

# Systematic Theology II

---

Taught by Dr. Luke Johnson

Mondays, June 15th - July 20th

6:30-8pm in the Education Center

# **SCHEDULE FOR COURSE AND EVENING**

---

## **SCHEDULE FOR THE COURSE:**

**WEEK 1: PNEUMATOLOGY I**

**WEEK 2: PNEUMATOLOGY II**

**WEEK 3: ECCLESIOLOGY I**

**WEEK 4: ECCLESIOLOGY II**

**WEEK 5: ESCHATOLOGY I**

**WEEK 6: ESCHATOLOGY II**

## **SCHEDULE FOR THE EVENING:**

**6:30-7:10      LECTURE**

**7:10-7:15      BREAK**

**7:15-8:00      LECTURE**

# THEOLOGICAL TRIAGE

Full Deity and Actual Humanity of Christ

The Trinity

Justification by Faith Alone

Authority of the Scriptures

Ecclesiology

Baptism

Lord's Supper

Gender Roles in the Church

Certain Eschatological Questions

Gospel Freedom Issues

Understanding of Some Difficult Texts

Understanding of Miraculous Gifts

**TIER 1:  
DIFFERENT FAITH**

**TIER 2:  
DIFFERENT CHURCH**

**TIER 3:  
DISAGREE WITH UNITY**

# KEY FOUNDATIONAL DOCTRINES

---

**2 Timothy 3:16–17**

*All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.*

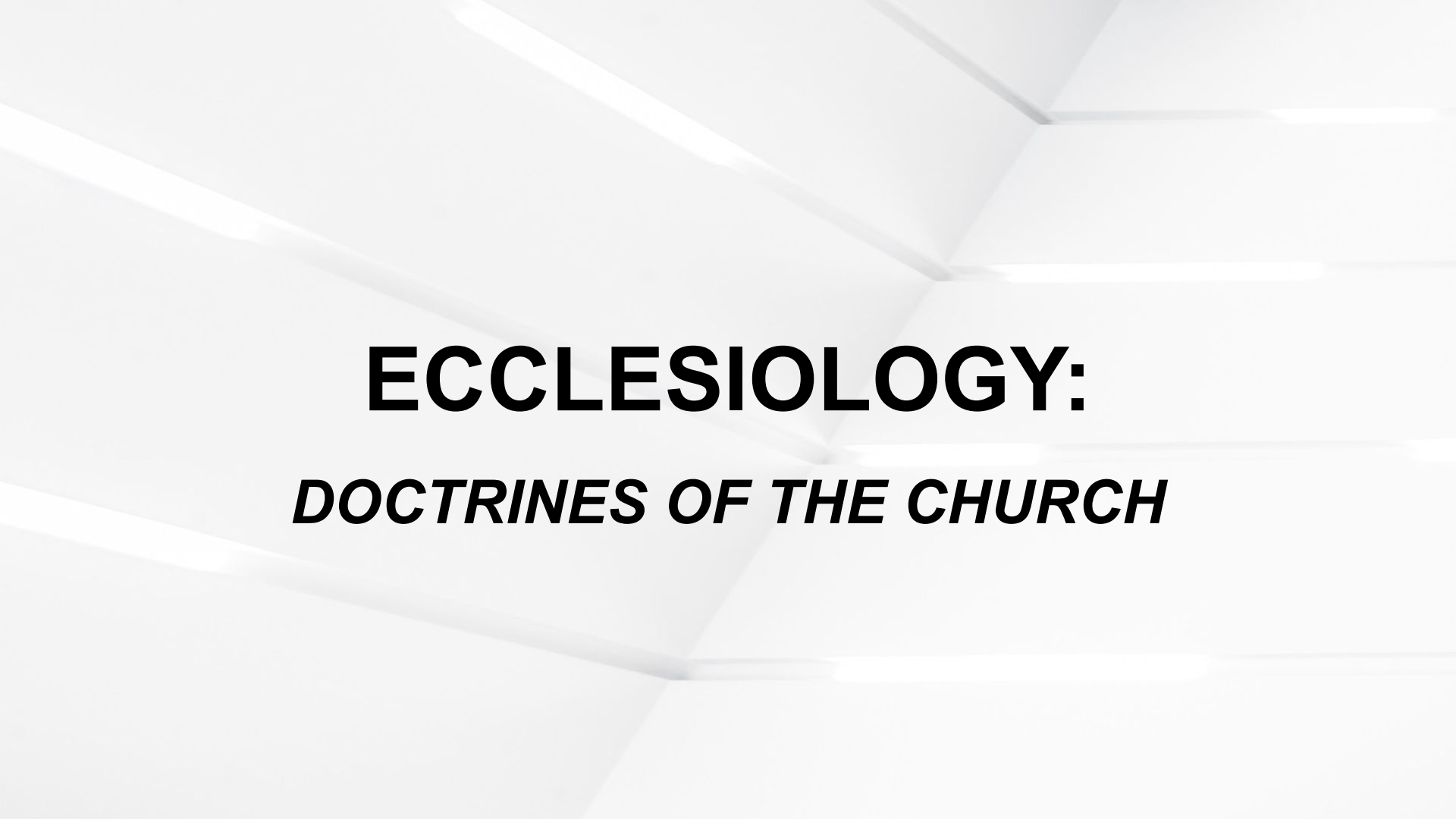
---

**2 Peter 1:19–21**

*And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.*

# SYSTEMATIC THEOLOGY II

PNEUMATOLOGY | **ECCLESIOLOGY** | ESCHATOLOGY

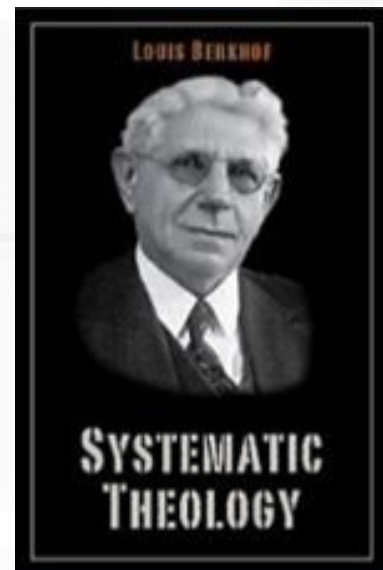
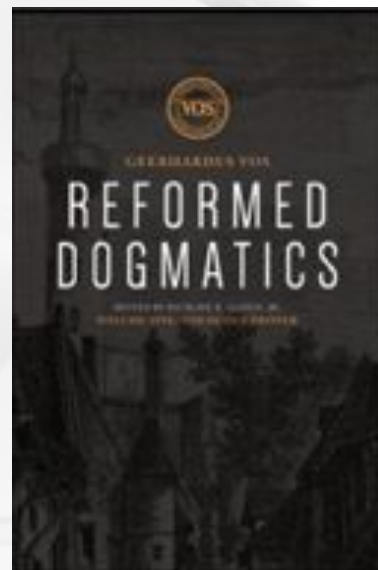
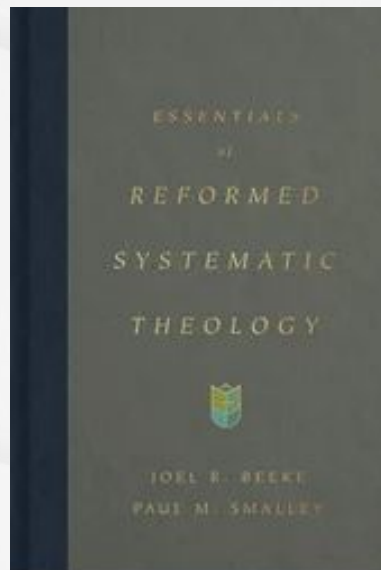
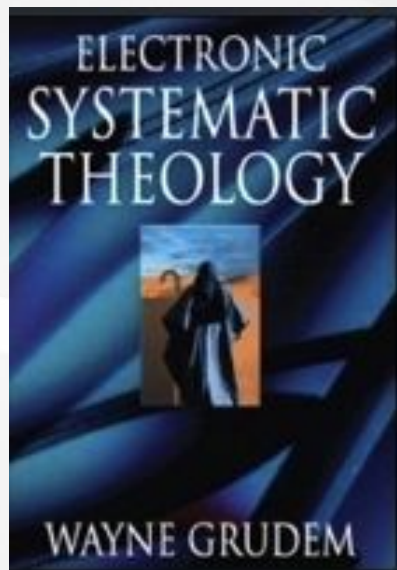


# **ECCLESIOLOGY:**

## ***DOCTRINES OF THE CHURCH***

# RECOMMENDED RESOURCES:

---



# **ECCELESIOLOGY:**

## ***DOCTRINES OF THE CHURCH***

- **Session 1: God's People in the Old & New Testaments**
- **Session 2: The Church's Identity, Form, and Function**

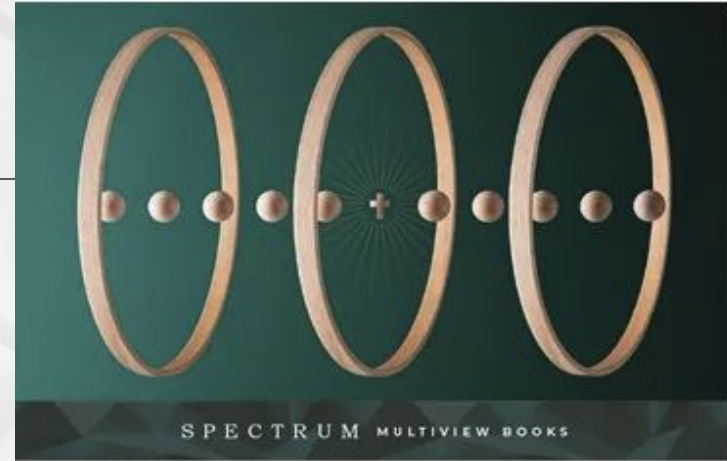


# **ISRAEL & THE CHURCH**

***DOES THE CHURCH JOIN ISRAEL, OR REPLACE IT, OR  
IS IT SOMETHING ENTIRELY DISTINCT?***

# 4 VIEWS SUMMARIZED

- **Michael Horton: J. Gresham Machen**  
Professor of Systematic Theology & Apologetics, Westminster Seminary CA
- **Stephen Wellum: Professor of Christian Theology, Southern Baptist Theological Seminary**
- **Darrell Bock: Senior Research Professor of New Testament Studies, Dallas Theological Seminary**
- **Mark Snoeberger: Professor of Systematic Theology & Apologetics, Detroit Baptist Theological Seminary**



BRENT E. PARKER *and*  
RICHARD J. LUCAS, *EDS.*

## COVENANTAL AND DISPENSATIONAL THEOLOGIES

FOUR VIEWS ON THE  
CONTINUITY OF SCRIPTURE

WITH CONTRIBUTIONS FROM  
Michael Horton, Stephen Wellum, Darrell Bock,  
*and* Mark Snoeberger

# 4 VIEWS SUMMARIZED

---

**CLASSIC (TRADITIONAL) DISPENSATIONALISM (Snoeberger):** Snoeberger argues for traditional dispensationalism, stressing the strictest distinction between Israel and the church among the four views. He prioritizes original-author meaning and a literal/originalist reading of Old Testament promises, rejecting both New Testament priority and progressive dispensationalism's complementary hermeneutic. For him, God's program is organized not chiefly by covenant but by dispensations, or administrative economies, through which God manifests his rule. Israel's covenants, land, kingdom, and national promises belong to Israel and will be fulfilled by Israel in the future millennial kingdom; the church is a distinct, present redemptive program, not the fulfillment or transformation of Israel. He therefore rejects paedobaptism, denies that the church replaces or fulfills Israel, and sees Israel retaining a unique role even into the eschatological future.

# 4 VIEWS SUMMARIZED

---

**PROGRESSIVE DISPENSATIONALISM (Bock):** Bock defends progressive dispensationalism, which keeps a real Israel-church distinction while also affirming more continuity than traditional dispensationalism. His “complementary hermeneutic” allows the New Testament to expand and develop Old Testament promises without canceling their original meaning. Thus, the church presently participates in the messianic kingdom and the new covenant, and Gentiles share the same salvation blessings in Christ; yet God’s specific promises to national Israel—people, land, and kingdom—remain intact and await future fulfillment. Bock emphasizes the Abrahamic, Davidic, and New Covenants, an already/not-yet kingdom, and a future role for Israel within the consummated plan of God.

# 4 VIEWS SUMMARIZED

---

**COVENANT THEOLOGY (Horton):** Horton argues for classic Reformed covenant theology, reading Scripture through the theological covenants of redemption, works, and grace. The covenant of grace, revealed after the fall and administered through the biblical covenants, gives Scripture its deep unity from Genesis to Revelation. Horton gives the New Testament priority in interpreting the Old Testament, sees Christ and his people as the fulfillment of God's promises, and understands national Israel as typological rather than as having a distinct future covenantal role alongside the church. The visible covenant community remains mixed, which supports his paedobaptist view that baptism continues the covenant-sign logic of circumcision.

# 4 VIEWS SUMMARIZED

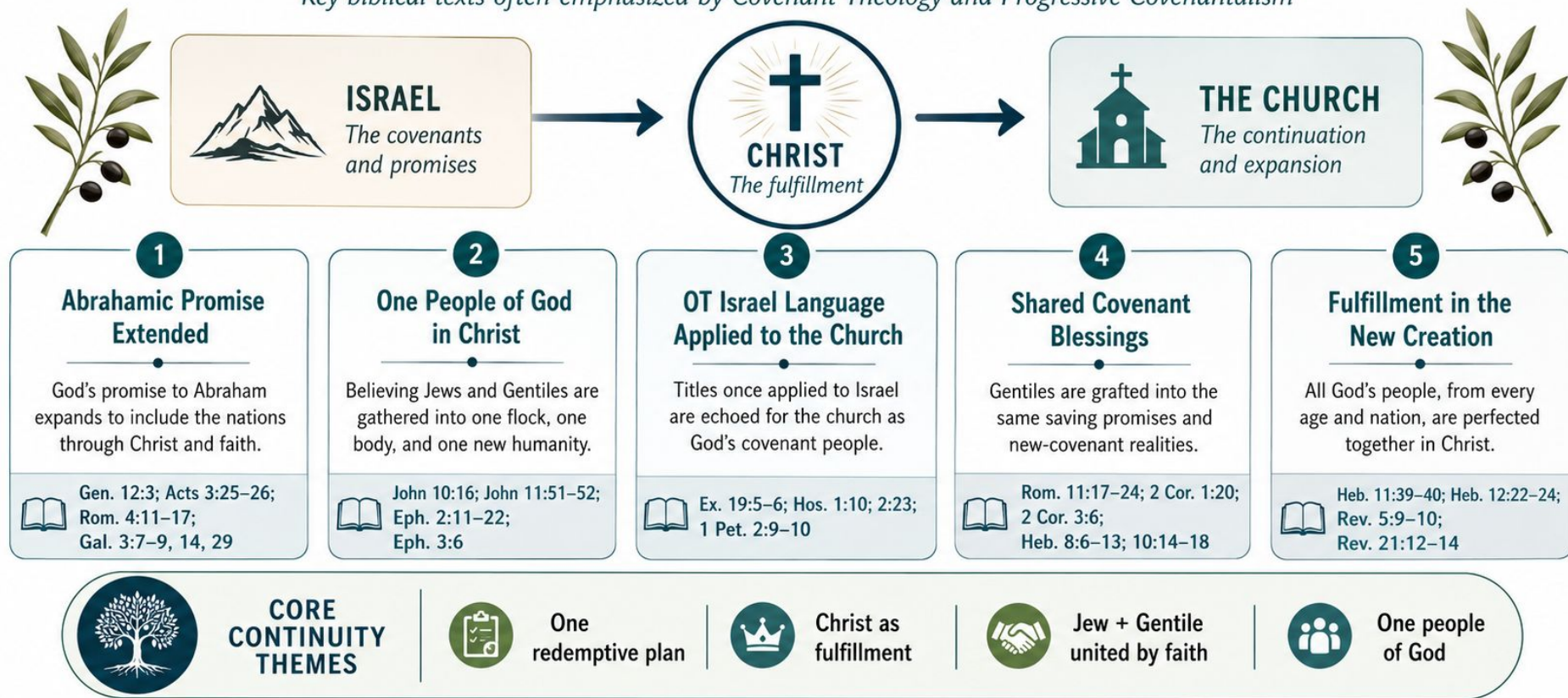
---

**PROGRESSIVE COVENANTALISM (Wellum):** Wellum presents progressive covenantalism as a middle way between classic covenant theology and dispensationalism. He rejects the covenant-of-works/covenant-of-grace superstructure and instead treats the biblical covenants themselves—creation, Noahic, Abrahamic, Mosaic, Davidic, and new—as the backbone of Scripture’s unfolding storyline. The covenants progressively reveal God’s one redemptive plan, culminating in Christ and the new covenant. Christ fulfills Israel, the land, the law, the temple, and the covenant promises, so the church is the new-covenant people of God in continuity with the elect of all ages but different from Israel in covenantal nature and structure. Since the new covenant community is regenerate, Wellum argues for credobaptism and denies a future territorial-national fulfillment for ethnic Israel, though he can allow for a future large-scale Jewish conversion.



# CONTINUITY BETWEEN ISRAEL AND THE CHURCH

*Key biblical texts often emphasized by Covenant Theology and Progressive Covenantalism*



Drawn from the arguments of Michael Horton, Stephen Wellum, Darrell Bock, and Mark Snoeberger in *Covenantal and Dispensational Theologies*.

# DISTINCTION BETWEEN ISRAEL AND THE CHURCH

Key biblical texts often emphasized by Progressive and Traditional Dispensationalism



## ISRAEL

The nation, covenants,  
and land promises



## THE CHURCH

The body of Christ,  
called from all nations

### ALREADY IN PART

### ALREADY BUT NOT YET

1

#### National & Land Promises



Specific promises of land, nationhood, and inheritance were given to Abraham's physical descendants.



Gen. 12:1–3, 7; 13:14–17;  
15:18–21; 17:7–8;  
28:13–15

2

#### Davidic Kingdom & Jerusalem



Scripture speaks of a restored Davidic rule and a future centrality for Zion and Jerusalem.



2 Sam. 7:10–16;  
Ps. 89:3–4, 34–37;  
Isa. 60:10–22;  
Zech. 14:16–19

3

#### Covenants Made with Israel



Key covenant promises are addressed to the house of Israel and the house of Judah.



Jer. 31:31–37;  
32:36–41; 33:14–26;  
Ezek. 36:22–28;  
37:21–28

4

#### Future Restoration of Ethnic Israel



The prophets and Paul anticipate a future restoration, regathering, and salvation for Israel.



Isa. 11:11–12;  
Jer. 30:3, 18–22;  
Zech. 12:10;  
Rom. 11:1–2, 25–29

5

#### Israel, Gentiles, and the Church Distinguished



Some New Testament texts treat Israel, the nations, and the church as distinguishable groups.



Matt. 19:28;  
Acts 1:6–7;  
Rom. 9:3–5;  
1 Cor. 10:32



#### CORE DISTINCTION THEMES



National promises remain



Land and kingdom fulfillment



Future for ethnic Israel



Israel and church not identical



Drawn from the arguments of Michael Horton, Stephen Wellum, Darrell Bock, and Mark Snoeberger in *Covenantal and Dispensational Theologies*.



# KEY PASSAGES FOR ANALYSIS

---

*I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. <sup>2</sup> God has not rejected his people whom he foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? <sup>3</sup> “Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life.” <sup>4</sup> But what is God’s reply to him? “I have kept for myself seven thousand men who have not bowed the knee to Baal.” <sup>5</sup> So too at the present time there is a remnant, chosen by grace. <sup>6</sup> But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.*

**Rom 11:1–6.**

# KEY PASSAGES FOR ANALYSIS

---

<sup>13</sup> Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry <sup>14</sup> in order somehow to make my fellow Jews jealous, and thus save some of them. <sup>15</sup> For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?

<sup>16</sup> If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.

<sup>17</sup> But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, <sup>18</sup> do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. <sup>19</sup> Then you will say, “Branches were broken off so that I might be grafted in.” <sup>20</sup> That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear.

<sup>21</sup> For if God did not spare the natural branches, neither will he spare you. <sup>22</sup> Note then the kindness and the severity of God: severity toward those who have fallen, but God’s kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. <sup>23</sup> And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. <sup>24</sup> For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

Rom 11:13–24.

# KEY PASSAGES FOR ANALYSIS

---

*<sup>10</sup> For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.” <sup>11</sup> Now it is evident that no one is justified before God by the law, for “The righteous shall live by faith.” <sup>12</sup> But the law is not of faith, rather “The one who does them shall live by them.” <sup>13</sup> Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”— <sup>14</sup> so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.*

*<sup>15</sup> To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. <sup>16</sup> Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ. <sup>17</sup> This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. <sup>18</sup> For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise. (Gal 3:10–18)*

# **STRUCTURE OF THE LOCAL CHURCH**

***WHAT IS THE STRUCTURE & FORM OF THE LOCAL  
ORGANIZED ASSEMBLY OF GOD'S PEOPLE?***

# THE FORM OF THE GATHERING

---

- **REGULATIVE PRINCIPLE:** *The regulative principle teaches that the gathered church should include in corporate worship only those elements that God has authorized in Scripture, either by explicit command, biblical example, necessary implication, or clear scriptural warrant.*

**(Approved Functions: Preaching, Singing, Praying, Scripture Reading, Giving, and Ordinances/Sacraments)**

# THE FORM OF THE GATHERING

---

- **NORMATIVE PRINCIPLE:** *The normative principle teaches that the gathered church must do what Scripture commands and must avoid what Scripture forbids, but it may include practices in corporate worship that Scripture does not explicitly command, so long as they do not violate Scripture and are judged useful or edifying.*

**(Examples of “Unforbidden Elements”: Use of Various Instruments, Dramas, Paintings, Incense, Patriotic Ceremonies, Production Elements)**



# WHAT MAKES A “MEMBER”

---

- **GENUINE CONVERSION EVIDENCED BY (1) MOMENT OF CONVICTION OF SIN, REPENTANCE, TRUST IN JESUS, AND AFFIRMATION OF SALVATION**
- **BAPTISM AS THE SIGN OF RECEIVING CHRIST’S SAVING WORK AND ALLEGIANCE TO HIM**
- **COMMITMENT TO THE LOCAL CHURCH (GIVING, SERVING, FELLOWSHIP) AND SUBMISSION TO ITS LEADERS (OPEN TO TEACHING, CORRECTING, DISCIPLINE)**
- **EVIDENCE OF CONTINUED SANCTIFICATION**



The New Testament assumes that all Christians will share in the life of a local church, meeting with it for worship (Heb. 10:25), accepting its nurture and discipline (Matt. 18:15–20; Gal. 6:1), and sharing in its work of witness. Christians disobey God and impoverish themselves by refusing to join with other believers when there is a local congregation that they can belong to.

J. I. PACKER

# RESPONSIBILITIES OF CHURCH MEMBERS

---

- **LOVE ONE ANOTHER (JN 13:34; 15:12; ROM 12:10; 13:8; 1 THESS 3:12; 4:9; 2 THESS 1:3; 1 PT 1:22; 4:8; 1 JN 3:11; 4:7, 11, 12; 2 JN 5)**
- **LIVE IN UNITY AND PEACE (ROM 12:16; EPH 4:2-3)**
- **SERVE & BEAR BURDENS (GAL 5:13; 6:2)**
- **FORGIVE & WELCOME (ROM 15:7; EPH 4:32; COL 3:13)**
- **TEACH & ENCOURAGE (ROM 15:14; COL 3:16; HEB 3:13; 10:24-25)**
- **BE ACCOUNTABLE (ROM 14:13; JAM 4:11; 5:16)**
- **SERVE WITH SPIRITUAL GIFTS (1 PT 4:10)**



I do trust that nobody feels that this has not been a spiritual subject. These things are, to me, of vital importance and if you say, 'The government of the Church has nothing to do with me, I'm a spiritually minded person,' then the only thing I have to say to you is that you are a very unscriptural person. As a member of the body of Christ it is your business, your duty, to see to it that the Church visible in no way contradicts the doctrine of the Lord Himself, of which He has made us custodians and guardians.

D. MARTYN LLOYD-JONES

# **LEADERSHIP IN THE CHURCH**

***WHAT OFFICES GOVERN, GUIDE, AND GUARD  
THE CHURCH? AND WHAT ROLE DO WOMEN  
PLAY IN LEADERSHIP?***

# OFFICES OF THE LOCAL CHURCH

---

- **APOSTLES (APOSTOLOS: “MESSENGER”):** A *recognized office of the early church. Apostles are in several ways the New Testament counterpart to the Old Testament prophet and as such had the authority to write words of Scripture. (Grudem: Systematic Theology)*



# OFFICES OF THE LOCAL CHURCH

---

- **CASE FOR THE CESSATION OF THE OFFICE OF APOSTLE: HAD TO WITNESS RESURRECTED JESUS**

**Acts 1:21–22**

**“So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us — one of these men must become with us a witness to his resurrection.”**

**1 Corinthians 9:1**

**“Am I not free? Am I not an apostle? Have I not seen Jesus our Lord?”**

**Galatians 1:1**

**“Paul, an apostle — not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead.”**

# OFFICES OF THE LOCAL CHURCH

---

- **CASE FOR THE CESSATION OF THE OFFICE OF APOSTLE: PAUL SEEMED TO UNDERSTAND HIMSELF TO BE THE “LAST APOSTLE”**

**1 Corinthians 15:7–9**

**“Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God.”**

# OFFICES OF THE LOCAL CHURCH

---

- **CASE FOR THE CESSATION OF THE OFFICE OF APOSTLE: APOSTLES SERVED AS FOUNDATION AND ARE CONFIRMED WITH NAMES UPON “CITY WALLS” IN THE NEW JERUSALEM**

**Ephesians 2:19–20**

**“So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.”**

**Revelation 21:14**

**“And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.”**

# OFFICES OF THE LOCAL CHURCH

---

- **POIMEIN (PASTOR):** A descriptive noun which only appears once in reference to the human office (Eph. 4:11, *And He gave the apostles, the prophets, the evangelists, and the shepherd-teachers*). All other occurrences refer to Christ (1 Pt. 5:4, *And when the Chief Shepherd appears*), or literal shepherds of sheep (either literally or analogically).

# OFFICES OF THE LOCAL CHURCH

---

- **EPISKOPOS (OVERSEER):** A descriptive noun that correlates to the function of pastor/shepherd—both of which are descriptive nouns of the office of elder. In 1 Peter, prior to addressing the elders (1 Pt. 5:1) who shepherd (or pastor) the flock of God (1 Pt. 5:2), under the Chief Shepherd (1 Pt. 5:4), says to the believers, “For you were straying like sheep, but have now returned to the **Shepherd (*Poimein*) and Overseer (*Episkopos*)** of your souls” (1 Pt. 2:25).



# OFFICES OF THE LOCAL CHURCH

---

- **PRESBUTEROS (ELDER):** This is the term used throughout the book of Acts in reference to the prescribed governing body of each of the local churches that Paul founded (Acts 14:23, *they appointed elders for them in every church*. Titus 1:5, *This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you*). When an important judgment was needed to settle a dispute in at the Jerusalem Council, Acts 15:6 says, “The apostles and elders were gathered to consider this matter.”

# OFFICES OF THE LOCAL CHURCH

17 Now from Miletus he sent to Ephesus and called the elders (“presbuteros”) of the church to come to him. 18 And when they came to him, he said to them:

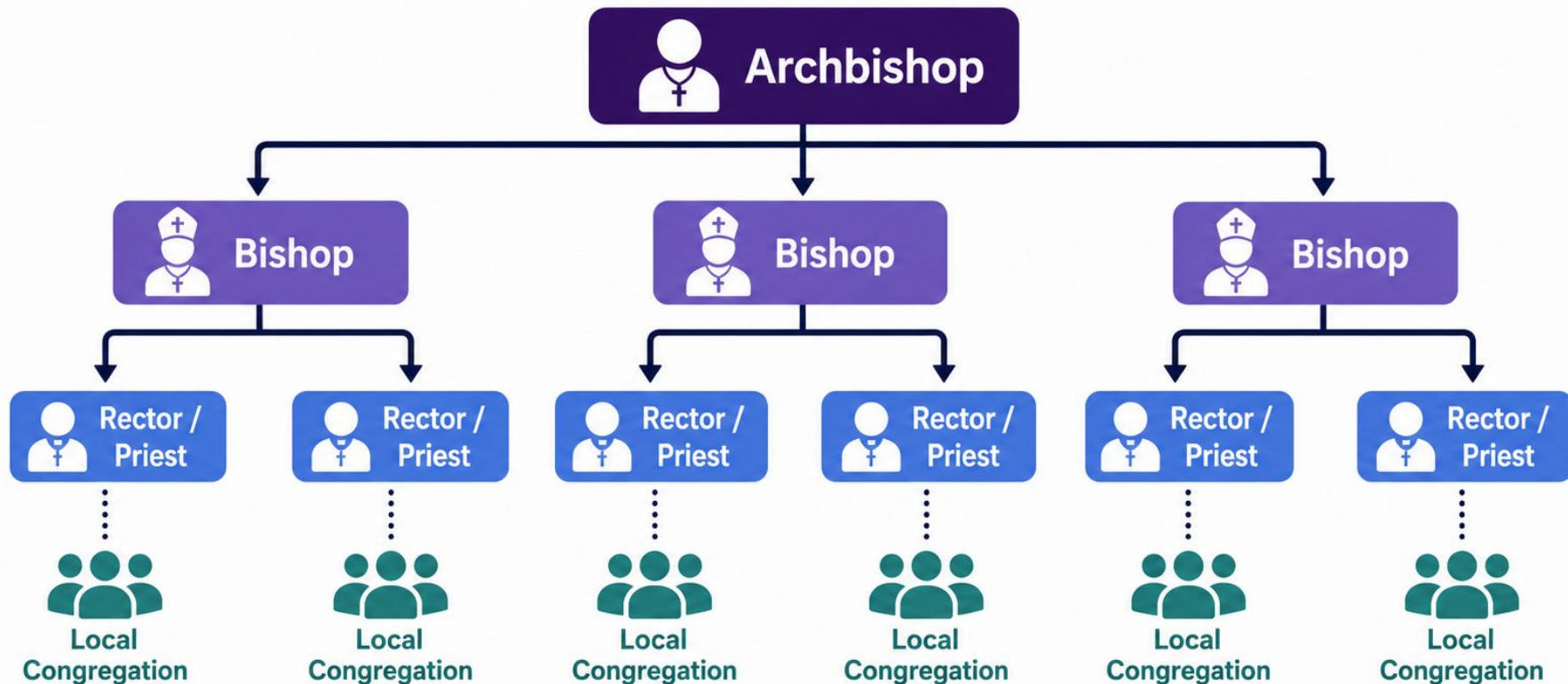
“You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, 19 serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews; 20 how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house, 21 testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ. 22 And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there, 23 except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me. 24 But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God. 25 And now, behold, I know that none of you among whom I have gone about proclaiming the kingdom will see my face again. 26 Therefore I testify to you this day that I am innocent of the blood of all, 27 for I did not shrink from declaring to you the whole counsel of God. 28 Pay careful attention to yourselves and to all the flock (“poimein” pastor/shepherd language), in which the Holy Spirit has made you overseers (“episkopos”), to care for the church of God, which he obtained with his own blood. 29 I know that after my departure fierce wolves will come in among you, not sparing the flock; 30 and from among your own selves will arise men speaking twisted things, to draw away the disciples after them. (Acts 20:17-30)

# LEADERSHIP STRUCTURES TODAY

---

# 47.1 Episcopalian Government

*Original teaching diagram based on Grudem's categories*



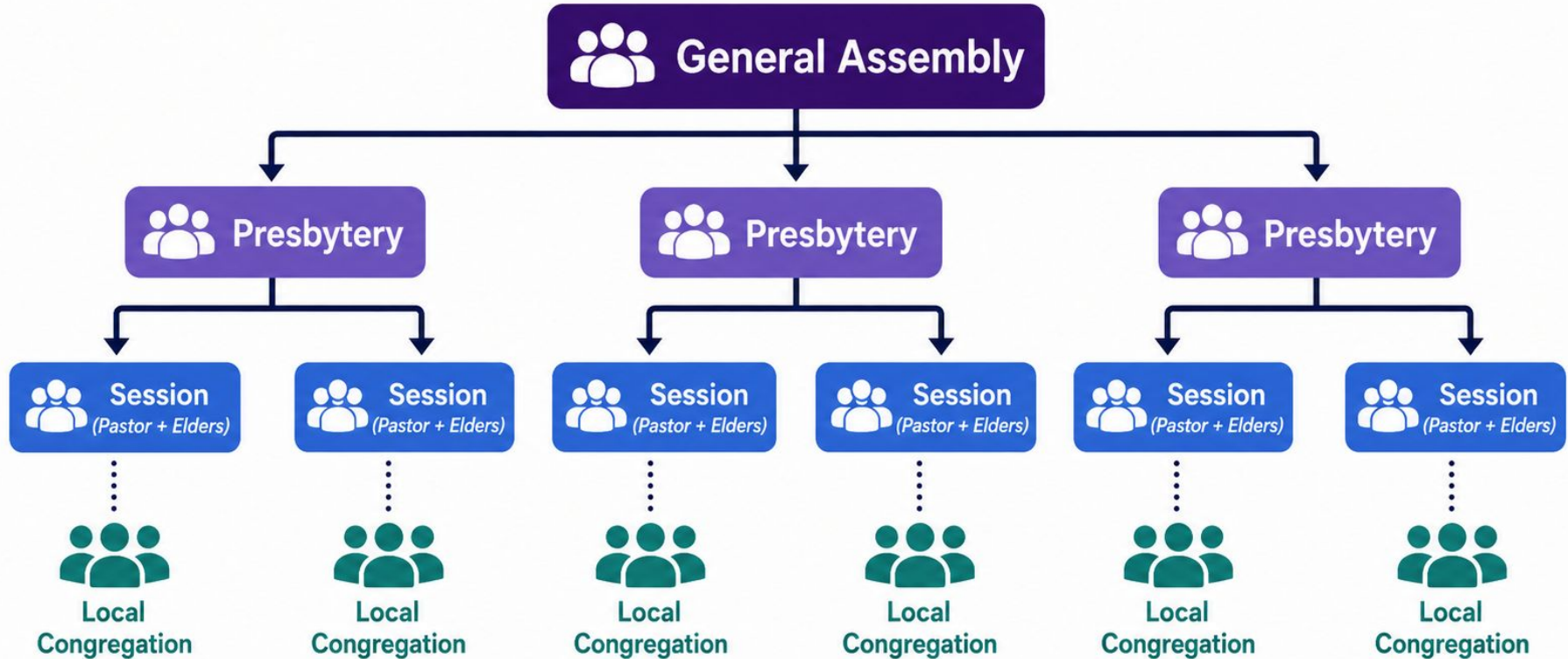
Solid arrows = Authority



Dotted lines = Election / Affirmation

# 47.2 Presbyterian Government

*Original teaching diagram based on Grudem's categories*



Solid arrows = Authority

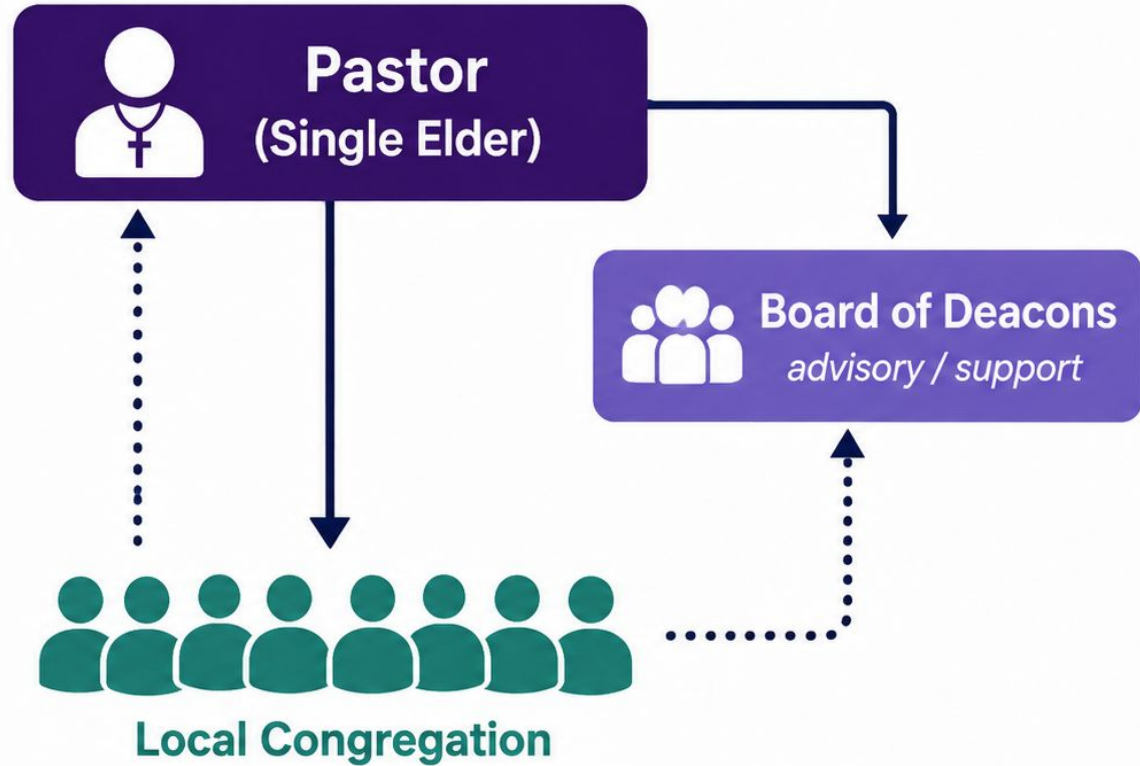


Dotted lines = Election / Affirmation



# 47.3 Single-Elder (Single-Pastor) Government

*Original teaching diagram based on Grudem's categories*



Solid arrows = Authority

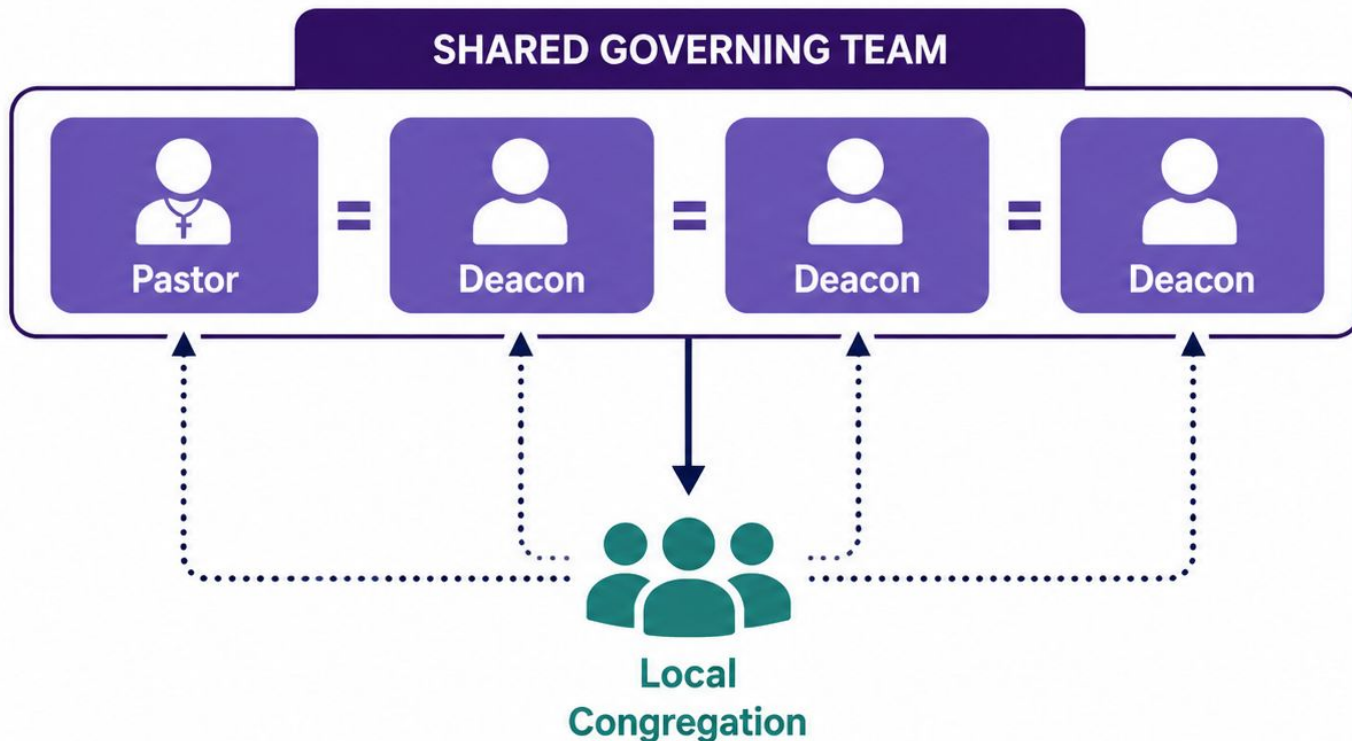


Dotted lines = Election / Affirmation



# 47.4 Pastor and Deacons Govern Together

*Functionally similar to plural-elder government*



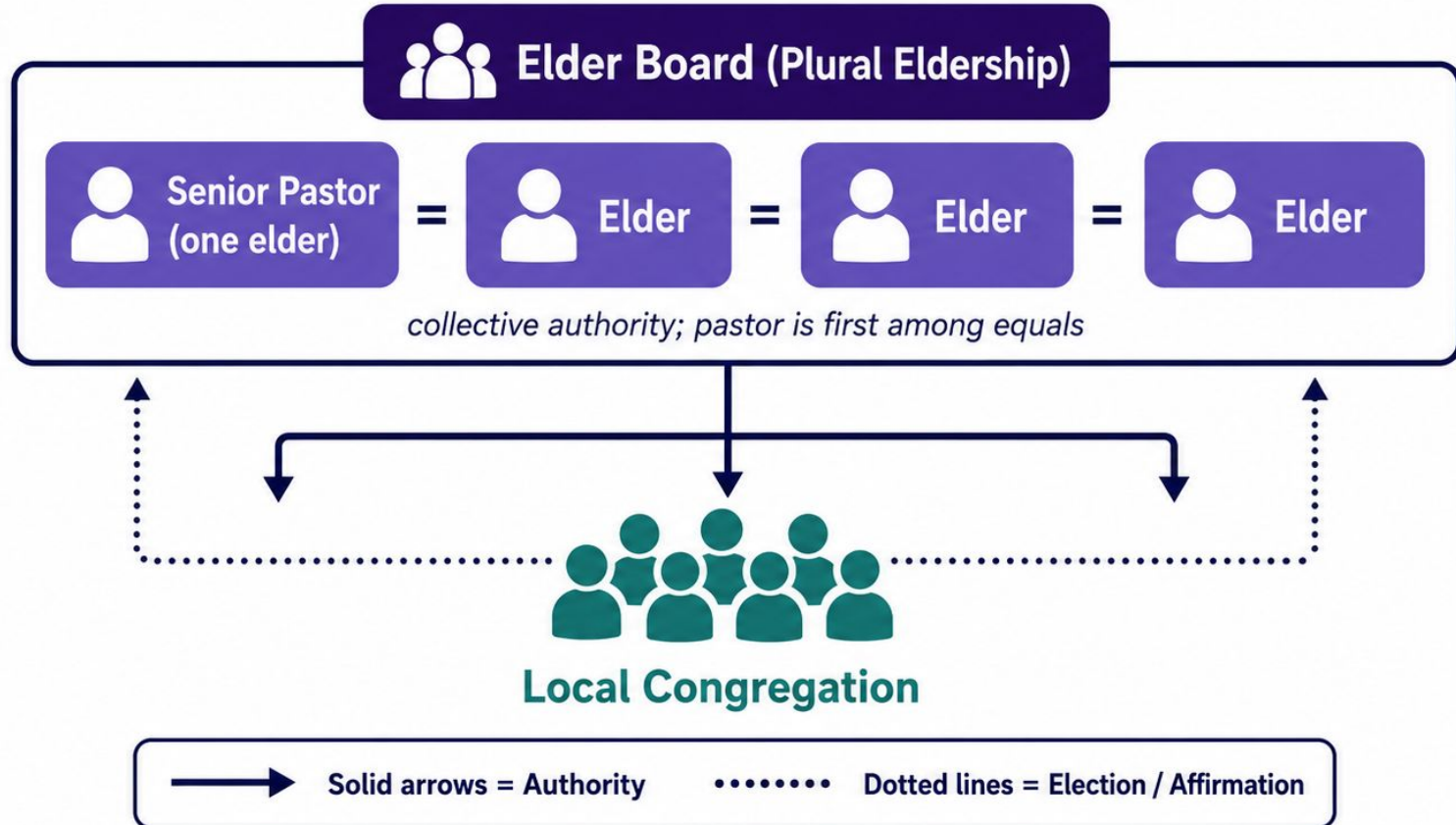
Solid arrow = Governing Authority



Dotted lines = Election / Affirmation

# 47.5 Plural Local Elder Government

*Original teaching diagram based on Grudem's categories*



# 47.6 Corporate Board Model of Church Government

*Original teaching diagram based on Grudem's categories*



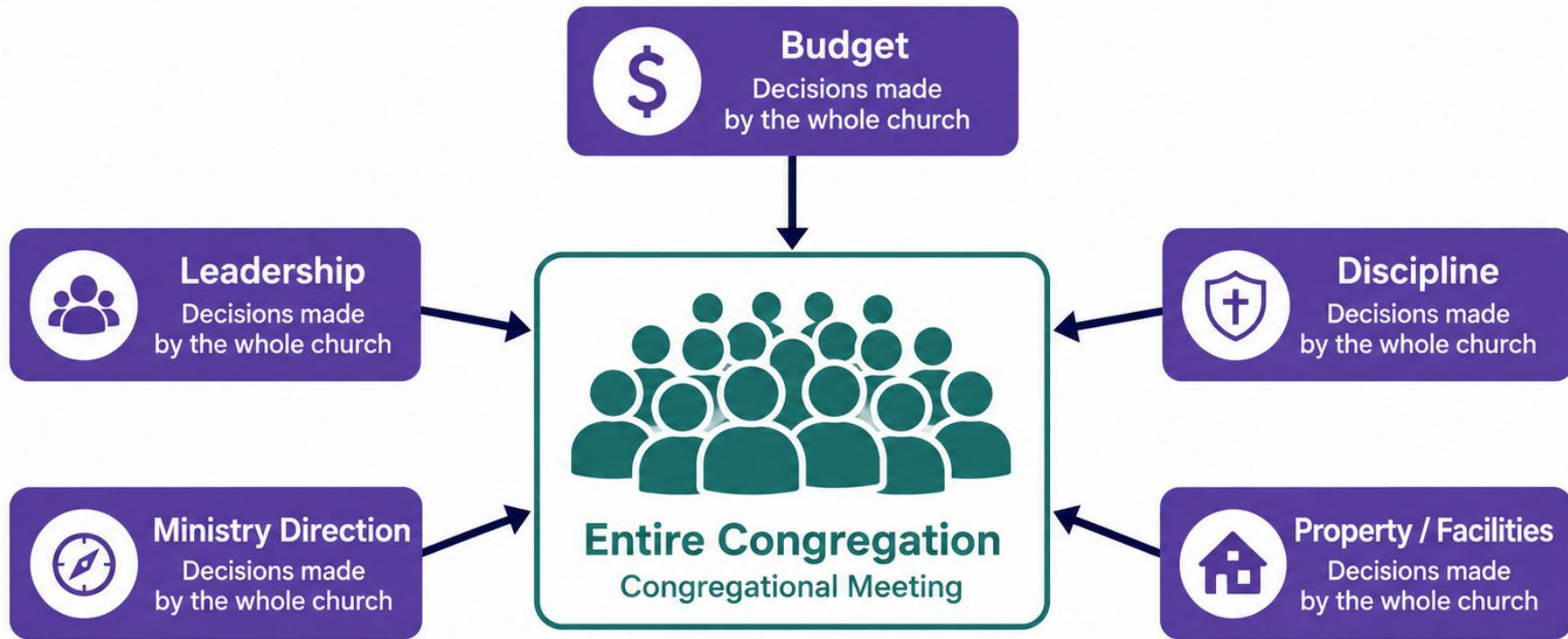
Solid arrows = Authority



Dotted lines = Election / Affirmation

# 47.7 Government by Pure Democracy

*Original teaching diagram based on Grudem's categories*



Solid arrows = Authority



Dotted lines = Election / Affirmation

# LEADERSHIP STRUCTURE AT NORTH PARK

---

- **CHURCH IS GOVERNED AND LED BY A PLURALITY OF ELDERS**
  - **ALL “PASTORS” ARE ELDERS, AND THE ELDERS ARE EXPECTED TO “PASTOR”**
  - **A SET APART PASTORAL TEAM HANDLES THE PARTICULARS OF MINISTRY/TEACHING**
  - **ALL ELDERS ARE EXPECTED TO TEACH, PRAY, AND PARTICIPATE IN SHEPHERDING THE FLOCK**
  - **ELDER TEAM SHARES WEIGHT OF RESPONSIBILITY FOR THE CARE AND OVERSIGHT OF THE CHURCH—including THE DECISIONS AND ACCOUNTABILITY OF LEAD PASTOR**



# LEADERSHIP STRUCTURE AT NORTH PARK

---

- **THE OFFICE OF DEACON SERVES TO SUPPORT THE MINISTRY OF THE ELDERS**
  - **DEACONS SERVE UNDER THE AUTHORITY OF THE ELDERS**
  - **THEY ARE GIVEN INDIVIDUAL JURISDICTION OVER THE CARE AND DEVELOPMENT OF THEIR RESPECTIVE DOMAINS OF SERVICE**
  - **THEY DO NOT FUNCTION AS A “BOARD”**



# LEADERSHIP STRUCTURE AT NORTH PARK

---

- **MINISTRY LEADS**

- **APPOINTED TO OVERSEE TEAMS THAT SERVE SPECIFIC DISCIPLESHIP/MINISTRY EFFORTS**
- **SERVE UNDER THE AUTHORITY OF THE ELDERS**
- **WORK COLLABORATIVELY WITH THE PASTORS**

- **MEMBERS**

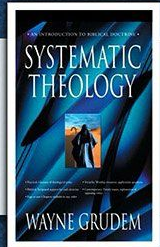
- **RECOMMENDED BY ELDERS, AFFIRMED BY MEMBERSHIP**
- **SERVE THE PURPOSE OF HOLDING ELDER ACCOUNTABLE**
- **VOTE TO AFFIRM ELDER DECISIONS REGARDING ELDERS, BUDGET, PROPERTY, AND NEW MEMBERS**

# WOMEN & LEADERSHIP

---

We must affirm at the outset that the creation narrative in Genesis 1:27 views men and women as equally created in the image of God. Therefore, men and women have equal value to God, and should be seen by us as having absolutely equal value as persons, and equal value to the church. Moreover, Scripture assures men and women of equal access to all the blessings of salvation (see Acts 2:17–18; Gal. 3:28).<sup>61</sup> This is remarkably affirmed in the high dignity and respect which Jesus accorded to women in his earthly ministry.

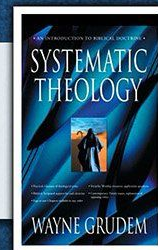
**WAYNE GRUDEM**  
*Systematic Theology*





We must also admit that evangelical churches have often failed to recognize the full equality of men and women, and thereby have failed to count women equal in value to men. The result has been a tragic failure to recognize that God often gives women equal or greater spiritual gifts than men, a failure to encourage women to have full and free participation in the various ministries of the church, and a failure to take full account of the wisdom that God has given to women with respect to important decisions in the life of the church. If the present controversy over women's roles in the church can result in the eradication of some of these past abuses, then the church as a whole will benefit greatly.

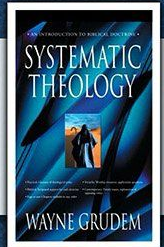
**WAYNE GRUDEM**  
*Systematic Theology*





Yet the question remains, should women be pastors or elders in churches?

**WAYNE GRUDEM**  
*Systematic Theology*



# WOMEN & LEADERSHIP

---

- **EGALITARIANISM:** “The view that all functions and roles in the church are open to men and women alike.”  
(Grudem: *Systematic Theology*)



# WOMEN & LEADERSHIP

---

- **COMPLEMENTARIANISM:** “The view that men and women are equal in value before God but that some governing and teaching roles in the church are reserved for men.” (Grudem: *Systematic Theology*)

# **WOMEN & LEADERSHIP**

---

- **WOMEN IN THE OLD TESTAMENT:**
  - **Eve, Sarah, Rebekkah, Rachel & Leah- named wives of the Patriarchs who carry the promise of the Seed**
  - **Shiphrah & Puah, Jochebed, Miriam, and Zipporah- women who protected and helped Moses**
  - **Rahab, Deborah, and Jael- women who aid in delivering Israel**
  - **Naomi, Hannah, Lemuel's mother, Bathsheba- women who interceded for their children**
  - **Esther- raised up by God to deliver all Israel**

# **WOMEN & LEADERSHIP**

---

- **WOMEN IN THE NEW TESTAMENT:**
  - **Mary, mother of Jesus- Blessed among all women, the bearer of the Messiah**
  - **Anna- prophetess who identified Jesus as the Messiah**
  - **Mary Magdalene- first to see the risen Jesus**
  - **Priscilla- along with her husband, instructed Apollos more accurately in the way of God**
  - **Phoebe- a “servant” or “deacon” of the church**
  - **Lois & Eunice- mother and grandmother of Timothy**

# WOMEN & LEADERSHIP

---

- **TEACHINGS FROM THE OLD TESTAMENT:**
  - **Adam needed a “helper” in fulfilling the Creation Mandate to cultivate and perpetuate life and goodness of Eden**
  - **Given role as *ezer* (“helper”), a role that God often takes upon Himself**
    - **Deut 33:26**
    - **Ps 33:20**
    - **Ps 115:9**
    - **Ps 121:1-2**

# WOMEN & LEADERSHIP

---

- **TEACHINGS FROM THE NEW TESTAMENT:**

*As in all the churches of the saints, <sup>34</sup> the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. <sup>35</sup> If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.*

**1 Cor 14:33–35.**



# WOMEN & LEADERSHIP

---

- **TEACHINGS FROM THE NEW TESTAMENT:**

*<sup>4</sup> Every man who prays or prophesies with his head covered dishonors his head, <sup>5</sup> but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven. <sup>6</sup> For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head. <sup>7</sup> For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man. <sup>8</sup> For man was not made from woman, but woman from man. <sup>9</sup> Neither was man created for woman, but woman for man. <sup>10</sup> That is why a wife ought to have a symbol of authority on her head, because of the angels. <sup>11</sup> Nevertheless, in the Lord woman is not independent of man nor man of woman; <sup>12</sup> for as woman was made from man, so man is now born of woman. And all things are from God. <sup>13</sup> Judge for yourselves: is it proper for a wife to pray to God with her head uncovered?*

**1 Cor 11:4–13.**

# WOMEN & LEADERSHIP

---

- **TEACHINGS FROM THE NEW TESTAMENT:**

*<sup>8</sup> I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; <sup>9</sup> likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, <sup>10</sup> but with what is proper for women who profess godliness—with good works. <sup>11</sup> Let a woman learn quietly with all submissiveness. <sup>12</sup> I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. <sup>13</sup> For Adam was formed first, then Eve; <sup>14</sup> and Adam was not deceived, but the woman was deceived and became a transgressor. <sup>15</sup> Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.*

1 Tim 2:8–15.

# WOMEN & LEADERSHIP

---

- **TEACHINGS FROM THE NEW TESTAMENT:**

*<sup>8</sup> I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; <sup>9</sup> likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, <sup>10</sup> but with what is proper for women who profess godliness—with good works. <sup>11</sup> Let a woman learn quietly with all submissiveness. <sup>12</sup> I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. <sup>13</sup> For Adam was formed first, then Eve; <sup>14</sup> and Adam was not deceived, but the woman was deceived and became a transgressor. <sup>15</sup> Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.*

1 Tim 2:8–15.

# SUMMARY RE: WOMEN & LEADERSHIP

---

- Man *and* woman *together* bear the image of God in humanity.
- Women are unquestionably and undeniably completely equal in worth and value and dignity as men.
- Women possess equal skill, wisdom, gifting as men for the sake of doing the work of ministry.
- God uses women to protect and correct His appointed leaders (Zipporah & Moses; Rahab & spies; Deborah & Barak; Jael; Abigail & David; Lemuel's mother; Huldah; Esther)

# **SUMMARY RE: WOMEN & LEADERSHIP**

---

- **Never is a woman found serving as a Levitical priest**
- **Never is a woman found to be an elder of the Tribes**
- **Never is a woman found to be an “elder” or “overseer” in the church**
- **The concept of “submission” is represented in the Godhead, thus it cannot be fundamentally negative**
- **To the contrary, right authority and submission reflects the nature of God**
- **In Jesus’ Kingdom, leadership and authority is always an act of love, protection, and provision for the good of those under that leadership**
- **Abuses to God’s good design does not nullify the design or allow for rebellion against it**
- **The proper path forward: hold leaders/men to account**



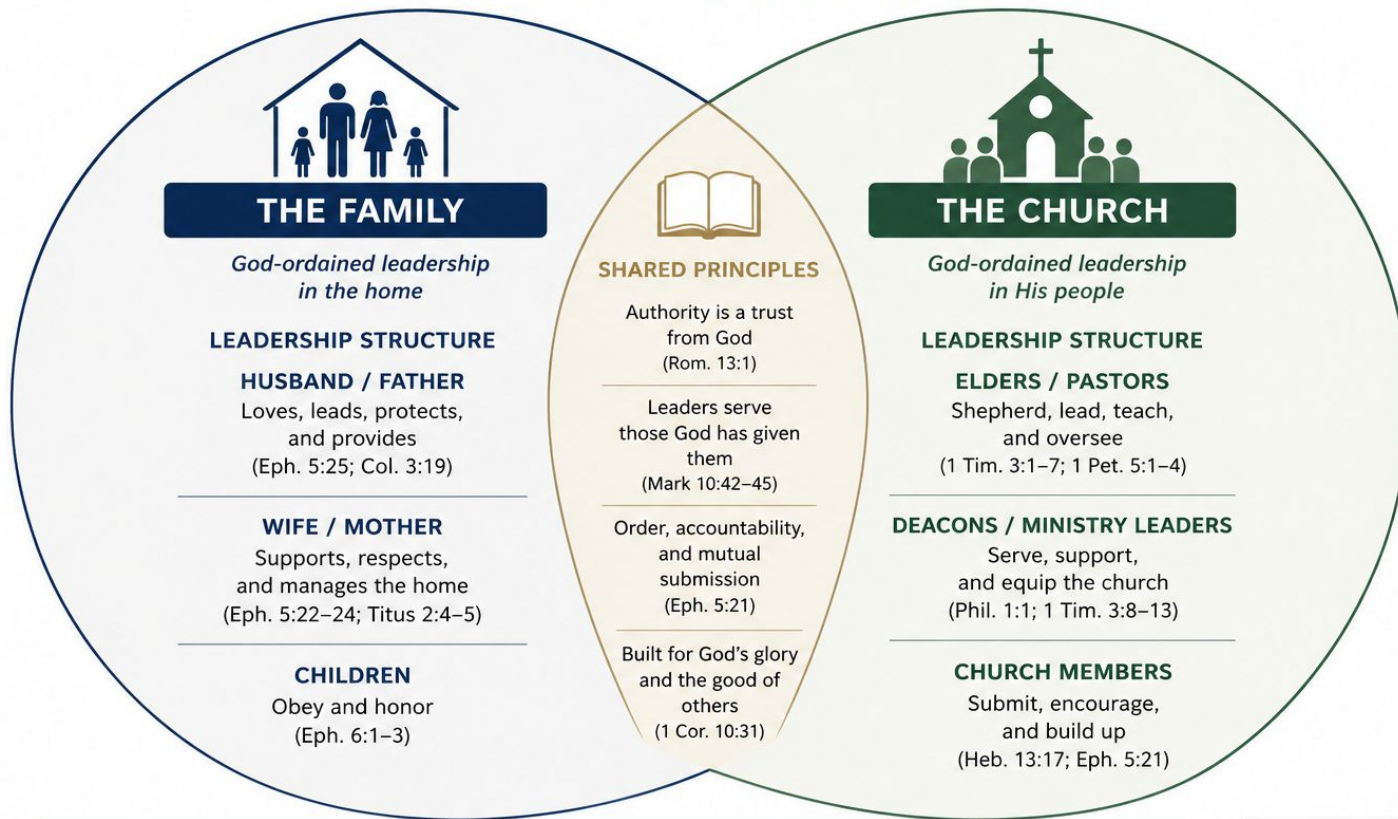
# WOMEN & LEADERSHIP

---

*The Church as a Family...*

# Overlapping Leadership Design in the Bible

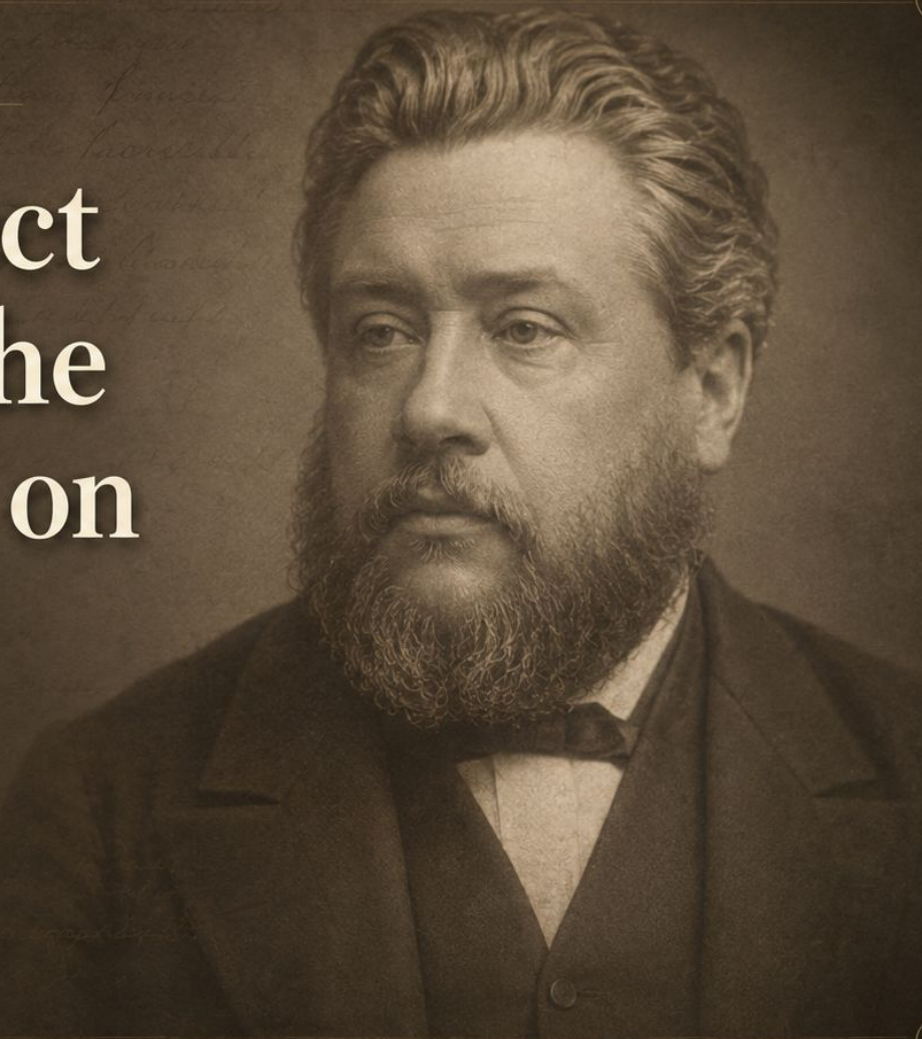
*From the Family to the Church*



**The church does not replace the family; it reflects it.**

*"But as for me and my house, we will serve the Lord." (Joshua 24:15)*

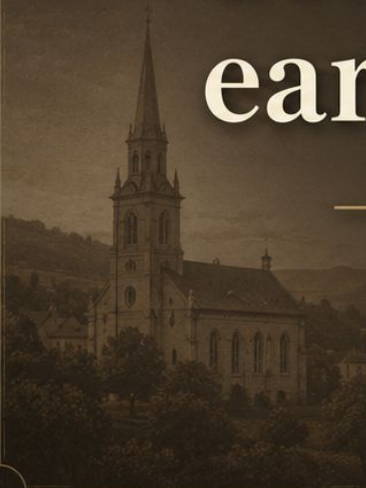
Adapted from Wayne Grudem,  
*Systematic Theology*,  
Chapter 47: The Church



“Still, imperfect  
as it is, it is the  
dearest place on  
earth to us.”

— Charles H. Spurgeon

*Sermon: 'The Best Donation'*



# **COMING NEXT WEEK:**

---

**ESCHATOLOGY PT. 1- SURVEY OF PASSAGES  
ANTICIPATING THE END TIMES**