

While the question about whether women should be allowed to serve as an Elder may sound simple to answer, it is not. There are two distinct and competing views. Complementarians (those who believe gender-restrictions are valid for some ministry positions ) would answer that women cannot serve as Elders. Egalitarians (those who believe there should be no gender-restrictions on any ministry position) would say they can. These are broad definitions; this paper is intended to provide more definition and clarity.

The current tradition and practice of Wayzata Free Church is what some call “soft-complementarianism”. Women are ministry leaders and teachers, but are not allowed to serve as Elders. People on both sides of this issue have expressed frustration with the current approach and have asked for clarity. The June 2020 survey reflected the tension between these two positions. 38.5% identified as complementarians; 50.79% identified as egalitarians and 10.63% identified as undecided. We believe it is wise at this time, as we reset the church, to bring clarity and direction on this governance issue.

What we are asking from you:

- + Read | Please grab your favorite Bible or app and review this paper.
- + Pray | Pray for unity and God’s will for our church.
- + Dialogue | We will have time in the coming weeks to process together.

Unity can be hard and messy, but it is our call as the body of Christ (1 Corinthians 12). We will **do whatever it takes to serve the West Metro in the name of Jesus Christ!**

In Christ,

Lead Pastor | Kevin Meyer

Elders | Dave Boyce, Bob Kleinschmidt, Ben Santelman and Marc Swiontkowski

Wayzata Free Church | Elder Paper on Church Governance  
February 2021

- I. **What is the Issue?**
  - a. **Why Now?**
  - b. **Goals and Commitments**
  - c. **The Realities and Principles in Acts 15**
- II. **What the Bible Says**
  - a. **Biblical Interpretation**
  - b. **Bible Texts**

**Part I | What is the Issue?**

**The Issue:** To define Wayzata Free Church's governance position on women in leadership.

**a. Why Now?**

- **History:** For the past decade, this issue continues to be brought to the attention of church staff and leadership.
- **Clarity:** There is confusion about where we stand on this issue.
- **Leadership:** For the past three years, the Elder Board has been seeking God's direction concerning this issue and believe it is wise to bring clarity to this issue.

**b. Goals and Commitments**

- **Unity and Honor:** Our desire is to help people appreciate the complexity of this issue and the Biblical perspectives of both views.
- **Biblical and Missional:** We affirm the infallibility, inerrancy, authority and sufficiency of Scripture, which is part of the statement of faith of our denomination (Evangelical Free Church of America — EFCA). ([www.efca.org/resources/document/efca-statement-faith](http://www.efca.org/resources/document/efca-statement-faith))  
As we process this issue, we will follow the Biblical and missional principles found in Acts 15. We view this as a missional issue and do not want secondary issues to become obstacles to the Gospel that hinder faith in Christ (Acts 15:19).
- **Biblical and Legitimate Positions:** The Bible is our authority. There are a lot of Christ-followers who have completed a lot of research and writings on this topic and they disagree with each other in a variety of ways. When it comes to who can serve in leadership roles, there are two legitimate Biblical positions. Both positions agree that men and women are created equal in value. The difference is in function and role:
  - *Complementarian View:* In the church, gender-restrictions are valid for some ministry positions (e.g., Elder, Senior Pastor, etc.).
  - *Egalitarian View:* In the church, there should be no gender-restrictions on any ministry position.

Mature Christ-followers disagree on this issue, including seasoned faculty members at our own denomination's seminary who, having advanced degrees in Biblical Studies, come to different conclusions on this topic.

- Essential and Non-essential: We are committed to the essential doctrines of the Bible. Essential issues include the topic of the Trinity, the deity of Christ, the authority of Scripture, God's plan of salvation through Christ alone, etc. Non-essential issues or "disputable matters" are a matter of discernment both individually and corporately. In the area of governance, women as Elders is a non-essential issue.

Our denomination does not make this an essential issue\* and the EFCA College and Seminary models this approach within its faculty. Godly scholars disagree yet work together in the mission of training collegiate and seminarians for ministry. This is not dissimilar to past scriptural non-essential issues, such as infant and believer's baptism. Historically the EFCA majors on the majors (the EFCA Statement of Faith) and places the authority for non-essential scriptural direction to each local congregation. "In essentials – unity; in non-essentials – charity; and in all things – Jesus Christ" (*Christian Unity in the Essentials of the Gospel*, Greg Strand, March 8, 2017; <https://www.efca.org/blog/understanding-scripture/christian-unity-essentials-gospel> )

\*The EFCA denomination does not ordain women to serve as Senior Pastors, but the local EFCA has freedom to serve as the ordaining body and can put women in roles of Senior Pastors.

- Practical and Contextual: We are committed to the authority of the Bible as we make practical and contextual decisions on non-essential matters for the sake of the Gospel. The apostle Paul writes, "Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible...I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel that I may share in its blessings." (1 Cor. 9:19, 22-23).
- Cultural: Contemporary cultural and social pressure to conform should never be the reason to accept a particular teaching, but it may be used by God to motivate us to reexamine and determine what are timeless truths founded in Scripture.

### **Elder Board Commitments**

We ask the body of Wayzata Free Church to join us, and hold us accountable to the following:

- We will maintain a unity that allows for integrity and diversity in non-essentials. We will remain united around the Gospel and the essential doctrinal truths of the Bible, but will encourage individual integrity to one's conscience as we agree upon a governance direction for the church. No matter how the congregation decides on this issue, we are committed to honor differences in non-essential issues while striving to maintain personal integrity with regard to faith and conscience.

- We will agree to these five commitments in this process.
  - 1) We are a people of the Word and Spirit. Our leadership and congregational decisions are grounded in the Word of God and led by the Spirit of God.
  - 2) We will stand in unity around what is essential. Since this is not an essential doctrine of our faith or our denomination, we "...make every effort to keep the unity of the Spirit through the bond of peace." (Eph. 4:3).
  - 3) We will glorify God our Father and Jesus Christ by following the Great Commandment to love God and others (Matt. 22:37-39).
  - 4) We will glorify God our Father and Jesus Christ by fulfilling the Great Commission (Matt. 28:19). Christ's commission is our mission. Godly leaders and scholars, churches and denominations, Evangelical Colleges and Seminaries disagree on non-essential issues and yet work side-by-side to reach the lost and build up the Church. We will do the same.
  - 5) We will follow God's Word and the example of the church to decide difficult Biblical issues. Acts 15 sets forth principles for such a decision.

### c. The Realities and Principles in Acts 15

Acts 15 and the first Church Council is a Biblical guide for how the Church should approach difficult decisions. The issue of circumcision and faith was a significant issue in the early church. This Council was called to decide what was essential to the Gospel. It involved these important realities and principles:

Risk: There was the potential risk some would be offended, find this unbiblical, and that some may leave the early church due to decisions made on this matter of circumcision.

Issue of circumcision: It was decided circumcision was not essential for salvation (vv. 8-11). This first Church Council came to the conclusion circumcision was not essential to the mission of reaching the lost with the Gospel.

Evidence of the Spirit's work: Is there evidence God's Spirit is active in this area of concern (v. 12)? Are there signs God is leading towards a particular direction with regard to this matter in the Church at large?

Scriptural support: The Old Testament pointed to this as the direction of God's unfolding plan (vv. 15-18). Is it possible to show God's Word supports this as the direction of God's unfolding plan?

Importance of mission: One important consideration in this Church Council decision was whether this issue hindered the mission of the Church. Paul's conclusion was "we should not make it difficult for the Gentiles who are turning to God" (v. 19). Any obstacles should be removed so people will not enter a Christless eternity.

Prudential Wisdom and Honor: As a matter of prudential wisdom and for the sake of unity, they placed some restrictions around their decision. This did not compromise the essential doctrine of salvation by faith in God's grace through Jesus Christ. Love compelled them to be aware of offensive behavior that were matters of freedom and conscience (v. 20). There was concern for the Jewish

communities that would struggle with this decision, especially in synagogues where Paul was bringing the Gospel (see v. 21). These restrictions were not due to a doctrinal or Biblical command, but a matter of “prudential wisdom”. The desire to honor those who struggled was a concern.

## **Part II | What the Bible says**

This section is to discuss the question, “What does the Bible say about restrictions on how women serve in church?” Over many years, theologians have written volumes on this topic. The goal is for this not to be a comprehensive document, but rather a basis for conversation. Reading and interpreting the Bible can be complex, so this is a great opportunity for us all to learn about theology and how we can approach scripture.

From a theological/scholarly standpoint there are two broad viewpoints: complementarian and egalitarian. Both positions agree that men and women are created equal in value. The difference is in function and role. As stated before, here are definitions for our discussion:

- **Complementarian View:** In the church, gender-restrictions are valid for some ministry positions (e.g., Elder, Senior Pastor, etc.).
- **Egalitarian View:** In the church, there should be no gender-restrictions on any ministry position.

The goal of this section is to provide insight into how the Elders have approached these texts during our study and show a balanced view of how each position views certain texts.

### **a. Biblical Interpretation – How to read the Bible\*\***

These four principles are important for reading and interpreting the Bible:

1. There are two types of texts in the Bible: Ideal texts are foundational narratives or statements of principle that reveal God’s intention on an ethical issue. For example, Genesis 1:27 (“So God created mankind in his own image”) is one of the most important ideal texts; it establishes the principle of individual human worth and dignity. Culturally-bound texts are commands to people in a particular culture or descriptions of the implementations of the ideal in a particular culture. For example, Exodus 21:12–13 commands the protection of the individual as God’s image, but in a way that is specific to the culture of ancient Israel: “Anyone who strikes a person with a fatal blow is to be put to death. However, if it is not done intentionally, but God lets it happen, they are to flee to a place I will designate.”
2. Distinguishing the two types of texts is critical. Failure to do so may lead the people of God to maintain practices that were intended to accommodate a sinful human culture of an earlier age. This can result in tragedy and/or damage to the mission of the church.
3. Nearly all commands in the Bible are given to people who lived in a particular culture. To figure out how any such command is relevant for us today, we always begin by identifying the timeless principle(s) that underlies the culturally-bound command.
4. In every cultural context, Christ-followers should be moving toward establishing God’s ideal in His community and in our world. This is true especially in times of significant social change where the

people of God must respond by carefully reflecting on Scripture and using the space created by social change to move closer to God's ideal.

\*\*Biblical Interpretation – How to Read the Bible, The 4 Principles has been used by permission from Pastors Charles Yu and Chris Dolson, Blackhawk Church, an Evangelical Free Church in Madison WI.

#### **b. Bible Texts – Scriptural basis for each position**

The Constitution of Wayzata Free Church states the following as qualifications for Elders: “Elders shall be resident members of the church who meet the qualifications set forth in I Timothy 3:1-7 and Titus 1:5-9.”

It is important to explore these and other key verses. Below is a brief survey of the typical arguments advanced by both sides as they relate to their main Ideal Texts. We think arguments from both sides are sound and reflect thoughtful Biblical reading. It is helpful to read this section with a Bible in hand.

#### **The Ideal Texts | Egalitarian Position**

Genesis 1:26-28 | *“Male and female He created them.”*

- **Egalitarian View:** This text teaches both male and female are created in the image of God and gives both men and women authority over creation. The text emphasizes the equality between men and women and reveals God's non-hierarchical ideal for His people.
- **Complementarian Response:** While God intends a general equality in dignity and essence between the sexes, this text does not rule out a functional hierarchy between men and women. A hierarchy where the male was given the responsibility of loving authority over the female, and the female was to offer joyful submission.

Genesis 3:16 | *“Your desire will be for your husband, and he will rule over you.”*

- **Egalitarian View:** This verse links male domination with God's curse. It is a clear statement that male leadership reflects the consequence of the Fall. When possible, the people of God should move away from the situation described in this verse.
- **Complementarian Response:** The loving leadership of a husband and the joyful submission of a wife in God's perfect created order, because of sin, now results in mutual enmity. In particular, loving male leadership becomes twisted into mutual struggle for dominion where the man wins by force and the woman desires to usurp the man's God-given authority.

Joel 2:28-29 | *“Your sons and daughters will prophesy.”*

- **Egalitarian View:** This prophecy anticipates the new age and the outpouring of the Holy Spirit. This verse establishes equality between men and women in gifting and leadership, as prophets are spiritual leaders among God's people.

- Complementarian Response: This prophecy does indeed proclaim equal gifting between men and women as well as women's role as prophets; however, there is a distinction between prophesying and teaching.

Galatians 3:26-28 | *"Nor is there male and female, for you are all one in Christ Jesus"*

- Egalitarian View: This verse states that in this new age, Jesus erases the culturally bound role distinction between men and women and re-establishes the ideal of equality. Leadership is based on gifts and calling and not with regard to race, class or gender (*"neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ"*)
- Complementarian Response: Like Genesis 1:26-28, this verse reinforces a general equality between the sexes, but it does not preclude a specific role complementarity between men and women. There is no distinction in salvation, but there remains a distinction in function.

### Ideal Texts | Complementarian Position

Genesis 2:7 | Adam is created first

- Complementarian View: The order of creation invokes the ancient Near Eastern practice of primogeniture, the practice of giving authority to the first-born male. In telling a story where man is created first, the author signals male authority. The command to Adam alone before the Fall indicates a primary responsibility belonging to Adam. Note that this is consistent with God holding Adam primarily accountable for disobeying the command (in Gen 3:9, God called to the man first). Eve sinned first, but God sought out Adam who was responsible for the sin. Adam has authority and ultimate responsibility. Hence, man fails to lovingly lead his wife and disrupts God's intended role.
- Egalitarian Response: The order of creation says nothing about role distinction between men and women. In Genesis 1, humans are created last, yet humans are commanded to rule over creation. The movement in Genesis 2 is not from superior to inferior, but from incompleteness to completeness (*"bone of my bones and flesh of my flesh...and they will become one flesh"* standing side-by-side). Also the narrative in Genesis is replete with stories of the younger sibling taking the mantle of leadership, showing God delights in violating primogeniture. God calls Adam to account not for his failure to lead, but for his passivity and the failure to be relationally engaged.

Genesis 2:18, 20 | *"A helper suitable for him"*

- Complementarian View: Eve was created as Adam's helper. The word *'ezer* ("helper") suggests a subordinate role. Furthermore, the word designates the woman as one who comes to the aid of someone else who bears the primary responsibility for an activity. As the man has the primary role, thus, he has leadership.
- Egalitarian Response: The word *'ezer* ("helper") is most often used of God in the Old Testament, so the word cannot by itself connote a subordinate role. Helping someone does not imply subordination. A teacher who helps a student with a math problem is not subordinate to the student.

Genesis 2:23; 3:20 | *“She shall be called ‘woman’”*

- **Complementarian View:** In the Biblical world, the act of naming is an exercise of authority. God names His creation in Genesis 1 to demonstrate His authority over the created order. He allows Adam to name the animals to signal God’s handing of authority to him. Foreign emperors rename Israelite kings to signal their dominion.

Adam first names the female as “woman” in 2:23 and then specifically as “Eve” in 3:20. Both acts communicate male leadership.

- **Egalitarian Response:** While some acts of naming are exercises of power, many are not; rather, naming discerns an essential quality of the thing named. Thus, Hagar names God as *“You are the God who sees me”* (Gen. 16:13); Jacob names Luz as Bethel (Gen. 28:19) because of his vision. Obviously, Hagar does not claim authority over God in her act of naming; similarly, in the narrative, Jacob has no authority over Luz, and he makes no such claim. Adam’s naming of “woman” in 2:23 is an act of discernment, noting the equality and intimacy between the woman and himself (*“bone of my bones”*); there is no claim of authority. Similarly, the naming in 3:20 is an act of faith that hope will come from Eve as *“the mother of all the living.”*

1 Corinthians 11:2-16 | v. 3 *“But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.”*

- **Complementarian View:** The Greek word for *“head”* means authority. Also, Paul states that due to their complementary roles established at creation, both men and women are dependent on each other (vv. 11-12). Woman came from man, but now man comes from and, in a sense, is entirely dependent on woman. Both genders are essential for human flourishing when they function in their God-given roles.

- **Egalitarian Response:** The Greek word for *“head”* in this verse means source, not authority. One explanation is that verse 3 links not to hierarchy, but chronology: Christ the source of life for Adam, man gave life to woman and God gave life to the Son. Another issue with saying *“head”* means authority would imply subordination within the Trinity. Suggesting the authoritative leader of Christ is God infers eternal subordination. Finally, there are verses that describe Jesus as the *“head”* of the church not in terms of authority, but as the sources of life and salvation. (Ephesians 1:22-23, Ephesians 4:15-16, Colossians 2:19)

1 Timothy 2:11-15\* | *“I do not permit a woman to teach...”*

\*This is a particularly key text in the discussion; there are wide disagreements over how to interpret every verse. Below is a brief summary.

- **Complementarian View:** This is an Ideal Text where Paul gives the definitive interpretation of Genesis 1-3 indicating the command transcends culture. He highlights the order of creation (man first) and places the onus of being deceived on the woman. For Paul, the Genesis story reveals God’s ideal of male leadership and the prohibition of women from a church-recognized role of *“authoritative”* teaching over men. It’s a personal letter with implications for the universal church providing instructions for church conduct so *“people will know how to conduct themselves in God’s*

*household*" (3:15). Also the difficult expression "*saved through childbearing*" (2:15) indicates a woman will continue to work out the results of her salvation through being obedient to God in the various tasks and roles He calls her to, rather than attempting to teach or govern the church, a role God has not called women to.

- Egalitarian Response: This is a personal letter to a long-term associate of Paul's containing specific single-use vocabulary addressing false teaching arising from the pervasive influence of the Artemis cult specifically within the Ephesian church. The letter's purpose is to command "certain people" not to teach false doctrines any longer nor to devote themselves to myths and endless genealogies.

- + 2:7 *Have nothing to do with godless myths and old wives' tales*
- + 5:13 *As for younger widows...going about from house to house, saying things they ought not to*
- + 6:20 *Turn away from godless chatter and opposing ideas of what is falsely called knowledge*
- + 2 Tim. Paul instructs Timothy to:
  - + No longer conform to the surrounding culture
  - + Put a stop to women who are domineering in their teaching of myths associated with Artemis that specifically contradict Genesis
  - + Tell young women to place their trust in Jesus to save them in and through the giving of birth and not to trust Artemis, the goddess of childbirth

### **The Culturally-Bound Texts**

Every text is embedded in a cultural context. When reading the Bible, the goal is to understand the timeless truth within the cultural setting. The hermeneutical principle of clarity should guard against drawing timeless truths from obscure, difficult passages in Scripture. The Protestant Reformers argued against many of the Catholic Church's doctrines due to this lack of clarity (e.g.: Papal succession; buying indulgences; celibacy of priests, etc.). It is important to ask: Is the passage clear and not widely disputed? Some of the Ideal Texts listed above by both Complementarian and Egalitarian Biblical scholars admit passages like 1 Timothy 2:11-15 and 1 Cor. 11:2-16 as well as the passages below are obscure and difficult passages to read and interpret.

#### **1 Timothy 3:1-13 and Titus 1:6**

- Complementarian View: These passages distinguish Elders/Overseers from Deacons. Elders/Overseers are responsible for leadership and teaching (1 Tim. 3:2 "*able to teach*") whereas deacons do not have these functions. 1 Timothy 3:11 likely refers to female Deacons, but the Elder/Overseer role is reserved for men, in line with the ideal established in 1 Timothy 2:11-15. Since the Elders appointed were men ("*husband of one wife*") in these passages, then the requirement for an Elder is to be a male. The role of the Elder in the church is to lead similar to a husband/father's leadership in marriage/family (Gen. 2, Eph. 5).
- Egalitarian Response: 1 Tim. 3:1 states, "*Here is a trustworthy saying: Anyone who aspires to be an overseer desires a noble task.*" "*Anyone*" is a gender-inclusive word in Greek (3:6 and Titus 1:6). The masculine personal pronouns that appear in many English translations of these passages, as well as the word "*man*" that appears in many English translations of verses 1 Timothy 3:1 and Titus 1:6a, are entirely absent in the Greek. "*The husband of one wife*" (literally, "one-woman man") is not to

preclude women, but to prevent polygamous men from serving as Elders. Women did not have multiple husbands in the Greco-Roman world, men did. “One-woman man” was a culture idiom that we must take care in applying too literally. If we think this phrase precludes women, then we must also prevent single men (people like Paul and Jesus) from becoming Elders. Furthermore, the same phrase shows up as a requirement for Deacons (1 Tim. 3:12), yet we have clear evidence women served as Deacons in the First Century church (Rom. 16:1, cf. 1 Tim. 3:11). All of the qualifications listed in 1 Timothy 3:1-7 and Titus 1:6-9 can be readily applied to both men and women equally.

#### 1 Corinthians 14:34-35

- **Complementarian View:** This passage does not ban women from all speaking. Within the context of Paul’s overall argument, this passage prohibits women from the very specific role of evaluating prophecies (1 Cor. 14:29-32). Evaluating prophecies falls under the larger magisterial function of authoritative teaching. Thus, this passage supports the ideal found in 1 Timothy 2:11-15 which prohibits women from having a church-recognized teaching authority over men.
- **Egalitarian Response:** This text is not about authority for teaching; rather, Paul’s main concern in this section is with order and intelligibility in worship (1 Cor. 14:7-9, 16, 23, 28, 30-31, 33). In this context, this passage is dealing with disruptions by married women who interrupt the service with questions. It is likely the Roman cultural practice of women generally learning at home (instead of in public) has produced among them a style of learning through questions and conversation rather than learning in silence.

#### Colossians 3:18-19, Ephesians 5:21-33, and 1 Peter 3:1-7

- **Complementarian View:** While focused on the relationship between husband and wives, the headship of the husband corroborates the pattern established in the Ideal Texts for male leadership.
- **Egalitarian View:** These texts are not relevant for the discussion of the role of women in the church. It is entirely possible to hold to a complementarian view of marriage while affirming an egalitarian view for the church; indeed, many scholars do so.

### **In Conclusion**

There is a lot more to the discussion on all these texts with people going back and forth on incredibly nuanced issues, but we hope you get a glimpse of the kinds of arguments theologians and scholars make. They are not the kinds of arguments made by people who are intentionally misinterpreting Scripture; rather, they reflect efforts of earnest people seeking to be faithful to the Bible and to God’s ideal.

In light of our discussion, here is our summary of the two views:

- **The Complementarian View:** Men and women are created in the image of God, equal in honor, status, and gifting, and they are created to complement each other. Specifically, the Ideal Texts in the Bible teach God intends to restrict women from having authority over men in certain aspects as part of His ideal of complementarity between men and women. Thus, though we celebrate the passing away of a sinful patriarchy (and many of the associated culturally-bound texts), we need to be careful about over-correction.

- The Egalitarian View: Men and women are created in the image of God, equal in honor, status, and gifting, and they are created to complement each other. However, the ways men and women complement each other do not involve functions related to having authority. The Ideal Texts in the Bible do not limit or restrict women from serving in the church. Because the world during Biblical times was dominated by a sinful patriarchy, many of the descriptions and commands in the Bible about women are culturally-bound texts reflecting this sinful patriarchy. The people of God are called to move toward the ideal in cultural contexts, and as our society has shifted away from patriarchy, it becomes imperative for the people of God to embrace His ideal of non-hierarchical complementarity.

### **Now What?**

- We encourage you to learn more. Please use the resources below to gain understanding of both positions. There is no shortage of papers on these two positions within the Evangelical Church.
- On February 24 and March 10 at 7:00 pm, join us to ask questions and have further discussion to understand these two views and the issue of governance.
- Feel free to contact an Elder and address questions and concerns. Their contact information is found on the website and the app.
- In May, the Elders will bring a recommendation to the congregation to be voted on at the June Annual Business Meeting.
- Some time prior to the June meeting, we will ask members to go through a period of prayer and fasting.

### **Acknowledgements**

*A special thanks to Pastors Charles Yu and Chris Dolson for providing a framework for this paper.*

## **Other Resources**

### **The Egalitarian Position:**

Christians for Biblical Equality promotes the egalitarian position.

<https://www.cbeinternational.org>

An Egalitarian Study – Women in Church Leadership (A study commissioned by Grace Communion International)

<https://learn.gcs.edu/mod/book/view.php?id=4261&chapterid>

### **The Complementarian Position:**

The Council on Biblical Manhood and Womanhood promotes the complementarian position.

<https://cbmw.org>

A Complementarian Study – Exploring God’s Design for the Role of Women in the Church, Tom Nelson and Christ Community Church.

<https://christcommunitykc.org/resources/#papers>