

## Reel Men & Women-Casting the Parts We Play

### Core Competency Kindness/Goodness

Genesis 2  
Deuteronomy 22:5

### Core Competencies

#### Core Beliefs

- Trinity
- Salvation by Grace
- Authority of Bible
- Personal God
- Identity in Christ
- Church
- Humanity
- Compassion
- Eternity
- Stewardship

#### Core Practices

- Worship Prayer
- Bible Study
- Single-Mindedness
- Biblical Community
- Spiritual Gifts
- Giving Away My Time
- Giving Away My Money
- Giving Away My Faith
- Giving Away My Life

#### Core Virtues

- Love
- Joy
- Peace
- Patience
- Kindness/  
Goodness
- Faithfulness
- Gentleness
- Self-Control
- Hope
- Humility

Dear Friends,

Few subjects have as much potential to be controversial, even explosive these days as the roles of men and women. For our study this week, we are really aiming at one primary objective: To appreciate and to celebrate that God has made us different as men and women. Rather than getting into a "who is allowed or supposed to do what and where" kind of debate, we're choosing to simply begin by acknowledging that God, in His wisdom and creativity, made us unique and distinct in our genders. Neither is superior or inferior. Both need one another. Both are made in the image of God—both reflect His likeness. Let's celebrate our uniqueness as well as our commonality, and seek to understand one another and ourselves even better.

In His Grace,

*Richard Gotthardt*

## Engaging Our Minds & Hearts

### Day 1

#### Today's Passage: Galatians 5:22-26

Read the passage noted above. The **Core Competency** we are focusing on this week is the virtue of **kindness/goodness**. Our **Creed** for this **virtue** says, "I choose to do the right things in my relationships with others." The key verse for this virtue is 1 Thessalonians 5:15, "**Make sure that nobody pays back wrong for wrong, but always try to be kind to each other and to everyone else.**"

Before we start with our study of God's Word, I want to give you a little deeper understanding of the virtue of kindness/goodness as it is used in **Galatians 5:23**.

The Greek word translated "**kindness**" is **chrēstótēs**. The Greek word for "**goodness**" is **agathōsúnē**. Read through the definitions below and allow your mind and heart to meditate on the richness of these virtues.

- **Chrēstótēs (kindness)** is defined as a grace which pervades the whole nature, mellowing all which would be harsh and austere. The word is descriptive of one's disposition and does not necessarily entail acts of goodness as does the word **agathōsúnē**. **Chrēstótēs** has the harmlessness of the dove but not the wisdom of the serpent which **agathōsúnē** shows in sharpness and rebuke. It is the opposite of severity or cutting something short and quickly. Synonyms are fairness, moderation, clemency, an active dealing with others involving equity and justice. Antonyms include callousness, hardness, bad character, mischievousness, malignity, depravity, iniquity.<sup>1</sup>
- **Agathōsúnēs (goodness)** is defined as active goodness. It is character energized, expressing itself in **agathón**, benevolence, active good. There is more activity in **agathōsúnē** than in **chrēstótēs**. **Agathōsúnē** does not spare sharpness and rebuke to cause good (**agathón**) in others. A person may display his **agathōsúnē**, his zeal for goodness and truth, in rebuking, correcting, or chastising. Christ's righteous indignation in the temple (Matt. 21:13) showed His **agathōsúnē**, goodness, but not His **chrēstótēs**, gentleness.<sup>2</sup>

Within the context of our current series entitled "Reel Families – Playing the Role of Your Life," go to the Creator of all human beings and ask Him to show you this week how the fruit of the Spirit is being displayed in you within your family as it relates to kindness and goodness. Ask Him to use His Word to teach, reprove, correct and train you in righteousness, so that you are adequate and equipped for every good work.

(2 Timothy 3:16)

<sup>1</sup>Zodhiates, S. (2000, c1992, c1993). *The complete word study dictionary : New Testament* (electronic ed.) (G5544). Chattanooga, TN: AMG Publishers.

<sup>2</sup>Zodhiates, S. (2000, c1992, c1993). *The complete word study dictionary : New Testament* (electronic ed.) (G19). Chattanooga, TN: AMG Publishers.

## Day 2

**Today's Passage: Genesis 1:26-32, Genesis 2:1-25**

***Pray first!***

Today we will take a look at the beginning of family relationships and see what we can learn about God's desires for our relationships within the family unit.

Read through Genesis 1:26-32 and Genesis 2:1-25 several times. If you have internet capabilities, you can go to [www.biblegateway.com](http://www.biblegateway.com), to access a variety of versions. As you are reading, remember Genesis 1 is a board outline of the events in chronological order. Genesis 2 records specific details of creation, but does not represent chronological order.

After you have read through the passages several times, record your observations regarding men and women on the chart.

Once you have recorded your insights, take time to meditate prayerfully on the truths He has revealed to you. Allow God to show you how He would like you to respond and walk in light of the truth. Maybe it is an attitude or an action towards others of the opposite sex that He would like to change. Perhaps it is an attitude or action towards Him as Creator and Designer. Allow Him to speak directly to your heart using the truth of His Word.

	<b>MAN</b>	<b>WOMAN</b>
<b>Created by:</b>		
<b>Created from:</b>		
<b>Relationship to God:</b>		
<b>Similar characteristics:</b>		
<b>Distinctive characteristics:</b>		

## Day 3 & Day 4

**Today's Passage: Matthew 19:4, Romans 15:1-7, Galatians 3:26-29, Galatians 5:13-16; 22-26, Colossians 3:1-25, 1 Thessalonians 5:14-15, 1 Peter 3:1-12**

### *Pray first!*

Take the next two days to carefully read through and meditate on the passages listed above. These passages will give further insight into some similarities as well as differences between men and women, and help as we seek to better understand God's desire for us to live in harmonious relationships with one another.

Record your observations regarding similarities or differences revealed by God's Word.

#### SIMILARITIES

#### DIFFERENCES

F. F. Bruce says, *“God is honored in the presence of human beings and angelic powers, when men and women, redeemed from sin, live in accordance with His will and display the family likeness which stamps them as His children.”*

From what you have seen in God’s word so far this week, are there areas of your life that are clearly in accordance with His will, displaying a family likeness to God, and bringing Him honor? Take time to thank Him for the evidence of the Holy Spirit’s work in and through you in those areas. Are there areas that are clearly not in accordance with His will, not displaying a family likeness, and not bringing Him honor? Acknowledge these areas as sin, accept His merciful forgiveness, thank Him for renewing your mind in these areas, and ask Him to begin to transform your heart and life.

## Day 5

From the very beginning, God made men and women differently from one another. As He observed His creation He pronounced it “very good”. In our world in general, and certainly as we live our lives within the context of families, made up of husbands, wives, sons, daughters, brothers, and sisters, it is imperative that we see one another as “very good” and created in the image of God. As you read the quotes below, reflect on our core value of kindness/goodness and specific steps that you can take this week to understand, respect, and celebrate the differences and uniqueness that God has created.

Somerset Maugham’s mother was an extraordinarily beautiful woman married to an extraordinarily ugly man. When a family friend once asked how such a beautiful woman could have married such an ugly man, she replied, “He has never once hurt my feelings.”

Kindness makes a person attractive. If you would win the world, melt it, do not hammer it.  
- Alexander Maclaren<sup>3</sup>

### Oil of Kindness

There was an old man who carried a little can of oil with him everywhere he went. If he passed through a door that squeaked, he poured a little oil on the hinges. If a gate was hard to open, he oiled the latch. So he went through life lubricating all the hard places and making it easier for those who came after him. People called him eccentric, queer, cranky, odd, and other degrading names. But the old man went steadily on, refilling his can of oil when it became empty and oiling the hard places he found. He did not wait until he found a creaky door or a rusty hinge and then go home to get his oil; he carried it with him. There are many lives that creak and grate harshly day by day. They need lubricating with the oil of kindness, gentleness, or thoughtfulness. That can of oil is predominantly one that characterizes the Christian religion. The task of using it belongs to those who claim to be Christians. As the old man kept his oil with him, so we need to keep our Christian kindness handy. It does no good if left at home or in the church.<sup>4</sup>

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<sup>3</sup>Galaxie Software. (2002; 2002). *10,000 Sermon Illustrations*. Biblical Studies Press.

<sup>4</sup>AMG Bible Illustrations. 2000 (electronic ed.). Logos Library System; Bible Illustrations Series. Chattanooga: AMG Publishers.

## Engage the Context

### Genesis 2

<sup>1</sup> Thus the heavens and the earth were completed in all their vast array. <sup>2</sup> By the seventh day God had finished the work He had been doing; so on the seventh day He rested from all his work. <sup>3</sup> And God blessed the seventh day and made it holy, because on it He rested from all the work of creating that he had done.

- ◆ Genesis 2:1-3 is the end of the introduction to the book of Genesis. The medieval chapter division we find here is quite obstructive. Compare and contrast these three verses with Genesis 1:1-3 to see how they fit together as bookends to the creation story.

<sup>4</sup> This is the account of the heavens and the earth when they were created. When the LORD God made the earth and the heavens—

- ◆ Genesis 1:1-2:3 is an introduction to the book, and all of Scripture. Genesis 2:4 begins the first section of narrative in Genesis.
- ◆ This verse begins with the Hebrew word, *toledoth*, which is translated “account, history or family.” The book is broken down into 10 *toledoth*:

Gen 1–2:3	Prologue
<b>1) 2:4–4:26</b>	<b>History of Heaven and Earth</b>
2) 5:1–6:8	Family History of Adam
3) 6:9–9:29	Family History of Noah
4) 10:1–11:9	Family History of Noah’s sons
5) 11:10–26	Family History of Shem
6) 11:27–25:11	Family History of Terah
7) 25:12–18	Family History of Ishmael
8) 25:19–35:29	Family History of Isaac
9) 36:1–37:1	Family History of Esau
10) 37:2–50:26	Family History of Jacob

<sup>7</sup> the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

- ◆ The Hebrew word translated “formed” is a word used often of God. He is seen as the one who forms the earth (Ps 95:5), the animals (2:19), man’s character (Is 43:21), history (Is 22:11).
- ◆ This forming or shaping is an artistic process. It shows that as a potter with his clay, God takes care and patience in the creating process of humans.

<sup>8</sup> Now the LORD God had planted a garden in the east, in Eden; and there He put the man He had formed. <sup>9</sup> And the LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

- ◆ The precise location of the garden is unknown, though many have tried to pinpoint it. Most likely it was located somewhere in Mesopotamia.
- ◆ The identity of “the knowledge of good and evil” has also been long debated. Exactly what does this mean? There have been numerous assertions, but all fall short. Perhaps, the best answer has been put forth by Wenham, ““Knowledge of good and evil” is wisdom. It offered “insight” (3:6). At first sight this interpretation appears unlikely. It is easy to see that God has wisdom and that children lack it, but more difficult to see why it was forbidden to man. The acquisition of wisdom is seen as one of the highest goals of the godly according to the Book of Proverbs. But the wisdom literature also makes it plain that there is a wisdom that is God’s sole preserve, which man should not aspire to attain (e.g., Job 15:7–9, 40; Prov 30:1–4), since a full understanding of God, the universe, and man’s place in it is ultimately beyond human comprehension. To pursue it without reference to revelation is to assert human autonomy, and to neglect the fear of the LORD which is the beginning of knowledge (Prov 1:7).”<sup>5</sup>

<sup>5</sup> Wenham, G. J. (2002). *Vol. 1: Word Biblical Commentary : Genesis 1-15*. Word Biblical Commentary (Page 63). Dallas: Word, Incorporated.

## Feedback

What is helpful?  
What could be better?  
What is missing?  
Is it helping you be more prepared for Sunday?

Send your feedback to  
[engage@gccaz.org](mailto:engage@gccaz.org)

**15 The LORD God took the man and put him in the Garden of Eden to work it and take care of it. <sup>16</sup> And the LORD God commanded the man, "You are free to eat from any tree in the garden; <sup>17</sup> but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die."**

- ♦ "To work" the land is literally "to till". It is interesting to note that even before the fall, man was to work. Work is not a curse, moreover, it is an aspect of our being made in the image of God (1:26) that we have the ability to create and work (though we create from what God has created out of nothing).
- ♦ Compare the statement of God about the trees with the serpent's misquote in the following chapter (3:1).

**18 The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."**

- ♦ Seven times in Chapter 1 God states that "it is (very) good" as He looks over His creation. This statement that it is "not good for the man to be alone" is startling and stands out against the previous perfection.
- ♦ A "helper" is used elsewhere in the OT as military assistance. However, it is important to note that neither the one helped nor the helper are inferior to each other, rather the one being helped has insufficient ability on its own.
- ♦ The help looked for is not just assistance in his daily work or in the procreation of children, though these aspects may be included, but the mutual support companionship provides. <sup>6</sup>

**19 Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. <sup>20</sup> So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found.**

- ♦ These two verses serve to create suspense in the literary work. It is clear that things are "not good" and that God needs to do something about it. But these verses are inserted to create suspense and feel man's loneliness.
- ♦ *Suitable helper* would be better translated as 'helper matching him', *i.e.* supplying what he lacks.<sup>7</sup>

**21 So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, He took one of the man's ribs and closed up the place with flesh. <sup>22</sup> Then the LORD God made a woman from the rib He had taken out of the man, and He brought her to the man.**

- ♦ Matthew Henry may make too much out of the rib, but he states well, "That the woman was *made of a rib out of the side of Adam*; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved."<sup>8</sup>

**23 The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman, for she was taken out of man.'"**

- ♦ Adam bursts out into beautiful Hebrew poetry. The conciseness of his poem highlights the end of his loneliness and how fulfilled he is with his "suitable helper."

**24 For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh. <sup>25</sup> The man and his wife were both naked, and they felt no shame.**

- ♦ "Leave" can be more accurately translated "forsake." This is a strong word that normally has a negative connotation. Israel is told to not forsake the Lord. But in the Israelite society where loyalty to one's parents is second only to loyalty to God, this was a great statement about how a man and a woman are to leave their old families in order to begin their own.
- ♦ "Be united" can be translated as "stick" and connotes both passion and permanence to the marriage covenant.

<sup>6</sup>Wenham, G. J. (2002). *Vol. 1: Word Biblical Commentary: Genesis 1-15*. Word Biblical Commentary (Page 68). Dallas: Word, Incorporated.

<sup>7</sup>Carson, D. A. (1994). *New Bible commentary : 21st century edition*. Rev. ed. of: The new Bible commentary. 3rd ed. / edited by D. Guthrie, J.A. Motyer. 1970. (4th ed.) (Ge 2:18). Leicester, England; Downers Grove, Ill., USA: Inter-Varsity Press.

<sup>8</sup>Henry, M. (1996, c1991). *Matthew Henry's commentary on the whole Bible: Complete and unabridged in one volume* (Gen 2:21). Peabody: Hendrickson.