

Biblical Manhood and Womanhood

Grudem Chapter 22

1. Equal in:

a. D _____

1 Peter 3:7

b. G _____

1 Peter 4:10

c. S _____

Galatians 3:27-28

2. Different in Roles in

What are some common objections to men and women having distinctive roles in church and home?

a. C _____

1 Timothy 3:1-5

1 Timothy 2:12-14

1 Timothy 3:14-15

Genesis 2:15-25

John Stott the Anglican writer says, “I can’t dismiss masculine headship in the cavalier way to which some evangelical feminists do. There is something in the Pauline teaching about headship that cannot be ignored as a purely cultural phenomenon, because he roots it in Creation. We may find his exegesis of Genesis 2 difficult—that women were made after men, out of men, and for men—but he does root his argument in Creation. I have a very high view of apostolic authority. I don’t feel able to reject Paul’s exegesis.”

Genesis 3:1-6

b. H _____

Ephesians 5:18-33

Revelation 6:4

OBJ—Matt...Matt...Matt Paul was just trying to accommodate to the culture; these are just culturally binding. Or maybe there was some unruly women in Ephesus and Paul had to put them in their place.

1)

2)

Ephesians 3:4-5

John Piper says, “Now why is the coming together of a man and woman to form one flesh in marriage called a *mystery*? Mystery in the New Testament does not mean something too complex or deep or obscure or distant for humans to understand. It refers to a hidden purpose of God that is now revealed for our understanding and enjoyment. Paul explains what the mystery is in verse 32. The marriage union is a mystery, he says, because its deepest meaning has been concealed by God during the Old Testament history, but is now being openly revealed by the apostle, namely, that marriage is an image of Christ and the church. Verse 32: “I am saying that it refers to Christ and the church.”

P.T. O’Brien says, “In the earlier Testament the image of marriage was often used to depict the covenant relationship b/t Yahweh and his people, Israel. Jesus took over this teaching and boldly referred to himself as the Bridegroom. He presented ‘himself in the role of Yahweh in the divine marriage with the covenanted people. Paul expands on the image in 2 Co 11:1-3 and here in Ephesians 5, and focuses particularly on ‘the sacrificial steadfastness of the heavenly bridegroom’s covenant-love for the bride.’”