



Biblical Womanhood in a Postmodern Culture

Standing on Truth in
Our Shaky World



STUDENT WORKBOOK



Biblical Womanhood in a Postmodern Culture: Standing on the Truth in Our Shaky World
by Author/Teacher Linda Linder

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Acknowledgments from Linda Linder

Biblical Womanhood in a Postmodern Culture would not be in your hands today if God had not brought two very special, talented and godly women to Bethlehem Baptist Church in Minneapolis. Lori Bleth and Karen Heddle are humble servants who have contributed hours of time, creative talent, godly wisdom, prayer, and support to this project.

Lori, I know that when you called me in the summer of 2007 to ask about a Bible study on biblical womanhood you (and I) had no idea what the Lord had in store for us! The format of the Student Guide is yours. You took the initiative to write out the discussion questions with space for written answers. You visualized the need for note-taking aids for the teaching material. And you spent hours on your computer making these things a reality!

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I have never experienced the work of the Holy Spirit in the way I experienced it when the three of us were together. There was a special blessing from God as He took our three perspectives, talents, and gifts and made the whole greater than the parts. And, of course, we will never forget being with you, Karen, the day that your precious daughter Iona was born. You, Lori, and I worked for several hours at my house, after which you left and shortly gave birth to Iona!


Thank you, Lori and Karen, for being my sounding board throughout the developmental process of this study. Thank you for your honest, straight-forward counsel, listening ears, and prayers. And thank you most of all for humbling serving our Lord in a way that will equip and encourage many, many women to be biblical women—like you!

Special Thanks To:

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Finally, my husband, Doug—Thank you, precious husband, for being a godly man. Your balance of strength and humility—along with your sense of humor—have made it possible for me to write a study on biblical womanhood. You have listened, prayed, encouraged, kept the house running, and persevered throughout the writing process. What selfless-ness! I love you with all my heart.

And Ben, Steve, and Chris, our three sons—It’s the joy of my heart to see each one of you become a godly man who desires to live your life to honor Him. You encourage me, and give me the freedom to minister. Thank you!





Preface

More than 35 years ago, as a new Christian and a newly married young woman, God began to teach me through the Bible and through the example of godly women what it means to be a biblical woman. Being such a woman was not my natural instinct, but it was my desire. Step by step, Scripture by Scripture, experience by experience I've come to understand that God's way according to His Word is the best way to live. In fact, living in obedience to the Bible is the only way to live a fulfilling and God-honoring life. And it is my passion to share this truth with other women.

In the year 2000, the Lord moved our family to worship at Bethlehem Baptist Church in Minneapolis, Minnesota, where John Piper is the preaching pastor. Pastor John has literally "written the book" on biblical womanhood. In 1987, he led in the formation of the Council on Biblical Manhood and Womanhood¹ and in the writing of the Danvers Statement, which laid the foundation for further work in the area of biblical manhood and womanhood. In 1991, he and Wayne Grudem published the seminal book on this subject, *Recovering Biblical Manhood & Womanhood—A Response to Evangelical Feminism*. John Piper has written other books², preached, and taught on the subject of biblical womanhood for many years.

When the Lord called me to write and teach the Bible study for women, *Biblical Womanhood in a Postmodern Culture*, I knew that this would be a culmination of my own study and experience of being a woman of the Bible. I also knew that the study would be saturated with the teachings, thoughts and writings of John Piper and Bethlehem Baptist Church. It is indeed both. In writing the study, I've done my very best to give proper credit to all those from whose material I have used excerpts or have referenced, including Pastor John. However, I'm certain that this study is more his than mine, and because of that there are words used and thoughts conveyed that are second-nature to me, but originated with him. I want him to have the credit. Thank you, Pastor John, for your faithfulness in teaching and writing biblical truth on this important subject of biblical womanhood. Because of how God has used you, my years of study and experience have come into focus. I pray that many women will desire to be, and in fact become, biblical women as a result of this study.

To God Be the Glory!

Linda Linder

2009

1. This organization can be found online at www.cbmw.org.

2. See Recommended Reading List in the Appendix of this Student Guide.



Dear Sister-in-Christ,

Welcome to an eight-lesson study to discover how you can be a biblical woman in today's postmodern, non-biblical world.

With the foundations of our cultural ground shifting beneath us, our Christian lifestyles and theology are being challenged as never before. In fact, the very essence of what it means to be a woman is being contested in the culture at large, and even within the church.

In our age of postmodern confusion, many a woman is perplexed and uncertain about how she should live her life and think about her roles and responsibilities. As Christian women, we must find clarity in the biblical concept of womanhood if we are to find our way out of this confusion. In *Biblical Womanhood in a Postmodern Culture*, we will stand on the authority of the Bible, and find out the truth about how God designed us and how living out that truth will bring us fulfillment and reflect His glory.

This study is designed to lead you into the Truth of the Scriptures through a three-fold process: individual personal study, small group discussion, and instructive teaching from God's Word. By the end of this study, you will discover that a biblical woman **stands** on the Word of God, **trusts** the Word of God, **obeys** the Word of God, **reflects** the Word of God, and **rejoices** in the Word of God.

Dear sister-in-Christ, it is my fervent prayer that at the end of our time together you will not only better understand the concept of *biblical womanhood*, but you will BE a biblical woman! This, of course, means that you will be a countercultural woman. Are you willing to take this risk? I believe God is calling us to take our stand on the rock of His Truth in the midst of our shaky culture. I pray that you will heed the call!

As Mary A. Kassian writes in her book, *The Feminist Mistake: The Radical Impact of Feminism on Church and Culture*, "The time is ripe for a new movement—a seismic holy quake of countercultural men and women who dare to take God at his word, those who have the courage to stand against the popular tide, and believe and delight in God's plan for male and female."

May God make us bold and courageous women who will make a significant impact on our homes, in our churches, and throughout the culture. But most importantly, may He equip us to reflect His glory to a dark and discouraged world.

Love in Jesus,

Linda



How to Use the Student Guide

This Student Guide is designed to aide you in your study of *Biblical Womanhood in a Postmodern Culture*. There is a four-fold purpose to the guide. Each of these purposes is explained below. I encourage you to read these explanations carefully so that you will benefit as much as possible from this study.

1. **To guide your personal study by presenting you with Personal Homework that requires inductive study in the Bible to discover God’s truth about biblical womanhood.** Each lesson (with the exception of Lesson 1) includes Personal Homework. These questions are to be completed before coming to class (i.e., Lesson 2 Personal Homework should be completed before coming to the next class when your teacher will be covering the material for Lesson 2). Don’t wait until the night before class to do your homework! Most women say it takes them anywhere from two to five hours a lesson to complete their study questions. As with all studies, the more time you give to this the more you will take away. Do your best to set aside small blocks of time to work on your questions. Write your answers and thoughts on paper as completely as possible. And pray that God, through the Holy Spirit, will guide you into the whole counsel of His word.
2. **To guide you in your small group discussion.** The learning process is enhanced when you can put into words what you have just studied. During class, you will discuss the questions from your Personal Homework in your small group. This group time provides you with a safe place to articulate your discoveries, ask your questions, and learn from others. You are encouraged to share from your written answers—you can even read your answer. Please refrain from speaking when you don’t have a written answer, and give everyone a chance to speak. You will find this discussion to be an invaluable tool as you come to an understanding of biblical womanhood.
3. **To guide you through the instructive teaching session by easing the load of note taking.** For every class, you have been provided with Classroom Notes. These are fairly self-explanatory, and will help you follow the flow of teaching and focus your thoughts as you listen to your teacher.
4. **To be a reference for you after you have completed the study.** This Student Guide will be a great resource for you as you live out your life as a biblical woman. Refer to the guide often, both for your own personal situations and as a tool to help you explain biblical womanhood to others.

Much time, hard work, and prayer have gone into developing this Student Guide. Now it’s in your hands. Take advantage of this tool, and use it to dig out the deep truth of the Bible regarding *Biblical Womanhood in a Postmodern Culture*.



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Introduction to Biblical Womanhood and Our Postmodern Culture

Classroom Notes (Introduction)

1 Peter 3:15—...but in your hearts regard Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you.

Ephesians 4:14-15—...so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head into Christ.

2 Timothy 4:2-4—...preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths.

The fault lines of controversy in contemporary Christianity range across a vast terrain of issues, but none seems quite so volatile as the question of gender. As Christians have been thinking and rethinking these issues in recent years, a clear pattern of divergence has appeared. At stake in this debate is something more important than the question of gender, for this controversy reaches the deepest questions of Christian identity and biblical authority.

For too long, those who hold to the biblical pattern of gender distinctions have allowed themselves to be silenced, marginalized, and embarrassed when confronted by new gender theorists. Now is the time to recapture the momentum, force the questions, and show this generation God's design in the biblical concept of manhood and womanhood. God's glory is shown to the world in the complementarity of men and women. This crucial challenge is the summons to Christian boldness in the present hour.

—Dr. R. Albert Mohler, "A Call for Courage on Biblical Manhood and Womanhood"¹

Young women today have neither adopted nor rejected feminism. Rather, it has seeped into their minds like intravenous saline into the arm of an unconscious patient. They are feminists without knowing it.

—Danielle Crittendon, *What Our Mothers Didn't Tell Us: Why Happiness Alludes the Modern Woman*²

Jude 3-4—Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.

2 Corinthians 3:12—Since we have such a hope, we are very bold.

1. Mohler, R. Albert. "A Call for Courage on Biblical Manhood and Womanhood," December 16, 2003. <http://www.albertmohler.com/2003/12/16/a-call-for-courage-on-biblical-manhood-and-womanhood-4/> (accessed 10/20/10).

2. Crittendon, Danielle. *What Our Mothers Didn't Tell Us: Why Happiness Alludes the Modern Woman*. (Riverside, N.J.: Simon & Schuster, 2000), 19.

Foundational Issues Regarding Biblical Womanhood and the Culture

- There is a _____ in the culture (including the church) regarding who we are as women. (Of course, this controversy involves men, too.)
- We have a _____ to be courageous and take a biblical stand against the prevailing winds of our culture.
- There is a _____. We are so steeped in our culture we may not know for sure if we're thinking biblically or culturally.

Definition of Terms

Gender Debate—A contemporary term referring to the overarching controversy in our culture and in the church regarding the sex appropriate roles and responsibilities of men and women.

Feminism—A secular movement begun by women as a push for equality of the sexes, transformed into a radical philosophy of sameness of the sexes and at its extreme, advances the superiority of women over men. Those who support feminism are referred to as feminists.

Evangelical Feminism—A movement within the church of those who claim belief in the inerrancy of Scripture, but employ theologically liberal interpretations of the Bible to support feminist positions and contend that the Bible does not teach different roles for men and women in the home or in the church.

Egalitarian—The evangelical feminist position that supports and promotes undifferentiated equality of men and women, along with indistinguishable roles and responsibilities in the home and in the church.

Biblical Womanhood—The state of being a woman who is devoted to the God-breathed truth of the Bible, embracing her feminine design as ordained by God in His Word, and echoing the eternal relationships within the Trinity.

Complementarian—The biblical womanhood position that supports and promotes full personal equality of men and women, coupled with a glad embrace of sex-appropriate differences of roles and responsibilities in the home and in the church.

Marks of a Biblical Woman

- A biblical woman _____ on the Word of God.
- A biblical woman _____ the Word of God.
- A biblical woman _____ the Word of God.
- A biblical woman _____ the Word of God.
- A biblical woman _____ in the Word of God.

Questions a Biblical Woman Must Answer

- Do I _____ the Bible?
- Do I trust the _____ of the Bible?
- Do I like the way God _____ me?
- Am I willing to bank _____ on the authority of Scripture?
- Am I willing to allow the Holy Spirit to change my _____?

Discussion Group

It's time to move to your discussion group.

Classroom Notes (Teaching Session)

Romans 12:2—Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

We must think biblically or we will, by default, think culturally!

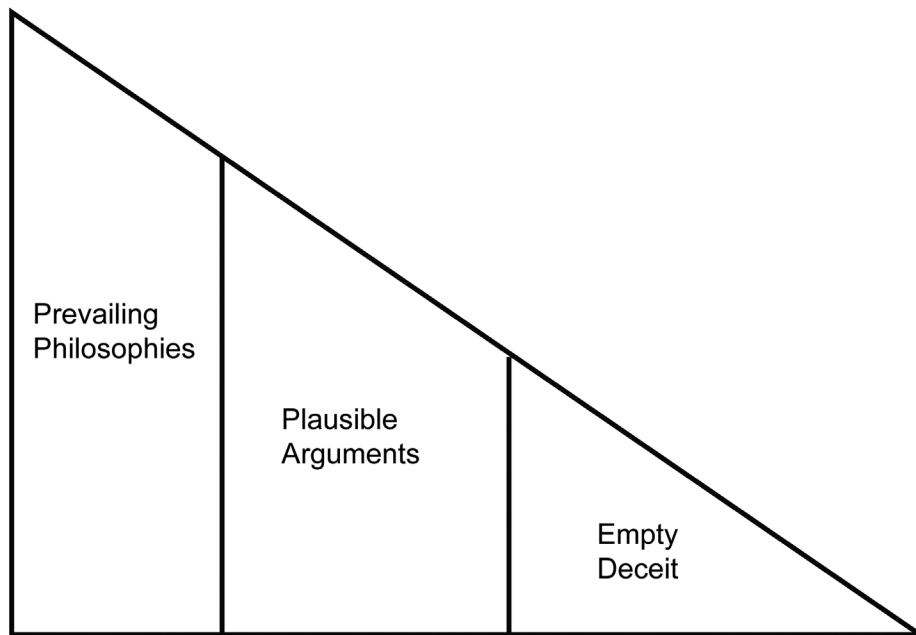
Paul Dealt with “Plausible Arguments” within the Church

Colossians 2:2b-8—to reach all the riches of full assurance of understanding and the knowledge of God’s mystery, which is Christ, in whom are hidden all the treasures of wisdom and knowledge. I say this in order that no one may delude you with plausible arguments. For though I am absent in body, yet I am with you in spirit, rejoicing to see your good order and the firmness of your faith in Christ. Therefore, as you received Christ Jesus the Lord, so walk in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving. See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ.

2 Timothy 3:5-7—having the appearance of godliness, but denying its power. Avoid such people. For among them are those who creep into households and capture weak women, burdened with sins and led astray by various passions, always learning and never able to arrive at a knowledge of the truth.

We are up against:

400 BC  Present



Slippery Slope—A term meaning that...

...provisional acceptance of a faulty presupposition will—if not for a certain individual, then certainly for the next generation—lead to its complete acceptance.

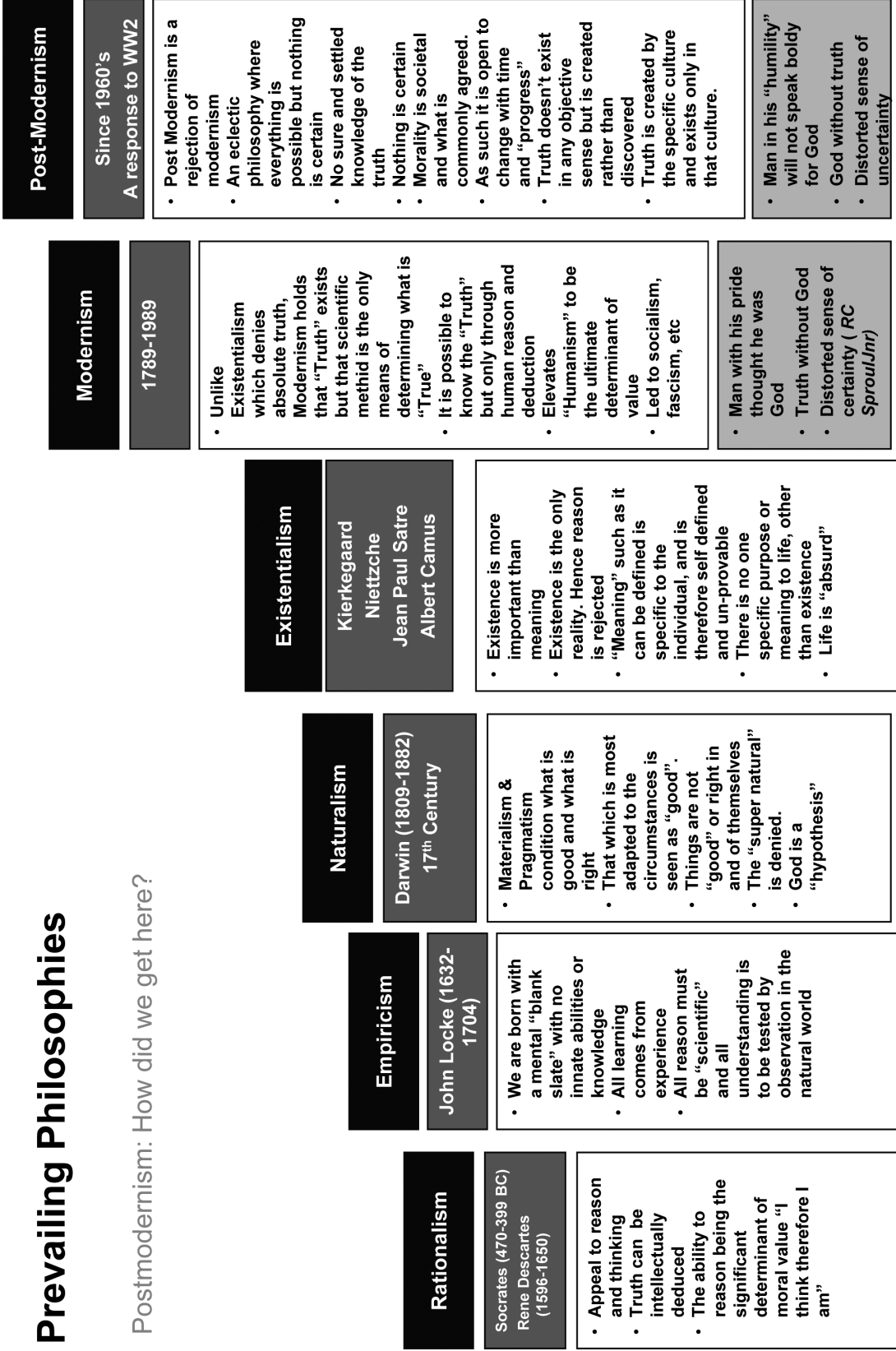
—Mary Kassian, *The Feminist Gospel: The Movement to Unite Feminism with the Church*³

What is the philosophy of our day? _____

3. Kassian, Mary. *The Feminist Gospel: The Movement to Unite Feminism with the Church*. (Wheaton, Ill.: Crossway Books, 1992), 226.

Prevailing Philosophies

Postmodernism: How did we get here?



Post-Modernism

Since 1960's
A response to WW2

- Post Modernism is a rejection of modernism
- An eclectic philosophy where everything is possible but nothing is certain
- No sure and settled knowledge of the truth
- Nothing is certain
- Morality is societal and what is commonly agreed.
- As such it is open to change with time and "progress"
- Truth doesn't exist in any objective sense but is created rather than discovered
- Truth is created by the specific culture and exists only in that culture.

- Man in his "humility" will not speak boldly for God
- God without truth
- Distorted sense of uncertainty

Modernism

1789-1989

- Unlike Existentialism which denies absolute truth, Modernism holds that "Truth" exists but that scientific method is the only means of determining what is "True"
- It is possible to know the "Truth" but only through human reason and deduction
- Elevates "Humanism" to be the ultimate determinant of value
- Led to socialism, fascism, etc

- Man with his pride thought he was God
- Truth without God
- Distorted sense of certainty (RC Sproul/Jnr)

Existentialism

Kierkegaard
Nietzsche
Jean Paul Satre
Albert Camus

- Existence is more important than meaning
- Existence is the only reality. Hence reason is rejected
- "Meaning" such as it can be defined is specific to the individual, and is therefore self defined and un-provable
- There is no one specific purpose or meaning to life, other than existence
- Life is "absurd"

Naturalism

Darwin (1809-1882)
17th Century

- Materialism & Pragmatism condition what is good and what is right
- That which is most adapted to the circumstances is seen as "good".
- Things are not "good" or right in and of themselves
- The "super natural" is denied.
- God is a "hypothesis"

Empiricism

John Locke (1632-1704)

- We are born with a mental "blank slate", with no innate abilities or knowledge
- All learning comes from experience
- All reason must be "scientific" and all understanding is to be tested by observation in the natural world

Rationalism

Socrates (470-399 BC)
Rene Descartes (1596-1650)

- Appeal to reason and thinking
- Truth can be intellectually deduced
- The ability to reason being the significant determinant of moral value "I think therefore I am"

Seven Tenets of Postmodernism

1. Unlimited Variation of _____
2. No Rules of Logic to Govern _____
3. No _____ to Define Meaning
4. No _____
5. Defiance of _____
6. _____ of Truth
7. _____

This is the essence of relativism: No one standard of true and false, right or wrong, good or bad, beautiful and ugly can preempt any other standard. No standard is valid for everyone.

What does this imply about truth? Relativists may infer from this that there is no such thing as truth. It is simply an unhelpful and confusing category since there are no external, objective standards that are valid for everyone. Or they may continue to use the word truth but simply mean by it what conforms to your own subjective preferences. You may prefer the Bible or Koran or the Book of Mormon or Mao's little Red Book or the sayings of Confucius or the philosophy of Ayn Rand or your own immediate desires or any of a hundred other standards. In that case, you hear the language of 'true for you, but not true for me.' In either case, we are dealing with relativism.

—John Piper, "The Challenge of Relativism"⁴

4. Piper, John. "The Challenge of Relativism." Ligonier Conference. Orlando, Florida, March 16, 2007.

400 BC

Plausible Arguments

Secular Feminism: How did we get here?



1970's - 2007

The Second Phase of Feminism
"The Golden Age of Feminism"

- 1970's
- The Women's Liberation Movement ("women are oppressed and must be liberated")
 - Women's studies taught in academia
 - The start of "biblical feminism" – egalitarian
 - 1973 – Roe v. Wade
 - 1974 – Evangelical Women's Caucus founded – goal was to share the good news of biblical feminism with the oppressed by submission in roles at home and in the church
 - 1976 – Task force to "liberate the Bible" more inclusive
 - 1980's – The Women's Liberation Movement morphed into a spiritual revolution (metaphysical, wicca etc).
 - 1990's and beyond – Tge development of evangelical feminism

1960's

A push towards SAMENESS

- Beyond equality to liberation and a push toward sameness (overcome difference to become just like men).
- 1963 - Betty Friedan writes *The Feminine Mystique*:

The Feminine Mystique
Summary

- Passive, male-dominated, young and helpless
 - Church, kitchen, children
 - Nurturing and maternal love
 - Excluded from the world of ideas
 - Existing for someone else
 - Seek fulfillment only as a wife and mother
- Solution
- Education
 - Professional commitment to career
 - Economic independence
 - Sexual choice and freedom
 - "Change the rules of the game"

- 1966 – formation of NOW

1930's -1950's

Women's Movement Dormant

- 1930's
- The Depression
 - Divorce rate 3%
- 1940's
- World War II
 - 65% women in the workforce
 - Divorce rate 8.8%
 - Racial tensions begin
- 1950's
- Cold War
 - 30% women in the workforce
 - Divorce rate 10%
 - Characterized by suburbia, prosperity, technology
 - Fear of another war
 - College courses for women aimed at family and marriage preparation
 - 1957 – Betty Friedan's questionnaire and "The Trapped Housewife Syndrome".

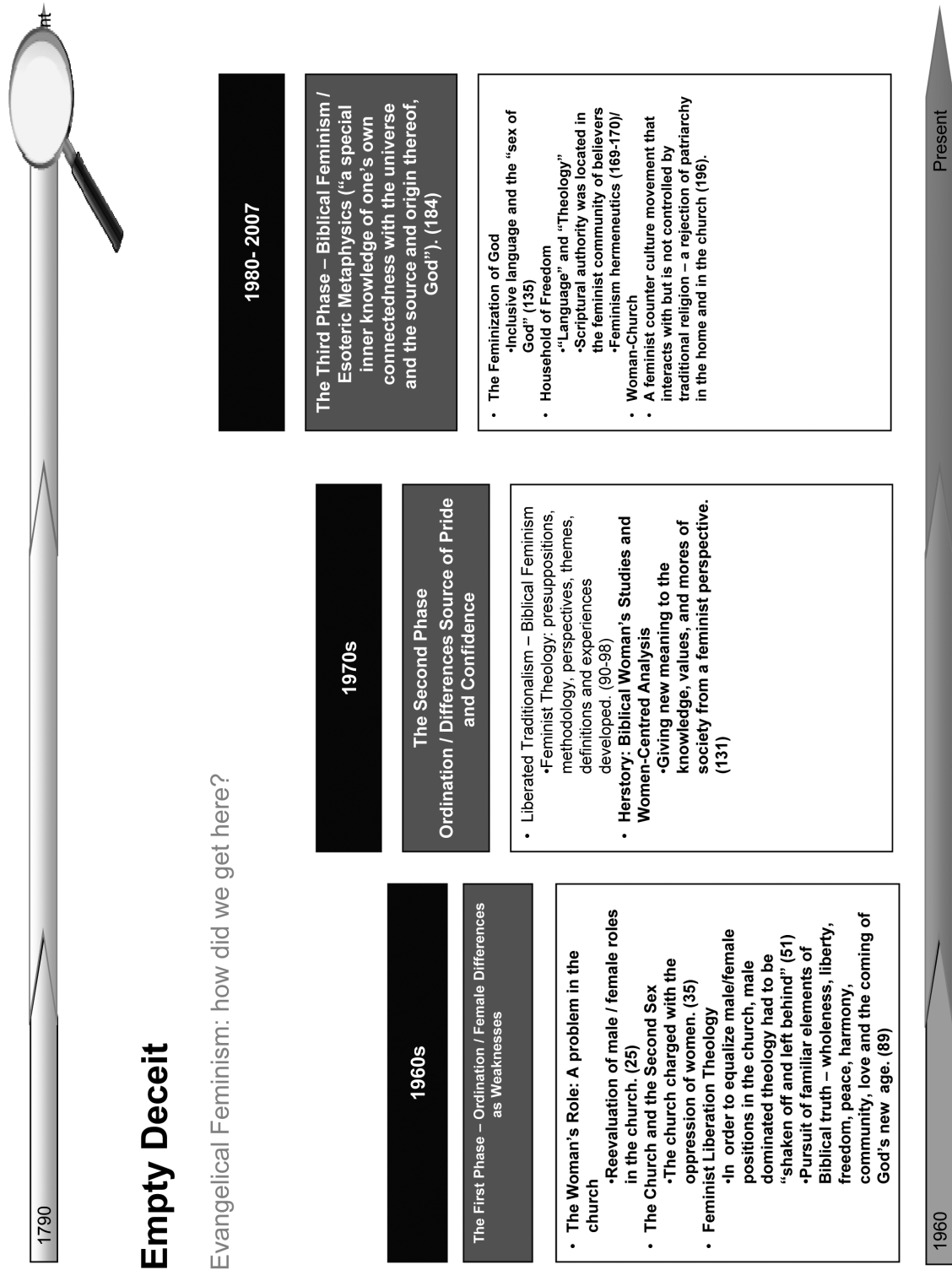
1790 – 1920s

The First Phase of Feminism centered around EQUALITY

- The right to vote, education and property rights.
- This movement was generally not popular and the women involved were viewed as radicals.
- 13% of women worked outside the home (economy focused on agriculture & cottage industry)
- Divorce rate <1% to 1900's
- 1910 – factories / assembly lines contributed to the separation between work and the home
- 1916 – First birth control clinic opened
- 1914-1919 First World War – 30% of women in the workforce, 2% divorce rate.
- Suffrage Movement begins – men weren't addressing drinking, brothels and child labor
- 1920 – Women given the right to vote, colleges open to women.

1790

Present



The page references in this chart come from the following book: Kassian, Mary A. *The Feminist Gospel The Movement to Unite Feminism with the Church*. (Wheaton, Ill.: Crossway Books, 1992).

To understand biblical womanhood in context, we must understand that:

- **The prevailing philosophy is postmodernism.**
- **The plausible argument is feminism.**
- **The empty deceit is evangelical feminism.**

Many Christian women are unsure of the honored role they have in God's design because of the confusion between their theology and the culture in which they live.

Christian women often become confused because they take the feminist dogma they have been indoctrinated with and try to make Scripture bend to it instead of the other way around.

—Diane Passno, *Feminism: Mystique or Mistake?*⁵

If a stick is very crooked and you wish to prove that it is so, get a straight one and quietly lay it down by its side.

—Charles Spurgeon, "The Word is a Sword"⁶

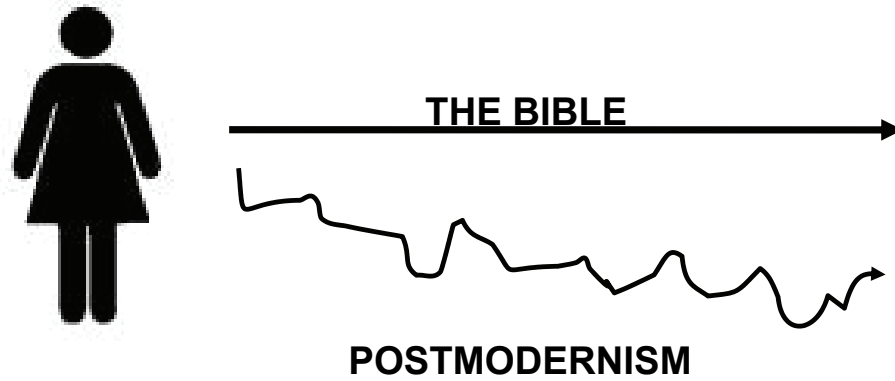
The Bible is the straight stick that we are going to lay down, which will reveal the lies of the crooked and perverse generation in which we live.

Philippians 2:14-15—Do all things without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world.

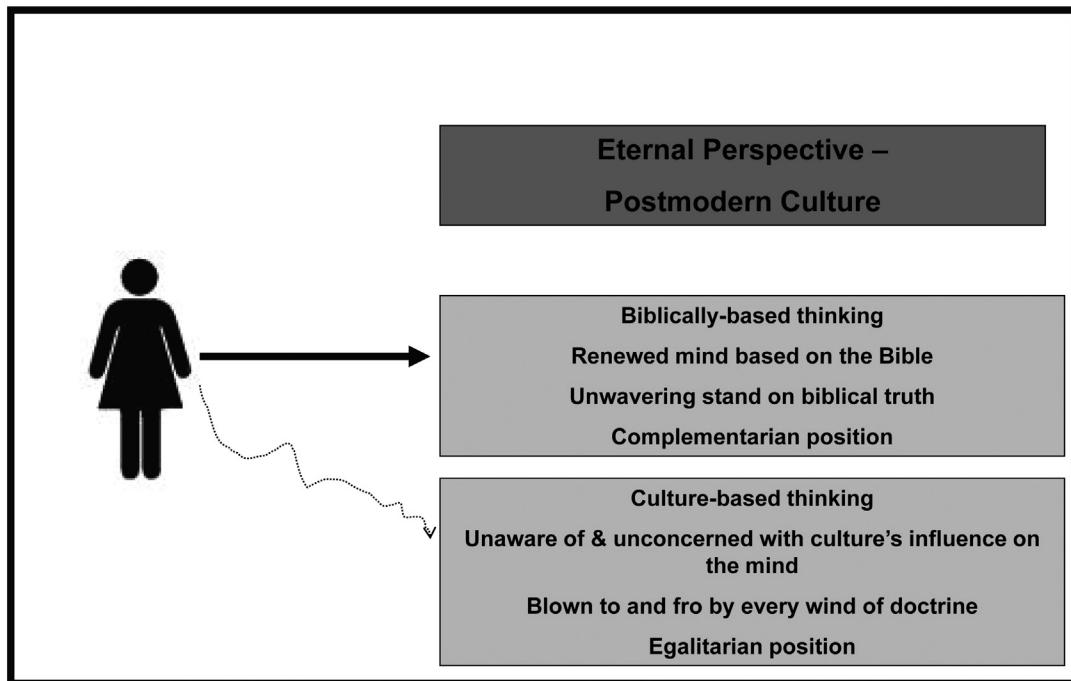
2 Timothy 3:16-17—All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work.

5. Passno, Diane. *Feminism: Mystique or Mistake?* (Carol Stream, Ill.: Tyndale House Publishers, 2000).

6. Spurgeon, Charles. "The Word is a Sword." Sermon delivered on May 17, 1887.



The Decisions We Face



Personal Application

My Personal Decision

What new or renewed insight did I gain from this lesson?

What encouragement does God have for me?

What action do I sense God directing me to take as a result of my study?

My Response to God

Write a prayer to God telling Him what you learned through this lesson, and asking Him to meet a specific need in your life.

Biblical Truth in our Relativistic World

Personal Homework

Reflection and Review

Review Colossians 2:1-10 and 2 Timothy 3:1-7. How do these passages help you understand our culture today? Write how these passages can also help you to stand against worldly ways.

After careful thought and prayer, answer each of the following important questions.

- Do I trust the Bible? (Psalm 18:30)
- Do I trust the Author of the Bible? (Psalm 33:20-22)
- Do I like the way God made me? (Isaiah 29:16)
- Am I willing to bank everything on the authority of Scripture? (Psalm 119:29-40)
- Am I willing to allow the Holy Spirit to change my heart? (Deuteronomy 10:16)

Discussion Questions

1. In a dictionary or thesaurus, look up the words “relativism” and “truth.” (The term “relativism” may not be in your dictionary, so you may need to look this up online.) Note the meaning of each and contrast the two words. Give examples of how relativism and truth are (or are not) evident in our culture today.

Terms Defined:

Relativism—

Truth—

Terms Contrasted:

Evidenced in Culture:

2. What guidance does Acts 17:11 provide when confronted by debatable issues? How can this be applied today?

3. Read 1 Corinthians 1:23-25. What two attributes of God (manifested in Christ) are mentioned here? How does knowing that God has these attributes (and many others) affect the way you respond to His Word, the Bible?

4. Look up the following Bible passages. Write what you learn from each passage about the importance of obedience to God's Word.
- Genesis 2:16-17 and Genesis 3:1-19—

 - Exodus 17:6 and Numbers 20:8-13—

 - 1 Samuel 15—

 - 2 Thessalonians 1:5-9—

 - 1 John 5:3—
5. Read Genesis 1 and 2 carefully. Now focus in on Genesis 1:26-28 and write as many truths as you can regarding the creation of the human race.

Turning to Genesis 2:7-24, what differences do you find in the roles and activities of the man and the woman?

From these two passages write a defense of the “complementarian” position as you would present it to one who takes an “egalitarian” view. (Review the definitions of these two views.)

- Complementarian Position—

- Egalitarian Position—

- A Defense of the Complementarian Position –

6. Read Genesis 3. Describe in detail what is meant by the term “the Fall.”

7. Review Genesis 1-3 and make a list of those things regarding the creation and expectations of the man and woman that occurred before the Fall and those that occurred *after* the Fall.

Before the Fall

After the Fall

Why do you think this might be an important exercise when trying to decipher the truth about gender roles today?

8. Take time to read “The 10 Affirmations of the Danvers Statement.” Write each of the affirmations in your own words.

The Danvers Statement on Biblical Manhood and Womanhood

In December, 1987, the newly-formed Council on Biblical Manhood and Womanhood met in Danvers, Massachusetts, to compose the Danvers Statement on Biblical Manhood and Womanhood. Prior to the listing of the actual affirmations that comprise the Danvers Statement, we have included a section detailing contemporary developments that serve as the rationale for these affirmations. We offer this statement to the evangelical world, knowing that it will stimulate healthy discussion, hoping that it will gain widespread assent.

Affirmations

Based on our understanding of Biblical teachings, we affirm the following:

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (Gen 1:26-27, 2:18).
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (Gen 2:18, 21-24; 1 Cor 11:7-9; 1 Tim 2:12-14).
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin (Gen 2:16-18, 21-24, 3:1-13; 1 Cor 11:7-9).
4. The Fall introduced distortions into the relationships between men and women (Gen 3:1-7, 12, 16).
 - In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
 - In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.

5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women (Gen 1:26-27, 2:18; Gal 3:28). Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community (Gen 2:18; Eph 5:21-33; Col 3:18-19; 1 Tim 2:11-15).

6. Redemption in Christ aims at removing the distortions introduced by the curse.
 - In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership (Eph 5:21-33; Col 3:18-19; Tit 2:3-5; 1 Pet 3:1-7).

 - In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men (Gal 3:28; 1 Cor 11:2-16; 1 Tim 2:11-15).

7. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission-domestic, religious, or civil-ever implies a mandate to follow a human authority into sin (Dan 3:10-18; Acts 4:19-20, 5:27-29; 1 Pet 3:1-2).

8. In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries (1 Tim 2:11-15, 3:1-13; Tit 1:5-9). Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.

9. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world (1 Cor 12:7-21).

10. We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.

Classroom Notes (Introduction and Review)

Modernism—Truth without God.

Postmodernism—God without truth.

The Seven Tenets of Postmodernism

1. Unlimited Variation of _____
2. No _____ to Govern Dialogue.
3. No _____ to Define Meaning.
4. No _____
5. Defiance of _____
6. _____ of Truth.
7. _____

John 8:31—...If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free.

Discussion Group

It's time to move to your discussion group.

Classroom Notes (Teaching Session)

...the claims and arguments that evangelical feminists adopt about (certain passages) in the Bible set in motion a process of interpreting Scripture that will be used increasingly to nullify the authority of Scripture in other areas as well. One by one, the teachings of Scripture that are unpopular in the culture are rejected, and, one issue at a time, the church begins to sound more and more like the secular world.

—Wayne Grudem, *Evangelical Feminism—A New Path to Liberalism?*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...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...

—Wayne Grudem quoting Mark Dever's blog "Together for the Gospel, as published in *Evangelical Feminism—A New Path to Liberalism?*²

...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 equalitarian readings of the Bible. And when the authority of Scripture is undermined, the gospel will not long be acknowledged.

—Wayne Grudem, *Evangelical Feminism—A New Path to Liberalism?*³

1. Grudem, Wayne. *Evangelical Feminism—A New Path to Liberalism?* (Wheaton, Ill.: Crossway Books, 2006), 17.

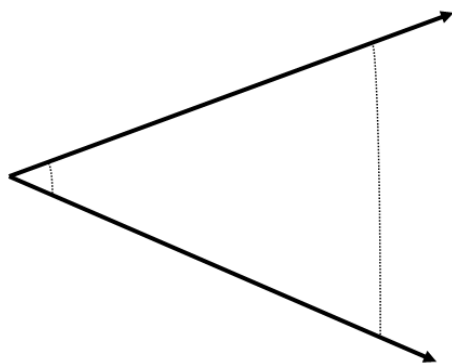
2. Wayne Grudem quoting Mark Dever's blog "Together for the Gospel, as published in *Evangelical Feminism—A New Path to Liberalism?*, 19.

3. *ibid*, 19.

Francis Schaeffer warned years ago that the first generation of Christians who lead the church astray doctrinally change only one key point in their doctrinal position and change nothing else, so it can seem for a time that the change is not too harmful. But their followers and disciples in the next generation will take the logic of their arguments much further and will advocate much more extensive kinds of error. I think that is happening in a regular, predictable way in evangelical feminism...

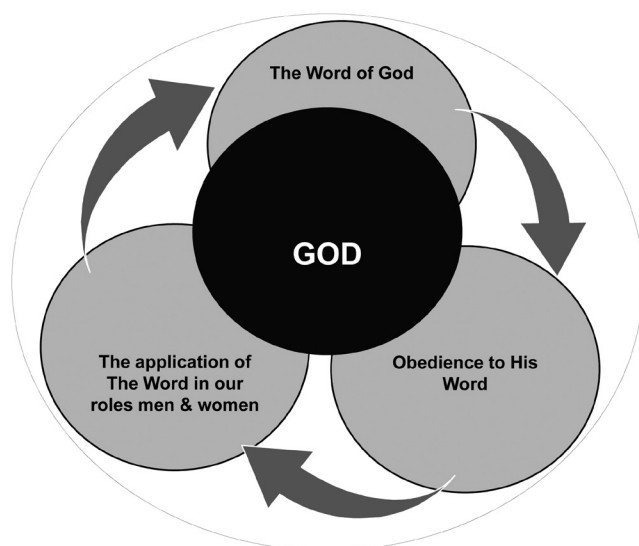
—Wayne Grudem, *Evangelical Feminism—A New Path to Liberalism?*⁴

Trajectory



Biblical Womanhood—Truth with God.

Four Points Regarding Biblical Truth



4. Wayne Grudem quoting Mark Dever's blog "Together for the Gospel, as published in *Evangelical Feminism—A New Path to Liberalism?*, 20.

There are two main overarching issues that have been the enemy's focus since the beginning.

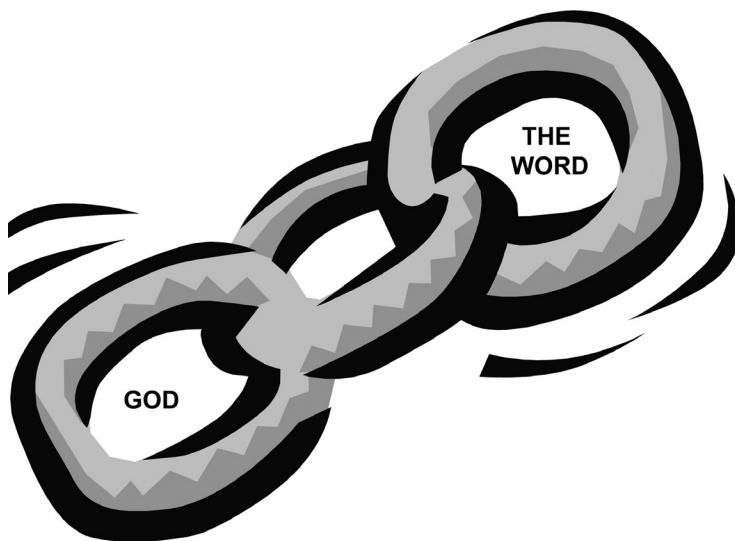
1. The Existence and Character of God.
2. The Authority of Scripture.

Compare the following:

Genesis 2:16-17—And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden 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.”

Genesis 3:1-4—Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden’? And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, either shall you touch it, lest you die.’” But the serpent said to the woman, “You will not surely die.”

The authority of Scripture and God's existence and character are inextricably linked.



The root word of authority is _____.

Our view of Scripture equals our view of _____.

“To disbelieve and disobey the _____ is to disbelieve and disobey _____.”

“To believe and obey the _____ is to believe and obey _____.”⁵

Is There a God?

1. “It’s not the _____ of evidence. It’s the _____ of it.”

(Ravi Zacharias, Ligonier Conference)

2. _____ tells us there is a God.

3. We have an _____ sense that God exists.

4. The Holy Spirit, _____, confirms in our heart—there is a God!

5. _____ Right and Wrong/Justice.⁵

⁵ The last two statements are taken from Wayne Grudem’s *Systematic Theology: An Introduction to Biblical Doctrine*. (Grand Rapids, Mich.: Zondervan, 1994), 81.

Ten Attributes of God

1. Omnipresent—
2. Omnipotent—
3. Omniscient—
4. Love—
5. Creator/Life-Giver—
6. Unchanging—
7. Eternal—
8. Holy—
9. Jealous—
10. Never Lies—

**We believe in the authority of Scripture,
because we believe in the Author!**

All of the above is in direct opposition to postmodernism.

1. _____ exists, and _____ is the statement of all truth.
2. There is a true _____, and it is Genesis to Revelation. The Bible is not a collection of short stories.

Genesis 1:1—In the beginning, God created the heavens, and the earth.

The Five Categories of Scientific Knowledge:

1. _____
2. _____
3. _____
4. _____
5. _____

***Norma Normans Non Normata*—The norm of norms that cannot be normed.**

The Importance of Obedience

God broke His _____ with the man and the woman. _____ entered the whole human race because of _____ to God's Word.

Biblical Examples of Disobedience:

1. Moses (Exodus 17:6; Numbers 20:8-13)—
2. Saul (1 Samuel 15)—

Biblical Warnings Regarding Disobedience:

1. 2 Timothy 2:15—
2. Revelation 22:18-21—

The Bible embodies ALL truth. God is the author of the Bible. God wants us to take Him at His Word—and obey the truth of the Bible.

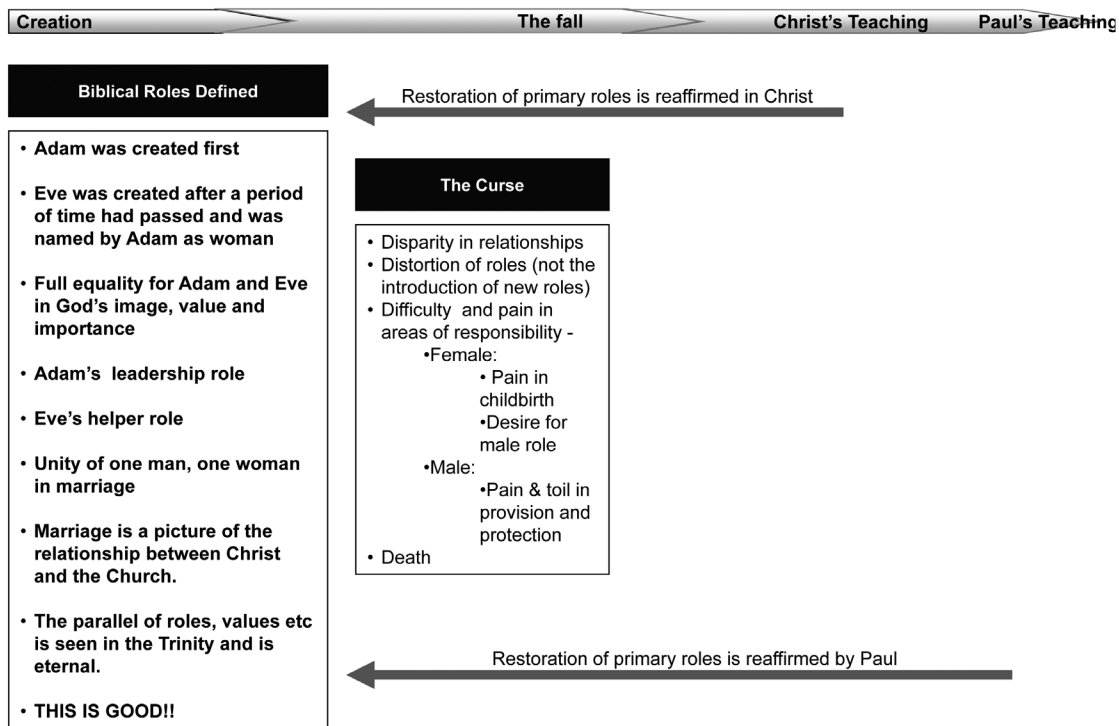
Metanarrative—Genesis 1 to Revelation 22

The final description of paradise contains elements alluding to the Garden of Eden. The intimacy of God with His people (vv. 3, 4) and the abundance of His blessing (vv. 1, 2, 5) are stressed even more than in the preceding verses. The final state restores the unbroken, idyllic communion between God and human beings. But the apex of history is more magnificent than the beginning. The garden is now also a city, and the light has driven out all night.

—*The Reformation Study Bible*. Sproul, R.C., Jr., general editor⁶

6. *The Reformation Study Bible*. Sproul, R.C., Jr., general editor. (Phillipsburg, N.J.: P&R Publishing, 2005.), note on Revelation 22:1-5, page 1873.

The Application of the Word in the Roles of Men and Women



Specific Application from the Bible

Creation of Man

Genesis 1:26—Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

Genesis 1:27—So God created man in his own image, in the image of God he created him; male and female he created them.

The term translated in English as _____ is the Hebrew word _____.

A-dam is a _____ noun that has a _____ membership.

A-dam is _____ and _____.

Point of Agreement with Egalitarians

The male and female (*A-dam*) are created _____ in God's image with equal _____ and equal _____.

Point of Disagreement with Egalitarians

The birth order and the resulting differences in roles and responsibilities were established by God (Genesis 2) _____ the _____ in Genesis 3.

Sequence of Events—Before and After the Fall

Before the Fall:

Full Equality of _____ and _____

_____ Role of the Man

_____ Role of the Woman

This is good!

After the Fall:

Disparity in _____

Distortion of _____

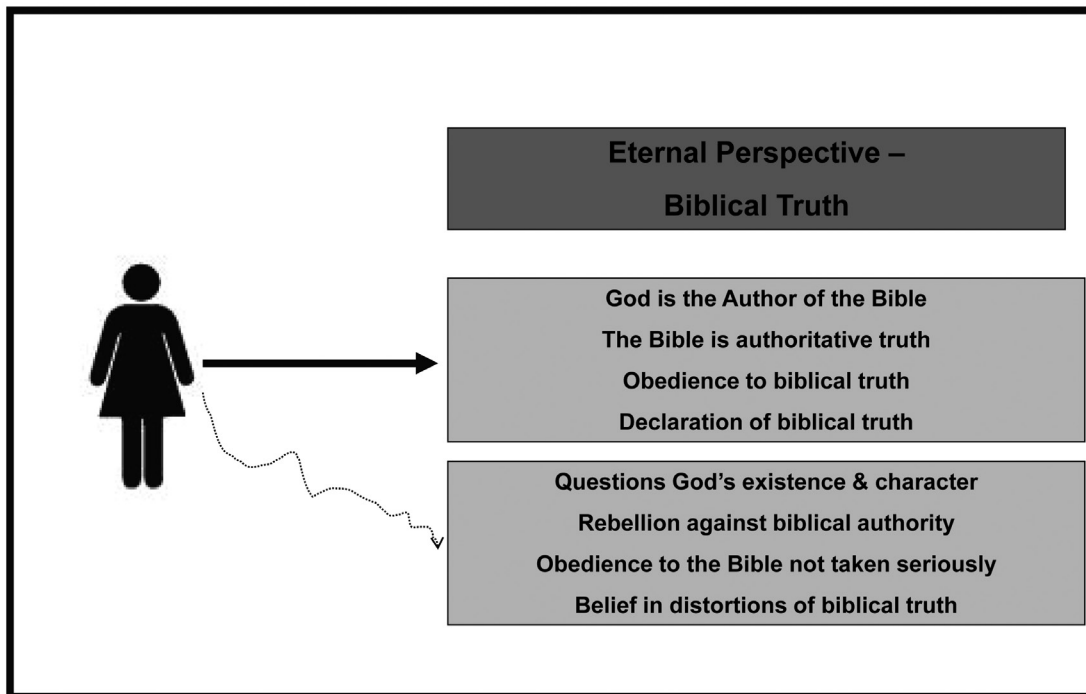
Difficulty and pain in areas of responsibility.

This is the curse!

The Metanarrative—Part of the Big Story

Christ _____ the primary roles of men and women, and Paul _____
this restoration.

The Decisions We Face



Personal Application

My Personal Decision

What new or renewed insight did I gain from this lesson?

What encouragement does God have for me?

What action do I sense God directing me to take as a result of my study?

My Response to God

Write a prayer to God telling Him what you learned through this lesson, and asking Him to meet a specific need in your life.

The Heart of a Biblical Woman

Personal Homework

Reflection and Review

How could you use the concept drawn from the phrase *norma normans non normata* when talking with someone who is confused about the role of women today?

Review the attributes of God discussed in Lesson 2 of our study, and write an argument defending the authority of Scripture based on the character of God.

Think through your study of Genesis 1-3 from Lesson 2. Did you learn anything new from that study? Why do you think it is important to go back to Genesis when studying gender issues?

Discussion Questions

1. 1 Samuel 16:7b tells us, **...the LORD sees not as man sees; man looks on the outward appearance, but the LORD looks on the heart.** Look up the following Scriptures and take note of what they teach about our hearts.

- Psalm 51:6, 10—

- Romans 2:29—

- Matthew 12:33-34—

Look up the word “heart” in a Bible concordance, and select one or two other facts about the heart to share with your group.

What did you learn about the heart?

2. Pause to read Ephesians 1:17-18. Answer the following questions, and then stop to pray, making the words from the passage your prayer.

What do you think it means to have the “eyes of your hearts enlightened”?

What does Paul want the recipients of his prayer to know?

How can knowing this affect your heart attitude regarding your role as a godly woman?¹

1. Do you treasure Jesus in your heart as your Savior and Lord? If you have never asked Him to forgive you, save you, and be Lord of your life, you can do that right now. Turn to Appendix 2.

3. 1 Peter 3:1-6 is our focus passage for Lesson 3. Take time to carefully read this familiar passage, which is a portrait of a godly woman.

Explain in your own words the difference between external “adorning” and internal “adorning.”

Why do you think Peter draws this contrast in his word picture of a godly woman?

Focusing on verses 3-6 of 1Peter 3, how could you explain a connection between “hoped in God” and “submitting to their husbands”?

How do you think your heart attitude and your actions relate to one another?

4. After reading the verses listed below, what does it mean to you to hope in God? (Use examples from the Scriptures to explain your answer.)

- Job 13:15—

- Psalm 119:81—

- Psalm 42:5—

- Hebrews 6:19-20—

How can “hoping in God” change your heart?

5. Read Genesis 16:1-4; Genesis 18:9-15; and Hebrews 11:11. What do these verses tell you about Sarah—her frailties, fears, and faith?

Is this an encouragement to you as you consider Sarah as an example of a godly woman? Explain why or why not?

6. Read Hebrews 4:11-13. Based on this passage, why do you think we are focusing on the heart in this lesson's study?

Can you obey God on the outside, and not on the inside?

If so, why is this a risky thing to do?

Classroom Notes (Introduction and Review)

Passages for reflection on the importance of God's Word and our obedience to it:

Hebrews 3:1 and 4:13—

I Samuel 15 and 16—

A biblical woman embraces the sweet authority of God and His Word.

I Samuel 16:7b—...the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart.

Biblical women are concerned about the heart, because it matters to us what God

_____ and what God _____.

Proverbs 21:2—Every way of a man is right in his own eyes, but the LORD weighs the heart.

Biblical women are _____ women with _____ hearts.

Discussion Group

It's time to move to your discussion group.

Classroom Notes (Teaching Session)

Ephesians 4:17-18—...you must no longer walk as the Gentiles do, in the futility of their minds. They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them DUE to their hardness of heart.

*At the bottom of human _____ and spiritual
_____ is _____ of heart.*

Our self-centered hearts distort our reason to the point where we cannot use it to draw true inferences from what is really there. If we don't want God to be God, our sensory faculties and our rational faculties will not be able to infer that He is God.

—John Piper, "Faith and Reason"²

Issues of the Heart in the Bible

Psalm 51—

Romans 2:29—

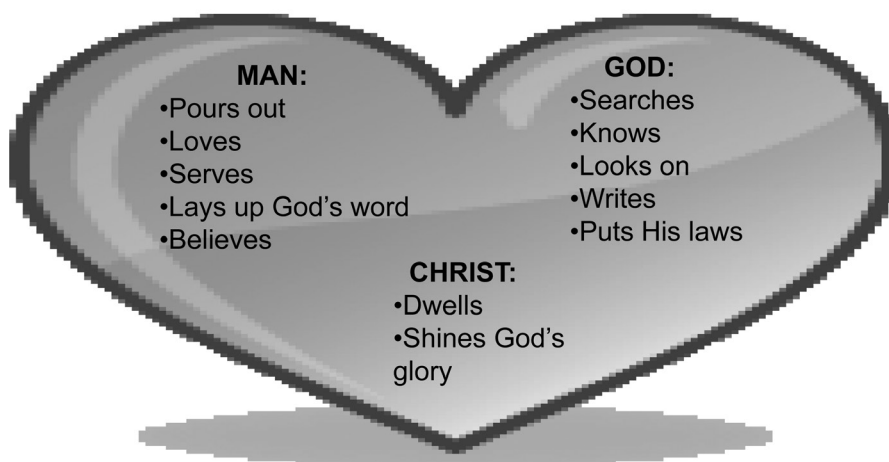
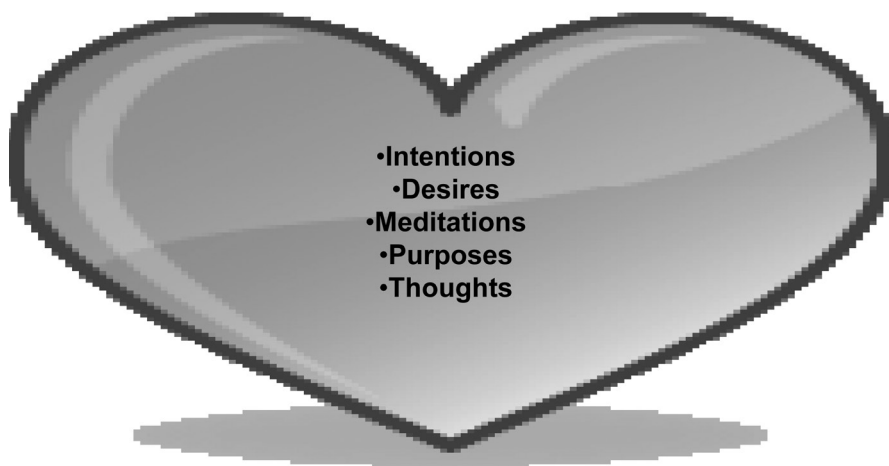
Matthew 12:33-37—

2. These two Piper quotes are taken from a presentation titled "Faith and Reason," given at the Ligonier Conference on March 15, 2007.

Our hearts can be:

- Hard or _____ like flesh
- Troubled or _____
- Dark or _____
- Deceitful or _____ Anxious or _____
- Hateful or _____

Our hearts have:



The heart of the biblical woman trusts in God and in His Word.

What does God see when He sees your heart?

What does the heart of a godly woman look like?

1 Peter 3:1-6—Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, when they see your respectful and pure conduct. Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear—but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God’s sight is very precious. For this is how the holy women who hope in God used to adorn themselves, by submitting to their own husbands, as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening.

When we get the _____ right, we’ll get the _____ right.

What kind of heart enables a woman to submit?

1 Corinthians 10:6, 11—Now these things took place as examples for us, that we might not desire evil as they did...Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come.

Holy Women of the Past

Jochebed (Exodus 2; Exodus 6:20; Hebrews 11)—

Shiphrah & Puah (Exodus 1:17)—

Rahab (Joshua 2; Matthew 1:5; Hebrews 11)—

Ruth (Ruth 1-4)—

Hannah (1 Peter 3:4; 1 Samuel 1-2)—

Abigail (1 Samuel 25)—

Esther (Esther 1-10)—

Mary, mother of Jesus (Luke 1:38)—

Sarah (Genesis 11:29-23:20; Hebrews 11; 1 Peter 3:5-6)—

Holy women are _____ unto God in heart and conduct.

Holy women have _____ that belong to God.

Holy women _____ in God.

Adorn (adorning)

1. To _____ one's person.
2. How to bring out your _____
3. What one uses to make oneself _____ to others.
4. Adorning is a _____ action over time.
5. This is the same word that is used in Titus 2:10.

Titus 2:10—...so that in everything they may adorn the doctrine of God our Savior.

Our heart-attitude and our outward conduct can either:

- Draw others _____ or _____ from Christ.
- _____ or _____ God's Word.

The heart of the biblical woman hopes in God.

The Proverbs 31 Woman

Proverbs 31:30—Charm is deceitful, and beauty is vain, but a woman who fears the LORD is to be praised.

Where do you put your hope? In what, in whom, do you put your expectations? Any answer other than in God will eventually wreak havoc on your _____, and in your _____.

How do I hope in God?

Hope is often translated _____. To hope in God is to trust in His _____ and to trust in His _____.

Trust in God's Word

Romans 15:4—For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.

Psalms 119:81—My soul longs for your salvation; I hope in your word.

Do you stake it all on God's word?

Hebrews 6:13—For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself.

God's promises are _____, and when we hold fast to the _____ of the Scriptures we have strong _____. This hope becomes the sure and steadfast anchor of the soul.

Romans 15:13—May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

Trust in God's Character

Five Attributes of God from Isaiah 40

1. Powerful (verse 10)—
2. Gentle (verse 11)—
3. Majestic (verses 12, 15, 22)—
4. Wise (verse 14)—
5. Eternal (verse 28)—

Hope in the Word of God and the character of God.

What is the end result when you hope in God and trust in His Word? A _____
and _____ spirit, and victory over _____.

2 Corinthians 3:12—Since we have such a hope, we are very bold...

Holy women of the past were countercultural and courageous. Holy women of today must be countercultural and courageous.

—Author Linda Linder

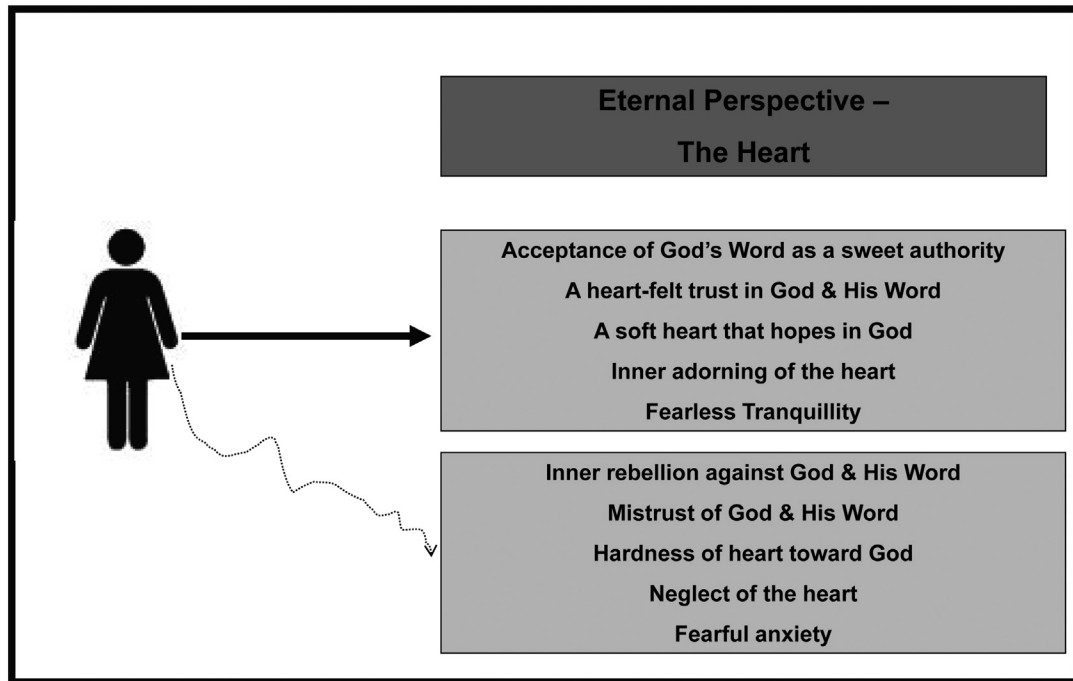
Today's biblical woman is a woman who has a gentle and quiet spirit and who doesn't give way to fear because she hopes in God.

—Author Linda Linder

A biblical woman has fearless tranquility.

—Pastor John Piper

The Decisions We Face



Personal Application

My Personal Decision

What new or renewed insight did I gain from this lesson?

What encouragement does God have for me?

What action do I sense God directing me to take as a result of my study?

My Response to God

Write a prayer to God telling Him what you learned through this lesson, and asking Him to meet a specific need in your life.

Biblical Womanhood in the Home (I)

Personal Homework

Reflection and Review

Review 1 Peter 3:1-6 and jot down the words or phrases that particularly stand out to you. Then write the complete passage in your own words. Be prepared to share this with your group.

To hope in God is to trust in His Word and in His character. Write some thoughts from Lesson 3 that will help you have that kind of trust.

Read and contemplate Ezekiel 11:19-20, along with Psalm 139:23-24. Spend time in prayer asking God to prepare your heart to joyfully accept and obey His Word as you continue this study.

Discussion Questions

1. Compare Ephesians 5:22, Titus 2:5, and 1 Peter 3:1. What three-letter word in each of these passages gives you a clue about men, women, and the topic of submission? (NOTE: If you are using the King James Version or the New International Version of the Bible, you may need to consult the English Standard Version or New American Standard Bible for this particular answer.)

Does this word clarify anything for you about “submission”? If so, explain.

2. Read and consider what these Scriptures tell you about “authority,” “submission,” and “headship” within the Trinity?

- 1 Corinthians 11:3—

- John 5:19-23—

- John 6:37—

- John 8:25-29—

- John 10:18—

- Luke 4:1-2—

- John 14:16-17—

3. Try to apply the truths from the above Scriptures to the subjects of “authority,” “submission,” and “headship” in marriage. How can understanding more about the relationship within the Trinity possibly help us accept God’s directive regarding our human relationships? This is not easy! Work through this carefully, and pray that God will give understanding as we discuss this together in our groups.
4. Now do your best to contrast what you know about the attitude of the feminist culture with the truth of the Bible toward these same three subjects: authority, submission, and headship in marriage.
 - Authority –
 - Submission –
 - Headship –

Based on what you've gathered so far since the beginning of our study, formulate a defense for male leadership and wifely submission in marriage. Explain your position to your group as you would explain it to a woman who takes the evangelical feminist viewpoint.

5. Ephesians 5:21 and Galatians 3:28 are verses often cited by evangelical feminists to argue against authority and submission in marriage. Read these verses in context (read the verses before and after), consult commentaries, and prayerfully contemplate the true meaning of these Scriptures. Write your understanding of what Paul is saying in each of these verses.
 - Ephesians 5:21—

 - Galatians 3:28—

6. In Genesis 2:18, God says that he will make a “helper” fit for the man. Who was this “helper”?

What does the term “helper” signify about the relationship between the man and woman?

Review Genesis 2 and 3 to find out if the creation of the “helper” occurred before or after the Fall.

Does this timing have any significance to the role of the husband and wife in marriage today?

Does it make any difference to you personally?

7. Read Matthew 19:3-6, Ephesians 5:31, and 1 Corinthians 11:8-9. In each case, Jesus and Paul are discussing the subject of marriage or gender roles. What is the reference point mentioned by both Jesus and Paul? How can this reference be significant to us today?

8. Review 1 Peter 3:1-2, 5-6; Ephesians 5:22-24, 31-33; Colossians 3:18; and Titus 2:4-5, and make a list of every reason you find for why it is important for a wife to submit to her husband.
 - 1 Peter 3:1-2, 5-6—

 - Ephesians 5:22-24, 31-33—

 - Colossians 3:18—

 - Titus 2:4-5—

Do any of these reasons give you more courage to stand on the Word of God in today's shaky postmodern culture?

9. Carefully reread Ephesians 5:21-33. After your reading:
 - Write the ways described in these verses that a husband is to love his wife.

 - How can this love for his wife affect a husband's leadership role in marriage?

- Do you see a connection between “submit to your own husband” (verse 22) and “see that she respects her husband” (verse 33)? If so, how would you explain the connection between these two verses. If not, why not?

- What role does “respect” play in a wife’s submission to her own husband?

Classroom Notes (Introduction and Review)

Our Culture

The Truth of God's Word and the Importance of Obedience

Our Hearts

**We want God to renew our minds and mold our hearts,
so that we will think biblically, not culturally.**

Romans 11:33-12:2—Oh the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! “For who has known the mind of the Lord, or who has been his counselor? Or who has given a gift to him that he might be repaid?” For from him and through him and to him are all things. To him be glory forever. Amen. I appeal to you therefore, brothers, by the mercies of God, to present you bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

Discussion Group

It's time to move to your discussion group.

Classroom Notes (Teaching Session)

Submission in Marriage

1 Peter 3:1, 5-6—Likewise wives, be subject to your own husbands, so that even if some do not obey the Word, they may be won without a word by the conduct of their wives...For this is how the holy women who hoped in God used to adorn themselves, by submitting to their husbands, as Sarah obeyed Abraham, calling him lord.

Points of Context

Ephesians 5:22-24—Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives should submit in everything to their husbands.

Points of Context

Point of Clarification

Ephesians 5:21—...submitting to one another out of reverence for Christ.

The egalitarian view of “mutual submission” is a novelty in the history of the church. No author before _____ thought that “submitting to one another” makes the following passage mean there is no unique male headship and authority in marriage. It is most likely that Ephesians 5:21 is to _____ the authority of husbands, parents, and masters, but not to _____ it.

**Ephesians 5:21 is a transitional verse. It gives context.
It does not cancel out Ephesians 5:22-24.**

What about _____?

Galatians 3:28-29—There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. And if you are Christ's then you are Abraham's offspring, heirs according to promise.

What about _____?

1 Peter 3:7—Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.

Colossians 3:18—Wives, submit to your husbands, as is fitting in the Lord.

Points of Context

Titus 2:4-5—so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the Word of God may not be reviled.

Points of Context

Definition of Terms

Term Found before the Fall

Genesis 2:18—Then God said, ‘It is not good that the man should be alone; I will make him a helper fit for him.’

Helper (ezer)—

...though superiors may help inferiors, strong may help weak, gods may help humans, in the act of helping they are being ‘inferior.’ That is to say, they are subjecting themselves to a secondary, subordinate position. Their help may be necessary or crucial, but they are assisting some task that is someone else’s responsibility.

—David Clines, “What Does Eve Do to Help?” as quoted in: Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*¹

We must get over thinking that _____ is a bad word.

- Subordination is not _____.
- Equality is not _____.

Eve was created as a helper, but as a helper who was Adam’s equal and one who differed from him, but who differed from him in ways that would exactly complement who Adam was.

—Wayne Grudem, *Evangelical Feminism and Biblical Truth: An Analysis of 100 Disputed Questions*²

1. Clines, David. “What Does Eve Do to Help?” as quoted in: Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. (Grand Rapids, Mich.: Zondervan Publishing, 1994), 462.

2. Grudem, Wayne. *Evangelical Feminism and Biblical Truth: An Analysis of 100 Disputed Questions*. (Colorado Springs, Colo.: Multnomah, 2004), 119.

Leaving and Cleaving in Marriage

1. The _____ for marriage was established at the time of creation _____ the Fall.
2. Marriage is the coming together of _____ man and _____ woman.
3. The man is to _____ his mother and father and start his own _____.
4. If the man _____ to the wife, it goes without saying that the _____ must cleave to her husband.
5. It is important for a wife to take her husband's _____.

Terms Found after the Fall

Genesis 3:16—...Your desire shall be for your husband, and he shall rule over you.

Desire (*teshuqah*)—a desire to _____, indicating that the woman would have a wrongful desire to _____ over her husband.

Genesis 4:7—If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it.

It is not our natural tendency to want to _____ ourselves under our husband's leadership (authority).

Rule (*mashal*)—a strong term usually used of monarchical governments, not generally of authority within a family. It reflects harshness rather than _____.

The curse brought a distortion of man's humble, considerate leadership and the woman's intelligent, willing submission to that leadership which existed before the fall.

—David Clines, "What Does Eve Do to Help?", as quoted in: Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*³

Terms Found in the New Testament

1 Peter 3:1—Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives.

Be subject to (*hypotasso*)—

Always implies a relationship of _____ to an authority.

- Luke 2:51—
- Romans 13:1; Titus 3:1; 1 Peter 2:13—
- 1 Corinthians 15:27; Ephesians 1:22—
- 1 Corinthians 15:28—
- 1 Corinthians 16:15-16; 1 Peter 5:5—

*None of these relationships is ever reversed; that is, husbands are never told to be subject (*hypotasso*) to wives, nor the government to citizens...*

—Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*⁴

3. Clines, David., "What Does Eve Do to Help?", as quoted in: Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. (Grand Rapids, Mich.: Zondervan Publishing, 1994), 462.

4. Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. (Grand Rapids, Mich.: Zondervan Publishing, 1994), 466.

Ephesians 5: 23—For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior.

Head (*kephale*)—“metaphorically, of the authority or direction of God in relation to Christ, of Christ in relation to believing men, of the husband in relation to the wife, of Christ in relation to principalities and powers.” (W.E. Vine, Merrill F. Unger, and William White, Jr., *Vine’s Complete Expository Dictionary of Old Testament and New Testament Words: With Topical Index*)⁵

The use of *kephale* throughout Scripture:

- King David is called the _____ of the people that he conquered (2 Samuel. 22:44).
- Leaders of the tribes of Israel are called “heads” of the tribes (1 Kings 8:1).
- Jephthah becomes the “head” of the people of Gilead (Judges 11:11).
- The husband is the head of the wife even as _____ is the “head” of the church (Ephesians 5:23).
- Christ is the “head” of the church (Ephesians 1:22).
- Christ is the “head” of _____ (Ephesians 1:22).
- God the Father is the “head” of Christ (1 Corinthians 11:3).

Just as God the Father has authority over the Son, though the two are equal in deity, so in a marriage, the husband has authority over the wife, though they are equal in personhood.

—Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*⁶

5. Vine, W.E. and Merrill F. Unger, and William White, Jr. *Vine’s Complete Expository Dictionary of Old Testament and New Testament Words: With Topical Index*. (Nashville, Tenn.: Thomas Nelson, 1996), 532.

6. Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. (Grand Rapids, Mich.: Zondervan Publishing, 1994), 459.

Both authority and submission are good, for both are expressive of God himself. This principle is about as countercultural as we can imagine, though some will simply dismiss it as old-fashioned. But it is the truth. We live in a culture that despises authority at every level. We find it hard to think positively about authority for one very simple reason: we are sinners who want to be in charge of our own lives. In the very eternal relations that are true of the Persons of the Trinity, authority and submission are lived out with love and joy. We must learn to embrace what is eternally true in God, and this means, among other things, embracing rightful authority and rightful submission.

—Bruce Ware, *Father, Son, & Holy Spirit: Relationships, Roles, and Relevance*⁷

What Submission Is and Is Not⁸

| SUBMISSION IS: | SUBMISSION IS NOT: |
|---|---|
| The divine calling of a wife to honor and affirm her husband’s leadership and help carry it through according to her gifts | Agreeing with everything your husband says |
| The disposition to follow a husband’s lead | Leaving your brain or your will at the wedding altar |
| The inclination to yield to his leadership | Avoiding every effort to change a husband |
| An attitude that says “I delight for you to take the initiative in our family. I am glad when you take responsibility for things and lead with love.” | Putting the will of the husband before the will of Christ |
| | Getting her personal, spiritual strength primarily from her husband |
| | Acting out of fear |

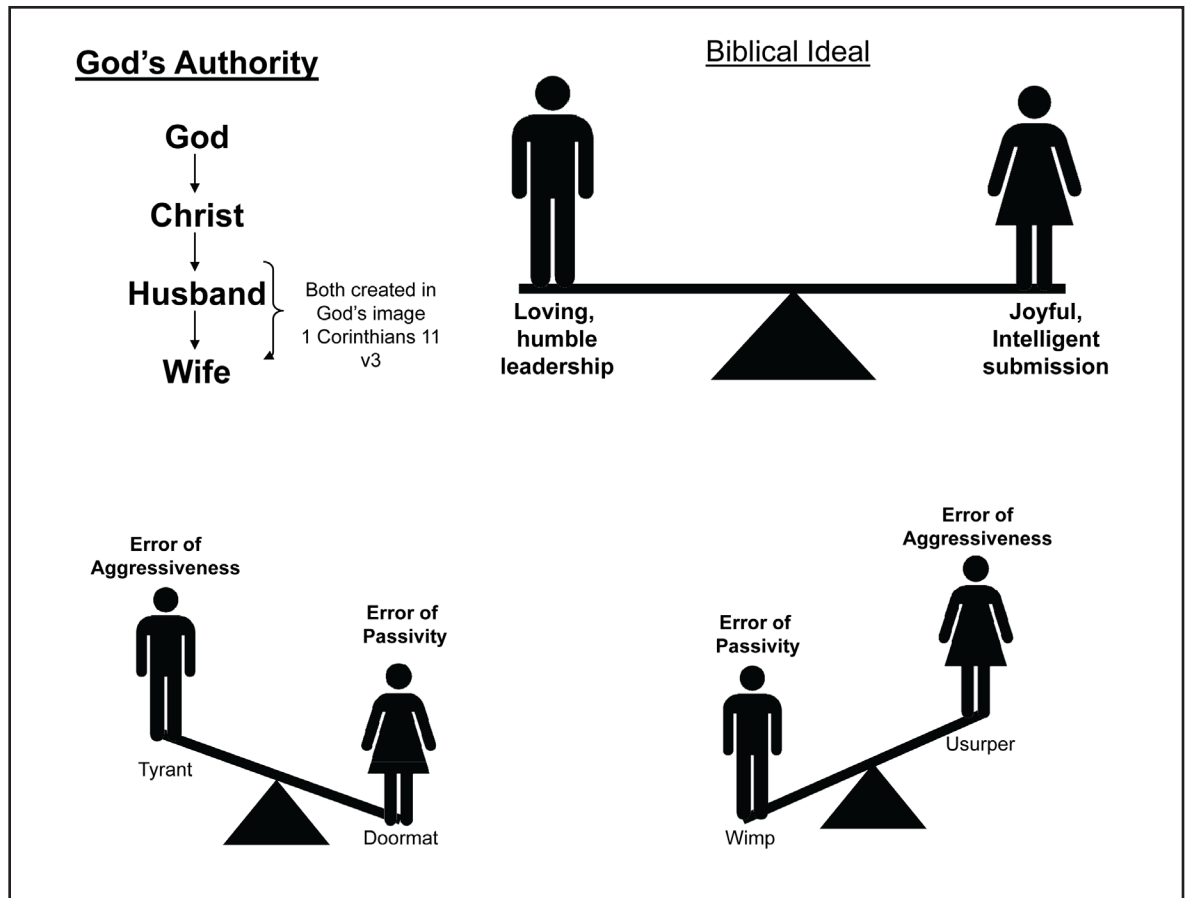
7. Ware, Bruce. *Father, Son, & Holy Spirit: Relationships, Roles, and Relevance*. (Wheaton, Ill.: Crossway Books, 2005), 137.

8. This chart is based on a sermon by Pastor John Piper of Bethlehem Baptist Church in Minneapolis, Minnesota, “The Beautiful Faith of Fearless Submission,” April 15, 2007. It can be found by searching for this title at www.desiringGod.org.

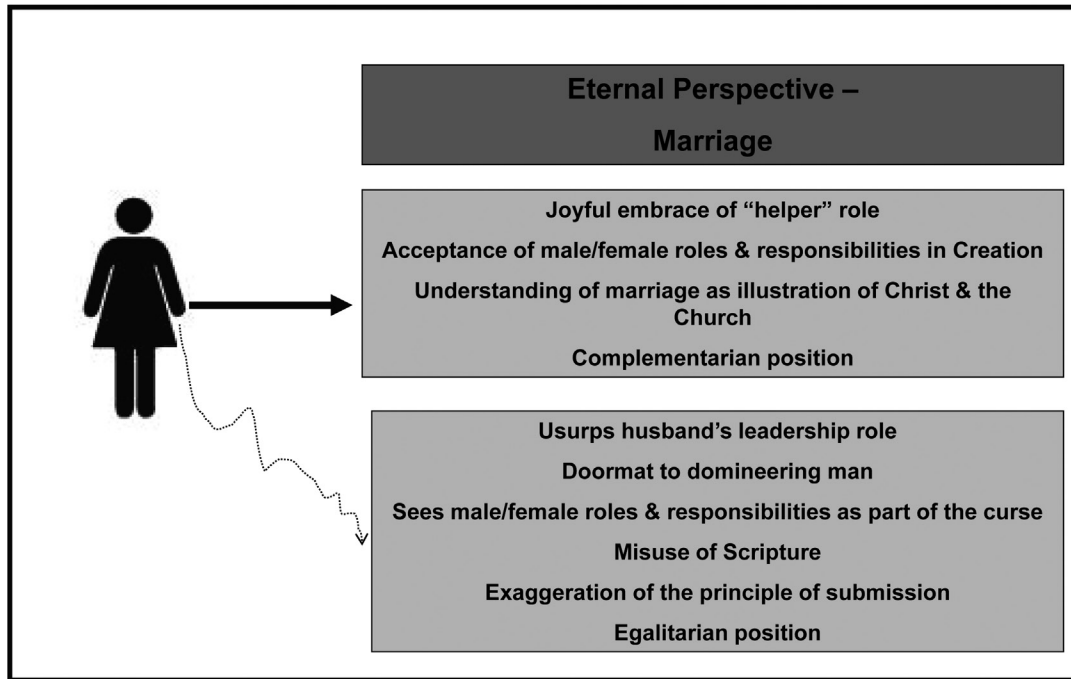
Putting this biblical pattern into practice is a challenge because we can err in one direction or the other.

| | ERRORS OF PASSIVITY | BIBLICAL IDEAL | ERRORS OF AGGRESSIVENESS |
|---------|----------------------------|--------------------------------|---------------------------------|
| Husband | Wimp | Loving, humble leadership | Tyrant |
| Wife | Doormat | Joyful, intelligent submission | Usurper |

(Chart based on sermon from John Piper)



The Decisions We Face



Personal Application

My Personal Decision

What new or renewed insight did I gain from this lesson?

What encouragement does God have for me?

What action do I sense God directing me to take as a result of my study?

My Response to God

Write a prayer to God telling Him what you learned through this lesson, and asking Him to meet a specific need in your life.

Biblical Womanhood in the Home (II)

Personal Homework

Reflection and Review

Since beginning this study on biblical womanhood, have you discovered any area where your thinking about submission in marriage is conformed to this world rather than to God's Word? If so, take a moment and ask God to transform and renew your mind to be in line with His good and perfect will regarding submission in marriage.

Write how you would explain Ephesians 5:21 to someone who believes this verse cancels out the following verses: Ephesians 5:22-33.

Write anything you've learned through the last lesson that enhances or changes your view of gender roles in marriage. Assuming that you've written something, be prepared to share one thing on your list with your group.

Discussion Questions

1. Read Titus 1:9 - 2:1. What do you learn about the problems Titus faced in the church in Crete?

What does Paul say are some ways to combat these problems?

How can you apply these verses today?

What can you apply personally?

2. Paul often addresses the problem of false teachers in the church. Read Titus 2:12; Ephesians 4:1; Philippians 1:27-28; and Colossians 1:10. There is a common thread in these passages regarding how we, as Christians, should live our lives, and at the same time combat false teaching.

What is the common thread?

How would you describe the connection between sound doctrine and godly living?

What difference does any of this make to you?

3. Read Titus 2:2-10 and note the instruction to both men and women in the church. Do you notice any similarities?

Does your study thus far help you put the “Titus 2” woman in context? Explain why or why not.

Now focus in on Titus 2: 3-5, and before continuing on, list those things the older women are to teach the younger women.

4. Read 1 Corinthians 13:1-7 and 1 John 4:16-19. Write as many thoughts as you can that will help you love your husband and your children.

How do these passages support the idea that sound doctrine leads to godly living?

5. Read 1 Timothy 2:9-10; 2 Corinthians 10:3-6; Philippians 4:8-9; and 1 Thessalonians 4:1-8. What connection do you see between “self-control” and “purity”?

Why do you think young women need to be trained in these two areas?

How does living a self-controlled, pure life reflect God’s Word to those around you?

6. Carefully read Proverbs 31:10-31, asking God to give you a fresh understanding of these familiar verses. Put in your own words how the “Proverbs 31 woman” is a model for us today.

Would the “Proverbs 31 woman” be considered a countercultural woman today? Explain.

7. As you think through the description of the “Proverbs 31 woman,” specifically note 2 things:

How is she “busy at home”?

How does she demonstrate kindness?

Also, how do you think she models “kindness” while she is “busy at home”? What does this say to you about the importance of what you do in your home?

8. Titus 2:5, 10, and Titus 3:8 give three consequences of godly behavior stemming from sound doctrine. Write each verse in your own words.

• Titus 2:5—

• Titus 2:10—

• Titus 3:8—

Why, based on your study of this lesson, do you think it is important for older women to teach younger women “what is good”?

Classroom Notes (Introduction and Review)

Example from Scripture: Mary and Elizabeth (Luke 1:1 – 2:20)

Discussion Groups

It's time to move to your discussion group.

Classroom Notes (Teaching Session)

Overview of Paul's Letter to Titus

Points of Context

1. Complete the _____ of the churches.
2. Deal with _____ who were in the church.
3. Emphasize the importance of _____
4. Give instruction to churches on _____

We must connect the dots between sound _____ and proper _____

Example of False Doctrine Leading to Poor Conduct

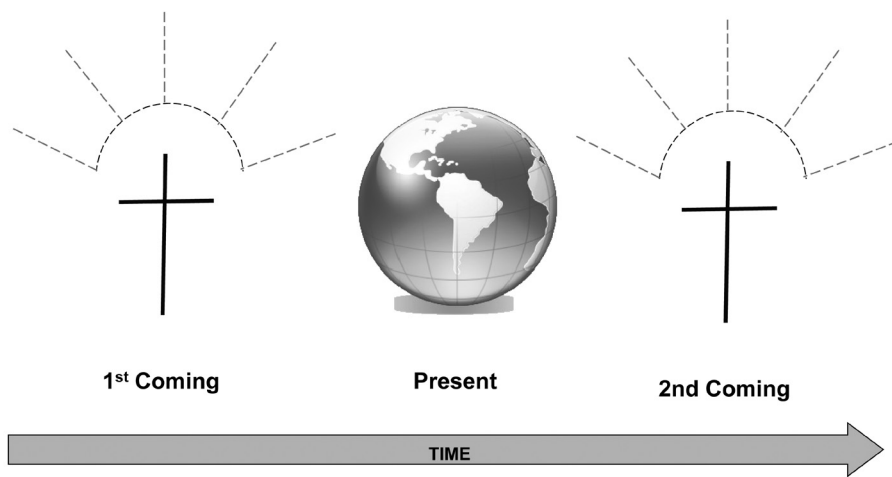
Titus 1:9-11, 16—He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it. For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach. They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work.

Examples of Sound Doctrine Throughout the Letter to Titus:

- 2:11—Salvation by God’s _____
- 2:13—Second Coming of Christ
- 2:14—Substitutionary _____
- 3:5—_____by the Holy Spirit.
- 3:7—_____by Grace.

The key to understanding Paul’s letter to Titus is found in Titus 2:11-13

Titus 2: 11-13—For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled upright, and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ.



- First Coming—Coming of _____
- Second Coming of _____

We live between the two “comings.” While we wait in this present age, our conduct should reflect our _____, our hope, our joy, and our _____ in the character of God and the truth of His word.

Ephesians 4:1—...walk in a manner worthy of the calling to which you have been called.

Philippians 1:27-28—Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel.

Colossians 1:10—so as to walk in a manner worthy of the Lord, fully pleasing to him bearing fruit in every good work and increasing in the knowledge of God.

Why is it important to live our lives worthy of our calling?

Titus 2:5, 10—...to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled...not pilfering, but showing all good faith, so that in everything they may adorn the doctrine of God our Savior.

- So that the word of God may not be _____
- So that the doctrine of God our Savior will be _____

Titus 3:8—The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works. These things are excellent and profitable for people.

- It is _____ for you!
-

Who?

The Bible gives a clear description of what kind of woman to look for and what kind of woman to be:

- _____ behavior.
- Not a slanderer or _____
- Not _____ to much wine (pills, TV, etc.).

Every Woman is a Titus 2 Woman.

- We will always find someone older than us or _____ than us in some experience from whom we can learn from.
- We will always find someone younger in age or experience to train or _____.

A word to older women...

Psalm 71:17-18—So even to old age and gray hairs, O God, do not forsake me, until I proclaim your might to another generation.

A word to younger women...

A word to single women...

What?

Train—to cause to be of sound _____; to recall to one's _____;

cultivating of sound _____ and prudence.

I believe this list of responsibilities in Titus 2:4-5 represents the most succinct summary of the woman's core role in all of Scripture. This defines the term helper...in clear and specific terms...

...A core role is not everything a woman does in marriage. She is not confined only to what Paul describes here. But she dare not excuse herself from these responsibilities or neglect them for other ambitions. Like the planets around the sun, everything in marriage should revolve around these crucial core-role responsibilities and concerns. A wife's core role should prioritize her commitments and her use of energy and time. It should keep her from missing out on what God has called her to do in her life and in her marriage.

It also should give stability to her marriage, because it provides a grid through which she can filter, measure, and evaluate all the opportunities that come her way. Unfortunately, the mistake many women are making today is in treating these core-role responsibilities as just options in a myriad of options. But a core role is not an opinion. It's a biblical absolute.

—Robert Lewis and William D. Hendricks, as quoted by Alexander Strauch in Men and Women, Equal Yet Different: A Brief Study of the Biblical Passages on Gender¹

They are to teach what is good, and so train the young women to love their husbands and children.

1. Love as Jesus loves you.

John 15:12—My command is this: Love each other as I have loved you.

2. Use 1 Corinthians 13 as your guide.
3. Keep current and remember that life is in stages.

1. Lewis, Robert, and William D. Hendricks. *Rocking the Roles: Building a Win-Win Marriage*. (Colorado Springs, Colo.: NavPress, 1999), as quoted by Alexander Strauch in *Men and Women, Equal Yet Different: A Brief Study of the Biblical Passages on Gender*. (Colorado Springs, Colo.: Lewis & Roth Publishers, 1999), 66.

That you step back and (with your husband, if you are married) plan the various forms of your life's ministry in chapters. Chapters are divided by various things – age, strength, singleness, marriage, employment, children at home, children in college, grandchildren, retirement, etc. No chapter has all the joys. Finite life is a series of tradeoffs. Finding God's will, and living for the glory of Christ to the full in every chapter is what makes it a success, not whether it reads like somebody else's chapter or whether it has in it what only another chapter will bring.

—John Piper, *What's the Difference? Manhood and Womanhood Defined According to the Bible*²

Husband

- Make him _____—before the kids.
- Make him your best _____—before all others.
- Learn what says _____ to him—respect him!
- Have fun!

Children

- Don't neglect _____.
- _____ your children.
- _____ your children well.
- _____ your children.

2. Piper, John. *What's the Difference? Manhood and Womanhood Defined According to the Bible*. (Wheaton, Ill.: Crossway Books, 2009), 54-55.

...to be self-controlled...

Self-control—control of one’s emotions, _____, or actions by one’s own will.

The Bible describes self-control as a _____ of the Spirit.

Galatians 5:22-23—But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.

Read John 15 to discover how to bear fruit.

...pure...

Colossians 3:1-6—If then you have been raised with Christ, seek the things that are above, where Christ is seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God. When Christ who is your life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness which is idolatry. On account of these the wrath of God is coming.

...working at home...

Much of the world would agree that being a housekeeper is acceptable as long as you are not caring for your own home; treating men with attentive devotion would also be right as long as the man is the boss in the office and not your husband; caring for children would even be deemed heroic service for which presidential awards could be given as long as the children are someone else’s and not your OWN.

—Dorothy Patterson, as quoted in: Mahaney, Carolyn. *Feminine Appeal: Seven Virtues of a Godly Wife and Mother.*³

3. Patterson, Dorothy, as quoted in: Mahaney, Carolyn. *Feminine Appeal: Seven Virtues of a Godly Wife and Mother.* (Wheaton, Ill.: Crossway Books, 2004), 90.

A woman's _____ is the home.

We are _____ of our households.

Two Cautions⁴:

1. This is not a license to _____ our husband's authority.
2. This precludes the current popular _____ approach.

That you not assume that secular employment is a greater challenge or a better use of your life than the countless opportunities of service and witness in the home, the neighborhood, the community, the church, and the world; that you not only pose the question: career or full-time homemaker?, but that you ask just as seriously: full-time career or freedom for ministry? That you ask: Which would be greater for the Kingdom—to work for someone who tells you what to do to make his or her business prosper, or to be God's free agent dreaming your own dream about how your time and your home and your creativity could make God's business prosper? And that in all this you make your choices not on the basis of secular trends or upward lifestyle expectations, but on the basis of what will strengthen the faith of the family and advance the cause of Christ.

—John Piper, *What's the Difference? Manhood and Womanhood Defined According to the Bible*⁵

...kind...

4. These two cautions are also from Carolyn Mahaney's *Feminine Appeal: Seven Virtues of a Godly Wife and Mother*. (Wheaton, Ill.: Crossway Books, 2004), 95.

5. Piper, John. *What's the Difference? Manhood and Womanhood Defined According to the Bible*. (Wheaton, Ill.: Crossway Books, 2009), 54-55.

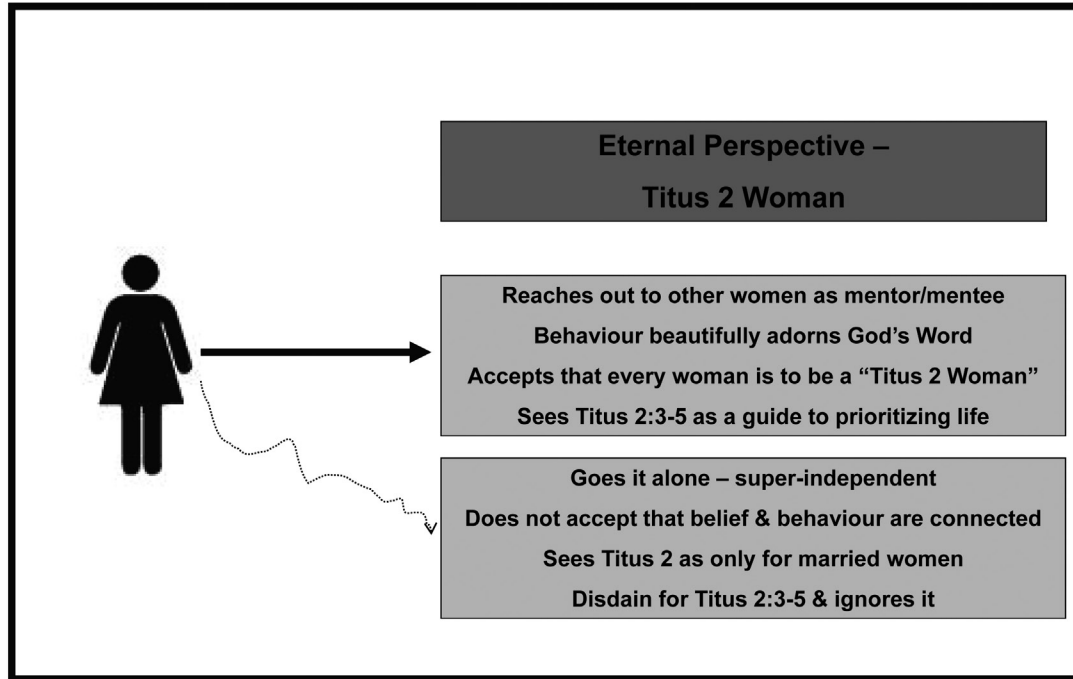
Conclusion

We live in a culture that is screaming at us:

- My husband is to _____ me.
- Children are a _____.
- I am in _____, although I am really out of control.
- Purity is _____.
- Taking care of my home is _____ work.
- Be kind to those who don't know you—but watch out at _____!
- _____ is totally out of touch.

He is most glorified in us when we are most satisfied in Him!

The Decisions We Face



Personal Application

My Personal Decision

What new or renewed insight did I gain from this lesson?

What encouragement does God have for me?

What action do I sense God directing me to take as a result of my study?

My Response to God

Write a prayer to God telling Him what you learned through this lesson, and asking Him to meet a specific need in your life.

Biblical Womanhood in the Church

Personal Homework

Reflection and Review

Write a paragraph describing a “Titus 2 Woman” to someone who does not understand this term. Be sure to answer the “who,” “what,” and “why” questions.

Did you learn anything new regarding the specific areas of instruction in Titus 2:3-5 that is an encouragement to you? If so, what? And why are you encouraged? How would you encourage another woman in this same area?

Think over what you’ve learned from the last two lessons, and then write your thoughts using the theme “God is most glorified in us when we are most satisfied in Him.”

Discussion Questions

1. Read Acts 2:17-18. Adding these verses to what you’ve learned from Genesis 1:27 and Galatians 3:28, write what the Bible teaches about the equality of men and women?

Why (or why not) is it important to understand the equality of men and women before God when thinking through biblical organization of the church?

2. Review your notes from the last five lessons, and jot down some principles from the creation account, as well as other Scriptures that point to male leadership in the home, which you think would support the idea of male leadership (pastor/elder) in the church.

Do you see any connection between the organization of the church and that of the family? Explain.

3. What insights do the following verses give regarding women and teaching? In each case, describe the setting where the teaching is taking place.

- Titus 2: 3-4a—
- 2 Timothy 1:5—
- 2 Timothy 3:14-15—
- Acts 18:26—

How do these Scriptures refute the argument that women are never to teach biblical truth?

4. 1 Timothy 2:12 gives very specific instructions regarding the role of women in the church government. What does it say?

Because we discovered from the previous question that women can certainly teach, what two qualifiers are in this passage?

5. What does 1 Timothy 2:11 tell us about the attitude of a godly woman in church?

Basing your answer on our previous lessons of study, how would you explain this instruction?

6. Review your notes from Lesson 3, and apply what you learned about the heart to the entire 1 Timothy passage.

Write how one's heart attitude affects the acceptance or non-acceptance of this passage and the teaching of gender roles in the church. Be prepared to share what you've written with your group.

7. Read 1 Timothy 2:13-14, as well as Genesis 2:18-23 and Genesis 3:1, 9-13. Paul supports his instruction by referring to Genesis. What point do you think Paul was making by taking us back to Genesis? This is difficult! Draw from your study notes, read commentaries, pray, and think hard.

8. Read 1 Corinthians 11:3 together with 1 Corinthians 14:33a and 40. What context do these verses give for 1 Corinthians 14:34-35?

What point is Paul trying to make—putting women in their place, or orderly worship?

Compare the above verses with 1 Corinthians 11:5. Do you think Paul teaches that women should never speak in church?

9. From 1 Timothy 2:9-10 and 1 Peter 3:3-4, write some guidelines to help women prepare themselves for church.

How are these principles counter to today's culture within the church, and what can you do about it?

10. Why do you think concepts like “submission” and “authority” are so difficult for us?

What tenets of postmodernism (see notes from Lesson 1) do you think have influenced our attitude toward gender roles in the church today?

How would you defend biblical womanhood in the church to a postmodern thinker?

Do you think it's more difficult to defend the biblical womanhood position in the church than in the home? Why or why not?

Classroom Notes (Introduction and Review)

Christians, and in particular, Christian women, must understand these issues. This is a unique moment for faithful women to know their Bibles, understand the biblical worldview, and make sure their voices are heard. This is why it is absolutely essential that the church equip women to speak to the burning issues of the culture by being trained in the disciplines of theology and apologetics. This is why it is essential, according to the biblical pattern, that Christian women disciple other women to know and live the truths of biblical womanhood in the church and in the world.

—Lingon Duncan and Susan Hunt. *Women's Ministry in the Local Church*¹

Review

We have laid a foundation in this study that will stand the test of time and cultural shifts.

- The _____ of God.
- The _____ of His Word.
- Inclination of our _____ to trust Him and His Word.
- Importance of _____ influencing our actions as we fulfill our primary role and responsibilities in the home.

Definitions

Egalitarian—undifferentiated _____ (no male headship in the home or in the church).

Complementarian—personal equality of the sexes, coupled with a glad embrace of role _____ in the home and church.

1. Dungan, Lingon, and Susan Hunt. *Women's Ministry in the Local Church*. (Wheaton, Ill.: Crossway Books, 2006), 129-130.

From Home to the Church

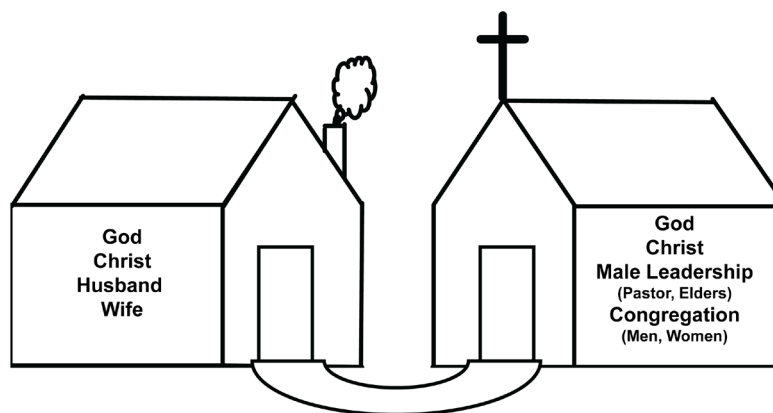
The realities of headship and submission in marriage have their counterparts in the church.

—John Piper, *What's the Difference? Manhood and Womanhood Defined According to the Bible*²

... leadership patterns in the family will reflect leadership patterns in the church, and vice versa...as godly men fulfill their leadership responsibilities in the family, they should also fulfill leadership responsibilities in the church. Conversely, if patterns of female leadership are established in the church, it will inevitably bring pressures toward greater female leadership, and toward abdication of male leadership, within the family.

—Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*³

Biblical Complementarity



Discussion Groups

It's time to move to your discussion group.

2. Piper, John. *What's the Difference? Manhood and Womanhood Defined According to the Bible*. (Wheaton, Ill.: Crossway Books, 2009), 48.

3. Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. (Grand Rapids, Mich.: Zondervan Publishing, 1994), 940.

Classroom Notes (Teaching Session)

Lesson 4 made the case for male leadership in _____ and the submission of a wife to her _____.

Lesson 5 moved us from a focus on roles in marriage to responsibilities in marriage.

We examined the responsibilities of the "helper" and made the case for godly living in the home based on sound doctrine.

Both patterns of biblical roles and responsibilities in the home apply to the church.

Overview of Paul's First Letter to Timothy

Paul's letters to Timothy have a pattern similar to his letter to Titus.

- The _____ of the church.
- Combating _____ teachers and _____ doctrine.
- Standing on _____
- Living life in accordance with that sound doctrine.

Focus on 1 Timothy 2:8-15

1 Timothy 2:8-10—I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, but with what is proper for women who profess godliness—with good works.

Points of Context

Paul addresses the _____ of men.

Paul addresses the _____ of women.

Two Points for Women

1. Our _____ is important.

If you arrive at church and your perfume arrived five minutes before you, there is a problem. If you arrive at church dressed in such a way that you have spent more time and effort preparing your clothing, hair and make-up than you have preparing your heart for corporate worship of the one true and living God, there is a problem. But, if you arrive at church dressed like you are ready to slop the pigs on a farm, there is a problem. If you arrive at church dressed in such a way that by the end of the service the people around you, by no fault of their own, now know the color of your underwear and they have watched you do a shimmy dance as you try to get your too-short, too-tight skirt to go under you, there is a big problem.

It is very difficult for us to recover and to take steps to go back toward traditional Sunday dress. The fourth commandment is still there: "Remember the Sabbath day to keep it holy." Many have forgotten that Sunday is set apart, and that it is not like every other day.

—Mary K. Mohler, *Modeling Modesty*⁴

Men are called to have holy hands, which reflect a _____ heart.

Women are called to have holy dress, which reflects a _____ heart.

2. Our _____ is more important than our appearance.

4. Mohler, Mary K. *Modeling Modesty*, pamphlet available for download as an electronic file or purchase as a printed document from Council on Biblical Manhood and Womanhood, www.cbmw.com.

1 Timothy 2:11—Let a woman learn quietly with all submissiveness.

Points of Context

- The situation is one of teaching and learning in the _____

- Learn (*manthano*)—
- Quietly (*hesuchion*)—
- Submissiveness (*hypotasso*)— to line up under; to _____ yourself under.

If you don't have a _____ heart, you can't learn.

A _____ heart hardens the mind.

A quiet heart _____ the mind.

A biblical woman is to increase in knowledge with an inner heart tranquility, arranging herself or lining up under the elder leadership of her church.

1 Timothy 2:12—I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.

Points of Context

- This does not mean a woman can never teach.
 - Titus 2:3—Older women teach the _____ women.
 - 2 Timothy 1:5; 3:14—Eunice and Lois, Timothy's mother and grandmother, taught him.
 - Acts 18:29—Priscilla, along with Aquila, taught Apollos.

- Women are not to teach when teaching is part of the _____ of _____ over men.

A woman is not to teach in a situation that calls for a strong, forceful pressing of _____ on the basis of divine authority.⁵

Authority and Submission in the Church Does Not:

- Call women to submit to _____ teaching.
- Address male leadership in arena other than the _____ and _____
- Instruct women to submit to _____ elder.
- Tell women to submit to _____, controlling, mean-spirited men.⁶
- Put a woman’s pastor or elder board in a higher position of authority than God’s _____

What is authority and submission in the church?

Authority—the divine calling of spiritual, gifted men to take primary responsibility as elders for _____, and teaching in the church.

5. Piper, John and Wayne Grudem. *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*. (Wheaton, Ill.: Crossway Books, 2006), 70.

6. Duncan, J. Lingon, and Susan Hunt. *Women’s Ministry in the Local Church*. (Wheaton, Ill.: Crossway Books, 2006,) 74.

Submission—the divine calling of the rest of the church, both men and women, to _____ and _____ the leadership and teaching of the elders, and to be _____ by it for the hundreds and hundreds of various ministries available to men and women in the service of Christ.⁷

Elders in the church had two basic responsibilities, according to 1 Timothy 3:1-7.

To _____

To _____

I do not permit women to function as an elder in the church. The elders are charged with the primary leadership and instruction of the church. That's a summary of their job. So when Paul puts those two things together and says, "I do not permit a woman to teach or exercise authority," the most natural sense is, "I do not permit a woman to assume the office of elder in the church."

—John Piper, "Manhood, Womanhood, and the Freedom to Minister"⁸

Do you trust God to know what is best—for His glory and for your good?

7. Piper, John. "Manhood, Womanhood, and the Freedom to Minister," sermon delivered on June 18, 1989 at Bathlehem Baptist Church in Minneapolis, Minnesota. Also available online at www.desiringGOD.org (click on the "resource" section and then find the sermon by year).

8. Piper, John. "Manhood, Womanhood, and the Freedom to Minister," sermon delivered on June 18, 1989, and available online at www.desiringGOD.org.

1 Timothy 2:13---For Adam was formed first, then Eve;

Back to the beginning...

Paul sees in God's order of creation a teaching concerning the responsibility of man to be a leader in relationship to woman. God created man first, put him in the garden, gave him the responsibility over the garden and the moral pattern for life in the garden, and then created woman as his partner and assistant to help him carry that responsibility into action together.

...when Paul teaches that men should bear the primary responsibility for governance and teaching in the church he is basing it not on any culturally temporary situation at Ephesus, but on something woven into the fabric of manhood and womanhood by virtue of our creation. Not on the basis of sin, but on the basis of how God wanted it to be before there was any sin—for the good of his people, both women and men.

—John Piper, "Affirming the Goodness of Manhood and Womanhood in All of Life."⁹

1 Timothy 2:14—...and Adam was not deceived, but the woman was deceived and became a transgressor.

Adam was not deceived (that is, Adam was not approached by the deceiver and did not carry on direct dealings with the deceiver) but the woman was deceived and became a transgressor (that is, she was the one who took up dealings with the deceiver and was led through her direct interaction with him into deception and transgression).

—John Piper, Affirming the Goodness of Manhood and Womanhood in All of Life."¹⁰

9. Piper, John. "Affirming the Goodness of Manhood and Womanhood in All of Life." Sermon delivered at Bethlehem Baptist Church in Minneapolis, Minnesota, June 25, 1989, online at www.desiringGOD.org.

10. Ibid.

When God's _____ of leadership is repudiated, it brings damage and ruin.

Role _____ for man and woman is rooted not in culture or temporary missionary strategy, but in _____—in the way God created us to be.

Satan's attack on man's leadership position inverted God's good order bringing the woman out from under man's protective leadership.

1 Timothy 2: 15—Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

Speculations

- This is the opposite of being _____ into sin; being _____ from sin.
- It is doubtful that this means through the birth of _____.
- It could be a reference to the woman's _____ role regarding the family.
- This is to guard against being deceived by false _____. The focus is on proper role and _____.

An Agreed Upon Conclusion

- This does not mean being _____ by bearing a child.

Male Leadership

Christianity is under-girded by a biblical and historical pattern of _____
_____.

From _____ to _____, there is a consistent pattern of male leadership among God's people.

Old Testament

Exceptions to the Male Leadership Pattern:

- Queen Athaliah (2 Kings 11)—
- Deborah (Judges 4)—
- Huldah (2 Kings 22)—

The leadership these women exhibited was the rare exception, and often occurred as a result of the abdication of appropriate male leadership.

New Testament

- Jesus related to women in a variety of ways:
- Woman at the Well—
- Adulterous Woman—
- Woman who Touched the Hem of His Garment—
- Poor Widow—
- Mary of Bethany—
- Mary and Martha—

Jesus established a pattern of male leadership in the church when he appointed _____
_____ as apostles.

Jesus, Himself, is a man.

The 12 _____ whose names are written on the foundations of the new Jerusalem are all _____ (Revelation 21:14).

Church History

The pattern through the entire history of the church has been that the office of pastor/elder (or its equivalent) has been reserved for men. This should give us reason to pause.

— Wayne Grudem, *Systematic Theology: An Introduction to Biblical Theology*.¹¹

**When we support male leadership in the church,
we are on solid ground and in good company.**

1 Timothy 2:8-15 helps us understand other Scripture passages referring to the organization of roles and responsibilities in the local church.

1 Corinthians 11:3-16—God's ordained pattern for order in the church

1 Corinthians 14 also addresses orderly worship in the church.

Is a woman belittled by male leadership in her church?

Think about this: Jesus was given his authority by _____ the Father (Matthew 28:18). He was sent by _____ (John 6:38). He said the _____ was greater than He (John 14:28).

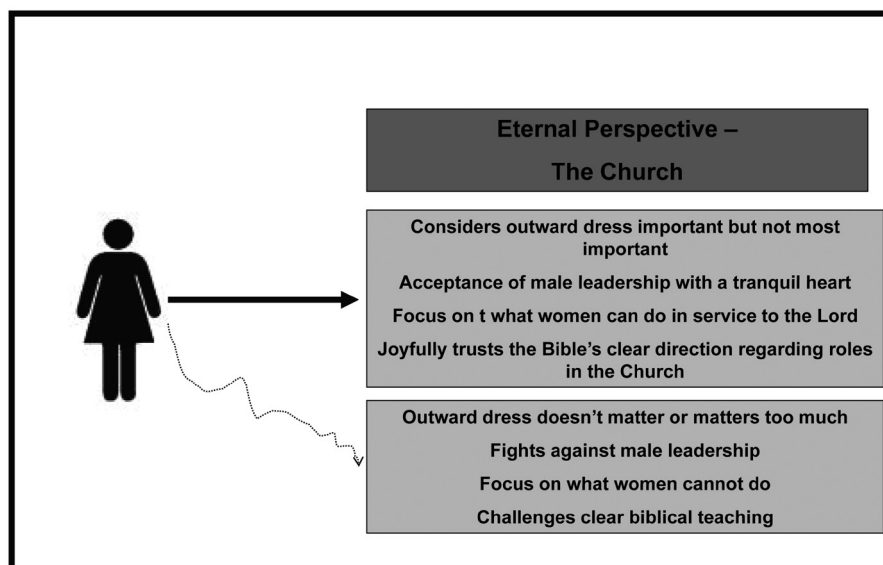
Does this belittle Jesus?

God has set up order in the church the same way He set up order in the home.

11. Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Theology*. (Grand Rapids, Mich.: Zondervan Publishing, 1994), 942.

Romans 11:33-36—Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! For who has known the mind of the Lord, or who has been his counselor? Or who has given a gift to him that he might be repaid? For from him and through him and to him are all things. To him be glory forever. Amen.

The Decisions We Face



Personal Application

My Personal Decision

What new or renewed insight did I gain from this lesson?

What encouragement does God have for me?

What action do I sense God directing me to take as a result of my study?

My Response to God

Write a prayer to God telling Him what you learned through this lesson, and asking Him to meet a specific need in your life.

Biblical Womanhood in the Culture

Personal Homework

Reflection and Review

Review your notes from the last six lessons of our study, and then write a defense of biblical male leadership in the church. Be sure to back up your thinking with Scripture.

How would you explain 1 Timothy 2:11 ("Let a woman learn quietly with all submissiveness") to someone who thinks this is an antiquated and chauvinistic idea?

What have you learned thus far in our study of "biblical womanhood" that helps you joyfully accept the Bible's teaching on order in the church? Is there anything that still stands in your way of *joyfully* accepting this teaching? Explain.

Discussion Questions

1. Both 2 Timothy 3:1-7 and 1 Peter 4:7-11 speak about the "last days." How does the Bible describe these "days"?

According to the above passages, what are we to avoid, and what are we to do?

How can you apply these passages today?

2. Matthew 5:13-16 and 2 Corinthians 5:11-21 both address the relationship between the believer and the world. Write everything the Lord reveals to you in these verses about our relationship to the world.

What guidance do these Scriptures give about how to live in our culture?

Note also any connection you see between sound doctrine and godly living.

3. A biblical woman is a woman who has a biblically-based, informed opinion on various topics confronting her culture. Read each of the following verses, and from each one apply a biblical perspective to the topic stated in parenthesis and contrast that to today's common cultural view.

- 1 Peter 3:7 (military combat)—
- 1 Peter 3:4 (aggressive women)—
- Philippians 2:14 (workplace, home)—
- Ephesians 5:3-4 (social settings)—
- Colossians 3:12-17 (angry women)—
- Psalm 139:13-16 (abortion)—
- 1 Corinthians 6:12-20 (sexual freedom)—
- Romans 1:26-27 (homosexuality) –

Based on these examples and others you might think of, explain how a biblical woman is a countercultural woman.

4. Read John 15:18-21 and John 17:14-18. Jesus says we are in the world, yet at the same time, not *of* the world. What does this mean?

What can we expect to experience from the world? Why?

What two things does Jesus ask the Father to do on our behalf? (John 17:15, 17)

Share how these texts give you perspective today.

5. Carefully read and study Isaiah 32:9-20. What do you discover from this passage to be:

- The warning to women—
- The action to be taken—
- The result of the action—

Think about how God could be saying these same things to us today. Rewrite these verses in your own words, illustrating how God might speak directly to us today including the “warning,” the “call to action,” and the “resulting effects.”

6. How do 2 Corinthians 4:17-18 and Romans 8:24b-25 give you a perspective that is not often found in women today?

Using 1 Peter 3:15-17 as your guide, write how you would explain your biblical perspective to someone who sees something “different” in you.

7. A biblical woman reflects the Word of God to the world around her. Meditate on 2 Corinthians 4:1-12. Go through this passage, and put each individual verse into your own words.

Does this Scripture encourage you? Share with your group why, or why not.

Classroom Notes (Introduction and Review)

For years I have watched with growing dismay, even anguish, what has been happening in our society, in our educational system, in our churches, in our homes, and on the deepest level of our personality, as a result of a movement called feminism, a movement that gives a great deal of consideration to something called personhood but very little to womanhood, and hardly a nod to femininity.

—Elisabeth Elliot, “The Essence of Femininity: A Personal Perspective”¹

So in the end, this whole controversy is really about God and how His character is reflected in the beauty and excellence of manhood and womanhood as He created it. Will we glorify God through manhood and womanhood lived according to His Word? Or will we deny His Word and give in to the pressures of modern culture? That is the choice we have to make.

—Wayne Grudem, *Biblical Foundations for Manhood and Womanhood*²

A biblical woman _____ the Word of God into her culture.

Review

Who We Are

Biblical Women

- _____ on the Word of God
- _____ the Word of God
- _____ the Word of God

1. Elliot, Elisabeth. “The Essence of Femininity: A Personal Perspective,” as quoted in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*. Edited by John Piper and Wayne Grudem. (Wheaton, Ill.: Crossway Books, 1991), 394.

2. Grudem, Wayne. *Biblical Foundations for Manhood and Womanhood*. (Wheaton, Ill.: CrosswayBooks, 2002), 68.

- _____ the Word of God
- _____ in the Word of God

Where We Are

The 7 Tenets of Postmodernism

1. Unlimited Variation of Words
2. No Rules of Logic to Govern Dialogue
3. No Limits to Defining Meaning
4. No Metanarrative
5. Defiance of Authority
6. Deconstruction of Truth
7. Relativism

Discussion Group

It's time to move to your discussion group.

Classroom Notes (Teaching Session)

As biblical, Christ-exalting women we are in _____ with our culture.

The Tension between the Postmodern Culture and the Biblical Woman

1. Unlimited Variation of Words—

2 Peter 1:20-21—...no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

2. No Rules of Logic to Govern Dialogue—

Matthew 5:37—“Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil.”

3. No limits to defining meaning—

Psalm 40:2—He drew me up from the pit of destruction, out of the miry bog, and set my feet upon a rock, making my steps secure.

4. No Metanarrative—

Revelation 1:8—“I am the Alpha and Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”

5. Defiance of Authority—

Isaiah 6:1—In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple.

6. Deconstruction of Truth—

John 8:31b-32—“If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free.”

7. Relativism—

Ephesians 4:14-15—...that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,

A biblical woman is a _____ woman.

A Look at Some Specifics from Our Culture

- The Home and Family

- The Church

- The Culture

There is confusion in our society and no where is this more pronounced than in our sexuality.

- Sexual behavior and _____

- Military Combat

1 Peter 3:7—Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.

The whole idea of women in combat is part of a feminist agenda grounded in an ideology that denies the existence of nature. One wonders if our society is ready to accept the consequences of this agenda. The noblest side of men leads them to place their lives in danger to ensure the safety of women and children. Deliberately putting at the point of greatest risk the very thing men are fighting to protect undermines men's finer side. It ignores the deeply rooted masculine sense that he bears a special responsibility to protect a woman when she is threatened in his presence, not consider her a warrior equally at risk.

—John Piper, "Combat and Cowardice"³

- Women in Leadership Roles

There are ways for a woman to interact even with a male subordinate that signal to him and others her endorsement of his mature manhood in relationship to her as woman. (she should demonstrate)...culturally appropriate expressions of respect for his kind of strength, and glad acceptance of his gentlemanly courtesies.

—John Piper, *What's the Difference? Manhood and Womanhood According to the Bible*⁴

As Christians we live in a constant tension

- We are _____ the world, but not _____ it.
- We are called to _____ and _____.
- We are to _____ and _____.

3. Piper, John. "Combat and Cowardice." *World Magazine*, November 10, 2007.

4. Piper, John. *What's the Difference? Manhood and Womanhood According to the Bible*. (Wheaton, Ill.: Crossway Books, 2009), 42.



How do we live as biblical women in our culture?

...when we accept Christ as Savior, we must also acknowledge and then act upon the fact that if he is our Savior, He is also our Lord in all of life. He is Lord not just in religious things and not just in cultural things such as art and music, but in our intellectual lives and in business and our attitude toward the devaluation of people's humanness in our culture.

—Francis Schaeffer and C. Everett Koop, M.D. *Whatever Happened to the Human Race?*⁵

Six Distinctives of a Biblical Woman that Will Cause Her to Reflect God's Word and His Glory to the World around Her

1. A biblical woman is _____ by a _____ mind.

Romans 12:1-2—I appeal to you therefore, brothers by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing, you may discern what is the will of God, what is good and acceptable and perfect.

5. Schaeffer, and C. Everett Koop, M.D. *Whatever Happened to the Human Race?* (Wheaton, Ill.: Crossway Books, 1983), 402.

2. A biblical woman is _____, not _____.

Isaiah 32:9—Rise up, you women who are at ease, hear my voice; you complacent daughters, give ear to my speech.

3. A biblical woman _____ for the faith.

Jude 3—Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints.

4. A biblical woman has _____ because she has hope.

2 Corinthians 4:17-18—For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.

Romans 8:24b-25—...Now hope that is seen is not hope. For who hopes for what he see? But if we hope for what we do not see, we wait for it with patience.

5. A biblical woman is filled with _____.

John 15:11—These things I have spoken to you, that my joy may be in you, and that your joy may be full.

6. A biblical woman possesses the _____ of Christ in an earthen jar.

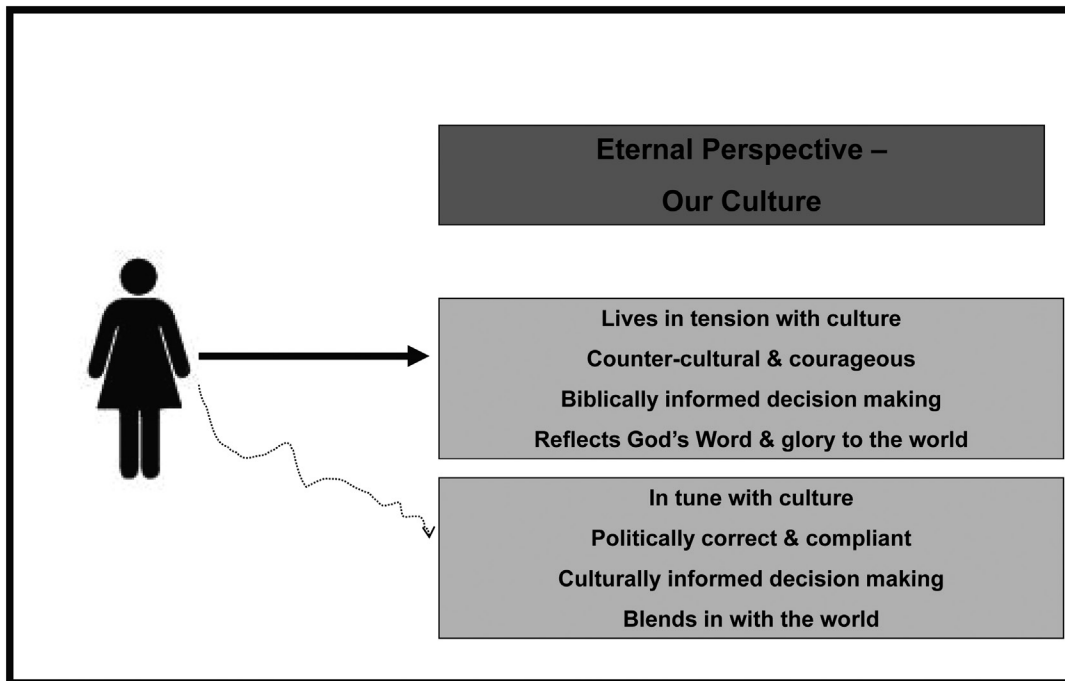
2 Corinthians 4:6—For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Philippians 2:15—...that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world,

Six Distinctives of a Biblical Woman

1. A biblical woman is transformed by a renewed mind.
2. A biblical woman is content, not complacent.
3. A biblical woman contends for the faith.
4. A biblical woman has perspective.
5. A biblical woman is filled with joy.
6. A biblical woman possesses the light of Christ in an earthen jar.

The Decisions We Face



Personal Application

My Personal Decision

What new or renewed insight did I gain from this lesson?

What encouragement does God have for me?

What action do I sense God directing me to take as a result of my study?

My Response to God

Write a prayer to God telling Him what you learned through this lesson, and asking Him to meet a specific need in your life.

The Deep Significance of Biblical Womanhood

Personal Homework

Reflection and Review

Write how you would explain the tension caused by being in the world, but not of the world. Base your answer on your notes from Lesson 7, and use supporting Scripture.

Review the “Six Distinctives of a Biblical Woman” (Lesson 7), and then pick one that particularly stands out to you. Be prepared to share with your group:

1. what the distinctive is
2. an explanation of the supporting Scriptures
3. how this distinctive is countercultural
4. why you selected this particular distinctive

Write a paragraph titled “A Biblical Woman Reflects God’s Word and His Glory to the World around Her!” Be as specific as you can in your explanation of this statement.

Discussion Questions

1. Read Colossians 2:3-8, and then review your notes from Lesson 1 of our study. Describe in as much detail as possible today's dominant philosophy of postmodernism.

Now write down why "evangelical feminism" is a "plausible argument" in the church today.

Lastly apply Romans 12:2 to the statement, "We must think biblically or we will, by default, think culturally."

2. Drawing on your notes from Lesson 2, give an answer to the question, "Is there a God?"

How would you "defend biblical womanhood" to someone who doesn't believe in the authority of the Bible?

Write down an explanation of the Latin phrase *norma normans non normata*.

3. Based on Ephesians 4:17-18, and using other Scriptures as well as your notes from Lesson 3, share with your group why it was important to focus on “the heart” before continuing our study.

Explain what it means to “hope in God.” Include in your explanation how one can have this kind of hope.

Read 2 Corinthians 3:12, and then explain how a biblical woman can be described as having “fearless tranquility.”

4. Drawing upon your notes from Lesson 4, as well as notes on Genesis 1-3 (from various lessons), how would you counsel a woman who wants to be a biblical woman, but her husband is not fulfilling his role as a biblical man leading in the home?

How can a woman be a biblical woman without being a threat to her husband and/or to others around her?

Can even an unhappy marriage illustrate the relationship between Christ and the Church? Explain.

5. Using Titus 2:3-5 and your notes from Lesson 5, how would you counsel a young girl trying to decide what degree/major to pursue in college?

Again based on the Titus 2 passage, describe what it means to have the woman's primary responsibility be related to the home?

How can Titus 2:3-5 help a woman set priorities and make decisions?

6. Use your notes from Lesson 6 and 1 Timothy 2:8-15 to answer the following questions.

Why can't women be pastors?

What does it mean that women are to learn "quietly"?

Doesn't Galatians 3:28 say women can do anything men can do?

What *can* women do in the church?

Classroom Notes (Introduction and Review)

1 Peter 3: 15-16—but in your hearts regard Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame.

Discussion Groups

It's time to move to your discussion group.

Classroom Notes (Teaching Session)

Biblical womanhood is deeply rooted in _____. The biblical woman lives her life based upon _____ truth. Biblical truth takes us all the way to the _____.

God is good. His ways are good. And his design for human life and relationships is good. And here we see from the doctrine of the Trinity that both equality of essence and differentiation of role are good. Just as God is in himself one in essence, and that one essence is possessed equally, fully, infinitely, and eternally by the Father, the Son, and the Holy Spirit, so we cherish the reflection of this reality as God created man as male and female, both fully and equally in his image. But that's not all. Just as God is in himself three in person, so that each relates to the others according to an eternal taxis or order of authority and submission within the Godhead, so we cherish the reflection of this reality as God created authority-submission structures as his purposeful design for many kinds of human relationships.

—Bruce A. Ware, *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance*¹

1. Ware, Bruce A. *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance*. (Wheaton, Ill.: Crossway Books, 2005), 155-156.

God is good, and his ways are good. Given this, we will experience the joy and satisfaction of human life only when we embrace, not resist, his created design. And as this good and wise created design is lived out in human relationships, as wives and husbands, as congregations and elders, as people living with one another in community, we can be confident that when we live out what God is like we will enter into the good that he has designed for us to know.

—Bruce A. Ware, *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance*²

The design of full _____ complemented by role _____ is an eternal reality. This is the Trinitarian design—the _____ of the Father, Son, and Holy Spirit.

The Eternal Trinity

John 17:5—And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

John 17:24—Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.

The Trinity at Creation

When the universe was created:

God the Father _____ the powerful creative words that brought it into being.

God the Son was the divine agent who _____ out these words.

God the Holy Spirit was active “ _____ over the face of the waters.”

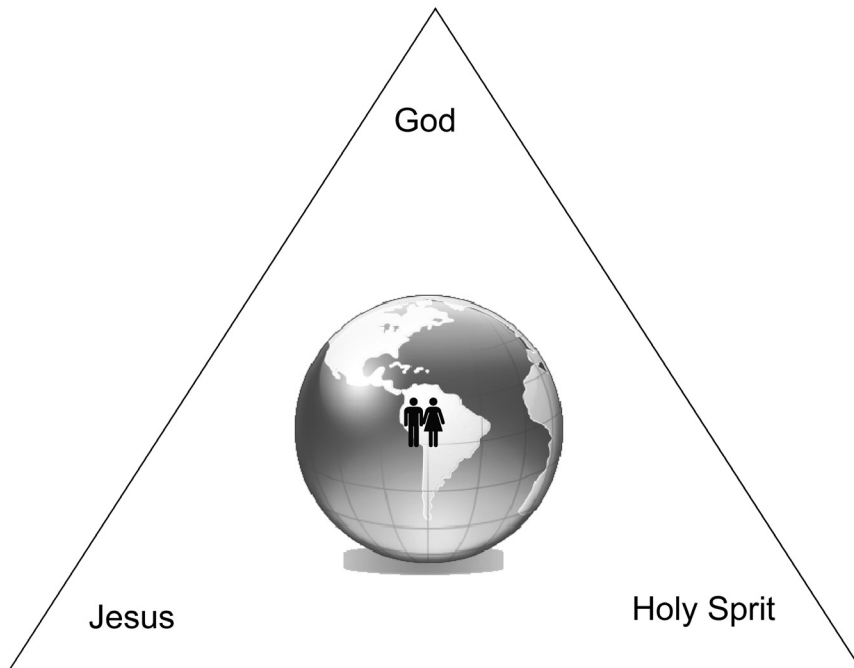
2. *ibid*, 156.

- John 1:3—
- 1 Corinthians 8:6—
- Hebrews 1:2—
- Genesis 1:2—

Genesis 1:26—Then God said, “Let us make man in our image, after our likeness.”

The eternal Trinitarian design is introduced into the human race from the very beginning.

**Complementarity, the position of biblical women,
is rooted in the Trinity and established in Creation.**



Biblical womanhood is much _____ than most of us ever thought.

Biblical womanhood is also much more _____ than most of us thought.

Biblical womanhood has eternal significance

- The _____ of Scripture is at stake.
- The _____ of God is at stake.
- The _____ is at stake.

We play a significant role in this eternal metanarrative.

Will I magnify Him or malign His Word?

Will I adorn His doctrine making it appealing to others or will I strip it bare making it appear ugly and uninviting?

Titus 2:11-14—For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

We live between the appearance of the _____ of God in Jesus Christ, and the coming of the _____ of God when Christ comes again.

We are to do two things:

- 1.
- 2.

In Our Present Age:

Our families are at a defining moment.

The church is at a crossroads.

The culture is at a hinge point.

- We can define the _____ according to God’s design, beginning with our own family and the reaching out to others.
- We can make the argument for God’s design for organization of the _____ by living out that design in our own church with grace and joy.
- We can tip the scale toward God’s Truth in our _____ as we incorporate into our life the “Six Distinctives of a Biblical Woman”— transformed by a _____ mind, _____ heart, _____ for the faith, filled with hope and joy, carrying the light of God’s _____ in our earthen jars.

What about you?

How are you doing?

How is your heart now that you’ve completed this 8 lesson study?

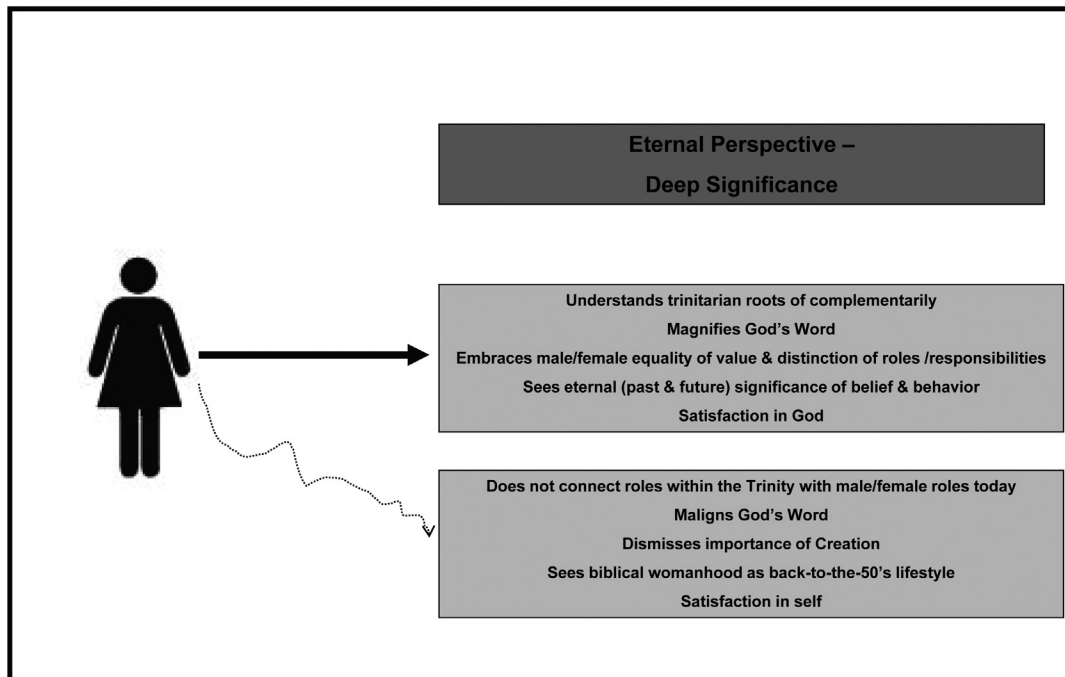
The questions every biblical woman must answer:

- Do you trust the Bible?
- Do you trust the Author of the Bible?
- Do you like the way He made you?
- Are you willing to bank everything on the authority of Scripture?
- Are you willing to allow the Holy Spirit to continually mold your heart to be in line with His will for you?

Not only does biblical womanhood strike at the very core of Who _____ is—it strikes at the very core of who _____ are.

He is most glorified in me when I am most satisfied in Him!

The Decisions We Face



Personal Application

My Personal Decision


What new or renewed insight did I gain from this lesson?

What encouragement does God have for me?

What action do I sense God directing me to take as a result of my study?

My Response to God

Write a prayer to God telling Him what you learned through this lesson, and asking Him to meet a specific need in your life.



*So even to old age
and gray hairs,
O God, do not
forsake me, until
I proclaim your
might to another
generation, your
power to all
those to come.*

—Psalm 71:18



Recommended Reading List

- Conrad, Angie, Janet Cox, Tammy Eagan, and Sandy Kershaw, Sandy. *At the Feet of Ordinary Women*. (Colorado Springs, Colo.: NavPress, 2002).
- Crittenden, Danielle. *What Our Mothers Didn't Tell Us*. (New York: Touchstone, 1999).
- Duncan, J. Ligon, and Hunt, Susan. *Women's Ministry in the Local Church*. (Wheaton, Ill.: Crossway Books, 2006).
- Grudem, Wayne. *Evangelical Feminism and Biblical Truth: An Analysis of More than 100 Disputed Questions*. (Colorado Springs, Colo.: Multnomah Books, 2004).
- Hunt, Susan. *By Design: God's Distinctive Calling for Women*. (Wheaton, Ill.: Crossway Books, 1994).
- Hunt, Susan and Peggy Hutcheson. *Leadership for Women in the Church*. (Grand Rapids, Mich.: Zondervan Publishing, 1991).
- Hunt, Susan, and Barbara Thompson. *The Legacy of Biblical Womanhood*. (Wheaton, Ill.: Crossway Books, 2003).
- Hunt, Susan. *The True Woman: The Beauty and Strength of a Godly Woman*. (Wheaton, Ill.: Crossway Books, 1997).
- James, Sharon. *God's Design for Women: Biblical Womanhood for Today*. (Darlington, England: Evangelical Press, 2007).
- Kassian, Mary A. *The Feminist Gospel: The Movement to Unite Feminism with the Church*. Wheaton, Ill.: Crossway Books, 1992).
- Kassian, Mary A. *The Feminist Mistake: The Radical Impact of Feminism on Church and Culture*. Wheaton, Ill.; Crossway Books, 2005).
- Kassian, Mary A. *Women, Creation and the Fall*. (Wheaton, Ill.: Crossway Books, 1990).
- MacArthur, John, Jr. *God's High Calling for Women*. (Chicago: Moody Publishers, 1987).
- MacArthur, John, Jr. *The Truth War: Fighting for Certainty in the Age of Deception*. (Nashville, Tenn.: Thomas Nelson, 2007).

Mahaney, Carolyn, and Nancy Leigh DeMoss. *Feminine Appeal: Seven Virtues of a Godly Wife and Mother*. (Wheaton, Ill.: Crossway Books, 2003).

Peace, Martha. *Becoming a Titus 2 Woman: A Bible Study with Martha Peace*. (Bemidji, Minn.: Focus Publishing, 1997).

Peace, Martha. *The Excellent Wife: A Biblical Perspective*. (Bemidji, Minn.: Focus Publishing, 1999).

Piper, John, and Wayne Grudem. *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*. (Wheaton, Ill.: Crossway Books, 1990).

Piper, John, and Wayne Grudem. *50 Crucial Questions about Manhood and Womanhood*. (Louisville, Kent.: The Council on Biblical Manhood and Womanhood, 1992).

Piper, John. *What's the Difference? Manhood and Womanhood Defined According to the Bible*. (Wheaton, Ill.: Crossway Books, 1990).

Ware, Bruce A. *Father, Son, & Holy Spirit: Relationships, Roles, and Relevance*. (Wheaton, Ill.: Crossway Books, 2005).

Recommended Websites

Albert Mohler's Blog: <http://www.albertmohler.com/blog.php>

The Council on Biblical Manhood and Womanhood: <http://www.cbmw.org/>

Carolyn Mahaney's blog: <http://girltalk.blogs.com/>

John Piper's Website, Desiring God: <http://www.desiringgod.org/>

Treasuring Christ in your Heart

Dear Friend,

In the Bible it says, **Today, if you hear his voice, do not harden your hearts** (Hebrews 3:12-15).

I believe that you have turned to this page at this time because you have, indeed, heard His voice. God is calling you to Himself. He desires that you have Christ as the treasure of your heart. Treasuring Christ in your heart makes the difference between obeying God's Word out of fear and duty, and obeying His Word because you love Him with all your heart, all you soul, and all your might (Deuteronomy 6:5). Treasuring Christ in your heart changes your relationship to God from being the fearful slave girl of a mighty taskmaster to being the daughter of your loving Heavenly Father (Romans 8:14-17).

To change your relationship with God from one of taskmaster/slave to one of father/daughter, you must be born again (John 3:1-3). To be born again means to be regenerated by the inner work of the Holy Spirit in your heart. The Holy Spirit will soften your heart to receive the forgiveness of God through the shed blood of Jesus on the cross (Colossians 1:19-20), and to embrace the good news of salvation confirmed in Christ's resurrection (1 Peter 1:3-9).

If you are not born again, the Bible says you are condemned by your sinful state and will experience eternal death (John 3:18). Condemnation does not come because you've done something bad. Condemnation is the outcome of our sinful nature, because we are all descendents of Adam and Eve (Romans 5:12-21). The good news is that you and I don't have to stay in that condemned state! We can be regenerated and live! (John 3:16)

This good news is known as the Gospel. Jesus Christ, the Son of God, was sent by his Father (Galatians 4:1-7) to be born of the Virgin Mary (Luke 1:26-31), to live on this earth, to die and to live again throughout all eternity that we might be saved and live forever with Him (John 11:25-27). It is this marvelous news that God is calling to you today. Do not harden your heart, but rejoice in this glorious truth.

Stop right now and ask God to forgive you for your sins (1 John 1:9), ask Him to do what you cannot do for yourself—save you through the finished work of Jesus Christ on the cross (Ephesians 2:1-10).

The Bible tells us, **...if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved** (Romans 10:9-10). Do not harden your heart today, dear friend. Believe, and then tell someone that Jesus is your Lord.

It is my heart's desire and prayer to God that you will be saved.

I love you!

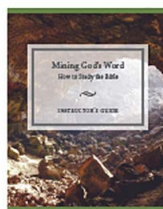
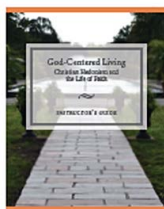
Linda

Biblical Womanhood in a Postmodern Culture

Standing on Truth in Our Shaky World

Biblical Womanhood in a Postmodern Culture: Standing on the Truth in Our Shaky World is an inductive Bible study designed specifically for women. The purpose of this study is to encourage and equip women through the study of the Bible to embrace the truth about biblical womanhood so they will joyfully live out this truth in their personal lives and clearly articulate this truth to others. The eight-lesson curriculum is adaptable for use with large or small groups and for use in women's ministries within the local church or in a private home setting. The curriculum may be taught as an eight-week course or can easily be expanded to a longer time frame. Personal homework, small group discussion and direct teaching are all important parts of this study.

**ALSO AVAILABLE FROM
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JOHN PIPER, CHANCELLOR

Spreading a passion for the supremacy of God in all things for the joy of all peoples through Jesus Christ by equipping local churches with God-centered, theologically sound resources.