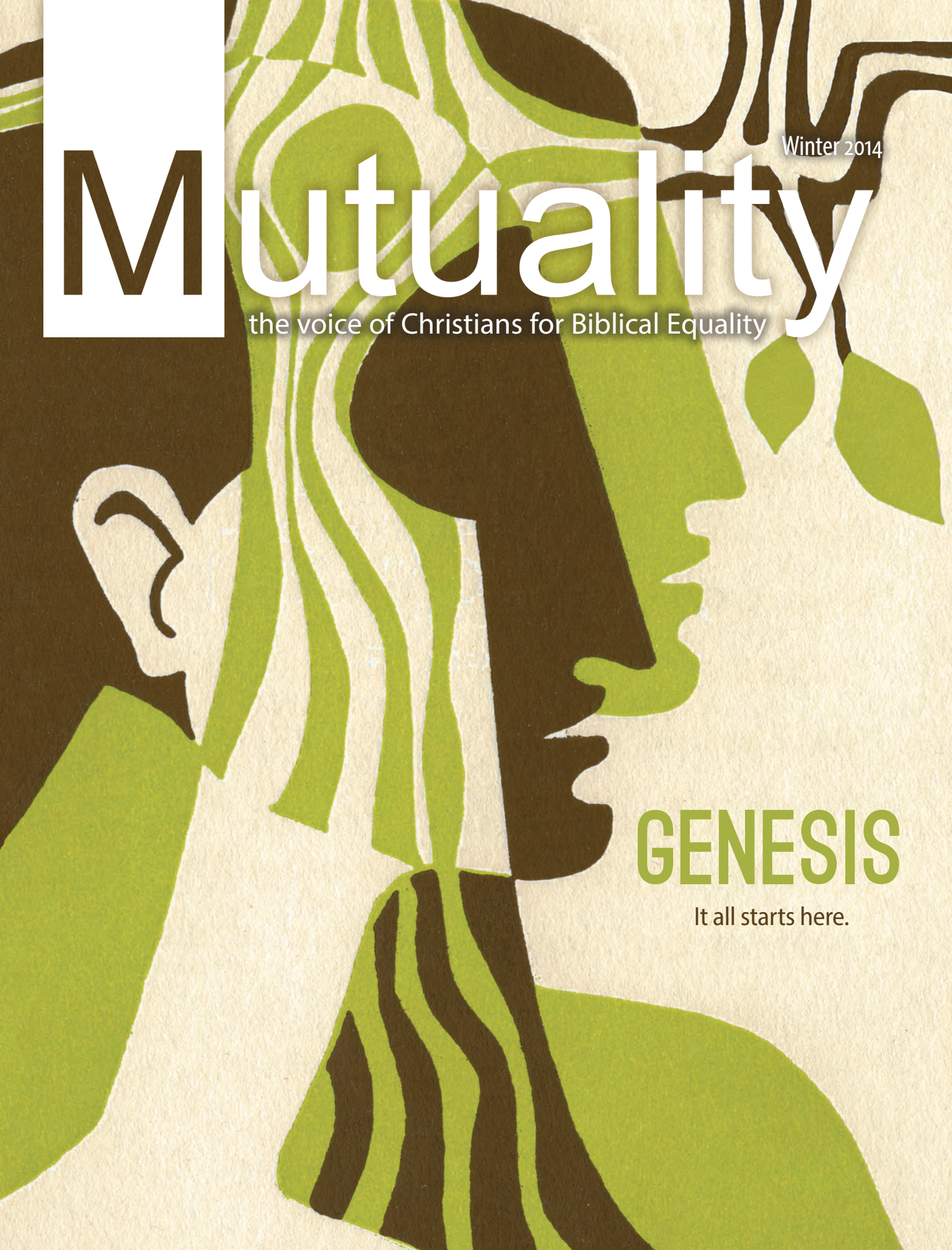




Winter 2014

Mutuality

the voice of Christians for Biblical Equality

GENESIS

It all starts here.

CONTENTS

4 Men and Women: Equal Image-Bearers, Equal Stewards

What does it mean that men and women are made in God's image?
by Jasmine Obeyesekere Fernando

8 Created for Community and Mutuality

Becoming the type of community God intended.
by Michelle Ann Mosier

10 On Paul's Use of Creation Narratives

Does 1 Timothy 2 require the permanent subordination of women?
excerpted and adapted from John Jefferson Davis

14 Chain of Inference: "Seeing" Male Authority as God's Design in Genesis

The truth about Genesis and male authority.
by Bob Edwards

17 Defining Desire

How should we understand Eve's "desire" in Genesis 3:16?
by Allison Quient

Mutuality vol. 21, no. 4, Winter 2014
"Let us then pursue what makes for peace and for mutual upbuilding" (Rom. 14:19, NRSV).

Mutuality (ISSN: 1533-2470) seeks to provide inspiration, encouragement, and information about equality within the Christian church around the world.

Mutuality is published quarterly by Christians for Biblical Equality, 122 W Franklin Ave, Suite 218; Minneapolis, MN 55404-2451
We welcome your comments, article submissions, and advertisements. Contact us by email at cbe@cbeinternational.org or by phone at (612) 872-6898. For writers' guidelines and upcoming themes and deadlines, visit cbe.today/mutuality.

All Scripture quotations, unless otherwise indicated, are taken from the 2011 revision

of the *Holy Bible, New International Version*, *NIV*®. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission. All rights reserved worldwide.

Advertising in *Mutuality* does not imply organizational endorsement. Please note that neither Christians for Biblical Equality, nor the editor, nor the editorial team is responsible or legally liable for any content or any statements made by any author, but the legal responsibility is solely that author's once an article appears in *Mutuality*.

CBE grants permission for any original article (not a reprint) to be photocopied for local use provided no more than 1,000 copies are made, they are distributed free, the author is acknowledged, and CBE is recognized as the source.

DEPARTMENTS

3 From the Editor

The Reason for the Season.

19 Reflect with Us

In the Beginning. . .
Choices and Changes.

20 Ministry News

Hearing Women.

21 Ministry News

In Memoriam.

21 Giving Opportunities

22 President's Message

Oneness in Christ.

23 Praise and Prayer

EDITORIAL STAFF

Editor: Tim Krueger

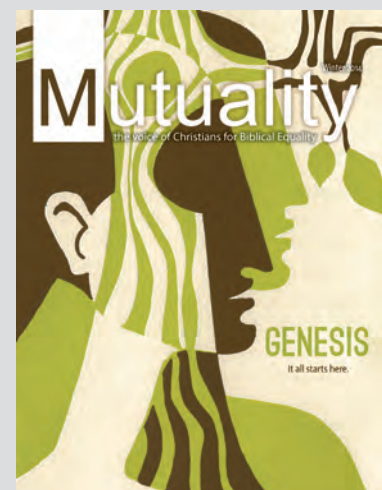
Graphic Designer: Image Spigot

Graphic Designer: Mary Quint

Publisher/President: Mimi Haddad



Follow *Mutuality* on Twitter
[@MutualityMag](https://twitter.com/MutualityMag)



ON THE COVER: Design by
Mary Quint. Adapted from image by
CSA Images, from istockphoto.com.





The Reason for the Season

The Christmas season is upon us, and this year I'm grateful that *Mutuality* has guided my thoughts to an unusual Christmas text: Genesis 1–3, the creation account. This is, after all, where everything begins—history, life, and even Christmas.

I tend to think of Christmas as the beginning of the story. But Christmas isn't a starting point so much as a turning point. Jesus didn't come to start something new, but to restore something old. To restore God's beloved creatures to right relationship with God and with one another and to remind us that those are two sides of the same coin.

Without Genesis, we wouldn't need Christmas. Genesis tells the story of how it all went wrong. God clothed himself in humanity to undo what Adam and Eve did. To put the world back how it was meant to be.

And without Genesis, we'd know a lot less about the destination of Christmas, because Genesis is also the story of what it looks like when *nothing* is wrong. It gives us a glimpse of the world Jesus came to restore (though Eden may be only a shadow of the glory to come). Genesis shows us God's intent for our world. If we are to do Jesus' work of restoration, we need to understand how things were meant to be.

But of course, we don't agree on how God meant things to be. Among our most significant disagreements is the nature of male-female relationships. How did God intend humans, as women and men, to relate to one another? There are at least three main lines of thought:

- **Traditional patriarchy.** Historically, the church has taught that men are superior to women, and this has justified male dominance over women.
- **Complementarians** modify patriarchy, teaching that men and women are equal in worth, but are created for fundamentally different purposes. God intends for women to operate under the authority of men and for men to hold authority and lead.
- **Egalitarians** agree that men and women have equal worth. But they believe that in the beginning, God created men and women to be equal partners in doing God's work. Men and women were meant to share authority and responsibility in caring for creation. Gender-based authority structures were never part of God's design.

Somehow, all these contradictory ideas are gleaned from the same few chapters of Genesis. All three claim to be God's plan from the very beginning. And so all three claim to be

the ideal that Jesus came to restore and the ideal that should characterize Christian relationships.

Relationships define much of human life, so understanding God's design for them is critical. This issue gives us a chance to think carefully about God's ideal for human relationships as presented in Genesis. We look at what it means to be made in God's likeness, and why that matters for individuals,

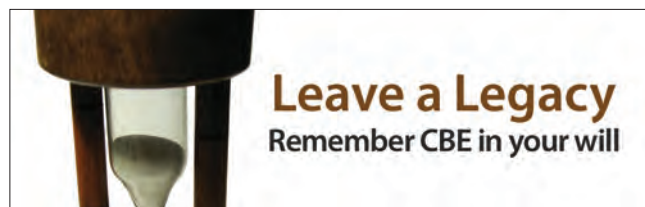
Genesis shows us God's intent for our world. If we are to do Jesus' work of restoration, we need to understand how things were meant to be.

relationships, and churches. We trace the history of some of our ideas about Genesis and we offer clarity about some controversial words and ideas in the creation account. And we jump into the New Testament to wrestle with Paul's famous reference to Genesis in 1 Timothy 2. But we don't stop here.

We're taking the "Genesis" theme beyond the pages of *Mutuality*, as well. Throughout the month, we're featuring articles, blog posts, and *Arise* columns on Genesis. And we'll push past the creation story into the chapters that follow. As we explore Genesis together, we'll find that mutuality in all human relationships was God's intent at the beginning, and has been ever since.

As you read, I encourage you to let the creation story add depth to your celebration of Christmas this year. Let's think about where our story begins, because really, that's where Jesus is leading us.

In Christ,
Tim Krueger



Men and Women: Equal Image-Bearers, Equal Stewards

by Jasmine Obeyesekere Fernando



Sitting through a captivating exposition of the opening chapters of Genesis as a university student in Sri Lanka, it struck me powerfully for the first time that the very language used in the creation account emphasizes that men and women were both equally made in the image of God and that stewarding the earth was a mandate given by God to both.

As God takes pride in his good works of creation, stepping back to review each

day's work, he stops dramatically to have a conversation with himself before the last job. "Let us make humankind in our image," God says. In this conversation, we see a glimpse of the Trinity and God's relational nature. We also see a bit of what it means to be made in the image of a relational Triune God.

There are many good interpretations of what "likeness" means, including bearing God's authority in the world and being able to be moral and rational. To be

in God's likeness is also to possess inherent worth and dignity. And, as we can see from God's internal dialogue, it means to be created for relationship. Being created in God's image has major implications for all people and for the church.

Dignity and worth for all people

Take a minute to absorb the fact that women are made in God's image. To be a man is to reflect God's image, and to be a woman is to reflect God's image. Being female is not a lesser form of humanity, nor is being male a better form of humanity. God delights in Eve in the same way he delights in Adam. He gives

Take a minute to absorb the fact that women are made in God's image.



his likeness to both men and women. To be human is to reflect God's image fully.

This is good news to women who have been told through the ages (and even today) that they are less valuable than men. Who eats less or not at all if there is not enough food to go around? Who drops out of school to take care of the household and younger siblings? Which parent stays home with the children? What kind of work is considered valuable?

We Christians living in the West might be tempted to pat ourselves on the back because our cultures have social structures in place to treat men and women equally. However, I suspect that the West's glib nod to equality has more to do with culture overtaking us than with any deep awareness of what God says

Who eats less or not at all if there is not enough food to go around? Who drops out of school to take care of the household and younger siblings? Which parent stays home with the children? What kind of work is considered valuable?

in Scripture. Thus, there is a dissonance between our supposed affirmation of women's worth and insistence on limiting women's full participation in the church. How are we to think about male and female worth and giftedness, in light of both sexes reflecting the image of God?

Created for relationship with the "other"

We see at the beginning of Genesis that it wasn't good for Adam to be alone, even in a perfect world without sin and despite having an open relationship with God. We are made to be with others. God created all human beings in rich cultural variety and created each fully in his image. Wherever possible, Christian circles should seek to include

students, men and women, native speakers of three languages, and two ethnic groups. And during a time of civil war! One subset did not try to dominate the others, but meetings sure took a lot of time! I believe our mutual listening not only helped us to grow, but glorified God as we made decisions about student ministry together. It had the added benefit of letting people see unity in diversity through our obvious love of being together.

Half of the human race experiences life and God in the midst of their lives as women, while the other half experience life and God as men. Each person's concerns, passions, and priorities are shaped by their own very different experiences, and this is valuable. We cannot dismiss others' priorities and concerns just because it is hard to

new discoveries about who God is, rather than limit ourselves to knowing God in familiar ways.

Stewarding together

The "other," then, is not a threat to our own identity but a vehicle to know God better. We need to examine in this light the practice in many churches of excluding women from senior positions of leadership.

I am fascinated that almost seventy years ago, my maternal grandmother was a warden (elder) of her local church in Sri Lanka (then known as Ceylon). Yet, today, some denominations do not have women pastors, and many congregations exclude women from serving at the highest decision-making levels (as elders). The same women who wield authority and steward power in professional settings are invisible in church leadership.

When we bar an entire gender of image-bearers from bringing their wisdom to bear on the direction a local congregation will take, we are hurting the church. Instead of gaining a fuller picture of what God might have that local congregation do, we end up with a skewed view of our priorities and programs. We are building our churches based on the fallout of sin, and around cultural understandings of what masculinity and femininity look like. But we should not be holding onto the consequences of sin. Instead, we should live out the script God gives us in Genesis.

Wherever possible, Christian circles should seek to include those who are different from themselves not only in gender but in ethnicity, language, and class. Our best ideas, which most glorify God, will come only when we intentionally include God's diversity on our teams.

those who are different from themselves not only in gender but in ethnicity, language, and class. Our best ideas, which most glorify God, will come only when we intentionally include God's diversity on our teams.

This will not be comfortable or easy. As a college student in Sri Lanka, I had the privilege to be on a diverse leadership team of rural and urban

identify with them. God identifies with their strange concerns, just as he does with our (strange to others) concerns—because he made us all to reflect him. When we exclude people on the basis of their sex, ethnicity, income level, or any other difference, we cut ourselves off from a vital avenue of getting to know God better. If we listen to one another, we open ourselves to making

The "other," then, is not a threat to our own identity but a vehicle to know God better.

In the grand creation narrative of Genesis 1, both the man and the woman are given the task of stewarding the earth. According to the more rustic version of the creation account in chapter 2, we are called to work and take care of the garden. Women together with men are to model God's own nurturing nature as we exercise responsible stewardship over creation on behalf of God the owner. God desires that women and men use the gifts he has given them to build up the body.

As Christians, we need to base our decisions and lives on God's intent for us in creation, which is made possible again through the work of Jesus. As citizens of a new kingdom who await the return of our king, wherever possible we attempt to practice our redeemed lifestyle, including egalitarian relationships between men and women in the here and now. Our redeemed lifestyles include opening ourselves to being interested in, understanding, and appreciating people who may be ethnically, culturally, generationally, and socio-economically different from us, and allowing them likewise to know who we are. God's image dwells fully in each of us. It is an adventure and a privilege to know these "others" that God has made and help facilitate their gifts as he intended.



Jasmine Obeyesekere Fernando hails from Colombo, Sri Lanka where she worked for six years on the national staff team of the Fellowship of Christian University Students (FOCUS), a national evangelical

organization working within the universities of Sri Lanka. She has a BA in English from the University of Peradeniya, Sri Lanka and an MA in International Relations from Syracuse University. Jasmine is currently a volunteer staff for InterVarsity Christian Fellowship's Graduate and Faculty Ministries (GFM), helping to plant a GFM chapter at the State University of New York-Albany and also serves on the board of FOCUS, Sri Lanka. She is married to her husband Guy and has two children, Jayathri and Yannik.

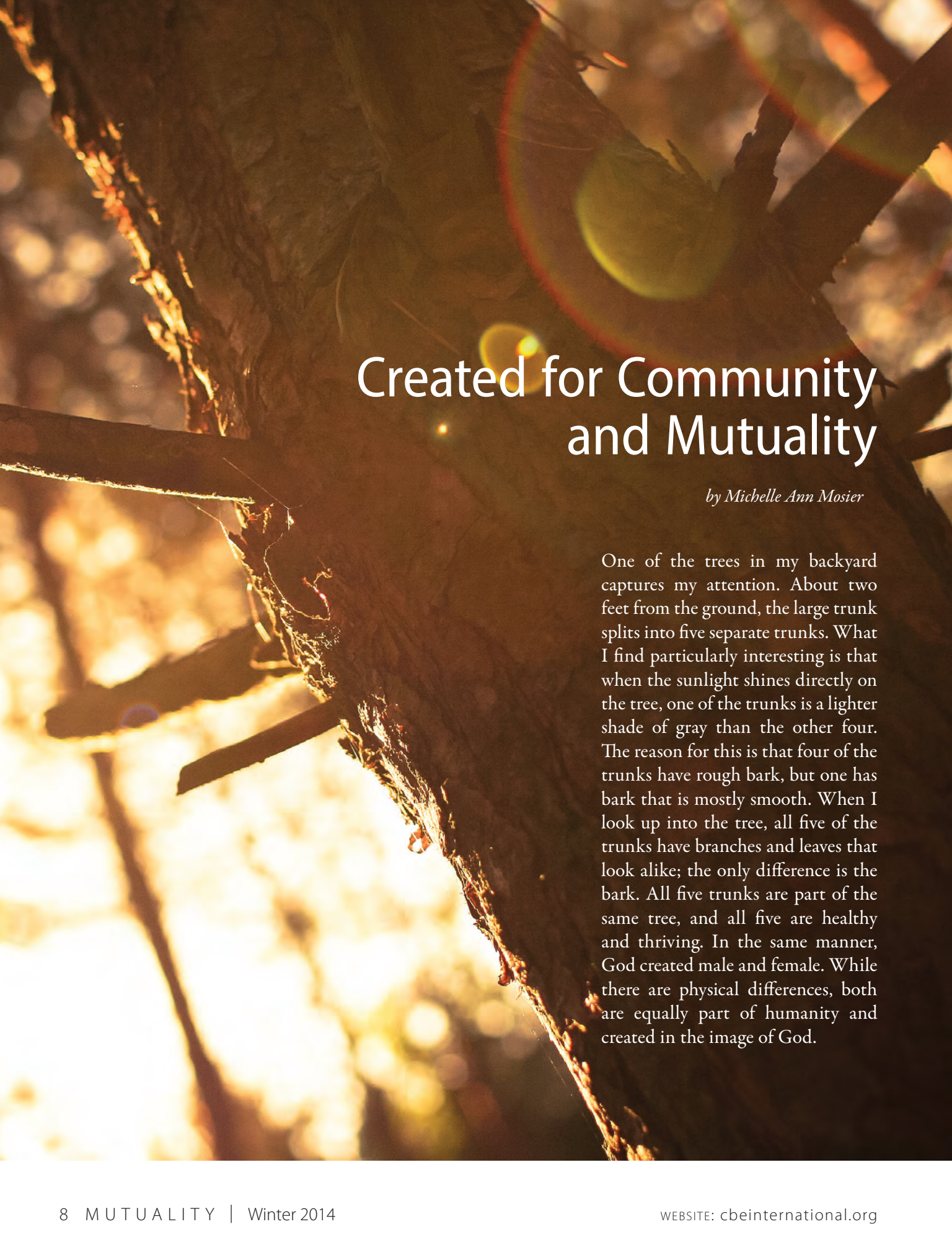
Created Equal: Twenty statements of gender equality in Genesis 1–3

Genesis 1–3 consistently teaches the unity of the man and the woman as equal partners, never that woman should be under man. The dominant focus of the text is on the equal status and mutual responsibility of man and woman.

Twenty statements in Genesis 1–3 depict men and women equally:

1. God creates both male and female in God's image and likeness (1:26–27; 5:1–2).
2. God gives both male and female dominion over animals and all the earth (1:26b, 28).
3. God gives both male and female the same blessing and tells them together to be fruitful and increase in number, fill the earth, and subdue it (1:28–29; cf. 5:2).
4. God speaks directly to both man and woman (1:28–29 "to them," "to you" plural twice).
5. God gives male and female together all plants for food (1:29 "to you" plural).
6. Woman is a "help" or "strength" to man, a noun the OT never elsewhere uses of a subordinate (2:18, 20).
7. Woman "corresponds to" man, literally "in front of" man, face-to-face, not below (2:18, 20).
8. God makes woman from the man's rib, so she is made of the same substance he is (2:21–23).
9. The man recognizes, "This is now bone of my bones and flesh of my flesh" (2:23).
10. "Father and mother" are identified without hierarchical distinction (2:24).
11. A man is "united" to his wife, implying oneness (2:24).
12. A man becomes "one flesh" with his wife, implying unity (2:24).
13. Both the man and woman are naked and feel no shame, sharing morality, sensibility (2:25).
14. The woman and the man are together at the temptation and fall (3:6); both faced temptation.
15. Both the woman and man eat the forbidden fruit (3:6), both exercising a (bad) moral choice.
16. The eyes of both are opened, they realize they are naked, and sew coverings (3:7).
17. Both hide from God (3:8), showing they both experience guilt.
18. God addresses both directly (3:9–13, 16–19), showing both have access to God.
19. Both pass the blame (3:12–13), showing both have this weakness.
20. God announces to both specific consequences of their sin (3:16–19); both are responsible.

Excerpted from *Man and Woman, One in Christ* by Philip B. Payne



Created for Community and Mutuality

by Michelle Ann Mosier

One of the trees in my backyard captures my attention. About two feet from the ground, the large trunk splits into five separate trunks. What I find particularly interesting is that when the sunlight shines directly on the tree, one of the trunks is a lighter shade of gray than the other four. The reason for this is that four of the trunks have rough bark, but one has bark that is mostly smooth. When I look up into the tree, all five of the trunks have branches and leaves that look alike; the only difference is the bark. All five trunks are part of the same tree, and all five are healthy and thriving. In the same manner, God created male and female. While there are physical differences, both are equally part of humanity and created in the image of God.

God Created a Community

Then God said, “Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.” So God created humankind in his image, in the image of God he created them; male and female he created them. (Gen. 1:26–27, NRSV)

In Genesis, God speaks forth a community that is created in God’s own image, a community that includes both female and male. The Triune God is relational; therefore, the essence of being human is to be creatures of relationship. A relationship with God is never about God and me; a relationship with God is a direct reflection of our relationships with others, both male and female. Sin damaged these relationships, but Christ came to re-establish them, and called us to a ministry of reconciliation—to be reconciled to God and one another as the created image of God (2 Cor. 5:18–21). The image of God is evident in both female and male persons, but is illuminated as we share God’s love with one another.

God Created a Community of Mutuality

God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.” . . . God saw everything that he had made, and indeed, it was very good. (Gen. 1:28, 31)

We are created to live among one another in a community of mutuality. God told *them*—female and male—to have dominion. In community, as co-laborers, male and female are to work together, live together, and worship God together. God did not divide certain

God created a community where love for God and others would be a reflection of God’s self; it is a community of mutuality, not hierarchy.

areas of oversight to just one gender; both male and female were to be involved in all that God commanded. In all that was to be done, male and female were to be partners. One gender was not to dominate the other or to have a higher rank than the other. Male and female were equals; each required the other to be in community; it is a community of mutuality. We could argue that things did not remain this way; we cannot deny that sin entered the picture and distorted humankind’s relationship with God and with one another. However, in Christ, things are restored, and we are entrusted with the ministry of reconciliation. Therefore, as ministers of reconciliation, we need to work together to restore the community of mutuality that God created.

God created a community where love for God and others would be a reflection of God’s self; it is a community of mutuality, not hierarchy. Therefore, part of the ministry of reconciliation is to restore not only our relationship with God, but to restore believers to a community where people mutually submit to one another, live in mutual love for one another, and hold to egalitarian principles that do not limit the contribution of persons based on gender.

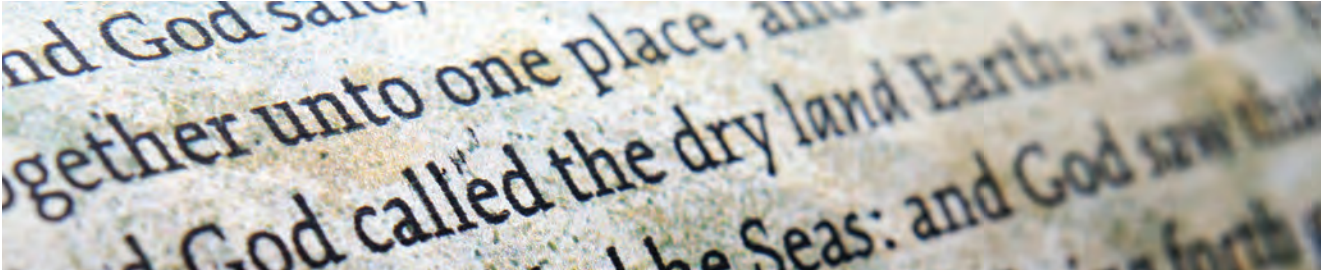
God gave dominion to male and female at creation; therefore, both male and female are to minister together in all areas of the church. This means that there are to be no areas of ministry within the church that are gender-biased. Women are not to be excluded from

positions of leadership or from teaching and preaching. It is male and female, created as equals, and created to be a community of mutuality that God said was good. When we establish limitations to a person’s involvement in God’s ministry based on gender, we hinder the entire community of God, and we refuse to live in light of what God says is good.

The church is not living in light of God’s community of mutuality when pulpit committees disregard or throw away resumes just because the applicant happens to be female. The church is not a community of mutuality when women are not considered for leadership positions in the church. We are not a church of mutuality when we fail to take the time to examine and reflect on the stories and points of view of women in the Bible. It is time for the church to seek and listen to the voices of women in addition to men. It is time for the church to live in light of the created community of mutuality in which women and men are equals.

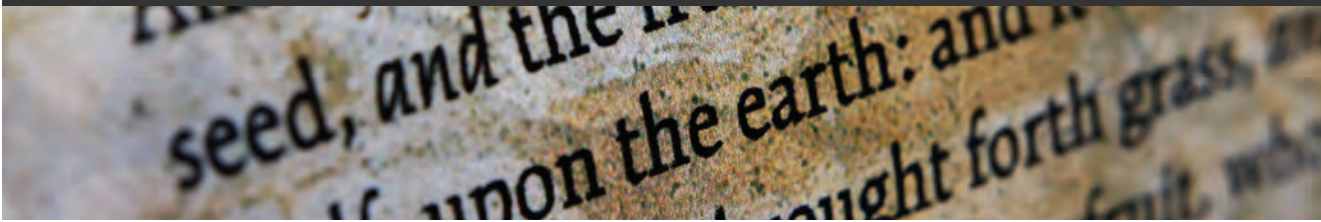


Michelle Mosier is an ordained minister with the Church of God, Anderson, Indiana. She is married and has two children, and is currently working on a DMin. She has a passion for preaching, teaching, and mentoring others and believes there is no greater use of her time than to pour her life into others. In addition to her academic studies, she mentors candidates in the ordination process, seminary students, and other women in ministry.



On Paul's Use of Creation Narratives

Excerpted and adapted from John Jefferson Davis, "First Timothy 2:12, the Ordination of Women, and Paul's Use of Creation Narratives," published in Priscilla Papers 23.2 (Spring, 2009).



First Timothy 2:11–15, and especially verse 12, has long been a focal point in modern discussions of the leadership of women in the church. Traditional reservations about women as pastors and elders have generally made two assumptions in the interpretation of this passage:

(1) that the meaning of *authentein* in verse 12 is clearly known and should be translated simply as “have authority,” and

(2) that the appeal to the creation narrative naming Adam and Eve in verses 13 and 14 implies a universal, blanket ban on women exercising authority over men in any (or some) church settings.

The second of these assumptions is our focus here: does 1 Timothy 2:12 forbid women from exercising authority over men in all churches, for all time?

It has been argued that because Paul's reasons for barring women from authority are based in creation itself, this prohibition was God's clear intent from the beginning, and should be a universal principle in all churches.

The problem is, this argument fails to account for the context-specific way Paul applies creation texts. Paul consistently draws implications from creation texts in ways that are related to *specific* pastoral and theological concerns for *specific* churches and congregations. At times, he even applies the same texts in different ways.

Adam, Eve, and Sin

In writing to the church in Rome, Paul singles out Adam, not Eve, as the one who brought guilt and death upon the entire human race (Rom. 5:12–21); Eve

is not even mentioned. Adam is the representative of fallen humanity, just as Christ is presented as the second Adam, the “one who was to come” (v. 14). The focus on Adam is consistent with Paul's purpose in setting forth his gospel as a gospel for the entire human race, for Jew and Gentile alike. He is concerned with the global and universal relevance of the gospel, and consequently reads Genesis 3 in terms of *Adam's* disobedience that led to condemnation for *all* people (5:18).

In 1 Timothy 2, on the other hand, Paul casts Eve as the figure through whom sin entered humanity, which is

Paul consistently draws implications from creation texts in ways that are related to *specific* pastoral and theological concerns for *specific* churches and congregations.

reflective of the Ephesian situation. False teachers are misleading the women, threatening to corrupt and destroy the church, which Paul sees as a parallel to the deception of Eve.

In both Romans and 1 Timothy, Paul's use of the creation account is based on his specific purpose in writing.

Does Eve Represent Women? Or Everyone?

In 2 Corinthians 11:3, Paul writes that “I am afraid that just as *Eve* was deceived by the serpent’s cunning, your minds might be led astray from your sincere and pure devotion to Christ” by the “super apostles” who are preaching a “different Jesus” (vv. 4–5, emphasis mine). The point to be noticed is that Paul draws a parallel here between the deception of Eve and the danger of the entire Corinthian congregation (or its [male] leaders) being deceived by false teachers. In this text, the figure of Eve clearly represents the *entire congregation* and not specifically the women within it, as though they, by virtue of their gender, were uniquely susceptible to such deception. This is to be contrasted with the reference to the deception of Eve in 1 Timothy 2:12, when Paul is writing to a church in Ephesus where some of the younger widows have already “turned away to follow Satan” (1 Tim. 5:15), and he is aware of “weak-willed women” who are being deceived by false teaching.

This comparison of 2 Corinthians 11:3 and 1 Timothy 2:12 shows that Paul does not have a “one size fits all” reading or application of the Genesis narratives of creation and fall: “Eve” can be seen as a figure of *women* in Ephesus or as a figure for *an entire church* in Corinth—because the local circumstances differ, though false teaching is a danger in both settings.

In writing to Corinth and Ephesus, Paul draws applications from Genesis in a church-specific and context-sensitive way.

Food Controversies

Another example of Paul’s context-specific application of creation texts can be seen in his different responses to food controversies in Ephesus and Rome. In 1 Timothy 4:1–5, written to Ephesus, Paul responds to false teachers who are forbidding marriage and the banning certain foods. He refutes them, saying “everything created by God is good, and nothing is to be rejected if it is received with thanksgiving” (v. 4). The principle here reflects the teaching found in Genesis 1:31, “God saw all that he had made, and it was very good.” The institution of marriage and all types of food are in and of themselves “clean,” based on the goodness of God’s creation.

Making Sense of False Teachings

If Paul’s words to Timothy were meant to address a specific issue taking place in that context, what was it? What was going on there?

Here’s a glimpse into the context of 1 Timothy:

Timothy ministered in Ephesus, home of the Temple of Artemis. Artemis was a fertility goddess considered to be the mother of life and protector of women during childbirth. Women and eunuchs were prominent leaders in the Artemis cult.

Also important to the Ephesian context was the influence of early Gnostic teachings. Named for the Greek word *gnosis*, meaning “knowledge,” Gnosticism centered around secret knowledge that you could only acquire in certain ways.

There were a number of early Gnostic creation stories, and they varied widely, but many had these features in common:

1. Eve existed before Adam.
2. Eve was the mother of all life and, and she gave life to Adam.
3. Adam had been deceived. In one way or another, he lacked knowledge or wisdom. Eve, on the other hand, gained wisdom and knowledge from her interactions with the serpent, and she enlightened Adam.

Given the cultural and religious background of the Ephesians, Paul’s words in 1 Timothy begin to make a lot more sense.

Pair the teachings above with Paul’s statements:

1. Adam was created before Eve
2. Eve was created from Adam
3. Eve, not Adam, was deceived.

Could it be that Paul wasn’t writing to silence women for all time and all places, after all?

Interested in learning more about the context of 1 Timothy? Try reading *I Suffer Not A Woman: Rethinking 1 Timothy 2:11–15 in Light of Ancient Evidence* by Richard and Catherine Clark Kroeger.

But, writing to the Romans, Paul approaches the topic differently because of the different circumstances of the Roman church. As with the Ephesian congregation, the apostle alludes to the creational principle of the goodness of all food (14:4), but in the Roman church there are other dynamics to be considered: the practices and scruples of Jewish and Gentile converts whose different religious and cultural backgrounds are creating problems of conscience and troubling the unity of the church. While in principle the Gentile believers in Rome could insist on their “creational right” to eat meat, Paul urges them to defer to the conscience of the Jewish believers. The unity of the church and respect for Christian conscience are more important than any individual’s right to eat meat.

Paul is not denying the principle that meat itself is clean; he is applying it in light of the particular situation in Rome. In Ephesus, Paul can be more insistent on the “creational right” to eat all foods because the denial of this right is coming from false teachers who are in danger of abandoning the faith and following deceiving spirits (1 Tim. 4:1). Here, the issue of food is implicated with the preservation of the faith itself.

The food controversies also highlight another point: just because Paul makes a creation-based argument in one context that all food is clean, he does not grant permission for all believers in all contexts to eat whatever they want. Likewise, a creation-based prohibition against women exercising authority in one context does not necessarily apply universally.

Regarding food controversies, Paul appeals to creation texts in a context-sensitive way meant to preserve faithfulness, sound doctrine, unity, and good order within churches.

Where Does That Leave Us?

Is Paul prohibiting Ephesian women from taking authority in Ephesus? Yes, because false teachers pose a grave threat to the survival of the church in Ephesus, and women in particular are being misled by these teachers. Does Paul’s appeal to creation mean that he intends to establish a universal ban on women exercising authority in church settings? No. Like he does elsewhere in his writings, *Paul is appealing to creation for a specific purpose in a specific setting.*

Paul sees a parallel between the deception of Eve in Genesis 3 and the deception of women in Ephesus, just as he sees a parallel between the deception of Eve in Genesis and the deception of the congregation in Corinth. In different circumstances, where women are faithful and act in ways that promote unity and harmony within the church family, the way would be open for them to exercise authority.

The general, “universal” lesson that should be drawn from Paul’s use of Genesis texts is that whenever and wherever anyone is being misled by false teachers, that person or group should not be in a position of church leadership; soundness in the faith is a necessary condition for service as an elder or deacon.



John Jefferson Davis, PhD is an ordained Presbyterian minister, is professor of systematic theology and Christian ethics at Gordon-Conwell Theological Seminary in South Hamilton, MA, where he has served on the faculty since 1975. He is the author of *Theology Primer* (Baker), *Foundations of Evangelical Theology* (Baker), *Evangelical Ethics: Issues Facing the Church Today* (Presbyterian and Reformed), *Frontiers of Science and Faith* (IVP), and numerous articles in scholarly journals. He received the Templeton Foundation award for excellence in the teaching of science and religion.

“So God created humankind in his image, in the image of God he created them; male and female he created them.” —Genesis 1:27



Become a member of CBE today!

All men and women are equally created in God’s image and are equally called to lead and serve. Join CBE to receive resources on the mutuality of men and women and advance the gospel’s message to people everywhere!

Learn more at cbe.today/members

BECOMING NEW: MAN AND WOMAN TOGETHER IN CHRIST

JULY 24–26, 2015
LOS ANGELES, CA

SPEAKERS INCLUDE:



KEN FONG

Senior pastor at Evergreen Baptist Church of Los Angeles, CA, executive director of the Asian American initiative at Fuller Theological Seminary.



ADELITA GARZA

Lead pastor and planter of Bridge of Life Church in Santa Paula, CA, president of the Police Clergy Council and the Light of the City Ministry in Santa Paula, CA.



EUGENE CHO

Founder and lead pastor of Quest Church in Seattle, WA, founder and executive director of the Q Café, founder of One Day's Wages.



JOHN STACKHOUSE

Author and chair of theology at Regent College of the University of British Columbia.



ANNE ZAKI

Teacher at the Evangelical Presbyterian Seminary in Cairo, global initiatives partner with the Calvin Institute of Christian Worship.

Join CBE at our 2015 international conference to explore how becoming a new creation in Christ transforms our worldviews, relationships, ministries, and service.

CONFERENCE SCHOLARSHIPS ARE AVAILABLE!

Visit cbe.today/la2015 for more information.

**THEREFORE, IF ANYONE IS IN CHRIST, THE NEW CREATION HAS COME:
THE OLD HAS GONE, THE NEW IS HERE!**
(2 CORINTHIANS 5:17)



Chain of Inference: “Seeing” Male Authority as God’s Design in Genesis

By Bob Edwards

Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man. 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.” (Gen. 2:22–23)

When Saint Augustine read this passage, he believed that he saw clear, biblical evidence that God’s original intention was for men to exercise authority over women in human relationships. In a commentary on John, Augustine refers back to Genesis, revealing his view on male-female relationships:

“This is now bone of my bone, and flesh of my flesh. . .” Flesh, then, is put for woman, in the same manner that spirit is *sometimes put for husband*. Wherefore? Because the one rules, the other is ruled; the one ought to command, the other to serve. *For where the flesh commands and the spirit serves, the house is turned*

the wrong way. What can be worse than a house where the woman has the mastery over the man? But that house is rightly ordered where the man commands and the woman obeys. In like manner that man is rightly ordered where the spirit commands and the flesh serves. (*On John*, Tractate 2, § 14. Emphasis mine)

Contrary to what Augustine believed he saw, men are not in fact referred to as “the spirit” in Genesis 2—or anywhere else in the Bible. Augustine is making what is properly called an inference.

An inference is “a step of the mind, an intellectual act by which one concludes that something is true in light of something else’s being true, or seeming to be true. . . Inferences can be accurate or inaccurate, logical or illogical, justified or unjustified” (Foundation for Critical Thinking, “Distinguishing Between Inferences and Assumptions”).

Inferences are not supplied by a text or its author. Rather, they are supplied by the reader. *They actually originate in the reader's mind, albeit unconsciously.* They may or may not be an accurate reflection of the author's intended message. When Adam calls Eve "bone of my bone and flesh of my flesh," for example, there is no evidence of overtly hierarchical language, yet Augustine infers it. Why?

Link 1: Plato to Augustine

If Augustine's inference did not originate in the biblical text, where did it come from? Inferences are drawn from our unquestioned beliefs and assumptions. In other words, Augustine "saw" male authority as God's will in Genesis 2 because of what he *already believed*. In his book, *Confessions*, he shares the origin of this belief:

"Simplicianus congratulated me that I had not fallen upon the writings of other philosophers, which were full of fallacies and deceit, 'after the beggarly elements of this world,' whereas *in the Platonists*, at every turn, the pathway led to belief in God and his Word." (*Confessions*, Book VIII, chapter 2. Emphasis mine)

Repeatedly throughout *Confessions*, Augustine tells us that the philosophy of "the Platonists" helped him make sense of what he read in the Bible.

The philosophy of the Platonists was dualistic, hierarchical, and sexist. The mind was viewed as good; the body as less good. The spirit was viewed as good; the flesh as a source of evil. The good must rule over the less good or the evil. Men were associated with the mind and spirit, women with the body or the flesh.

These ideas can be found in the following dialogue from Plato's *Republic*:

Let me further note that the manifold and complex *pleasures and desires and pains are generally found* in children and *women* and servants. . . . Whereas the simple and moderate desires which follow *reason*, and are under the guidance of *the mind and true opinion*, are to be found only in a few, and those the best born and best educated. . .

Very true. These two, as you may perceive, have a place in our State; and *the meaner desires of the [many] are held down by the virtuous desires and wisdom of the few.* . .

"Seeing then, I said, that there are three distinct classes, any meddling of one with another, or the change of one into another, is the greatest harm to the State, and may be most justly termed evil-doing? This then is injustice. . .

"You are quite right, he replied, in maintaining *the general inferiority of the female sex.* . ." (Emphasis mine)

Plato believed that a just society consisted of classes divided on the basis of—among other things—sex. The wisdom of the best born and best educated men must "hold down" the less noble desires of the many: women, children, and slaves. The well-being of society depended on this order being maintained. Any mixing of the classes was referred to as "injustice."

When Augustine made a case for male authority in the church, he used Plato's language and concepts:

It is the *natural order* among people that *women serve their husbands* and children their parents, because the

justice of this lies in (the principle that) the lesser serves the greater. . . . This is the *natural justice* that the weaker brain serve the stronger. This therefore is the *evident justice* in the relationships between *slaves and their masters*, that *they who excel in reason, excel in power.* (*Questions on the Heptateuch*, Book I, § 153. Emphasis mine)

Thanks to the philosophy of Plato, when Augustine read "bone of my bone and flesh of my flesh" in Genesis, he believed he saw a divine mandate for male authority.

Link 2: Augustine to Calvin

Augustine is not the only influential Bible commentator to infer male leadership from the Genesis creation account. Protestant reformer John Calvin believed he saw a mandate for male authority in the following passage: "The LORD God said, 'It is not good for the man to be alone. I will make a helper suitable for him'" (Gen. 2:18). When Calvin saw that the first woman was referred to as a "helper," he arrived at the following conclusion:

We may therefore conclude, that *the order of nature* implies that the woman should be the helper of the man. . . It is also the part of men to consider what they owe in return to the other half of their kind, for the obligation of both sexes is mutual, and *on this condition is the woman assigned as a help to the man, that he may fill the place of her head and leader.* (Calvin's commentary on Genesis. Emphasis mine)

Believing that he saw a mandate for male authority in the word "helper," Calvin refers to the first woman's role as that of a "faithful assistant."

Thanks to the philosophy of Plato, when Augustine read "bone of my bone and flesh of my flesh" in Genesis, he believed he saw a divine mandate for male authority.

It is important to recognize that the word used by the author of Genesis to describe the first woman as a “helper” (*ezer* in Hebrew) does not, in fact, denote subordination (more on this on p. 18).

John Calvin’s patriarchal inference does not have its origin in the biblical text itself. In his commentary on Genesis chapter 2, he discloses the actual source of his beliefs: “. . . as nature itself taught Plato, and the others of the sounder class of philosophers, so to speak” (emphasis mine).

His affinity for Platonism was learned directly from Augustine. It was Augustine’s work that formed the basis of John Calvin’s understanding of the Bible and the Christian faith: “Augustine is so wholly with me, that if I wished to write a confession of my faith, I could do so with all fullness and satisfaction to myself out of his writings” (Calvin, “A Treatise on the Eternal Predestination of God”).

Link 3: Calvin to Complementarians

Today, some complementarian scholars continue to make sense of the Bible through the interpretive lenses passed down to them from John Calvin. For example, in the book *Recovering Biblical Manhood and Womanhood*, a mandate for male authority is based on Calvin’s

John Calvin’s patriarchal inference does not have its origin in the biblical text itself.

interpretation of Paul’s reference to the creation account in 1 Timothy 2:11–15:

Calvin properly interpreted 1 Timothy 2:11–15. . . He acknowledges exceptions to the general rule [of male authority] but argues that these exceptions pose no threat to the ordinary and constant system of government.

Though abundant evidence suggests that Paul was warning Timothy about *false* teaching and *abusive* authority taking place in the church at Ephesus, Calvin inferred from this letter that the apostle was prohibiting *all women for all time* from teaching or exercising authority in the church. He based this inference on the following assumption:

[A woman] is formed to obey; for *gunaikokratia* (the government of women) has always been regarded by all wise persons as a monstrous thing; and, therefore, so to speak, it will be a mingling of heaven and earth, if women usurp the right to teach. (Calvin’s commentary on Timothy, Titus, and Philemon)

Has the government of women “always been regarded by all *wise* persons as a monstrous thing” as Calvin suggests? No indeed. God, for example, appointed a woman named Deborah to govern Israel (Judg. 4:4–5). In the creation account found in Genesis, God also gave both male and female shared dominion over all the earth (Gen. 1:26–28). Calvin, admittedly, derives his “wisdom” from Saint Augustine and Plato. *According to Plato’s philosophy*, not the word of God, the government of women was portrayed as injustice.

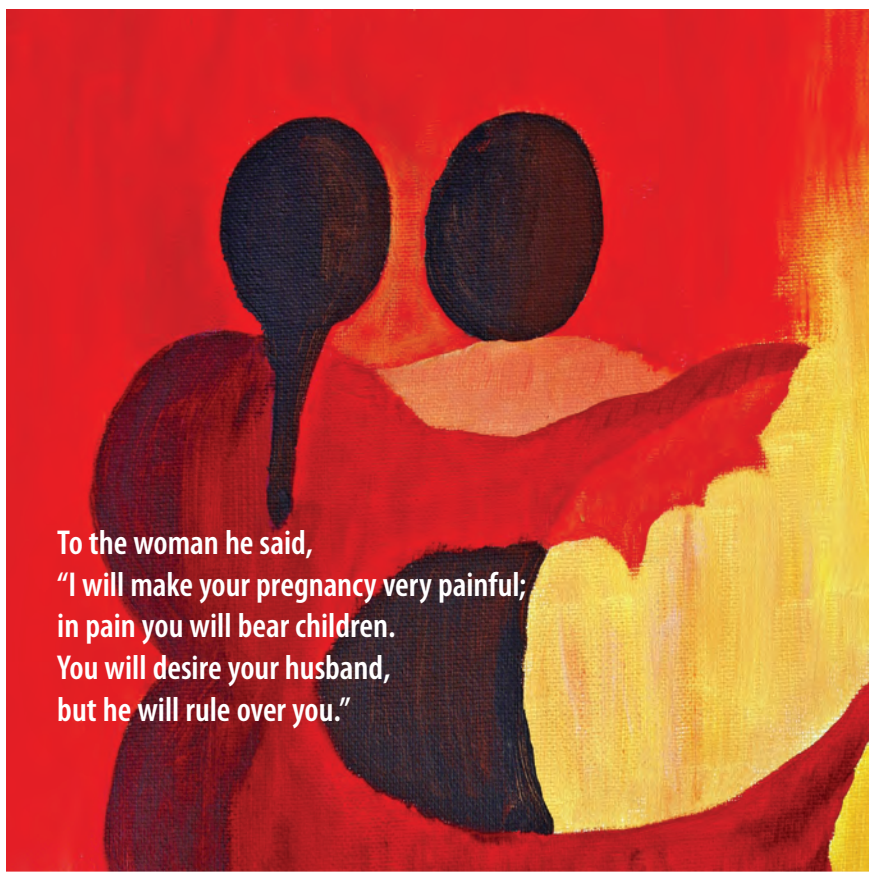
The creation account found in Genesis does not, in fact, establish a mandate for male authority in the church. This mandate for male authority is the result of a chain of human inference stretching from many of today’s leading complementarians back to John Calvin, Saint Augustine, and finally the non-Christian philosophy of Plato.

This chain must be broken so that its captives may be set free: “See to it that no one takes you captive through *hollow and deceptive philosophy, which depends on human tradition* and the elemental spiritual forces of this world rather than on Christ” (Col. 2:8).

This mandate for male authority is the result of a chain of human inference stretching from many of today’s leading complementarians back to John Calvin, Saint Augustine, and finally the non-Christian philosophy of Plato.



Bob Edwards is a social worker, psychotherapist, and former Bible college professor. He is also the author of the number one bestselling book entitled *A God I’d Like to Meet: Separating the Love of God from Harmful Traditional Beliefs*.



To the woman he said,
 “I will make your pregnancy very painful;
 in pain you will bear children.
 You will desire your husband,
 but he will rule over you.”

DEFINING DESIRE

How should we understand Eve’s “desire” in Genesis 3:16?

By Allison Quient

In many Christian circles, women are taught that their supreme calling in life is to be a good wife, complying with a God-ordained order where women joyfully submit to the servant leadership of their husbands. Where does this idea come from?

It comes from many places, but one that is often overlooked is Genesis 3:16. Specifically, how we understand the woman’s “desire.” How we interpret and translate this word impacts how we perceive the nature of women and the nature of male-female relationships. Are women driven by sexual desire that enables their oppression? Do they have an innate

desire to submit to man? Has sin plagued women with the desire to manipulate and dominate men?

The word translated as “desire” is the Hebrew word *teshuqa*. Unfortunately, its meaning is uncertain, largely because there are only three examples of *teshuqa* in the Bible (Gen. 3:16 and 4:7, Song 7:10). Yet, it has long informed Christian beliefs about women and their place in the world. The three most common understandings have been that “desire” refers to:

1. A sexual desire
2. A desire to be subjugated or to be overly dependent
3. The desire to dominate her husband

However, an often-dismissed fourth option has gained more attention as more evidence has been uncovered, and I argue that this is the best option. But first, a brief overview of the three most common perspectives.

Sexual Desire

The view: Eve’s desire is a sexual desire. According to this view, women are so driven by their sexual desires that it impairs their independence and moral agency: “Women often allow themselves to be exploited in this way because of their urge toward their husband: their sexual appetite may sometimes make them submit to quite unreasonable male demands” (Gordon Wenham, *Word Biblical Commentary*).

Strengths: This interpretation of “desire” fits with the word’s use in Song of Songs, where the desire is of a sexual nature. Whether or not most would actually concur that female sexuality is the culprit behind falling for unreasonable male demands, this view does take into account the setting of this verse in context of the fall and draws from one of the other Old Testament uses of (a form of) the word.

Weaknesses: This view relies heavily on speculation and generalizations about women—which many might contest.

Implications: As a result of the fall, women have become slaves to their sexual urges to the point where they are not thinking for themselves. Women need men to guide them, and certainly should not be in positions of authority.

Desire to be Subject

The view: The woman’s desire is to be dependent on the man or subject to him. Some see this as a product of the fall. Others see it as a corruption of the God-ordained servant leadership of males. How the latter option works is murky. Presumably, the verse is a reminder that the woman must “desire” her husband’s leadership and live out her intended role as a subordinate even though her sin nature will resist his leadership. This could be either a blessing (if her husband is kind) or a curse (if he treats her poorly).

LANGUAGE MATTERS - EVE THE “HELPER”

In Genesis, as in all of the Bible, a lot can hinge on how we understand key words and phrases.

The Hebrew phrase *ezer kenegdo* (often translated “suitable helper” or “helpmeet”) appears in Genesis 2:18 and is widely misunderstood.

Genesis 2:18:

The Lord God said, “It is not good for the man to be alone. I will make a helper suitable for him.”

The Hebrew phrase translated “helper suitable for him” (often translated “helpmeet”) is *ezer kenegdo*.

The word *ezer* is translated “help” or “helper” in English. English speakers might assume “help” means something like “assistant,” but this is not how *ezer* is used elsewhere in the Old Testament. *Ezer* is used three times to describe a military protector and sixteen times to describe God as a rescuer. Perhaps the best known is Psalm 121:1–2:

I lift up my eyes to the mountains—where does my help come from? My help comes from the Lord, the maker of heaven and earth.

Ezer signifies the help of a strong rescuer, or a deliverer, not a subordinate. Eve rescues him from his state of being alone, which God had proclaimed “not good.”

The second part of the phrase, *kenegdo*, often translated “suitable for” means “as in front of” or, in natural English, “corresponding to.”

Ezer kenegdo does not indicate that Eve was Adam’s subordinate assistant. Quite the contrary, it describes Eve as a strong help corresponding to Adam.

Ezer kenegdo suggests not hierarchy, but mutuality.

Looking for more? Try these resources:

- Philip B. Payne, *Man and Woman, One in Christ*
- Joy Fleming, *Man and Woman in Biblical Unity*
- Katharine Bushnell, *God’s Word to Women*
- Carolyn Custis James, *Half the Church*

Strengths: This interpretation has little in its favor. When coming from a patriarchal perspective, it fits with the idea that male leadership is implied (though not stated) in the creation account. The stronger position is that the desire to be subject is a result of the fall. This does not rely on preconceptions about male leadership, but recognizes that both man and woman were told to rule together before the fall and this relationship was undermined afterwards (by a desire for exclusively male leadership).

Weaknesses: There is no explicit evidence to support either sub-view. There is no particular reason from the context to think Eve was ruled over by her husband before the fall, or that she wanted to be after the fall.

Implications: There are at least two possible implications for this view. If the desire predates the fall, then women ought to pursue subjugation to men in order to fulfill their created nature. If the desire is a result of the fall, then women should resist their natural desire for male authority. Either way, women naturally want to be ruled by men, an idea that many would contest. This stereotype also becomes a fundamental assumption underlying male-female relationships.

Desire to Dominate

The view: Eve’s desire is to dominate her husband. Egalitarians and complementarians agree that the desire to dominate is a product of the fall.

Strengths: This proposed meaning is more prevalent because it is consistent with a similar passage in Genesis 4:7 where sin’s desire is for Cain, but he must master it. The same word meaning “to rule” is used in both Genesis passages and both are set in negative contexts. The parallel wording might suggest that in both, “desire” is the desire to possess and control.

Weaknesses: There is little evidence to support this view. While the meaning “to dominate” may fit with Genesis 4:7, it does not match Song of Songs, where *teshuqa* does not carry negative connotations.

Implications: To those who affirm patriarchy, the desire to dominate is an indication that God’s ordained gender hierarchy is being threatened. To egalitarians, the desire to dominate is counter to God’s desire for mutual submission. Either way, this view paints women as relationally domineering, a stereotype that stands in the way of mutually uplifting relationships.

Not “Desire” but “to Return”?

What if *teshuqa* should not be translated “desire” at all, but should be “to return” or “to turn”? This is an ancient view (this is how the Greek Old Testament was translated), but until recent evidence came to light, has been dismissed by most modern scholars.

A 2011 study on *teshuqa* (Joel Lohr, “Sexual Desire?” *Journal of Biblical Literature*) drew from instances of the word in the non-biblical portions of the Dead Sea Scrolls (famous

ancient Hebrew texts). These texts provide seven examples of the word *teshuqa*. In each, “turning” or “returning” is a better fit than “desire.”

Below are two of the seven examples, and for each I provide two translation options: one translating *teshuqa* as “desire” and the other as “return.”

1. “At what shall one born of woman be considered in your presence? Shaped from dust has he been, maggots’ food shall be his dwelling; he is spat saliva, moulded clay, and 1) *for dust is his longing* 2) *to dust is his return*...”

The first option makes little sense, while the second adds clarity. The one made of saliva and clay will again become dust.

2. “Do not fear or be discoura[ged, may y]our heart not be faint. . . do not turn back or [flee from the]m. For they are a wicked congregation; all their deeds are in darkness and to it 1) *go [their] desires* 2) *they will return*...”

In isolation, either option makes sense. However, in context, the congregation is told not to be afraid. Telling the congregation not to fear because those who do dark deeds will return to darkness gives a reason for their courage: the enemy will return to darkness, not to threaten again.

“Return” makes sense in all three biblical passages as well. In Song of Songs, the woman waits for her lover to return to her. In Genesis 4, Cain is warned that sin will return to him if he does not master it. In accordance with this understanding of *teshuqa*, the Orthodox Study Bible translates Genesis 3:16b, “Your recourse will be to your husband, and he shall rule over you.” Eve will return to her source, her equal, Adam, for help, but he will rule over her.

It is also worth noting that translating *teshuqa* as “return” reveals a Hebrew parallelism: Just as *Adam* will return to *adama*, (earth) so *isha* (woman) will return to *ish* (man), from whom she was taken. Each returns to their place of origin. This mirrors language used earlier in Genesis to describe the relationship between Adam and Eve as one of mutuality and interdependence. The woman was a “strength corresponding” to the man (translated “helper” in English) and he declared she was bone of his bones and flesh of his flesh.

But after the fall, things become tragically different. The woman who came from man will return to him, only now instead of declaring she is flesh of his flesh and a strength corresponding to him, he will rule over her. We see this reality all over the world: though it is well-documented that the equality of women benefits society, women are continually oppressed.

God, the source of life, desires for humankind to live interdependently with each other in worshipful connection to him. This is the picture painted by Genesis 3:16. Gender hierarchy is a result of the fall, when a man and woman who once faced one another as equals become separated from God. Without a savior, their relationship with God and one another will continue to be one of separation.



Allison Quient is a former CBE intern and is currently beginning her PhD in Systematic Theology with a minor in New Testament at Fuller Theological Seminary.

R

eflect with us...

by Jo Ellen Heil

In the Beginning. . . Choices and Changes

Genesis is filled with beginnings, choices and changes. During creation, God said, “And now we will make human beings; they will be like us and resemble us. God created them male and female and blessed them. . . God looked at everything God had made and was very pleased” (Gen. 1:26–27, 31, 2:1).

We all know what happened after that. Human beings decided that they knew best, tried to manage their own destiny and blamed each other when it didn’t work out the way they planned. It was a pattern that repeated itself all too often. Abram allowed his wife Sarai to be endangered by foreign rulers in both Egypt and Shur to save his own skin (Gen. 12 & 20). Esau’s two foreign wives made life miserable for his parents Isaac and Rebecca (Gen. 26). Dinah’s brothers slaughtered the inhabitants of Shechem after discovering she had been raped by a young pillar of the community.

And yet a thread of creation’s original kindness remained. God provided clothing for Adam and Eve to protect them from their harsh, new environment outside the Garden of Eden. Male and female needed each other to repopulate the earth after the flood. Cut out of his own inheritance when Isaac was born, Abraham’s male servant put his own feelings aside to diligently seek out the best possible bride for the heir—a woman who comforted Isaac after his mother’s death (Gen. 24). Judah publically acknowledged his legal obligations to his daughter-in-law Tamar. And Asenath, the daughter of Egypt’s high priest and wife to a young Hebrew named Joseph, helped solidify his social status and provided him with a family to cherish in his new land.

In the beginning, there were life-changing choices. They remain with us today. Will we put our own interests first, endanger and exploit others, or seek revenge? Or will we instead clothe those who need it, connect with others to create a healthy community, comfort those who mourn and give a leg up to those we work with? If we choose the latter, our lives will echo Joseph’s ancient, grace-filled words to his fearful brothers: “You plotted evil against me, but God turned it into good” and in doing so, “reassured them with kind words that touched their hearts” (Gen. 50:20–21).

Unless otherwise noted, Bible quotations from the Good News Bible.

by Emily Zimbrick-Rogers

Hearing Women

First reflections on a research project to hear and highlight women's voices at ETS

For three-and-a-half days, as part of a CBE-sponsored research project, my colleague Jennifer Aycock and I interviewed women (and a few men!) at the Evangelical Theological Society (ETS) annual meeting in San Diego, California. We recorded over thirty-five hours of one-on-one interviews with twenty-three women and four men on their insights regarding gender at ETS. We attended numerous paper sessions and observed interactions in dining spaces and at book exhibits. We also struck up informal conversations about gender with another dozen people.

Women make up approximately seven percent of the full members of ETS and were about seven percent of the presenters at the conference. We heard stories from women ranging in age from mid-twenties to mid-seventies. We heard from female students and professors and from several men in executive leadership. We heard from women who believe women should not preach or teach men and from women who are ordained ministers.

We heard stories of isolation and discrimination—and stories of fruitful academic partnership and welcome. We heard of added layers of marginalization for women of color. We heard that some of the leadership would welcome women's greater participation and even leadership.

We heard about the difficulty some women have had finding jobs because of their gender. We heard how some women struggle to find a professional community that both welcomes them and affirms their evangelical faith. We heard about the need for mentorship and ways for women to connect with other women. We heard thankfulness for CBE's continued presence at ETS and for CBE's special journal for the ETS members. At the CBE booth, a handful of women and men stopped by briefly to say, "Thank you for being here. Please keep coming. Thanks for the resources."

But the most common thing we heard was gratefulness for listening. Women thanked us for the opportunity to tell their stories and hoped that we would be able to do something good for women at ETS. Many asked what we would be doing with the data and we explained that CBE wanted to know how to support women academics better and that we would be coming up with actionable steps. We also will be presenting a report to the leadership of ETS to offer ideas on expanding women's roles and participation in the society.



In addition to sponsoring this year's research project, CBE once again hosted a popular booth at ETS and sent a journal to its members.



Attendees enjoyed beautiful, spacious gathering areas, creating a great atmosphere for conducting interviews.

What else will come from the data? It's too soon to know, as we are just beginning the analysis of all the interviews, observations and informal chats, presentations we attended that dealt with gender, and volumes of materials we collected. The findings will be presented in a CBE publication and a workshop at the CBE Los Angeles conference in July 2015, so stay tuned!



Emily Zimbrick-Rogers is the 2014-15 research intern with Christians for Biblical Equality, conducting qualitative research in a case study of women in evangelicalism at the Evangelical Theological Society and writing a high school curriculum entitled *God, Sex, and You: Who You Are and Why it Matters*. She is an MDiv student at Princeton Theological Seminary, and received a BA in English from Wheaton College and an MFA in creative writing from Old Dominion University. She is married to Charles Zimbrick-Rogers, and they are the parents of an energetic 7-month-old daughter, Louisa.

In Memoriam

It is with heavy hearts that we bid farewell to two longtime champions of CBE who passed away in 2014.

Kari Torjesen Malcolm was a missionary, author, and CBE founder. Her obituary follows:

Kari Torjesen Malcolm was born in Shanxi, China in 1925, the daughter of Norwegian missionaries, Peter and Walborg Torjesen. She attended Chefoo School in Shandong and was interned in Shandong Compound during World War II. Having received a BA from Wheaton College and an MA in English literature from the University of Minnesota, she taught at Northwestern College in St. Paul and at the National Taiwan University in Taipei, Taiwan.

Kari married Bob, the love of her life, in 1954. They lived in Hinckley, Minnesota and Orangeburg, New Jersey, where Bob had pastorates. From 1959-1974, they were missionaries in the Philippines. There Kari helped found an employment agency and a free clinic for the poor, led Bible studies for political prisoners, and supported Bob's work as trainer of lay leaders. On their return to the US in 1974, Kari resumed teaching at Northwestern College.

She then wrote three books published by InterVarsity Press: *Women at the Crossroads*, *Building Your Family to Last*, and *We Signed Away Our Lives* (a biography of her missionary parents). Given her passion for encouraging women to use their gifts for the kingdom of God, she was often invited to speak at colleges,

seminaries, and church gatherings of various sorts. She was active as a founding member of Christians for Biblical Equality (CBE), a national organization promoting a biblical view of gender equality.

Kari intensely loved her family and many others—especially her granddaughters, Elisa and Sara. Even with Alzheimer's at St. Anthony Park Home, she loved and was loved, not only by the staff from many nations in God's world, but especially by Bob, her lover, who spent many hours of each day with her. Preceded in death by her brothers Edvard and Torje. Survived by husband of 60 years Bob, brother Hakon (Karen), daughters Kirsten (Paul) and Lois (David), grandchildren Elisa (Ricardo) and Sara (Jim), great-grandson Jacob, recent step-grandchildren Sarah and Molly, and many other dear extended family members.

(Minneapolis Star Tribune)

Robert Bollar, CBE's first executive director, penned the first words ever published in *Mutuality*. His obituary follows:

Rev. Robert M. Bollar, age 69, went to be with the Lord unexpectedly March 19, 2014. Preceded in death by his parents, Charles and Helen. He is survived by his wife, Judy; sons, Michael (Katherin) and Scott (Amy); grandchildren, Gretchen age 17, Anna age 8, Benson age 7, Luke Robert age 1; siblings, Chuck (Ione) and Barbara (Jerry) Camp; and many other relatives and friends.

(Minneapolis Star Tribune)

G

iving Opportunities - Egalitarian Curriculum

A primary challenge facing gender equality throughout the world is a critical lack of egalitarian curriculum for all stages of life.

One of the most important things we can do is to teach young people the biblical truth that all people, men and women alike, are called to equally serve in positions of service and leadership.

Not only do these students learn about the biblical teachings on gender, they are given confidence and reassurance that they can follow the call that they have been given.

Join CBE today in providing two new egalitarian curricula for high schoolers and young adults. Your gift will help create these curricula and distribute them to students everywhere from the United States to Kenya.

To make a donation go to cbe.today/curriculum



Oneness in Christ

The Genesis texts offer an exquisite challenge to the historic devaluation of women. In fact, both egalitarians and complementarians agree that the early chapters of Genesis establish the equal value and worth of females and males.

For egalitarians, however, the shared authority of males and females is also an integral part of the Genesis story. Notice that Adam cannot care for Eden without the strong rescue of woman (Genesis 2:18–21). Adam's aloneness is the sole failing in a perfect world. What is more, his rescue is found not in the creation of the animals but in one who shares his spiritual origins—Eve. For this reason, God calls woman a “strong helper” or *ezer* in Hebrew.

Completing the purposes for which humanity was created requires both male and female. In Genesis, both share the same identity and purpose: together they bear God's image and are thus given governance, side by side, in caring for the world (Genesis 1:26–28). They are the first faith community and the first married couple, and in both relationships they *share* authority. In contrast to the patriarchy of ancient culture, Adam and Eve's union as husband and wife is not ordered by patriarchy (or matriarchy), but is a holy alliance that reflects the intimacy and oneness of their Creator.

When sin distorts their mutuality, we see clearly how male-rule is a ruthless invader, wreaking havoc on God's good creation. Sin corrupts the harmony of oneness between man and woman, obscuring their identity and purpose as image-bearers. Because of sin, man rules not alongside woman but

over her, thus betraying his ally. Woman is left craving the holy alliance they once had, now shattered by sin. The glories of paradise are warped, and the partnership of male and female degenerates into human domination. Chaos, oppression, and suffering are unleashed. The contrast between a perfect world and one distorted by sin could not be clearer.

Yet, God's love and mercy triumph. God makes a path from ruin to redemption because, as Genesis teaches, the woman—God's strong rescue—will bear a Savior. Christ will crush evil and bring newness of life to male and female. In Christ, male domination encounters the ultimate foe.

Strikingly, Jesus ignores the cultural devaluation and subjugation of females by welcoming them as disciples and as integral leaders in his new covenant community. Christ disciples women, and they witness every miracle that identifies Jesus as Savior. Women inside and outside Israel quickly grasp Christ's identity as Messiah—a truth that often eludes the Twelve. In all his dealings, Christ challenges patriarchal assumptions and practices. After his resurrection, Jesus commissions his disciples, male and female, giving them spiritual authority for leadership and service (John 20:17–23), just as God gave Adam and Eve authority to care for Eden.

The gift we receive in Christ is not like the curse, Paul says in Romans 5:15. Though Adam and Eve brought sin and death into the world, the perfect human—Christ—extends forgiveness, righteousness, and life (Romans 5:18–21). Though sin enslaved humanity and while male domination distorted human relationships, God's grace abounds in Christ even more. In Jesus, the bonds of human dominance of male over female are exposed as an evil distortion of God's intention for humanity. In Christ, we receive forgiveness, deliverance, and restoration.

As we unite with family and friends this Christmas, may the sacrifice of Christ and the newness of life inaugurated by Calvary be restored in our lives in new ways. May Christ's reconciliation of humanity become not only part of our joy this Christmas season, but also a priority in our work as the church. From all of us at Christians for Biblical Equality, we wish you and your families a Christmas and New Year filled with the peace and joy that comes from knowing Christ and power of the Holy Spirit.

In contrast to the patriarchy of ancient culture, Adam and Eve's union as husband and wife is not ordered by patriarchy (or matriarchy), but is a holy alliance that reflects the intimacy and oneness of their Creator.

P

raise and Prayer

Praise

- Thanks to the outpouring of support from our generous community, Give to the Max Day was a great success, and we surpassed our goal!
- Our sister publication, *Priscilla Papers*, published its first issue under its new editor, Jeff Miller. Bill Spencer has retired after ten years of faithful service to *Priscilla Papers*.
- We're excited about the workshop speakers joining the 2015 Los Angeles conference lineup. Learn more about the LA conference at cbe.today/la2015.

Prayer

- Pray for CBE's efforts to influence the evangelical academy through organizations like ETS (see p. 20). This stronghold of patriarchy needs the influence of egalitarian scholars.
- Pray for God's wisdom and guidance as we move into 2015. We have another busy year ahead, full of exciting projects and partnerships.
- Pray for the 2015 conference in Los Angeles. Ask God to inspire speakers, clear roadblocks, and put the pieces in place for a successful conference.

Christians for Biblical Equality

Mission Statement

Christians for Biblical Equality (CBE) exists to promote biblical justice and community by educating Christians that the Bible calls women and men to share authority equally in service and leadership in the home, church, and world.

Statement of Faith

- We believe in one God, creator and sustainer of the universe, eternally existing as three persons in equal power and glory.
- We believe in the full deity and the full humanity of Jesus Christ.
- We believe that eternal salvation and restored relationships are only possible through faith in Jesus Christ who died for us, rose from the dead, and is coming again. This salvation is offered to all people.
- We believe the Holy Spirit equips us for service and sanctifies us from sin.
- We believe the Bible is the inspired word of God, is reliable, and is the final authority for faith and practice.
- We believe that women and men are equally created in God's image and given equal authority and stewardship of God's creation.
- We believe that men and women are equally responsible for and distorted by sin, resulting in shattered relationships with God, self, and others.

Core Values

- Scripture is our authoritative guide for faith, life, and practice.
- Patriarchy (male dominance) is not a biblical ideal but a result of sin.
- Patriarchy is an abuse of power, taking from females what God has given them: their dignity, and freedom, their leadership, and often their very lives.
- While the Bible reflects patriarchal culture, the Bible does not teach patriarchy in human relationships.
- Christ's redemptive work frees all people from patriarchy, calling women and men to share authority equally in service and leadership.
- God's design for relationships includes faithful marriage between a man and a woman, celibate singleness and mutual submission in Christian community.
- The unrestricted use of women's gifts is integral to the work of the Holy Spirit and essential for the advancement of the gospel in the world.
- Followers of Christ are to oppose injustice and patriarchal teachings and practices that marginalize and abuse females and males.

To learn more about CBE's values, history, and ministry, visit cbe.today/info

CBE Membership

CBE offers individual and organizational memberships. Membership is available to those who support CBE's Statement of Faith. Members join a community of believers dedicated to biblical equality, and who together make CBE's ministry possible. Member benefits include:

- Subscriptions to CBE's quarterly publications, *Mutuality* magazine and *Priscilla Papers* journal, including digital access to back issues
- Exclusive discounts at CBE's bookstore
- Discounted registration to attend CBE conferences

Visit cbe.today/members to renew your membership, become a member, or learn more about our membership program.

Non-Member Subscriptions

Non-member subscriptions to *Mutuality* and *Priscilla Papers* are available to libraries and individuals.

Visit cbe.today/subscriptions to learn more.

Get Connected with CBE

Connect with CBE online to learn more about us, enjoy the resources we offer, and take part in our ministry.



Visit our website to find resources or to subscribe to *Arise*, our free, weekly e-newsletter (cbeinternational.org).



Follow our blog, *the Scroll* (cbe.today/blog).



Follow us on Twitter @CBEInt (twitter.com/cbeint).



Find us on Facebook (facebook.com/christiansforbiblicalequality).

Christians for Biblical Equality
122 West Franklin Ave, Suite 218
Minneapolis, MN 55404-2451

Forwarding Service Requested

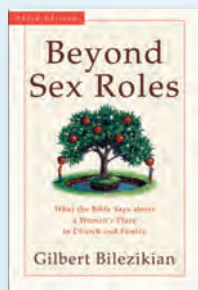
Non-Profit Org.
U.S. POSTAGE
PAID
Jefferson City, MO
Permit No. 210

Recommended Reading at CBE Bookstore!

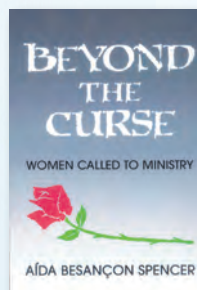
Save 20% on select titles when you use discount code MWINTER14 during checkout. Expires January 15, 2015.



God's Word to Women
Katharine C. Bushnell



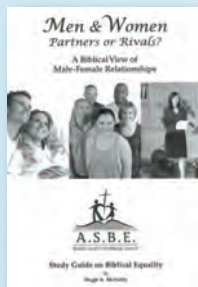
Beyond Sex Roles
Gilbert Bilezikian



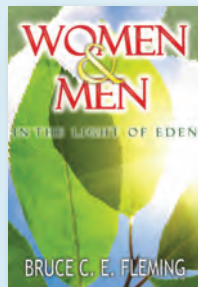
Beyond the Curse
Aída Besançon Spencer



Más allá de la maldición
Beyond the Curse (Spanish)
Aída Besançon Spencer



Men & Women, Partners or Rivals?
Hugh A. McNally



Women & Men in the Light of Eden
Bruce C. E. Fleming



Good News for Women
Rebecca Merrill Groothuis



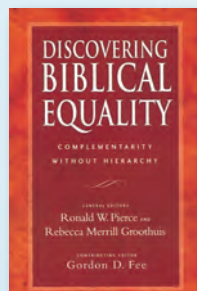
Partners in Marriage & Ministry
Ronald W. Pierce



Half the Church
Carolyn Custis James



New Man, New Woman, New Life
Carrie A. Miles



Discovering Biblical Equality
Ronald W. Pierce, Rebecca Merrill Groothuis, editors



The Second Eve
Bette Boersma