

IX. God's Blueprint in Biblical Perspective
Foundations from Genesis
Foundation #5 – The Sanctity of Gender – Part 6
Masculinity and Christian Manhood
Genesis 1–2
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February 20, 2022 • Sunday Evening Sermon

Particularly in addressing this matter of gender, we see in our culture the LGBTQAI+ and I'm trying to be as clear as possible and trying to help you get a good grasp on it. We will finish this matter of gender up in this study and then dive into where Christian manhood and womanhood are to manifest themselves in singleness, marriage, parenting, the church and society. We have creation masculinity and femininity and that is what God has established. God made man as two genders – male and female – and made man as His image bearers. We are looking at how the male images God in masculinity and the female images God in femininity. In our society, you will notice the constant references to toxic masculinity and I don't doubt there is toxic masculinity but you very seldom hear that there is toxic femininity as well. In the culture though they are not saying there is a sanctified masculinity and femininity – where God has pronounced good creation masculinity and femininity and now it's toxic, but they are saying any and all masculinity is toxic. The only possible masculinity allowed is one that is emasculated from manliness – one that is redefined.

In C. S. Lewis' book The Abolition of Man, he gives a phrase 'men without chests' and the point he is making is that you cannot get stallions from geldings and that is exactly what is happening in today's addressing of toxic masculinity. There is toxic masculinity and toxic femininity and it comes in sin which enters our world in the fall of man. We have creation masculinity and creation femininity that is sanctified, sacred and good but it is no longer sacred and good because the fall into sin has brought toxicity into masculinity and femininity. Praise God we have a glorious God who is full of grace and truth and He has sent His Son to do a work of redemption so that toxic masculinity and femininity can be reversed by the grace of God.

In this study we can delve into the restoration of masculinity and femininity in common grace and the glorious testimony of Biblical masculinity and femininity in redeeming grace. In other words, because of what Christ has done in grace, even unbelievers can be restrained from sin and to some degree returned to the intentions of creation for man and woman – known as common grace that Christ has done. But, there is redeeming grace where God changes sinners which is where we can see the prosperous movement of Biblical masculinity and femininity producing men and women of God or what is known as Christian manhood and Christian womanhood. Then we'll look what this looks like Biblically as single man or single woman, then to marriage, parenthood, in the church where their distinctions are not seen as entrapments or tethers but as tracks for freedom and then what this looks like to live out in the world. As you traffic in this world and this progressive, secular movement continues you will need to know Biblically how to deal with what is happening out in the world from the heart outward.

I'd like to review briefly creation masculinity and femininity. Genesis 1:27 says [27] *So God created man in His own image, in the image of God He created him; male and female He created them.* The definition for masculinity and femininity are found in our creation. Man is the image bearer of God and man exists in two genders – male image bearer and female image bearer. The primary thing here is that this fully allows us to manifest the glory of God to bear

His image. This leads us to the fact that the male cannot fully manifest the glory of God, for the female is needed, who is the completer helper and thus we have a concept in theology we have embraced called complementarianism. This means it takes both male and female to complete each other to properly give the image and reflect the Triune glory of God as Father, Son and Holy Spirit.

We say 'no' to egalitarianism for this says that equality is interchangeability. In other words, equality here is sameness – when a man can do what a woman does and vice versa. We have seen from our study on this that stands patently, Biblically wrong and illogical. When God said it wasn't good for man to be alone it wasn't due to psychological or emotionally for he had fellowship with God. There was nothing lacking there but it was because the male could not get done what God made him to do – subdue the earth, have dominion and be fruitful and multiply. The man needs a helper completer to accomplish this, for he can't do it on his own, in order to image God as His vice regent over the creation that He made for man – male and female. God didn't make another male to complete Adam nor did He replace Adam with two females. God made the other different but difference is not inferiority. That masculine testimony of God's glory is joined to the feminine testimony of God's glory to rightly reflect God's glory in this world.

The second thing about creation masculinity and femininity comes from the creation mandate. We were mandated to do three things – subdue the earth, rule over the creatures and be fruitful and multiply to fill the earth. Because Adam was made to subdue, rule over and fill the earth, he is made from the dust of the earth. God gives Adam a helper completer but doesn't take her from the dust of the ground because she was made in her femininity to be joined to him, to complete him so she is taken from Adam's side, for she will come along side of him as they unite together and the two become one in testimony to the glory of God.

Now we can put together the basic understanding of creation masculinity and creation femininity. Man was called to be the lover and leader in their relationship together – to love and lead his wife. His primary responsibilities are propagation, provision and protection. The female is the lover completer for she is the one who loves by being a helper completer. She brings order and ardor into the relationship. She brings nurturing and nesting, creating the environment of the marriage. She will be the nurturer for God's blessing when it comes to being fruitful and to multiply. She is the one through whom reproduction comes as she bears the children and she brings renewal into relationships. The man and woman are reflecting God for God propagates, provides, protects, brings order, brings ardor, nurture, nesting (a home), reproduction and renewal in life.

Then the fall happens and we fall into sin. This is crucial. There are theologians who don't agree with this, particularly those who occupy the chairs of progressive Christianity, various educational institutions and Christian institutions so I have debated this on many occasions but I am convinced of it and I would be happy to provide you with the more in-depth language on this if you would like to know it.

Genesis 3:6-7 says [6] *So when the woman saw that the tree was good for food (lust of the flesh), and that it was a delight to the eyes (lust of the eyes), and that the tree was to be desired to make one wise (she is already like God as an image bearer but Satan is telling her she could be God), she took of its fruit and ate, and **she also gave some to her husband who was with her, and he ate.** [7] *Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.**

We see in verse 6 that she is providing, not him. He is not protecting. He is not doing that which he was called to do. She gives to him because he is there as an onlooker the entire time and you can't get away from that in the text. I love studying the Geneva Bible which is the Bible that settled this country and was the first Bible with study notes put in there by John Knox as he brought forth the English version in Geneva. In this Bible they could not bring themselves to use the word 'loincloths' for that was entirely risqué. It was translated as breaches; thus, the Geneva Bible became known as the breaches Bible. It was also the inspiration for Shakespeare and out of Shakespeare came inspiration for the King James.

Genesis 3:8-13 says [8] *And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. [9] But the LORD God called to the man and said to him, "Where are you?" [10] And he said, "I heard the sound of You in the garden, and I was afraid, because I was naked, and I hid myself." [11] He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" [12] The man said, "The woman whom You gave to be with me, she gave me fruit of the tree, and I ate." [13] Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."*

We see here that the sin has produced shame, guilt and fear in Adam and Eve. These three things are now introduced into their existence and absorbed into their existence. As we studied in the last study, we see that Adam blamed the Lord and Eve. Eve blamed the serpent and the Lord held them responsible.

Genesis 3:14-15 says [14] *The LORD God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. [15] I will put enmity between you and the woman (this continues today because the woman is the church – the bride of Christ), and between your offspring (seed) and her offspring (seed); he shall bruise your head, and you shall bruise his heel."* Here we see the anticipation of the virgin birth because women don't have seed but there will be a woman who has seed and she will give birth to the One who will embrace this conflict to redeem us from our sins. This One (Jesus) will be bruised at His heel but He will put the death blow to the head of the serpent. Here is the first statement of the Gospel that is indicated for us in Scripture, of God promising a Deliverer through a miraculous birth in an appointed woman (Mary).

Genesis 3:16 says [16] *To the woman He said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. **Your desire shall be contrary to your husband, but he shall rule over you.**"* Now the curse of sin falls upon the man and the woman and all that they represent. Men read this and think 'this sounds pretty good to me.' No, you need to exegete the word 'desire' in this verse. This word in the Hebrew is used only three times in the Old Testament. It is used here (Genesis 3), Genesis 4 and the Song of Solomon. I want to show you the passage in Genesis 4 that has to do with the sin of Cain.

Cain has brought inadequate worship that God did not receive while his brother Abel's worship had been received. What does God say when the depression of sin hits Cain? This passage brings forth the very first murder as Cain murders his brother Abel. Instead of Cain repenting of not bringing the adequate offering from the first fruits and killing Abel this is what we see in Genesis 4:5-7 which says [5] *but for Cain and his offering God had no regard. So Cain was very angry, and his face fell (depression). [6] The LORD said to Cain, "Why are you angry, and why has your face fallen? [7] If you do well, will you not be accepted? And if you do not do*

well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it.” Here we see sin pictured as a lion preparing for his prey. Sin’s desire is to devour and dominate you.

What is the curse of sin upon creation femininity? It is a desire for the husband’s position and profile of existence. That’s the toxic femininity. What is the response? It is that he shall rule over the woman. That Hebrew word for rule is a noun that is rightly translated tyrant, but the noun has been turned into a verb translated rule, then it can also be translated as ‘he shall tyrannize his wife.’ Now we have toxic masculinity where man in response to his wife will either seek physical domination, isolation or abandonment. Man in his sin will deal with femininity by taking advantage of his abilities he has been given in protection and provision to use it as a tyrant.

What is the woman’s response to the man because of sin? It is either servility or usurpation of the man. So, the man will either abandon the woman or intimidate her in domination and the woman’s response because of sin to the man will be either servility which we see in all the sexual trades of life or will be one of trying to control/dominate the man with what she has by virtue of creation femininity but under the curse of sin. The curse of sin shows up in the activities and relationship of man – male and female.

We see in Romans 12 that all of this toxic masculinity and femininity is compounded by something else and that is fallen men and women will not have God to rule over them. In Genesis we see God and His creation which is the binary. There is nothing until God brings forth the creation and He forms it and fills it. This is what we see about fallen men and women from Romans 1:21-23 which says [21] *For although they knew God, they did not honor Him as God or give thanks to Him, but they became futile in their thinking, and their foolish hearts were darkened. [22] Claiming to be wise, they became fools, [23] and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.* They worship and serve the creature rather than the Creator so they rebel in the binary of Creator and creation.

How do one rebel against it? This is done by denying all the binaries that God put in creation. In the creation week we see the binary of land and sea, light and darkness, male and female. The one binary that man in his fallen nature directly assaults is the binary of male and female bearing the image of God. It’s like Satan can’t get at God so he goes after bride of Christ, His church. Fallen men and women can’t get at God so to fall short of the glory of God and not give God the glory, they then strike out against all the binaries that God has established that reflect the binary of God over His creation. Thus, you will see in Romans 1 the death spiral – first into sexual promiscuity, then into sexual perversion, then into social approval of the pursuit of androgyny denying the difference between male and female.

We are seeing this being developed with all of our culture shapers of society buying into it. Whether it is through journalism, the academy, big business, big government, the elite of entertainment, or the apostate church, etc. for all these culture shapers are now busy putting forth this culture that denies the binaries God has given. The result is a culture of insanity, absurdity, immorality and lethality – basically a culture of despair, chaos and death in the rebellion against God.

Praise God for redemption, for God does a glorious work of redemption, therefore, we in Christ can be restored to a Biblical masculinity and Biblical femininity. Because of what Jesus has done and the witness of God’s grace that is greater than our sin and reverses the fall, then God has two streams that come through the risen Christ into our world. There is the stream of common grace that restrains unsaved men and women and the stream of redeeming grace that

transforms unsaved men and women through the saving grace of Christ. As this is seen it begins to spread as salt and light into the culture because of God's common grace, thus manners and various acts that reflect God's redeeming work, not savingly but restraining the sinfulness of man so that our total depravity does not become absolute depravity and therefore male and female relationships are not as evil as they could be or would be. But the common grace is enhanced because of redeeming grace. When men and women become men of God and women of God, they embrace Christian manhood or Christian womanhood in order to serve the Lord.

Now I want to look at I Corinthians 16. Here is a phrase that is said four times in the Bible and Latimer said it to Ridley when they were being burned for Christ in Oxford; 'Play the man' or 'act like a man.' Here we are post the fall, post the work of Christ, and God's grace is at work in society and now there is something called manliness and womanliness. Let's see how I Corinthians 16 talks about this, where Paul gives us five exhortations.

I Corinthians 16:13-14 says *[13] Be watchful, stand firm in the faith, act like men, be strong. [14] Let all that you do be done in love.* Here is the reclamation of creation masculinity. Paul says to be watchful. Don't stand by and let your wife be deceived. As a man you step up. Stand firm in life for Christ. It's no fun to attempt to be on the alert and stand firm for Christ and His Word in order to honor the Lord, but it is our calling. When those moments of happiness are not there because of the cost of being on the lookout and standing firm in the faith, then it's time to act like a man.

I just think it's logical for if there is something called act like a man then there must be something called act like a woman. They are not interchangeable. There is manliness and there is womanliness. There is Biblical masculinity and Christian manhood and there is Biblical femininity and Christian womanhood. We'll look closer at this in the next study but Titus 2:2-8 says *[2] Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. [3] Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, [4] and so train the young women to love their husbands and children, [5] to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. [6] Likewise, urge the younger men to be self-controlled. [7] Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, [8] and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us.*

Here you see a man who is to lay down his life to lead and love his wife. Also, older men are to teach younger men how to be a man. Older women are to teach younger women how to be a woman. A woman who respects and completes her husband and brings the nurture, order and ardor into a home to be keepers of their home, is also seen here. I don't like the phrase 'house wives' because a man doesn't marry a house. Women are husband wives and home makers.

What would be the virtues of manliness (man of God) and what would be the virtues of womanliness (woman of God)? Here is what I see in the Word of God about this. Men are called to be strong and courageous, to embrace life's responsibilities, step up, step out and step forward, not stand by in their duties to propagate, provide and protect. Men are to be sensitive and compassionate in relationships. That's why in our culture there was a term that was developed to affirm Christian manhood – gentlemen. It wasn't just an invented word to go over bathroom doors. The word 'gentlemen' was used over the bathroom as a picture of what men ought to be when the culture was influenced by Christianity. We're not to be like the Old Testament where Lamech says in Genesis 4, 'I killed a boy and not just one but a bunch.' We are not to be these tyrants in life.

We have men who are strong and courageous, not to dominate or intimidate but to defend, protect, preserve and provide. As a child, you know your dad is going to be there when you get up in the morning. As a wife, when he goes out the door you know he'll be back. He is coming back. He is strong and courageous to embrace the challenges and responsibilities of life. He is sensitive and compassionate to engage in the relationships of life. He doesn't walk over people to be somebody.

I want to give an illustration here. One of the places I like to take people is a little spur which is on the side of a place called Little Round Top. It was there a crucial point in the three-day battle of Gettysburg took place and it was between the 15th Alabama. This was an amazing group of men about 380 strong. On July the 2nd they had marched 28 miles and then made nine assaults up a hill and defending that hill was the 20th Maine which was about 280 men under the command of Joshua Lawrence Chamberlain. His mom wanted him to be a preacher so she named him Joshua but his dad wanted him to be a military man so he named him from the great commodore Lawrence so he was born being named Lawrence Joshua but he turned it around. He was a graduate of Bowden college and then a graduate of Bangor Theological Seminary. He became a missionary to the Indians and began to fill pulpits for he was an amazing preacher, but he ended up coming back to Bowden college and became the professor of natural and revealed religion and the professor of rhetoric. He followed a guy by the name of Calvin Stowe who was married to Harriet Beecher Stowe who wrote a book while they were there known as Uncle Tom's Cabin.

As Chamberlain was a professor at Bowden college one of their famous graduates came back who was a man of deep faith in the Lord named Oliver Otis Howard. He had lost his arm but was still a general in the Union army and had come back because there were only two main regiments. Maine had just become a state and had used to be a part of Massachusetts. He had come home to recruit a third regiment known as the 20th Maine. He challenged Chamberlain to join who had just written this amazing paper called Law and Liberty. Where law can't take away liberty and liberty must always be ordered by law. Chamberlain felt a duty to enter into this war and so he offered his services. He was offered the colonelcy of the 20th Maine but he turned it down because he felt he wasn't properly trained and felt it would be unfair to the men for him to lead them into combat. I love this humility in him for ambition didn't rule him. He said he would be glad to take a lieutenant colonelcy if he could be put under a West Pointe colonel and they did.

Chamberlain then went into the battle of Antidam, the battle of Fredericksburg with horrific casualties of his men and he stayed on the battlefield for two days and nights because they couldn't get him off nor his men. He served in the battle of Chancellorsville and then came the battle of Gettysburg. His colonel had been promoted to general so he was promoted to colonel and his first full regiment as colonel was at Gettysburg and he was put on the far left of the line. Strong Vincent looked at him and said 'I place you here and you cannot move. If you move the entire line will falter and all will be lost.' So, he stayed there. He did an amazing bayonet charge. I don't have time to go into all the details but it is so interesting.

I meant to tell you earlier that when he was made lieutenant colonel there were 14 faculty members who wrote to the governor and said 'Chamberlain is a very brilliant man but he is made for the classroom, not combat.' Little did they know and that's why I very seldom take references from professors when we interview for staff. I'm not sure they know how to evaluate. Chamberlain was wounded six times and received the congressional medal of honor. They were

wrong about him not being fit for combat. One of the times he was wounded was at Little Round Top and that battle was why he received the congressional medal of honor for that performance.

Years later in 1864 a siege at Petersburg had just begun and there was a place called Rive's Salient. Grant had sent word down to General Warren to Chamberlain to take Rive's Salient. Chamberlain sent word back saying 'General Grant there is no way for this would be suicide.' Grant responded 'I want this over. I have given you the order. Make the charge.' So, Chamberlain planned it out to the best that he could and as he led his men out that day the Confederate line unleashed a volley and there the 58 calibers came across that small space and one of them ripped into Chamberlain's left hip tumbling through all of his intestines to the right hip and then lodged there. He had his sword up in the air and said 'Men, follow me, give them the cold steel' and as the bullet ripped through he had to stick the sword in the ground to hold himself up. The color bearer had dropped the color flag and he reached over and picked up the colors and wrapped in the colors he said 'Men don't falter, I'll see you at the top.' The blood filled his boots and poured out of his abdomen brought him down to his knees and he put the sword in the ground to lean against it but eventually he fell unconscious.

Captain Bigelow from the Rhode Island Artillery sent his men out to get Chamberlain. As they were pulling him away, he said 'Men, my wound is mortal' and he pointed to two other men but the men said 'Sorry colonel, we were given instructions to bring you back.' Dr. Abner Shaw began to operate on Chamberlain and he woke up twice that night during the surgery and said 'keep on.' Finally, Aber Shaw sewed him up and said 'Chamberlain I have done the best for you I could, you need to get your affairs in order for you will soon be in eternity.' He wrote on a piece of paper and sent it to his wife. It said 'Francis, I am not of Virginia blood but she is of mine for my blood stains her soil. Would you join me in prayer that with this sacrifice men might be free, but I want you to know I die in perfect peace in the hands of Providence because the blood that stained Calvary has set me free.' Major Horatio Sickles walked up to the bed Chamberlain was laying on and he said, 'Chamberlain, you're an amazing man. You're a Christian man. You have the soul of a lion and the heart of a woman.'

Strength and courage, sensitivity and compassion is a Christian man, don't you see it in Scripture? Look at Moses, David – bears, lions, giants yet a poet, a musician but look to your Savior who on the cross had legions of angels ready to bring judgment upon humanity that had put their hands upon the Son of God. Jesus says 'Stay, I'm saving My people from their sins' and He wins the victory over sin, death, hell and the grave and He ever lives to intercede for us because He empathizes with us. Even look to the heavens for John was weeping as he said 'is there no one worthy' then he heard a loud voice, [5] "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that He can open the scroll and its seven seals." [6] And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain (Revelation 5:5-6). There is One worthy for He is the Lion of Judah.

We desperately need men who are lion hearted and lamb like – gentlemen who act like men. In our next study I will give you the two virtues of womanhood and give you another illustration similar to this one. Let's pray.

Prayer:

Father, thank You for the time we could be together in Your Word. Please hear our thanksgiving and our love to You who has so wonderfully loved us. Thank You for saving us from our sins. Please raise up men of God and women of God, who can act like men and act like women who

bear the marks of the virtues of grace, specifically in what we have covered in this study. Raise up men who are strong and courageous to do what they have been called to do in the responsibilities of life and who take care of their people as they are sensitive and compassionate in their relationships. I give you praise Lord, because it's all of You and for You, in Jesus' Name, Amen.