

*Heirs Together:  
Study of Man and Woman  
Summer Quarter 2016*



**I. Course Identification**

**ST5010**  
1.5 credits  
1:30 – 4:30 PM  
June 20 - 24

**II. Course Description**

Through a thorough study of key passages in their context, we will seek to understand the appropriate biblical balance that helps men and women rejoice in the blessings of their common and unique callings from God. Once we have grown in confidence of what the biblical principles are, we will seek to apply what we have learned to specific situations in the home, in the church, and in the world. The outline of this course will roughly parallel the outline of the Bible study on this topic available from NPH. The course could serve as an intensive preparation for leading such a study in a congregation.

**III. Course Objectives**

Under God's blessing each one enrolled in the course will have:

Defended in the context of key sections of Scripture the beauty of both the shared and unique callings we have as men and women in God's world.

Developed a personal working dictionary of biblical definitions for key terms in this doctrine (head, helper, order of creation, calling [role], authority, submission, teaching, leading, etc.).

Identified and answered key objections to biblical complementarianism that arise from those who hold to or are drawn to the egalitarian position (biblical feminism).

Displayed a growing ability to recognize the difference between principle (which cannot change) and application (which may change) in order to make application of the principle of head and helper with spiritual wisdom in home, church, and society in ways that honor the equal status of men and women and make the most of the spiritual gifts of both men and women.

**IV. General Outline**

### ***Daily Preparation***

Each day there will be specific portions of Scripture to study and/or readings that focus on the topic of discussion for the next class day. The study and/or readings will be crucial for informed participation in class discussions. Brief study notes and discussion questions will be provided along with the study and reading assignments to provide focus. We will also use questions from class members, from the WELS web site, and from letters/emails (with names removed) that the professor has received to focus attention on key issues in our topic that are on the hearts and minds of people in the pew or classroom. The student in and out of class will also be working to develop his or her own biblical “dictionary” of key terms.

### ***Capstone Course Project Applied to Ministry***

As the capstone task of the course, each course participant will be encouraged to develop a class project that can be a blessing to putting into ministry practice the discussions of our course. That final task could be a Bible class on the issue that would be taught to his leaders or his whole congregation. Each course participant can design this final project to be the greatest blessing to his ministry. These capstone projects are due by July 15.

**Professor Rich Gurgel**

**May 24, 2016**

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## V. Daily Schedule

Date and Class Hour	Topic for Study or Discussion	Study, Reading, or Other Assignment in Preparation for That Class Hour (All readings are on Seminary Online as well as in the provided binder.)
<b>Monday's Emphasis: What We Share at Male and Female in Creation, Sin, Salvation and Gifts/Callings</b>		
<b>Monday, June 20</b> <b>1<sup>st</sup> hour</b>	<p>Course overview</p> <p>Brief history of the discussions in our midst</p> <p>Brief overview of the egalitarian and complementarian positions found in the visible church</p>	<p>Read <i>The Formation of the Wisconsin Evangelical Lutheran Synod's Doctrinal Statement Regarding Men and Women Roles</i>, by James Backus</p> <p>Read our WELS doctrinal statement: <i>The Scriptural Principles of Man and Woman Roles</i></p> <p>Read <i>The Spirit in Which We Apply the Scriptural Roles of Man and Woman</i> by Walter F. Beckmann</p> <p>Read the preface from <i>Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism</i> [Complementarian]</p> <p>Optional reading: <i>The Danvers Statement</i> as (This statement states the formal beliefs of the Council on Biblical Manhood and Womanhood - a complementarian group with representatives from various denominations)</p> <p>Read the introduction to <i>Discovering Biblical Equality: Complementarity without</i></p>

		<p><b>Hierarchy</b> [Egalitarian]</p> <p>Read <i>“The Hermeneutics of Evangelical Feminism”</i> by Paul W. Felix, Sr., as found in the <i>Journal for Biblical Manhood and Womanhood</i>, Volume 8, Number 2 (Fall 2003), p. 35-46</p>
<p><b>Monday, June 20</b> <b>2<sup>nd</sup> hour</b></p>	<p>Male and female equal in status:</p> <ul style="list-style-type: none"> <li>• Shared status of being created in the image of God (yet uniquely male and female!)</li> <li>• Shared status as sinners in the fall of Adam and Eve</li> <li>• Shared status as saints in Christ</li> </ul>	<p>Read Genesis 1 &amp; 2 carefully and thoughtfully looking for evidence of equality in status in God’s image (yes – there are elements of unique callings here as well!)</p> <p style="padding-left: 40px;">Optional: do a quick translation of the Hebrew of Genesis 1:26-28</p> <p>Read <i>“The Image of God, Genesis 1,”</i> by John Meyer</p> <p>Read <i>“Key Issue #1: Men and Women Are Equal in Value and Dignity,”</i> by Wayne Grudem</p> <p>Read Genesis 3:1-15 and Romans 5:12-19 carefully and thoughtfully noting equality of status as sinners (yes - with hints of uniqueness)</p> <p>Read Galatians 3:15 – 4:7 carefully and thoughtfully noting the logical flow of thought leading up to and flowing from 3:26-29</p> <p style="padding-left: 40px;">Optional: do a quick translation of the Greek of Galatians 3:26-29</p> <p>Read <i>“Role Distinctions in the Church: Galatians 3:28,”</i> by S. Lewis Johnson, from <i>Recovering Biblical Manhood &amp; Womanhood</i> (pages 154-164) [Complementarian]</p>

		<p>Optional reading: the next two readings would give you an example of the battle between egalitarians and complementarians over this key passage:</p> <p><b><i>“Male and Female in the New Creation,”</i></b> by Gordon D. Fee, from <b><i>Discovering Biblical Equality</i></b> (pages 172-185) [Egalitarian]</p> <p><b><i>“‘Male and Female in the New Creation: Galatians 3:26-29’ (CH 10) By Gordon D. Fee,”</i></b> by Robert Saucy, in the <b><i>Journal for Biblical Manhood and Womanhood</i></b>, Volume 10, Number 1 (Spring 2005), 29-37 [Complementarian]</p>
<p><b>Monday, June 27</b> <b>3<sup>rd</sup> hour</b></p>	<p>Male and female equal in status:</p> <ul style="list-style-type: none"> <li>• called as royal priests and gifted for service</li> </ul> <p>Biblical definition of calling</p>	<p>Read 1 Peter 2:4-12 carefully and thoughtfully noting what male and female share in royal priesthood.</p> <p>Optional: do a quick translation of the Greek of this entire section.</p> <p>Read <b>“Unleashing Our Calling: Today’s Christians Find Fulfillment in Their Vocations,”</b> by Mark Paustian (from WLS Symposium 2006)</p> <p>Read Ephesians 4:1-17 carefully and thoughtfully noting the importance of <b><i>each part</i></b> contributing to the interdependent partnership of Christ’s body.</p> <p>Optional: do a quick translation of verses 11-17.</p>

<b>Tuesday's Emphasis: Unique Callings for Man and Woman and Establishing Biblical Definitions for Key Terms in the Doctrine</b>		
<b>Tuesday, June 21 1<sup>st</sup> hour</b>	<p>Unique in calling: unique callings established in the perfection of Eden (Genesis 2) and distorted in a fallen world (Genesis 3)</p> <p>Biblical definition: order of creation</p>	<p>Read Genesis 2-3 thoughtfully and carefully pondering the many ways this portion of Scripture shows us the unique callings of male and female.</p> <p>Optional: do a quick translation of 2:18, 20b-25; and 3:16-17</p> <p>Read <i>“Selections from a Genesis Commentary”</i> by Carl J. Lawrenz</p>
<b>Tuesday, June 21 2<sup>nd</sup> hour</b>	<p>Unique in calling: unique callings confirmed in the New Testament</p> <p>The biblical distinction between principle (which does not change) and application (which may)</p>	<p>Read 1 Corinthians 11:3-16 thoughtfully and carefully pondering how this portion of Scripture assures us we have not misread Genesis 2-3 in regard to unique callings. Yet also note how carefully Paul balances his statements so as to keep us in the biblical middle.</p> <p>Optional: do a quick translation of this section</p> <p>Read <i>“Exegesis of 1 Corinthians 11:3-16,”</i> by David Kuske</p>
<b>Tuesday, June 21 3<sup>rd</sup> hour</b>	<p>Building biblical definitions of head, helper, authority, submission, and leadership</p> <p><b>Class members use the “Specific Questions of Application” Google Doc on our course page to submit questions for specific issues for how the principle of head and helper applies in the home (these will be the basis for much of our discussion during the last</b></p>	<p>Read <i>“Authentein – A Word Study,”</i> by Armin Panning</p> <p>Optional: scan <i>“The Meaning of Kephale: An Evaluation of New Evidence, Real and Alleged,”</i> by Wayne Grudem as found in <i>Biblical Foundations for Manhood and Womanhood</i></p> <p>Read <i>“The Myth of Mutual Submission as an Interpretation</i></p>

	<p>hour on Wednesday)  Class members also share with the rest of the class their choice of a capstone project for the course.</p>	<p><i>of Ephesians 5:21,</i>” by Wayne Grudem, as found in <i>Biblical Foundations of Manhood and Womanhood</i></p>
<p><b>Wednesday’s Emphasis: The Interdependent Partnership of Head and Helper Lived Out in the Christian Home</b></p>		
<p><b>Wednesday,  June 22  1<sup>st</sup> hour</b></p>	<p>The principle of head and helper as it applies within the home</p>	<p>Read Ephesians 5:22-33 and 1 Peter 3:1-7 thoughtfully and carefully pondering in particular where we are in danger of either over or under applying the biblical principle of head and helper in the home. Look also for insights often overlooked that can help both men and women grasp “what does this mean?”</p> <p style="padding-left: 40px;">Optional: do a quick translation of one or both of these two sections</p> <p>Read <i>“Exegesis of 1 Peter 3:1-7”</i> by Armin Panning</p> <p style="padding-left: 40px;">Optional reading: the next two readings would give you an example of the battle between egalitarians and complementarians when it comes to the home:</p> <p style="padding-left: 40px;"><i>“Mutual Love and Submission in Marriage: Colossians 3:18-19 and Ephesians 5:21-33,”</i> by I. Howard Marshall, as found in <i>Discovering Biblical Equality</i> [Egalitarian]</p> <p style="padding-left: 40px;"><i>“Mutual Love and Submission in Marriage: Colossians 3:18-19 and Ephesians 5:21-33’ (Ch 11)</i> by I. Howard Marshall,” by George W.</p>

		<p>Knight, III, as found in the <i>Journal for Biblical Manhood and Womanhood</i>, Volume 10, Number 1 (Spring 2005), 38-42 [Complementarian]</p>
<p><b>Wednesday, June 22 2<sup>nd</sup> hour</b></p>	<p>The great freedom of form possible in the home that fully honors head and helper (using to the fullest the gifts and talents of husband and wife)</p>	<p>Read Proverbs 31:10-31 thoughtfully and carefully. Pay special note to places where the tasks of the wife/mother in this household may surprise us and fight against a narrow caricature of the principle of head and helper.</p> <p>Read <i>the first half</i> of (the portion on the family) <i>“The Family and the Church: How Should Biblical Manhood and Womanhood Work Out in Practice”</i> by George W. Knight, III, as found in <i>Recovering Biblical Manhood and Womanhood</i> [Complementarian]</p> <p>Read <i>“Wives Like Sarah, and the Husbands Who Honor Them: 1 Peter 3:1-7,”</i> by Wayne Grudem, as found in <i>Recovering Biblical Manhood and Womanhood</i> [Complementarian]</p>
<p><b>Wednesday, June 22 3<sup>rd</sup> hour</b></p>	<p>Questions submitted by class members, from the WELS web site, and from email/letter correspondence received by the instructor.</p> <p><b>Class members use the “Specific Questions of Application” Google Doc on our course page to submit questions for specific issues for how the principle of head and helper applies in the church (these will be the</b></p>	

	basis for much of our discussion during the last hour on Thursday).	
<b>Thursday’s Emphasis: The Interdependent Partnership of Head and Helper Lived Out in the Christian Congregation</b>		
<b>Thursday, June 23 1<sup>st</sup> hour</b>	The principle of head and helper as it applies within the church	<p>Read 1 Timothy 2:1-15 and 1 Corinthians 14:26-40 thoughtfully and carefully. Without falling into the biblical feminist trap of treating these references as merely “ad hoc” documents with application only to Ephesus or Corinth in the 1<sup>st</sup> century AD, as good historical/grammatical exegetes of Scripture, pay special attention to how the setting and context of each passage helps apply both passages without either over applying (turning application into principle) or under applying (looking for conscience soothing ways to avoid applying what this says) what is being said.</p> <p style="text-align: center;">Optional: do a quick translation of 1 Timothy 2:11-15 and/or 1 Corinthians 14:33b-35</p> <p>Read “<i>Exegesis of 1 Timothy 2:11-15</i>” by David Kuske</p> <p>Read “<i>An Exegetical Study of 1 Corinthians 14:33b-36</i>” by Siegbert Becker</p>
<b>Thursday, June 23 2<sup>nd</sup> hour</b>	The many different ways God has used the gifts of women in both Old and New Testament without violating the principle of head and helper	<p>Read Study Romans 16:1-16 thoughtfully and carefully noting in particular the many different ways that God used the gifts of the women Paul mentions. Ponder what this says to the more radical biblical feminists who accuse Paul of being a misogynist.</p>

		<p>Read thoughtfully and carefully all the biblical references to Priscilla: Acts 18:1-4, 18-19, 24-26; Romans 16:3-5; 1 Corinthians 16:19; and 2 Timothy 4:19. List the many different ways God put her gifts to work along with Aquila.</p> <p>Read <i>“What Does It Mean Not to Teach or Have Authority Over Men?”</i> by Douglas Moo, as found in <i>Recovering Biblical Manhood and Womanhood</i> [Complementarian]</p> <p>Read <i>“The Valuable Ministries of Women in the Context of Male Leadership: A Survey of Old and New Testament Examples and Teaching,”</i> by Thomas R. Schreiner, as found in <i>Recovering Biblical Manhood and Womanhood</i> [Complementarian]</p>
<p><b>Thursday, June 23 3<sup>rd</sup> hour</b></p>	<p>Questions submitted by class members, from the WELS web site, and from email/letter correspondence received by the instructor.</p> <p><b>Class members use the “Specific Questions of Application” Google Doc on our course page to submit questions for specific issues for how the principle of head and helper applies in the world (these will be the basis for much of our discussion during the second hour on Friday).</b></p>	
<p><b>Friday’s Emphasis: The Interdependent Partnership of Head and Helper Lived Out in the Midst of the World</b></p>		
<p><b>Friday, June 24</b></p>	<p>The principle of head and helper as it applies in the</p>	<p>Read 1 Peter 1 thoughtfully and carefully noting the challenge that</p>

<p><b>1<sup>st</sup> hour</b></p>	<p>world (with special emphasis on the challenges of applying this principle in settings where we are in the midst of the unbelieving world even though we are not of it)</p>	<p>it will always be to live a consistent Christian life in the midst of an unbelieving world. Keep in mind: many who object to applying head and helper beyond Christian home and church object on the grounds that making application is just too difficult and results in great confusion.</p> <p>Read <i>“Women in Society: The Challenge and the Call,”</i> by Dee Jepsen, as found in <i>Recovering Biblical Manhood and Womanhood</i> [Complementarian]</p> <p>Read Esther 4:1-16 thoughtfully and carefully noting the challenge Esther faced in trying to honor all God’s good principles in a world distorted by sin.</p> <p>Read the leader’s guide of chapter 11 of the <i>Heirs Together</i> Bible study</p>
<p><b>Friday, June 24</b> <b>2<sup>nd</sup> hour</b></p>	<p>Questions submitted by class members, from the WELS web site, and from email/letter correspondence received by the instructor.</p>	
<p><b>Friday, June 24</b> <b>3<sup>rd</sup> hour</b></p>	<p>Course wrap-up and evaluation</p>	

VI. **A Select Bibliography** (of sources produced beyond our synod)

**Complementarian**

Grudem, Wayne, editor. *Biblical Foundations for Manhood and Womanhood*. Wheaton, Illinois: Crossway Books. 2002.

\_\_\_\_\_ *Evangelical Feminism & Biblical Truth: An Analysis of More Than 100 Disputed Questions*. Sisters, Oregon: Multnomah Publishers. 2004

\_\_\_\_\_ *Countering the Claims of Evangelical Feminism: Biblical Responses to the Key Questions*. Sisters, Oregon: Multnomah Publishers. 2006.

\_\_\_\_\_ *Evangelical Feminism: A New Path to Liberalism*. Wheaton, Illinois: Crossway Books. 2006

*Journal for Biblical Manhood and Womanhood*

Piper, John, and Wayne Grudem, editors. *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*. Wheaton, Illinois: Crossway Books. 1991. (A second edition, essential unchanged except for a second preface, was published in 2007)

**Egalitarian**

Grenz, Stanley J. and Denise Muir Kjesbo. *Women in the Church: A Biblical Theology of Women in Ministry*. Downers Grove, Illinois: InterVarsity Press. 1995.

Keener, Craig S. *Paul, Women, and Wives: Marriage and Women's Ministry in the Letters of Paul*. Peabody, Massachusetts: Hendrickson Publishers. 1992.

Pierce, Ronald W. and Rebecca Merrill Groothuis, editors. *Discovering Biblical Equality: Complementarity Without Hierarchy*. Downers Grove, Illinois: InterVarsity Press. 2005.

*The Priscilla Papers* (online journal)

Sumner, Sarah. *Men and Women in the Church: Building Consensus on Christian Leadership*. Downers Grove, Illinois: InterVarsity Press. 2003.

**Complementarian & Egalitarian**

Gundry, Stanley N. and James R. Beck. *Two Views on Women in Ministry* (revised edition). Grand Rapids, Michigan: Zondervan. 2005