

Course outline

Foundations

- Week 1: Man and Woman in Creation: Equality, Fertility, and Complementarity
- Week 2: Man and Woman in Creation: A Biblical Theology of Beautiful Difference
- Week 3: Man and Woman in a Fallen World
- Week 4: Man and Woman in Christ
- Week 5: Man and Woman in the Modern World

Applications

- Week 6: The Meaning of Sex
- Week 7: Singleness and Marriage
- Week 8: Parenting

Week 9: The Church (Part 1): Life and Leadership in God's Family

- Week 10: The Church (Part 2)
- Week 11: Work

Apologetics

- Week 12: Answering Common Questions
- Week 13: The Goodness and Beauty of God's Design

Questions? E-mail bobby.jamieson@capbap.org or paul.billings@campusoutreach.org

Suggested reading

- Kevin DeYoung, *Men and Women in the Church*
- Köstenberger and Schreiner, ed., *Women in the Church*
- John Piper and Wayne Grudem, ed., *Recovering Biblical Manhood and Womanhood*, chs. 5, 6, 9, 13
- 9Marks Journal “Complementarianism” (esp. Sam Emadi, “The Conversation Behind the Conversation”)
- Steven Wedgworth, “Going on a Bear Hunt: Head Coverings, Custom, and Proper Decorum” (online)

CHBC Core Seminars **Man and Woman in Christ** *Week 9*



The Church (Part 1): Life and Leadership in God's Family

Introduction

I. Life in God's Family

Jesus's teaching on God's family: Mark 3:33–35; 10:28–30

The local church as God's family, God's household: 1 Timothy 3:14–15; 5:1–8, 16. Principles from these passages:

1. *Natural family relationships are a model for relationships in Christ's spiritual family.*
2. *The church should supply what is lacking in people's natural families.*

How can we provide for each other as God's family?

- Physical and financial needs
- Hospitality
- Counsel and wisdom (Rom. 15:14; Eph. 4:15–16)
- Become for each other a “community of abundant competence” (Jake Meador)
- Care in trials, illness, death
- Older men: fatherly protection, provision, counsel, and care for women
- Serve as “other-parents”
- Spiritual mothers and fathers

II. Leadership in God's Family

1 Timothy 2:11–15

Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

1. Paul explicitly prohibits women from teaching men in the corporate gatherings of the church, and, by implication, limits the office of elder to men.

Paul prohibits public, authoritative teaching, not private, informal teaching. (Cf. Eph. 4:15–16; Col. 3:16; Acts 18:26)

Principles for application:

- When in doubt or in a gray area, recognize the wisdom and value of creating a counter-culture.
- The more a form of teaching resembles a Sunday sermon, the more we should restrict it to men.
- Third principle, the more a context for teaching resembles or is connected to a church gathering, the more we should restrict it to men.

2. Paul prohibits women from exercising spiritual authority over men in the church.

3. Paul grounds his limitation in the order of creation.

4. Paul points to women's distinct vocation in the natural family as a pathway for sanctification.

1 Timothy 3:2, 4–5

Therefore an overseer must be above reproach, *the husband of one wife*, sober-minded, self-controlled, respectable, hospitable, able to teach. . . . He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church?

Paul assumes that elders will be male and married.

A man's leadership of his family is the formative context and proving ground of his leadership in the church.

Moving from "what" to "why"

Elders provide (Acts 20:28; Tit. 1:9; 1 Pet 5:2–3)

Elders protect (Acts 20:29–31; 2 Tim 1:14; 2:3)

Elders represent (Acts 14:22–23)

1 Corinthians 11:3–16

1. God expects women to pray (and prophecy) in church.

2. God calls men and women to serve in the church in a way that honors sexual difference in a culturally fitting manner.

3. Male leadership in the church does not compete with or contradict men and women's interdependence. Equality and complementarity are friends, not enemies.