

(Male)
Headship
Theology –
True or False

Jean Sheldon, Choir Room SS

April 20, 2019



Scripture Reading

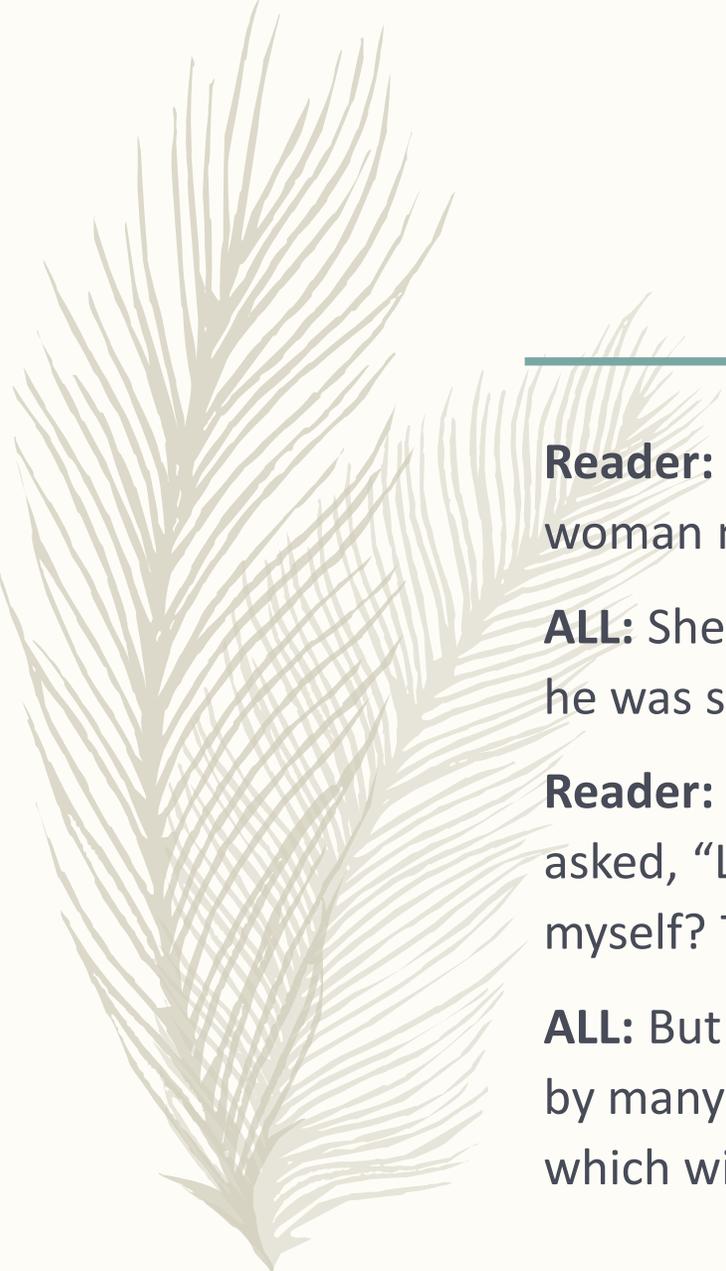
Luke 8:1-3; 10:38-42; John 4:25-27

Reader: Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him

ALL: as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them out of their resources.

Reader: The woman said to him, "I know that Messiah is coming...When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you."

ALL: Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, . . . "Why are you speaking with her?" >>>>>>

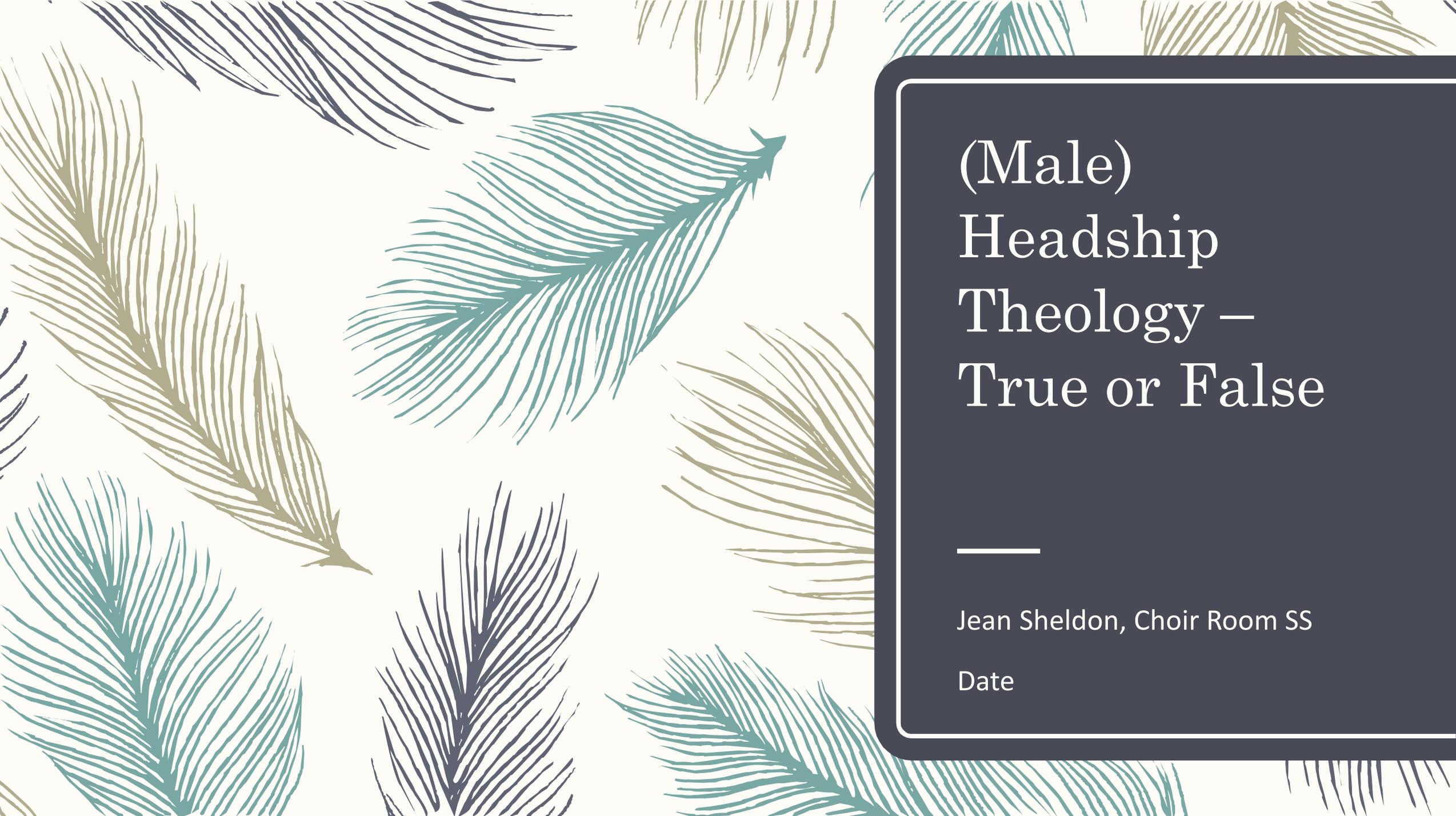


Reader: Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home.

ALL: She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying.

Reader: But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me."

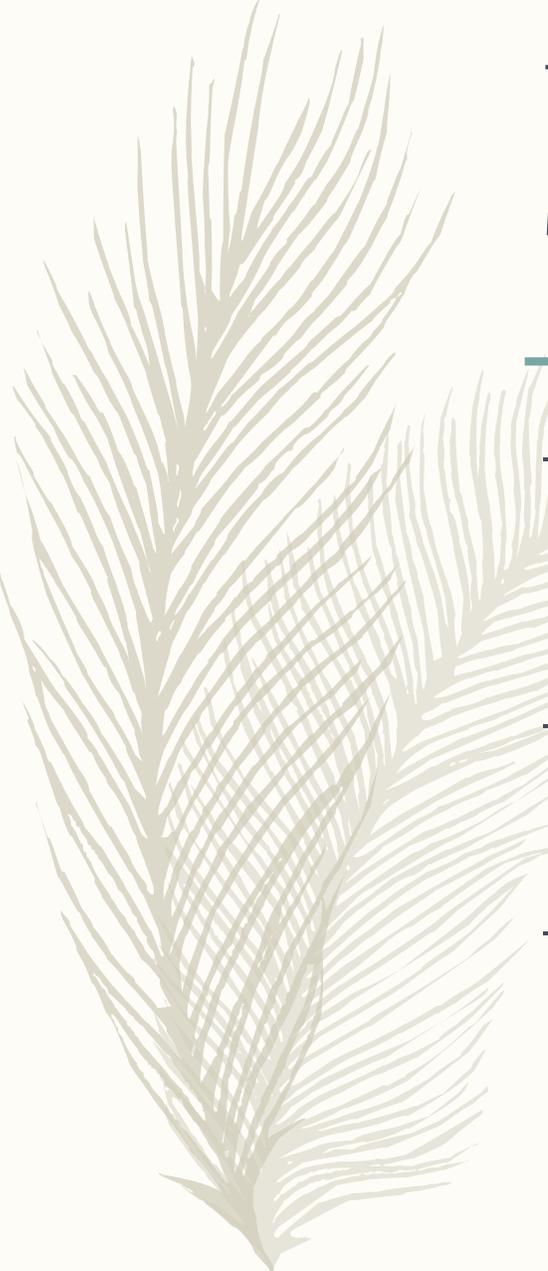
ALL: But the Lord answered her, Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her. <<<END>>>



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What Is (Male) Headship Theology?

- A view of authority and submission to authority ascribed to God the Father over the Son who submits to Him and to all men over all women, but especially husbands over wives, so that the Son (Jesus) obeys the Father in all things and wives obey their husbands in all things.
- The view arose in the 1970's and 1980's when several Calvinist (Reformed) theologians, including Wayne Grudem and John Piper, developed a hierarchical system organized around what they called, the “headship principle.”
- It got introduced into the Adventist Church by Bill Gothard, to whose seminars Adventists flocked and brought with them young people to hear Gothard speak regarding his caption, “God’s chain of command.” One of his metaphors pictures the father as a hammer pounding on the mother (the chisel) to chisel off the imperfections of the child (diamond).



Some of the Biblical Passages Used to Support Christ's Subordination

- Earthly Subordination

- Hebrews 10:7; John 4:34; 8:28 – Jesus came to do God's will; he spoke not on his own authority but as the Father told him

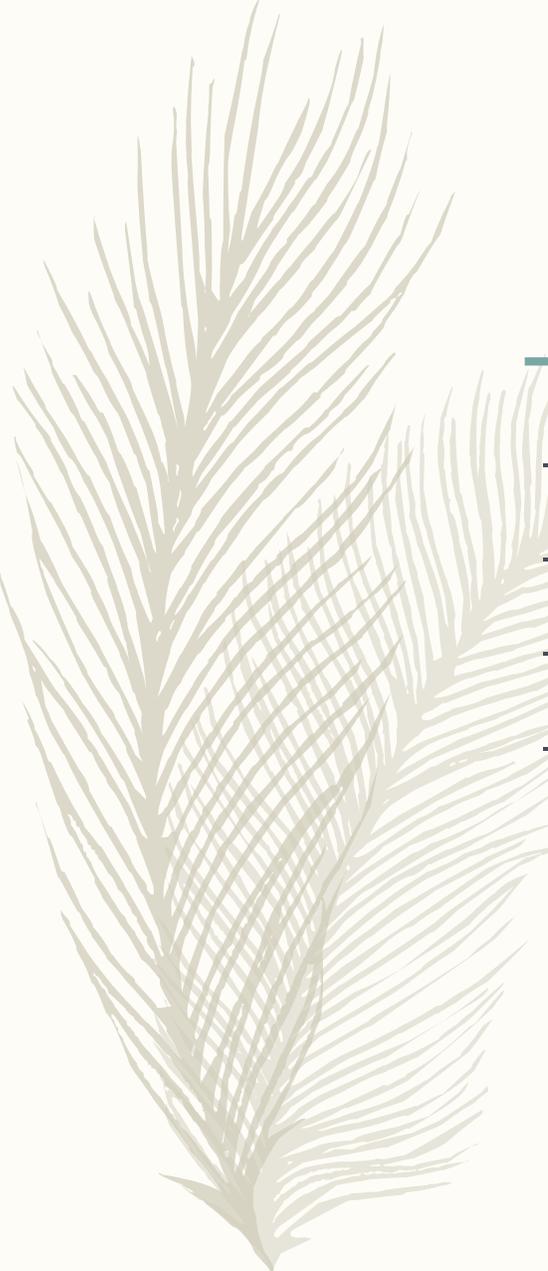
- Eternal Subordination

- John 5:19 – “The Son can do nothing of his own accord, but only what He sees His father doing.” The word *Son* denotes a subordinate role to the word *Father*.
- Acts 13:33; Heb. 1:5; 5:5; Psalm 2:2 – pre-NT application of Christ title, *Son*.
- Eph. 1:3-5; Rom. 8:29 – Father predestined us for adoption through Jesus Christ according to the purpose of His will. Cf. Rom. 8:29
- Psalm 40:8 – “I delight to do your will, O my God; your law is within my heart.”



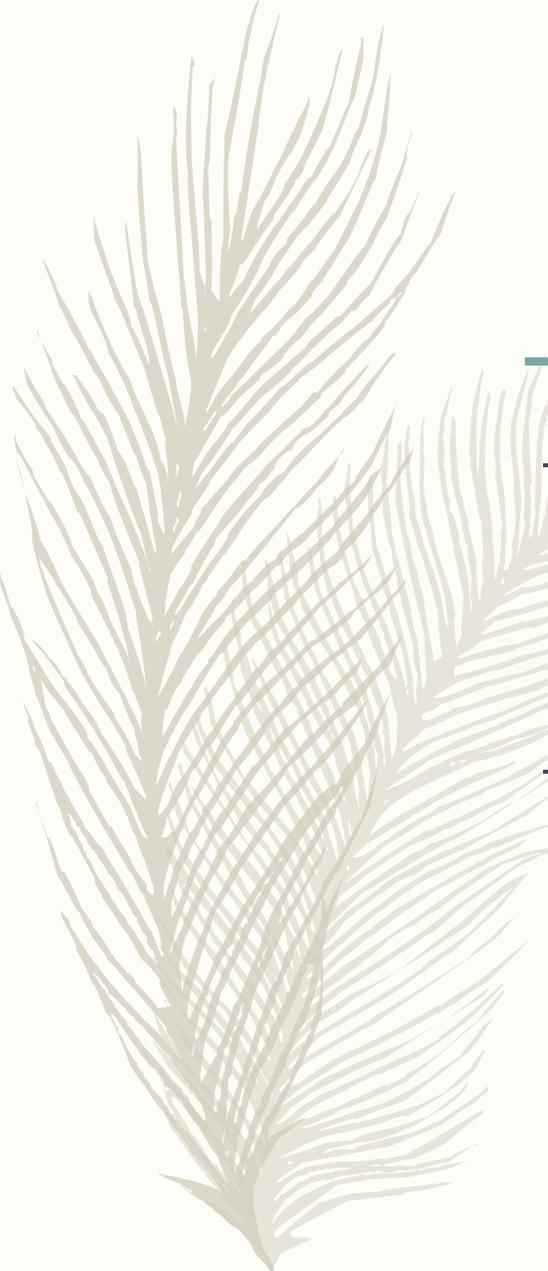
OT Passages Used to Support (Male) Headship

- Gen. 2:7, 15-24 – The man was created first indicating headship over the woman.
- Gen. 3:12 – The woman led the man into sin; therefore she is the one to blame for the fall.
- Gen. 3:16 – God cursed the woman with being ruled by her husband.
- Ex. 32:29; Lev. 8:1-9:24 – God ordained an all-male priesthood
- Job 2:9-10 – The woman plays a role like the Satan in telling Job to “curse God and die.”



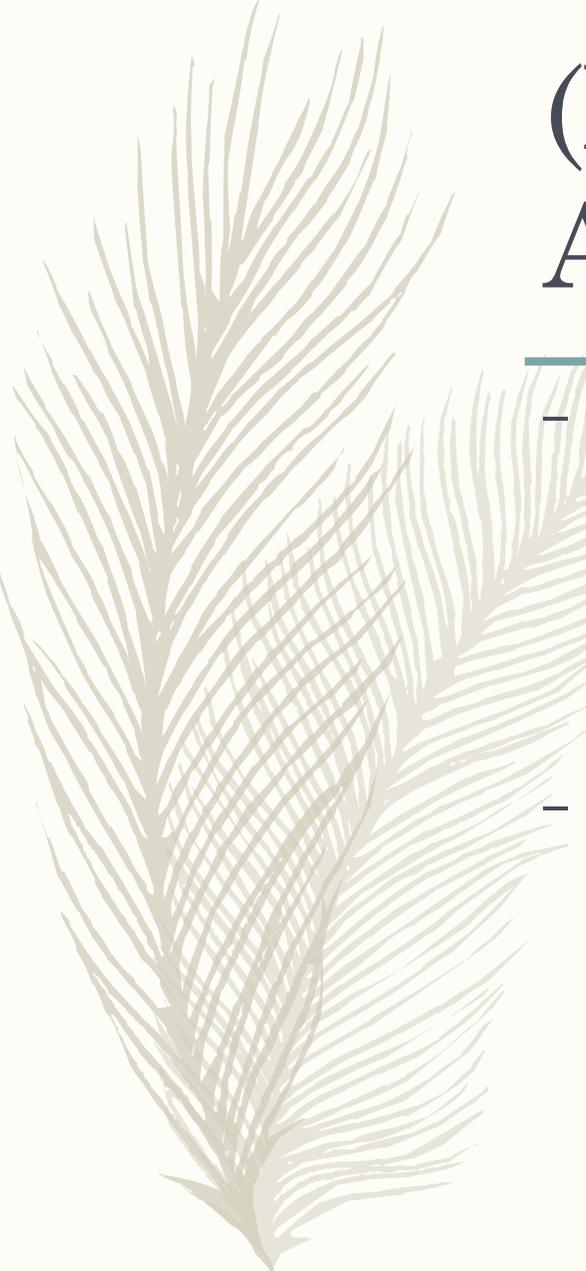
NT Passages Used to Support (Male) Headship – 1

- Matt. 9:9; 10:1-4 – Jesus ordained all male disciples
- Luke 10:1-12 – Jesus later appointed 70 other disciples – all men
- Acts 1:1-8 – The Holy Spirit was to be poured out on the apostles (all men)
- 1 Cor. 11:2-16 - Women are to wear a head covering because of the following:
 - a) man is the image and reflection of God; woman is the reflection of man.
 - b) man was not made from woman, but woman from man
 - c) man was not create for the woman's sake but the woman for the man's sakeChrist is the head of every man, and the man is the head of his wife.



NT Passages Used to Support (Male) Headship – 2

- 1 Cor. 14:33b-36 – “Women should be silent in the churches; they are not permitted to speak, but should be subordinate, as the law says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church” (NRSV).
- 1 Timothy 2:11-15 – “Let a woman learn in silence with full submission. I permit no woman to teach or to have authority over a man; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty” (NRSV).



(Male) Headship in the Adventist Church

- According to Gerry Chudleigh, who thoroughly researched this teaching in the Seventh-day Adventist Church, “the modern headship doctrine was unknown in the Adventist church (or the Christian church) before the 1970s, and never appeared in any published book or article written by an Adventist before 1987” (Chudleigh 5). Footnote 22: “MH resembles pre-reformation Catholic teachings regarding the role of women in the church.”
- He finds it absent from the following official church documents: The 1980 Fundamental Beliefs, the GC Working Policy, the Church Manual, the Minister’s Manual, or the GC Official Statements. It is also missing from the SDA Bible Commentary, Encyclopedia, Dictionary, and Sourcebook. Nothing of it is found in the Baptismal Certificate, the Voice of Prophecy Discover Bible lessons or SDA textbooks on any educational level. Neither is it present in SS quarterlies or in any book or article written by an Adventist pioneer.



So Where Did It Come From?

- Calvinism – Many of the proponents of (Male) Headship Theology are Calvinists, including Bill Gothard who gave it to the Adventists who came to hear him.
- Adventists historically have never been Calvinists, but come through the Arminian lineage of the Anabaptists, English Baptists, and Methodists. Our roots are in the Radical Reformation, rather than the Protestant Reformation.
- Samuele Bacchiocchi wrote books in which he adopted MHT, never citing a single *Adventist* source for it; later books by Adventist authors condemning women's ordination cite no Adventist sources before Bacchiocchi's.
- From this vantage point, it is possible to view MHT in Adventism as a Trojan.

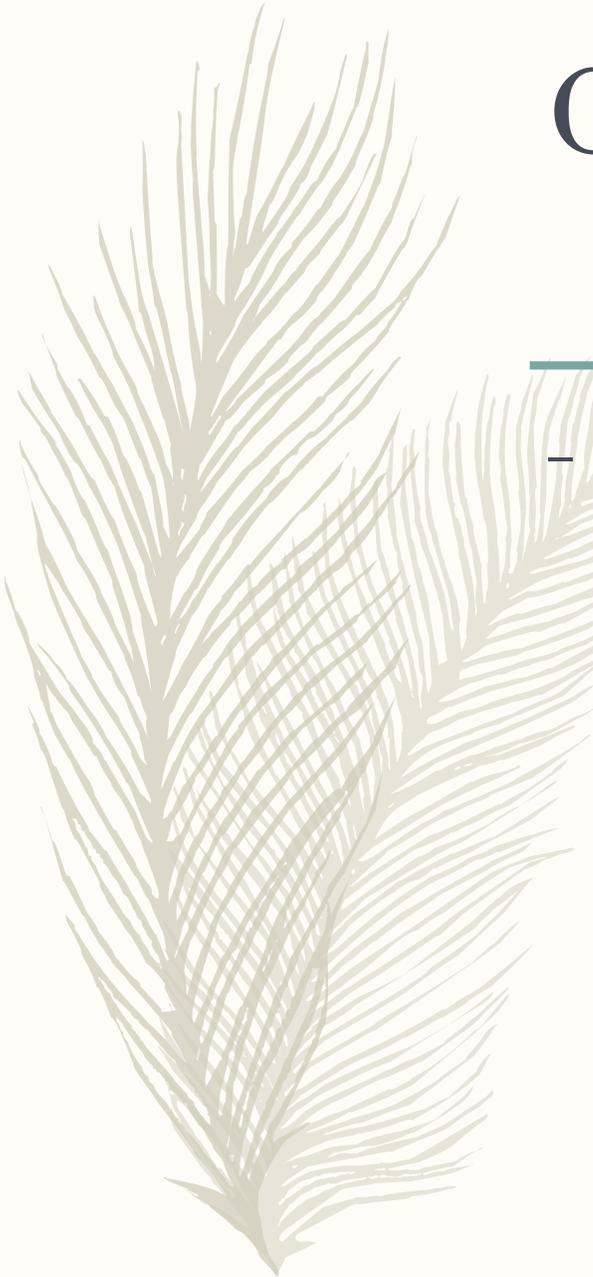


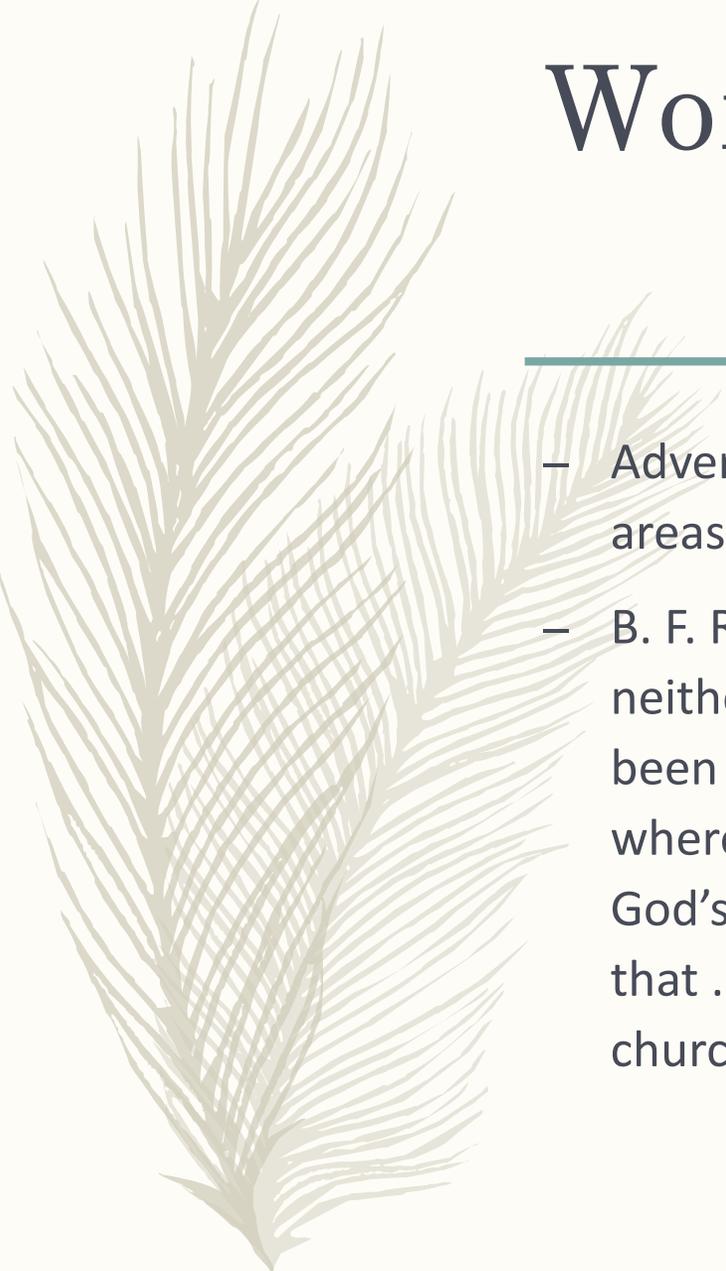
Early Adventists and Women in Ministry

- Early Adventists were forced to deal with the question of whether women should be permitted to speak in church. In one case, George C. Tenny from Australia responded in the Australian church paper, the *Bible Echo*, to a question: “Will you kindly give your opinion upon 1 Cor. 14:34 and 1 Tim. 2:12, where the apostle seems to teach that women should not speak in the churches?” Tenny responded with an article in which he stated: “It was the work of the gospel to remove distinctions among men in race, nationality, sex, or condition. Paul declares that ‘there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.’ Gal. 3:28. This text has a generic application; it is of universal force wherever the gospel reaches. In light of such a statement, how can woman be excluded from the privileges of the gospel?” Uriah Smith, editor of the *Review and Herald*, republished his article. It is clear that Tenny believed that some statements in Scripture contained plain teachings or principles that applied to all times and places, while others, such as the two in question, contained specific counsel for a particular situation or time and place.

George C. Tenny's Article, cont.

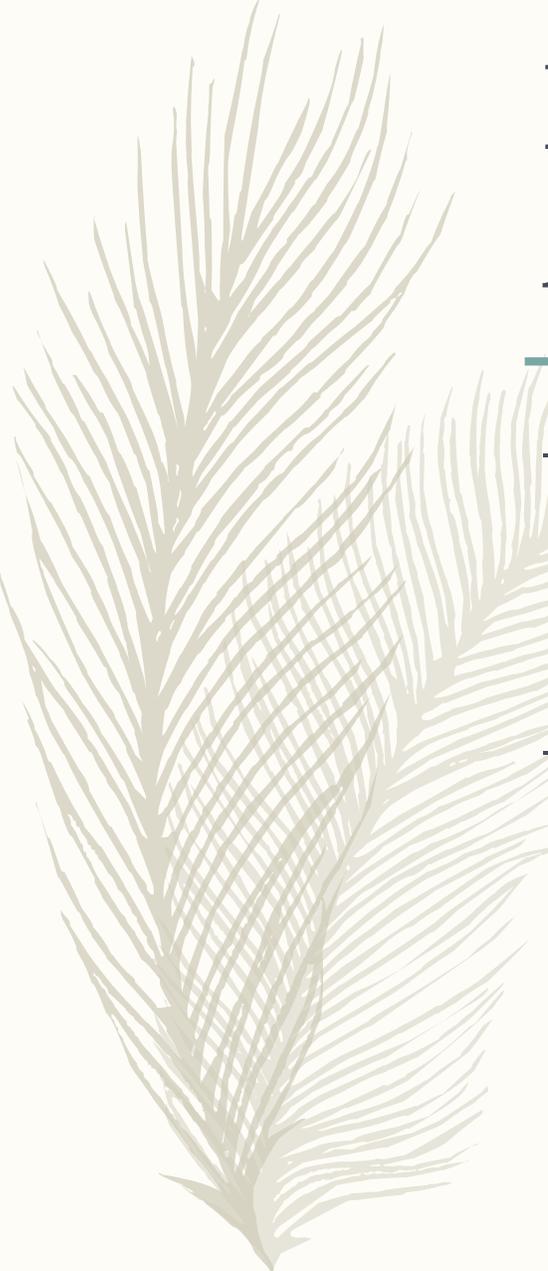
- “The difficulty with these texts is almost entirely chargeable to immature conclusions reached in regard to them. It is manifestly illogical and unfair to give to any passage of Scripture an unqualified radical meaning that is at variance with the main tenor of the Bible, and directly in conflict with its plain teachings. The Bible may be reconciled in all its parts without going outside the lines of consistent interpretation. But great difficulty is likely to be experienced by those who interpret isolated passages in an independent light according to the ideas they happen to entertain upon them. Those who were brought up to believe it would be a shame for women to speak in meetings, look no farther than these texts, and give them sweeping application. Critics of the Bible, critics of womankind, as well [as] women who are looking for an excuse for idleness, seize these passages in the same manner. By misuse of these texts, many conscientious people are led into a misconception of what Paul meant to teach.” George C. Tenny, “Woman’s Relation to the Cause of Christ,” *Review and Herald* 69, no. 21 (May 24, 1892): 328, 329.





Women and Early Adventists

- Adventist women seem to have had greater freedom and respect to work in areas other churches allotted only to men.
- B. F. Robbins wrote for the *Review*: “Here in the precious promise there is neither male nor female, all are one in Christ Jesus. I know that most of us have been gathered into the message of the third angel from the sectarian churches where we received our religious training, which we now, in the clear light of God’s truth see was defective, both in doctrine and practice; and we are aware that . . . in some of them the prejudice against woman’s efforts and labors in the church have crushed out her usefulness” (cited in Harwood and Beems 245).



More on Women and Early Adventism

- Between 1850 (when the *Review* first came out) and 1863 (when the church was organized), eight articles appeared supporting “women’s public speaking ministry” (Harwood and Beem 246). Significant are some of the names attached to these articles: J. W. Mowatt, S. C. Welcome, David Hewitt, B. F. Robbins, James White, and Uriah Smith.
- And, of course, Ellen White added her voice: “Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly, to help forward this grand work. Place the burdens upon men and women of the church, that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness.” Ellen G. White, “The Duty of the Minister and the People,” *Review and Herald* 72, no. 28 (July 9, 1895): 433-434 (cited in the first footnote of Harwood and Beems 235).



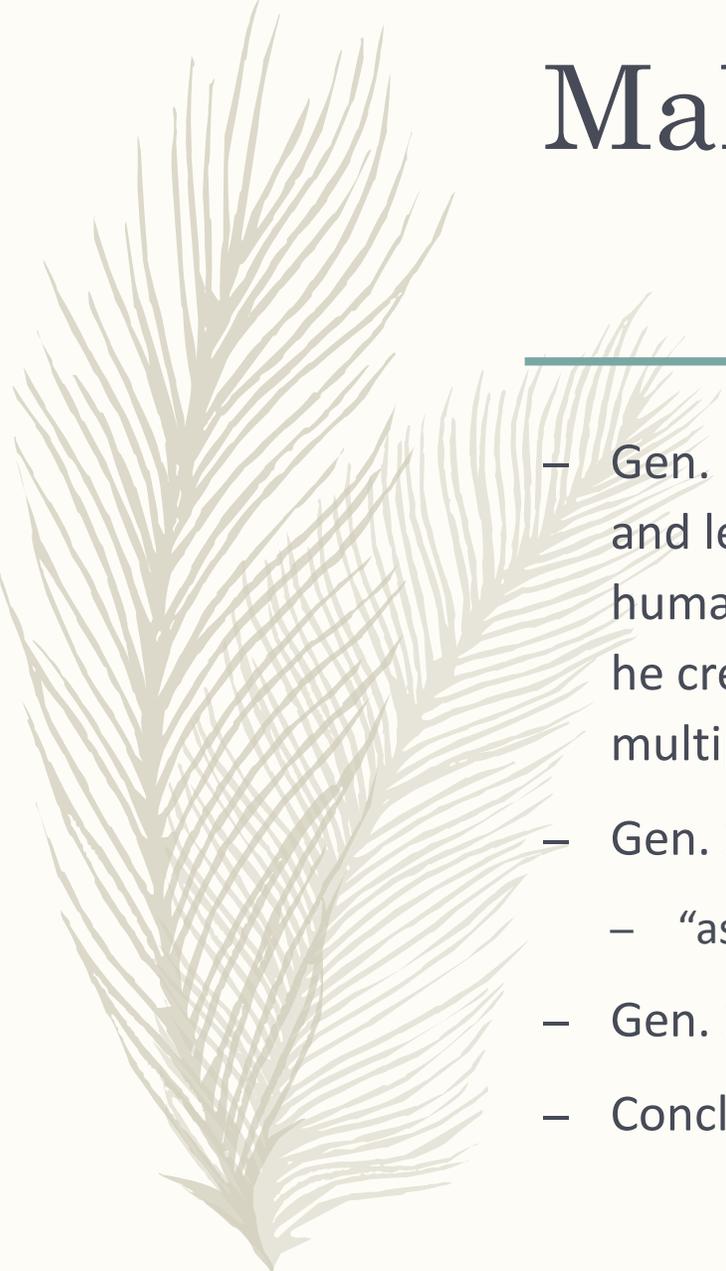
Still More on Women

- Just before this last statement, Ellen White wrote: “**Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands.** In some cases they will need to counsel with the church officers or the minister; but if they are devoted women, **maintaining a vital connection with God**, they will be a power for good in the church.” RH, July 9, 1895
- "If men and **women** would act as the Lord's helping hand, doing deeds of love and kindness, uplifting the oppressed, rescuing those ready to perish, the glory of the Lord would be their rereward.... Of those who act as his helping hand the Lord says, "Ye shall be named **priests** of the Lord; men shall call you the ministers of our God." Ellen White, January 17, 1901, B7-1901.



A Biblical View of (Male) Headship: Canonical Narrative

- A use of the canonical critical method that views the Old and New Testaments as speaking in two voices:
 - The minor voice of God's preferred will (less frequent)
 - The major voice of God's will adapted to the people's will and needs (dominant)
- The criteria used suggests that the minor voice of God's preferred will typically
 - Is tied to creation, especially Genesis 1 and 2
 - Comes first in a narrative sequence (minor voice, people's choice, major voice)
 - Stands out as unique in the context of the ancient Near East (major voice resembles)
 - May become dominant in the New Testament

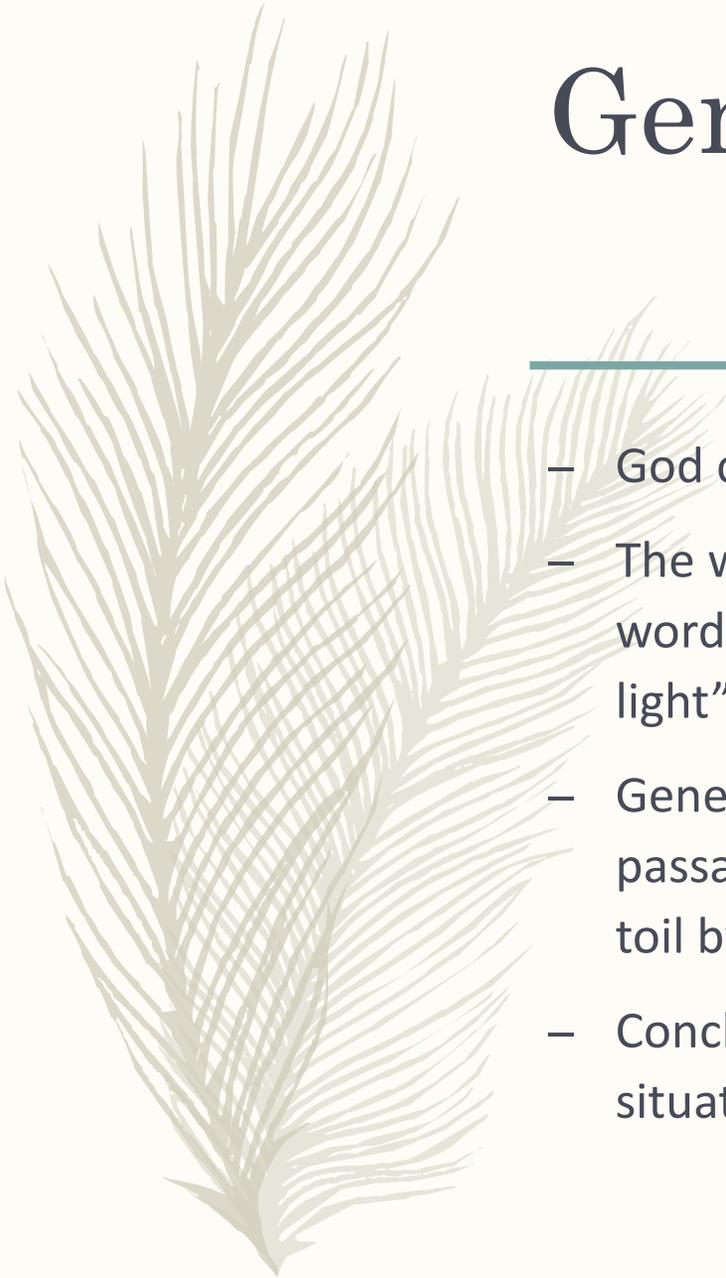


Male and Female in Genesis 1, 2

- Gen. 1:26-28: “Let us make humankind in our image, according to our likeness; and let them have dominion over... [the natural world]. So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them and God said to them, ‘Be fruitful and multiply, and fill the earth and subdue it; and have dominion over ... [nature].’”
- Gen. 2:18; woman as man’s helper (*`ezer*), a term applied to God with Israel
 - “as his partner” (NRSV). This word (*kenegdo*) means “alongside of.”
- Gen. 2:24: “Therefore a man leaves his father and mother” – antipatrilocal
- Conclusion: Humans not created to rule over one another but to live as equals.

Genesis 3:14-19

- God curses only the serpent and the ground, not either the man or the woman.
- The woman's desire would be for her husband and he will rule over her. The word for "rule" (*mashal*) is used of the "great light" ruling by day and the "lesser light" ruling by night in 1:16.
- Genesis 3 denotes a new state for the man and the woman. If we read this passage as God's optimal, preferred will, then it is equally God's will that men toil by the sweat of their brow, that thorns and thistles grow, and that men die.
- Conclusion: These consequences to sin represent God's will adapted to the new situation human beings find themselves in, not His preferred will.



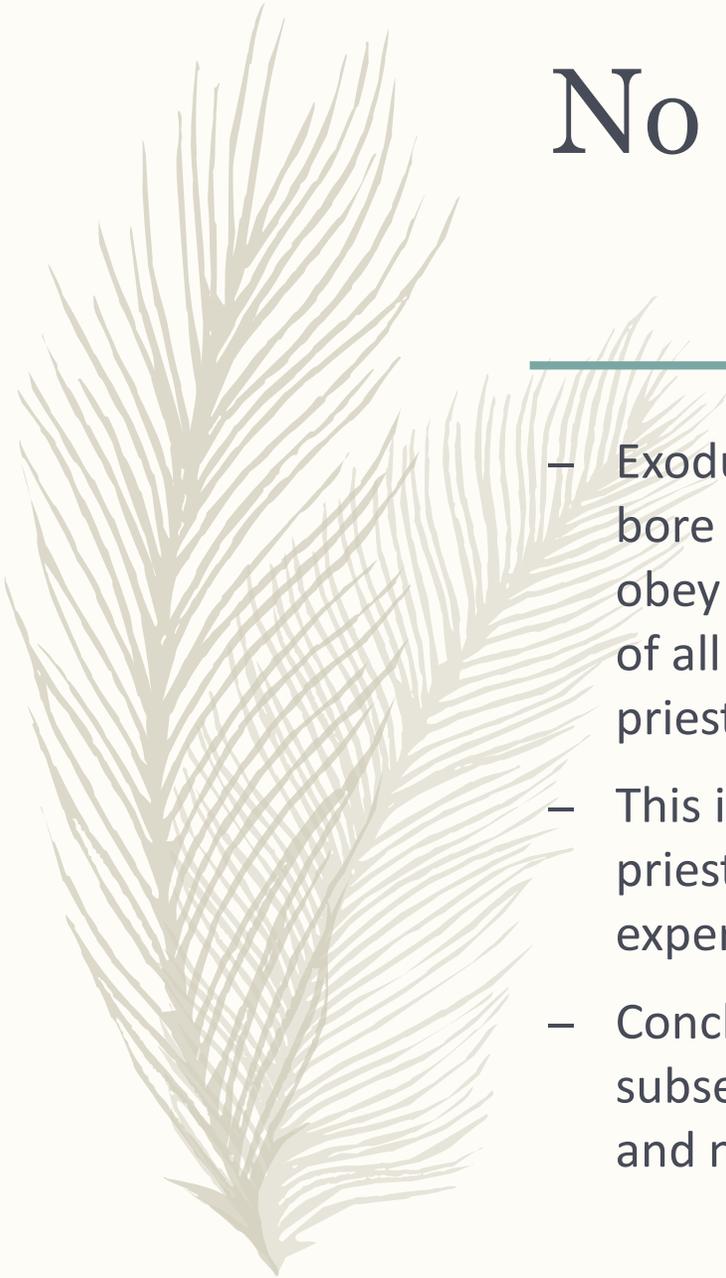


The Subtle Inversion of Hierarchy

- In patrimonialism, the primogenitureship of the firstborn was honored. But here's how this was treated in Genesis and Exodus:
 - Adam and Eve's firstborn, Cain, becomes a murderer and has to leave his home.
 - Abraham, the firstborn leaves his home and rights of the firstborn to go as God led.
 - God chooses Isaac, not Ishmael to become the "son of the promise."
 - Jacob, not Esau, gains divine preference.
 - Judah, not Reuben, gets the primogenitureship.
 - Jacob pronounces Ephraim as greater than his older brother, Manasseh.
 - God chooses Moses, not Aaron, to lead Israel from Egypt.

No Women Priests?

- Exodus 19:4-6, NRSV: “You have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed the whole earth is mine, but you shall be for me a priestly kingdom and a holy nation.”
- This is the earliest announcement of the Sinai covenant. All Israel were to be priests. The male Aaronide priesthood is the result of the golden calf experience.
- Conclusion: the Ex. 19:4-6 passage represents God’s preferred will while the subsequent male priesthood represents God’s adaptation to the people’s choice and need.





Israel's Governance: Kingship?

- Early Israel was not a nation ruled by a monarchy. A few people served as judges (including one woman) in a kind of ad hoc arrangement as needed, usually because Israel's neighbors oppressed them. To God this was the result of their turning to other gods. Therefore, even the judges might be seen as God's adaptation to Israel's needs.
- In 1 Samuel 8, the Israelites demand a king of Samuel. In Samuel's subsequent exchange with God, God points out that the people have rejected Him from being King over them. The model then became: God, prophet, king.
- Conclusion: God's original plan was for Israel to live out His model of a non-hierarchical community in which the people lived out the principles of the Ten Commandments.



Jesus and Hierarchy

- Mark 10: 42-45: “Jesus called them over and said, ‘You know that the ones who are considered the rulers by the Gentiles show off their authority over them, and their high-ranking officials order them around. But that’s not the way it will be with you. Whoever wants to be great among you will be your servant. Whoever wants to be first among you will be the slave of all. For the Son of Man didn’t come to be served but rather to serve and to give his life to liberate many people’” (CEB, note).
- John 18:36: “Jesus answered, ‘My kingdom is not from this world. If my kingdom were of this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here” (NRSV).



Jesus and Unity

“I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me” (John 17:20-23, NRSV).

“Be subject to one another out of reverence for Christ” (Ephesians 5:21, NRSV).

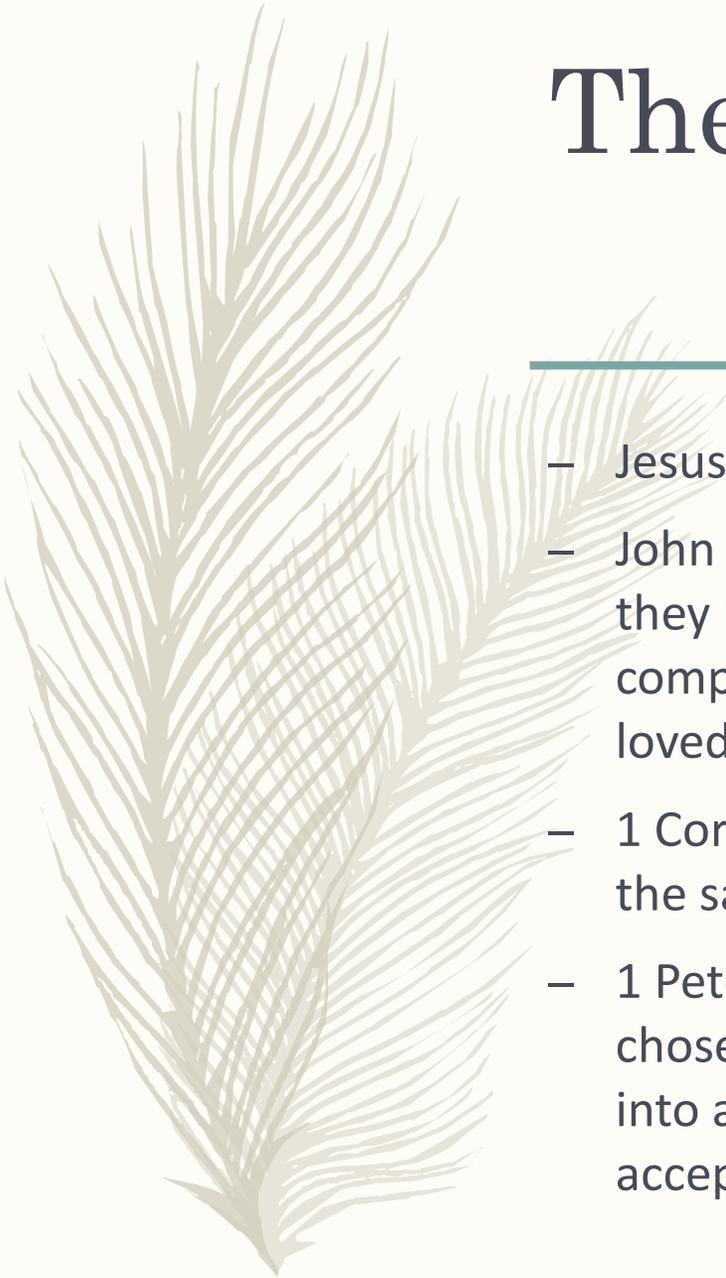


No Women Apostles?

- Mary, eventually became called “apostle of the apostles.”
- Junia is called an “apostle” by Paul in Romans 16:7.
- The list in Romans 16 of Paul’s “fellow workers” includes a number of women.
- Some have suggested that since Jesus called no blacks, no whites, but only Jewish men that only Jewish men can be apostles.
- The word *apostle* means, “one who is sent,” and is one of the gifts of the Holy Spirit in 1 Corinthians 12.
- Ultimately, it is the Spirit who calls, anoints, and sends people, men and women, to give the gospel.

The Priesthood of all Believers

- Jesus alone is our high priest: Hebrews 4:14-16; 7:11-28.
- John 17:22, 23: “The glory that you have given me I have given them, so that they may be one as we are one. I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me” (NRSV)
- 1 Cor. 12:4-12: the Body of Christ is one with many members with gifts given by the same Spirit.
- 1 Peter 2:4-5: “Come to him, a living stone, though rejected by mortals yet chosen and precious in God’s sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.”

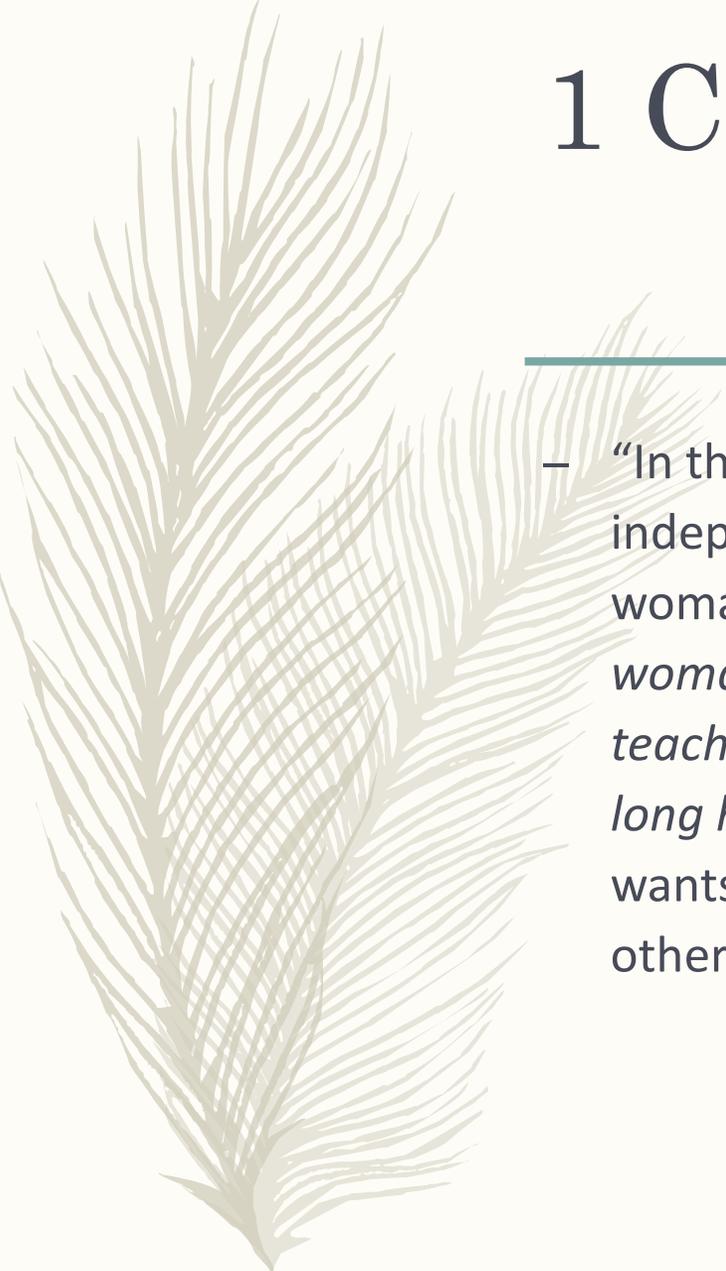




Problem Passages: 1 Corinthians 11:3-16

“Now I want you to realize that the head of every man is Christ, and the head of every woman is man, and the head of Christ is God. *Every man who prophesies with his head covered dishonors his head. And every woman who prays or prophesies with her head uncovered, dishonors her head—it is just as though her head were shaved. If a woman does not cover her head, she should have her hair cut off....A man ought not to cover his head since he is the image and glory of God; but the woman is the glory of man. But man did not come from woman, but woman from man; neither was man created for woman, but woman for man. For this reason, and because of the angels, the woman should have a sign of authority on her head.*

1 Corinthians 11:3-16 continued

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- “In the Lord, however, woman is not independent of man, nor is man independent of woman. For as woman came from man, so also is man born of woman. But everything comes from God. *Judge for yourselves: Is it proper for a woman to pray with her head uncovered? Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him, but if a woman has long hair, it is her glory? For long hair is given to her as a covering.* If anyone wants to be contentious about this, we have no other practice, we have no other practice—nor do the churches of God” (NIV).

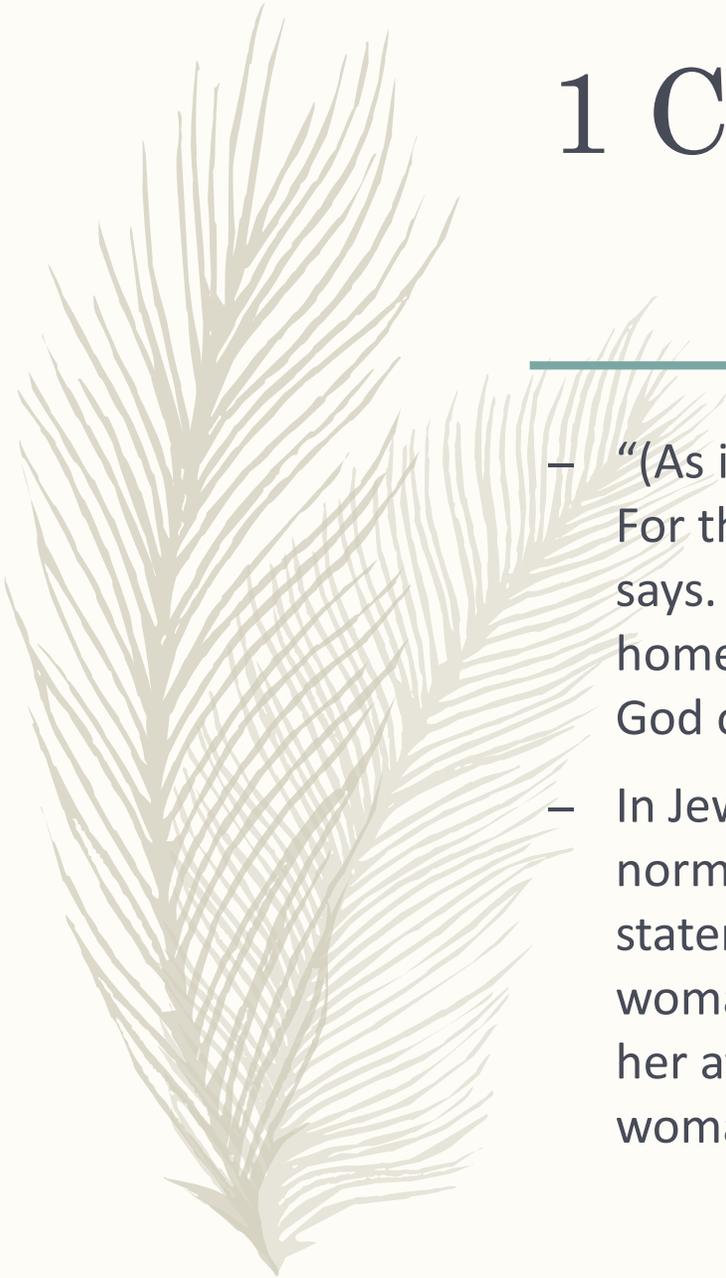


Various Views

- We're dealing here with a cultural issue—the remnant of an ancient practice of women veiling their heads, including at least part of the face, practiced in Judaism and the Roman cultural practice of men cutting their hair short.
- Cultural issues do not mandate rules for all times and places.
- Daniel Arichea in *The Bible Translator*, has noted Paul's contradictions in this passage, and has suggested that here Paul is quoting a letter from the house of Chloe (likely referred to in 1:11). In Greek, there is no way to indicate when a writer is quoting someone else. But adversatives occur in the passage that indicate that Paul is disagreeing with what has just been stated.

1 Corinthians 14:33-36

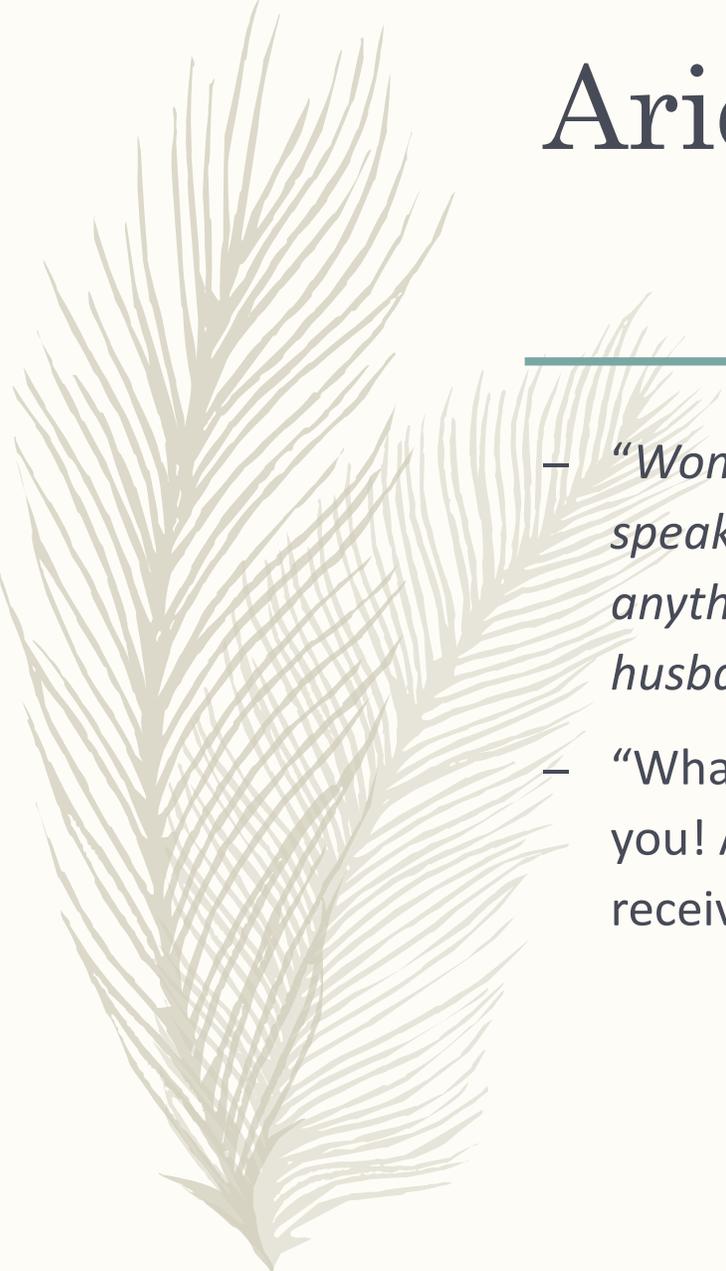
- “(As in all the churches of the saints, women should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church. Or did the word of God originate with you? Or are you the only ones it has reached?)” (NRSV).
- In Jewish worship services, women sat in the back in a closed chamber; they normally did not participate, unless there was responsive reading. This statement fits well within this practice. Jesus broke custom when He called the woman bent over to come to where He was. Furthermore, He lay His hands on her at a time when a man, especially a rabbi, was not to look at or touch a woman.





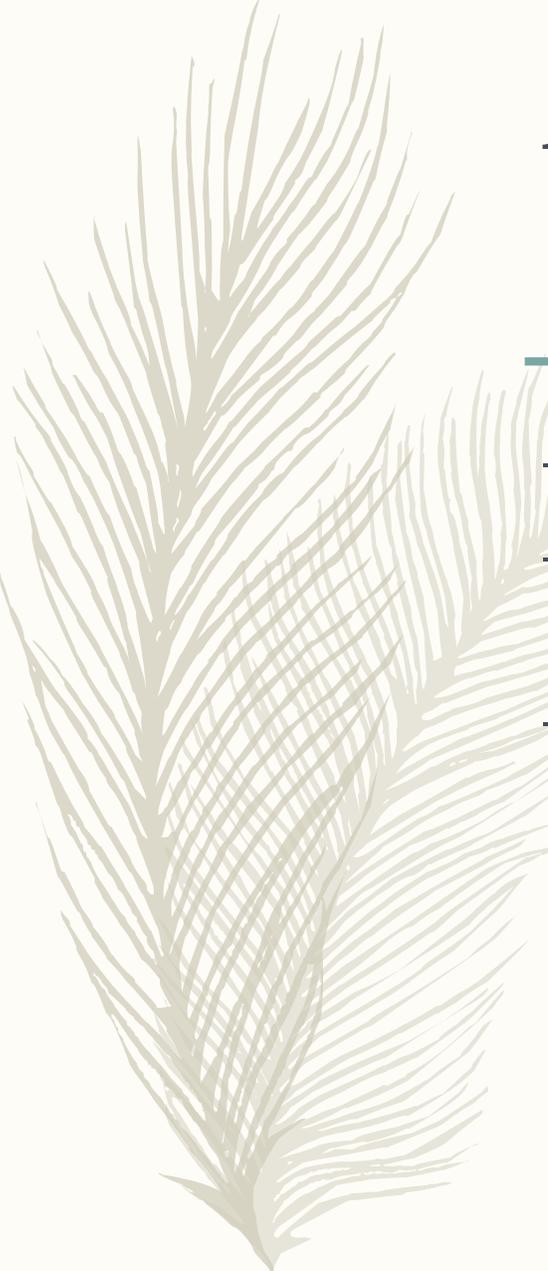
Various Interpretations

- Strict Literalist View – Women are to keep silent in the church.
- Moderate Literalist View – Women may teach children, give the children’s story, serve as deaconesses, etc., but they may not hold an office of leadership over the entire congregation.
- Four contextual views ranging from 1) Paul forbidding women to speak in tongues, 2) Paul didn’t write it (it’s a later gloss), 3) Paul tried to keep a church fragmented by liberals and conservatives, to 4) Paul forbidding women to be rude by asking questions based on their ignorance.
- Finally, Daniel C. Arichea, Jr., may have the solution.



Arichea's Translation

- *“Women should be silent in the churches, because they are not permitted to speak. As the [Jewish] law says, they should be subordinate to men. If there is anything they want to know, they should wait until they get home and ask their husbands. It is shameful for a woman to speak in church.”*
- “What kind of thinking is that? You are acting as if the word of God came from you! And you men, don't ever think that you are the only ones who are receiving this word!”

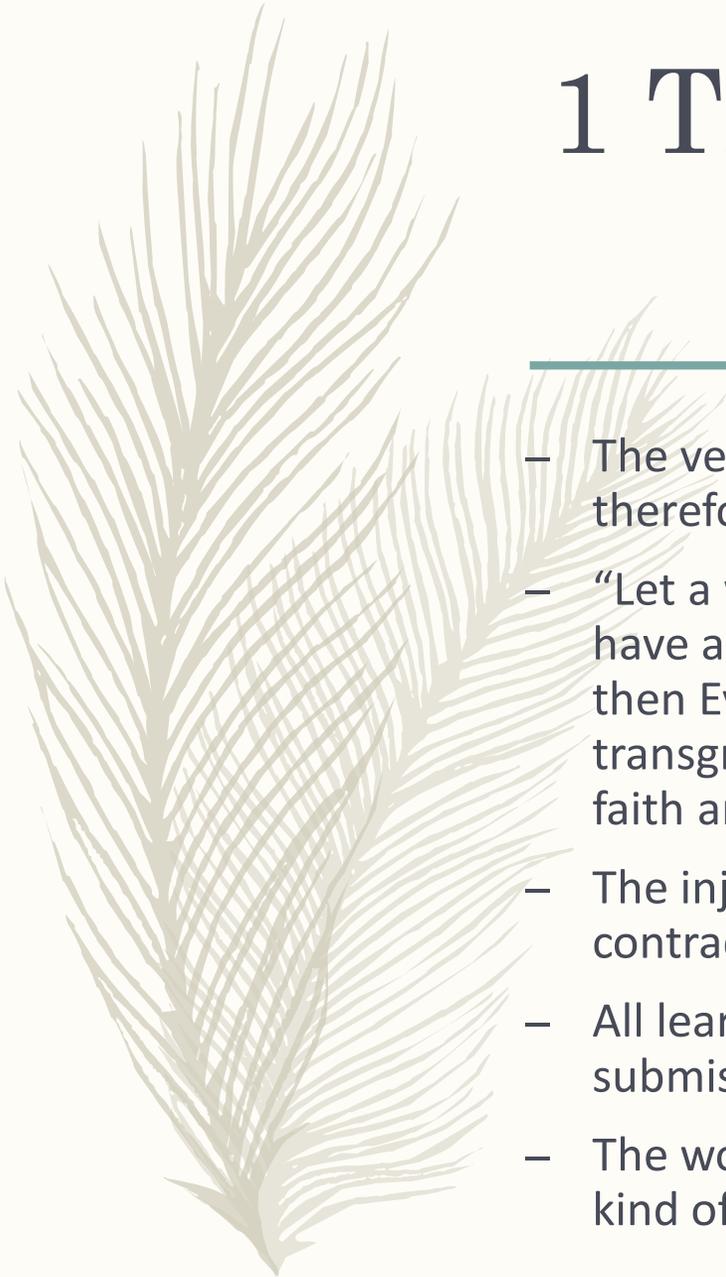


Arichea's Explanations

- -v. 33b belongs with 33a.
- The particle *e* at the beginning of v. 36 is disjunctive, marking this verse as opposing or denying that which precedes before it (vv. 34-35).
- “In the phrase, ‘are you the only ones it has reached?’ the addressed persons are second masculine plural in form. This could mean that he was speaking to the entire church or to men only, but it could not in any way mean he was speaking to the women of the church alone.”

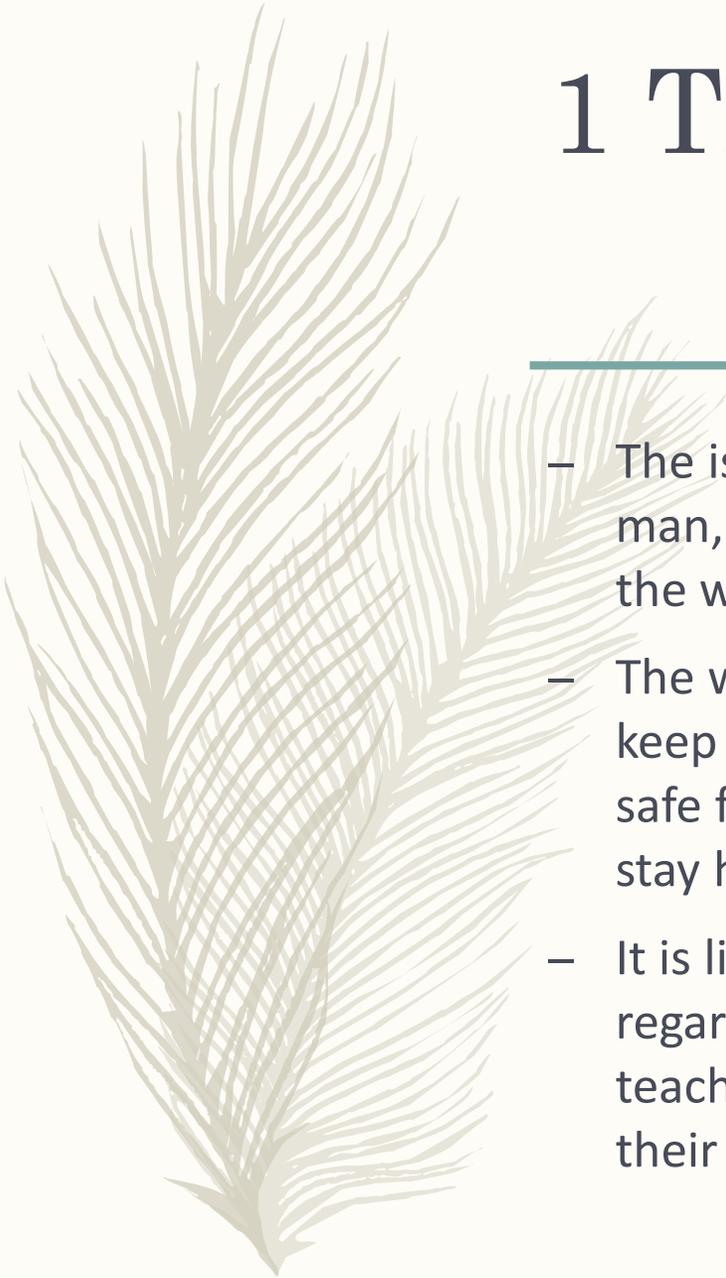
1 Timothy 2:11-15 (NRSV)

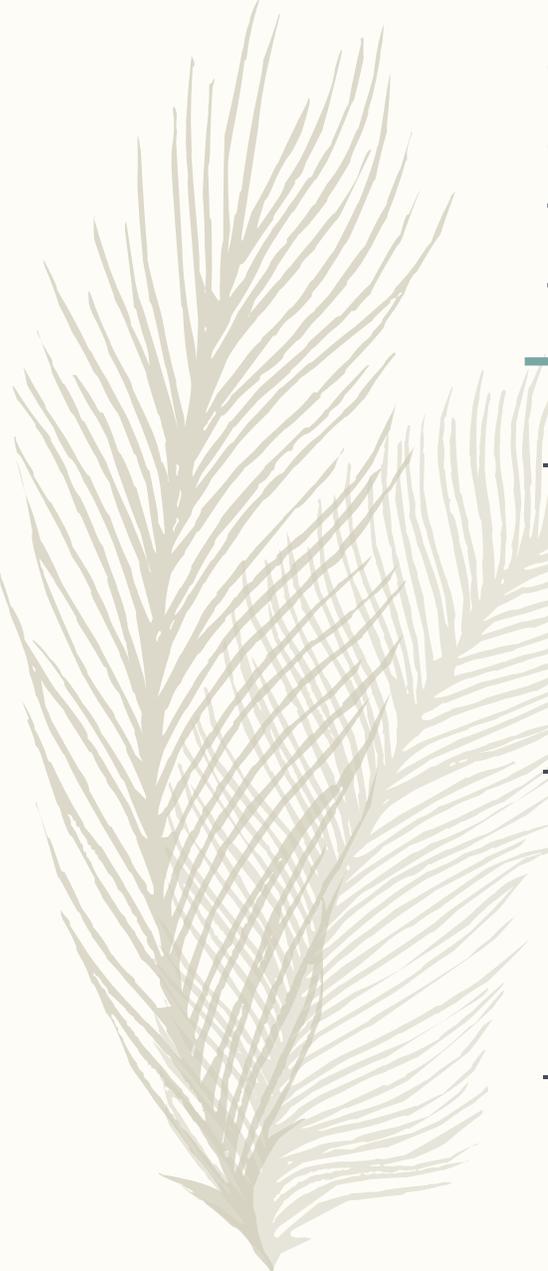
- The verb, “I [do not] permit would better be translated, “I am not permitting. It is therefore not a command but a statement
- “Let a woman learn in silence with full submission. I permit no woman to teach or to have authority over a man/husband; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty.”
- The injunction—“let a woman learn”—is revolutionary; recall Mary at Jesus’ feet. This contradicts the household code that forbade women to be educated let alone teach.
- All learners (men and women) in Paul’s day were to learn in silence with full submission.
- The word for authority (*authentein*) means full authority or tyrannical authority, the kind of authority Jesus forbid His church to exercise.



1 Timothy 2:11-15, continued

- The issue for Paul is not headship but deception. He points to first creation of man, then woman and the issue of deception (the man was not deceived but the woman was).
- The word “save” (*sozo*) has a range of meanings including, “to keep, preserve, keep safe.” Here the issue is preventing a woman’s deception, or, to keep her safe from deception. According to the household codes a woman’s role was to stay home and raise their children, with little social time available.
- It is likely that Paul was dealing in Ephesus with false, deceptive teachings regarding the role of women that may have foreshadowed the later Gnostic teachings: only women could teach hidden knowledge; women were to give up their femaleness including sex.





Preferred or Adapted Divine Will?

- Even if we dispute Arichea's view of Paul using quotes from Chloe's letter, the evidence supports the view that God's original (preferred) will was for everyone to govern the natural world and serve as priests. Only with human failure does Scripture advocate headship (God's adapted will).
- The passages that seem to promote (male) headship Paul wrote to specific churches dealing with specific and thus local problems. The counsel therefore only applies in principle (e.g., keeping the church orderly, not moving faster than society can handle, etc.), not in direct application.
- This is the method the early Adventist Church used to defend Ellen White's ministry in terms of these Pauline passages.



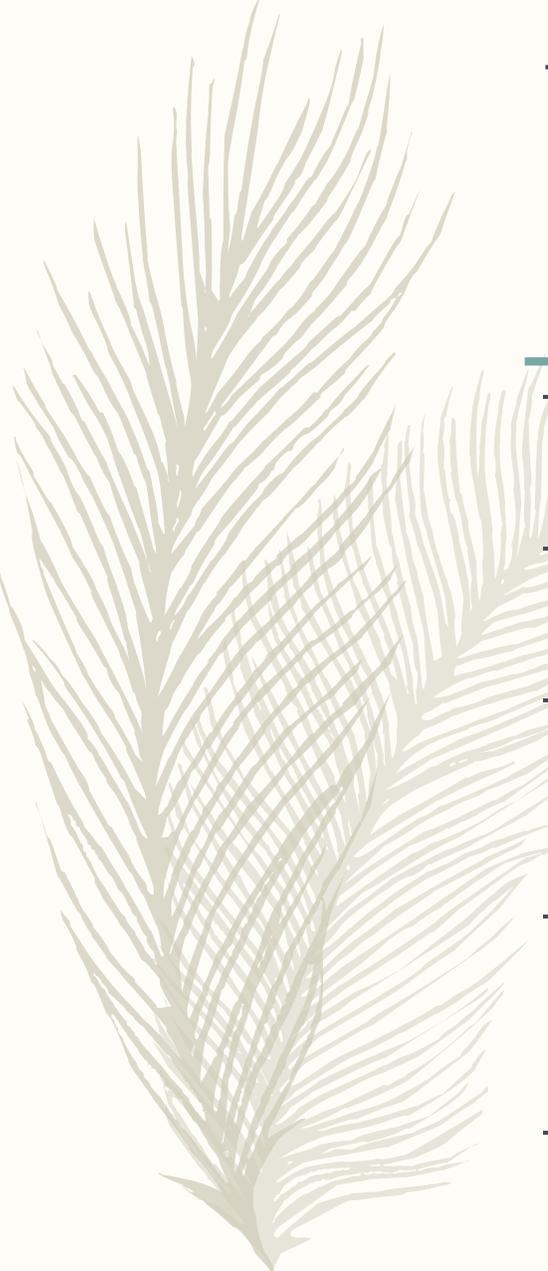
Divine Authority and Ellen White – 1

“In matters of conscience the soul must be left untrammelled. No one is to control another’s mind, to judge for another, or to prescribe his duty. God gives to every soul freedom to think, and to follow his own convictions. ‘Every one of us shall give account of himself to God.’ No one has the right to merge his own individuality in that of another. In all matters where principle is involved, ‘let every man be fully persuaded in his own mind.’ . . . In Christ’s kingdom there is no lordly oppression, no compulsion of manner. The angels of heaven do not come to the earth to rule, and to exact homage, but as messengers of mercy, to cooperate with men in uplifting humanity” (DA 550, 551).



Divine Authority and Ellen White – 2

“God could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth; but He did not do this. Rebellion was not to be overcome by force. Compelling power is found only under Satan’s government. The Lord’s principles are not of this order. His authority rests upon goodness, mercy, and love; and the presentation of these principles is the means to be used. God’s government is moral, and truth and love are to be the prevailing power” (DA 759).



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