

One of the biggest, divisive issues in contemporary theology, involves women in ministry. There are denominations which support females serving alongside of males as co-leaders of the assembly, ordained as pastors, and there are other denominations which strongly oppose females serving in such a capacity. When it comes to marital relationships, there are those who believe that a husband leads the family while the wife follows behind him, and there are others who support partnership marriages where husband and wife are co-leaders of the family. How should today's Messianic movement best approach this?

This resource, *Men and Women in the Body of Messiah: Answering Crucial Questions*, is divided into two main discussions. The first part, "Answering Evangelical Questions," familiarizes today's Messianic people with the evangelical Protestant debates that have taken place between complementarianism (equal in value, separate in roles) and egalitarianism (equal in value, open in opportunities). The second part, "Answering Messianic Questions," discusses how the issues involving women in ministry, marriage, and singleness, have been approached in our faith community. A third part of this resource, "Is Polygamy for Today? The Case Against Polygamy," forthrightly addresses the blight of plural marriage that has manifested in various sectors of the independent Hebrew/Hebraic Roots movement.

**MEN AND WOMEN
IN THE BODY
OF MESSIAH**

MEN AND WOMEN IN THE BODY OF MESSIAH

Answering Crucial Questions

J.K. McKee

MESSIANIC APOLOGETICS
messianicapologetics.net

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Answering Crucial Questions

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Abbreviation Chart and Special Terms

The following is a chart of abbreviations for reference works and special terms that are used in publications by Outreach Israel Ministries and Messianic Apologetics. Please familiarize yourself with them as the text may reference a Bible version, i.e., RSV for the Revised Standard Version, or a source such as TWOT for the *Theological Wordbook of the Old Testament*, solely by its abbreviation. Detailed listings of these sources are provided in the Bibliography.

Special terms that may be used have been provided in this chart:

ABD: <i>Anchor Bible Dictionary</i>	DRA: Douay-Rheims American Edition
AMG: <i>Complete Word Study Dictionary: Old Testament, New Testament</i>	DSS: Dead Sea Scrolls
ANE: Ancient Near East(ern)	ECB: <i>Eerdmans Commentary on the Bible</i>
Apostolic Scriptures/Writings: the New Testament	EDB: <i>Eerdmans Dictionary of the Bible</i>
Ara: Aramaic	eisegesis: "reading meaning into," or interjecting a preconceived or foreign meaning into a Biblical text
ATS: ArtScroll Tanach (1996)	EJ: <i>Encyclopaedia Judaica</i>
b. Babylonian Talmud (<i>Talmud Bavli</i>)	ESV: English Standard Version (2001)
B.C.E.: Before Common Era or B.C.	exegesis: "drawing meaning out of," or the process of trying to understand what a Biblical text means on its own
BDAG: <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> (Bauer, Danker, Arndt, Gingrich)	EXP: <i>Expositor's Bible Commentary</i>
BDB: <i>Brown-Driver-Briggs Hebrew and English Lexicon</i>	Ger: German
BECNT: <i>Baker Exegetical Commentary on the New Testament</i>	GNT: Greek New Testament
BKCNT: <i>Bible Knowledge Commentary: New Testament</i>	Grk: Greek
C.E.: Common Era or A.D.	<i>halachah</i> : lit. "the way to walk," how the Torah is lived out in an individual's life or faith community
CEV: <i>Contemporary English Version</i> (1995)	HALOT: <i>Hebrew & Aramaic Lexicon of the Old Testament</i> (Koehler and Baumgartner)
CGEDNT: <i>Concise Greek-English Dictionary of New Testament Words</i> (Barclay M. Newman)	HCSB: Holman Christian Standard Bible (2004)
CHALOT: <i>Concise Hebrew and Aramaic Lexicon of the Old Testament</i>	Heb: Hebrew
CJB: <i>Complete Jewish Bible</i> (1998)	HNV: Hebrew Names Version of the World English Bible

- ICC: *International Critical Commentary*
- IDB: *Interpreter's Dictionary of the Bible*
- IDBSup: *Interpreter's Dictionary of the Bible Supplement*
- ISBE: *International Standard Bible Encyclopedia*
- IVPBBC: *IVP Bible Background Commentary (Old & New Testament)*
- Jastrow: *Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature* (Marcus Jastrow)
- JBK: *New Jerusalem Bible-Koren* (2000)
- JETS: *Journal of the Evangelical Theological Society*
- KJV: *King James Version*
- Lattimore: *The New Testament by Richmond Lattimore* (1996)
- LITV: *Literal Translation of the Holy Bible* by Jay P. Green (1986)
- LS: *A Greek-English Lexicon* (Liddell & Scott)
- LXE: *Septuagint with Apocrypha* by Sir L.C.L. Brenton (1851)
- LXX: *Septuagint*
m. *Mishnah*
- MT: *Masoretic Text*
- NASB: *New American Standard Bible* (1977)
- NASU: *New American Standard Update* (1995)
- NBCR: *New Bible Commentary: Revised*
- NEB: *New English Bible* (1970)
- Nelson: *Nelson's Expository Dictionary of Old Testament Words*
- NETS: *New English Translation of the Septuagint* (2007)
- NIB: *New Interpreter's Bible*
- NIGTC: *New International Greek Testament Commentary*
- NICNT: *New International Commentary on the New Testament*
- NIDB: *New International Dictionary of the Bible*
- NIV: *New International Version* (1984)
- NJB: *New Jerusalem Bible-Catholic* (1985)
- NJPS: *Tanakh, A New Translation of the Holy Scriptures* (1999)
- NKJV: *New King James Version* (1982)
- NRSV: *New Revised Standard Version* (1989)
- NLT: *New Living Translation* (1996)
- NT: *New Testament*
- orthopraxy: lit. "the right action," how the Bible or one's theology is lived out in the world
- OT: *Old Testament*
- PreachC: *The Preacher's Commentary*
- REB: *Revised English Bible* (1989)
- RSV: *Revised Standard Version* (1952)
- t. *Tosefta*
- Tanach (Tanakh): *the Old Testament*
- Thayer: *Thayer's Greek-English Lexicon of the New Testament*
- TDNT: *Theological Dictionary of the New Testament*
- TEV: *Today's English Version* (1976)
- TLV: *Tree of Life Messianic Family Bible—New Covenant* (2011)
- TNIV: *Today's New International Version* (2005)
- TNTC: *Tyndale New Testament Commentaries*
- TWOT: *Theological Wordbook of the Old Testament*

UBSHNT: United Bible Societies'
1991 Hebrew New Testament
revised edition

v(s). verse(s)

Vine: *Vine's Complete Expository
Dictionary of Old and New
Testament Words*

Vul: Latin Vulgate

WBC: *Word Biblical Commentary*

Yid: Yiddish

YLT: Young's Literal Translation
(1862/1898)

Introduction

One of the things that I have highly regarded from the broad Jewish tradition, is that people are encouraged to ask questions. A significant virtue of the Jewish people, is that people not only talk, but they are encouraged to speak their minds and develop opinions about both God and the issues of the day. Being raised in an evangelical Protestant family, it was emphasized that each Believer can read the Bible for himself or herself, going to God with one's concerns. I was also raised where if there were any important topics facing us, our extended family, our local church, or society as a whole—such issues **were openly discussed**. It is witnessed in both Judaism and Protestantism, that issues facing one's community should not go unaddressed indefinitely, especially if inaction or avoidance of something could lead to generational harm.

People in today's broad Messianic movement, in a similar vein, tend to be open-minded when it comes to a variety of theological issues, particularly as it involves the centrality of Israel and the Jewish people in God's plan, the ongoing validity and relevance of the Torah for the post-resurrection era, and more generally the Hebraic and Jewish Roots of the faith. If you attend any Messianic congregation, Torah study, Bible study, home fellowship group, etc., you will certainly see a wide array of issues and topics addressed—which would scarcely be touched in your average evangelical Protestant church, to be sure. I have widely appreciated the openness of many people in today's Messianic movement, from both Jewish and Protestant backgrounds, to not only discuss various "inconvenient" issues, but to demonstrate an open-mindedness to (re)evaluate

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previously held beliefs and theologies, putting them to the touchstone of Holy Scripture.

From time to time there do arise various issues where those within today's broad Messianic movement, tend to be very close-minded, and even a bit rigid and controlling, when alternative points of view are mentioned. One of the biggest issues which has started to significantly stir—beneath the surface for sure— involves **men and women in the Body of Messiah**.

It is no secret that in both Conservative and Reform Judaism, as well as in many evangelical Protestant denominations, that both men and women can be ordained as either rabbis or pastors. For certain, both men and women can serve side-by-side within the leadership structure of various local synagogues and churches, as both facilitators and teachers. In stark contrast to this, most of today's Messianic congregations are led entirely by males, few females serve within the leadership structure of the assembly, and almost no females would be expected to give a teaching on *Shabbat*. This is then widely reflected in the marriages of many Messianic men and women, where the husband is the leader of the family, and the wife is expected to follow and defer to him, in most matters. In terms of congregational and familial leadership, the broad Messianic movement is a virtual carbon copy of complementarian Protestantism, where male leadership and authority is upheld as the ideal.

Anyone who has closely followed my teachings over the years, knows that I have taken a huge risk by openly identifying myself as an egalitarian. I believe that in the Garden of Eden, Adam and Eve were created as co-equal partners, to be tending Creation together (Genesis 2:23), and that as a result of the Fall, a battle of the sexes erupted (Genesis 3:16). I believe that salvation history has been steadily returning humanity to what was lost in Eden, and that with the arrival of Yeshua the Messiah and His sacrifice, the equality of the sexes has been restored (Galatians 3:28). *Men and women are to serve as co-leaders of the assembly, and husbands and wives are to serve as co-leaders of the family—in mutual submission to each other as equal partners (Ephesians 5:21).*

Introduction

Instruction in either the Tanach or Apostolic Writings, which appears to be restrictive toward women (i.e., 1 Timothy 2:11-15), needs to be reevaluated for what it communicated to its ancient audience first *before* we begin deducing Twenty-First Century applications. And perhaps most important to consider, is that there are scores of intelligent and capable women in today's Messianic community—far more capable than many men—who are dismissed as potential leaders, teachers, and facilitators, precisely because of their gender. There are also many Messianic marriages I have directly encountered, where there is little love and respect, precisely because the husband has been encouraged to be an autocrat, and not approach his wife as an equal.

In my many ministry interactions with people over the years, the Messianic community is hardly one-hundred percent complementarian. There are many people who attend male-led and male-directed Messianic assemblies, who keep their opinions to themselves. More frequently than not, those who are egalitarian leaning, are younger people. When such young men and young women ask legitimate questions from the Holy Scriptures, they often find themselves patronized, ignored, and silenced.

My simple, yet complicated goal in Messianic ministry, is to help facilitate stability across what I believe is *the* end-time move of God. I want to see each and every one of us, Jewish and non-Jewish, male and female, be encouraged to employ all of our gifts, talents, and skills in the Lord. I want an environment where men are encouraged to look at women with respect as their equals, and where women do not have to be in fear of being treated as second class or inferior any longer. And, if we truly are getting closer and closer to the Messiah's return, we are not going to be able to handle any of the difficulties of the Last Days too easily, if we are a faith community composed of strong men and weak women. We will only be able to achieve the Kingdom's objectives if we are a faith community composed of strong men *and* strong women.

It is my sincere hope that this resource, *Men and Women in the Body of Messiah*, raises the critical questions we need to be