

## Biblical Manhood and Womanhood Course Outline

Week 1: Intro and Biblical Theology of Gender

Week 2: Biblical Masculinity Part I

Week 3: Biblical Masculinity Part II

Week 4: Biblical Femininity Part I

Week 5: Biblical Femininity Part II

Week 6: Gender Confusion

Week 7: Manhood & Womanhood in the Home Part I

Week 8: Manhood and Womanhood in the Home Part II

Week 9: Manhood & Womanhood in the Church Part I

Week 10: Manhood & Womanhood in the Church Part II

Week 11: Manhood & Womanhood in the World & Workplace

Week 12: Objections to Complementarianism

Week 13: Panel Discussion & Q&A

### Definitions:

The essence of Biblical masculinity is a sense of benevolent responsibility to tend God's creation, provide for and protect others, and express loving, sacrificial leadership in particular contexts prescribed by God's Word.

The essence of Biblical femininity is a gracious disposition to cultivate life, to help others flourish, and to affirm, receive and nurture strength and leadership from worthy men in particular contexts prescribed by God's Word.

### *For further study:*

1. God's Design for Man and Womanhood, Andreas & Margaret Köstenberger
2. Recovering Biblical Manhood and Womanhood, ed. Piper and Grudem

*Questions and comments are welcome!*

Matt.Merker@capbap.org & Blake.Boylston@capbap.org

## Capitol Hill Baptist Church – May 7, 2017 Biblical Manhood and Womanhood – Week 10



### **Biblical Manhood and Womanhood in the Church: Part 2**

#### **I. Introduction & Review**

- Scripture not just allows, but expects men *and* women to participate in the majority of the church's ministry (1 Cor 12).
- The elders' job description: provide, protect, lead, bear responsibility
- Men and women are called to serve the church in all capacities, except where such service would violate the biblical principle of male leadership (specifically by teaching or exercising authority over men when the church is gathered).

#### **II. 1 Timothy 2:8-15**

- A. The context: false teaching in Ephesus (1 Tim. 1:3-7, 18-20; 4:1-3)
- B. A call to learn quietly with submissiveness (2:11)
  - A submissive posture to Biblical teaching
  - A godly attitude of humility and peacefulness
  - A teachable spirit that joyfully embraces her God-given role within the church

C. Two restrictions:

- a. Teaching men formally (v. 12)
  
  
  
  
  
  
  
  
  
  
- b. Having authority over men (v. 12)

D. Two reasons for these restrictions:

- a. The creation order (v. 13)
  
  
  
  
  
  
  
  
  
  
- b. Satan's strategy to undermine the creation order (v. 14)

E. One promise (2:15):

*Women can have confidence they are truly repentant when they stop usurping authority and instead embrace their role of resting under male leadership.*

**III. 1 Corinthians 11:3-16**

A. God expects women to serve publicly in the church by praying and prophesying (v. 5).

i. What about 1 Cor 14:34-35?

ii. Complementary, not contradictory passages (see context in 1 Cor 14:29 – “speaking” here refers to the authoritative evaluation of prophecies)

B. God wants women to serve in the church in a way that clearly embraces their feminine identity (vv. 7-10, 14-15).

C. Male teaching authority in the church doesn't invalidate the equality of interdependence (vv. 11-12).

**IV. Why does this matter?**