



ANTHROPOLOGY & HAMARTIOLOGY: MAN & SIN
BIBLICAL MANHOOD AND WOMANHOOD | SEPTEMBER 27, 2026

DEFINITIONS

Biblical Manhood and Womanhood: Living faithfully as embodied male and female image-bearers according to God's good _____

Complementarity: God created men and women equal in dignity and worth, yet meaningfully _____ and designed to glorify Him together in fitting relationships and responsibilities

GOD CREATED MEN AND WOMEN EQUAL, DISTINCT, AND COMPLEMENTARY

Men and women are equally created in God's image and jointly commissioned to exercise _____ over creation (Gen. 1:26–28; 1 Pet. 3:7).

God deliberately created humanity male and female. Sexual difference belongs to His original good design, not to the _____ (Gen. 1:27, 31).

Our equality in Christ does not _____ God-given sexual distinctions. Galatians teaches equal standing in salvation and inheritance, not the interchangeability of men/women (Gal. 3:26–29).

Genesis 2 establishes an _____ complementarity: Adam is formed first, receives God's command, and bears representative responsibility; Eve is created as his corresponding helper, equal in worth and uniquely fitted to labor alongside him (Gen. 2:15–24; 1 Tim. 2:13; Rom. 5:12).

The Fall _____ God's design rather than creating it: Adam fails in his responsibility, and sin introduces conflict into the male-female relationship. Biblical headship is not domination, and biblical submission is not inferiority (Gen. 3:6, 9–19).

SCRIPTURE AFFIRMS BOTH DISTINCTION AND MEANINGFUL PARTICIPATION

Scripture teaches manhood and womanhood through explicit commands, creational principles, and recurring patterns. Patterns should inform us without being turned automatically into universal _____.

Throughout the Old Testament, covenant _____ is ordinarily entrusted to men, while godly women are repeatedly portrayed as strong, wise, courageous, resourceful, and indispensable participants in God's purposes (e.g., Judg. 4–5; Prov. 31:10–31).

Jesus honored, taught, and included women in meaningful _____ while appointing men as His twelve apostles (Luke 8:1–3; 10:38–42; Matt. 28:5–10; Mark 3:13–19).

Paul likewise assumes that women actively participate in the life and worship of the church while maintaining an ordered distinction in _____ and authority (1 Cor. 11:5; 14:29–35).

GOD’S DESIGN IS EXPRESSED IN THE HOME AND THE CHURCH

In Marriage (Ephesians 5:22–33)

Wives are called to willingly submit to and _____ their husbands as unto the Lord. Submission is freely given, never forcibly taken, and never requires disobedience to Christ (Eph. 5:22–24, 33).

Husbands are called to exercise headship through Christlike, sacrificial love and devoted care, following _____ love for His church (Eph. 5:25–30).

Marriage is designed to display the relationship between Christ and His church (Eph. 5:31–32).

In the Church (1 Timothy 2:11–3:7)

Women are called to _____ God’s Word and exercise their gifts in extensive and meaningful ministry throughout the church (1 Tim. 2:11; Titus 2:3–5; Acts 18:26; Rom. 16:1–4; Phil. 4:2–3).

Authoritative _____ and pastoral oversight of the gathered church are entrusted to qualified men, a distinction Paul grounds in creation and connects to the office of overseer/elder (1 Tim. 2:12–14; 3:1–7).

BIBLICAL MANHOOD AND WOMANHOOD ARE POSITIVE CALLINGS

Both men and women are called to Christlike holiness. Biblical _____ are not exclusive to either sex: men must be gentle, and women must be courageous (Gal. 5:22–23; 1 Cor. 16:13–14).

Scripture recognizes fitting masculine and feminine _____ without making their virtues exclusive: Paul pictures maternal care as gentle and nurturing and paternal care as exhorting and directing (1 Thess. 2:7–12).

Biblical masculinity is marked by responsible, courageous, self-sacrificing strength and a readiness to lead, protect, _____, and serve (1 Cor. 16:13–14; Eph. 5:25; 1 Pet. 3:7).

Biblical femininity is marked by godly beauty of character, wisdom, nurture, strength, and a readiness to _____ and support (Prov. 31:25–27; 1 Pet. 3:3–6; Titus 2:3–5).

Because God did not create humanity as androgynous, men and women should embrace and appropriately express their God-given sex in their outward appearance rather than intentionally _____ the distinction between male and female (1 Cor. 11:2–16).

We should receive our embodied sex as God’s good gift without reducing manhood and womanhood to cultural stereotypes or _____ meaningful sexual differences (Gen. 1:27; 1 Cor. 6:19–20).