

HARD QUESTIONS

BIBLICAL MASCULINITY & FEMININITY

JULY 24, 2024

NOTES

INTRODUCTION

There is no way I can answer every question someone may have in one session regarding the subject at hand. However, we can forge forward and provide a biblical framework for conversation and understanding. Let's begin by first asking ourselves the question: Will I follow a biblically faithful understanding of gender, roles, and responsibilities?

Statement #1: We believe the Bible is reliable and trustworthy.

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Statement #2: The Bible is the filter through which we understand, interpret, view, and interact with the world.

"A biblical worldview is an overarching view of the world based on God's revealed truth, the Bible, which directs our life in this world. A biblical worldview shapes our beliefs about God, creation, humanity, moral order, and purpose." - *Biblical Worldview Institute*

Statement #3: A person's view of gender, sexuality, masculinity, and femininity are directly connected to one's worldview.

Statement #4: A biblical worldview will uphold God's view of gender, sexuality, masculinity, and femininity as revealed in the Bible.

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GOD'S DESIGN

A Biblical View of Gender

“Gender is a part of God’s gift to humanity, that it is something He established in accordance with His own glory, that glory reflected in human beings made male and female.”

- God created two genders (Genesis 1:27; Matthew 19:4; Mark 10:6; Romans 1:19-28).

Gender identity is not a psychological one, but a biological one.

- God’s creation reveals clear distinction (Genesis 2:23; 1 Peter 3:17; Colossians 3:19).
- God’s creation reveals clear design – purpose (Genesis 1:26-28, 2:18-24).

Man’s Corruption of God’s Design (Genesis 1:27; 2:18-23)

- A Culture of Confusion (2 Thessalonians 2:7-12)
- A Culture in Conflict – conflict with God’s creative order and purposes
- A Culture with Consequences (Romans 3:23)

Biblical Manhood – Masculinity

“Manhood is the distinguishing character of a man as defined by the Bible.”

“Biblical manhood (pursuing godliness while retaining masculinity) is missing in the church, and the need for more godly men is necessary for the transformation of churches and families. We need men to lead, protect, and provide both physically and spiritually.” -Tony Merida

man•hood /ˈmæn, ˈhʊd/ noun - the state or period of being a man rather than a child. “boys in the process of growing to manhood”

“Where there is a lack of men—mature, godly men—the church will invariably suffer. The church in want of biblical, masculine service and leadership is an anemic church.” (Titus 2:1–8; 1 Corinthians 16:13)

Biblical Womanhood – Femininity

“Womanhood is the distinguishing character of a woman as defined by the Bible.”

The quest for biblical womanhood begins in the same place that biblical manhood begins. Galatians 3:28 states that “there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.” In Christ, we have equal value and equal responsibility to obey and serve the Lord. All scriptural commands about surrender (Romans 12:1–2), service (Romans 12:1), and dedication (1 Corinthians 7:33–35) apply equally to men and women. The Bible’s instruction for any woman who strives for biblical womanhood begins with her being born again (John 3:3). She must have become a “new creature” in Christ (2 Corinthians 5:17) and take seriously Jesus’ words about the need to abide in Him (John 15:1–5). The Word of God must be her final authority in life because, if its authority is not clear to her, then she will become a judge of Scripture rather than letting Scripture judge her. This leads to compromise and eventual moral collapse (Romans 1:22–25).

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Biblical Headship

(1 Corinthians 11:3-16; Ephesians 5:21-24; Colossians 3:18-19; 1 Timothy 2:8-15; 1 Peter 3:1-7)

- In the Home (Ephesians 5:22-33)
- In the Church (Titus 2:8-15; 2 Timothy 2:8-15)

GOD'S DESIGN FOR THE CHURCH

Complementarianism is the affirmation of biblical doctrine that there are distinct roles for men and women both in the home and in the church. - *Al Mohler*

“Complementarianism is the teaching that masculinity and femininity are ordained by God and that men and women are created to complement, or complete, each other. Complementarians believe that the gender roles found in the Bible are purposeful and meaningful distinctions that, when applied in the home and church, promote the spiritual health of both men and women. Embracing the divinely ordained roles of men and women furthers the ministry of God’s people and allows men and women to reach their God-given potential.”

“Egalitarianism, which teaches that, in Christ, there are no gender distinctions anymore. This idea comes from Galatians 3:28. Because all believers are one in Christ, egalitarians say, men’s and women’s roles are interchangeable in church leadership and in the household. Egalitarianism sees gender distinctions as a result of the Fall and Christ’s redemption as removing those distinctions, bringing unity.”

The Roles of Men and Women in the Church¹

The Office of Pastor

<u>BF&M 1925</u>	<u>BF&M 1963</u>	<u>BF&M 2000</u>
“Its Scriptural officers are bishops, or elders, and deacons.”	“Its Scriptural officers are pastors and deacons.”	“Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.”

1 <https://www.danielakin.com/the-role-of-men-and-women-in-the-church-preaching-through-the-book-of-titus/>

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Baptist Faith & Message 2000 Article 6: The Church

VI. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its two scriptural offices are that of pastor/elder/overseer and deacon. While both men and women are gifted for service in the church, the office of pastor/elder/overseer is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

(Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.)

Proposed Amendment to the SBC Constitution in 2024 (Rejected)

Article 3, Paragraph 1 concerning Composition (proposed additional text is highlighted)

The Convention shall consist of messengers who are members of Baptist churches in cooperation with the Convention. The following subparagraphs describe the Convention's current standards and method of determining the maximum number of messengers the Convention will recognize from each cooperating church to attend the Convention's annual meeting.

The Convention will only deem a church to be in friendly cooperation with the Convention, and sympathetic with its purposes and work (i.e., a "cooperating" church as that term is used in the Convention's governing documents) which:

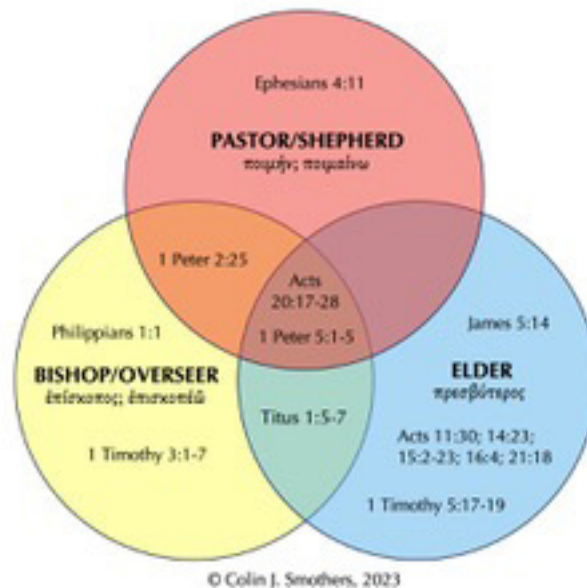
1. Has a faith and practice which closely identifies with the Convention's adopted statement of faith. (By way of example, churches which act to affirm, approve, or endorse homosexual behavior would be deemed not to be in cooperation with the Convention.)
2. Has formally approved its intention to cooperate with the Southern Baptist Convention. (By way of example, the regular filing of the annual report requested by the Convention would be one indication of such cooperation.)
3. Has made undesignated, financial contribution(s) through the Cooperative Program, and/or through the Convention's Executive Committee for Convention causes, and/or to any Convention entity during the fiscal year preceding.
4. Does not act in a manner inconsistent with the Convention's beliefs regarding sexual abuse.
5. Does not act to affirm, approve, or endorse discriminatory behavior on the basis of ethnicity.
6. Affirms, appoints, or employs only men as any kind of pastor or elder as qualified by Scripture.

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The Biblical Principle of Headship

“Two themes run in parallel through Scripture with regard to men and women: equal dignity and significant difference. God deliberately created men and women to complement each other (Genesis 2:18-25). Even before the fall into sin, we see that Adam had a leadership role (Genesis 1:27; 2:18-23). He was called to account by God, even though both he and his wife had sinned (Genesis 3:18-19; Romans 5:12-21; 1 Corinthians 11:3). God’s good design was spoiled by sin (Genesis 3:16) but it is beautifully restored in Christ (Ephesians 5:31-32). God designed human marriage as an earthly illustration of the eternal love of Christ for his bride, the Church. Christ is the model of loving servant leadership. The roles of Christ and the Church are not reversible; neither are the roles of husband and wife (Ephesians 5:21-23; Colossians 3:18-19; Titus 2:3-5; 1 Peter 3:1-7). Within the Church, which is the household of God (1 Timothy 3:14-15), suitably gifted men take the authoritative eldership role (Titus 1:5-9). Elders are to equip all God’s people, male and female, for “works of service,” both in the Church and the world (Ephesians 4:12).”²

The Biblical Principles and Pattern of the New Testament Church



“For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you, namely, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. For the overseer must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.” (Titus 1:5–9; NASB95)

“It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. He must be one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?), and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil.” (1 Timothy 3:1–7; NASB95)

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“Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.” (2 Timothy 2:15; NASB95)

“An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach” (1 Timothy 3:2; NASB95)

“Namely, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion.” (Titus 1:6; NASB95)

WBC: Who Should be Called a “Pastor”?

- Biblical Qualifications
- Biblical Calling
- Local Church Endorsement
- Fill the Biblical Office (spiritual authority, spiritual oversight, preaching/teaching.)

Summary Statements

- The church: “Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.”
- We affirm the necessary and indispensable work of women in the church.