

Scriptural Principles of Man and Woman Roles

Lesson 3

Objectives

- To review significant concepts from Lesson 1 and 2.
- To review God's direction to be transformed to God's will
- To contrast the scriptural and worldly views of "head," "helper," "authority," and "submission"
- To make the distinction between a principle and its application

I. REVIEWING SIGNIFICANT CONCEPTS

A. God's **design principles** at the creation of human life (Genesis 1:26,27; 2:18,21-22

I Corinthians 11:3,8-9)

- Made in God's image
- Two biologically distinct sexes
- Two biologically distinct sexes designed to be
 - interdependent
 - complementary
- Established in **head** and **helper** roles

B. As "co-heirs with Christ" (Romans 8:17; Galatians 3: 26-29) the head and helper have **equal status** before God.

II. TAKING DIRECTION

"Therefore, I urge you, brothers and sisters, **in view of God's mercy**, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. ² **Do not conform to the pattern of this world but be transformed** by the renewing of your mind. Then you will be able to test and approve what **God's will** is—his good, pleasing and perfect will" (Romans 12:1,2).

What is our motivation to follow this direction?

What are we to be transformed **from** and what are we to be transformed **to**?

Concept/Topic	God's Will	Patterns of this world
"head" Matthew 20:26-28 Ephesians 5:25 Luke 22:27 Romans 5:17,19	Loving leader, embraces responsibility and accountability, characterized by sacrifice to benefit those he leads which proves how much he values others.	Motivated by power and prestige. Impressed with his position, entitled to special privileges. Sees some duties and people as beneath him
"helper" Mark 15:41 Luke 8:1-31 Proverbs 3:10-31	Finds fulfillment in being supportive, recognizes the wisdom in God's design. Gives counsel to leaders and offers her talents to benefit the mission	Perceives "helper" role as inferior and may be resentful. May believe that helper role undervalues her gifts and gaining equality may become missional.
"authority" I Timothy 2:11,12	"entrusted responsibility to make a binding decision for good of others" (pg. 13) spiritually sound judgment,	Holding power over others. Input from those under authority is optional or marginal. Ability to exercise will against the will of the governed.
"submission" Ephesians 5:21,22	willingly follows, recognizes that submission to leaders (head) benefits the whole body. Knows that her status as "co-heirs with Christ" (Ro. 8:16,17) makes her equal to man in God's sight.	Sees submission as a sign of inequality. Characterizes submission as an oppressor/oppressed relationship. Emphasizes independence over God's interdependent, complementary design.

III. PRINCIPLE AND APPLICATION

A **principle** is a fundamental truth or proposition that serves as the foundation of a system of belief.

An **application** refers to the act of putting a principle into practice. Applications often answer the question: What does that look like?

PRINCIPLES	APPLICATIONS
are abstract and universal	are concrete and context specific
remain constant	can vary based on circumstances and individual needs
guide decision-making and behavior	practical steps that align with or carry out the principle

Examples of Biblical principles

"...Love one another. As I have loved you, so you must love one another" (John 13:34,35).

"But everything should be done decently and in order" (I Cor. 14:40).

"Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God (I Cor. 11:3).

Lesson 3 continued...

IV.CONTEXT AND CULTURE COUNT

Context and culture are important in propriety in worship (I Cor. 11:1-16)

I praise you for remembering me in everything and for holding to the traditions just as I passed them on to you.³ But I want you to realize that the head of every man is Christ, and the head of the woman is man,^[a] and the head of Christ is God.⁴ Every man who prays or prophesies with his head covered dishonors his head.⁵ But every woman who prays or prophesies with her head uncovered dishonors her head—it is the same as having her head shaved.⁶ For if a woman does not cover her head, she might as well have her hair cut off; but if it is a disgrace for a woman to have her hair cut off or her head shaved, then she should cover her head.

⁷ A man ought not to cover his head,^[b] since he is the image and glory of God; but woman is the glory of man.⁸ For man did not come from woman, but woman from man; ⁹ neither was man created for woman, but woman for man.¹⁰ It is for this reason that a woman ought to have authority over her own^[c] head, because of the angels.¹¹ Nevertheless, in the Lord woman is not independent of man, nor is man independent of woman.¹² For as woman came from man, so also man is born of woman. But everything comes from God.

¹³ Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? ¹⁴ Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him, ¹⁵ but that if a woman has long hair, it is her glory? For long hair is given to her as a covering.¹⁶ If anyone wants to be contentious about this, we have no other practice—nor do the churches of God (I Cor. 11:2-16)

V. DISCUSSION (Beware of making an application into a principle)

“¹¹ A woman should learn in quietness and full submission. ¹² I do not permit a woman to teach or to assume authority over a man; she must be quiet” (I Timothy 2:11,12).

The larger context of Paul's letter in which these passages appear is significant (all of I Timothy Ch. 2) What topic is he addressing?

If these passages were giving a principle, what would Sunday morning have to look like?

What kind of authority is God prohibiting women from exercising?

Is voting an act of authority?

How might Siloah structure its governance so that we can honor God's interdependent and complementary design principles for men and women and the headship principle at the same time?