

God's Design for Man & Woman

Review & Introduction:

- Last time we began by looking at the various issues we face in our world today regarding this topic. We talked about the "Drag Queen Story Hour" and we discussed how California has become the first State to have LGBTQ curriculum in the public schools. We talked a little bit about the infamous "Bathroom Laws." Looking at these issues gives us a picture of the state our world is in today concerning the roles of men and women.
- It is important to point out that in our time, this slide into depravity really began to gain steam in the 1960's with the Sexual revolution. The call for "Free Love" opened the door for more and more debauchery. It was at this time that we really began to see the Gay and Lesbian agenda coming to the forefront. Today it is known as the LGBTQ movement.
- As we look at the topic of roles, we need to understand that their agenda is not to merely to gain some rights like marriage, rather their agenda is to completely destroy the idea of the nuclear family (Father, Mother, and Children). They do not want God's design for the roles of men and women to survive. Listen to a couple of quotes from LGBTQ advocates.

"Opting out of marriage altogether will provide a quicker path to progress, as only the death of marriage can bring about the dawn of equality for all."

- [Dr. Meagan Tyler](#), Lecturer in Sociology at Victoria University.¹

"And after all, we are advocating the destruction of the centrality of marriage and the nuclear family unit... ."

- [Ryan Conrad](#)

"Marriage is the proverbial burning building. Instead of pounding on the door to be let in... queers should be stoking the flames!"

- [National Conference on Organized Resistance](#)²

¹ John Ritchie, *Save Our Children, 12 Shocking Quotes: "Marriage Equality" Spells the Death of Marriage*: <https://www.truemarriageequality.com>, retrieved 10/01/2019.

² Ibid.

***"We must aim at the abolition of the family, so that the sexist, male supremacist system can no longer be nurtured there."*³**

- [Gay Liberation Front: Manifesto](#), London, 1971, revised 1978

- They want to obliterate the institution of marriage because this institution carries with it certain roles and responsibilities for each gender. In their eyes Marriage puts detrimental restrictions on how someone lives their life. They are not free to engage in any and all sinful behavior. This is unacceptable to the LGBTQ advocates. They want to be able to do what they want when they want with whoever they want bar none.
- Now, as we looked at some of the issues we face, we asked if this type of thinking was making its way into the church?
- We determined that yes it is, and it has slowly been happening in the controversy over the roles of men and women in the church. This comes to light when we look at "complementarian Vs. egalitarian" theology regarding men and women in the church.
- ***Complementarian:***
God created men and women as equals in value but with different gender-defined roles.
- ***Egalitarian (evangelical feminism):***
God created men and women as equals in both value and roles.
 - They have attempted to redefine all statements on headship and submission in the Bible. Specifically, in 1 Corinthians 11:3. ***(For more info go to pp. 40-42 Divine Design.)***
- We looked at the history of this and saw that it has its roots in Gnosticism. The goal of Gnosticism and the New Age movement is to completely flip or rather eradicate God's original design regarding gender. They essentially want androgyny. In other words, they want to wipe away all sexual distinctions.
- We discussed the first modern organization created with the sole purpose of advocating for Christian egalitarianism. It was called, "Men, Women and God.", This organization was established in the United Kingdom in 1984.
- The first American organization that had the sole purpose of advocating for Christian egalitarianism was called, "Christians for Biblical Equality", and it was established in 1987.

³ John Ritchie, *Save Our Children, 12 Shocking Quotes: "Marriage Equality" Spells the Death of Marriage*: <https://www.truemarriageequality.com>, retrieved 10/01/2019.

- We then went to God's Word and saw that He clearly put's restrictions in His law regarding the blurring of the lines between the sexes. We looked at the prohibitions in Deuteronomy. God wanted to make it clear to His people, that these things were an abomination to Him. Any blurring of the lines regarding gender was and is an affront to His original intended design.

Deuteronomy 22:5

“5 “A woman shall not wear man's clothing, nor shall a man put on a woman's clothing; for whoever does these things is an abomination to the LORD your God.”

- From there we looked at Genesis 1:26-28 and saw what God's original intended design for manhood and womanhood looked like.

Genesis 1:26-28

26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” 27 God created man in His own image, in the image of God He created him; male and female He created them. 28 God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.”

- From this text we clearly see that men and women were created by God 100% equal in value. We then spent a large amount of time expounding on how valuable man is in creation. We discussed that man is indeed the pinnacle of God's creation. We looked at several reasons found in this passage.

1.) God's personal declaration to make man V.26

2.) Made in God's image (Imago Dei) V. 26

3.) Man's special calling under God: V. 26

4.) Man's special blessing from God: V.28

- So, with all of that being said, we have an understanding of how valuable every man and women on earth is, this should remove any sense of pride or inferiority based on gender. We are all equally this valuable to God.
- Now, this week we will look at the subject of roles. Does this value equality automatically translate to men and women having no distinction of roles? To see this, we will go to **Genesis 2:18-23**.

ROLE DISTINCTIONS

Genesis 2:18-23

¹⁸ Then the LORD God said, "It is not good for the man to be alone; I will make him a helper suitable for him." ¹⁹ Out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. ²⁰ The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him. ²¹ So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. ²² The LORD God fashioned into a woman the rib which He had taken from the man and brought her to the man. ²³ The man said, "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." ²⁵ And the man and his wife were both naked and were not ashamed.

- What we will see here is that male-female equity does not constitute an undifferentiated sameness. As we said, male and female are equal as God's image-bearers and that right there is a sufficient basis for mutual respect between the sexes.
- But the very fact that God created us in the dual modality of male and female should raise some red flags against an unqualified equation of the two sexes. Ladies, this is not just a matter of biology, God wants men to be men and women to be women.
- This is His perfect design; this is how things are supposed to be. As we look at the text, we see clearly that there is a distinction between the roles. We will see here that the male was created to be the head and the female was created to be his helper.
- The specifics of the roles will be dealt with later. Right now, we just want to show the difference. Let's look at the text and I will point out several things that show this. First, we see that:

- 1.) **Man was created first.** V.18
- 2.) **Woman was created out of and for the man.** V.18; 22
- 3.) **Satan went to Eve first before the fall.** 3:1&9
- 4.) **God went to Adam first after the fall.** 3:1&9

- As we do this, we will see that the clear distinction is found in **Genesis 1 & 2**. Before the fall. Now, some people will say that this distinction was not there before the fall. They believe that this distinction in roles was a part of the fall. We will see that this is simply not true.
- Let's look at each of these indicators of role distinction in scripture and elaborate on them.

1.) Man was created first. V.18

¹⁸*Then the LORD God said, "It is not good for the man to be alone"*

- We dare not miss this. God did not create the man and the woman at the same time. No, with Adam and Eve, God created Adam first (he was alone). Now, I find it interesting that before God created Eve, another way the headship of Adam was illustrated was in what God had him do. ⁴
- He placed the man in the garden to care for it 2:15, He also had all the animals come before Adam so that he could name them 2:19. Eve was not given any of the responsibilities that Adam was. She would have to go to Adam for instruction.
- I want to point out that I believe the naming of the animals while the man was still alone had a greater purpose than to just establish his headship (that is part of it), but another reason was that as the man thought about each animal and decided what to call them, he would see that they all had a perfect match. This would have caused him to realize that there was no other creature in the garden with the same nature as him.
- Adam began to see that he was truly alone as a creation. The man encountered his own need here. He saw his need for a helper.
- So, we see the headship of man indicated in that he was created first, and next we see man's headship role and the woman's supporting role in that she was created out of and for the man.
- As soon as the man had finished naming all the animals, and recognized his need, God caused a deep sleep to come upon the Man and God created the woman from the man. Look at V. 18 & 21-22. ⁵

²¹*So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place.* ²²*The LORD God fashioned into a woman the rib which He had taken from the man and brought her to the man.*

2.) Woman was created out of and for the man. V.18; 22

²²*The LORD God fashioned into a woman the rib which He had taken from the man and brought her to the man.* ¹⁸*"...I will make him a helper suitable for him."*

- So, the woman gets her existence from the man. This obviously indicates headship, it gives the man authority. Don't miss the distinct difference in the way man and woman were created. Adam was created from the earth (God breathed life into him) Eve was created from Adam her life came through what God had already done in Adam. She received the life through Adam not directly from the breath of God. This shows her to be under Adam's authority.

⁴ John Piper and Wayne Grudem, *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism* (Wheaton IL: Crossway Books, 1991), 99.

⁵ Ibid.

- Also, in the statement “I will make him a helper” we see the male’s headship expressed. You see, the woman was made for the man, not the other way around.

1 Corinthians 11:9 Man was not created for the woman’s sake, but woman for the man’s sake.

- The woman is to fill a role of assistance or submission to the male’s leadership. Now, what does the text mean when it says “Suitable”? Well the Hebrew word carries the idea of a counterpart...one who completes what is lacking in the man...one who is both opposite and proper for the man.
- We see that amid all the stunning perfection in the garden, there is something amiss here. God puts His finger on the one disparity in this paradise and it is the fact that man is alone. God says that it is not good for this to be the case. So, he makes him a “helper suitable for him.”
- This once again demonstrates the man’s authority over the woman. She was taken from the man, not the other way around. Also, we see the man’s authority and headship in that the man names the woman.

²³ The man said, “This is now bone of my bones, and flesh of my flesh; She shall be called Woman, Because she was taken out of Man.”²⁵ And the man and his wife were both naked and were not ashamed.

- This should not be somehow construed as an insult or oppression to woman. Remember the man and women are equal in value. But God is making it very clear that they do have different roles. For the family unit to run as it should, they are to function in the respective roles that God has ordained for them to have.
- The male is to be the biblical head and the female is to submit to the male’s authority biblically. Another instance we can point to that demonstrates the difference in roles is in **Genesis 3**.

3.) Satan went to Eve first, but God went to Adam. 3:1&9

- Satan circumvented Adam’s headship by going to Eve first.

Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden’?”

- Satan did not waste his time going to Adam. He knew that Eve was created as a helper to Adam and that it may be easier to get her to entice Adam than it would be for him.
- This circumventing of God’s created order emphasizes once again the hatred Satan and the forces of darkness have for this order.
- The fifth thing we see here demonstrating God’s created role distinction is that,

4.) God went to Adam first after the fall. 3:1&9

9 *Then the LORD God called to the man, and said to him, "Where are you?"*

- Even though Eve sinned first, God went to Adam after the fall because he was accountable as the leader of the family. He was responsible for what happened.
- Now, we have looked at the clear distinctions found in Genesis 1 & 2 regarding men and women. We have seen that in the creation, they were created equal in value yet different in roles. Many today will say that the role distinction that complementarians hold to did not exist before the fall. They believe that this distinction on roles was a part of the fall. So, before we move on to looking at the role of men and women in the church, let's deal with this issue.

EFFECT OF THE FALL

Genesis 3:16

¹⁶ To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you."

10 In actuality, the curse affected the relationships between men and women not by introducing a hierarchical order but by reversing the God ordained roles. We see a couple of things in this verse regarding role reversal.⁶

1.) Woman will Usurp the Headship of Man.

- Notice the word, "Desire" תַּשׁוּקָהּ (Tesh-oo-Kaw) = To compel, seek control over.
- Same word in Genesis 4:7- "Sin desires to control you, but you must master it" "desire" in both of these passages is in the context of sin and judgement, so the desire here is a sinful desire, a desire for excessive control over.
- Therefore, the curse in Gen. 3:16 refers to a new desire on the part of the woman to exercise control over her husband. This new desire "to control" comes after the fall.
- **Genesis 3:16** could be translated, "Your desire will be to control your husband, but he will rule over you."
- The wife will have a desire to dominate and lead the relationship.

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John Piper and Wayne Grudem, *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism* (Wheaton IL: Crossway Books, 1991), 105.

- Therefore, the curse is a woman desiring to usurp man's headship.⁷

Next, notice what the text says about the man.

2.) **Men will Abuse their Headship.**

- “he shall rule over you” מִשָּׁל (maw-shal) = To reign over.
- The husband will oppressively rule over his wife. (context of word)
- Therefore, the curse is a man exercising harsh authority over a woman.⁸
- So, you see, the fall distorted the role of men and women. The result of the fall on relationships throughout history has been an ongoing struggle between the sexes, with women seeking control and men seeking dominance. The wonderful truth of that matter that even though this is the case, in Christ, the curse can be reversed and the original design for men and women can be restored to a harmonious relationship.
- Our next and final class on Biblical manhood and womanhood will look at how this role distinction plays itself out in the Church. We will look at several scripture passages and grapple with some of the tough passages concerning roles within the Church.

Let's Pray

1. Are women supposed to submit to all men or just their husbands?

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John Piper and Wayne Grudem, *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism* (Wheaton IL: Crossway Books, 1991), 105.

8

Ibid.

Answer:

- The bottom line is that mature femininity does not express itself in the same way toward every man. A mature woman who is married, does not welcome the same kind of strength and leadership from other men as she welcomes from her husband.⁹
 - However, there is a principle that in creation man was created in a leadership role. Just the fact that God made this individual a man gives him the responsibility of exhibiting mature masculinity which involves leadership, direction and protection.
 - The same is true of women, even when it comes to men they do not know or men they do not know well. They are to affirm and receive the leadership and role of all the men in their life to varying degrees. This does not mean you as a woman must submit to every man. However, you are to affirm his God given role as a leader and protector.
 - Here is the deal, when we move away from dealing with the clearly stated gender roles in scripture (i.e. the home and the church) and begin to discuss what that looks like in everyday interactions with the opposite sex, we now begin to look at things that are more inferred or vague. Our emphasis moves to things like attitudes or courtesies, initiatives, or one's demeanor.¹⁰
 - For example, how should a woman in a leadership role at work, interact with men that she is supervises? Should she just refuse to take a position in which she has males working under her? I don't think so, I think there are ways a woman can interact even with a male subordinate that signal to him and to others her endorsement of his mature manhood in relationship to her as a mature woman.¹¹
 - Now obviously I am not talking about any kind of inappropriate interactions of a sexualized nature, but I am talking about how she approaches this position.
 - What is her tone and style as a supervisor? Does she interact with the men under her in a way that shows her respect and understanding of their God given responsibility as men to protect and lead?¹²
- 11** A woman in a supervisory position over men needs to be very cognizant of how she is interacting and communicating directives with the men she supervises. Obviously, a man who supervises women also has to be careful and cognizant of how he interacts with the women he supervises. However, a man supervising women does not raise the question of

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John Piper and Wayne Grudem, *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism* (Wheaton IL: Crossway Books, 1991), 50.

10 Ibid.

11 Ibid.

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Ibid.

role reversal. So, a man needs to be careful in a host of ways when supervising women, but potential God ordained role reversal is not one of them.

- 12 To help navigate this, let me read an excerpt from the book "Recovering Biblical Manhood and Womanhood" by Piper and Grudem.

*"The question should be put: What kind of influence would be inappropriate for mature women to exercise toward men? It would be hopeless to try and define this on a case by case basis. There are thousands of different jobs in the church and in the world with an innumerable variety of relationships between men and women. More appropriate than a black-and-white list of "man's work" and "women's work" is a set of criteria to help a woman think through whether the responsibilities of any given job allow her to uphold God's created order of mature masculinity and femininity."*¹³

- 13 As you navigate this in your own life, simply evaluate the degree to which your relationships with men are personal and how much of a directive influence you have on them.
- 14 The closer the relationships get to the personal side, the more inappropriate it becomes for a woman do exert directive influence that may offend a man's good, God-given sense of responsibility and leadership and thus challenge God's created order.¹⁴
- 15 So, again, a woman does not submit to all men to the same degree, but, she is to interact with all men in a way that honors the God given roles of both male and female. Man's God given role is to lead and protect while woman's God given role is to come alongside and help.
- 16 So, if you are supervising men in your workplace, just do it in a way that honors God, be gracious and kind in your approach to supervision. Show the characteristics of a godly woman. As you give direction do it in a way that is winsome and appealing, strive to be pleasant and endearing rather than harsh and overbearing. **1 Peter 3:1-5**
- 17 As we close, let's turn to scripture to see a beautiful example of non-directive leadership exhibited from a woman to a man in scripture. Turn to **1 Samuel 25:23-35**.
- 18 Here we see Abigail exert great influence over David and actually change the course of his life. He was determined to kill Nabal, no one was going to stop him. But we see here Abigail did just that, but she did it with amazing restraint and submissiveness and discretion.¹⁵
- 19 Well, there is probably more that could be said, and if you still have questions, I would recommend you buy the book I have quoted from, "Recovering Biblical Manhood &

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John Piper and Wayne Grudem, *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism* (Wheaton IL: Crossway Books, 1991), 51.

14 Ibid.

15

Ibid, 52.

Womanhood” by Piper and Grudem. For dealing with this particular issue, I would suggest pages 50-52; 88,89; 388, 393.