

Critique of “Women and Ministry at IBC”

Introduction (prolegomena)

1. IBC issue
2. We are not the aggressors
3. How the document unfairly frames the debate
 - a. “Muzzling women”? p. 22
 - b. Slavery? p. 1
 - c. Harming evangelism? p. 10
 - d. Complexity? p. 2, 22
 - e. Piety? p. 2, 22
4. How the document is organized

The Five Proclamations

1. The accounts of the creation and fall reveal a fundamental equality between men and women
 - a. Points of agreement (Gen 1:26-28)
 - i. Co rulers
 - ii. Co image bearers
 - b. Point of disagreement (Gen 3:16)-p. 5
 - i. Order of creation
 - ii. Adam names Eve (Gen 2:23; 3:20)
 - iii. Accountability (Gen 3:6, 9; Rom 5:12)
 - c. Trinitarian analogy
 - i. Son submits to the Father (John 8:58-59)
 - ii. Son retains deity (Luke 22:42; Phil 2:6-8)
2. Women exercised significant ministry roles of teaching and leading with God’s blessings in both the Old and New Testaments
 - a. OT
 - i. Pattern
 1. No queens in Israel or Judah (Athaliah)
 2. No female priests (teachers)
 3. No female authors of OT books
 4. No ongoing female speaking ministries (Elijah/Elisha)
 5. Examples are exceptions to norm
 - ii. Examples used
 1. Miriam (Exod 15:20)
 2. Deborah (Judg 4–5)

3. Huldah (2 Kgs 22:14)
 4. Joel 2:28; Acts 2:17
- b. NT
- i. Pattern
 1. No women pastors
 2. No female congregational leaders
 3. No female elders (1 Tim 3:1-2; Titus 1:6)
 4. No female deacons (Acts 6:3; 2 Tim 3:12)
 5. No record of a female sermon
 6. No female apostles (Luke 6:12; Eph 2:20; Matt 19:28)
 7. No female authors of NT books
 8. Examples are exceptions to norm
 - ii. Examples
 1. Priscilla (Acts 18:26)
 2. Philip's 4 prophetess daughters (Acts 21:9)
 3. Junia the Apostle (Rom 16:7)
 4. Phoebe the deacon (Rom 16:1)
 5. Euodia and Syntyche (Phil 4:2-3)
 6. Gal 3:28

3. The progress of revelation indicates an ethic in progress leading to full freedom for women to exercise their giftedness in the local church

- a. Webb's upward trajectory redemptive hermeneutic
 - i. Description of the upward trajectory
 1. Pre OT culture
 2. OT
 3. Post OT culture
 4. NT
 5. NT culture
 - ii. Academy into the local church (ideas have consequences)
- b. Problems with Webb's approach (See Grudem appendix 5)
 - i. Not sola scriptura (Rev 22:18-19; Jude 3; 2 Tim 3:17; 2 Pet 1:3)
 - ii. Apostasy
 - iii. Hermeneutical innovativeness can be used to justify any theology
 - iv. Homosexuality
 - v. No upward trajectory
 1. Gen 1:26-28
 2. Overwhelming pattern throughout church history

4. Key NT passages restricting women's roles (1 Tim 2:11-14) were culturally and historically specific and not universal principles for all times and places

- a. Selective universalism
 - i. Eden
 - ii. Question of emphasis

- iii. Settle down vs. complete silence
 - iv. Non-soteriological
 - b. One time cultural situation
 - i. Temple cult
 - ii. Problems
 - 1. Cultural “cop out”
 - 2. Which scholarly reconstruction?
 - 3. 1 Tim 5:13 only
 - 4. 1 Tim 2:12 = any woman
 - 5. Adam and Eve = trans cultural
 - 6. Exousian vs. authentein
 - 7. Pandora’s box (2 Tim 3:15–4:2)
 - c. Over breadth
 - i. Appropriate circumstances (Titus 2:4; 2 Tim 1:5)
 - ii. Secular employment (1 Tim 3:15)
 - d. 100 verses vs. 2-3 verses
 - i. Previous
 - ii. Epistolary material
 - iii. Pastoral letter

5. Though women are free to use all of their giftedness in teaching and leading, the role of the elder seems biblically relegated to the man

- a. IBC finally sees the obvious (1 Tim 3:1-2; Titus 1:6)
- b. Problems
 - i. Post modern: bridging the opposites
 - ii. Inconsistency
 - iii. IBC still wants the mantel of being a conservative Bible church