

**Men and women in creation and in marriage (part 2)**

**A – E. Review from last class** (see previous 2-page outline)

- A. Men and women are equal in value and dignity
- B. Comments on application of this material to single men and women
- C. Men and women have different roles in marriage as part of the created order (part of the way God created men and women from the beginning)
  - 1. The order : Adam was created first, then Eve (Gen. 2:7, 18-23;)
  - 2. The representation : Adam, not Eve, represented the human race (1 Cor. 15:22)
  - 3. The naming of woman (Gen 2:23)
  - 4. The naming of the human race : God named the human race "man," not "woman" (Gen. 5:2)
  - 5. The primary accountability : God spoke to Adam first after the fall (Gen. 3:9)
  - 6. The purpose : Eve was created "for Adam," not Adam for Eve (Gen. 2:18; 1 Cor. 11:9)
  - 7. The conflict : The curse brought a distortion of previous roles, not the introduction of new roles: (Gen. 3:16)
  - 8. The restoration : NT salvation in Christ reaffirms the creation order (Col. 3:18-19)
  - 9. The mystery : The relationship between Christ and the church (Eph. 5:31-32)
  - 10. The parallel with parallel with the Trinity (1 Cor. 11:3)
- D. How does it work in practice?

	Errors of passivity	Biblical ideal	Errors of aggressiveness
Husband	<u>Wimp</u>	Loving, humble headship	<u>Tyrant</u>
Wife	<u>Doormat</u>	Joyful, intelligent submission	<u>Usurper</u>

E. Additional differences: The husband's responsibility to provide for and protect , and the wife's responsibility to care for the the home and to nurture children

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**F. Egalitarian objections to this position**

- 1. Objection: Galatians 3:28 abolishes role distinctions in marriage  
Galatians 3:28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus.  
Answer:
- 2. Objection: Ephesians 5:21 teaches "mutual submission" in marriage and this nullifies male authority in marriage  
Ephesians 5:21: "submitting to one another out of reverence for Christ"  
Answer:
  - a. People can mean different things by "mutual submission"
  - b. The egalitarian intention is to nullify a husband's authority in marriage
    - (1) it does not fit the following
      - wives submissive to husbands
      - children submissive to parents
      - servants submissive to masters
    - (2) it does not fit the meaning of Greek *hypotasso* ("submitting to")
    - (3) it is not required by the meaning of "one another" (Greek *allelouis*)
- 3. Objection: "The husband is the head of the wife" (Eph. 5:23) does not indicate authority for the husband, because "head" (Greek *kephalē*) means "source" or something else, but not "person in authority"  
Answer: Over 50 ancient Greek examples of the statement: "Person A is the head (*kephale*) of Person(s) B"  
→ in every example, Person A is in authority over Person B (no exceptions)  
→ Peter Glare of Oxford, editor of the Liddell-Scott *Greek-English Lexicon: Supplement*, says about *kephale*, "The supposed sense 'source' of course does not exist."

- G. The equality and differences between men and women reflect the equality and differences in the Trinity  
1 Corinthians 11:3 But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.
  - 1. When did the idea of headship and submission begin?
  - 2. Within the Trinity, the Father has a leadership role, an authority to initiate and direct, that the Son does not have  
John 3:16 "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

Romans 8:29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.

Ephesians 1:4 even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.

1 Corinthians 8:6 yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

Acts 2:33 Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.

Romans 8:34 Who is to condemn? Christ Jesus is the one who died- more than that, who was raised- who is at the right hand of God, who indeed is interceding for us.

Hebrews 1:3 After making purification for sins, he sat down at the right hand of the Majesty on high,

1 Corinthians 15:28 When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

#### H. The equality and differences between men and women are very good

Genesis 1:27 So God created man in his own image, in the image of God he created him; male and female he created them. with: Genesis 1:31 And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

1. This created order is fair

2. This created order is best for us

3. This created order is beautiful

#### I. Affirming the equality and differences between men and women is increasingly becoming a test case of obedience to the Bible

1. Southern Baptist Convention change in statement of faith (1998: Baptist Faith and Message)

2. Campus Crusade for Christ policy statement

3. James Dobson statement

4. Recent egalitarian statements: a denial of anything uniquely masculine

a. Reaction to "Mars-Venus" book idea

b. Rebecca Groothuis: Adam was a sexually undifferentiated being when he was first created

Some have suggested that before the woman was created, Adam was not a specifically male human, but was a sexually undifferentiated human. This idea seems to have some plausibility, given that the biblical text does not refer to Adam as male until after the woman is taken out of him .... [the text of Gen. 1:26-27 and 5:1-2] suggests that before the woman was taken out of the man, Adam had in himself, somehow, a capacity for both maleness and femaleness. (*Good News for Woman*, p. 125)

c. Stanley Grenz: The Father submits to the Son, so that there is "mutual submission" within the Trinity

d. Ruth Tucker, Catherine Kroeger, CBE web site: We may call God Mother as well as Father

(1) Ruth Tucker, *Women in the Maze*:

We sing the words of John W. Peterson in worshipful praise, "Shepherd of love, you knew I had lost my way..." .... Would it be worse, or blasphemous, to sing something like "Mother of love ..."? Both are figures of speech. But because of our fear of taking on the trappings of radical feminism or goddess worship, we dare not sing those words – except perhaps in our closets of prayer. (pp. 20-21)

(2) Christians for Biblical Equality web site ([www.cbeinternational.org](http://www.cbeinternational.org))

(3) Catherine Kroeger:

Can Christians neglect any aspect of God's being as it is revealed in Scripture? There is good biblical reason ... to speak of God as both Father and Mother, both "she" and "he". This is particularly important for evangelicals to remember when they seek to witness to people turning to goddess worship in their desire for a deity with feminine attributes. It is also essential to remember when ministering to those with bad father images, who may have positive feelings about their mothers. Women as well as men are made in God's image! (Gen. 1:26-27, 5:1-2). "Women Elders ... Sinners or Servants" (<http://firstpresby.org/womenelders.htm>), Richard and Catherine Kroeger [underlining added]

#### K. The controversy over male-female equality and differences is the focal point in a vast conflict over the reflection of God's glory on the earth [see other chart]

## List of supplemental verses for outline:

### 1. "Be subject to" (Eph. 5:21)

Greek *hypotasso* in the New Testament is always used of *submission to an authority*:

- (1) Jesus was subject to the authority of his parents (Luke 2:51)
- (2) Demons were "subject to" the disciples (Luke 10:17 – it is clear that the meaning "be considerate of, be thoughtful toward" cannot fit here!
- (3) Citizens are to be "subject to" the governing authorities (Romans 13:1, 5; also Titus 3:1; 1 Peter 2:13)
- (4) The universe is "in subjection" to Christ (1 Cor. 15:27; see also Eph 1:22)
- (5) Angels and other spiritual beings are "subject to" Christ (1 Peter 3:22).
- (6) Christ is "subjected to" God the Father (1 Cor. 15:28).
- (7) Church members are to be "subject to" the elders in the church (1 Peter 5:5).
- (8) Wives are told to be "subject to" their husbands (Eph. 5:22, 24; Col. 3:18; Titus 2:5, 1 Peter 3:5)
- (9) The church is "subject to" Christ (Eph. 5:24)
- (10) Servants are to be "subject to" their masters (Titus 2:9; 1 Peter 2:18)
- (11) Christians are to be "subject to" God (Hebrews 12:9; James 4:7)

→ to be "subject to" someone in the sense that is signified by the word *hypotasso* always means to be subject *to the authority* of that other person. There is no exception. The subjection is one-directional and the person who is under authority is subject to the person who has authority.

### 2. "One another" (Eph. 5:21): Greek (*allelon*)

a. Sometimes it means "everybody to everybody" (when the sense of the verb allows it):

John 13:34 A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.

b. But when the verb has a one-directional idea, it means "some to others":

Revelation 6:4 And out came another horse, bright red. Its rider was permitted to take peace from the earth, so that men should slay one another, and he was given a great sword.

Luke 12:1 In the meantime, when so many thousands of the people had gathered together that they were trampling one another, he began to say to his disciples first, "Beware of the leaven of the Pharisees, which is hypocrisy.

Galatians 6:2 Bear one another's burdens, and so fulfill the law of Christ.

1 Corinthians 11:33 So then, my brothers, when you come together to eat, wait for one another

Luke 2:15 When the angels went away from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us."

The KJV often translated these passages, "one to another" or "one for another," as in 1 Cor. 11:33, "When ye come together to eat, tarry *one for another*." Following this pattern, the KJV translated Eph. 5:21, "submitting yourselves *one to another*."

c. Conclusion: in Eph. 5:21, the verb has a one-directional meaning (submit to an authority), so it means "some to others" (as explained in following context).

### 3. "Head" (Eph. 5:23)

a. Examples where "Person A is the *kephale* of Person B" means "Person A is an authority over Person B":

1. David as King of Israel is called the "head" of the people he conquered (2 Sam. 22:44; (LXX 2 Kings 22:44), "You shall keep me as the *head* of the Gentiles; a people which I knew not served me"; similarly, Psalm 18(LXX 17):43)

2. The leaders of the tribes of Israel are called "heads" of the tribes (1 Kings (LXX 3 Kings) 8:1 (Alexandrinus text), "Then Solomon assembled the elders of Israel and all the *heads* of the tribes" (similar statements in Aquila, Deut. 5:23; 29:9(10); 3 Kings (LXX 1 Kings) 8:1)

3. Jephthah becomes the "head" of the people of Gilead (Judges 11:11, "the people made him *head* and leader over them"; also stated in 10:18; 11:8, 9)

4. Pekah the son of Remaliah is the head of Samaria (Isaiah 7:9, "the *head* of Samaria is the son of Remaliah")

5. The father is the head of the family (Hermas, *Similitudes* 7.3, The man is called “the *head* of the house”).
6. The husband is the “head” of the wife (Eph. 5:23, “the husband is *head* of the wife as Christ is *head* of the church”)
7. Christ is the “head” of the church (Col. 1:18, “He is the *head* of the body, the church”; also in Eph. 5:23)
8. Christ is the “head” of all things (Eph. 1:22, “He has put all things under his feet and has made him the *head* over all things for the church”)
9. God the Father is the “head” of Christ (1 Cor. 11:3, “the *head* of Christ is God”)

b. Related statements using similes:

10. Plutarch, *Pelopidas* 2.1.3: In an army, “the light-armed troops are like the hands, the cavalry like the feet, the line of men-at-arms itself like chest and breastplate, and the general is like the *head*.”
11. The Roman Emperor is called the “head” of the people in Plutarch, *Galba* 4.3, “Vindix. . . wrote to Galba inviting him to assume the imperial power, and thus to serve what was a vigorous body in need of a *head*”
12. The King of Egypt is called “head” of the nation in Philo, *Moses* 2.30, “As the *head* is the ruling place in the living body, so Ptolemy became among kings.”

c. Several statements indicating a common understanding that the physical head functioned as the “ruling” part of the body:

- (1) Plato says that the head “reigns over all the parts within us” (*Timaeus* 44.D).
- (2) Philo says, “the *head* is the ruling place in the living body” (*Moses* 2:30), and “the mind is *head* and ruler of the sense-faculty in us” (*Moses* 2.82), and “‘*Head*’ we interpret allegorically to mean the ruling part of the soul” (*On Dreams* 2.207), and “Nature conferred the sovereignty of the body on the *head*.” (*The Special Laws* 184).
- (3) Plutarch says, “We affectionately call a person ‘soul’ or ‘*head*’ from his ruling parts” (*Table Talk* 7.7 (692.e.1)).”

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