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In the *What the Bible Actually Teaches on Women*, Kevin Giles discusses the different theological views of the Complementarians such as male headship, female subordination, and support of slavery by evangelical and Reformed theologians and Apartheid. The reason being within the last forty-year period. He recognizes that the Bible does not support the claim for the permanent subordination of women. Giles felt compelled by God to take a stance and to write about it. Another thing Giles alludes to is the stance that complementarians take based on women's ordination. Complementarians have a personal agenda and beliefs of permanent subordination, which will not allow women to become church leaders. According to Giles, "I believe the Bible, and the gospel in particular is a liberating message. It set people free, it lifts up the lowly."

Giles alludes to complementarians teaching does not liberate. Giles project the position of the complementarians that the fall did not bring nothing new because from the beginning of creation Adam ruled over Eve. The text indicates "In God's good creation before the fall, the women was subordinated to the man; the woman's punishment for her sin, namely that the man rule over he (Gen 3:16) introduced nothing new, just the possibility that in a fallen world this rule might be harsh. Giles indicates first and foremost the Bible is meant to be read from a historical and cultural perspective within that time period. He points out the Bible content is different than modern day society. Giles discusses the *A Survey Biblical-Theological* by the Köstenberger's and their take away of Genesis 1 and 2. The Köstenberger's beliefs are the God given role of man and woman relationship was implied in chapter 2. They also depicts God has given leadership to man. Giles position on Genesis 1 and 2, is man and woman has the same rank, dignity, and leadership skill in the church and home.

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Genesis 1 consist of creation and everything God makes is good, on the six day the creation of man and woman come about. The text indicates, in the beginning, God created man and woman in his image and likeness. God places both of them in the garden of Eden to tend to it. The serpent tricks Eve and Adam both committed the act of sin by eating from the forbidden tree. In the process, it causes the fall to take place, and because of Adam and Eve, disobedience all creation was a curse. The result of Eve's sin made it where Adam was made to rule over her. Both of them were no longer allowed to stay in the garden of Eden. Adam and Eve's relationship was affected, and they were no longer able to come into the presence of God that was the consequence of their actions. The account of one story in two creations in the book of Genesis, chapter 2, indicates the beginning is different. According to Giles, "Chapter 2 gives a different account of the beginning in the form of a dramatic narrative interspersed with dialogue filled with symbolic elements (an idyllic garden 'in the east,' a forbidden fruit tree, a talking snake, women created from the side, expulsion from the garden, etc.) presented in 'seven scenes,' each marked out by a change of actors, situation, and activity."

The text emphasizes Köstenberger's perspective on Genesis 1 is man and woman, not an ideal marriage and however, Giles agrees. Also, the Köstenberger's believe the first time marriage is spoken of was in Genesis 2:24. The text imply that the subservient of the woman to the man before the fall indicates "Woman in general in all creation, marriage, the church, and the world are subordinate to men as God's unchanging ideal." Giles discloses the complementarians views of the word 'role' as a distinction between men and women. The men role is to always rule and women role is to obeying.

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The introductory chapter of *Jesus, the Best friend Women Have Ever Had*, touches on what Jesus aforesaid and did, which pertains to women in the first century. Giles points out, in Jesus time that women, were supported by a father, a husband, the oldest son. According to Giles, “In his day a woman was dependent on a man (father, husband, eldest son, guardian) all her life.” The main point is Jesus undermine the influence and authority of the religious leaders views about women during his time. Giles notes, “What Jesus did was subvert the prevailing view of women held by the Jewish leaders of his day.” The text goes on to imply Jesus affirmed men and women in a relationship should have mutual respect for one another, and men are not to deprive women of their needs. Within the text Giles reports, “In what he did and said he affirmed mutual and respectful relationships between men and women and he excluded any devaluing of women.”

The Gospels depicts in the first century that Judaism culture only permitted men to communicate with their wives or family in public and to avoid other women. Another defining moment is when Jesus did the opposite of the Jewish customs. He talks with the woman who had the issue of blood, heals her, then blesses her. The text indicates “Jesus healed the woman who breached the purity laws by touching him, offering not one word of criticism of her. He sent her away with his blessing.”

Another point to consider is Jesus interaction with the Samaritan woman at the well and his compassion. Jesus decides on a course of action to make himself known to her that he is the Messiah. He communicates with the Samaritan woman and offers her living water. Another fact to consider is “He had a theological conversation with her.” The text shows when Jesus disciples returned ‘They were ‘astonished that he was talking to a woman.’

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Moreover, Another point to acknowledge is Jesus's fellowship with Mary, Martha, and other women. Giles states, "Another meeting between Jesus and women was in his visit to the home of Mary and Martha." Mary sat at Jesus feet and listened to the message while Martha cleaned up. The text imply the way Jesus connected to the women, given the cultural context, is astounding. She took the male role, where men sit and listen... Instead of rebuking Mary, as the first readers of Luke's Gospel would have expected, Jesus commend her for choosing the better part." It is imperative to know within the four Gospels Jesus never utters a word about male headship. Giles states, "What we do not find on the lips of Jesus, or the pages of any of the four Gospels, is one word on male headship." More importantly, as Jesus was going away to the Father, he did not indicate to the church on the structure. In the text, it emphasizes whether it be a male or female in a leadership role in the community, the individual heart is to serve and not to rule. According to Giles, "As on six occasions, Jesus said those who would lead in my community are to be servant, not rulers.

The Gospels show Jesus associated with women as if the fall never did happen." Another point Jesus makes are women are created by God for his purpose to walk "alongside man, head erect, with the same dignity and leadership potential as men." Throughout the text, Jesus depicts the way men and women in a relationship should have respect for one another. Giles notes, "Finally we come to the authority women may rightly exercise in the home and the church Nothing in Jesus teaching affirms the exercising of extrinsic authority by men or women in the home or the church." Giles portrays evangelicals as well as complementarians misunderstood God. The text indicate God did not give husbands power over their wives and pastors power over their congregations.

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In the introductory chapter 8 of the excerpt, *The Bible and Human Liberation: Slavery and Women*, emphasize that slavery is not seen as morally wrong in the Bible. Giles points out, the evangelicals in the South approved of slavery and the subordination of women during the eighteenth century. The main point is the subordination of women still exist today in America and other parts of the world by evangelical and Reformed Supporters. Meanwhile, other Christians dispute equal opportunities for both sexes. Within the text, it indicates the Old Testament has a countless reference that pertains to taking and making slavery. The vital point is that evangelicals and Reformed theologians take a biblical approach to benefit their claim to endorse the institution of slavery for economic purposes.

The text depicts within the late eighteenth century, the thinking of slavery was evoked. The Egalitarian and democratic moral beliefs were faulted with the voice of opposition. The first people to flat out oppose the views of slavery were the Enlightenment thinkers Montesquieu, Rousseau, and the Quaker Benjamin Lay. However, the text indicates in 1736 Benjamin Lay went a step further to publicly denounce slavery at a political level. Giles point out, “He published a tract in 1736 condemning slavery as ‘hellish practice...the greatest sin in the world.’”

It is essential to know slavery cause an uproar and John Wesley along with other evangelicals became campaigners for the abolitionist of slavery. According to Giles, “In 1774, after reading another Quaker tract denouncing slavery, John Wesley took up the cause of the abolition of slavery and emancipation of slaves. The first Christians reformers disapprove of the views of slavery due to the consequences, cruelty, and injustice.

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Similarly, the text indicates the critical views of the claim that women are subordinate to men as well as white men being superior to other races. Giles shows out of six scriptures in the New Testament complementarians, can hold the claim side by side. The apostolic urges wives and slaves alike to be obeyed and to be subordinate. can hold the claim side by side the apostolic urges wives and slaves alike to be obey and to be subordinate. Complementarians believe the apostolic exhortation document differ urges wives and slave alike to be subordinate or obedient. Giles discloses “The subordination of women is grounded in creation, the institution of slavery is not.”

Giles discloses the way evangelicals and Reformed Christians do theology is harmful. The take away is clear to never basis theology on a series of biblical narratives. One should approach the doctrine of theology by looking at the entire scope of the scripture and the foundational truths. Corruption of human mind come from culture, united opinions, and one’s personal interest. Giles reports, “Human beings find it hard to think independently of their cultural context and often read their cultural and often read their cultural presuppositions into the Bible, resisting at all cost the giving up of power.”

The twentieth-century evangelicals and Reformed theologians use biblical theology to approve slavery. Southern evangelical theologians were similar to the twentieth-century evangelicals, and Reformed theologians in South Africa they both believed the same concept that the Bible gives the same support to validate the separation of the races. In 1986 the Dutch Reformed church admit that they were wrong. They no longer supported the claim of apartheid and the view that the Bible justifies slavery.

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In the chapter 9, I, the Lord, Love, Justice, by Kevin Giles portrays the division among the Southern Baptist and the Northern Baptist. The reason being the evangelicals in the South wanted slavery to be abolished. While the pro-evangelicals in the North wanted slavery to be maintained. The evangelicals disagreed because of their differences in understanding the Bible. The text depicts the Northern Baptist use biblical theology to support their claim for slavery mass of scriptures was quoted to deem slavery. On the other hand, those who committed to liberation of the slaves and the abolition of slaves were convinced the Gospel involve personal salvation and to work toward a equitable world. Giles point out” Or to put it another way, the mission Jesus gives his disciples always comprises two things that cannot be separated : preaching salvation in Christ and social concern and action.”

The text indicates Christian social justice teaching is based on the belief that the “Lord is a God of justice” and want justice to be rendered on earth. Most importantly the goal is for people to treat one another fairly and humanely. Giles reports, “In his ministry Jesus shows special concern for the marginalized and the disempowered, widows, lepers, and women.” The evangelicals of the Northern states 1845 claim the Gospel was totally about forgiveness, and one’s sin and assurance of a home in heaven, which brought about injustice. According to Giles “Christians individually and collectively can be very uncaring and act unjustly, if they are allowed or even encouraged to believe that the Gospel is solely about forgiveness of my sins and the promise of a place in heaven.” The text portray the actions of the Reformed Church in South Africa as well in the twentieth century supported apartheid. South Africa Theologians were convinced that the Bible agreed with slavery. Once the Bible was condensed to a message of one’s salvation it caused cruelty, injustice and unfairness.

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The text depicts complementarians evangelicals and Pentecostals do not see subordinate of a women to a men contrary to the Gospel. “Complementarians evangelicals, Pentecostals, and charismatics angrily reply that ‘male headship cannot be contrary to the Gospel or unjust nor have sinful consequences (if practiced properly) because it is taught in the Bible.” Point taken some women’s subordination does not indicate abuse or exploitation. In some cases the culture permit the father, husband, and brother to support the women. It relatively important to know in the modern world the term ‘male headship’ is not supported in the sense of men leading and women obeying. Another point to consider is some communities look at men as more significant than women and view them as second class. It causes women to have a lack of education, lack of work, lack of income, health disparities, sex trafficking, physical abuse, and verbal abuse.

Within the text, third-world culture, it teaches that the scriptures permit women to be inferior to men, which leads to unpleasant outcomes. However, its spell over into the egalitarian Western culture as well. Women feel less than in their homes and shun by leadership within the church. It is crucially important to know that this teaching causes Christian men to be abusive and violent toward their wives. According to Giles, “It makes many women feel demeaned in their homes and the church, it results in able, Spirit-gifted women being excluded from significant leadership in their church, it limits our evangelistic opportunities to secular women who think gender equality is a noble ideal, and worst of all it encourages needy, controlling Christian men to be abusive of or violent to their wives.” Giles alludes to mainly Evangelicals, and Reformed churches are affected by marital abuse, domestic abuse, and sexual abuse. Also, Sydney Anglicans theologians and bishops are complementarians and do not allow the ordination of women because they have adopted the teaching of ‘male headship.’

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Moreover, Giles was a complementarian but became an egalitarian. In 1975 Giles was enlightened, and his outlook of women being the subordinate sex change. Giles states, "I conclude that Gen 1-2 teaches the substantial equality of the sexes, making the rule of the man over the woman entirely a consequence of the fall." The text goes on to imply Giles indicates women are outstanding leaders in the home and the church. Giles points out, "The modern-day world has forced on us all to the realization that women make excellent leaders in society and the church, and the happiest and more rewarding marriages are proudly equal." It is important to know Giles specifies there are plenty of evangelicals whose views were changed. They no longer embrace complementarianism. Within the text, it indicates the debate between the complementarians and egalitarians, which is based on the meaning of the scripture and not the authority of the Scripture Giles notes, "One thing that cannot be disputed is that very large numbers of highly respected and able evangelicals are convinced egalitarians."

It is essential to know the reason complementarians dismiss the egalitarians' positions on the subordination of women. There is two given reason within the text; first, the complementarian theologians are persuaded that the scripture enforces man leadership. Secondly, the complementarian theologians wrestle with the egalitarians' position in their eyes. It is a denial of male and female differentiation. According to Giles, "The Köstenberger's make this claim repeatedly in their book. Egalitarians, they say, teach, 'undifferentiated male-female equality; they have abolished all male-female role distinctions.'" The text alludes to complementarians theologians cannot and will not change their mind when it comes to the idea of women subordination because it entails men voluntarily ceasing power.

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In *What the Bible Actually Teaches on Women*, point to the different theological approaches of the Complementarians the male headship, female subordination, and support of slavery by evangelical and Reformed theologians and Apartheid. Throughout the text, creation is discussed and depicts everything God makes is good. The text indicates, in the beginning, God created man and woman in his image and likeness. The text indicates what Jesus did and said in the first century. It also alludes to the way women support the system which, was the father, a husband, the oldest son at that time. Giles talks about the way Jesus heals the woman with the issue of blood, gave salvation to the Samaritan woman, and fellowship Mary Martha.

The text includes the third-world culture complementarians promote the scriptures of women being inferior to men, which leads to unpleasant outcomes. It spills over into the egalitarian Western culture, and women feel subordinate and that their voice does not matter in the home and leadership within the church. The twentieth-century evangelicals and Reformed theologians use biblical theology to approve slavery. Southern evangelical theologians were similar to the twentieth-century evangelicals, and Reformed theologians in South Africa they, both believed the same concept that the Bible gives the same support to validate the separation of the races. In 1986 the Dutch Reformed church admits that they were wrong. They no longer supported the claim of apartheid and the view that the Bible justifies slavery.