

STUDYING GUIDE

A Teaching on Eastview's View on Women + Preaching

On September 27, 2026 our Elders will walk through the Scripture behind their decision that women may preach and teach at Eastview.

This guide lays out the complementarian reading of the hard texts, alongside the case our Elders found more persuasive — so you can wrestle with both before you hear the teaching.

Read the passages themselves, not just the summaries below.

KEY TERMS

Hermeneutics	The lens you use to read and interpret the Bible — everyone has one.
Complementarian	Equal in value, different in role
Egalitarian	Equal in value and role, including leadership.
Ezer / Authentein / Kephalē	Key Hebrew and Greek words examined closely in the teaching (Gen. 2:18; 1 Tim. 2:12; 1 Cor. 11:3) — worth looking up in a concordance before the 27th.

HOW WE READ THE BIBLE

Every reader of Scripture already interprets it — the only question is whether you've examined how. A careful reading asks three things of any passage:

1. *What it meant to the people who first heard it*
2. *What the words actually say*
3. *Where it sits within the whole arc of Scripture that leads to Jesus*

See the method in action on a different question first:

Before Gentile believers ever came into the church, God told Abraham circumcision was the sign of an everlasting covenant.

Genesis 17:10-11; Acts 15:19, 28-29	Read God's command to Abraham, then the apostles' decision in Acts 15. The command doesn't get erased — but it also doesn't get applied directly to Gentile believers. <i>What convinced the apostles it didn't apply the same way anymore?</i>
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THE POSITIVE PATTERN

Before the restrictive texts, read the sweep of women Scripture itself puts in teaching, leading, and prophetic roles.

Read each passage first — then use the question to look closer.

Genesis 1:27-28; 2:18; 3:16	Both are made <i>"in his image,"</i> in the same verse — what task comes next, and to whom is it given? The Hebrew behind "helper" is ezer — look up how that word is used elsewhere (Psalm 121:1-2) before you decide what it implies. Notice where <i>"he will rule over you"</i> shows up — before sin enters the picture, or after.
Exodus 15:20-21; Judges 4:4-8; 2 Kings 22:14-20	Three women: a worship leader at the Red Sea, a judge and prophet a military commander refuses to fight without, and the person a king's own officials sought out to interpret Scripture — even though a male prophet was available at the same time. What role is each one filling?
Luke 10:38-42	What posture is Mary described as taking? What does Jesus say she's chosen?
Matthew 28:1-10; John 20:11-18	Who reaches the tomb first, and what does Jesus personally tell them to go do next?
Acts 2:17-18; 18:24-26; 21:9	Who does Peter say will prophesy, quoting the prophet Joel? What does Priscilla do for Apollos, and what does that assume about her?
Romans 16:1-7; Colossians 4:15	What does Paul call Phoebe? What does he call Junia? What would it have meant, practically, for a church to be described as meeting "in Nympha's house"?
Galatians 3:28	This verse doesn't answer every question about roles on its own — don't ask it to. But what does Paul say it means for our standing, our inheritance, and our access to God?

THE HARDER TEXTS: BOTH CASES

This is the heart of the study. Two texts carry most of the weight in this conversation. For each, read the full passage first, then the complementarian case and the case our Elders found more persuasive — in that order, so the traditional reading gets a fair hearing on its own terms before you read our response to it.

1 Corinthians 14:34-40 · Read the full passage

"Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says" (v. 34, NIV).

THE COMPLEMENTARIAN CASE

Read plainly, in English, this sounds absolute: women are not to speak in the gathered church. It's a direct command, stated without qualification, from an apostle.

THE CASE WE FOUND MORE PERSUASIVE

Just three chapters earlier, Paul writes matter-of-factly about *"every woman who prays or prophesies"* (11:5) — so he can't mean women are never allowed to speak. Read as a whole, chapter 14 is about order in worship: Paul regulates tongues-speakers and prophets in the same breath, and ends, *"everything should be done in a fitting and orderly way"* (v. 40). The more compelling reading is that Paul is addressing disruptive speech in Corinth specifically, not issuing a universal command.

1 Timothy 2:8-15 · Read the full passage

"I do not permit a woman to teach or to assume authority over a man; she must be quiet" (v. 12, NIV).

THE COMPLEMENTARIAN CASE

Paul doesn't stop at correcting a local problem — he goes back to Genesis: "Adam was formed first, then Eve" (v. 13). That's not local Ephesian culture; that's creation order. He does something similar in 1 Corinthians 11:8-9, appealing to the same creation story in two different letters. That pattern looks much less like a temporary fix for one troubled church and much more like a settled, permanent conviction — one thoughtful, Bible-believing Christians have held for a very long time.

THE CASE WE FOUND MORE PERSUASIVE

Genesis 1-2 (which you just read above) describes men and women equally made in God's image and jointly commissioned — so Paul's use of Genesis has to be read alongside what Genesis itself says. If "Eve was deceived" (v. 14) is a timeless claim about women generally, it would suggest women are inherently more easily fooled — something Scripture doesn't teach elsewhere, and something few thoughtful complementarians would actually say. The stronger version of that argument points back to what specifically happened in Genesis 3, not to women's nature. Ephesus was a city devoted to Artemis, and false teaching is this letter's central concern (1:3) — context that matters, even if it doesn't solve the whole passage on its own.

And two of the passage's key words are themselves disputed: "assume authority" (authentēin) appears only once in the whole New Testament, and "head" (kephalē, 1 Cor. 11:3) is read by careful Greek scholars as "authority over" by some and "source" or "foremost" by others. Careful Christians land in one of three places on this text — a timeless restriction, a narrower restriction tied to the office of elder only, or a response to Ephesus specifically — and our Elders themselves didn't all arrive by the same road.

Read 1 Corinthians 11:2-16 alongside this — what does Paul say a few verses later about mutual dependence (vv. 11-12), right after appealing to creation order?

TRY IT YOURSELF: TIMELESS OR CULTURAL?

Every church already treats some biblical instructions as bound to their original culture, while the truth underneath carries forward. Run this test yourself on two texts almost every church already reads contextually.

Does the pattern repeat across Scripture, or appear once?

Does a specific local problem explain it?

Does a plain reading fit the rest of Scripture, or fight against it?

1 Corinthians 11:5-6	Read the head-covering instruction. Almost no church — including most complementarian ones — requires this today. Why not, and what principle survives even though the practice doesn't?
1 Timothy 2:15	"Saved through childbearing" — read plainly, this sounds like women are saved by having children. Nobody believes that. What does everybody do instead, and why is that not "explaining away" the text?

WHERE THE LINE DOESN'T HOLD

A different kind of consistency question — not how we interpret, but how we already live it out. Before you read the passage below, list what you already know women do at Eastview: teach children, lead and preach in student ministries, give communion meditations to the whole church, serve on the mission field in some of the hardest places in the world. Then read Jesus' warning to the religious leaders of his day about adding requirements God never gave.

Mark 7:8; Matthew 23:4	What does Jesus warn about here? If a woman can already do everything on the list above, what — biblically, not logistically — makes standing on the Auditorium stage different?
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QUESTIONS WORTH SITTING WITH

Which part of the complementarian case did you find most compelling, even if you land somewhere different?

Where do you notice yourself reading a verse alone, out of its context, without realizing it?

What in the positive-pattern list challenges an assumption you didn't know you had?

If your own study lands you somewhere different than your Elders, what would it look like to stay in this church well?

What's one question you most want to hear addressed on September 27 — and have you written it down anywhere?

Come September 27 having done that work yourself, ready to listen.