

Appendix B: Two Different Paradigms

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Summary of Beliefs Undergirding Hierarchical Theologies

Figure 5: In the center, a circle labeled “SUBMISSION, AUTHORITY, HEAD.” Around it stand nine statements; from each, an arrow points **inward** to the circle (clockwise, starting at the top):

- Hierarchy inherent in creation order
- Genesis 3:16 seen as prescriptive
- Naming gives authority
- *diakonos* refers only to men
- Eve was deceived so women can’t teach
- Headship means authority
- 1 Timothy 2:12 = silence
- Galatians 3:28 means spiritual equality only
- Women can’t have authority

In this paradigm, the following meanings prevail:

Term	Meaning
<i>'ezer knegdo</i>	“helper equal to” means subordinate
<i>kephale</i>	head means authority
<i>authentein</i>	translated authority
<i>sigao</i>	means cannot speak
<i>hupotasso</i>	means submission of the wife to the husband and then is carried over into the church to mean submission of the women to the men

There are 3 core texts:

- Ephesians 5:22 – submission
- 1 Timothy 2:12 [corrected] - I do not permit
- Ephesians 5:23 and 1 Corinthians 11:3 - head

Galatians 3:28 is understood to have spiritual meaning, but not to have any impact on the current behaviour.

The application is that woman is subject to the man as Christ is subject to the Father. Generally, traditionalists will say that women are not inferior to men, but that while they are equal spiritually, they do not have equal spiritual authority. That is to say, their function within the body of Christ is based on their gender. The Biblical basis for that is the belief that head means authority and since

Christ is the head (authority) of the church and man is the head (authority) of the woman, she is to be submissive and cannot have authority over the man. Therefore, she cannot teach men or preach the word.

Summary of Beliefs Undergirding Gift Based Model

Figure 6: In the center, a circle labeled “GALATIANS 3:28.” Eleven arrows point **outward** from it to the following statements (clockwise, starting at the top):

- Joel 2:28-32 men and women prophesying together
- 1 Cor. 12:1-31 gifts are not gender based
- 1 Cor. 15:22 Adam sinned
- Rom. 16:1 Phoebe [corrected] is diakonos
- 1 Tim. 2:11 Women are to learn: context is false teaching
- 1 Cor.14 – sigao is to bring order to worship
- 1 Peter 3:1-7 [corrected] mutual submissions, mutual service, mutual love plus freedom for women to change their religion
- 1 Cor.11 head talks of interdependence; culture and gender distinctions not to be blurred; context is origin, not authority
- Eph 5:21 – mutual submission
- Phil 4:2-3 Syntyche and Euodia [corrected] fellow workers
- 1 Cor. 7:4 mutual ownership and authority

In this second paradigm, the following meanings prevail:

Term	Meaning
<i>'ezer knegdo</i>	helper “equal to” means face to face, suitable to
<i>kephale</i>	head means source
<i>authentein</i>	is recognized as an unusual word which suggests dominance
<i>sigao</i>	means voluntary silence in order to pay attention
<i>hupotasso</i>	is a voluntary submission and is used in the context of mutual submission

There is one core text: Galatians 3:28, which summarizes the equality of all people in Christ and has both spiritual and practical implications because the daily living out of our identity in Christ can never be separated from the eternal reality of our life in Him.

Men and women are equally created in the image of God, to live together in community and serve within that community on the basis of their giftedness by the Holy Spirit. Service within the community is not determined by gender. The essence of community is mutual submission and mutual responsibility: each one is to be a servant, contributing to the building up of each other according to their gifts.