

Defending Doctrinal Distinctives:
Complementarianism:
Questions & Answers

Khaleef Crumbley



Introduction:

Defining Complementarianism

Definition: Men and women are equal in value before God but distinct in roles as ordained by Him.

1 Timothy 2:8-15 - Therefore I want the men in every place to pray, lifting up holy hands, without anger and dispute. 9 Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or expensive apparel, 10 but rather by means of good works, as is proper for women making a claim to godliness.

11 A woman must quietly receive instruction with entire submissiveness. 12 But I do not allow a woman to teach or to exercise authority over a man, but to remain quiet. 13 For it was Adam who was first created, and then Eve. 14 And it was not Adam who was deceived, but the woman was deceived and became a wrongdoer. 15 But women will be preserved through childbirth—if they continue in faith, love, and sanctity, with moderation.

Doesn't the prohibition of teaching with authority over men (1 Timothy 2:12) have as its foundation both this design (v.13) and the Fall (v.14)? What is the meaning of v.14 and its implications for today?

1 Corinthians 14:29-35 - Have two or three prophets speak, and have the others pass judgment. 30 But if a revelation is made to another who is seated, then the first one is to keep silent. 31 For you can all prophesy one by one, so that all may learn and all may be exhorted; 32 and the spirits of prophets are subject to prophets; 33 for God is not a God of confusion, but of peace. As in all the churches of the saints,

34 the women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. 35 If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.

1 Corinthians 11:3-5 - But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ. 4 Every man who has something on his head while praying or prophesying disgraces his head. 5 But every woman who has her head uncovered while praying or prophesying disgraces her head, for it is one and the same as the woman whose head is shaved.

Can women...

- **Lead Worship?**
- **Pray in Service?**
- **Read Scripture in Service?**

Two things to look for when answering these types of questions:

- 1. Does a direct prohibition of the action exist?**
- 2. Does a part or all of the action fall under a direct prohibition of another action?**

**Why in Leviticus 27 is the
monetary value of a boy/girl,
man/woman different?**

Leviticus 27:1-7 – Again, the Lord spoke to Moses, saying, 2 “Speak to the sons of Israel and say to them, ‘When someone makes an explicit vow, he shall be valued according to your assessment of persons belonging to the Lord. 3 If your assessment is of a male from twenty years even to sixty years old, then your assessment shall be fifty shekels of silver, by the shekel of the sanctuary. 5 And if the person is from five years even to twenty years old,

then your assessment for a male shall be twenty shekels, and for a female, ten shekels.6 But if the person is from a month even up to five years old, then your assessment shall be five shekels of silver for a male, and for a female your assessment shall be three shekels of silver. 7 If the person is from sixty years old and upward, if a male, then your assessment shall be fifteen shekels, and for a female, ten shekels.

If there was a sunday school or coed group talking about a specific subject matter, let's say transgenderism, and a Christian woman with a PhD was brought in to speak about it (so subject matter expert), 1) would that occur and in what setting and 2) to what extent can she support her arguments/research with the Bible without it becoming teaching to men or teaching men with authority?

In the framework of deacons/deacons' wives, how do we understand Phoebe's role in the church in Romans 16 (if the word in Greek used is diakonos)?

Romans 16:1-2 - I recommend to you our sister Phoebe, who is a servant of the church which is at Cenchrea, 2 that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well.

How is abuse (whether verbal, emotional, physical, psychological & of varying levels of severity) viewed and handled by the church? Does a wife have to submit to an abusive husband?