

Section 6: Man | *Anthropology*

Lesson 6.1—Image of God

Memorize

Q6.1— Why is mankind sacred?

A6.1— “Then God said, ‘Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.’ So God created man in His own image; in the image of God He created him; male and female He created them.” – Genesis 1:26–27

Exploration (What Do We Think?)

1. What do you think it means that man is made in the image of God?
2. How does the image of God make mankind different from all other creatures?
3. What responsibilities come with being made in the image of God?

Look at the Book (What Does the Bible Say?)

1. Genesis 1:26–27—Read and discuss:
 - a. 1:26—What does the word “Us” show us? Who is God talking to? **(This is the Trinity. He could not have been speaking to angels since we are never told we are made in the image of angels.)**
 - b. 1:26—What is the purpose of an image? **(An image is meant to be a representation of a greater reality. We are made in God’s image. That is, we are part of a picture of who God is.)**
 - c. 1:26—How does the word “likeness” relate to the concept that He immediately says man will have dominion over the rest of the earth? **(This is a critical part of being in God’s image. Is to be like God in dominion. To rule over the earth with wisdom and love. To bring life, to bless, to give of ourselves, to use our ability to reason and our creativity to bless this earth.)**
 - d. 1:27—What does it tell us that the author felt compelled to add “male and female” as the last part of this verse? **(He’s making it clear that male and female both are in God’s image. He is also showing that part of fulfilling our role as the image bearers of God is to live properly as male and female. Mankind as a whole needs the distinctions of male and female to properly fulfill this responsibility and privilege.)**
2. Genesis 1:28—What was God’s commission to them? **(Fill the earth and subdue it. Mankind is expected to rule over the *whole* earth.)**
3. Genesis 9:6—What does this show us about the image of God on man? **(It shows that man’s life is precious to God. It also shows us that man did not lose this blessing at the fall, as corrupt as we might become.)**
4. Job 32:8—What does this tell us about the image of God? **(We have an understanding that is distinct to the beasts.)**
5. Psalm 8:4–6—How does this show the image of God? **(Man is special. The word “mindful” implies God “proclaiming” man. God notices man and even exalts man. He has crowned us with glory and honor. He has provided a plan of salvation in Christ. He cares for us.)**
6. Matthew 6:26—What does this show us about the value of mankind? **(Humans are more valuable than animals.)**
7. Matthew 22:37–39—How does this make man unique? **(We do not merely act by instinct. We can make the choice to love both God and man.)**
8. James 3:9—Why does James say it is so wrong to curse/hate other men? **(They were made in the likeness of God. This should change how we regard any human.)**

Lining Up With God (What Does it Mean for Us Today?)

1. How does the new birth change our view of being made in the image of God?
 - a. Romans 8:29 (**Christ is the true image of the invisible God. We are made in that image.**)
 - b. 2 Corinthians 3:18 (**This passage is about how as we read and obey Scripture, we are being transformed day-by-day into the image of Christ.**)
 - c. Colossians 3:10
 - d. 1 John 3:2

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Lesson 6.2 & 6.3—God’s Image on Male and Female

Memorize

Q6.2— Did male and female exist before the fall?

A6.2— “But from the beginning of the creation, God ‘made them male and female.’” – Mark 10:6

Q6.3—How did God bless mankind when he created them male and female?

A6.3—“Then God blessed them, and God said to them, ‘Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’ And God said, ‘See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.’” – Genesis 1:28–29

Exploration (What Do We Think?)

1. What differences are there between male and female?
2. How does how we differentiate between male and female impact family, church, society?

Look at the Book (What Does the Bible Say?)

1. Mark 10:6–8
 - a. When did God created male and female? **(From the beginning of creation. There are false views of male and female that claim gender distinctions are the result of the fall or that male and female are not the only genders. This is so blatantly unbiblical it is hard to know where to begin responding. This verse says enough though. “From the beginning of creation.” It was always God’s intention that humans were made male and female.)**
 - b. 10:7–8—Why did God make them male and female? For what reason? **(There is a purpose that God did not make just male and male or female and female. It was “for this reason”: that a man and woman might be joined in marriage. This is the only form of marriage that God intended. Yes, there are biblical examples of polygamy being tolerated by God, but each one of these show horrible consequences for this polygamy and each defies what God set up in Genesis 1, where He said “two” become one.)**
 - c. 10:8—What significance does “two” becoming “one flesh” have when it comes to male and female? **(Only male and female together can become one flesh in a way that fulfills God’s mandate to be fruitful and multiply. Any other form is an abomination [literally. The root word for “abomination” implies “confusion.” That is, something that takes the original and twists it to something totally different, all while claiming it is just as good or holy as the original design.]**
 - d. God made male and female distinctly and designed the “two” to become “one.” What does that show us about how important it is to understand that male and female distinctions and unity are both important? **(male and female are both necessary for God’s commission as image bearers to be fulfilled. Yet they are both have distinct God-given roles particular to being male and particular to being female.)**
2. Matthew 1:28–29—If mankind is going to be fruitful and multiply, who is necessary? **(Hopefully it’s obvious by now. Male and female.)**
3. Malachi 2:15—Why did God make male and female to be made one? **(He seeks godly offspring. He seeks the earth to be filled with life. In particular, God seeks godly life to fill the earth. This is what will happen in the Millennium.)**
4. Genesis 2:18—Why did God say “it is not good” for Adam? **(To be alone. Consider that. He was made directly by God. God walked with Him in the garden. Yet He is “alone.” Male needs female. Female needs male.)** What was God’s solution? **(He made a woman.)** What does God say about the female? **(She is a helper comparable to him. This is important. Nowhere in the entire**

Bible is a husband called a helper to his wife. The woman was made as a helper. This is a term used about the Holy Spirit, so it is in no way demeaning. It is simply a fact of the God-given role described by God. Additionally, she is called “comparable to him.” The word here implies she is “fitting” for him. Distinct, yet comparable.)

5. Genesis 2:23—What does this tell us about male and female? **(Woman was taken out of man.)**
6. 1 Corinthians 11:11–12—How does this relate to the previous verse we looked at? **(Woman was made from man, but man is born through woman. All things are from God. Paul is saying there is a clear distinction between male and female, but both roles are given by God and both are made in God’s image.)**
7. 1 Corinthians 14:33—Did God create our male and female bodies by accident?

Lining Up With God (What Does it Mean for Us Today?)

1. Deuteronomy 22:5—Is the concept of “gender distinctions” unbiblical? **(No. Here we see God give a law that His people should follow societal norms that make clear distinctions that male and female are different. This is not to say that boys can never pick up their sister’s barbies, or girls can only wear pink. It is to say that a culture that pretends there should be no distinction between boys and girls at all is a confused, and most likely, corrupt culture. To the argument that “there are a lot of strange laws” in Leviticus, I would argue they are only strange to those who do not understand how the books laws are organized, the theology of the two covenants, the surrounding nations, or how the New Testament clarifies our reading of these laws. I would also point out 1 Corinthians 11:14 where Paul says even nature itself says it is shameful for a man to wear long hair. That is not a biblical mandate that men cannot have long hair. It is to say, nature tells us that if our culture has made distinctions between how a man acts and how a woman acts, it is shameful to pretend male and female distinctions do not exist. It is shameful for a man to purposefully act in a way that will be perceived effeminate by his culture. This isn’t about hard and fast rules about how to cut your hair, what colors to emphasize, etc. It is about acknowledging the plain fact that males and females are distinct and that it is important that society acknowledges those distinctions.**

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Lesson 6.4–6.5—The Creation of Male and Female

Memorize

Q6.4—How did God create the first man?

A6.4— “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.” – Genesis 2:7

Q6.5—How did God create the first woman?

A6.5— “And the LORD God said, ‘It is not good that man should be alone; I will make him a helper comparable to him.’ ... And He took one of his ribs and closed up the flesh in its place. Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.” – Genesis 2:18, 21–22

Exploration (What Do We Think?)

1. Why did God create mankind in a different way than the rest of creation?

Look at the Book (What Does the Bible Say?)

1. Genesis 2:4—Since Genesis 1 already gave us a general overview of creation, what is this chapter meant to be? **(An up close look of the creation of man.)**
2. Genesis 2:7
 - a. How is God said to create man here? **(Forming Him out of the dust of the ground. He is made from the earth.)** Before the man has life, what is it that God “formed”? **(Not a body, but a *man*. He is considered human even before given the breath of life. The body is significant.)**
 - b. How did God give the man life? **(Breathing into his nostrils the breath of life. The word for “breath” often implies the spirit of a man.)**
 - c. What is the result? **(The word for “being” is “*nefesh*,” traditionally translated as “soul.” He has life.)**
3. Genesis 2:8, 15—Where did God put Adam? **(In a garden.)** What was his responsibility? **(To tend and keep the garden. This hints at the man’s responsibility. He is to tend and keep what God has given him.)**
4. Genesis 2:16–17—What did God provide? What did God warn him of? Why?
5. Genesis 2:18—Keeping in mind that Adam is never referred to as a helper to Eve, and that Adam’s job was to “tend and keep” the garden, what is Eve being made to do? **(Be a helper to him in tending and keeping the garden. That is, fulfilling the role as made in the image of God.)**
6. Genesis 2:19–20—Right after saying He would make a helper fit for Adam, what does God do before making Eve? **(Has him name the animals. This shows that an animal was not a fitting companion for him.)**
7. Genesis 2:21–23—What significance is there that God chose to make Eve out of Adam rather than also out of the ground? **(It shows that the woman was made from man and to be with the man. It further presents their unity and diversity.)**
8. Psalm 103:12–14—What does this passage teach us about our relationship to God as creatures made from the dust?
9. 1 Corinthians 15:47—How is Christ the true and better Adam? **(FYI, *Adam* means man, *Adamah* means “dust” or “dirt” or “earth.”)**
10. 1 Corinthians 11:8–9—What do we learn about men and women here? **(Man was not made from woman. Woman was made from man. Man was not created for woman. Woman was created for man. This might sound offensive to some in the 21st century, but it is the straightforward word of God. Let God be true though everyone were a liar.)**

Teacher note: I did not include verse 10 because it is an absolute rabbit trail verse. However, that is not because we don't have a good answer. If you feel compelled to explain because your group can handle the complexity, here you go: The phrase "the woman ought to have a symbol of authority on her head" in Greek is literally, "ought to have authority on her head." Almost universally this is understood to be a head covering. The head covering is a symbol of submission and modesty, something the New Testament repeatedly emphasizes toward women. As for the phrase "because of the angels," some have taken this to possibly refer to angels observing worship. For instance, 1 Timothy 5:21, Paul charges Timothy before God and the elect angels. Others consider Genesis 6 where "the sons of God" desired the daughters of men." I see that first view as more legitimate than the second. However, I believe it seems to be a reference to the angels who left their creation order. Paul just talked about the order of creation in verses 7–9. We read in Jude 6 about angels who fell because they rejected their created order. They refused to submit to God. Women being called to submission under proper authority is a witness to the angels who remain faithful as well as those who rejected their position assigned by God so they would not have to be submissive.)

- 11. 1 Corinthians 11:11–12—What do we learn about male and female here? (Even though woman was made for man and from man, Paul reminds us that men can no longer exist unless they are born from women! Neither is independent of the other. All things are from God. It is His system of authority we are talking about, not whether male or female are better than the other.)**

Lining Up With God (What Does it Mean for Us Today?)

- 1. Galatians 3:26–29—In light of all the clear distinctions we have read about, how should we interpret this verse? (Some people use this verse to say that this one passage means male and female distinctions or gender roles are to be rejected. Based on the whole scope of Scripture, this is clearly mistaken. It is a categorical error. Paul is addressing salvation and where we stand before God, not roles within the home, the church, or society. Scripture repeatedly speaks of particular distinctions and expectations among male and female.)**

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Lesson 6.6—Sanctity of Life

Memorize

Q6.6—Why is human life sacred from conception to death?

A6.6— “For You formed my inward parts; You covered me in my mother’s womb. I will praise You, for I am fearfully and wonderfully made; marvelous are Your works, and that my soul knows very well.” – Psalm 139:13–14

Exploration (What Do We Think?)

1. Why is human life valuable? How might different worldviews answer this?

Look at the Book (What Does the Bible Say?)

1. Psalm 139:13–14—What does this teach us about human life? (**Human life existed even in the womb. David himself, “me,” was being covered and formed. This human life, even from the womb, is fearfully and wonderfully made by God.**)
2. Jeremiah 1:5—Does God form babies in the womb? (**Yes. He knew Jeremiah even before then, but the big thing to focus on here is that God Himself is who formed “you,” a person.**)
3. Genesis 1:27—Why is human life valuable? (**We are made in God’s image. God gives value. Not man. The concept that a human life might be disposable based on what they can or cannot contribute to society is a gross mistake. Society does not get to change the value God Himself has put on human life.**)
4. Luke 1:41–44—What does this teach us about human life even before birth? (**John the Baptist leaped in the womb. Some might point out that John was a significant case because he was preparing the way for Jesus. The point though is not that John was able to recognize Jesus, but that John is called a “baby,” the same exact word used to describe the newborn baby Jesus wrapped in swaddling cloths. Scripture leaves zero room for the argument that a baby is not a baby until the mother decides or until they are born.**)
5. Exodus 21:22–25—What do we see in this verse relating to our topic? (**A pregnant woman ends up giving birth prematurely, and the baby is safe. The punishment for the man who caused this is determined by the husband. But if the baby is harmed in any way, notice... “harm” not just killed. Then punishment will happen. Key words here: “life for life.” On this topic, it is important to answer a few significant questions that determine everything about the topic: [1] Is human life valuable? [2] Is what is in the womb human life? [3] If not, and since it has all the human DNA it will ever have, then what is it?**)
6. Psalm 22:10—What does this teach about human life from even before birth?
7. It is becoming increasingly common to demean life in old age. Read and discuss what the Bible has to say about that:
 - a. Leviticus 19:32
 - b. Proverbs 16:31
 - c. Isaiah 46:4
 - d. 2 Corinthians 12:9

Lining Up With God (What Does it Mean for Us Today?)

1. There are common ideologies that argue that a life in the womb is not a human life or that people who can no longer contribute to society are not worth keeping around as a “burden.” Some try to argue that Christians should stay out of this. Read and discuss what the Bible has to say about that:
 - a. Proverbs 24:11–12
 - b. Isaiah 5:20

- c. Ezekiel 33:8
- d. Proverbs 31:8–9
- e. Ephesians 5:11
- f. Matthew 5:13–14

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Lesson 6.7–6.8—Outer and Inner Man

Memorize

Q6.7—Are our bodies important to God?

A6.7— “The body is for the Lord, and the Lord is for the body.” – 1 Corinthians 6:13

Q6.8—Does God only care about what is on the outside?

A6.8—“The LORD does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart.” – 1 Samuel 16:7

Exploration (What Do We Think?)

1. Why do some views treat the body as insignificant? Can you think of any examples?
2. What does it mean to have an “inner person”?

Look at the Book (What Does the Bible Say?)

1. Let’s start by talking about the importance of the body/outer person. 1 Corinthians 6:13–15
 - a. 6:13—The Corinthians had a phrase that food was for the stomach, the stomach for food. This was a phrase they meant the body is just a temporary thing, so it did not matter what they indulged in within the body. How does Paul correct them? **(God will destroy both them both. That is, this earthly body that is dependent on food will be destroyed someday. We should not live as if everything is temporary.)**
 - b. 6:13—What is the Lord for and what is the body for in this passage? **(The Lord is for the body. The body is for the Lord. The body is meant to glorify the Lord. The Lord is meant to use our body for His glory.)**
 - c. 6:14—What will happen to our bodies someday that proves our bodies are not insignificant shells? **(God raised up Jesus’s human body. He will someday raise our bodies by His power as well. This is the resurrection when Christ returns. Our bodies are by no means temporary shells. They will be glorified when Christ returns. Christians will raise in glory. Non-Christians will also resurrect, but to damnation.)**
 - d. 6:15—What else does Paul say about our bodies and their significance (this is not true about non-Christians)? **(Our bodies are members of Christ. We are one with Christ. When we allow our bodies to participate in sin, we are uniting Christ with sin. God forbid!)**
 - e. 6:19—What does Paul say about a Christian’s body (this is not true about non-Christians)? **(Our bodies are temples of the Holy Spirit. What a marvelous truth. We cannot simply move on from such a truth. Do we really live like God Himself lives in us? He also adds “you are not your own.” Wow! Christ owns the body of a Christian.)**
 - f. 6:20—How are we supposed to glorify God since He bought us? **(In our body and in our spirit. These belong to God, not us.)**
2. Genesis 2:7—What significance does this give the human body? **(Adam’s body was lifeless and still referred to as a “man.” The body is not a mere shell. While a corpse has no life and the living soul is no longer there, it is important to remember that the body will return to life some day. That is why the Bible refers to dead saints as being “asleep.” It is a reference that the dead body will resurrect, not be gone forever.)**
3. Romans 12:1—What is a sacrifice? Does it seem strange to speak of a *living* sacrifice? What is the purpose of this living sacrifice? **(To be holy and acceptable to God.)**
4. Philippians 1:20—Where does Paul seek to glorify God in his body? **(By life or by death. If he is alive, he will seek to live to the glory of God. If he has to offer his entire body’s life to glorify Christ, he will do that.)**

5. John 1:14—What does this tell us about the human body? **(What an honor that God put on a human body!)**
6. Now let's talk about the inner person. 1 Samuel 16:6–7
 - a. 16:6—Samuel had come to Jesse's house to anoint one of his sons to be king. What did Samuel assume here, and why? **(He assumed Eliab would be king because of his appearance.)**
 - b. 16:7—How did the Lord correct Samuel? Why? How does God see differently from man? **(God looks at the inner person. As we mentioned earlier, the outer person is not insignificant. But sometimes the outer man before humans can easily hide what is on the inside.)**
7. Psalm 51:6—What does God desire, and where? **(Truth. In the inward parts. In the hidden part.)**
8. Psalm 51:10—What does David ask for here? **(A clean heart. A steadfast spirit. This is the inner man's position with Christ. An integrity, a righteousness.)**
9. Job 32:8
10. Matthew 15:18–19—Why do we do what we do? **(Because our heart wants what it wants.)**

Lining Up With God (What Does it Mean for Us Today?)

1. Considering the importance of the outer and inner person, read Matthew 22:37 and discuss how we are called to love God.

Section 6: Man | Anthropology
Lesson 6.9—Whole Person Sanctification

Memorize

Q6.9— How does God work in our outer and inner self?

A6.9— “Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.” – 1 Thessalonians 5:23

Exploration (What Do We Think?)

1. Why is it important to realize we are both physical and spiritual beings?

Look at the Book (What Does the Bible Say?)

1. 1 Thessalonians 5:23 comes in the context of a larger passage. Read and discuss:
 - a. 5:16–22—Read and discuss each of these commands briefly. What did Paul command. Why did he command them?
 - b. 5:23—What does Paul refer to God as? **(The God of peace.)**
 - c. 5:23—What does the word “Himself” imply here? **(It is emphasizing that God Himself is the one who is doing this. He is working on us.)**
 - d. 5:23—What does it mean to be “sanctified”? **(To be made holy. To grow in our walk with the Lord. As pastor Jason often says, to get sin patterns out and Christ patterns in.)**
 - e. 5:23—How much sanctification does Paul pray for us? **(Complete.)**
 - f. 5:23—Why do you think Paul emphasized that our whole spirit, soul, and body be preserved blameless? **(He is emphasizing that we are not just physical creatures. We have an inner person and an outer person.)**
2. 2 Corinthians 4:16—Why do we not lose hope? **(As we grow older, and our bodies eventually perish, we are hopefully being changed day by day.)**
3. Romans 12:1–2—Where do we see the sanctification of both our outer and inner person? **(Our bodies as a living sacrifice. Transformed by the renewing of our mind.)**
4. Colossians 3:9–10—How do we use both our outer and inner person here? **(Our old man represents the part of us that died in Christ. We still carry out old man deeds though. So we are called to, in the body, put to death those deeds by putting on the new man’s deeds. How do we do that? By being renewed in knowledge. Not mere head knowledge, but a knowledge of God Himself that sanctifies us to act like the new man.)**
5. John 3:3 & 5—What is God doing in the heart of a person who is born again? **(See Ezekiel 36:26.)**
6. Galatians 5:22–23—What happens as our inner man is changed? **(We will behave body, soul, and spirit with all of this fruit.)**
7. James 1:22—Why is it not enough to just allow the Bible to feel good to our inner person? **(We need to live it out day by day and not be mere hearers.)**
8. Jude 1:24—What hope is there that we *will* be kept blameless? **(All the hope in the world. If we are His, we will be “kept.” We will be presented faultless in God’s presence.)**
9. How do we participate in God’s work of sanctification? Read and discuss:
 - a. Philippians 2:12–13 **(Notice that we are the ones working out our own salvation. Even with fear and trembling. And yet, it is God who works that salvation in us. Notice what He works. He works in us not only that we would *do* for His good pleasure, but even that we would *will* for His good pleasure.**
 - b. Colossians 3:1–2 **(We already were raised with Christ spiritually. Yet we currently seek those things which are above. We live in obedience.)**
10. Hebrews 4:12—What does the word of God do for our inner person?

Lining Up With God (What Does it Mean for Us Today?)

1. Considering the sanctification of the outer and inner person, how should we live?
 - a. Matthew 22:37
 - b. 1 Corinthians 10:31
 - c. 2 Corinthians 7:1

Section 6: Man | Anthropology
Lesson 6.10—Complementarianism

Memorize

Q6.10— Are males better than females or females better than males?

A6.10— "Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord. For as woman came from man, even so man also comes through woman; but all things are from God." – 1 Corinthians 11:11–12

Exploration (What Do We Think?)

1. What would it mean to say that men and women are equal in value but different in roles?
2. How does our culture view the differences between men and women?

Look at the Book (What Does the Bible Say?)

1. 1 Corinthians 11:3–12
 - a. 11:3—What is the system of God's authority here? **(God is the head of Christ. Christ is the head of man. Man is the head of woman.)**
 - b. 11:3—What does it mean for Christ to be the head of man? **(Christ is our leader. He is the one we follow and submit to. He loves us. As the leader, He is first to serve and not be served. He gives of Himself for our good.)** What about the Father as the head of Christ? **(Christ submitted to the Father. Repeatedly in John, Christ is seen saying things like, "I can do nothing on my own, but only what the Father tells Me." The Father has the authority. Christ is clearly not lesser than the Father in value. He is not less capable of the Father at being God. And yet, in His submission and in His role in the Godhead He humbly submits in all things and even declares "the Father is greater than I" in that sense.)**
 - c. 11:3—Is the concept of the Father as the head of Christ, or Christ as the head of man up for debate? What about man as the head of woman?
 - d. 11:3—Consider what we said about headship already, what does it mean that the man is the head of woman?
 - e. 11:8–9—What does Paul explain here? **(Eve was made for Adam. That is what he is referring to here. Original creation. That is why he says man is not from woman. He will go on to say that every man is born of woman. But he is referring in these verses to creation. Eve was made to help Adam, not the opposite.)**
 - f. 11:11—Do males need females? Do females need males? **(God designed our world to function with both obeying their particular callings.)**
2. Genesis 2:18—Why was Eve made?
3. Ephesians 5:22–23, 25—What are the particular words here? What do they emphasize?
4. Compare the Ephesians passage above to Colossians 3:18–19.
5. 1 Timothy 2:12–13—What reasoning did Paul give for what he expresses here? **(It is not a matter of ability. It is a matter of God's system of authority. Adam was made first, then Eve. That's the reasoning. Paul, carried along by the Holy Spirit, believes there is a system of authority that says men should have authority in the culture. No matter what offense this might cause to 21st century ears, this appears to be the plain teaching and is completely in line with many other passages. Additionally, notice that this does not imply females cannot teach children. This is specifically addressing worship among the entire church. The Bible has many examples of women having authority over children [ex: 2 Tim 1:5, Prov 1:8, Deut 6:6–7])**
6. 1 Timothy 5:8—As the head, what is the warning to men **(A refusal to provide and be the owner of his household is worse than a mere unbeliever.)**
7. Romans 12:4–5—This refers to the church, but how does this help us understand the concept that males and females have different roles even as they remain equal in value? **(Some are gifted to**

preach in front of everyone. Some are gifted to pray with the sick, or clean the church, etc. Different God-given roles does not mean lack of equal value.)

Lining Up With God (What Does it Mean for Us Today?)

1. Genesis 3:16—How did the fall distort the God-given calling of male headship? (**Eve's *desire* shall be for her husband. He shall rule over her. This phrase is nearly identical to Gen 4:7 which says sin's desire is for Cain, but Cain should rule over it. This is enmity. God is saying that there would be a sinful strife between the man and woman from here on out. She will have a desire to take his headship. He will rule over her like Cain must rule over sin, in an unfriendly way. This is how we get distortions of headship and why our world struggles with this concept. Some say men and women have no differences in God-given calling, some say women don't need men or men don't need women. Some husbands become domineering in the name of headship rather than being servants. Some husbands become overly passive in the name of avoiding headship. Some wives become controlling of the relationship as "the boss" of the house, delighting in telling their husband what to do. Some wives become overly submissive by feeling the need to submit to ungodly abuse which God does not call them to submit to. All of these are gross distortions of a headship where a husband reflects Christ by giving of himself for the good of his wife and the wife gladly submits and loves him by acknowledging his God-given role with tender respect, knowing that he will only seek her good in that role.)**

Section 6: Man | *Anthropology*

Lesson 6.11—Marriage

Memorize

Q6.11—What is marriage?

A6.11— “But from the beginning of the creation, God ‘made them male and female.’ For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh; so then they are no longer two, but one flesh. Therefore what God has joined together, let not man separate.”

– Mark 10:6–9

Exploration (What Do We Think?)

1. Why did God create marriage?
2. How is marriage a reflection of God’s relationship with the Church?

Look at the Book (What Does the Bible Say?)

1. Mark 10:2–9
 - a. 10:2—Were the Pharisees looking for a real answer? **(No. They were merely trying to accuse/test Him. They had no interest in really understanding biblical marriage. Our focus for today’s purposes is not directly divorce, but on what marriage is in general. This of course will speak to divorce anyway.)**
 - b. 10:3—When asked about marriage/divorce, what did Jesus point them to? **(Moses. That is, Scripture. If we want a good answer about what marriage is, we look at Scripture.)**
 - c. 10:4–5—What does it tell us about the law’s permissions and people’s hearts? **(Moses did not permit divorce because it is godly. He permitted it as a provision to protect the women who were divorced by their husbands. There were ultimately two schools of thought by the time of Jesus. One group said a man could divorce a woman for any reason at all, hence the Pharisee’s question. Another said that a man could divorce a woman only for sexual immorality. They’re trying to get Jesus to pick a side on a debated issue of their time. Here, Jesus is not picking a side. Rather, He is exposing that the law was only given because of the hardness of *their* hearts. He is putting pressure on *them* as hypocrites and hard-hearted people. He puts the focus not on the original law, but on their hearts being sinful in not keeping marriage *as it was intended to be kept not in the law, but from creation.*)**
 - d. 10:6—This is the heart of Jesus’s argument, and the focus of our lesson. What does Jesus point back to in order to describe marriage? **(The beginning of creation. This is where marriage is defined. Marriage was given pre-fall.)**
 - e. 10:6—What truth does Jesus begin with to define real marriage? **(God made them male and female. He begins with God. God created. God defined marriage. Marriage is not man-made. How did God design it: Male and female. One male, one female. That is biblical marriage. Anything else is not God-ordained.)**
 - f. 10:7—What happens at marriage? **(A man is leaving his parents and being joined to his wife. Note the emphasis on the man. It is now *his* family. He is the head. This is why it is most common across the globe, and throughout all of history, that the woman takes the man’s name.)**
 - g. 10:8—What happens to the two? **(They become one. But not just one... one *flesh*. This points obviously to a spiritual unity, but this spiritual unity is pointed to by becoming *one flesh*. That is, one flesh in a way that creates life. Only a male body and female body can truly become one flesh in a way that fills the earth with more people and fulfills God’s command to fill/steward the earth.)**
 - h. 10:9—Who joined the marriage? **(God.)** How does Jesus use the origins of marriage to answer their question? **(Their question is based on “what is lawful? What can people get away**

with?” Rather than falling for their trap, He put the pressure on their hearts as hard-hearted and points to real marriage. He basically challenges both schools of thought to check their own hearts and see why they are so concerned with what divorce they’re allowed to have rather than on simply being one flesh with their wives in a godly covenant? This is why I do not see this passage as a full prescription for dealing with divorce. I have written additional academic material on biblical grounds for divorce/remarriage that leaders can have access to if they have interest. Don’t get into the details of divorce/remarriage with students today though. There are many rabbit trails and we will not have enough time to explain what would need to be explained while still dealing with our primary goal for this lesson.)

2. Genesis 2:22—How is this similar to a wedding? **(Traditionally, the father of the bride brings the woman to the man. This is a picture of God bringing Eve to Adam. It is to show that marriage is God joining the two.**
3. Genesis 2:23—How does what Adam says here compare with what Jesus mentioned about marriage in the passage we looked at earlier? **(The woman was made out of man and for man with marriage in mind. To make “marriage” not include one man and one woman is an abomination to what God originally designed it as.)**
4. Hebrews 13:4—What is marriage supposed to be? What warning is there for breaking marriage vows?
5. Malachi 2:14—What does God say about marriage here? **(God is a witness between a husband and a wife. That is what a wedding is. The people of God are witnessing, the pastor stands as a representative that God is witness of their vows. Notice that God emphasizes this marriage is a covenant. Our culture demeans marriage as “just a piece of paper.” That is not what God says. It is a sacred union that God holds them accountable for.**

Lining Up With God (What Does it Mean for Us Today?)

1. Ephesians 5:31–32—What is the purpose of marriage? **(To point to Christ and the church. The husband like Christ, the wife like the church.)**

Section 6: Man | *Anthropology*

Lesson 6.12—A Godly Husband

Memorize

Q6.12— What is the role of a husband in Christian marriage?

A6.12— “Husbands, love your wives, just as Christ also loved the church and gave Himself for her... For the husband is head of the wife, as also Christ is head of the church” – Ephesians 5:23, 25

Exploration (What Do We Think?)

1. Are there things God calls husbands to that he does not call wives to?

Look at the Book (What Does the Bible Say?)

1. Ephesians 5:22–32—The specific calling of the wife will be discussed next week. Read and discuss this passage regarding the husband.
 - a. 5:23—What does it mean to be “head” of the wife?
 - b. 5:23— Consider that to be “head” of the wife is compared “as also Christ is head of the church.” Whatever it means for Christ to be head of the church, in a similar way the husband is called to be head of the wife (this is not an interchangeable role between wife and husband). Read and discuss the following to better understand:
 - i. Read and discuss the concept of headship. What does being “head of” mean:
 - a) Numbers 1:4
 - b) Deuteronomy 1:13
 - c) Judges 11:11
 - d) 1 Samuel 15:17
 - e) Psalm 18:43
 - ii. Ephesians 4:15–16— In light of this verse and how the concept of being the “head” or the “head of,” what does it mean that Christ is the head of the church?
 - iii. 5:23—To be consistent, in light of these verses on headship, what is the Word of the Lord challenging the husband to be to his wife? **(Head. That simple. To rule the home as Christ rules the church. Christ is not a tyrant, but He is the Lord. He is the Lord who calls His own disciples friends and brothers. He is not demanding to be served, He serves. He does not sit back and force His disciples to wash His feet. He washes their feet. To be head means to lead. In the Kingdom of God, to lead like Christ is to be servant of all. To take responsibility over those entrusted to you by God. If things are falling apart, it is the head’s job to own responsibility for it and to deal with it according to God’s Word.)**
 - c. 5:24—How is the wife’s role dependent on the husband fulfilling his calling? **(If the husband is not behaving as Christ, if He is using “headship” as a means of mistreating his wife or seeking his own way rather than hers, why would we be surprised to find so many hesitant to believe these biblical callings? The wife can still do her best to honor the Lord, but subjection is hindered in a sense if headship is not godly.)**
 - d. 5:25—What do the words “just as” tell us? **(It means that husbands should take their cues directly from Christ. They are to love *just as*. This is a calling to aim to be exactly like Christ. And yet, “as” shows that they are *not* Christ. They will fail at times.)**
 - e. 5:25—What are husbands specifically called to here? **(Love as Christ loved the church. Wives are not given this command. They are elsewhere called to love their husbands, but here Paul is trying to give the picture of Christ loving *as the head*. As the one who gave Himself up as her protector/leader.)**
 - f. 5:26–27—If a husband is supposed to be “just as” Christ toward his wife, what is a significant part of biblical headship as a husband? **(They are responsible to ensure the spiritual growth**

of their wives is happening. This puts the responsibility on the husband to take initiative as the one to say, “Let’s read the Bible together,” or “let’s have family worship,” and to be the primary leader of that. Or to make sure he and his wife are praying together. To intercede for his wife and children as the head of the home. The husband should be the *spiritual leader* of the home. Passivity and a confusion of these biblical roles has led to too many wives/mothers needing to step up as the primary spiritual leaders in the home.)

- g. 5:28–32—What else do we see about marriage here? (Since this is not necessarily focused solely on the husband, we can quickly summarize this.)
 - h. 5:33—Two specific callings are given here. What are they? (From my time in premarital/marital counseling, these two callings speak to the most common insecurities for the bride and groom. Often the groom admits insecurities about failing as a provider or a protector. They want to know they’ll have their wife’s respect. Often the bride admits insecurities of not being enough for their husband. That perhaps they will lose their husband’s heart someday. They want their husband to express their love for them. Of course husbands want to be loved and wives want to be respected as well, but this passage seems to speak to the insecurities I have personally witnessed time and time again.)
- 2. 1 Corinthians 11:3—Is headship interchangeable between husband and wife? (Clearly not.)
 - 3. 1 Peter 3:7
 - a. What does the phrase “dwell with them” mean? (It is richer in the Greek. It implies more than just living in the same home. It is a call to be intentional about having real companionship. Additionally, the word “with understanding” is actually the word *gnosis* which means to be informed or have a knowledge about. This is a challenge for the husband to pay attention and know his wife, to intentionally care for her needs and interests. This is a call to be a husband who pursues his wife romantically and spiritually. It’s hard to picture any wife not wanting such a thing.)
 - b. What does the Holy Spirit call husbands to do? (Live with understanding with their wives. Honoring them.) What does it mean for a husband to “honor” his wife? (This was a countercultural command. This was *not* how anyone in Peter’s day spoke about treating their wives. Ultimately this points to treating their wives as precious and with a high value. It is a calling to not dominate or belittle their wives, but to lead her with reverence toward God as witness in your role as head.)
 - c. What does the Holy Spirit mean by “weaker vessel”? (This is not derogatory or the Holy Spirit is being accused as derogatory. We should not be ashamed of this, or we are ashamed of the Holy Spirit’s own words. Again, the husband is head. If he is the head, then it is his responsibility to lead and protect his wife. That implies looking out for her. This “weakness” is a positional dependence as the wife who submits and the husband who is to be head. It could also be a straightforward meaning that on average wives are usually physically weaker than their husbands. I was once asked about this by a professing Christian when I simply read the words “weaker vessel,” “and you actually believe that is still true? Doesn’t that feel a bit misogynistic”? My answer was the same as it is today: “Of course I believe it, because God wrote it. I’d rather be falsely accused of being misogynistic for taking God’s Word plainly, than to be falsely applauded as noble for rejecting God’s Word because I feared man’s opinion.”)

Lining Up With God (What Does it Mean for Us Today?)

- 1. 1 Peter 3:7—What warning does God give here for husbands who have no interest in following this calling of headship? (It would be good to recognize that this is a calling for “husbands” and “their own wives.” This is not a calling for women in general to men in general.)

Section 6: Man | *Anthropology*

Lesson 6.13—A Godly Wife

Memorize

Q6.13— What is the role of a husband in Christian marriage?

A6.13— “Wives, submit to your own husbands, as to the Lord... Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything.” – Ephesians 5:22, 24

Exploration (What Do We Think?)

1. Are there things God calls husbands to that he does not call wives to? **(This is the same question from last week. Trying to gauge if answers have changed at all.)**

Look at the Book (What Does the Bible Say?)

1. Ephesians 5:22–32—The specific calling of the husband was discussed last week. Read and discuss this passage regarding the wife.
 - a. 5:21—This verse was written to the church as a whole. All Christians are called to submit to one another. What does that teach us? **(Submission is a Christian way of living. Christ submitted to the Father in everything. We are called to be lowly. We are to give preference to one another in general. Sometimes egalitarians [those who believe there are no distinct roles between husbands and wives or men and women within church roles] often use this verse to override every specific thing said in the following verses. This is a mistake as if specific roles were interchangeable, why would Paul immediately go on in the very next verse to say wives are to submit to their own husbands? If there was nothing more to say, why specify the wives submitting to husbands? Why compare the wife only to the church and the husband only to Christ?)**
 - b. 5:22—What specific calling is given to the wife? Why specify the words “to your own”? **(So that it is clear that this is not a general call for all women to regard all men as their head they submit to in this particular way.)** How are the wives to submit? **(as to the Lord. As the church submits to Christ the Lord. And yet, it is “as.” The husband is *not* the Lord. He is *like* the Lord. Christ never fails and will never do us wrong. Earthly husbands are sinners, even if they are saved sinners.)**
 - c. 5:23—Immediately after saying wives are to submit to their husbands, what does the word “for” mean? **(It means, “here is why the wives are to submit to their own husbands. Submission as it is intended will work best only when the husband is first fulfilling his role as a head who is like the Servant Lord.)**
 - d. 5:24—What does the word “therefore” tell us? **(In light of what he just said. So because Christ as head means being a dying Savior of the body, that is why the wife submits to their own husbands who should be loving them sacrificially as the head. The roles are complementary. They need each other. It should start with the husband being like Christ.)**
 - e. 5:25–28—How do these verses apply to the wives? **(While the calling is directly to the husbands, wives should consider this passage as a call of how to submit. They should allow and encourage their husband to be their spiritual leader. To love them well in that way.)**
 - f. 5:33—What is the wife specifically called to do? Why? **(This is yet another verse that shows that there are specific things emphasized. It is not that husbands should not respect their wives or that wives should not love their husbands. It is simply emphasizing the specific roles that God wants them to focus on to complement one another.)**
2. Genesis 2:18—Who was made as a helper for whom? **(Eve was made as a helper for Adam. Paul doubles down on this in the New Testament in 1 Corinthians 11:9.)**

3. 1 Peter 3:1–2—What if the husband is not leading biblically, but still providing and caring even as an unbeliever? **(If the husband is neglecting providing for the wife or putting her in danger, this does not apply. Again, I have written about reasons for separation/divorce elsewhere, but this is not really the point of what we're getting at here, so do not go down this rabbit trail today if you don't have to. In any case, the major thing to emphasize here is that if a husband is an unbeliever or perhaps a believer who is passive in leading as they should, the wife can still be submissive in a way that honors the Lord. This gentleness can win over their husband's lost souls.)**
4. 1 Peter 3:3–6—What does God emphasize wives should focus on/not focus on? **(Modesty and the beauty of a gentle and quiet spirit. The point is to be beautiful for their husbands and the Lord, not seeking to be beautiful to anyone else. Recall that this passage comes right before 1 Peter 3:7 which we studied last week and showed is a calling for men to be extremely tender and romantic in pursuing and knowing their wives.)**
5. Read and discuss the following verses that emphasize the wife's role in the home:
 - a. Proverbs 31:10–31
 - b. Titus 2:5
 - c. 1 Timothy 5:14

Lining Up With God (What Does it Mean for Us Today?)

1. Proverbs 14:1—What is the best way to build her house? **(Obey the Word of the Lord. Seek to please God, not man or what our culture stresses.)**

Section 6: Man | *Anthropology*

Lesson 6.14—Marriage as Christ and the Church

Memorize

Q6.14—What is the mystery of marriage?

A6.14— “‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.’ This is a great mystery, but I speak concerning Christ and the church.” – Ephesians 5:31–32

Exploration (What Do We Think?)

1. In what way is marriage a “mystery”?
2. How does marriage reflect something greater than itself? How would this change how a person views what marriage is?

Look at the Book (What Does the Bible Say?)

1. Ephesians 5:31–32
 - a. 5:31—Paul is referring to the Genesis account of God creating Eve from Adam and bringing her to him. What does this verse say about what happens at marriage? **(The man is leaving his parents’ family, and they are beginning a new home. The two individuals are becoming one flesh. The word “flesh” implies the physical consummation of what happens spiritually. So here we see marriage is between “two,” is the start of a new family where the husband is head, the two become one, and an emphasis on the physicalness of the relationship which emphasizes male and female.)**
 - b. 5:32—What does this mystery speak of? **(Christ and the church.)** Based on the verses we have studied the past couple of weeks, who is like Christ and who is like the church in marriage? Can each couple decide for themselves? **(Biblically speaking, the husband is like Christ and the wife is like the church. That is the calling. To not see that calling, to not pursue the calling, will lead to a marriage that does not glorify the picture of Christ and the church.)**
2. Mark 10:6–9—We have looked at this before, but what does this emphasize? **(Again, the appeal is to how God designed marriage, not what man might try to turn it into. It is emphasized as being what it was even before sin entered the world. And it warns that man recognize it is a unity through God, not just a piece of paper.)**
3. Read and discuss the following verses about Christ as the bridegroom:
 - a. Isaiah 54:5
 - b. Hosea 2:19–20
 - c. Matthew 9:14–17—What does Jesus refer to Himself as? What does He say happens as long as He is with “the friends of the bridegroom”? **(Being with the bridegroom means celebrating with joy. Note the concept of wine. Jesus compares Himself to a groom and then speaks of new wine. New joy. A new thing.)**
 - d. John 2:1–10
 - i. 2:1–2—What does it tell us that Jesus’s first miracle in Cana happened at a wedding?
 - ii. 2:3—How does this relate to what Jesus said in Matthew? **(Jesus is bringing “new wine.” He is the true and better bridegroom, whose job it was to provide the wine.)**
 - iii. 2:6—What were the waterpots of stone for? **(Purification.)** What does water often symbolize in Scripture? **(Cleansing)** What about something being made of stone? **(Lifelessness.)** What does this show us about Jesus by contrast? **(He is the true purifier, the true cleanser. We have recently been reading about the husband being like Christ who washes the wife with the water of the Word. Unlike these lifeless pots, Jesus is the living water.)**
 - iv. 2:7–9—Who did the master of the feast call? **(The bridegroom. This is not coincidence. The bridegroom was in charge of making sure wine was at the wedding. He ran out. The true bridegroom provided.)**

- v. 2:10—How long was the good wine kept back? (**“Until now.” Christ, the true wine was kept back until the fullness of time had come.)**)
- e. Revelation 19:6–9
 - i. What picture is given of heaven where God’s people are finally with Him?
 - ii. 19:7—What feelings are there at this wedding supper? (**Gladness and rejoicing. They are finally *with* the bridegroom.)**)
 - iii. 19:7–8—What role did the wife have? (**Made herself ready. This is the church walking in righteousness. We are to prepare to meet the bridegroom.)**)
- 4. Romans 8:38–39—What do we learn about our bridegroom here? (**We cannot be separated from His love.)**)
- 5. Jeremiah 31:3—Who has He loved with an everlasting love? (**His elect. He drew them with His love, not with force.)**)

Lining Up With God (What Does it Mean for Us Today?)

- 1. The most common interpretation of Song of Solomon throughout most of church history is to see it as a picture of Christ as the bridegroom and the church as the bride. Consider the verses we looked at earlier. Read and discuss the following:
 - a. Song of Solomon 1:2, 4 (**Notice the use of His love being greater than “wine.” What did Christ speak of in Matthew right after calling Himself the bridegroom and having a new and better wine? What about in John when Christ made “better” wine to make up for what a bridegroom failed to provide?**)
 - b. 2:4—What was the bridegroom’s banner over His wife?
 - c. 4:7—Compare this with John 13:10.