

Equal Yet Different: Exploring Biblical Manhood and Womanhood Session 1 | Brian Chesemore March 15, 2015

I. Introduction

A. Our Recommended Text

Doing Things Right in Matters of the Heart by John Ensor (Crossway)

B. Our Study of Biblical Manhood and Womanhood

Week One: The Beginning of Manhood and Womanhood

Week Two: Defining Biblical Manhood and Womanhood

Week Three: Equal Yet Different in the Church

Week Four: Equal Yet Different in the Home

C. Additional Recommended Reading:

Books:

- What's the Difference? By John Piper (Crossway)
- Recovering Biblical Manhood and Womanhood by Piper & Grudem (Crossway)
- God, Marriage, and Family by Andreas Kostenberger (Crossway)
- The Masculine Mandate by Richard D. Phillips (P & R)
- Feminine Appeal by Carolyn Mahaney (Crossway)
- Equal Yet Different by Alexander Strauch (Lewis and Roth)
- Freedom and Boundaries by Kevin DeYoung (Pleasant Word)

Blogs:

- Girltalk Blog (<http://www.girltalkhome.com/blog>)
- CBMW: Council of Biblical Manhood & Womanhood (<https://www.cbmw.org/>)

“Most definitions and descriptions of biblical Christian manhood tend to major on the Christian and minor on the manhood. Once when I was in college, a group of us young men attempted to list characteristics of a biblical man. One by one we called out characteristics like love, joy, peace and patience. The problem was that the young women were in the room next to us listing the same characteristics of a biblical woman. But are there not specific, differing ways in which men and women will live out

the Christian life? Are there not certain ways in which I am going to instruct my sons, that I will not do with my daughters? There are no generic people. There are men, and there women. Consequently there are no generic Christian people. There are Christian men, and there are Christian women.”¹

II. The Contemporary Landscape

A. Our Culture: is increasingly hostile to any definition or practice of Biblical manhood and womanhood.

“For the first time in its history, Western civilization is confronted with the need to define the meaning of the terms “marriage” and “family.” What until now has been considered a “normal” family, made up of a father, a mother, and a number of children, has in recent years increasingly begun to be viewed as one among several options, which can no longer claim to be the only or even superior form of ordering human relationships. The Judeo-Christian view of marriage and the family with its roots in the Hebrew Scriptures has to a significant extent been replaced with a set of values that prizes human rights, self-fulfillment, and pragmatic utility on an individual and societal level. It can rightly be said that marriage and the family are institutions under siege in our world today, and that with marriage and the family, our very civilization is in crisis.

The current cultural crisis, however, is merely symptomatic of a deep-seated spiritual crisis that continues to gnaw at the foundations of our once-shared societal values. If God the Creator in fact, as the Bible teaches, instituted marriage and the family, and if there is an evil being called Satan who wages war against God’s creative purposes in this world, it should come as no surprise that the divine foundation of these institutions has come under massive attack in recent years. Ultimately we human beings, whether we realize it or not are involved in a cosmic spiritual conflict that pits God against Satan, with marriage and the family serving as a key arena in which spiritual and cultural battles are fought. If, then, the cultural crisis is symptomatic of an underlying spiritual crisis, the solution likewise must be spiritual, not merely cultural.”²

¹ Stinson, Randy. Show Yourself a Man, pg. 2, Southern Seminary’s The Tie, Winter 2005

² Kostenberger, Andreas. *God, Marriage, and Family*, (Crossway Books, Wheaton, Ill.) 25-26.

B. The Church Dynamic:

1. The Evangelical Community: is increasingly confused on issues related to sexuality and marriage.
2. Egalitarianism (Evangelical Feminism) – A view shared by evangelical Christians who believe that God created men and women 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.

“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”³

[The Bible’s] “main thrust is toward the leveling, not the maintenance, of birth-based status differences”⁴

- C. Complementarianism:** A view shared by evangelical Christians who believe that God created men and women 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.

D. The Vertical Significance of the Issue

1. Reflecting God’s Character: Our belief about this issue will either support or obscure, even redefine, aspects of the nature of God.
2. Submitting to God’s Word: Our convictions about this issue will either embrace or undermine the authority of God’s Word.

“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

³ Gretchen Gabelein Hull, *Equal to Serve*, p. 128

⁴ Mary Stewart Van Leeuwen, *Gender and Grace*, pg. 235

authority of Scripture is undermined, the gospel will not long be acknowledged.”⁵

3. Embracing God’s Design: Our practice of manhood and womanhood will either support or undermine the wisdom of God’s plan for men and women. It will either display or distort God’s picture of the gospel in marriage.

III. Exploring Genesis: The Beginning of Manhood and Womanhood

A. Men and women are equal in value, dignity, and worth.

*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. (Gen. 1:26 -27)*

“[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”⁶

B. Men and women were given differing Roles Before the Fall

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

- 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...”

2. Representation: Adam, not Eve, had a special role in representing the human race. (Gen. 2.7-8; 1 Cor. 15:22, 45-49; cf. Rom. 5:12-21)

We are counted guilty because of Adam’s sin: “For as in Adam all die, so also in Christ shall all be made alive.” 1 Cor. 15:22

“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

⁵ Dever,, Mark: T4G blog

dust, we shall also bear the image of the man of heaven.” 1
Cor. 15:45 – 49

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

“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.’”
Gen. 2:22 – 23

- 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.

4. Naming of the human race (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.” Gen. 5:1-2

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

“But the LORD God called to the man and said to him, ‘Where are you?’” Gen. 3:9

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

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.”*

7. Echoes of the Trinity: (Gen. 1:26-27; cf. 1 Cor. 11:3)

- *“Then God said, ‘Let us make man in our image, after our likeness’”.* Gen 1:26
- *“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 Cor. 11:3

B. Distortions 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)

1. Pain in Adam's area of responsibility

"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..." (Gen. 3:17-19)

2. Pain in Eve's area of responsibility

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

"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."⁷

3. Pain and conflict entered their relationship

- *"Your desire shall be for your husband, and he shall rule over you." Gen. 3:16b*

C. Conclusion: Anticipating The Difference the Gospel Makes

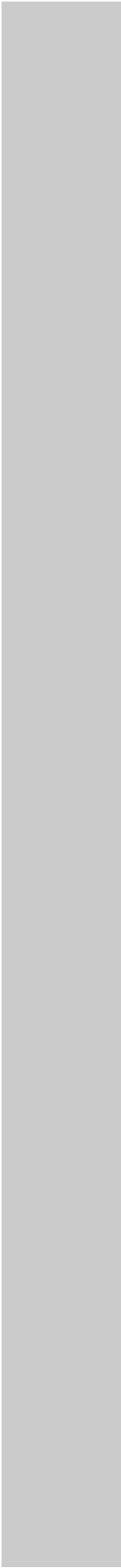
1. Redeeming the Image of God in Men and Women

"It is God's redemptive purpose in Christ to counteract the effects of sin in human relationships."⁸ (Col. 3.10; Eph. 5.1-2)

2. The Beauty of Equality and Diversity

⁷ Piper, John. *Recovering Biblical Manhood and Womanhood*, (Wheaton, Illinois: Crossway Books). 42-43

⁸ Kostenberger, Andreas, *God, Marriage, and Family*, (Wheaton, Crossway Books). 71.

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3. Application for SGCL in the lives of our children, youth, singles, and marrieds.