

**QUESTION AND ANSWER BIBLE STUDY**  
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SUBJECT: WOMAN'S SUBMISSION TO MAN

The second question for tonight is concerning, and I am quoting, it is concerning submission of a woman to a man. (The first question was regarding the authority, if any, for the substitution of the elements of the Lord's Supper which was transcribed separately.) In the Bible it talks about a woman being in submission to her father and her husband. Now this is the question: How does this apply to other men in the church, of the world, etc?

We understand that a woman is to be submissive to her husband, Ephesians 5:23-25. We understand that daughters are to be submissive to their fathers, Ephesians 6:4, 1 Corinthians, Chapter 7. What about submission to other men? How does the submission of a woman apply to another man other than a family member? Does it apply at all? Some would say, "No." I will show you that the Bible says, "Yes, it does apply." The verse that shows her submission in general to male is taught in 1 Corinthians, Chapter 11, verse 3, But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God. So is there an order there, a general order? A relationship that exists between Christ and His Father, a relationship that exists between man and Christ, and a relationship that exists between woman and man, and then you can work your way up and down. There is a relationship that exists between Christ and man, right? And so, there is an area of authority here in verse 3, the head of is what? The head of X is Y. What is the head of Christ? God. Specifically who? The Father. What is the head of man? Christ. And what is the head of woman? Man. That is God's order since the creation and He brings this up here as well. Notice verse 9 and 10, Nor was man created for the woman, but woman for the man. For this reason the woman ought to have a symbol of authority on her head, because of the angels. Now we could get into a big discussion as to what "because of the angels" means but that is not the intent of tonight's lesson nor is it the intent of the question and I want to stay with the question. The question about her role of submission, how does it apply to other men who are not in the family as is husband and father.

This passage in 1 Cor 10 is also not talking about marriage. It is talking about authority, that is the subject. It is not talking about husbands and wives and the relationship they have but rather, looking at the primitive example how from man God created woman which was a picture of one having authority over another, that the woman was made from man, and, of course, they are not independent from one another as Paul says here, man is also through woman. There is a balancing effect there but his point is verse 3, the headship question. So the woman should behave in such a way not to dishonor her head, not to dishonor the man, her head, just as Christ behaved in such a way not to dishonor His head which is the Father. Now how should women behave around men in general with reference to submission? I went through the scriptures and found a few areas. You can probably think of some others.

Number 1, she should readily let him be at the leadership in position, such as business, such as church--a religion, such as family, wherever it is that she is involved. Now under my roof or in my area there are two families living, me and the Clarks. There is Rhonda, she is not my wife, she cannot come into my house and tell me what to do. Right? She can challenge my disciplinary procedures of my children, right? Could she do that? I don't think so. She would be overstepping her boundary and I respectfully also understand, and my wife does, that Patrick is the head of his family even though we are living on the same property. But there is a relationship that should exist between you women and myself and the other men. There should be, and so women automatically in the church must understand that men are to be in the leadership role that govern the work of the church. This is made manifestly true by multiple points. One is Jesus selected only men to be apostles. Number two, elders are to be the

husband of one wife. They are not supposed to be the wives of men. If the criteria is let the elder be the husband of one wife that negates the idea that a woman can be an elder in the church. Right? And if deacons are also supposed to be husbands, not wives but husbands, then that negates women from being deacons. And if preachers are equally called out to be men, preaching with all authority over the church, that automatically negates the woman from being in those roles.

I can give you another scripture on that but I am going to bring up one and this goes to my second point and that is she should not usurp his authority. 1 Timothy 2:11&12 are passages that you are familiar with; we have studied this frequently in our question and answer sessions here and it reads the same everytime we have a question and answer session on women. 1 Tim 2:11, Let a woman learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence. Where does he go in verse 13; **where does Paul go in verse 13?** To the beginning, once again the creation example. For Adam was formed first, then Eve. This is the first fundamental reason why a woman should be in submission to man and not over a man. Why a woman should be taught by man and not teach over a man. Now we have had great discussions about the keyword "over" here. This should mean that she is not trying to be an elder, a preacher or a teacher in the church. She ought rather to be content with teaching children and other women.

My next passage is Titus 2:3-5, the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things. So they ought to be teachers of good things, but it doesn't contradict 1 Tim 2, rather it is an area that does not violate 1 Tim 2. What are some areas that she can teach that do not violate 1 Tim 2? **What are some areas that she can teach that do not violate 1 Tim 2?** I already mentioned them. Children and other women. Now I am dealing with the format of a public teaching, but even if you go into the home she doesn't have the authority to be over a class of men, that is just what the scriptures say and you keep reading. . . 4 that they admonish the young women. . . There is a first point, that they teach other women, that they admonish other women. Do other women need to be taught good things? Yes, they do. Teach them to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed. Do women need to be taught to be good homemakers? Do they need to be taught to love their children? Do they need to be taught to love their husbands? The Bible says they do need to be taught. Older women, sound in the faith, should be able to conduct women's classes. There are some who differ on that; they say nothing good can come out of it. I beg to differ because of this passage right here.

I have other points here and I know you are thinking of all different things probably but I am going to quickly hit these, and, if we have time, I will field more of your questions. But we may actually bring up one of the points you are thinking about.

Another point, she should be concerned with any man's welfare and not be totally wrapped up in herself because a woman appreciates submission and submission is not something that you put on and something that you take off. Submission is supposed to be a life style thing. My submission to Christ is a case in point. Okay, I am going to be committed to him tonight, it is Tuesday night Bible study but tomorrow I will not be committed to him. Right? No, submission is a life style. Something that is learned. I have to do this 24/7. The woman's demeanor; her general attitude and disposition should be submissive, generally speaking. So, she should also be concerned with the welfare of any man or any other woman for that matter. I want to give you a case in point. Two passages, the first verse is Proverbs 31:20, the virtuous woman we call her. Proverbs 31:20, She extends her hand to the poor. Yes, she reaches out her hands to the needy. This is a woman that he is describing here; he is giving all kinds of attributes about this woman how she extends her hands to the poor. I think that any woman that is submissive to God and is submissive to man would probably be very compassionate on another person who is poor.

Now go here, a case in point, 2 Kings, Chapter 4, verse 8, and we probably can pull out some multiple points from this reading. Starting at verse 8 with me, Now it happened one day that Elisha went to Shunem, where there was a notable woman, (so Proverbs 31, a virtuous woman and here is another woman) and she persuaded him to eat some food. And so as often as he passed by he would turn in

there and eat some food. What did she do? Who is involved here; we have a woman from Shunem and who is the other guy? Elisha, and who is the other guy mentioned here in a verse later on? Her husband. But the focus is on this woman, it is not on the husband. And she said to her husband, verse 9, Look now, I know that he is a holy man of God who passes by regularly. In other words, Elisha in their encounters with one another has shown himself to be a credible person. This is not just some weird stranger begging for food and whatever; he is a man who is stable; he is solid; he is a man of God. She understands this; she knows who he is. Verse 10, Please let us make a small upper room on the wall, and let us put a bed for him there, and a table and a chair and a lampstand; so it will be, whenever he comes to us, he can turn in there.

And it happened one day that he came there and he turned in to the upper room and lay down there. Then he said to Gehazi his servant, Call this Shunammite woman. When he had called her, she stood before him. And he said to him, Say now to her, Look you have been concerned for us with all this care. What can I do for you? Do you want me to speak on your behalf to the King or the commander of the army?

She answered, I dwell among my own people. What did Elisha say she did, verse 13? Concerned with care. Very caring; a very compassionate person. I am sure Elisha is probably thinking, I am being treated like a king, isn't he? Now I have been to places and doing gospel meetings, and I am sure you have too, or even in local congregations where you work, some women are very outgoing as far as wanting you to feel comfortable and to make sure you have all your meals. My wife, when we have a gospel meeting, preachers come, she is totally concerned with what he is going to eat. Whether or not he is going to have everything he needs. Totally, all the way. I see that here with this woman too. I think that is a part of being submissive. Compassion certainly follows with it, doesn't it? That does not mean you cannot be assertive at times. Later on if you keep reading, she is persistent in coming to Elisha because her son died.

There is a place for assertiveness and we will see that here in this next verse, or passage. We will go to the New Testament, this is another point, while being submissive she can also be persistent in asking for something. Mark 7:24, Again this is an encounter with a man and a woman. They are not married. They are not husband and wife. This is a woman asking Jesus something. Mark 7, verse 24 through verse 30. She is not even a Jewish woman. It says, From there He arose and went to the region of Tyre and Sidon. Where is Sidon? On top of Israel on the map. It is a seacoast area. Tyre and Sidon. And this is where this woman is going to be. And He entered a house and wanted no one to know it, but He could not be hidden. What is Jesus' wish? I want to be left alone for once. Verse 25, For a woman whose young daughter had an unclean spirit heard about Him, and she came and fell at His feet. The woman was a Greek, a Syro-Phoenician by birth, and she kept asking Him to cast the demon out of her daughter. But Jesus said to her, "Let the children be filled first, for it is not good to take the children's bread and throw it to the little dogs." And she answered and said to Him, "Yes, Lord, yet even the little dogs under the table eat from the children's crumbs." Then He said to her, "For this saying go your way; the demon has gone out of your daughter." And when she had come to her house, she found the demon gone out, and her daughter lying on the bed. I want you to underscore here in verse 26, **she kept asking Him**, that is not asking once. We might say that she is being a nag, but there was a cause, a good cause, her daughter. It affected her family and she is going to continually ask Him because she knows that He can help her. Is she not submissive in doing that though; does this violate her role in being in submission to a man? No. He rewards her, doesn't He. Because she is witty; she has a great response to our Lord's remark that would somewhat humble anybody. You are just a yellow dog; she is not insulted by His statement but rather submits herself all the more. If she was not a submissive person, she would have taken great offense at what the Lord had said. What I am showing you here is submission coincides with persistence. Any questions or comments that you want to add on that point. I have some more but if you want to fire away, go ahead.

Then another point to consider is that she might in her life, in her work, in her nature, in her existence with man beautify things. Exodus 35:25, in a moment I am going to read it. It talks about women who were skillful in artisan work, beautifying the work of God there in the temple.

1 Samuel 8, verse 13, mentioned how the king will take your daughters and make them bakers and a few other things are mentioned there. Perfumers, I think, is another thing. That is one thing that women are good at, making things smell good, making things look good, that is part of her role in being a helper to man. I am talking general terms here, general terms.

I could also add in another point. While being submissive she could also partake of commerce. Going back again to Proverbs 31. Submission is not the elimination of these things but, rather, it's how you do these things. Proverbs 31, verse 12 through 21, verse 12, She does him good and not evil all the days of her life. Who is he talking about? The "she" is a wife, right? She does him, her husband, good all the days of her life. Now keep reading. She seeks wool and flax, and willingly works with her hands. She is like the merchant ships, she brings her food from afar. She also rises while it is yet night, and provides food for her household, and a portion for her maidservants. See the relationship that she has with the female person of the house. She is concerned about them. She considers a field and buys it; Do you think she has to have words with somebody else in buying a field; does one person just buy a field and there is nobody else she has to deal with? There is always somebody else you have to deal with; there is a seller. Most probably the seller is a man; she is going to buy it. So she is going to have interaction with a man, how is she going to behave herself? In a submissive, humble, respectful way. You might even ask, Why is she going to buy this field? You know, the same reason that she gets up at night; the same reason she gets the wool; the same reason that we started out in verse 12. Doing good to her husband and a direct representative of that, her family, that is her priority, that is her focus, the family, that is what she focuses on. Everything she is doing is for the benefit of her family. She considers a field and buys it; from her profits she plants a vineyard. Do you think she is going to do all the work herself? She may need some helpers to plant a vineyard that is a hard, hard, hard work, isn't it? She uses her profits to plant that vineyard. Verse 17, She girds herself with strength. And strengthens her arms. She perceives that her merchandise is good, and her lamp does not go out by night. She stretches out her hands to the distaff, and her hand holds the spindle. She extends her hand to the poor. Yes, she reaches out her hands to the needy. She is not afraid of snow for her household, for all her household is clothed with scarlet. See my point. The point of her doing all this work is to benefit her household and the poor, **her household and the poor**. That is an asset of the submissive woman, a righteous woman. Again, submission is not something you put on and take off; it is something that modifies your action in the different works, in these different roles.

She may also help with men who labor in the gospel. Now this is an interesting point. Philippians 4:3, And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the Book of Life. So who helped Paul? A couple of women. They helped him; it says they labored with me in the gospel. Now Romans 16:1, I commend to you Phoebe our sister who is a servant of the church in Cenchrea, and Roman 16:6, Greet Mary, who labored much for us. Mary, who labored much for us; Phoebe, a servant of the church in Cenchrea. These women who labored with me in the gospel. Now we just read that Paul would not allow a woman to do what, 1 Tim 2:11&12? Teach or exercise authority over a man. So these were women laboring with him in the gospel but not teaching over men and violating that commandment but rather being helpers of a man in a work.

We see in the Bible that there were some that were prophetess, that would be a gospel work, wouldn't it? Does that mean that they have the right to prophesy over a man, to teach over a man? No, she must still respect her role as a woman to a man. And we see that in 1 Cor 11:5. She must be cognizant of that place. Miriam was a prophetess; she was the first prophetess mentioned in all of the scripture. In the book of Exodus 15:20, her role primarily as prophetess was with women. When you read verse 20, the women followed her. That doesn't mean they didn't interact with men and teach men, they did; and I will get to one here in a moment.

Some of that work, working in the gospel would be that which we read in Titus 2:3-5, teaching women to be sober is gospel, teaching women to love their husband is gospel, teaching women to love their children is gospel, teaching women to teach other women is gospel. If you read it in the Book it is gospel. Also, I have known women who have made food, washed clothes, cleaned the house, provided room and board not for just preachers but for others who were in need. One man back in Cincinnati who

lost his wife and he had some mental challenges and some of the women took his laundry and cleaned it. Was that a Tabitha act? I think it was; it was a good work. And we can also throw into the mix, women have also helped in printing out and mailing out the Bulletin. Can women do that? Is she usurping the authority of a man if she helps a man print out and work out a bulletin and mail it? It is a woman being a help meet. Could a grammarian assist a preacher in some of the presentation work, preparation of the gospel if he asked her? Sure. Could a woman who is a web designer design a web site for the church? Sure she could. I know of a sound church in California that has a web site built by a woman who is a web designer. She is not usurping anybody's authority but is she also working in the gospel doing that? Of course she is. **Of course she is.** She can do these things without usurping the authority of a man.

Here is another encounter, woman to man. I know you have questions and things, I just want to get these points out first and then I am almost done. Acts 18:26 I want to throw this in the mix. This, of course, is Priscilla. Acts 18:26, So he began to speak boldly, now the "he" here is Apollos, in the synagogue. This is a public discussion. When Aquila and Priscilla heard him, in other words, they listened to him, they took him aside and explained to him the way of God more accurately. That is, after it was all over, they took him aside. Might be like you and me stopping off for a cup of coffee and then talk about some of these things. And it says "they", they took him aside and explained the way of God more accurately. Priscilla had a part of this explaining and this taking away. She had a part of it. Did she ignore her role as woman? Did she ignore her role of being in submission? No. She could still teach a man, have part in teaching and explaining without being over him, but fulfilling her role as a helper, as a help meet. So, in short, she ought to behave around men with a submissive disposition, with a willing disposition, with compassion, with a desire to help anyone, male or female, be better, live better, and go to heaven. When she or her family are in need she can most definitely make that need known without rejecting her submission even if it means that she must be persistent as some were in the scripture. Again, submission is a life style. It is not something that a woman or anybody puts on and takes off. Even those who are elders still must be submissive; they have to live submission or they cannot be an elder.

Okay, questions or comments. That is my spiel.

Question from Kathleen. If a woman hears a preacher teaching false doctrine what should she do?

That is a tough question. You would hope that there would be men who would pick up on the same thing she has picked up on first. But say there is not. The example we have in the scripture is she, with another, took him aside and explained to him things more accurately, but I am not convinced that the things Apollos taught were blatant false error, false doctrine. He was just not teaching the whole story, so he needed to talk to them. In the case where a person comes in and teaches false doctrine according to the scenario here, it is difficult to explain as to the role a woman should play. There are options. Shall she stand up before the congregation.

Kathleen: (Some of comment is not discernible.) I would not do that. I was wondering if I should ask to talk to him.

And I would add an extra step to that. Not only ask to talk to him because he might not even be back again, but encourage him to correct it publicly. He could be a visiting preacher. If he is local, located, talk to him and let him correct it publicly. That would be the simplest explanation. But if he won't then add the second step to talk to some of the other men and let them take this issue up before the church and have the record set straight. Part of our job for all of us is to be vigilant, women included. Woman has some limitations on the way in which she can teach. She can still push and prod truth.

Kathleen: (Comment/question not discernible)

Well, there are different aspects of submission. You are still in submission only to God and to your husband and you do not have to submit to anyone who wants you to do something immoral or something against God generally. You are still a submissive person but you are not going to submit to that. Even if you are male, we are all to be submissive to one another, Eph 5:21 and 22, but there are some things

that you cannot submit to; you can never submit to error. You cannot submit to a dictator who wants to destroy the church, destroy your family or whatever the scenario is. A wife cannot submit to a dictatorial husband who wants to make her do ungodly, immoral things, the same for her children. So there are different forms of submission understood; I understand that. I guess my idea of the question was more of a general way. How does this apply to her. Is she supposed to be submissive to more than just her husband or her father? How would that apply. So I approached the question that it would apply in hospitality, it would apply in concern, it would apply even in her meeting hospitality.

Kathleen: (Comments here that are not completely discernible. Has to do with men in the church, other than husband or father, who misunderstand their headship role over women.)

Well, in that case he is not acting even as a role that man has been given by God either. He is perverting the headship role. This is a whole other question by itself, how are men in the general, in the generic, head over female? And he would be violating that role as well.

Visitor comment: I believe that there is a transcript that says that we are to submit to one another, and that would teach us that regardless of whether you are a man, or whether you are a woman, or whether you are a child, that we all submit to one another. And, to me, that means not insisting on having your way. I can give you an example. I know of an individual who kind of makes it a practice whenever he comes to visit he will order my mother around, tell her to put the kettle on, make tea. So instead of allowing people to be hospitable and show care and concern, he ends up being the one who is demanding the attention. And I think that is where he flip flops. Oh, I am here in the best seat in the house, and I will order you guys around and I would like this and that and the other thing. And that is wrong.

Sarah: (Comment about whether or not a woman can question a man on the accuracy of his teaching in a study class setting.)

If there is something I say in a study like this, you can challenge it and you can assert the truth. Do it in a manner that God is going to say, "Well done, good and faithful servant." You don't have to be ugly about it. You don't have to be domineering about it. Just say, "How does that fit with this verse here?" I have seen women who can get ugly in Bible classes. They get a real rough, cantankerous spirit on them and that doesn't set well with me either. She has violated the way that she has approached me. She could have easily just said, "Hey, I see what you are saying but this is what I am reading, can we reconcile the two?"

Visitor: Well, I would say that even as a man that you ought to have some respect for the person who is doing the teaching and the way in which you interact with that person needs to be proper. I have been in situations where there have been women who have tried to challenge what the teacher had to say but in such a way that she tried to take over the class and it becomes obvious to the parent and everybody in there that this is not just a matter of I disagree with you and this is the reason why; but it is a matter of no, I am usurping the authority here; I am going to take over the class. Whether that is a man or a woman that would be wrong.

Yes, it is. I have been in similar situations and it is not pretty. Another question those situations bring up is how do you deal with a woman who is out of control? The way I have dealt with it in the past is very direct and very blunt. I had to remind one woman that I am the one who drove an hour to try to have a study with her. She didn't drive to come and study with me, and if I am here, let me teach. She goes but I think this, I think that. I said, "Lady, I don't care what you think let's just open the Bible and study it." It still did not resonate. Eventually those classes had to be terminated. The same way it could be here, a woman could get out of hand here and she is going to have to be dealt with. A man could get out of hand here and he is going to have to be dealt with.

Kelly: Indiscernible comments regarding above incident.

You can almost see why he (above lady's husband) would not want to become a christian with her as an

example. There is a statement mentioned in 1 Peter, Chapter 3, it talks about how a woman is to have a quiet and gentle spirit that is a part of submission. You can disagree but maintain the gentleness. Do you know what I am saying? That is your forte really. The gentleness of a woman is her forte. Men are used to going out, hacking up trees, beating each other up, but we see a woman jump in the ring and want to do all-star wrestling with you it looks sick to me. It does. It doesn't even fit the persona that the woman should have. She was made to be a helper of man. This class on women you could have a week-long gospel sermon. We have simply skimmed the surface on verses that deal with women. We have not even looked at any that were bad. You could look at the false prophetesses in scripture too. There were false ones. You could look at the deceitful women in scripture. You could look at women that used their feminine nature to seduce and deceive and there were other good ones that we have not looked at, like Abigail. She had the death penalty placed on her family by her husband, Nabal, who was just an ungodly man. She used the art of persuasion that a woman can excel at best than anyone to stop a steamed ruler, David, a valiant warrior, who was going to go in there and kill every male child in that household. She stopped it.

Comment: Same as Esther.

Right, same as Esther. Exactly, good point. She saved an entire nation by her art of persuasion.

There is a great book I think it is written by Lottie Hobbs called "Daughters of Eve". The best material I have ever read on women. It gives you a lot of them and it gives you a whole sermon on the woman. I have used that book to preach on women in the past; Abigail is one of them. It opens your eyes; good stuff. Daughters of Eve, you are probably familiar with it. If you are not, I highly recommend it.

Anything else? Okay, we will close.

Transcribed by  
Mary Caton