



Position Paper

The Role of Men & Women at Crossroads Church

Introduction:

The Bible teaches that God created two complementary sexes of humans, male and female, to bear His image together (Gen. 1:27-28; Matt. 19:4; Mark 10:6). This distinction in gender represents an essential characteristic of personhood and reflects an essential part of being created in God's image.

As outlined in Scripture and in accordance with our Statement of Faith, we believe that men and women are absolutely equal in essence, dignity and value and are complementary by divine design. Gender does not merely represent a social construct but, instead, represents a reality present in every human from conception. Men and women are not interchangeable.

From the opening pages of Scripture, we find that God, in His wisdom and providence, created two complementary sexes for our good and His glory. In light of His good created order, and the fact that men and women both share in divine image bearing, God intends for men and women to have different yet complementary roles and responsibilities in the church and home. These role distinctions do not arise from cultural definitions of masculinity and femininity but are an integral part of God's plan for humanity, as revealed in Scripture. We should recognize them as God's grace to men and women for our joy and for the sake of human flourishing (Gen. 2:18-25; 1 Cor. 11:2-16, 14:33-35; Eph. 5:22-33; Col. 3:18-19; 1 Tim. 2:8-15; 1 Pet. 3:1-7).

To reflect God's beautiful design at Crossroads Church, we desire to articulate and embody a theological vision of complementarianism. Specifically, when it comes to the consideration of women in ministry, we want to be obedient to Scripture, honor the Lord and give opportunities for women to flourish in their gifts at CCA. This paper seeks to describe that vision by explaining what we believe Scripture teaches about gender complementarity as it relates to men and women in ministry at Crossroads Church.

Gender and The Role of Women in Scripture

Our foundation for life and ministry starts with the understanding that the Bible is God's inspired and authoritative Word. As affirmed in our Statement of Faith, "We believe the Scriptures are true, authoritative and sufficient" (Ps. 19:7-11; 2 Tim. 3:16; 2 Pet. 1:20-21). Any

attempt to understand personhood and gender must begin with divine revelation and God's created order.

First, we believe that all Christians are charged with the Great Commission. All Christians, both men and women, participate in the ministry of the church. We believe the Bible explicitly encourages and assumes that women will be involved in the ministry of the church. Jesus welcomed women among His disciples, teaching them (Luke 10:39) and involving them in His ministry (Luke 8:1-3). Paul's words to Titus teach that older women teaching biblical wisdom to younger women is a noble, beautiful and necessary task (Titus 2:3-5). Phoebe, a patron and deacon of the church of Cenchreae, is commended by Paul and was likely the courier for Paul's epistle to the Romans, indicating her participation in gospel ministry (Rom. 16:1-2). Euodia and Syntyche labored with Paul "side-by-side" in the gospel (Phil. 4:3). Priscilla and Aquila are described as "explaining the way of God more accurately" to Apollos (Acts 18:26). We celebrate the biblical picture of men and women serving the Church of the Lord Jesus Christ together with complementing roles. We rejoice in biblical examples of men and women using their gifts in the Church for the glory of God.

The Bible depicts a vision of men and women laboring alongside one another in the world and the Church for the sake of the kingdom of God (1 Cor. 12:4-31). When we don't empower both sexes to engage and use their gifts, then the body of Christ suffers and the mission of the Church—to proclaim the gospel and make disciples of all nations—suffers.

Second, in light of the belief that male and female image bearers flourish in partnership, we expect that the primary relationship between Christian men and women is that of brotherly and sisterly love. We note that the Bible upholds the metaphor of siblinghood as the primary descriptor for male-female partnering in the Church. The concept that is taught in the New Testament is that the Church ought to have the kind of love for one another that even exceeds blood brothers and sisters. This uniquely Christian disposition reminds us that we ought to see each other as a family. Therefore, the primary relationship in the local church between men and women is the relationship of brothers and sisters united in Christ. We affirm that cultivating an environment of brotherly and sisterly love is at the heart of complementarianism. These relationships should be marked by honor, care and sacrifice for one another.

Third, we affirm that equal involvement in the church between men and women is based on gifting and calling. Although men and women are portrayed as equals throughout Scripture, we believe the Bible reserves the office of elder specifically for biblically qualified men, which we refer to as the Directional Team at Crossroads Church. Scripture calls elders to lead the church (1 Tim. 5:17; Titus 1:7; 1 Pet. 5:1-2), preach the Word (1 Tim. 3:2; 2 Tim. 4:2; Titus 1:9), protect the church from false teaching (Acts 20:17, 28-31; Titus 1:9) pray for and visit the sick (Jas. 5:14; Acts 20:35), equip the saints for ministry (Eph. 4:11-12) and use proper judgment in theological and doctrinal matters (Acts 15). In shepherding, overseeing, leading, caring for and praying for the local church, elders practice sacrificial leadership. Therefore, although we encourage all men

and women to actively participate in the life of the church, the Bible reserves the office of elder and the responsibilities unique to it, for certain biblically qualified men within the church. Apart from the role of elder, we believe the Bible explicitly encourages and assumes that women will be involved in the ministry of the church.

Affirmations

Based on the conclusions drawn from Scripture, we have created a list of affirmations that encompass our beliefs on gender and the role of men and women in ministry.

We affirm that both men and women have been created in the image of God and are entitled to the privileges and held accountable to the responsibilities that come with reflecting our Creator.

We affirm that both men and women are given by God equal dignity in the home, society, the church and the kingdom of God.

We affirm that both men and women are needed and necessary for the health and ministry of the church. Godly men and women should be visible partners in the corporate life of the church, deploying their diverse gifts for the good of the body. Simply put, all Christians contribute to the ministry of the church.

We affirm that the role/function of elder is reserved for biblically qualified men. Elders are distinctly responsible for overseeing the doctrine, direction and discipline of the church. (1 Tim. 5:17; Titus 1:7; 1 Pet. 5:1-2; 1 Tim. 3:2; 2 Tim. 4:2; Titus 1:9)

We affirm that though the role of elder is reserved for men that this does not diminish the importance or the influence of women in the church. The indispensable help and unique gifting women were created to give should be exercised and honored within the church.

We affirm that all women are not subject to the leadership and authority of all men. Further, biblical submission is not indicative of inequality, as seen in the Son's submission to the Father (Phil. 2:1-11).

We affirm that complementarianism, biblically practiced, will lead to the recognizable flourishing of both sexes.

We affirm that the practice of biblical complementarianism will fight against not foster any subjugation, abuse, intimidation or neglect of any man or woman.

We affirm that all men and women have been created in the image of God, whether single or married.

We affirm that single men and women do not need to be married to be meaningful participants in the corporate life of the church. Single men possess no authority over single women. The way men love and serve their sisters should not patronize, victimize or show force, but rather should be the fruit of brotherly love, and vice versa.

For further Study:

Those who have more questions and want to study the fuller list of scriptures related to this issue are encouraged to ask for a copy of our more in-depth theological paper titled: *Complementarian or Egalitarian*. The Elders of Crossroads Church are always available to discuss this and any other issue.