

### ***Introduction***

As we think through discussion of the text and its application, it is important to keep before us Don Carson's reminder to "keep your finger on the text. Say all that it says and refuse to go too far beyond it." Carson's wise counsel and guidance are helpful and important to hear. He continues, "Be very strong and clear on what the Scripture says. Try to work out the applicability fairly and even-handedly within the context of your local church. But don't turn that into the new legal structure for all Christians such that this is where you draw your line of demarcation. In other words: get the center right and think center-bounded set. Don't fudge on what the Bible says!"

### ***Focus***

An important component of the Conference is a time for panel discussion. A word of explanation for the number of panels is in order. Most often in conferences, it is important to cover the content before interacting with it and the speakers. In order to make this as fruitful as possible, we believe it is important for people to interact throughout the Conference, not just at the end.

Three panels are planned following the themes of the lectures. In essence the lectures will focus on biblical and theological content, with the primary goal to aid in our "understanding." The speakers will not serve on these panels. Building on the lectures, the panels/panelists will focus on the implication/application of the teaching, the "considering" and "exploring" in the context of life and ministry in the local church. The panelists are practitioners.

### ***Panelists***

In these kinds of discussions it is important to have the right people serving on a panel, one who knows our EFCA position, what it means and does not mean, along with its parameters and limitations, and who is irenic in spirit and demeanor. This is true for all those involved in this conference, speakers, panelists and attendees, including all ages, stages, genders, etc. All of our panelists are practitioners on staff in the context of a local Free Church, and, as you will see, they represent various ages, stages, genders, and ministry roles.

We are expecting that there will be differences among the panelists in the ways in which they understand how culture and hermeneutics inform and affect this discussion, and also differences in how the complementarian position is applied practically and pastorally in the context of life and ministry in the home and the church. This is where we want to engage in the "significance of silence," i.e. we will discuss and debate the implication/application but we will not divide over it.

## UNDERSTANDING THE COMPLEMENTARIAN POSITION

### Considering Implications and Exploring Practices in the Home and the Local Church

Panels: Introduction, Explanations, and Questions



#### ***Structure/Format***

In each of the panels our panelists will respond to four key questions they have been asked to consider. Each will respond briefly. These responses will generate some cross-talk among the panelists and raise further questions from attendees. You will be able to ask your question at the microphone or submit it in writing.

#### ***Conclusion***

We pray that through the lectures and the plenaries, we might deepen our understanding of the complementarian position. And from this foundation, we will humbly and graciously consider implications and explore practices in the home and the local church.

With those who affirm the same foundation yet have different expectations, limitations or parameters, we will engage in robust and loving dialogue, seeking to understand and grow in the application of this truth. That which we believe is unclear or not taught in the Scriptures, we will say so and not make demands or commands out of silence.

Throughout this Conference, may we keep in step with the Spirit (Gal. 5:25) and manifest the fruit of the Spirit (Gal. 5:22-23) so that we will be an aroma of Christ (2 Cor. 2:14-16), bringing honor to Him and glory to God for the good of His people.

