



GRACE LEADERSHIP TRAINING  
Class 16: Godly Women

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Class Summary: This lesson focuses on understanding God's design and expectations for women and explores what a woman of God is and how she functions.

Patriarchal	Complementarian	Egalitarian
	Traditional Hierarchal Christian Patriarchal	Evangelical Feminist Biblical Feminist Biblical Egalitarianism Biblical Equality
	Gender differences begin in Gen. 2.	Gender differences begin in Gen. 3.
	1 Timothy 2:11-15	Galatians 3:28
Christian or non-Christian	Christian	Christian
	<a href="http://www.cbmw.org">www.cbmw.org</a> Council for Biblical Manhood and Womanhood	<a href="http://www.cbeinternational.org">www.cbeinternational.org</a> Christians for Biblical Equality

Are Complementarians and Egalitarians equally brothers and sisters in Christ?

Is the issue of leadership in the Church and the home a primary or secondary issue, meaning, is it a matter of salvation?

Is the issue of gender roles a “gray area” in Scripture, an area where the Bible is silent or unclear?

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It is essential to the Egalitarian position that there be no evidence of leadership prior to the Fall because “they believe that male domination of women is the result of sin entering the world, as recorded in Genesis 3. In their view, Christ’s work on the cross restores the original equality of the sexes that is envisioned in Genesis 2 because in Christ “there is neither male nor female”. (Gal. 3:28). Strauch, pg 9

**Egal.** “The Genesis creation account cannot justifiably be used to demonstrate the existence of male authority and female subordination before the fall. Gender hierarchy cannot be extracted from the Genesis text unless it is first smuggled into the text.” Dr. Rebecca Groothuis, *Good News for Women: A Biblical Picture of Gender Equality* (Grand Rapids: Baker, 1997), pg 35.

## **Gen 1:26-31**

‘Adam’ is used for both male and female with no distinction in role or authority. Adam means mankind. 1:26. “Let us make man (adam) in our image, after our likeness. And let THEM have dominion...”. Both are in God’s image.

Dominion is given to both man and woman with no differentiation. Vs 28

Be fruitful      Multiply      Fill the earth      Subdue it      Have dominion

All are plural words. Both man’s and woman’s sphere of influence is the whole earth.

**Genesis 1 Summary – Men and women are both equal image bearers of God and have equal dominion over the earth.**

## **Gen 2:7-25**

**Who is the central character of the narrative?**

### **God created Adam first.**

“Thus the man and the woman were created sequentially in Genesis 2 in order to demonstrate the need they have for each other, not to justify an implicit hierarchy.”

C. Richard S. Hess, *Discovering Biblical Equality, Complementarity Without Hierarchy*, pg 85

### **God formed the woman out of the man.** Vs 22

### **God created the woman for the man.** Vs 18

‘Ezer’ translates as help, support, aid. It is not a demeaning term. It can denote subordination but not always as it is frequently used of God as a ‘help’ to His people.

E. Linda Belleville says, “it implies help that only God can give.”

E. Philip Payne, “The word always refers to a superior, showing woman as a rescuer of man.” He goes on to call woman “man’s savior”.

C. Mike Winger “Almost every single use of ezer is when a person cannot do it alone. He needs help. Adam cannot be fruitful and multiply alone.”

### **God created the man and woman equal in nature.** Vs 23

“Bone of my bones and the flesh of my flesh.”

“She was not an inferior creature like the animals he had been busy naming. She was taken out of his side and thus shared equally in his nature and in the bearing of the image of God.” Strauch pg 2

### **God gave the man the right to name the woman.** Vs 23b

Woman is a generic name not a personal name. After the fall (Gen 3:20), Adam gave his wife a personal name, Eve.)

“The one who names a thing or person has the authority and power to name.”  
Strauch pg 24

**E.**, Dr. Phyllis Tribble denies that 'woman' (2:23) is a name. She says, "The notion of naming is only present when both 'called' and 'name' are together." Tribble says that the naming of animals is an act of dominion but does not see the naming of woman as the same.

**C.**, Mike Winger – When Adam named the animals, he was classifying them. He named the striped cat 'tiger' not 'Tony'. Adam named the woman *issa*, a feminine noun meaning 'from ish' or 'from man'.

**Do you see a leadership/helper role in Genesis 2?**

"It is only the result of the Fall (Genesis 3:16ff) that the woman becomes subordinate to man. There is not even a hint in the narrative of Genesis that woman is in any way subordinate to man prior to the Fall." Ward Gasque, "The Role of Women in the Church, in Society and in the Home", *Priscilla Papers* 2:2 (Spring, 1988), pg 7.

**"Every Egalitarian says leadership did not exist prior to Genesis 3.  
I disagree.**

**There is a godly, tensionless leadership of Adam with Eve in Genesis  
2."**

**Mike Winger**

**Genesis 2 Summary – Men and women, by God's creation, are in  
different roles, and it worked harmoniously.**

**Gen 3:1-19. "The Fall and the Battle of the Sexes" – Strauch**

"Evangelical feminists insist that Genesis 3 is the first historical introduction of the concept of headship and submission.... Complementarians disagree. They insist that the concept is introduced in Genesis 2...and that the Fall of Genesis 3 corrupted, rather than instituted, masculine leadership (headship)." Strauch pg 25

**Satan tempts Eve first.**

**God approaches Adam first after the fall.**

**Adam's accountability is different.** Romans 5:19

**Adam's curse is different from Eve's.**

**Gen 3:16** "To the woman He said, 'I will greatly multiply your pain in childbirth, in pain you shall bring forth children; yet your desire shall be for your husband, and he shall rule over you.'"

**Your desire –**

Strong's H8669 – feminine noun, desire, longing, craving, (in the original sense of stretching out after)

TWOT 2352A – "desire, longing". Only used 3x in the OT.

Gen 3:16

Gen 4:7 When Cain was angry with Abel, God said, "If you do not do well, sin is crouching at the door; and its desire is for you, but you must master it."

Song 7:10 "I am my beloved's and his desire is for me."

**E.** Linda Belleville sees the desire of Gen 3:16 as the same meaning as Song 7:10, as sexual, either the woman is frustrated because she wants more intimacy than the man, or the woman wants intimacy but the man demands it. She translates the last "he" in 3:16 as "it" indicating the sexual desire are ruling not Adam.

Song 7:10 seems to imply a sexual meaning, but that's not true in the account of Cain and Abel.

Is this desire a desire to dominate or be independent of the husband? Both Gen 3:16 and 4:7 reference a consequence of sin. It seems logical that in both verses the 'desire' would be a negative struggle that is a consequence of sin – a heart in rebellion.

**Will rule –**

Strong's H4910 – masculine, to rule

TWOT 1259 – “Rule, have dominion, reign”. Same word used in Gen 1:18 when the sun and moon are said to “rule over the day and over the night.” In Gen 3:16 ‘Such leadership as is appropriate – and it varies greatly – for a man to give his family is meant.’

*That wording is so awkward! How about this, “Circumstances vary, but “will rule” means for the man to give such leadership as is appropriate to his family.” mlh*

Mike Winger “Eve’s desire seems to be ruling her husband, but the husband is to rule over her. A description of what things are like after the Fall, not a prescription for a healthy marriage. No conflict, tensions, abuse, or rebellion existed before the Fall. Now it does exist. The husband’s leadership existed before the fall and continues today. The Fall complicated the relationship.”

**Genesis 3 Summary – Due to the Fall, these roles are harder. Abuse, painful conflict is not God’s plan, but the result of sin.**

Whether or not gender differences began in Genesis 2 or 3, does the death, burial, and resurrection of Jesus Christ reverse the effects of the Fall?

There are still consequences of sin.  
Christ conquered death, but we still die.  
We still have thorns and weeds.  
Childbirth is still painful.  
The effects of the Fall are still true.

**“If you want to reverse the Fall, reverse the abuse not God’s plan...We are resisting God’s plan, and it’s something beautiful.” Mike Winger**

## 1 Timothy 2:8-15

“First Timothy 2 is to the local church family what Ephesians 5 is to the individual family. First Timothy 2 is also the clearest and most prominent passage that restricts women from certain teaching and leadership ministries. So it is not surprising that, like Genesis 2, 1 Timothy 2 is a strategic battleground passage in the gender controversy.” Strauch pg 73

“One of the greatest debates in western culture...inflammatory.” Mike Winger

### Why to two groups of believers arrive at such differing viewpoints?

Literal, Grammatical, Historical Hermeneutics

Versus

E. Sarah Bessey’s Four Pillars of “We sift our theology through Scripture, church history and tradition, our reason, and our own experience.”

*Jesus Feminist: An Invitation to Revisit the Bible’s View of Woman*, pg 58

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“Holy men of God wrote the Scripture by inspiration. Inspiration has to do with the fact that the Bible is inspired or God breathed (an adj). God caused men to write His Word as the Spirit superintended. The human authors were not mindless. God used, shaped, formed their personalities, style, language, so they could be used by Him. A divine book and a human book. Inscripturation – the process whereby God’s words were recorded for man for reliable transfer of information.” Timothy King

Versus

“I believe it’s misguided, and probably profane, to look at a diverse collection of books written over thousands of years – history, poetry, law, gospel, accounts, proverbs, correspondence, and other writings – as absolute literal instructions without context, as we understand them, in all cases.” Sarah Bessey, pg 58-59

<b>1 Tim 2:11-15</b>	<b>Complementarian</b>	<b>Egalitarian</b>
Vs 11 "Let a woman learn"	Women can learn anything men can learn.	"Let a woman learn" is the only command in this passage.
Quietly with all submissiveness"	Posture of being taught and gender role. "Quietly" is in contrast to teaching and having authority – not total silence	
Vs 12 "I do not permit a woman to teach"	Women are not to teach doctrine in the church.	"I" shows it's just Paul's opinion. "Not" means "not at this time". Paul's words were just for the churches he planted. "Permit" implies temporary (can't teach now) with local application
Or to exercise authority over a man;	Women are not to have authority over men in the church	"Have authority" means to not be domineering or to not incite violence. "Over a man" refers to husband/ wife not men/women.
Rather, she is to remain silent"	"remain silent" is in contrast to teaching and having authority. It does not mean total silence.	
Vs 13 "For Adam was formed first, then Eve."	Paul's instruction in vs 11-12 is grounded in creation not a situation specific to Ephesus.	Adam received the instruction not to eat of the tree of Kn of G and E from God before Eve was created. So, Adam had a superior education. This verse is about the amount of education not gender roles. Paul was speaking against an ungodly Ephesus origins story that taught women to dominate men.
Vs 14 "And Adam was not deceived, but the woman was deceived and became a transgressor."	Eve, a woman – the ONLY woman, was deceived.	
Vs 15 "Yet she will be saved through childbearing if they continue in faith and love and holiness, with self-control.	Difficult to interpret this verse, but don't allow this verse to reduce our understanding of the clear teaching of vs 11-14. I Tim 5:14, Titus 2:2-5	



