

Biblical understanding of male headship and Female 'helpship' in marriage

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Abstract

Marriage is a way for us to imitate the perfect example of God's love as a tiny beautiful glimpse of what awaits us in heaven. God, who is love, offers himself unconditionally. There is no competition between them, and no power dynamics. God's relationship to His creation is similar; He is not competitive. Though God is Superior and far more capable than us, He uses those capabilities only to serve us and never to use us. He gives only love, and wants only love. He gives His love freely, and leaves us free to return that love as we deem fit. The concept of male headship is shown in the detail on creation of man and the woman in Genesis 1 and 2. In Genesis 1 both male and female were created in the image of God with the intention that they will rule the earth for God. Both of them were given dominion to rule. Paul's teaching on headship and submission in marriage in Ephesians 5 gives a proper understanding of a truly loving relationship that should exist between husband and wife which is devoid of any connotations of power and compulsion. Submissiveness is collective obligation in marriage. No one is called to be a doormat. To submit to each other means to offer one's self completely as God offered himself to us in the body of Christ and to love the other unselfishly. The bible show that Eve had an important role to play: "and the lord God said, 'it is not good that man should be alone; I will make him a helper comparable to him'" (Genesis: 2:18). Though equal in nature with her husband the woman was created to function as a helper suitable or fit for Adam.

Keywords: Headship, Helpship, Submission, Patriarchal, Equality

Introduction

Marriage is a way for us to imitate the perfect example of God's love as a tiny beautiful glimpse of what awaits us in heaven. God, who is love, offers himself unconditionally.¹ Within the trinity, love is exchanged between persons without reservation or condition. There is no competition between them and no power dynamics. God's relationship to His creation is similar He is not competitive. Though God is Superior and far more capable than us, He uses those capabilities only to serve us, never to use us. He gives only love, and wants only love. He gives His love freely, and leaves us free to return that love as we deem fit.² This is

1 C.L Martin, L. Dinella, 'Gender -related development' in international Encyclopedia of the social and behavioral sciences. <http://www.science direct.com/topics/social-sciences/gender-stereotypes> accessed on 01, June, 2021

2 Wiliam Lee, Mcbain Heidi, Interating Gender on Multiple Levels: A conceptual Model for Teaching



the kind of love that God called us to emulate in marriage. It is a state of total self-giving in the service of the other with no fear of being used. The show of power and supremacy is irrelevant in marriage³. The main reason why some men abuse and violently dominate their wives is based on traditional beliefs that woman's duty is to submit herself blindly to the man. The word submit is misused to justify men abusing women.⁴

The Concept of Male Headship

The concept of male headship is shown in detail in the creation narrative of man and woman in Genesis 1 and 2. In Genesis 1, both male and female were created in the image of God, with the intention that they will rule the earth for God. Both of them were given dominion to rule.⁵ "So God created man in His own image; in the image of God He created him male and female He created them." Then God blessed them, and God said to them, be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the bird of the air, and over every living that moves on the earth" Genesis 1:27,28. It is important to note that man as used in these verses refers to both male and female. So the command to rule is for both of them. The details of the creation narrative of man and woman is found in Genesis 2. After God created Adam some specific instructions on his responsibilities were given to him. God determined that it was not good for man to be alone so He created Eve as a helper for Adam. The term helper does not imply a lesser standing but a purpose-filled, God-made woman for a purpose: is to help the man.⁶

Biblical perspective on male headship

Biblical headship embodies goodness, love, sacrifice, protection, providing and leadership in marriage, as against tyrannical rule and oppression.⁷ The Bible reveals that both man and woman were both created in the image of God, and they equally had a direct relationship with the creator and shared jointly the responsibilities of bearing and rearing children and having dominion over other created things.⁸

Paul's Teaching on Male Headship And Submission

Gender issues in Family therapy (2006, Journal of Marital and Family Therapy)120

3William Lee, McBain Heidi.

4Edgar Baloyi, "The Biblical exegesis of headship: A challenge to Patriarchal understanding that impinges on women's rights in the Church and society", https://www.researchgate.net/publication/242277882_The_Biblical_of_headship_A_challenge_to_Patriarchal_understanding_that_impinges_on_women's_rights_in_the_Church_and_society. May 2008. accessed March 17, 2022

5A Red Mountain Community Church Position Paper, on 'Male Headship in Marriage' <https://www.rmchurch.org>. accessed 31, March, 2022.

6Lee Woofenden, 'What is Biblical Basis for the Concept of Male Headship?' ed 2017. http://Christianity.Stackexchange.com/questions/17277/..._What_is_Biblical_Basis_for_the_Concept_of_Male_Headship?. accessed 01, April, 2022.

7William Macleod

8Madipoane Masenya, "Biblical Studies and Feminism in the African Context" A Publication of the Nigeria Association For Biblical Studies. Ed (Samprints and Graphics Co. 2012).3

Paul's teaching on headship and submission in marriage in Ephesians 5 gives a proper understanding of a truly loving relationship which is devoid of any connotations of power, abuse and compulsion. Submissiveness is collective obligation in marriage no one is called to be a doormat. To submit to each other means to offer one's self completely as God offered himself to us in the body of Christ. It means to love other unselfishly.⁹

In verse 21 Paul gave more details about submission. "Submit yourselves to one another, because of your reverence to Christ" "Be submissive (subordinate, subject) to one another out of reverence for Christ". Husbands and wives are called to mutual submission, mutual self-giving, mutual love. It must be noted that the submission being spoken about must, in the first place, be nothing less than to follow the example of Christ who obeys His Father.¹⁰ The call for the wife to be submissive does not place her beneath her husband but in communion with him.¹¹ Verse 22-23 "Wives should be submissive to their husbands as to the Lord, For the husband is head of the wife just as Christ is the head of the Church, he himself the savior of the body. In these verses Paul explained the specific way in which marriage imitates the divine love.¹²

Eve's Role as Helper.

The bible show that Eve had an important role to play: "and the lord God said, it is not good that man should be alone; I will make him a helper comparable to him" (Genesis: 2:18). Though equal in nature with her husband woman was created to function as a helper suitable or fit for Adam. The creation account reveals that the woman was created after man. Out of man, and as his helper, God intends that man is to fulfill the leadership role and woman is to support the man in fulfilling this role¹³.

This division of labor does not make woman less important to man or make woman to be subjugated under man. Women subordination to men was not the original intention of God for the creation of marriage but the outcome of the patriarchal setting in the society which are inherited from the time immemorial especially from the Jewish patriarchal system which has distorted the intention of God for marriage. Hence there is need to advocate for the right and the position of women in marriage as stated in the word of God.¹⁴

Woman as an Ezer kind of helper

9 Jenna Mcguire, "what really is headship in marriage?" In human life international.

<http://www.hli.org/resources/headship-in-marriage>. accessed 24.May, 2021

10Edgar Baloyi

11Jenna Mcguire,

12Jenna Mcguire,s

13 Ellen G white "patriarch and prophet "(Remnant Publication Michigan 200).21

14 Olagoke J Oyewole."Equality of mankind Regardless of gender. Nationality and Status: Pauline judgment Against Patriarchal Hegemony". in Biblical studies and feminism in the African context.eds. Olabiyi Adeniyi adewale, D.D. Adegbite, O.A. Oderinde, E.O Adeogun, A.O Ojewole.(Oyo National Association for Biblical Studies Western Zone c/o Department of Religious University of Ibadan2012) 202-211

In Genesis 2:8, God created Eve as helper to Adam. In what form was the woman was created as a helper?.Is it just mere assistant to assisting the boss or the head?. The value that God placed upon the woman is greater than just ordinary helper. God created the woman as an 'Ezer', Ezer is a Hebrew word which occurs twenty - one times in the old testament. Two times it refers to the first woman, Eve.It also occurred three times to mean powerful nations that Israel called for help during their besiege. In sixteen cases the word refers to God as our help. who shows up in our helplessness.¹⁵ As long as God is not subordinate to His creatures, any idea that an Ezer, helper, is inferior is undefendable. Ezer used as a noun throughout Old testament does not suggest 'helper' as in 'servant,' but help, savior, rescuer, protector as in 'God our help'. In no occurrence in the Old testament does this refer to an inferior, but it is always to a superior or an equal.'...help' expresses that the woman is a help/strength who rescues or saves man."¹⁶ in Hebrew "help" always come from the one who has the power to give help. Likewise it refers to someone who is in superior position. that is why only God could render help to Israel: he has the power to do so. God helped the Israelite because they were powerless to help themselves.¹⁷

The word 'Ezer' overturns any idea that depict a woman's function as a subordinate to man, God did not create the woman to serve the man, but to serve with the man. When a woman is removed from a man's life, the story is not complete.¹⁸She was not an afterthought or an optional adjunct to an independent, self sufficient man. According to God in Genesis 2:18 without her, the man's condition was "not good." the arrival of the woman brought completeness, goodness. Hence the intention of God in creating the woman for the man was for the two to complement each other and to be partners in many responsibilities involved in stewarding the creation for God.¹⁹

Christ like Role of Man in Marriage

The marriage of Christ and the Church signify the redemption of man, the victory of love and the commencement of our blissful union with Christ and one another. This is why marriage is such a great preparation for heaven!²⁰ (24-25) "As the church is subordinate to Christ, so wives should be subordinate to their husbands in everything. Husbands, love your wives, even as Christ loved the church and handed himself over for her." The nature of masculine and feminine role in marriage is clearly stated.²¹ The call to husband and wife to submissiveness are not unequal, but neither are they identical. In this context to be subordinate and to love mean essentially the same thing. The wife is called to be self-giving "in everything," and the husband is called to be self-giving "as

15Tow Project, God Created Woman as an Ezer kind of Helper (Genesis 2:18).
<http://www.theologyofwork.org/key-topics/women-and-work-in-the-Old-Testament>.
 Accessed September 10, 2021.

16 Tow Project

17 Joseph Coleson, 'Ezer Cenegdo: A power Like Him, Facing Him as Equal (1996.
 Grantham, PA: Wesleyan/Holiness Women Clergy)10

18 Tow Project

19 Tow Project

20Jenna Mcguire,

21Jenna Mcguire,

Christ," who loved and submitted unto death. The Christ-like role of the husband is appropriate to his masculinity as the Church-like role of the wife is to her femininity.²²

For a man, to love as Christ loves the Church means to advance his love fully and completely as Christ does with no guarantee that it will be returned. To love as Christ loves means to first be the joyful giver and willing receiver of that love, and then to return it fully and completely as Mary did when she accepted the child Jesus into her womb. By performing their roles according to their particular natures, husband and wife fit harmoniously into a relationship that exchanges love without competition, power, or a hint of use.²³ Man headship in marriage means he is responsible to initiate love and self sacrifice for the well being of the wife.²⁴

Three Notions about Male Headship

According to Van Klinken the following are notion about male headship:

A. Man received primary responsibility from God:

Adam received an instruction from God to keep the garden including the prohibition to eat from the tree of knowledge of good and evil. After the fall. the question Adam where are? implies that the man received the primary responsibility from God.²⁵ This means that it was his role to ensure the adherence to the command of God and to protect his wife from going against the command of God. But man failed in his responsibility when he allowed the devil into the garden and tricked Eve.²⁶

B. Male headship is distinguished from Male domination

C.

Male headship is purely distinguished from male domination and its against oppression and violent from male to female. Male headship does not mean male dominating as we often see in marriage relationships today. It is a distortion of God's order. Because male domination suggests that the woman is less than the man, and this does not portray equality that is intended for marriage relationships.²⁷ Male headship is more of role and function than oppression and rulership, the major concern in marriage relationship is that men tend to understand male headship in terms of seniority over women. Men's misunderstanding of male headship and their subsequent dictatorial behaviour to their wives are the origin of most conflict, in marriage.²⁸

22]enna Mcguire,

23]enna Mcguire,

24]Shaunti,Feldhahn and Robert Biblical Marriage and headship debate,

<http://www.crosswalk.com/family/marriage/biblical-marriage> accessed 10,June 2021

25 Adriaan S. Van Klinken, male headship as male agency: an Alternative understanding of a patriarchal African pentecostal discourse on masculinity. www.religionandgender.org accessed 23, August, 2021

26 Adriaan S. Van Klinken,

27 Adriaan S. Van Klinken,

28 Adriaan S. Van Klinken,

General understanding is that men believe because they are the head they must make all the decisions. “ Yes, they have to give the direction, but how that is done is what usually brings problems in marriage.” Often times men make their decisions without the knowledge of their wives and expect the wives to submit to their decisions. This is a wrong interpretation of what headship in marriage means. In marriage, there should be joint discussion and decision making between husband and wife.²⁹ The tendency of men to dominate women and the exercise of power in an oppressive way is part of the African culture, while the Christian side of male headship give respect to women dignity and acknowledge them as important part of men.³⁰

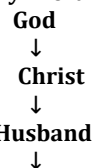
C. Men headship is about responsibility

Men headship is about taking responsibility in the partnership of spiritual human beings. Man bears the primary responsibility to lead his partner according to God’s direction.³¹ The word man in the scripture refers to male and female (Gen 1:27). Both of them were given dominion to subdue other creatures. Male and female are created to reflect the image of God, not the male without female or vice versa.

The example of headship is Jesus Christ, Paul the apostle said in 1Corinthians 11:3 “The head of man is Christ; and the head every woman is the man and the head of Christ is God.” The concept of man’s headship of the home is linked to the nature of God himself and to the relationship within the Godhead.³² 1Cor 13: 3.gives a clear understanding of what male headship in marriage is and what it is not. It sheds light on what relationship should be between the head and the helper.³³ This verse depicts three forms of relationships in headship that is exercised. The first one is relationship between Christ and every man, the relationship between man and woman and the third one is relationship between God and Christ. Of all the three relationship, two are equals, they are: the relationship between God and Christ and the relationship between man and woman. The relationship between the non-equal is the type of relationship between Christ and every man.³⁴

Outline of Divine Hierarchy of relationship or God’s Line of authority³⁵

Family Hierarchy



29 Adriaan S. Van Klinken,115

30 Adriaan S. Van Klinken,

31 Adriaan S. Van Klinken,,116

32 Enoch Dare,“Empowering Spiritual And Family Life “(2013, Akure Valiant Packaging and Complany Lit)137.

33A Red Mountain Community Church Position Peper.

34A Red Mountain community Church Possition Paper.

35 Enoch Dare

wife

**Children**

In the above line of hierarchy both Christ and man have a double role to play, vertically upward and downward, just as Christ who is the example for the man in the family relation represents God to the husband, in the same manner, a husband, is to represent Christ adequately to his wife and family.³⁶

The influence of culture on Gender stereotypes

Gender stereotypes refer to the belief of people about the characteristics of males and females. Gender stereotype varies from culture to culture and changes over time. These are the cultural role that is expected to be fulfilled by the sexes.³⁷ Gender stereotypes are general views about the likeness of men and women. Social role theory posit that gender stereotypes drive from discrepant distribution of men and women into social roles in the home and at work. There are set of gendered division of labor. This has been in existence in both foraging societies and socioeconomically complex societies.³⁸ Domestically women perform the majority routine domestic work and play the major caretaker role. In workplace, women have tendency to be employed in people oriented, service occupations rather than competitive oriented occupations, which have traditionally been occupied by men.³⁹

Culturally, women have been viewed as being caring and nurturing and are designated to occupation which require such skills. While these skills are culturally valued, men on the otherhow have been culturally viewed as the breadwinner or the worker, and their job has been viewed as economically valued.⁴⁰ Women have been culturally programmed to accept a life of subservience to father and husband. Frequently women have been denied access to formal education and other task that are capable of enhancing their development which enable them to strengthen their self-development and participation in public sectors of human life.⁴¹ Stereotypes could be either positive or negative; it does not always communicate accurate information about others.⁴²

Impact of Religion on Male headship

Religious teachings, creeds and expectations are identified factors that affect the biblical functions of male headship. In Christian religion, the Bible states

36 Enoch Dare

37C.L Martin, L. Dinella, 'Gender -related development' in international Encyclopedia of the social and behavioral sciences. <http://www.science direct.com/topics/social-sciences/gender-stereotypes> accessed on 01, June, 2021

38C.L Martin, L. Dinella

39C.L Martin, L. Dinella

40Grossman, Philip J, Lugovskyy, Oleksandr, "An Experimental text of the persistence of gender -based stereotypes " Academy Journal economic inquiry vol.49.No.2 (Guilford press 2005)20

41 Letty M Russell, 'human liberation in a feminist perspective a theology'. (1974 the Westminster press)p29

42Grossman, Philip J, Lugovskyy, Oleksa

that the man is the head of the home (1 Corinthian 11:3; Ephesian 5:24).⁴³ This subtly suggests (depending on the intention the interpreter) that he can treat woman as he likes". Other Biblical texts also suggests that women should remain silent in the Church (1Corintian 14:34; 1 Timothy 2:12).⁴⁴ In some Christian Churches Women are not permitted to climb the altar.⁴⁵ All of these religious regulations and practices tend to belittle the status of women both in the religious places and the society.

Gender Role in Marriage

Gender role in marriage depict a kind of social roles, a different behavioral norms for men and women. Their diverse character in different cultures and epochs prove the hypothesis that such roles are shaped by these factors.⁴⁶ In modern day Christianity understanding about the roles within the Christian marriage relationship have taken different directions. Culture has influenced the order of God on marriage partner are no longer happy in their relationship.⁴⁷ We struggle with the maker of marriage, and pursuit of happiness, trying to win the battle we lost long ago. Also we concentrate on the roles of wives that need to submit to their husbands in such strength and vigor, that we tend to lose sight of the equality among men and women.⁴⁸ Gender roles and expectations play a significant role in couple interaction, family decision-making, and perspectives on marital satisfaction. Gender roles are typically determined by society which is totally against the divine role God lay down for Husband and wife.⁴⁹

Female helpship and Role

After the naming of all the livestock, the birds of the air and all the beasts of the field in (Genesis 2:20). Adam was lonely and God provided a suitable helper for him in (Genesis 2: 23) . When Adam saw the woman (Eve), he gave a sigh of relief and intimacy."At last, this is now bone of my bones, and flesh of my flesh. Shall be called Woman". She is my help, my teacher, my loving mother/ sister and counselor, my companion indeed. This affirmed that the man was lonely and helpless without his companion the woman.⁵⁰ Ndyabahika posit the woman's voice was not heard expressing her feelings; this is certainty that Eve was equally drawn to the man as her own body, lover and companion. They are companion in mission.⁵¹Both of them were created equally but they have

43Gaus A. Umahi. "Assessing The Culture of Violence Against Women in The Light of Cultural And Religious Beliefs" Women in Africa Contexts. Rights. Hegemonies. Ed(Lagos,2012 Jedidah Publishers).300

44Gaus A. Umahi

45Gaus A. Umahi.

46 Atkinson,J. (1987). Gender roles in marriage and the family. A critique and some proposals. Journal of family Issue, 8(1), 5-41.

47 Atkinson

48 atkinso

49 Williams, Lee and Heidi McBain (2006). Integrating gender on multiple levels: A Conceptual Model for Teaching Gender Issues in Family Therapy. Journal of Marital and Family Therapy. 32 (3): 385-397

50Grace N. Ndyabahika 25

51Grace N. Ndyabahika

different roles to perform which does not make them less equal to each other. Man cannot carry another human beings in his body for nine months, neither does he bear the pain of giving birth to another life through his own flesh, he does not also possess the patience, sacrificial love and ability to care for the helpless, tender life of a growing soul.⁵²

God's Intention for Male and Female

What is the intention of God for manhood and womanhood? The scripture records that male and female were created in the image of God. "God said, let us make man in our image, according to our likeness" (Gen 1:26). "So God created man in his own image, in the image of God he created him; male and female he created them." (Verse, 27). "And God blessed them, and God said to them. "be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the bird of the air and over every living that moves upon the earth." The intention of God was that Adam and Eve should both dominate and rule...."and let them rule..."⁵³

This creative act brings to fore the fundamental truth that men and women share equality in nature as do the members of the Godhead.⁵⁴ God gave Adam a suitable companion and help meet. A helper like him. One who was fitted to be his companion and could be one with him in love and sympathy.⁵⁵ God created Eve out of the rib from the side of Adam this signifies that she was not to control him as the head, nor Eve to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and be protected by him.⁵⁶

Eve was created as Adam's second half: showing the close union and affection the attachment that should exist in marriage relationship.⁵⁷ Woman was created to stand by the man's side as an equal not to be inferior nor superior, but equal to the man. "White sates" when God created Eve, He designed that she possess neither inferiority nor superiority to man, but that in all things she should be his equal. The holy pair was to have no interest independent of each other"⁵⁸. According to Ndyabahika God was very careful in the creation of human beings as Man and Woman independent of one another. God named both sexes - side by side - as equal partners none of them witness the creation of each other.⁵⁹ At the creation of Man woman did not yet exist, and when woman was created God put the man to sleep. The two were thus attributed the same source of life on an equal footing.⁶⁰

52 Grace N. Ndyabahika

53 Ellen G. White, patriarch and prophet (remnant publication Michigan 200).21

54 Ellen G. White 21

55 Ellen G. White 22

56 Ellen G. White

57 Ellen G. White

58 Ellen G. White, testimonies (Pacific Press Publishing Association 1984), 3:484.

59 Grace N. Ndyabahika "Women's place in Creation" in Groaning in Faith, African Women in the Household of God, Ed., ()24

60 Grace N. Ndyabahika

And God saw all that he had made, and it was very good. In a sense, the woman completed and crowned the creation process.⁶¹ Though God created some differences such as distinction related to roles, functions, and responsibilities. The following element shown in creation story placed Adam as the head with leadership role. Adam was created first. Adam being the first human being created by God, The first thing God did after Adam's creation was to instruct him to cultivate the garden and warn him about the tree of the knowledge of good and evil.⁶² "And the Lord commanded the man saying, of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat for in the day that you eat of it you shall surely die" (Gen 2:16,17) this instruction came prior the creation of woman. God's intention for marriage is partnership between a man and his wife not dictatorship or superiority.

Indigenous and Biblical Patriarchal

Patriarchy refers to social system whereby men hold primary power and predominance in roles, political, leadership, moral authority, social privilege and control of property over women.⁶³ "Some patriarchal societies are also patrilineal, meaning that property and title are inherited by the male lineage"⁶⁴ Patriarchy deals with a set of ideas, a patriarchal ideology which explain and justify this dominance and attributes it to inherent natural differences between men and women.⁶⁵ Sociologically patriarchy is a social product and not an outcome of innate differences between the sexes. Their focus attention is on the way that gender roles in a society affect power differentials between men and women.⁶⁶ Patriarchy is historically manifested in the areas such as social, legal, political, religious, and economic organization of a range of different cultures.⁶⁷ Patriarchy culture is also a strong determinant of men dominance over women which have reduced women position as subordinate to men.⁶⁸ The domination of Women by Men is an ancient and continuous form of the subjection of women to a permanent status of inferiority because of gender. The oppression of Women is the most Universal form of exploitation which supports and perpetuates the form of exploitation both in the Church and society.⁶⁹ Patriarchy literally means the 'rule of the father'. It is a social system wherein men dominate over women. Male dominance over women can be seen in various ways such as family institution, the right given to men in worship and control by men of resources like land and other assets.⁷⁰

61 Grace N Ndyabahika 25

62 Ellen G White 20

63 Kamila Klingorova and Tomas Havlicek, "Religion and gender inequality: The status of women in the society of world religions": Moravian Geographical Reports vol 23(2015):2

64 Makama, Godiya Allanana, "Patriarchy and Gender Inequality in Nigeria: The Wayforward" 18577881. European Scientific Journal. vol 9, no 17 (2013) 155.

65 Makama, Klingorova, Toma Havlicek 18

66 Makama, Klingorova, Toma, Havlicek 116

67 Makama, Klingorova, Toma, Havlicek

68 Makama, Klingorova, Toma, Havlicek 120

69 Letty M. Russel. "Human Liberation in a Feminist perspective - A Theology, (Philadelphia, The Westminster Press)

70 Makama, Klingorova, Toma, Havlicek

Male hierarchy over Female was not in God's original design. The first mention of male ruler-ship is in Genesis 3:16, which was the direct result of fall: "He will rule over you". since male's ruling female itself is a result of the fall, that means, man has not been ruling over woman before the fall. The practical result of men ruling over women is that women are deprived of the corresponding authority with men that was granted them at creation.⁷¹ Moreover, because of human fallen nature many men have used their position of authority to abuse women. As part of solutions from the courses that followed the fall (Genesis 3:15), God promised that the seed of the woman would crush the serpent's head. Christ has overcome the fall. Consequently we should resist the tragic consequences which the fall introduced, including man's rule over woman.⁷²

Conclusion

At creation man and woman were created in the image of God but with different roles: the man is the head of the home while the woman is the helper. Man as the head directs the affairs of the home men headship is about taking responsibility in the partnership of spiritual human beings. Man bears the primary responsibility to lead his partner according to God's direction and the woman takes the supporting role as the helper. These roles do not make the man the superior or the woman inferior. Male rulership over female was not the original intention and design of God for marriage relationship. Male rules was introduced in (Genesis 3:16) which is direct result of the fall: "To the woman he said, I will greatly increase your pains in child bearing; with pain you will give birth to your children. Your desire will be for your husband, and he will rule over you." The coming of Jesus Christ changed the curses on humanity and brought salvation to them. Christ the creator and the seed of the woman promised to crush the serpent's head (Gen 3:15) and overcome the consequences of the fall including man's bad rule over woman.

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⁷¹ Philip B. Payne, The bible teaches the equal standing of man and woman
<https://www.cbeinternational.org/resource/article/biblical> accessed. May, 18, 2021

⁷² Philip B. Payne

- Letty M Russell, 'human liberation in a feminist perspective a Theology'.(Philadelphia,The Westminster Press)
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