

(D1: The Heart, D2: The Home, D3: Ministry) Bearing God's Image as Biblical Women

The Wellspring Purpose and Disciplines:

Background:

"The tendency today is to stress the equality of men and women by minimizing the unique significance of our maleness or femaleness. But this depreciation of male and female personhood is a great loss. It is taking a tremendous toll on generations of young men and women who do not know what it means to be a man or a woman. Confusion over the meaning of sexual personhood today is epidemic. The consequence of this confusion is not a free and happy harmony among gender-free persons (which is what they are after) . . . The consequence, rather, is more divorce, more homosexuality, more sexual abuse, more promiscuity, more emotional distress and suicide that come with the loss of God-given identity."

- John Piper and Wayne Grudem

Lesson Introduction - Complementarian view of men and women (GBC Biblical Conviction #7):

- Spiritual equality - Men and women have spiritual equality before God and each other
- Role differentiation - The distinctions and differences between the roles of men and women

1. The Old Testament

- Genesis 1:26-28
 - Man and woman are equally created in the image of God

God's image is seen in Jesus:

- Col 1:15a "He is the image of the invisible God"
- Heb 1:3a "He is the radiance of His glory and the exact representation of His nature"
- 2 Co 4:4 "... Christ, who is the image of God"
- Jn 1:18 "No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him."
- Jn 14:9 "He who has seen Me has seen the Father"
- Ph 2:6-7

- The Godhead - Divine equality and different roles
- Genesis 2:7-25 - Role differentiation BEFORE the Fall

- Genesis 3:1-17 - Sin distorted (but didn't destroy) God-given roles

- The rest of the Old Testament

2. The New Testament

- The Gospels - Jesus' ministry
 - Spiritual Equality
 - Jesus used illustrations and images familiar to women, Mt 13:33; 24:41; Lk 15:8-10.
 - Jesus revealed Himself as Messiah to the woman at the well, Jn 4:25-26.
 - Jesus taught women, Lk 10:38-42.
 - Jesus healed women, touched women, and allowed women to touch Him, Lk 8:43-48; 13:10-13; Lk 7:36-39; Jn 12:3.

- Women supported Jesus' ministry, Lk 8:1-3.
- Jesus sent a woman as a witness to His resurrection, Jn 20:1-18.
- Role Differentiation
 - Jesus did nothing to exalt women to a place of spiritual leadership over men.
 - Jesus affirmed the God-given role differentiation from the Old Testament.
- Jesus restored our ability to increasingly bear His image of humble, self-giving love.
 - Ro 8:29 "For those whom He foreknew, He also predestined to become conformed to the image of His Son"
 - This image is displayed by believers through both spiritual equality and role distinctions.
- The Rest of the New Testament
 - Spiritual Equality
 - "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ," Ga 3:28.
 - All believers are indwelt by the Holy Spirit, Ro 8:9; Ac 1:14; 2:1-4.
 - All believers receive spiritual gifts, 1 Co 12:4-7; 1 Pe 4:10-11.
 - Believing women are fellow heirs of the grace of life, 1 Pe 3:1-7.
 - Women share in gospel ministry, Ac 16:14-15; 18:26; Ro 16:1-15; Ph 4:2; 2 Jn 1:1.

- Role differentiation
 - Church
 - The Roles - 1 Ti 2:11-12; 3:1-12

Teaching/speaking roles for women:

- Training women, Ti 2:3-5
- Teaching and training children, 2 Ti 1:5; 3:14; Pr 6:20; 31:1
- Evangelism, Jn 4:28-30, 39
- Praying, Ac 1:14
- Private instruction with her husband, Ac 18:26
- “She opens her mouth in wisdom, And the teaching of kindness is on her tongue.” Pr 31:26
- “Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.” Col 3:16

- The Reasons - 1 Ti 2:13-14

- Summary of the New Testament's teaching on the roles in the church
 - Godly, qualified men have the primary responsibility for Christlike, servant-leadership, teaching, and equipping of the body, Ac 20:28; 1 Co 11:3; 14:34; Ep 4:11-16; 1 Ti 2:8-15; 1 Ti 3:1-13; Ti 1:5-9; He 13:17; 1 Pe 5:1-3.

 - The rest of the church, both men and women, submit to this leadership by honoring and affirming the leadership and teaching of the elders, and being equipped by them for the many ministries available to men and women in the service of Christ, Ro 12:5; 1 Co 12:7; Ep 4:11-16; 1 Th 5:12; He 13:7, 17; 1 Pe 5:5.

- Women in the early church
 - Older and younger women, Tit 2:3-5
 - Phoebe, Ro 16:1-2
 - Priscilla, Mary, Junia, Tryphaena, Tryphosa, Persis, Rufus's mother, Julia, Nereus's sister, Ro 16:3-16
 - Tabitha, Ac 9:36-41
 - Lydia, Ac 16:13-15, 40
 - Priscilla, Ac 18:26

- Marriage - Tit 2:3-5; Eph 5:22-33; Col 3:18-21; 1 Pe 3:1-7
 - A husband is entrusted with the primary responsibility for Christlike, servant-leadership, protection, and provision in the home, while a wife, in her submission, has a disposition to honor and affirm her husband's leadership and help carry it through, according to her gifts, as far as submission to Christ will allow. (John Piper)

- Singleness - 1 Co 7:32-35

3. Implications, 1 Ti 1:9-11; 1 Pe 3:1-7

- Biblical womanhood and opportunities for good works

- Biblical womanhood and our appearance

Helpful Resources

- *Recovering Biblical Manhood & Womanhood* (Edited by John Piper and Wayne Grudem)
- *True Beauty* (Carolyn Mahaney and Nicole Whitacre)
- *Modesty: More than a Change of Clothes* (Martha Peace and Kent Keller) - written to teen girls, but helpful for all ages
- "Let Me Be a Woman" (Elizabeth Elliott) <https://www.ligonier.org/learn/articles/let-me-be-woman/>