

## **Transcript for the podcast “Worthy: Celebrating the Value of Women.”**

**Hosts:** Elyse Fitzpatrick and Eric Schumacher

**Episode:** 14 — **Guest:** Aimee Byrd

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**Eric Schumacher** 00:06

Welcome to Worthy, a Christian podcast that celebrates the value of women. Each week, we'll bring you conversations with women and men, on the value of women in the church, home, and society. We will not always agree on everything. But we do agree that God is glorious, the Bible is true, women are valuable, and respectful conversation on this topic is essential in our day. Thank you for joining us again on the Worthy podcast. I'm here, Eric Schumacher with my co-host and the co-author of "Worthy", Elise Fitzpatrick. And we have a special guest today, Aimee Byrd. She is an author, speaker, blogger podcaster, and former coffee shop owner, I guess something had to go. Aimee's the author of several really good books. These include "Housewife Theologian", "Theological Fitness", "No Little Women", and "Why Can't We Be Friends". And the last one I just read last year, and really benefited from. Aimee's also a co-host on the Mortification of Spin podcast with the Alliance of Confessing Evangelicals. And she regularly blogs, there on their website as well. She and her husband have three children, and they live in Maryland. And she's also a member of the Orthodox Presbyterian Church. And she has written a new book, which is titled, "Recovering From Biblical Manhood and Womanhood: How the Church Needs to Rediscover Her Purpose". And so we're excited to talk about that work today. Aimee, welcome to the podcast.

**Aimee Byrd** 02:28

Yeah, it's great to be on. Thanks for having me.

**Eric Schumacher** 02:30

Yeah. We love having you here. How are things out in Maryland right now?

**Aimee Byrd** 02:36

Well, things are pretty crazy over here with this whole Coronavirus stuff. My kids are home and there's nothing that you can get at the grocery store. Hopefully I can start getting creative with the stuff I have at home. Really challenging my housewife skills.

**Eric Schumacher** 02:55

Yeah. Well, you can't eat theology. I guess. So.

**Aimee Byrd** 03:00

No, I'm not a prepper. I'm not a prepper. I should have, you know, preppers are saying I told you so like crazy right now.

**Eric Schumacher** 03:07

Yeah, they are. I'm just mute and blocking.

**Aimee Byrd** 03:11

The last two weeks anyway. Yeah. So they also took everything from the shelves. So

**Eric Schumacher** 03:17

Yes, that's true. Yeah, it's their fault. Well, you've got this new book coming out, *Recovering From Biblical Manhood and Womanhood*. Why that title? Tell us about that.

**Aimee Byrd** 03:28

Oh, yeah. Well, you know, it wasn't my original title. Or even, you know, my original thoughts for the book weren't going to be such a direct critique. But I wanted to talk about discipleship. And as I was putting together a proposal and talking to my editor, that I'm with at Zondervan, she was just saying, you know, there was some roadblocks with me being a woman writing it. But I stumbled across even just getting as far as to where I wasn't putting together the proposal sharing that with her. And she thought, you know, I think you really need to, you have a direct voice, Aimee, that's the voice that we like over Zondervan when we read your blogs and we think you should use it, and directly address the roadblock.

**Elyse Fitzpatrick** 04:16

Was that a roadblock because you wanted to teach theology in a book?

**Aimee Byrd** 04:21

It was a roadblock because partly because I was a woman. Like I, really wanting to help churches with training disciples and investing in disciples of men and women, lay people and lay teachers in the church. Being a woman writing the book and then also being, writing about men and women disciples. So and the theology involved in that, so that that was the roadblock that I kept kind of stumbling against. Because you in within complementarianism you the talk is usually about ordination and who can who can preach. You know, there's a lot of argument even that, but and who can be ordained as an elder, or a church leader of, you know, a church officer. And but really what I found is that there's a lot of friction just for lay women as disciples, and how they're invested in and what does a disciple do? We've talked a lot about, like, what, what women can't do. But we haven't talked about, like what disciples actually positively do.

**Eric Schumacher** 05:32

So on that note, if our listeners head over to our website, or the podcast show notes, we'll link to your book and they can go see the cover of it has some yellow wallpaper that's being ripped back to expose the woman at the well. What's with the yellow wallpaper?

**Aimee Byrd** 05:55

Yes. So, and kind of piggybacking off of that last question, too, just to reference, I did, you know, the title kind of plays off of the big biblical manhood and womanhood book called *"Recovering Biblical Manhood and Womanhood"*. And there was a lot of teaching, I was finding coming out of that book that was just kind of scary. And, unbiblical and it has, you know, there's just so much left over, like, just built upon it still today, and coming out of the Council for Biblical Manhood and Womanhood, so that that was the reason for the direct title. But yeah, so *"The Yellow Wallpaper"* is actually a novella written in

the 1800s. Charlotte Perkins Gilman went to her doctor because she was having severe, what we would know today as postpartum depression. But they didn't know then, they didn't have that diagnosis then. And so they were, at the time there was this psychological condition that, you know, this being diagnosis kind of just kind of a neurological tiredness from not being able to keep up with the modern advancements, basically. And so it was like a neurosis of that. And for women, they were, if they had it, they were told that they had to stay in their domestic sphere. And they couldn't socialize with anyone, they couldn't do anything intellectually challenging. And so this was kind of what she was given by her doctor, as rest therapy. Now, if a man presented and got diagnosed with this, he would be told to kind of go out west do push-ups, ride horses, and do all the manly stuff. So she found out she was kind of going crazier and crazier, deeper and deeper into depression from the stress therapy. So she wrote this kind of a novella, that it's called "The Yellow Wallpaper". And the yellow wallpaper is kind of a metaphor of what she was going through, really, of how the whole medical system and the whole family system, how all the patriarchal systems were kind of set up to keep her from being able to heal. And because she finally came to her senses, and realized that this was making it worse. So she writes this book. She gives it to her doctor, and the woman and that novella kind of goes crazy because of this yellow wallpaper. It's pretty, it's a cool, cool book to read. And so anyway, "The Yellow Wallpaper" just really stood out to me. And when she gave it to her doctor, he kind of just ignored it. And, and he doesn't say anything to her. But then she finds out later that he stopped giving her prescription of rest therapy to women.

**Eric Schumacher** 08:42

Hmm. So I hope listeners will go read "The Yellow Wallpaper". I think you can get it for free on Kindle on Amazon, because it's in the public domain. And so that's how I read it. And I loved it. I love it's a quick read.

**Aimee Byrd** 08:58

Yeah, real quick.

**Eric Schumacher** 09:01

It's really helpful to read before, even before reading your book, and I just want to say up front, I loved "Recovering From Biblical Manhood and Womanhood". I couldn't put it down. I just, I just read it from cover to cover and found myself saying amen so much. I, you know, I cut my teeth on gender theology, I guess you might call it on the big blue book, "Recovering Biblical Manhood and Womanhood".

**Aimee Byrd** 09:31

Most of us did I think.

**Eric Schumacher** 09:33

Yeah. Yeah. Yeah. You know, I was preparing for marriage and trying to figure out what it meant to be a husband and I was in college. And all that. And so, you know, I found myself increasingly uncomfortable with some of the implications and applications of, of complementarianism. Aimee, could you, you said something earlier that you found some things in that book that were scary and even unbiblical. Could you summarize for us just quickly, what complementarianism means, and then what were you finding in that book that is scary and unbiblical.

**Aimee Byrd** 10:11

What complementarian means, I couldn't summarize for you quickly anymore. I think that that question is hard to nail down now. But God created men and women to complement one another, like we needed one another. And that in God's design for men and women that that in the church and in the home, that it would have male headship, so that men were to sacrifice themselves for the mission and to invest in the household and make sure that they're following God's mission, and being equipped to do so. And so the short definition, I guess, everybody would think is only qualified men can be put in ordination in the church, and that the husband is the head of the household and the family, and to care for them. And to do that through service. But it's become a whole movement now.

**Elyse Fitzpatrick** 11:05

Yes.

**Aimee Byrd** 11:06

And so the things that are attached to it, and some of the things that are in this book that are very troubling, are attached to the movement of complementarianism. So like on a big theological error, orthodoxy error is this teaching of eternal subordination of the Son. And so within the Trinity, there's teaching in that book. And there's some good teaching in the book as well. And that's what makes it so, so frustrating. And I think more important to be able to critique it well, because the contributors, you know, have, I know, I've learned some great things from some of the contributors in this book. There are some good contributions in the book, but then alongside of that, you see something like this orthodox error, teaching that the Son in his being in his essence, is eternally subordinate to the authority of the Father. And, and we're not talking in his role as the mediator, you know,

**Elyse Fitzpatrick** 12:09

Right, in the incarnation.

**Aimee Byrd** 12:10

for our salvation, economically. Yeah, we're talking about, in his very essence, his ontology. He is eternally subordinate. So right there, you're looking at there, does God have more than one will? Is there more than one Divine Will like I mean, there's all kinds of things that it breaks open. But then they use this errant teaching, and then make another broad jump and say that, in our essence, men have authority and women are subordinate to all men. And so that can be used in all kinds of weird ways, and scary ways. But you see it playing out in a lot of applications and teachings within the book, even their definition of mature masculinity and mature femininity. I mean masculinity, if I could just quickly read it.

**Elyse Fitzpatrick** 12:12

Yes, do.

**Aimee Byrd** 12:26

A sense of the benevolent responsibility to lead, provide for, and protect women, in ways appropriate to a man's differing relationships. And at the heart of mature femininity is a freeing disposition to affirm,

receive, and nurture strength and leadership from worthy men, in ways appropriate to a woman's differing relationships. This is troubling on so many levels. I don't see what's complimentary about that, because there's no reciprocity there even there's not even a dimension of Christ in there. Which to me is interesting, because I would say, you know, at the heart of mature masculinity and femininity would be the way that we are showing Christ to one another, to one another, you know, that would be complementarity. Right? There's nothing dynamic about this. Like there's no dynamism moving forward are producing fruit. There's no actual contribution from the woman. It's parasitic to the man. So, yeah, the woman is just to nurture male leadership, in everything she does. But there's no, there's nothing that is particularly feminine.

**Eric Schumacher** 14:15

Yeah. That was eye opening for me. reading your book, that was something that I had not noticed before. I want to say, boy, I want to talk a lot about this. So in the in the controversy about the eternal subordination of the Son, I remember...

**Elyse Fitzpatrick** 14:36

Let me interrupt for one minute because there might be some people listening right now. And they don't know that controversy. Let me just say, you know, again, what Aimee said, which is that, supposedly, under this rubric, it means that the Son has always been subordinate to the Father. Even apart from His incarnation. And that is heretical. And, and one of the major problems with the complementarian movement in that they have pushed that the ESS, into even trying to redefine the Trinity.

**Eric Schumacher** 15:25

When that all came out several years, wait, when did that start, Aimee? When did that debate start?

**Elyse Fitzpatrick** 15:31

When did you start it, Aimee?

**Aimee Byrd** 15:33

When did I start the Trinity debate? The Trinity debate started the summer of 2016, Rachel Miller had been writing some about these errors. And we had been in communication about it. And I wanted to bring attention to it as well, but felt like nobody was listening. Because, you know, we're just some lay women, they don't have to listen to us. So I got to talk into Liam Gallagher about it, who is a pastor/scholar over at Tenth Presbyterian in Philadelphia, and he was fired up as a pastor, you know that this stuff is in the materials going out to his church. Because it was in so many popular level materials, both in teaching about God and in teaching about gender. And so a lot of women's studies had it in their work in their books, so, and men's studies. So I got him to write an article about it for my blog, Housewife Theologian, and that's when the whole roof came down, and people had the listen. So that was the summer of 2016. So if anybody wants to Google the Trinity debate, they will find, from there it exploded.

**Eric Schumacher** 16:49

So I remember when that came out, and we were going through some rough times as a church and all that, and I didn't, I wasn't really invested in theological debates online. But I, I had seen whispers of this

going on, and all that sort of thing. And, and this is something that I have had taught for years. I mean, in my sermons, in my writing, I would, I would say, you know, if you think that a wife submitting to her husband means they're not equal. Well just look at the Trinity, because the Son submits to the Father. And, and then a church member asked me, Hey, you know, some blogs my wife reads, this is the this the debate going on, what do you think about it? And I said, Well, you know, I know what's out there, but I haven't really paid attention to it. And forgive me, Aimee, I think one of the reasons I didn't pay attention to it was because it was women writing.

**Aimee Byrd** 17:44

I know!

**Eric Schumacher** 17:46

I have to confess that. And, and that's a sad, that is a that is a sad thing. And I remember saying to him, Well, you know, it seems like the Father sent the Son and that was before he was incarnate. So he must have submitted, so yeah, I don't see why he wouldn't submit and I just kind of blew the whole thing off. And then as I really started reading here recently, I read your Trinity debate and all that. But what would you say to someone who says, Why is this important? Has this been condemned in church history? Unpack that.

**Aimee Byrd** 18:24

Um, yeah, so our early Christian Creeds cover, this kind of stuff. So you know, you go back to the Nicene Creed and the Chalcedonian Creed. And definitely they were combating a lot of related heresy to the doctrine of God and the Trinity and to the deity of Christ. All these are all first order doctrines. And so if you say that you're a Christian, you have to be in line with these first order doctrines taught in what we confess in our early creeds. Yes. So that's how important it is. And then also, just the importance of how we see them, how it affects not only our view of, of Christ, and who he is, we're thinking, does God have two wills now? And would Jesus the Son's will be contrary to the Father's will, you know, these are all like huge, major doctrinal questions. But then we have, you know, Jesus and His incarnation. He does have you know, he has a divine will and a human will. So, Jesus in His incarnation does have two natures and two wills. But, so we need to get that stuff straightened out. And then to not, you know, to just to know who our God is and to worship him correctly and which is very important, but then as they take these doctrines and then apply them you know, what you were saying, I think you had good intentions there. And, and so I don't want to sign bad intentions to this teaching from the other teachers, either. I don't know, you know what they were, they were probably trying to use some sort of metaphor to help teach. But yeah, what happens and you see, and let me tell you, the emails I get from women who, you know, are in abuse atmospheres, because it is really can be, kind of fuel, this very authoritarianism type of leadership, that all of a sudden leadership isn't about sacrificing your human rights to serve your congregation or your family, but it's about just having some sort of dictatorship. And so it it's very sad how I've seen some of the some of the teaching go, which I don't think would be the intention of most people who, who kind of aligned with it, but it's certainly happened. And I think that was my intention was to find an illustration for this. The sad thing is, is the Bible provides us illustrations for the husband and the wife. And it's not the Trinity. It's Christ and His Church. Yeah, let's use that one.

**Eric Schumacher 21:19**

Yeah let's, let's use that one. So what was the response from the complementarian movement to this debate?

**Aimee Byrd 21:31**

Oh, yeah. So there was a lot of, a lot of standing firm in the ground at first from some of the names that were named, and a lot of back and forth. But then next thing, you know, like patristic scholars are weighing in. Other seminary professors are weighing in conferences are being done, books are being written. And you know, it's pretty clear that this was all a terrible error being taught. However, BMW did not retract their teaching on ESS.

**Elyse Fitzpatrick 22:12**

That's the Council of Biblical Manhood and Womanhood in case...

**Aimee Byrd 22:15**

Yes, sorry, let me spell that out. Yeah. The Council for Biblical Manhood and Womanhood, they did kind of shuffle around their leaders, and they got a new president. And then he pretty much said, hey, look, we are focused on the Danvers Statement here, where complementarianism can have a big tent. We can have different views for the Trinity, basically that's what he's saying, as long as you have, you know, as long as we all hold to the Danvers Statement, and that's our true north. And so that was very concerning to me, because, you know, the leadership should have, and, you know, I don't know that, I don't think that Denny now holds to ESS. I'm not sure. But he certainly hasn't, Denny Burk, the new president, he certainly hasn't retracted it. And, you know, all these men have endorsed books teaching it, and they're still endorsing books coming out by these authors. And they're still doing their conferences with these people. And so, you know, things have been shuffled around like the furniture, but the whole structure is still there. And, to me, that is extremely irresponsible. And as far as the response to me, zero.

**Elyse Fitzpatrick 23:33**

Really?

**Aimee Byrd 23:33**

Yeah, they responded to some of my co-hosts, you know, they responded to Liam Gallagher, they called him in, but they have never responded to me or interacted with me.

**Elyse Fitzpatrick 23:49**

I was just going to say,

**Aimee Byrd 23:50**

Except for one personal [inaudible], you know, to the previous president, I did get a response from him, personally. So it is interesting. You know, what is complementarianism? Then back to your first question. You know, it's just, I was very naive in the beginning of my writing, thinking that, you know, there was conversation to be had, then there was contribution from both sides. But, you know, with

proper respect for the leaders and people's education and, you know, qualifications and credentials and all those things.

**Eric Schumacher** 24:25

Is complementarianism. Is that title, is it solely a Council of Biblical Manhood and Womanhood thing?

**Aimee Byrd** 24:35

I think people would disagree on that question, the answer to that question. But what I've decided is just that I'm not going to call myself that because of all the connected to it, I'll just stick to saying I'm confessional. And that, you know, and I can answer specific questions because there's just so much error attached to it now and damaging teachings. So I don't really want to align myself with that, and I'm also not an egalitarian and I seem to equally frustrate both. Which is kind of the goal I had in the book really, was to challenge both sides.

**Eric Schumacher** 25:12

And you do.

**Aimee Byrd** 25:14

Yeah, I've learned a lot from egalitarians as well. And I think that we need to interact with them. But yes, I just prefer to call myself confessional. And I think that should be good enough. I don't think we need to hold up these newer modern labels.

**Eric Schumacher** 25:33

Sure. So you just you just mentioned that you've learned a lot from egalitarians. And on this podcast, one of the things we want to do is have respectful conversations about women, the value of women with even with people who disagree. And I can say, as a complementarian pastor, who's swam in those circles and had probably same conversations you have behind closed doors, that sort of thing. I find that egalitarians are often treated as totally unorthodox.

**Aimee Byrd** 26:11

Oh yeah.

**Eric Schumacher** 26:11

They're outside the kingdom. And, you know, even I'm a Southern Baptist. So within our convention right now, there's even this idea that if you apply complementarianism a different way, then you've thrown out the sufficiency and authority of the Bible. And so what I hear you saying is that it's possible to be orthodox and egalitarian. Do you see complementarians making this this doctrine on so called roles of men and women, do you see that becoming a being treated as functionally as a first-tier matter of Orthodoxy?

**Aimee Byrd** 26:58

Oh, yeah, even in their conferences. CBMW was saying that complementarianism is a gospel issue. So and I think in one of their books, or more, so yeah, I do see that and it's, it's, it's quite a shame because, and it is interesting, because I think the first time I started reading from egalitarians like you

felt like you're doing something wrong. Because they have been painted that way like you described Eric, and so but then I found there's a whole there's so many egalitarians who do uphold the Scripture.

**Elyse Fitzpatrick 27:36**

Yes, yes.

**Aimee Byrd 27:36**

Very much so, and we need to listen to their arguments, interact with them, sharpen one another. Um, how has it become unorthodox, quote unquote. You know, if you're an egalitarian and uphold the authority of Scripture and all of our early Creeds, and about the doctrine of God, and salvation, and then there are people who are complementarians, who hold something like ESS, which is unorthodox, right? And yet, they're okay. They're under the tent of complementarianism. So I just think we're drawing our lines in some weird places, and we can disagree and we can disagree strongly on some things, but that doesn't make them any less wanting to see what scripture saying than us. Now, there are certainly egalitarians who did not uphold the authority of Scripture, just like they're certainly complementarians who teach unorthodox things. So I think we need to use discernment within both, you know, interacting on both sides. But um, so I've been treated a lot better by a lot of the counter hands too.

**Eric Schumacher 27:36**

Yeah, very much so. Yeah, thinking about what you just said about the lines being drawn in strange places. I'm thinking about comments like, big tent, we can have different views of the Trinity, where maybe we can look at some early church Creeds and see that they've condemned this idea. And so I'll hear people treating a debate about the Trinity, as you know, we've got room we've got wiggle room in here, who will turn around and question whether Beth Moore is a Christian because she gives a sermon on Mother's Day. Why is that? What is underneath that?

**Aimee Byrd 29:33**

There is this obsession with authority. I really think that's what it is. Like they can't see past. And, you know, I'm, I do uphold preaching for qualified men or ordained qualified men. And it's even stranger from me being a Presbyterian, because it's even odder for me to hear that there's even such a thing as a Mother's Day sermon.

**Elyse Fitzpatrick 29:58**

Yeah. That's the day you bring your pink Bible.

**Aimee Byrd 30:04**

I mean, there's a definite ecclesiological difference too, even in like who you would invite from the pulpit as a guest, maybe. But none of those questions are asked, which I think can, you know, have fruitful discussion on both sides to talk about. But right away, it's that, that Beth Moore, who was invited by male church officers to do that is seen as someone trying to usurp authority, and that's, that I don't think was going on at all. We might have a conversation about whether or not she should be preaching on Sunday morning. We might have a conversation about whether or not a Mother's Day sermon should be happening on Sunday morning.

**Elyse Fitzpatrick** 30:50

From anybody.

**Aimee Byrd** 30:50

But yeah. But um, yeah, from anybody. But to say, I don't think you know, she was attacked. Yeah. Well, I've never, I don't even know the names of the church officers who invited her.

**Eric Schumacher** 31:05

Yeah, yeah. But she was attacked.

**Aimee Byrd** 31:07

She was attacked.

**Eric Schumacher** 31:08

Yeah. Not them.

**Aimee Byrd** 31:09

She was attacked of trying to usurp authority, when she was invited by church leaders.

**Eric Schumacher** 31:16

It is bizarre. And I think, you know, even just you mentioning that you're, you're Presbyterian. And here I am as a Baptist. And I can look out at all these conferences that claim that the gospel is at the center of what we do. And that's what we're gathering for. And they, the speakers and breakout session speakers are different on polity, they're different on the gifts of the Spirit, they're different on baptism, They're different on a whole host of secondary,

**Aimee Byrd** 31:51

That's a very big [inaudible].

**Eric Schumacher** 31:52

A very big deal. Yeah, whether you can make them a member of our church. And, but they're together. But then there's not going to be an egalitarian in sight. And which implies when the organizations are saying, We are an ecumenical group that's centered on the gospel. It implies I think, if you're an egalitarian if you're not a complementarian, you cannot be with us on the gospel. I want to get to one last question. I can't believe it, we're almost out of time. Before we get there, I just want to thank our listeners, for listening to this conversation and hope that you will subscribe to the podcast. We've had a lot of great conversations with a lot of wonderful guests. If you do subscribe, we hope that you'll review us and share us wherever you subscribe to podcasts, and pass along the word to friends and family and perfect strangers. And also, we hope that you will take a moment to consider helping to support the podcast on Patreon. We do need your support for some of the expenses that we incur. And we appreciate your generosity. We are here again with Aimee Byrd, who is the author of "Recovering From Biblical Manhood and Womanhood". And Aimee, we just sort of transitioned from talking about the local

church, to talking about some parachurch institutions. You have a great chapter on the parachurch and discipleship. Talk about that.

**Aimee Byrd** 33:24

Here's the thing, every single book, this is my fifth book. And I think that as a whole, evangelicals have a very weak doctrine of the Church.

**Elyse Fitzpatrick** 33:33

Yes.

**Aimee Byrd** 33:34

And so every single book I've written, I pretty much had a chapter on that of some form. And that is a huge passion of mine, which is interesting, you know, being called liberal. Because when you read my chapters on the doctrine of the Church, you know, you can't, you can't say that, but,

**Eric Schumacher** 33:52

You are not a liberal.

**Aimee Byrd** 33:56

And, you know, I had to be careful in this book, because I am a Presbyterian. And I didn't want the book to only be for Presbyterians. So, you know, my Presbyterian was showing a little bit too much of my first draft, I needed to take some of that down. But yeah, so I have a whole chapter on what the church is even for. Like, why do we do church? I think it's the whole second section of the book is really about the doctrine of the Church versus parachurch. And all the other things that we do, because, you know, I have a whole chapter on the great divorce that you didn't see coming, which I think is we take, divorce discipleship from the church, and now the parachurch and discipleship have hooked up. And so, so many people are looking to the parachurch to be disciplined, when in the Great Commission that is, you know, solely given to the church and it's attached to the means of grace that Christ has given and the authority that Christ has given for those means of grace and where he promises to bless us with himself. So I think it's very important for us to have a proper understanding of that, and of the parachurch in I love the parachurch, I work in the parachurch. But let's get its function right as coming alongside of the church, and being a help in a lot of ways but doesn't have the same authority attached to it, or the same commission.

**Eric Schumacher** 35:19

Yeah, I think that chapter might, might be a reason people ignore your book, more than what you say about manhood and womanhood.

**Aimee Byrd** 35:28

Wow.

**Eric Schumacher** 35:30

I think it I think there's just a ton of big ministries out there that thrive on being the center of people's discipleship.

**Aimee Byrd 35:37**

Yeah, that's how they have to keep going.

**Elyse Fitzpatrick 35:41**

You know, one of the things that you said in your book, and I'm gonna, first of all, I want to say to you, Aimee, I applaud your courage. And, and your love of truth, and your love of the church, and that you're willing to do what you're willing to do, to build the church and to help people with their understanding and love of church. So I want to, I want to say that to you, and thank you for that.

**Aimee Byrd 36:15**

Thank you, thank you.

**Elyse Fitzpatrick 36:17**

And we're standing with you as much as we can. Just from a distance, and know that we're going to do everything we can to get your message and the message of your book out. We think it's so important. One of the things that I really noticed, when I was reading the advanced copy of your book was something I hadn't really thought about before, about the parachurch and how the parachurch now has a creed. CBMW has a creed, which if you want to be part, if you want to be considered orthodox, you have to sign on to a parachurch's creed, which has nothing, I mean, in some ways, of course, the historical creeds of the church are, you know, may or may not be part of it. But you know, that power, how has a parachurch organization been given this kind of power? And you know what, they suck the oxygen out of every single conversation. You can't even have a conversation without agreeing to their creed. Um, how did we get here?

**Aimee Byrd 37:02**

Yeah, like that creed is about sexuality. And we're in the middle of a sexual revolution and gone on crack. So, um, so yeah, you know, I think people are looking for, you know, something they can hold on to and to teach and to respond to this with. It's even happening within the church. And I do think there needs to be a sexual revolution, even within the church. But not, you know,

**Eric Schumacher 37:49**

Not like the culture.

**Aimee Byrd 38:21**

Yeah, not like the culture at all. But we need to not only be just responding to the culture, constantly playing catch up, we need to get ahead. And that's the whole point of kind of going back to the first question about my yellow wallpaper and the peeling. At the end, what I really want the book to be is an invitation to something beautiful and wonderful, and God's design for man and woman and discipleship. And, and we have to peel away this yellow wallpaper. First, we have to be able to see it. But when we peel it away, unlike the novella, there's not just some ugly wall behind it. But there is something beautiful about God's design for man and woman. And it's just glorious and beautiful about the whole love of Christ for his bride, and beautiful about how he cares for his church and how men and women in a dynamic reciprocity synergetic relationship. We're all tradents of the faith. That means we're all to be

responsible for handing it down to the next generation, for encouraging and exhorting one another in God's word now, and filling out what the other says. So there's something so beautiful there that's being hidden in all of this and also being subverted by our fear of some kind of a slippery slope if we let a woman say something. The next thing you know they think, we're gonna have women pastors and women or homosexual pastors and because you know, that's the same. So, that whole slippery slope argument to has a lot of emotive language attached to it as well, based on fear.

**Eric Schumacher** 40:07

Yeah.

**Elyse Fitzpatrick** 40:07

Right.

**Aimee Byrd** 40:08

And to err on the side, err of caution on one side over the other, we want to get it right.

**Elyse Fitzpatrick** 40:15

Yeah, it's still an error.

**Aimee Byrd** 40:17

Yeah, it's still an error.

**Elyse Fitzpatrick** 40:19

It's still error. So we want [inaudible].

**Eric Schumacher** 40:24

Yeah, yeah. So speaking of speaking of fear, as we close out here, Aimee, thanks for coming on the podcast. It has been a delight.

**Aimee Byrd** 40:33

I want to [inaudible] to just how much I appreciate the work that you all been doing, and I endorse "Worthy". I think it's a worthy book. And you guys have had that have a lot of courage in what you're doing as well. So thank you.

**Eric Schumacher** 40:46

Thanks. I want to close with, on the note of fear. I suspect that as your book comes out, there's going to be a number of responses to it. And I think it could be a book that some of our listeners, if they've made it to the end of this podcast, maybe afraid to touch, and I think there's going to be, I suspect some scare tactics used that I have just seen by online personalities who are mischaracterizing anybody who wants to have a conversation around this topic of biblical manhood and womanhood. And so I've written a blog post, that'll be published when this podcast comes out just about my response to reading, "Recovering From Biblical Manhood and Womanhood". And I thought I might just for our listeners, to read a portion of it as a summary of what I see you doing in this book. And so here's what I wrote. Let me start with what I see Aimee doing. She is writing out of a spirit of meekness and humility. She's

speaking with appropriate emotion and a controlled speech. She's doing the diligent, responsible patient work of fostering a biblical understanding of what it means to be a man or a woman. She is calmly identifying problems, asking precise questions, and making thoughtful applications. She's doing responsible and informed exegetical and theological work. She's writing to bring clarity, health, and unity to the church. She's not being inappropriately provocative or seeking to stir things up in a wrong way. She's being measured and careful. And she's refusing to let the pendulum swing too far in any direction. She's self-controlled and writing out of a place of genuine concern for the church. She's not reacting, just carelessly to me too or church too to abuse or mistreatment. She's doing hard work, and choosing a difficult path, not an easy one. She's promoting a vision of manhood and womanhood that's deep, and something that's more than surface level. She's affirming and celebrating that God designed men and women with inherent differences. She's striving for obedience into the Lordship of Christ, to the instruction of God's word, in accountability to the local church. She is not a cartoon of Eve grasping for what she ought not have. She's writing as one who feels the weight of the inspiration, authority, and sufficiency of the Word of God. She's not writing from a standpoint of having thrown out the Bible, to worship a cultural idol. She's teaching with great respect for orthodoxy. She is not playing fast and loose with the Christian tradition, inventing terms or concepts for the sake of winning a cultural battle. She is asking the right questions, pushing in the right places. She's not shooting dangerously at any and everything that moves. She's offering a biblical and beautiful picture of what it means to be men and women in the household of God. She is a friend to those who care about authentic biblical manhood and womanhood and a needed voice in the conversation if she's allowed to be there. She's not promoting herself, and she's taking a great risk for the kingdom. And so that's what I saw on this book. And I hope that readers will pick it up men and women. This is a book that you should read carefully and thoughtfully. Talk about it with your church leaders. Share it with your friends. I was blessed by this book, Aimee, so thank you for writing it.

**Aimee Byrd** 44:36

Wow. Thank you so much for the kind words and for standing with me on that.

**Eric Schumacher** 44:41

Yeah. Well, we're, we are glad to, we are glad to. So thanks for tuning in to another episode of Worthy where we seek to have respectful conversations about the value of women. We hope that you'll tune in next time.