

Session One:

Defining Manhood and Womanhood

I. Manhood and Womanhood in Creation

- a. The contemporary situation
- b. Equality in value
- c. Differing in roles before the Fall
- d. Distortion of roles after the Fall

II. Defining Manhood and Womanhood

- a. Definition of Masculinity
 - 1. What does leadership look like (in marriage, in the workforce, in church, as a single)?
- b. Definition of Femininity
 - 1. What does followership and submission look like?
 - 2. That can women do, i.e. what are their appropriate boundaries – at home, in the workforce, in the church, as a single?
- c. The Denver's Statement

III. Manhood and Womanhood in the Church

- a. Principles of equality and distinction in the church
- b. Consideration of specific passages
 - 1. Gal. 3:28
 - 2. 1 Tim. 2:11-15

IV. Manhood and Womanhood in Marriage

- a. Principles from Eph. 5:21-33
- b. Principles from 1 Peter 3:1-7

THE CONTEMPORARY LANDSCAPE

I. **The Culture:** is increasingly hostile to any definition or practice of Biblical manhood and womanhood.

II. The Evangelical Community:

- a. **Egalitarianism (Evangelical Feminism)** – A view shared by evangelical Christians who believe that God created male and female equal in every respect, including equality in role and function. They believe that within the home and the church, men and woman share a joint authority and responsibility before God for leadership.
 - 1. Gretchen Gabelein Hull writes, “Biblical feminists lovingly ask the Christian community to abandon artificial role playing and to be sex blind in assessing each individual’s qualifications for ministry” (Equal to Serve, p. 128).
 - 2. And Mary Stewart Van Leeuwen expresses her confidence that the Bible’s “main thrust is toward the leveling, not the maintenance, of birth-based status differences” (Gender and Grace, p. 235).”
- b. **Complementarianism:** A view shared by evangelical Christians who believe that God created male and female equal in personhood, value, dignity and importance, but different in role and function. They believe that God has assigned different and complementary roles to men and women within marriage and the church.

III. Why is this issue so important?

- a. Our belief about this issue will either support or redefine aspects of the nature of God.
- b. Our convictions about this issue will either support or undermine the authority of God's Word
 1. "It is my best and most sober judgment that this position [egalitarianism] is effectively an undermining of—a breach in—the authority of Scripture...It seems to me and others...that this issue of egalitarianism and complementarianism is increasingly acting as the watershed distinguishing those who will accommodate Scripture to culture, and those who will attempt to shape culture by Scripture...Of course there are issues more central to the gospel than gender issues. However, there may be no way the authority of Scripture is being undermined more quickly or more thoroughly in our day than through the hermeneutics of egalitarian readings of the Bible. And when the authority of Scripture is undermined, the gospel will not long be acknowledged." (Mark Dever, T4G blog)
- c. Our practice of manhood and womanhood will either support or undermine the picture of the gospel in marriage.

IV. The Presenting Question: What does God think about manhood and womanhood?

EQUAL IN VALUE

I. Men and women are equal in value, dignity, worth and significance.

- a. Gen. 1:26 -27 *"Then God said, 'Let us make man in our image, after our likeness...So God created man in his own image, in the image of God he created him; **male and female** he created them."*
- b. For God to be fully imaged and His likeness to be represented on this earth, God created both male and female.

- c. *"[it is amazing] to realize that when the Creator of the universe wanted to create something 'in his image', something more like himself than all the rest of creation, he made us! This realization will give us a profound sense of dignity and significance...We are the culmination of God's infinitely wise and skillful work of creation. Even though sin has greatly marred that likeness, we nonetheless now reflect much of it, and shall even more as we grow in likeness to Christ" (Dr. Wayne Grudem, Bible Doctrine)*
- d. The implications of this truth are massively and wonderfully significant: men and women are equal in value, equal in personhood, equal in dignity, equal in worth and equal in importance.

DIFFERING ROLES BEFORE THE FALL

I. Order of creation: Adam was created before Eve (Gen. 2:7, 21-22)

- a. "Primogeniture": the firstborn child assumes the role of leadership in the family for his generation
- b. The order of creation is also important to the Apostle Paul. In 1 Tim 2:12-13, Paul writes "I do not permit a woman to teach or to exercise authority over a man...For Adam was formed first, then Eve..."

II. Representation: Adam, not Eve, had a special role in representing the human race. (Gen. 3:6; 1 Cor. 15:22, 45-49; cf. Rom. 5:12-21)

- a. We are counted guilty because of Adam's sin: 1 Cor. 15:22, "*For as in Adam all die, so also in Christ shall all be made alive.*"
- b. 1 Cor. 15:45 - 49 "*Thus it is written, "The first man Adam became a living being"; the last Adam became a life-giving spirit...The first man was from the earth, a man of dust; the second man is from heaven...Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.*"
- c. Adam and Eve did not together represent the human race, "It was Adam alone who represented the human race, because he had a particular leadership role that God had given him, a role that Eve did not share." (Dr. Wayne Grudem)

III. Naming of Eve: Adam named Eve (Gen. 2:23)

- a. Gen. 2:22 – 23 *“And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said, ‘This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.’”*
- b. When Adam said, “she shall be called Woman”, he is giving her a name. The first readers, would have understood that the one doing the “naming” is the one who exercises authority over those named.
- c. This same pattern is repeated using the same word, “called” in Genesis 1 and 2
 1. Genesis 1:5 *“God called the light Day, and the darkness he called Night.”*
 2. Genesis 1:8 *“And God called the expanse Heaven.”*
 3. Genesis 1:10 *“God called the dry land Earth, and the waters that were gathered together he called Seas.”*
 4. Genesis 2:19-20 *“So out of the ground the Lord God formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name.”*
 5. Genesis 2:23 *“Then the man said, ‘This at last is bone of my bones and flesh of my flesh; she shall be called Woman...’”*
- d. In Genesis 1 and 2, as God names creation and exercises sovereign authority over it. Adam demonstrates authority over the animal kingdom by naming them. And in the same way, Adam exercises God-given authority by naming his wife “Woman”.

IV. Naming of the human race (Gen. 5:1-2)

- a. God named the race “man”, not “woman” (Gen. 5:1-2)
 1. Gen. 5:1-2 *“This is the book of the generations of Adam. When God created man, he made him in the likeness of God. Male and female he created them, and he blessed them and named them Man when they were created.”*
 2. God chose the word “man” to name the human race. It is a name that hints at and whispers distinction in roles, particularly male leadership and headship.

V. Primary Accountability: God spoke to Adam first after the Fall (Gen. 3:9)

- a. Gen. 3:9 *“But the LORD God called to the man and said to him, ‘Where are you?’”*
- b. The primary accountability to which God held Adam speaks of a leadership and a headship role.

VI. Purpose: Eve was created as a helper for Adam (Gen. 2:18)

- a. In Gen 2:18, God said, *“It is not good that the man should be alone; I will make him a helper fit for him.”*
- b. Adam was created to work. Eve was created to be Adam’s helper. Eve was created to support and to help him in the work that God had called him to.
- c. Scripture does not view the role of “helper” as demeaning. In fact, in over a dozen Scriptures, the same word for “helper” in Gen 2:18, is used of God as our helper. A helper is a noble and godly role. It is a role that deserves much honor.

VII. Trinitarian: Our equality and differences are reflective of relationships within the Trinity (Gen. 1:26-27; cf. 1 Cor. 11:3)

- a. Gen 1:26 *"Then God said, 'Let us make man in our image, after our likeness'".*

 1. The pronoun "our" speaks of the Trinity. What it means is that the equality and differences between men and women reflect the equality and differences in the Trinity.

- b. 1 Cor. 11:3 *"But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God."*
 1. There is a relationship of authority within the Godhead.
 2. Paul draws a parallel: the relationship of authority between a husband and wife is like the relationship of authority between Christ and God. In other words, a man's headship and a wife's submission reflect the roles in the Trinity itself.

DISTORTION OF ROLES AFTER THE FALL

When sin entered the world, the God's curse on Adam and Eve (and all of mankind) brought about a distortion of previous roles, not the introduction of new ones. (Gen. 3:16-19)

I. Pain in Adam's area of responsibility (Gen. 3:17-19)

- a. Gen. 3:17-19 *"And to Adam he said, 'Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, "You shall not eat of it," cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread..."*

II. Pain in Eve's area of responsibility (Gen. 3:16a)

- a. Gen. 3:16 *"To the woman he said, 'I will surely multiply your pain in childbearing; in pain you shall bring forth children.'"*

- b. *"It is not a curse that man must work in the field to get bread for the family or that woman bears children. The curse is that these spheres of life are made difficult and frustrating. In appointing the curse for his rebellious creatures God aims at the natural sphere of life peculiar to each. Evidently God had in mind from the beginning that the man would take special responsibility for sustaining the family through bread-winning labor, while the wife would take special responsibility for sustaining the family through childbearing and nurturing labor. Both are life-sustaining and essential."* (John Piper, *Recovering Biblical Manhood and Womanhood*, pp 42-43).

III. Pain and conflict entered their relationship (Gen. 3:16b)

- a. *"Your desire shall be for your husband, and he shall rule over you."*
1. The phrase "your desire shall be for your husband" does not mean that Eve will now have this special love and affection and longing for her husband. Instead, the word literally means, "desire to conquer" or "against".
 2. The word "rule" is a common OT term that refers to "ruling by a greater force or strength" or "to rule by power", sometimes even harshly or selfishly. Gone is the loving, respectful caring authority. It is replaced by a domineering and authoritarian rule.
- b. Sin has entered into the harmony and beauty of their relationship and distorted their roles.
1. Before the Fall, Adam exercised authority over Eve. After the Fall, he exercised authority with harshness and selfish power.
 2. Before the Fall, Eve was under Adam's authority as his helper. After the Fall, she was under Adam's authority but now she had desire to rule and dominate and conquer him.