


THE HEAD, THE BODY, AND A SHARED CALLING & GLORY


A SUMMER HILL CHURCH SEMINAR | STEVE FREDERICK

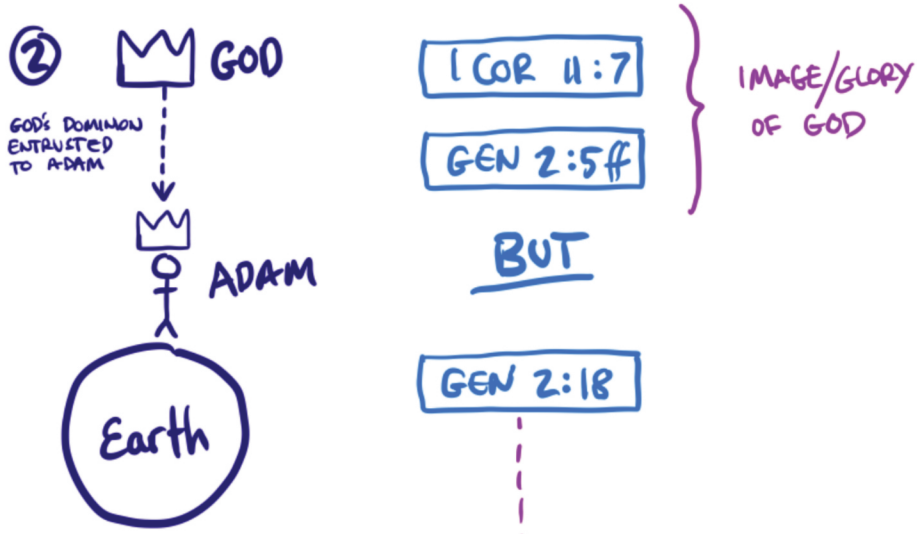
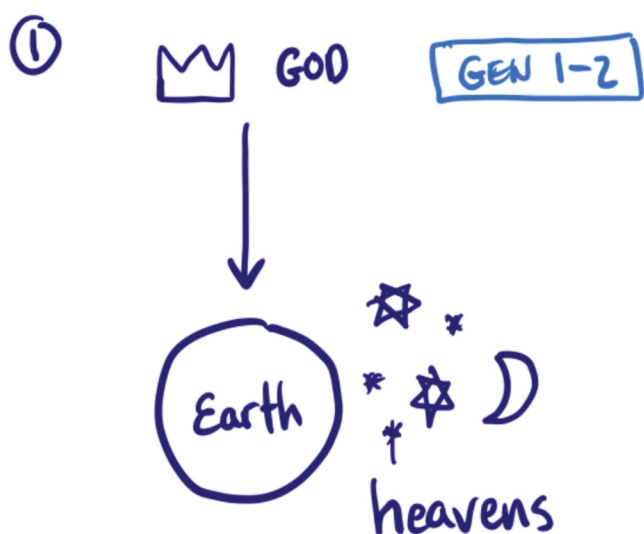
VOCATIONAL HEADSHIP:

How the language of one-flesh, body, head, and feet frames Eve's share in Adam's dominion, and the Church's place on Jesus' heavenly throne.

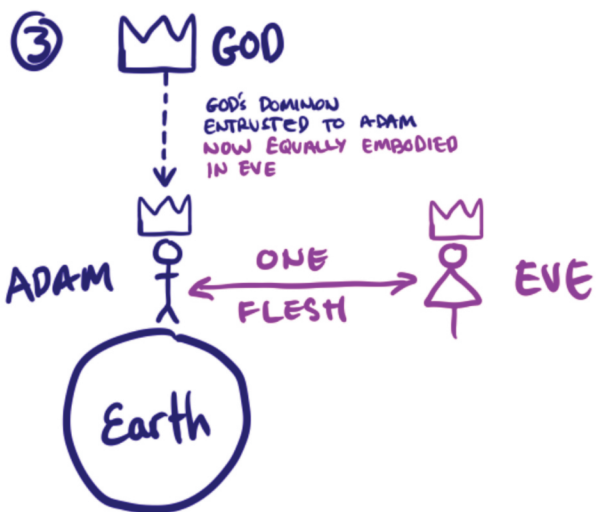
 = DOMINION / AUTHORITY OVER CREATION (GOD'S IMAGE)

 = THE BODY SHARES IN THE GLORY / AUTHORITY OF THE HEAD BY UNION / ONE FLESH ('HEAD OF...') (SEE 1 COR 11:3)


 = TO HAVE SOMETHING UNDER ONE'S FEET IS TO HAVE SUBDUED OR SUBJECTED IT (SEE PSALM 8 + EPH 1:22)



NOT GOOD FOR MAN TO BE ALONE



ADAM & EVE BECOME ONE FLESH GEN 2:18-25

 ADAM IS HEAD OF, NOT OVER, EVE.
(HEADSHIP = A VOCATIONAL, NOT A HIERARCHICAL, PRIORITY)

EVE SHARES EQUALLY IN  THE DOMINION 1 COR 11:7-10

FIRST ENTRUSTED TO ADAM GEN 1:26-28

BUT
DECLARED "NOT GOOD" WITHOUT HER

THE WIFE REFLECTS THE VERY STATUS OF GLORY THAT GOD BESTOWED ON ADAM. 1 COR 11:7

EVE SHARES EQUALLY IN ADAM'S DOMINION. EVERYTHING PLACED UNDER THEIR FEET PSALM 8:5-6

 PSALM 8:5-6

INTRODUCTION:

The language and concepts of headship, submission, dominion etc have been used in wildly varying ways - often in both manipulative and damaging ways. When Paul uses language of "headship" he is not thinking hierarchically (ie. Headmaster) nor in terms of origin (ie. head of a river). How we understand and apply Paul's headship language must be primarily shaped by the extended metaphor of the body. When Paul speaks about "being one-flesh", headship, the unity of the body, and things being placed under humanities & Jesus' "feet" it is all part of the same multi-faceted metaphor. This "body" metaphor frames Eve's equal share in Adam's dominion over creation (which has been placed under **their** feet - Psalm 8). The same metaphor governs how the Church comes to share in Jesus' authority over all things, even sitting with him on his heavenly throne at God's right hand.

Especially important to note is the difference between Christ being "head over" (language of hierarchy and subjection) and Christ being "head of" the Church who is his body (participatory language) - see Ephesians 1:22-23 and 5:23

See Dr Lionel Windsor's talk on headship & submission at <https://www.youtube.com/watch?v=IxIO-cVbQkE>

See Steve's sermon on Ephesians 5:21-33 at <https://sermons.faithlife.com/sermons/655125-ephesians-5:2133>

- 1) Genesis 1-2 describes God as the one who exercises dominion over all that he has made. This dominion was supposed to be exercised in shaping and nurturing creation consistently in line with God's purposes. Genesis 1 describes Man/Woman together (not as autonomous individuals) as being created in God's image. To be in God's image is more specific than simply being relational or valuable. To describe humans as being in God's Image is to communicate that in some way they together embody dominion over creation in a manner that images God's rule.
- 2) Genesis 2:5ff describes how ADAM was created first in God's image. Adam was made in God's image (to rule) and as a result shared in God's status (glory). BUT God declares that Adam's "ALONENESS" was **not good**; not complete (Gen 2:18). This aloneness is not a comment primarily about Adam's psychological lack without Eve. It is a reflection that Adam was not sufficient to nurture/steward creation as an independent and autonomous creature. This had already been hinted in Gen 1:27-28)

In Genesis 2:18 God addresses Adam's unsuitability to rule/steward creation in his "own" right. God makes a HELPER suitable for him. To speak of Eve as a helper is not to suggest that she is somehow "less than" Adam. God calls himself the helper of Israel (Isaiah 41). Rather the language of helper is grounded in the interdependence of Adam & Eve (1 Cor 11:11)

- 3) Adam and Eve are spoken of as being "One-Flesh". This does not mean the distinctness of each person is lost. However they are bound together in a unity such that the calling, status, glory, dignity, and dominion belonging to Adam, are now equally possessed by Eve. What he possesses, she possesses. This is a dynamic unique to marriage. It is not true to say that "men" in general and "women" in general are one-flesh. This insight is critical when it comes to speaking of a husband's "headship".

In Paul's writing Adam is spoken of as the head of Eve. The language of headship depends for its meaning upon the metaphor of a united body (see Ephesians 4:15, 5:28-32, Colossians 1:18, 2:19).

The BODY shares equally in the glory that belongs to its HEAD, by virtue of being one-flesh with it. The glory bestowed on the head is belongs equally to the body. Even so, if the body compromises connection/unity with the head, the shared glory is compromised - see Colossians 2:18-19.

Paul's intriguing discussion of head-coverings in 1 Corinthians 11 is also premised upon Paul's body/head metaphor. Wives in the Corinthian churches wore head coverings as a sign of their unity with their husbands. The head covering was **not** a sign that the wife was *under* her husband's authority, but rather that she shared in his God-given dominion! (1 Cor 11:10). The angels need not get worried that wives were undermining their one-flesh bond of marriage when they got up to prophesy! I suspect the culturally remarkable freedom of women to speak in Church gatherings is what attracted many women to the faith; it's hardly surprising that on occasion this freedom tipped over into disorder (1Cor 11:16, 14:18-19, 26-33, 34-38, 1 Timothy 2:8-15). But such abuses must not result in unjustified restrictions upon women speaking in the church (1 Cor 14:39)!

The SHARED dominion that Adam & Eve share over creation is described in Psalm 8:5-6. The psalmist declares that wonder of all wonders, that God crowned humanity with his glory, and placed all creation in subjection under BOTH their feet.

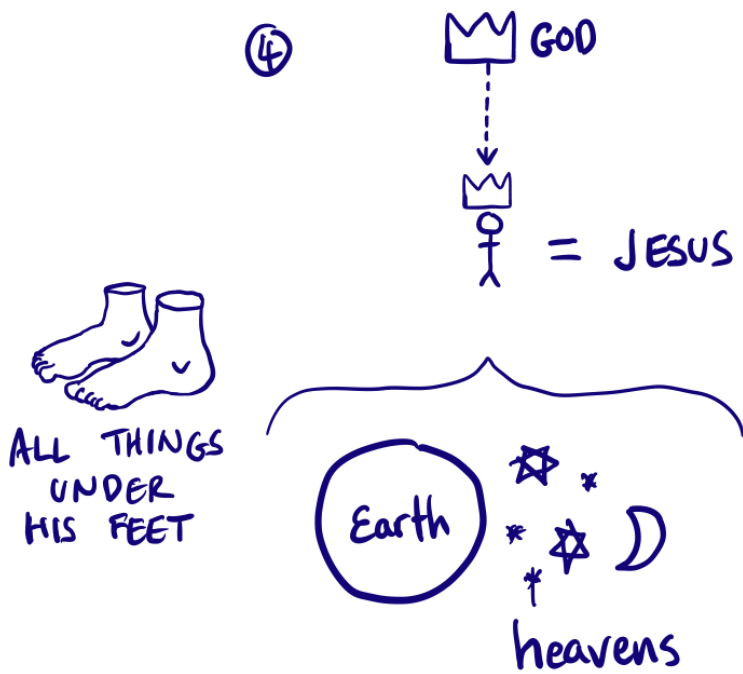
PSALM 8:5-6

BUT

WE DON'T SEE THE GLORY OF PSALM 8 REFLECTED IN FALLEN WORLD

HEBREWS 2:5-10

WE DO SEE THE HUMANITY OF PSALM 8 REFLECTED IN **JESUS**



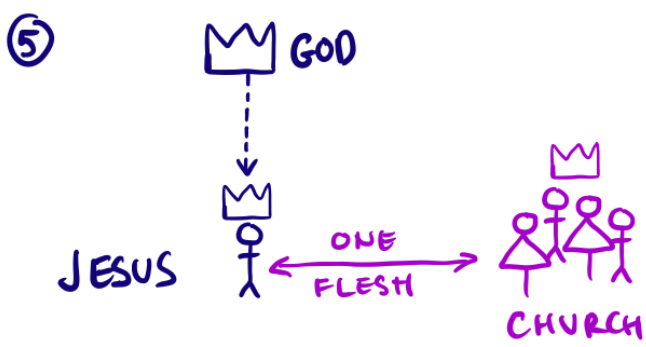
JESUS ENJOYS DOMINION

OVER
ALL THINGS
FOR
THE CHURCH

EPHESIANS 1:21-23

WHAT DOES "FOR THE CHURCH" MEAN IN EPH 1:22?

THE CHURCH SHARES IN JESUS' DOMINION OVER ALL THINGS...



JESUS + CHURCH ARE NOW ONE FLESH / BODY

EPH. 5:22 + 29-32

JESUS IS HEAD OF (NOT OVER) THE CHURCH



IN BECOMING ONE-FLESH WITH CHRIST, THE CHURCH NOW SHARES IN JESUS' DOMINION OVER ALL THINGS

EPH. 1:21 + 2:6

Of course, the truth is that this glorious image of Adam/Eve exercising shared, glorious dominion over creation is something that we see very little of in a fallen world. Not only have we ravaged the created world placed under our care, but we've often done so in self-serving and dominating competition with one another. Women have often suffered more grievously from this breakdown - something the scriptures themselves confess when Peter describes women as the more vulnerable sex (see 1 Peter 3:7 - a comment about women's greater vulnerability in a fallen world, not a comment on any innate lack in women).

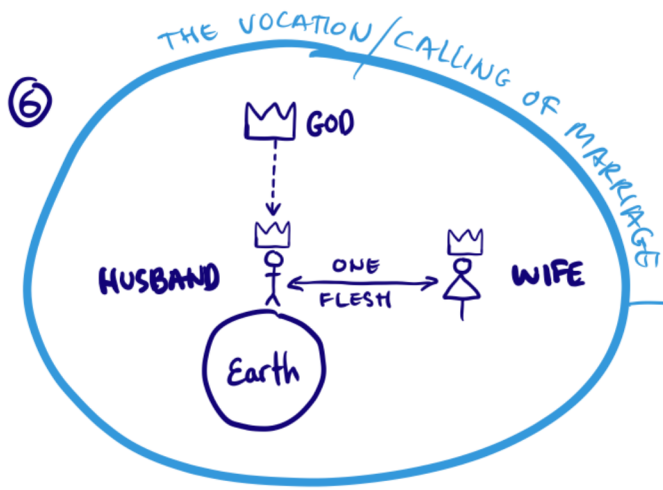
But, there is one person (and one person alone) who has perfectly embodied God's glory and exercised his dominion over the world in a manner that does perfectly image God's rule; Jesus Christ, the Son of God, God the Son in human flesh (Hebrews 2:5-10).

4) Jesus ALONE exercises dominion over the heavens and the earth. God the Father has placed all things in subjection under Jesus' feet, and made Jesus head over all creation FOR the benefit of the Church, which is his body!

5) As head of the church, his body, Jesus is one-flesh with us in the same manner that Adam and Eve became one-flesh in Genesis 2. And just as Eve was crowned with Adam's glory, enjoying his status and dominion as her own, so too does the church now share in all that God first gave to Jesus.

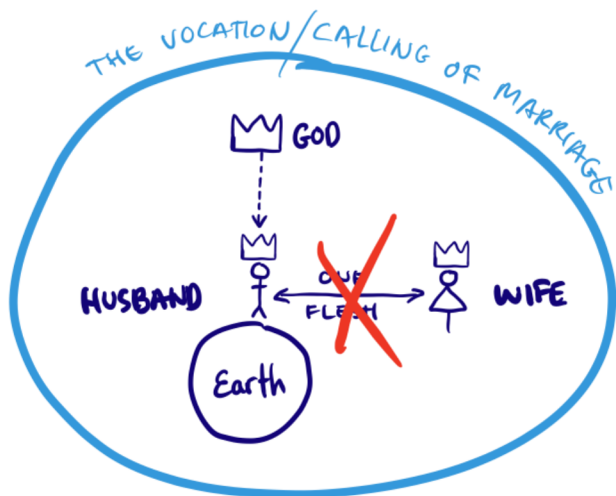
Jesus is not head *over* the Church in the manner that he is head over earthly powers and authorities - for these earthly powers and authorities have been placed UNDER his feet, in subjection to him; these powers and authorities are not part of his body! As Jesus' body, the Church shares in his dominion over all things.

Paul uses Genesis 1-2 (see diagram 3) as a way of explaining Jesus' glorious one-flesh relationship with the Church (Ephesians 5:31).



1 TIMOTHY: "FREEDOM" FROM MARRIAGE AND THE CURSE IN CHILDBIRTH?

IN WRITING TO TIMOTHY @ EPHESUS, PAUL EXPLICITLY ADDRESSES SOME WHO WERE ACTIVELY OPPOSING MARRIAGE AND TEACHING AGAINST IT.



1 TIMOTHY 4:3

SOME WHO TEACH AGAINST MARRIAGE WERE THOSE WHO IN 1TIM.1 HAVE...

- i) SET ASIDE FAITH,
- ii) TURNED TO MEANINGLESS TALK, AND
- iii) HAD BEEN HANDED OVER TO SATAN.

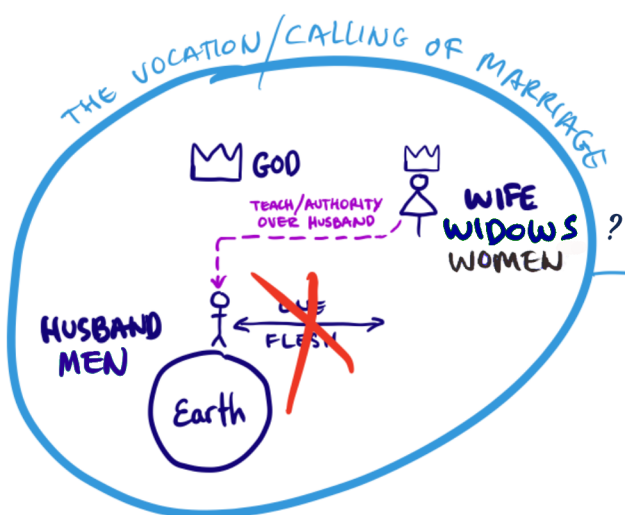
* WERE THEY COMMANDING WIDOWS (INCLUDING THOSE WHO WERE YOUNG) NOT TO REMARRY?!

1 TIMOTHY 5:11 f

YOUNG WIDOWS BEING TOLD/URGED TO NOT REMARRY (OR SUBMIT TO CURSE THAT COMES WITH BEARING CHILDREN?) (BECAUSE OF 2TIM 2:18?) BUT RATHER MAINTAIN A VOWED SINGLENESS FUNDED BY THE CHURCH.

- i) THEY END UP CASTING-OFF THE FAITH,
- ii) TALK NONSENSE AND WHAT OUGHT NOT BE SAID (1TIM 1:3-4,7 + 4:3?)
- iii) HAVE TURNED TO FOLLOW SATAN

THERE WERE BOTH TEACHERS AND YOUNG WIDOWS WHO WERE OPPOSED TO MARRIAGE AND BEARING CHILDREN IN THE EPHESIAN CHURCHES - AS WAS THE CASE ALSO IN THE CORINTHIAN CHURCHES... (1 COR. 7:1,5,12-14)



1 TIMOTHY 2:11-13

SEE ALSO 1 COR 11:7-12 / 14:32-38

THE WOMEN/WIVES SPOKEN OF HERE WERE ASSUMING/EXERCISING AN INDEPENDENT AUTHORITY OVER MEN/HUSBANDS WITH THE WARRANT OF TEACHING THAT WAS THE PRIVILEGE OF OVERSEERS ALONE. (1TIM 3:2 + 5:17 + 2TIM 2:2, 24)

ADAM FIRST, THEN EVE...

IT WAS THE WOMAN EVE WHO WAS DECEIVED...

BUT WOMEN WILL BE SAVED THROUGH → CHILDBEARING

SEE DIAGRAM 2 + 3. EVE SHARED DOMINION BY BECOMING ONE FLESH WITH ADAM, NOT INDEPENDENTLY OF HIM. THIS IS ABOUT INTERDEPENDENCE NOT HIERARCHY (SEE 1 COR 11:11-12)

THIS IS NOT AN "AD HOMINEM" ATTACK ON EVE. PAUL IS RECALLING HOW EVE WAS DUPED INTO SEEKING HER OWN AUTONOMY, ULTIMATELY FROM GOD HIMSELF - BY SATAN. (SEE 1TIM 1:20 + 5:15)

MARRIAGE (& CHILDBEARING) ARE GOOD (1TIM 4:3-4) NOT A CURSE TO BE OVERTHROWN (1 COR 7:12-14) BY FAITH WOMEN WILL BE DELIVERED THROUGH (OUT THE OTHER SIDE OF) THE CURSE OF THE FALL, IF THEY ENDURE IN THE FAITH.