

VIII. God's Blueprint in Biblical Perspective
Foundations from Genesis
"Foundation #5, Part 2: The Sanctity of Gender—Biblical Masculinity"
Genesis 1–2
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We will be looking at a couple of texts for this study as we continue looking at the sanctity of gender and sexuality. This is the third study on this sanctity and will be at least two more. A social scientist by the name of Dr. Shriver, who has lost her job, is an honest student, teacher and professor but I'm not sure if she is a professing Christian. She was so overwhelmed with this gender confusion. There is an adolescent issue called gender dysphoria that affects maybe less than one percent yet there are some studies that say it's a little over two percent and of that one or two percent over 85 percent would be female, in terms of the gender confusion and usually arises around age two or three. Over half of the issues are settled by age 7 and the rest by the completion of adolescence, except for about five to seven percent of that which is left. What struck Dr. Shriver as she began seeing these reports and doing her own study, in some European countries in the last seven years, the number of reported cases of 'gender dysphoria' which now works under the issue of gender selection as now risen in some nations over 1400 percent. In America it is around 1400 percent.

I try not to sensationalize when I come to deal with topical expository issues from the Scriptures but I keep pleading with people that these foundational issues are crucial in society. When I see this happening it's kind of like the statistics of men engaged in pornography, where I see what they are and wonder if there is any sense of accuracy to them. This tells me as a pastor that I have issues that I need to assist men in the church. Our youth pastor will tell you in the last five years he is dealing with these rising issues more than he ever had before. We need to one, understand why that is happening and two is that God's people need to be equipped to respond to it, but I won't have time to cover the second part of responding to this when it happens, in this study. We do need to have graciousness but clarity from God's Word and if I were a parent, I would certainly want to know and be prepared on this, because our children, in many cases, are in educational systems that are actually part of the exacerbation of this issue.

In the past when a counselor would help a 2 to 5 year old with these gender issues are now recommending chemical treatments. One chemical used is Lupron and if that sounds familiar it's probably because this was a chemical castration treatment used on sex offenders. This drug is used to repress 'puberty' until the adolescent can make a decision on what gender they want to be. The effects of this chemical on a child is unbelievable and much of it is irreversible. I can't even describe to you the medical things that happen in terms of the sexual biology of an individual that takes this drug for it would be too titillating in descriptions. This is what is happening in our society.

Why is this happening? Is it just a matter of information? No, it's a matter of rebellion. This is not new. There is an amazing study out there on paganism from the 2nd millennium BC up through the 9th millennium AD, which shows how two dynamics of man's rebellion against God are grasped – one is pagan spirituality which is always driving to androgyny and two eastern spirituality. Eastern spirituality has worked right into our society so that we have rampaging Buddhism, Hinduism, usually coming through such things as exercise regimens. Then we have modern day Gnosticism and my dear friend Peter Jones calls 'the evil empire strikes back' and

those things are at work in our society today. I don't have time in this study to go in more detail on this but to say that all of this that is happening is the response of sinful man unfettered either by redeeming grace or common grace, always strikes out at God from the creation by striking out at all of the binary that God has put in creation.

Romans 1 tells us that man in his sinfulness refuses to give glory to God as Creator but will worship and serve the creation and give the creation and the creature the status of deity. So to deny God who has established creation which is a binary – the Creator and creation – the way to attack God because you can't get your hands on Him is to attack the binary that He has put into creation and it fills the pages of Scripture in the week of creation (land, sea – light, darkness – most profoundly is male and female). How is that we need to understand a Biblical view of gender and sexuality? I want to go back to our two basic texts and lay the ground work in our next couple of studies. Let's start with Genesis 1.

Genesis 1:1–2 says [1] *In the beginning, God created the heavens and the earth.* [2] *The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.* We see two binaries in these two verses which are heavens and earth and unformed (formless) and unfilled (void). There is no other book of the Bible under attack than Genesis and you can know the importance of something when you see the enemy focus upon it to attack it and to isolate the attack upon it. That which is most under attack in the book of Genesis is the first eleven chapters. I think Dr. Johnny Gibson is right when he said that Genesis is the most attacked book and the most hated book in the Bible from the world of unbelief and Genesis 1 through 11 would be a focal area.

Gibson has convinced me that the one verse in Genesis that is hated the most is Genesis 1:1. It affirms a God who is eternal and self-existent. There is no explanation of where God comes from because God does not come from – everything comes from God. He is the Creator. Not only do we have space, time and matter but energy. All of the issues of life are established in Genesis 1:1. I think Dr. Gibson is right in that there is a real sense that the rest of the Bible from Genesis 1:2 through Revelation 22:21 is a commentary on Genesis 1:1 for it is the distillation, the summation, the explanation and exposition of that first verse. God is the One who came to form it and to fill it. Now comes the explanation in Genesis 1:2.

We have already covered the sanctity of Divine revelation, where we are people who are Christians and we develop our life view and our life based upon the Word of God – Divine revelation. It has two parts – general revelation, that which is available to everybody as the creation speaks of God its inhabitants, and secondly is special revelation which is the Word of God. Both are infallible and inerrant and both are misinterpreted – in general revelation this comes from scientists and in special revelation this comes from preachers, teachers and false teachers. The fact is that we are people who are dependent upon the Spirit of God who affirms the majesty of God through Divine revelation and in special revelation.

When you understand the role of the Word of God you are in the position to understand the God of the Word and the sanctity of God is what we covered after Divine revelation. Once this is understood then one can look at the sanctity of creation – the way God created and how the week of creation sets the profile and the pattern for the week of redemption when Christ saves us from our sins and the week that enters us into the summation of all things, into a new heavens and new earth.

This brings us to the sanctity of man and the sanctity of gender and sexuality. Therefore there are a couple of texts that are crucial that we need to keep in front of us. Let's look at Genesis 1:26–31 which says [26] *Then God said, "Let Us make man in Our image, after Our likeness.*

And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

*[27] So God created man in His own image,
in the image of God He created him;
male and female He created them.*

[28] And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” [29] And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. [30] And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. [31] And God saw everything that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Now Genesis 2:15–25 which says *[15] The LORD God took the man (male) and put him in the garden of Eden to work it and keep it. [16] And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, [17] but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”*

*[18] Then the LORD God said, “It is not good that the man should be alone; I will make him a helper (suitable completer) fit for him.” [19] Now out of the ground the LORD God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. [20] The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. [21] So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. [22] And the rib that the LORD God had taken from the man He made into a woman and brought her to the man. [23] Then the man said,
“This at last is bone of my bones
and flesh of my flesh;
she shall be called Woman,
because she was taken out of Man.”*

[24] Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. [25] And the man and his wife were both naked and were not ashamed.

We have gender – male and female – and apart from sin, sexuality that is shameless and it exists. Genesis 1 is constantly affirmed by the Prophets and writers of the Old Testament who quote from it and who live and develop theology from its foundations. It is also affirmed in the New Testament. Paul and Peter both quote from it and most notably and interestingly is a parallel in the New Testament to what we have just read in this creation week. Let’s look at John 1. Here you will notice significant parallels from Genesis 1 and the prologue of John 1. There is simply greater detail in John 1.

John 1:1–5 says *[1] In the beginning was the Word, and the Word was with God, and the Word was God. [2] He was in the beginning with God. [3] All things were made through Him, and without Him was not any thing made that was made. [4] In Him was life, and the life was the light of men. [5] The light shines in the darkness, and the darkness has not overcome it.*

Here we see the title of Christ, who is the Word and is affirmed as being with God which would be the Father and the Holy Spirit, already accommodated in Genesis 1 when it says ‘Let

Us...’ so now we’re getting the insight of the Father, Son and Holy Spirit. We also see specifically as the Father creates, He creates through the Son (John 1:3). We have already been told in Genesis 1 that the Spirit of God will order what is being formed and filled as He moves upon the face of the deep. We see the doctrine of the Trinity at work upon creation.

People ask me ‘how can you have light in the first three days when the sun isn’t created until the fourth day?’ I always tell them because God is telling you upfront He is not dependent upon the sun to give the light for He is the light. He establishes the light and the reason He gives the sun, moon and stars is to govern the light. He is not dependent upon it for the light for He is the One who gives light, not only spiritual light but the physical light that exists.

Here in John 1 we see a compatible and comparable declaration of creation by God and therefore God is getting the point across to us – why is there a creation? It is because there is a Creator. Who tells us the purpose, order and definitions of the creation? The One who names everything in the creation with authority over it and on the sixth day the Creator created man and established him as male and as female. There is a creation because there is a Creator and there is the binary that is under assault in man’s rebellion against God. There was a time when there was no binary, there was only God. Because God is the Creator, He originates, orders, and names everything thus He defines everything. He is responsible over everything and everything is responsible to Him.

It’s interesting that part of the creation He makes – male and female to bear His image which is the image of the Triune God, Father, Son and Holy Spirit – that He now builds a binary in that which images Him. So that He calls man – male and female – within a covenant of marriage, one. They are one in union before Him and both are necessary to image Him. Why? It is because God exists as One in Three Persons. There is one with multiplicity. That which is made in His image is one with multiplicity – there is man, male and there is man, female. God originates male and female from that which He has already originated – *ex nihilo* – God spoke and brought everything into existence. God took what was already in existence – the dust of the ground – and by the mediated creation of Adam He makes man, male and breaths into Him the breath of life, because in Him is life and therefore life by Him is put in Adam. Adam then accomplishes what he is ordered to do. He is to have dominion over the earth, subdue the earth and by fruitful and multiply. As Adam names the animals there is not found a suitable helper. God causes a sleep to come upon Adam and from the side of Adam, God brings for man, female and both are necessary to image God.

When God makes man – male and female – it is with purpose. When God makes man, He draws from that which is consistent with the purpose. He makes man from the dust of the ground of the earth, yet he is not able to rule over the creatures, subdue the earth and be fruitful and multiply alone. ‘It is not good for the man to be alone’ is not a statement of psychology or of relational vacuum, for it is a statement of vocation. What Adam is called to do – his God-given vocation – he is unable to do alone.

When something is named, there are four things to remember. To name something means to have authority over it. God has delegated the naming of the child to the family. Secondly, when you name the child, you are giving definition, but there was not one that fit the name of suitable helpmate. Three, when you name something, you take responsibility for it. Number four, when you name something then before God whom you are serving in naming that something, you will give an account for it. I’ll give an account as a father for my children. I’ll give an account for my relationship with my wife as I gave her my name when we were married. When we follow those principles then we understand that naming has significance to it.

I want to give you seven things that go with what we have been studying on gender and sexuality. The first one we have already covered somewhat and that is that God made man in His image, male and female. He made man, binary, to reflect the binary of the Creator and the creation and to reflect the multiplicity of the Trinity, in terms of the multiplicity of man, male and female. In other words, when He made man – male and female – He made man one. The two shall be one – there is unity. There is not only unity but there is particularity for the male and the female are different. Dare, I use the word diversity or distinctiveness. We do away with an egalitarian view. Equality is not interchangeability. There is equality because both are necessary to properly image God, but there is distinctiveness in their creation, they are different. It doesn't mean superior or inferior. They stand equal before God. They stand as one before God and they stand with diversity. God didn't say 'Adam can't get this done so I'll give him another man' but He says 'I'll give for him a suitable helper, a fit helper, who brings her own honor, her own dignity as female, to be joined to the dignity that Adam has as male.'

As male and female are created, there are some clear dynamics that have to be affirmed in their distinctives. How are they distinctive? I simply look at the creation account, male and female. One of the first things that can be seen is that God names man, male and female, but in Genesis 2 we see that God names man – male and female – as He uses male whom He has named Adam and He uses Adam to name Eve, delegated authority from God for which he is accountable. He, male is called to shepherd her, names her, be accountable for her, responsible for her and answers to God who delegated that authority to him. This is now woman. Equality – she is now bone of my bone and flesh of my flesh. Difference – she shall be called woman – Isha – reflection of Ish (man – male). So there is unity and diversity. Just as he has named the animals rightly, he has named Eve rightly. Just as he is taken from the dust of the ground for his task, she is taken from his side for her task which is his suitable, fitted helper, to come alongside of him. So, number two is, the man has delegated authority and responsibility over Eve.

Number three, he is to give his name to Eve, even as he names her. He is a steward of her and their role together to fill the earth, subdue the earth and rule over the creation. He is responsible and accountable for her. Then Eve sins. She takes the fruit and what does Adam do? He participates in taking the sin, not only by taking the fruit but also the sins of omission that surround this sin. He was created to care for her and to be responsible for her, then why was he silent when a serpent is talking, for as he had named the animals there were none that fit that description. No serpents talked. Why did Adam not speak when the serpent misquoted the Word of God? When God came looking for them in the Garden, why did he not say to Him 'I have sinned, don't take her take me'? There will be a Second Adam and on behalf of His bride will say at the cross 'don't take her, take Me for her.'

Why did Adam not crush the head of the serpent in its deceit? There will be a Second Adam who will. So here Adam abdicated. Who initiated the sin by taking the forbidden fruit? We don't call it Eve's sin although we do say Eve first sinned, but it is called Adam's sin – headship is responsibility and accountability. We don't say by a woman sin entered into the world but we say by a man sin entered into the world and death. There is accountability that comes to him. So here we see Adam's headship responsibility over Eve and God holds him accountable for it even when he abdicates it.

The man, male, was made to initiate. Does that mean women cannot initiate? No, but it's looking at the basic role of man, male and female. Growing up in our household, when my daughters wanted to go on a date with a guy, the guy had to ask me first. I realize not all people agree with this but that is what we did. It wasn't so much that I was trying to control things, but

in a sense, I was trying to control things, perhaps sanctified fatherhood you could call it. I really just wanted to take the pressure off of my daughters so when I told them they couldn't then it took the pressure off of them to say 'no' to the guy. I understand the Sadie Hawkins dance is girl ask guy but basically, I wanted my daughters to realize that they are the ones who receive his initiation. He is to initiate to them and if he can't you really don't want to spend any courtship time with him, for that means he won't initiate in life. That means the woman will be put in the position that will ultimately bring the destruction of a relationship.

It doesn't mean you can't be friends with them because you don't have to initiate as a friend but in a courting relationship that could lead to marriage, the man is to initiate. He is called to headship in the family and in the church and he is to provide. Why do I say that? It is because Adam was created first. I'm just following the lead of the Apostle Paul, when he talks about why only qualified men are to lead in the ordained offices. He says two things – one is that Eve was the one first deceived when she was functioning outside of Adam's headship, also due to his abdication and secondly Adam was first created. He was also made to protect. What begins to identify the masculine gender? One is headship in relationships. Two, initiation. Three, provision and number four, protection. That is what Adam is called to accomplish.

Do women provide? Yes, go read about the Proverbs 31 woman and I'm sure Eve was engaged in subduing the earth but the man is responsible for the provision and protection. Can a woman protect? Yes, how I have seen that. There was a time we were at the Orange Bowl parade and a gang attacked this guy. I intervened in this gang and told my wife to go with the kids to the car and not to get out of it. That lasted about 10 minutes and I was in the midst of this I see my wife coming over. She locked our kids in the car and somewhere in Miami she had picked up a fallen palm frond waving it and saying 'Get away from him! Get away from him!' My wife was ready to take on 33 guys in a gang with a palm frond, so don't tell me a woman can't protect things. I'm fully aware that she can and will and moves rapidly to do so, but I'm responsible.

I certainly believe the male and female can get involved in all kinds of industries and I'm not sure how all this works out outside the family and the church but I do know one thing; I don't think a country lasts long when it sends its wives and daughters to protect them against the enemies in combat. I'm sure many will disagree with me here, but I can't imagine someone breaking into my house and me saying to my wife, 'go check to see what is happening.' Now, my wife probably would but I am responsible. God made Adam first for headship, initiation, provision and protection. Is there a unified effort in these things? Yes, but the man is responsible and God held him responsible when the first sin came.

What about the woman? I want to draw out of the creation some of the dynamics of the female gender. Number one, she proceeded from the man and becomes the completer of the man so that the two work together. Both bring something unique. We do not embrace egalitarianism that men and women are interchangeable. Are there overlaps? Absolutely, but we are different which means a man brings something to it and a woman brings something to it. From my study I know that from the embryo status all the way up to age 14, a boy's brain does not develop with balance. I think the left side of their brain develops rapidly while the right side doesn't or it's possible it's the other way around, but this explains why the famous last words of young boys in the state of Alabama is 'bubba watch this.' There are things we don't think about that later on we get mature and start thinking about. So there are differences between men and women and that's not bad, but it's the differences God builds into us as to how we are to function.

Rightly acknowledge that the woman doesn't come from his head, for she's not over him and she doesn't come from his feet, for she is not under him. She comes from his side as a completer with him. I will deal with singleness later in this series but I need to work from the creation, not from the effects of sin whereby singleness now exists for various reasons. I did not say that singleness is sin. I said because of sin there are varying death rates, varying dynamics that happen and when men and women die, men tend to now die in their 70s and women in their 80s and then there are dynamics in adolescence but I don't have time to deal with singleness at the moment. I am dealing with the pristine dynamic of creation, what God is revealing to us from the origin of man and woman and the ordering of man and woman.

The next thing about the woman is that she is given the calling of a helpmate, a helper. That's why I do not like the term housewife because you don't marry a house. I don't believe it's a proper term to be used. I believe the woman in her work, works in concert and is given an extraordinary privilege to be called a helper as the female and male are made in the image of God. Jesus says in John 16:7, *[7] Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the (other) Helper will not come to you. But if I go, I will send Him to you.* Christ and the Spirit, Helper is their name and the female bears that name – the name of the Savior (Helper) and the name of the Spirit (the other Helper).

Another thing is that while the man initiates, the woman receives. We see this is the act of creation that not only in subduing the earth and ruling the creation but they are supposed to be fruitful and multiply. You can't be fruitful and multiply alone so He brings them together and makes them one. The man initiates, produces and gives seed and the woman is both drawn to and created to receive the seed. The man then provides and protects and the woman then nurtures the seed as the man cherishes the woman. Here we see this dynamic as the receiver along with the dynamic as the man as the initiator in accomplishing our vocation. The woman nurtures and develops as the man cherishes and encourages.

This account in Genesis is affirmed in the Old Testament and the New Testament, by the Prophets, Apostles and Jesus Himself – have you not heard from the beginning God made them male and female.

These are issues of ontology or being and teleology of purpose, but we are at ground zero. Do you believe we need men who understand what it means to be a Christian citizen in this nation? I think we desperately need it. We are currently watching the effeminization of men and the masculinization of women. We desperately need men who understand what it means to be a man in the public square – a gentle man – and that is my clue on the next study of masculinity. You don't get men as Christian citizens without men who understand what it means to be a Christian father and you can't have a Christian father without a man that understands what it means to be a Christian husband. You can't have a Christian husband without a man who understands what it means to be a man of God and for God, and a man that understands how and why God made him. The issue to deal with toxic masculinity is to bring Biblical masculinity so that men of God become Christian husbands, Christian fathers, Christian citizens and bring what God has uniquely gifted them to do in this world.

The same dynamic – ontology being of a woman – who becomes a woman of God, who understands what it means to be a woman for God, then if in God's Providence and through His Providence she has God's gift of a man who leaves his father and mother to cleave to her, then she understands as a woman of God what it means to be a Christian wife, Christian mother and a Christian woman in this world which is described most challengingly in Proverbs 31. But it

begins in understanding in creation who you are as a man or woman and then what it means to be saved by God's grace as a man and as a woman.

We will get to Galatians 3 in our next study but one might be thinking 'get with the times pastor for the Bible says there is neither Jew nor Greek, bond nor free, male nor female, the Bible doesn't leave us in this so-called myth of male and female for in Jesus we have been liberated from that.' I love to get with it so we'll answer this from Galatians 3 in the next study. Let's pray.

Prayer:

Father, thank You for the moments we could be together in Your Word. Thank You for the Lord Jesus, our Redeemer that we can serve Him, love Him and follow Him. God, I thank You for the patience of my brothers and sisters as I try to work my way through this material accurately, Biblically, not over stepping or falling short of what Your Word says, what You are communicating to us and what consistently is unfolded in the Scripture so would You give us faithfulness? Father, give us perseverance as we chart this course and come to understand it, in Jesus' Name, Amen.