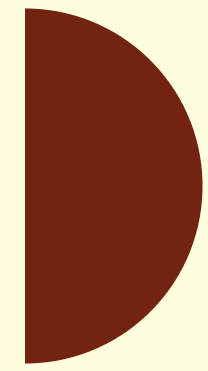


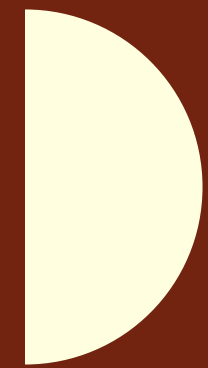
Headship

LEARNING, LIVING AND LOVING TRUTH





What is Headship?

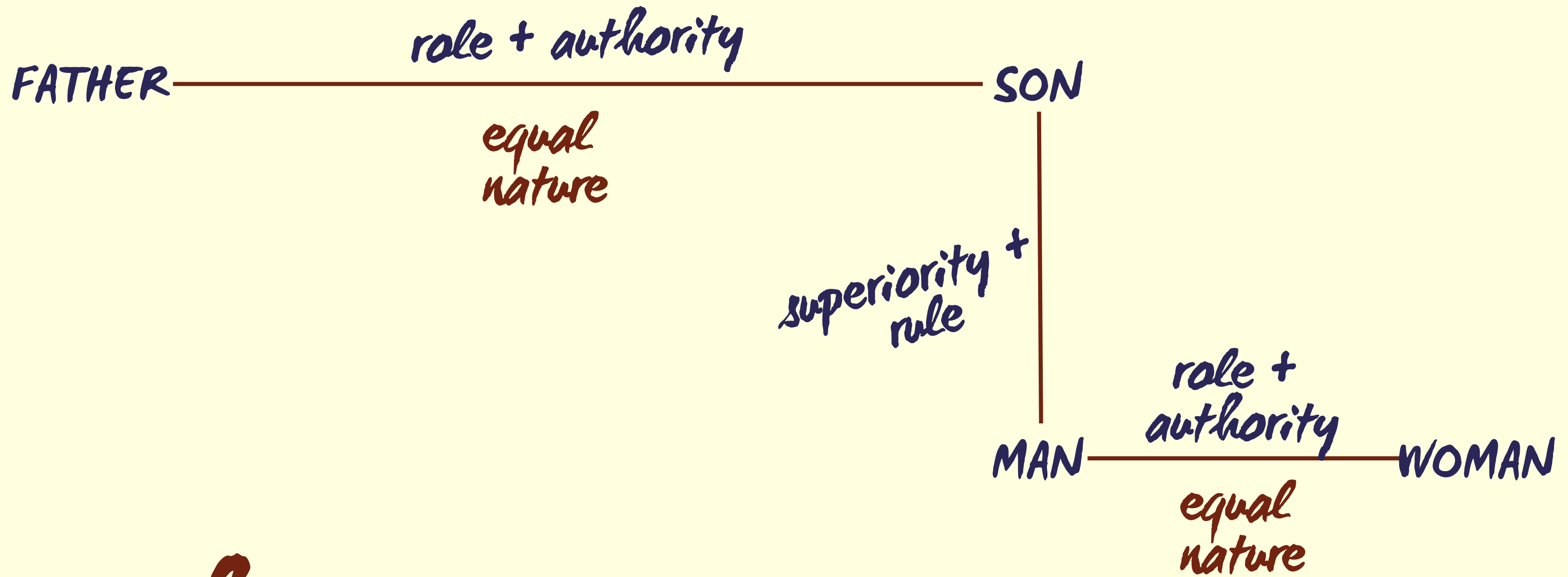


Why is it important?

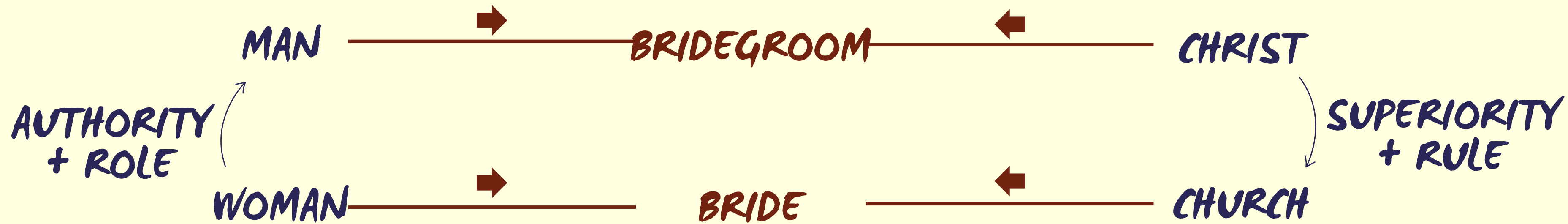
1 Corinthians 11

Be imitators of me, as I am of Christ.

Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you. 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. Every man who prays or prophesies with his head covered dishonours his head, but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven. For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head. For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man. For man was not made from woman, but woman from man. Neither was man created for woman, but woman for man. That is why a wife ought to have a symbol of authority on her head, because of the angels. Nevertheless, in the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman. And all things are from God. Judge for yourselves: is it proper for a wife to pray to God with her head uncovered? Does not nature itself teach you that if a man wears long hair it is a disgrace for him, but if a woman has long hair, it is her glory? For her hair is given to her for a covering. If anyone is inclined to be contentious, we have no such practice, nor do the churches of God.



Headship



Headship

1.
HEADSHIP IS UNDERPINNED IN THE VERY NATURE OF GOD.

It is in God that we see the existence of headship, it is therefore of no surprise that this is evident in the design of HIS creation - humanity.

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.

Philippians 2:5-8

In your relationships with one another, have the same mindset as Christ Jesus Who, being in very nature[a] God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature[b] of a servant being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death even death on a cross!

Headship

2.

Being made in the image of God we model headship like God.

Our lives are living testimonies of the creator God, our reconciled existence back to his design brings him glory and is a mission statement to the world of his triune nature.

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1 Corinthians 11:8+11-12

For man was not made from woman, but woman from man. Neither was man created for woman, but woman for man.

...

Nevertheless, in the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman. And all things are from God.

Headship

3.

We express unified purpose through complimentary expressions.

God created humanity (men + women) with a unified commission, however, this design entailed creating complimentary creations that accomplish the same mission differently. A beautiful synthesis.

Genesis 1:27-28

So God created man in his own image, in the image of God he created him; male and female he created them.

And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion..."

Genesis 2:18

Then the LORD God said, "It is not good that the man should be alone; I will make him a suitable helper fit for e him."

"neqed" (neh'-ghed), which means, "in front of, in sight of, opposite to"

"ezer," (a help, helper), it is the same word used of God 66 times in Scripture. This "ezer" (pronounced "ay-zer") speaks of God's strength, power, and protection, help, and being a rescuer.

Headship

4.
*Exercising authority and submitting to authority is
headship in practice.*

Authority and the submission to the authority is the blessing. Too often we create a false dichotomy and say that you can have authority or submission in isolation, however, the reality is that both necessitate one another. In the context of marriage we see headship so clearly...

Submit to one another out of reverence for Christ
EPHESIANS 5:25-33

Wives, submit yourselves to your own husbands as you do to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything. Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church—for we are members of his body.” For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.” This is a profound mystery—but I am talking about Christ and the church. However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

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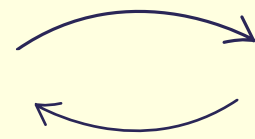
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EPHESIANS 5:25-33

5. The bride (church) submits to the bridegroom (Jesus).

Just as the wife submits to her husband, so too does the church to Christ. Just as the husband loves the wife, so too does Christ to his church. Just as the church submits to Christ, so too does the wife to the husband. Just as Christ loves his church, so too does the husband to his wife. In this way we glorify God.

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WORSHIP



Culture



ROMANS 12

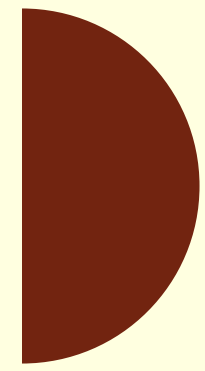
“Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.”

It is self-evident from scripture that we are not to be off this world but instead are in this world. We are not conform, we are not succumb to the demands of popular sentiment. A life of a follower of Christ is a life that swims upstream, a life that walks the opposite way of the crowd and swim againts the prevailing tide that pulls the world away from God and instead towards hell. We are first given the negative command for the glorious positive command that proceeds it; the call of our life is to be transformed by what? Our lives are transformd by the renewing of our mind. Notice renewing is not a noun, it is not renewed, instead it is being renewed, day by day we pick up our cross, day by day we are confromed into the image of Christ and day by day are minds are being renewed. EXCITING! But for what purpose is our minds to be renewed? So that we will be able to test and approve what the will of our God is; becasuse we know that his will is good, it is pleasing and it is a perfect will. When we apply this to our culture and this topic we must highlight is...

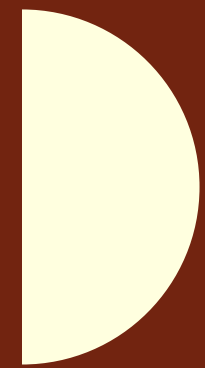
WHAT DOES CONFORMITY LOOK LIKE?

WHAT DOES THE RENEWING OF OUR MIND TO THE PERFECT WILL OF GOD LOOK LIKE?

E S T H E R D A N I E L J E S U S



What does culture say?



What does God say?

WORSHIP



Creation



John Piper

At the heart of mature manhood is the God-given sense (disposition, inclination) that the primary responsibility (not sole responsibility) lies with him when it comes to leadership-initiative, provision, and protection. And at the heart of mature womanhood is the God-given sense (disposition, inclination) that none of this implies her inferiority, but that it will be a beautiful thing to come alongside such a man and gladly affirm and receive this kind of leadership and provision and protection.

Biblical observations

Man created first

Man given perimeters for life in the garden

Man given authority to name the animals

Man given authority to name the women

Men + women are equal in status, purpose, personhood, dignity and nature

Together both are made in the image of God

Together given the task of ruling the created order

Together created differently biologically, psychologically, temperamentally

Together given roles with differing expressions and capacity's

Genesis 1+2

WORSHIP



Fall



John Piper

So what is really described in the curse of Genesis 3:16 is the ugly conflict between the male and female that has marked so much of human history. Maleness as God created it has been depraved and corrupted by sin. Femaleness as God created it has been depraved and corrupted by sin. *The essence of sin is self-reliance and self-exaltation. First in rebellion against God, and then in exploitation of each other.*

Biblical observations

Inequality brought by decreation
Pain in childbearing will be very severe
There will be pain in labour
There will be (negative) desire for her husband
The husband will rule (negative) over his wife
By painful toil we will have food
Working will be tasking
Banishment from the garden of eden
Return to dust (death)

Genesis 3 + 4:7

WORSHIP



Restoration



Luke Taylor

If you have never read Colossians 1:16 then what are you doing? It is true that by humanity's own sinful admission we alienated ourselves from God and this alienation is manifested most in our relationships. It is true that by humanity's sinful admission we have defiled the perfect design of God. The degree of our corruption is shown most through the corruption of God's most beautiful designs. Through Jesus Christ, reconciliation, reversion of decreation and a restoration back to the edenic state has taken place. Do we live in it?

Biblical observations

All one in Christ Jesus (Not a means of eliminating diversity)
The centrality of women's story in the totality of the redemptive story
God's affirmation of the above fact in Paul's letters
Status of marriage reinstated through its dramatisation of Christ and the Church
Relational equity between husband & wife, parent and child reinforced
The church models this equality & restoration.

COLOSSIANS 1:16

WORSHIP



Renewal



Bridgetown

The biblical story is one of the recovery of all that was lost in the fall, the restoration of Eden, and the renewal of all things (Col. 1:15–23). The close of the biblical narrative is the restoration of God's created order; what was present in the first two chapters of Genesis is restored in the final two chapters of Revelation. There was no hierarchy in the roles of male and female in Eden and neither is there one in Revelation's garden city. The aim of the biblical narrative, of which the church is a living preview, is one of partnership—men and women co-laboring as God's equally empowered image bearers.

Biblical observations

God will dwell permanently with his people in temple of creation
Redemption will reach its consummation in the renewal of the physical order,
and the effects of sin's curse will be absent from our resurrected existence
In the new heaven and the new earth, God Himself will wipe away all our tears.
There will be no death and no reason to mourn, for all that causes sadness will
have passed away
The New Jerusalem, a city of immense size and beauty, will be our dwelling
place
we will dwell in the brightest light imaginable — the light of God's glory — in
this renewed creation
Relationships will not be like the earthly

Mark 12:18

WORSHIP



Hermeneutic

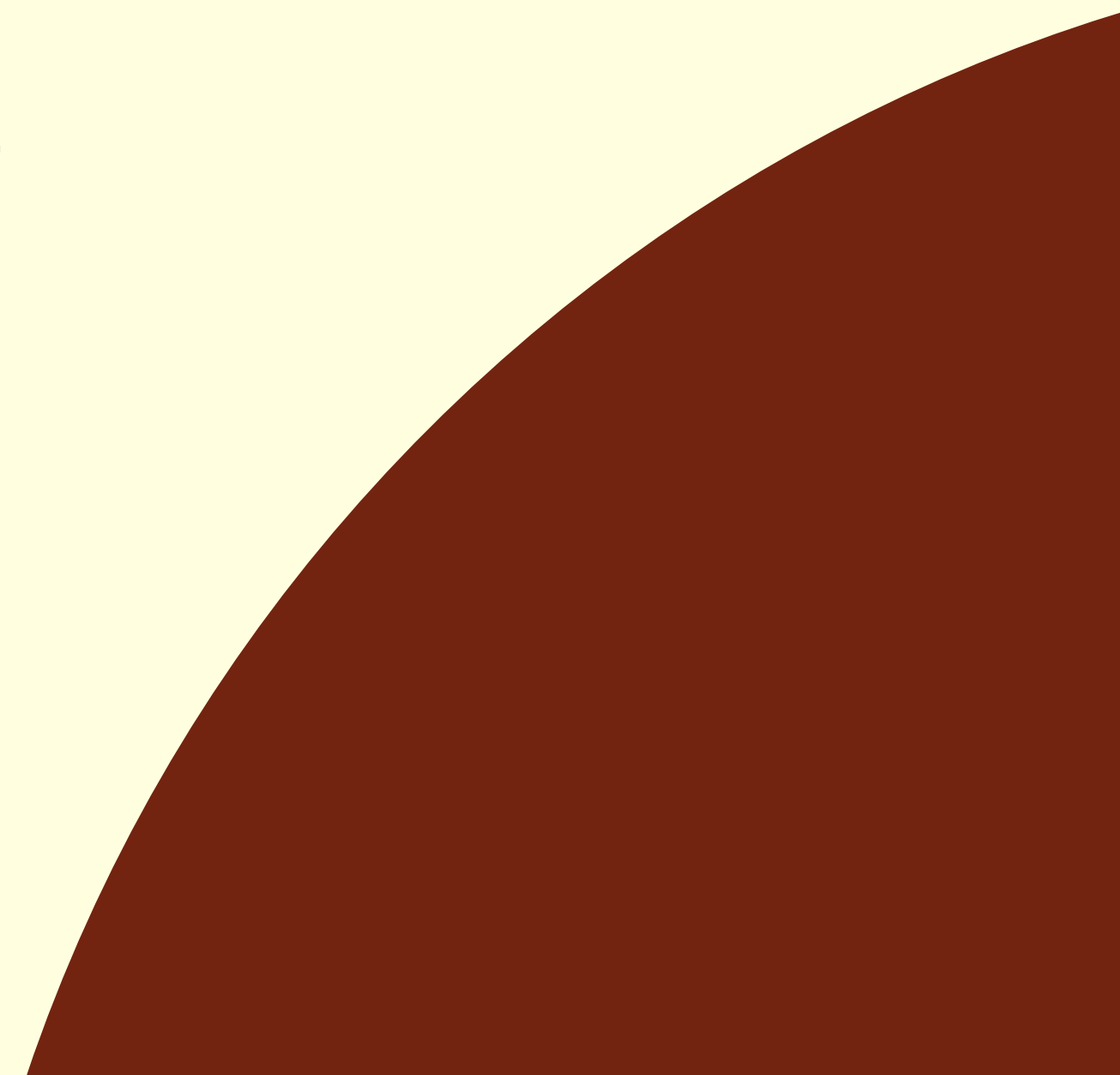


**BIBLICAL
NARRATIVE**

**BIBLICAL
TRAJECTORY**

**BIBLICAL
EXEGESIS**

**BIBLICAL
LEADERSHIP**



WORSHIP



Practically



Pre-marital sexual intercourse crosses the line. But let me ask you this: Can a couple physically honor the boundary and still violate the principle of purity? Of course they can.

So, a woman who only considers the boundary and asks, "How far is too far?" is really asking the wrong question. A better question would be, "Do I love what God loves?" "Do I treasure what he treasures?" "Does what I do with my body indicate that I treasure purity?" And, "How can I best honor Christ in how I physically interact with my boyfriend?"

By now you may be muttering, "I thought she was going to talk about women teaching men in the church."

I am. But I think the question of how I — as a woman with a spiritual gift of teaching — ought to honor male headship in the church has many similarities with the question of how a young woman ought to honor the principle of purity. In the former situation as well as the latter, God hasn't given us a detailed how-far-is-too-far list. He's given us a broad principle, a clear this-goes-over-the-line boundary, and the gift of his indwelling Holy Spirit to help us figure out the rest in the wisdom of community.

God wants us to honor his divine design by honoring the principle of male headship in our homes and church families. The church is God's family and household (1 Timothy 3:15; Hebrews 3:6; Galatians 6:10).

Mary A Kassian

The “family” part is key. The Bible teaches that in the nuclear family unit, as well as in our corporate church families, the father — or multiple fathers in the case of the church — have the responsibility to lovingly lead and humbly govern the family unit. This pattern is repeated on multiple levels: A husband is the head of his home, elders are heads of their local churches, Christ is head over the universal Church, and God the Father is the head of Christ (1 Corinthians 11:3; 1 Timothy 3:4–5; Hebrews 3:6). God wants us to value and honor this pattern and cherish it as he does.

The biblical term for a church leader is elder or overseer. Churches today often call their leaders “pastor.” Some churches call every person on paid staff a pastor — even if that person is a female and not an elder. To avoid confusion over all the conflicting terminology, and to be clear about what I mean, I will call the men who occupy the biblical office of elder/overseer, and who govern and lead the church family, the “church-fathers.”

God gives us a clear boundary for how we ought to honor the principle of male headship in the church. We honor it by letting the church-fathers govern and teach the church-family. Scripture indicates that women are to remain quiet when the church-fathers are providing this type of authoritative family instruction. “I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet” (1 Timothy 2:12). That’s the boundary we must observe if we want to honor the principle of male headship.

Mary A Kassian

But what does it mean? What about a woman preaching Sunday morning? Or Sunday night? Or Wednesday night? Or Tuesday morning? Or sharing her testimony? Or speaking at a co-ed Bible study? Or to a mixed audience at a religious conference? Or teaching a seminar when men are present? Or leading a prayer meeting? Or teaching at a co-ed seminary? Or privately mentoring men? Or preaching on TV? Or the radio? Or instructing men through articles and books?

If I am a woman who is gifted at teaching, at what point do I cross the line? As in the case of purity, I believe that putting together a set of rules about permitted behaviors would be both misleading and ridiculous. Furthermore, I believe that asking "How far is too far?" is asking the wrong question.

For me, a better question is: "Do I love what God loves?" "Am I treasuring Jesus by treasuring God's model of headship? Do I uphold it and support male headship as a good and beautiful aspect of God's wise plan? Does how I exercise my teaching gift indicate that I value it?" And, "How can I best honor Christ in how (and in what context) I teach?"

Mary A Kassian

I try to pin down where the venue sits on each of the following eight continuums:

1. **Context:** congregational (church) → non-congregational. Is this local-church or is it not exactly church?
2. **Nature:** exegetical → testimonial/inspirational. Am I forcefully interpreting a text of Scripture or sharing from my life and experience with biblical support?
3. **Authority:** governmental (directive) → non-governmental (non-directive). Am I establishing the official standard for the community?
4. **Relationship:** close (personal/relational) → distant (impersonal/non-relational). Am I in a community relationship with these men? Am I seeking to mentor them?
5. **Commitment:** formal → informal. Have the listeners made a formal commitment to me or to this community?
6. **Obligation:** obligatory → voluntary. Are the listeners obliged to listen to the teaching that takes place in this context? Can they be disciplined and corrected for failing to obey?
7. **Constancy:** habitual (ongoing) → occasional. Does this happen often and repetitively or infrequently?
8. **Maturity:** sister → mother. Does my age and spiritual maturity create a situation where I am speaking as a mother would to her sons?

Mary A Kassian

The more a teaching venue leans toward the left (the first part of each pairing), the less likely it is that the venue is an appropriate one for me to provide co-ed instruction. The more the speaking venue leans toward the right (the second part of each pairing), the more likely it is that I might be a helpful teacher in this context.

Mary A Kassian

1. **Context:** Non-congregational. National religious conferences are outside of the context of the local church (although denominational meetings may more closely resemble a congregational context).
2. **Nature:** Testimonial or inspirational. Depending on the content, the message may be more testimonial-inspirational than exegetical.
3. **Authority:** Non-governmental. I have no authority or responsibility for establishing standards.
4. **Relationship:** Impersonal. Normally there is no personal, ongoing relationship. The relationship with the listeners is quite distant, like the relationship one might have reading someone's book. As a guest speaker, I rarely even know the registrants' names.
5. **Commitment:** Informal. There is no formal covenant or commitment between myself and the listener, nor between him and the community. This is quite different than teaching in a Sunday service, where and when community members congregate to hear the official teaching of the church of which they are members.
6. **Obligation:** Voluntary. There is no obligation on the part of the listener to attend the address. It is totally discretionary and voluntary on his part (unlike the obligation of a church member to attend weekly church services and obey that teaching).
7. **Constancy:** Occasional. A one-time address (flying into an area, teaching, and then leaving) is very different than the ongoing corporate instruction in the context of a local church body (as it would be, say, in a Sunday school class).
8. **Maturity:** Mother. I have found that as I get older I have more freedom to instruct younger men as a mother instructs her sons. A middle-aged woman instructing a group of 17-year-old men is a far different situation than a young woman instructing them.

Mary A Kassian

“Women honor God’s divine design when they honor the principle of headship in our homes and church families.”

Luke Taylor

“Men honour God’s design when they honour the principle of headship in our homes and church families.”

Luke Taylor

WORSHIP



