

IX. God's Blueprint in Biblical Perspective
Foundations from Genesis
"Foundation #5, Part 3: The Sanctity of Gender—Biblical Masculinity"
Genesis 1–2
Dr. Harry L. Reeder III
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I'm hoping we will come to a resting spot in our series of foundations from Genesis. I am looking to establish 15 of these foundations. These are creation sanctities by God the Creator and we are currently on our fifth one – gender and sexuality. In our day and time, where we are watching a cultural revolution that is putting in place a neopagan culture and one of the principles of a neopagan culture is the drive to what is called androgyny – that is a denial of the binary God has placed in creation. The binary runs throughout creation as God manifests He is One God in Three Persons by establishing a creation. These binaries are distinctions that reflect who He is in the creation that reflects His glory. For example, there is the binaries of land/sea, male/female, light/dark, etc. Man who falls short of the glory of God because of sin assaults God by assaulting the binary. That is, instead of worshipping the Creator, the creature now worships the creation itself and the way that is done is to destroy all the distinctives in creation in a religious fervor in rebellion against the Lord.

We have already looked at the sanctity of Divine revelation and that is how God has revealed Himself in creation and in His Word. Then we looked at the sanctity of the creation itself, understanding the creation account and in the creation week with all of its implications in the week of redemption and its ultimate fulfillment of our entrance in the glory of the new heavens and the new earth. Then we looked at who man is, created in the image of God and began to establish the issue of gender and sexuality.

This is our fourth study and I will be using this study to pull things together. We have looked at the two genders, how God made them – male (masculine) and female (feminine). Understanding why man rebels against God to deny that and must also be affirmed as to what God created. I will wrap up the last study by giving the five essential understandings of masculinity and femininity but I won't be stopping there. I will be taking it further because the Bible describes something called a man of God and a woman of God. I go from the creation account of male and female to the redemptive account and what God's grace does when He makes a man of God. In other words, from Scripture we will see what Biblical masculinity is which will take me about two more studies to cover it and then I will go to fear and trembling as we look at what God says is a woman of God – Biblical femininity.

Some of what we call stereotypes in the culture on this matter are actually the fruit and product of the impact of Christianity in understanding manhood and womanhood and how it's been fleshed out in Western civilization. I don't want to start there but I will start with the Scriptures first and then cover this. We will start by looking at the two virtues of a Christian man, the five characteristics of a Christian man and then one essential doctrine for a man to be faithful as a Christian man and then I will do the same for Biblical femininity, but this will all be covered in the next several studies in this series.

In this study we'll start by looking at the foundational text for gender and sexuality Genesis 1:1. I agree with Johnny Gibson that this is the most hated verse in the Bible by a secular culture. It's a crucial verse because everything else in the Bible from Genesis 1:2 to Revelation 22:21 is a commentary on this statement. Genesis 1:1–2 says [1] *In the beginning, God created*

the heavens and the earth (binary) [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. Then God begins to form it in the first three days of creation and fill it in the next three days of creation. Our particular focus in this study will be on when God establishes male and female, gender and sexuality.

Genesis 1:26–27 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 (singular); male and female He created them.

The plural of ‘Us’ is accommodating the Triune God – Father, Son and Holy Spirit. The Father authors the creation, the Son accomplishes the creation and the Spirit applies, hovers and orders that creation. We see the anticipation of One God who dwells in Three Persons is about to make man (singular) in His (Our) image and this man who reflects the image of God will have multiplicity – male and female. To get man that reflects God, then man is made male and female, two genders and named by God. Now we see the tasks that God gives the man and woman.

*Genesis 1:28–31 says [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. On the previous five days God would end by saying ‘it was good’ and on this sixth day He says ‘it was very good’ as He expands the benediction, declaring that it is very good.*

Now Genesis 2:15–17 says [15] *The LORD God took the man 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.”* The man was made from the dust of the ground and was put in the Garden to tend and defend it. Here God has not only confirmed His commandment of His creation mandate to him, but He adds a negative to it and that is not to eat of this tree. All of humanity is in the headship of Adam and all of humanity has sinned when Adam sins and thus God declares it by giving judgment and death to disobedience to God’s command. Let’s continue.

Genesis 2:18–25 says [18] Then the LORD God said, “It is not good that the man should be alone; I will make him a helper 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.*

When God said it was not good for man to be alone it doesn't mean psychologically or emotionally in a place of distress, but it means he can't do the mandate God has given him alone. So just as man is made from the dust of the earth in order to subdue, rule and fill the earth, now the woman comes forth from his side. She is not from his head, she is not over him. She is not from his feet, she is not under him, but here we see equality but difference, not sameness. Equality is not interchangeability but status. Both are necessary to reflect the image of God. He creates man and woman from what He has already brought into existence. The woman becomes the fit, suitable, helpmate with him.

What does Adam do? He names her. Whenever someone is naming it's because God has delegated that authority to them. To name something is to have authority over it. Two, to name something is to take responsibility for it – its protection, its care – just as Adam is tending and defending the creation so it is that we are to tend and defend what we are responsible for. Thirdly, you are accountable for that which you have named, does, before the Lord. God named Adam directly and He named Eve through Adam thereby affirming Adam's headship and responsibility over Eve and his responsibility for her.

We also see the reflection of God within in the covenant of marriage. There is One God in Three Persons and now we have man – male and female – within the covenant of marriage thereby declaring the fullness of the Triune God as both are required for that privilege to reflect God. So, we see the equality of male and female yet the distinction. For Adam to have dominion, to be fruitful and multiply and to subdue the earth, God didn't make another man. God made the woman and Adam in his delegated responsibility names her and Adam will have responsibility for her before the Lord.

So, what are some things we see about gender and sexuality which is male and female from creation? What does the Creator through the act of creation tell us about the sanctity of gender and sexuality specifically male? There are five things. First of all, Adam is created first therefore he has headship, responsibilities. Adam precedes Eve and their procreation. In I Timothy 3 Paul orders the church as he says that only qualified men are to be elders and then he goes to deacons. As Paul establishes this and affirms it, he refers to two things. The first thing he refers to is that Adam was created first. In other words, when God writes something or does something order matters. He doesn't create the followers first or the fellowship first, but God creates the leadership first.

I realize I am swimming upstream in terms of the culture but I'm going to leave it up to you as to whether you want your world and life view framed by the culture or by the Scripture. If you want to be framed by the culture then my question to you is, how is that working? Insanity, absurdity, immorality and lethality are the culture. If we say 'no' to self-exaltation and 'yes' to God's revealed Word then we have to deal with what God has done and what God has affirmed.

Secondly, in headship he declares Adam's responsibility for Eve. There is no more telling moment than in Genesis 3. Who is it that violates God's Word by taking of the tree and eating first? It was Eve but it's not called in the Bible, Eve's sin for it's called the sin of Adam.

In the future study on the sanctity of marriage I will give you more reasons for this but in this study I'm only going to give you one reason. One reason it is called Adam's sin is because Adam in his headship is responsible for Eve and is therefore responsible before the Lord for what Eve did. What Eve did does not go unnoticed. Now realize even though I mentioned Paul's order in the church it doesn't mean there is not female leadership for praise God we have female leadership working on leadership team after leadership team, but ordained leadership is set aside only for qualified men.

The passage I'm referring to is I Timothy 3:13–14 which says *[13] For Adam was formed first, then Eve; [14] and Adam was not deceived, but the woman was deceived and became a transgressor.* We see the first reason Paul gives in verse 13 and the second reason Paul gives is in verse 14 where Eve was deceived first and then Adam. Instead of Adam's headship being exercised Adam retreated in his silence because when we look at Genesis 3 that while Eve is eating, not listening to the voice of the Lord through Adam who is silent but to the voice of the evil one who questioned the integrity and inerrancy of God's Word – that God was a liar. Adam's silence is deafening. He should have done what the Second Adam will do – Adam should have crushed the head of the serpent. Do you not know the Word of God? Adam should have said to the Lord, not blame Eve, but 'take me in place of Eve' as the Second Adam who takes the place of His bride, the church. So, when we get it out of order the whole of humanity has been plunged into ruin.

Thirdly, headship is managed by initiation. You are put in the position of headship to initiate. We call that leadership. Headship is a call to initiatory leadership. We just saw where Adam retreated from initiating leadership in his silence and withdrawal. At my first church in Miami, I took a group of people to Israel but we also did a side trip to Egypt. While there we went up into a pyramid and we were in the 4 by 4 area where everyone is bent over. Then the man turns the light off and it is pitch black, dark. Then the man said 'there are now 20 millions pounds of rock over you that has been standing for six thousand years and we hope it holds.' One of my elders who was standing next to me said 'I'm getting out of here.' His wife said 'Lead, follow or fall out, we're outta here, right now!' She was going to follow him but she made sure he was going. This is the same woman who said to me when I preached this at that Miami church 'Pastor, you are right, my husband is the head of our home but I want you to know that I'm the neck and I turn that head where I want it to go.' I said 'That's a good joke but we're not going to build that into our discipleship.'

Fourthly, headship is a call to being a provider. The man is to be a provider for those whom he is responsible for.

Fifthly and finally, the man is called to be a protector of that which he is responsible. He is to tend and defend those whom he is accountable for. The Lord gives us many metaphors for this. There is the man as a servant, a shepherd and a steward and all of those take into an account this call to the creation's revealing what masculinity is.

What about femineity? What are the female creation markers? One, Eve was created from Adam. Adam precedes Eve, Eve proceeds from Adam, therefore she is to come alongside of him.

Number two, that means that Biblical femineity is an ability and calling to be a completer. I'm just using what God has revealed.

Number three, Eve is a helper. Another Person in the Bible is also referred to as the Helper and that is the Holy Spirit. He is not the help, He's the Helper, the Comforter, the Completer of what He does in our life. He takes as the Helper from the resources of Christ,

gives them to us and then brings us back to Him. That is the unique picture of the giftedness of a Godly woman.

Number four, she is a receiver. She is receiving from the hand of the Lord. She even receives her name for when God names Eve He names Eve through Adam. She will receive from Adam for their procreation. She will receive from Adam as they initiate the tending, defending and fulfilling of the creation mandate.

Number five, she is a nurturer and developer. She has this amazing gift. Even when receiving the seed and the embryo in the womb, it is the woman that begins to nurture and develop. We try to indicate that when we do baptisms here at the church as the husband and father will name the child and the blessing. The father then hands the child to me as the pastor to baptize the child and then I always give the child back to the mother for two reasons. One, it's a good idea. Two, there is a reason it's a good idea, for that child sense and knows a mother's arms. That is what God has built into femineity.

Recently, I had to be put under medically to tend to a tooth problem I was having and I remember the oral surgeon, who was an elder in our church, going to work on me. He would reach into my mouth pulling and doing things and I also remember this lady who kept patting my shoulder. Not only did that help but she was a nurturer and I wasn't really interested in my surgeon patting my shoulder for he just doesn't have that ability, that gift for there is something that God puts there in the woman.

Now for a closing word let's look at Galatians 3. People tend to use this passage to say that all that has been done away with in the creation order. Galatians 3:28–29 says [28] *There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.* [29] *And if you are Christ's, then you are Abraham's offspring, heirs according to promise.* People use verse 28 to say there is egalitarianism and that we're all interchangeable, no difference.

First of all, I'd say you have done violence to this text and secondly, you have done violence to the context of this text if that is how you interpret this passage. What is one of the first things noted from Revelation 5 of the elect of God when they are gathered in heaven? Revelation 5:9–10 says [9] *And they sang a new song, saying, "Worthy are You to take the scroll and to open its seals, for You were slain, and by Your blood You ransomed people for God from every tribe and language and people and nation,* [10] *and You have made them a kingdom and priests to our God, and they shall reign on the earth."*

Our ethnicity will disappear. He is telling you that there is not a European gospel or a Jewish gospel or an African gospel or any ethnic gospel – there is the Gospel of Christ, not for any one ethnicity and that's why He tells us to go to all the nations where the elect of God are coming from every ethnicity. You go to the human race – one race, with multiple ethnicities and then they come to the singular race of the saved in their ethnicities and in their maleness and in their femaleness, but we don't have a male gospel or a female gospel or a slave gospel or a bond free gospel or a Roman gospel or Jewish gospel. No, there is one Gospel of Christ and that we are all one in Christ for the ground is level at the cross. That is where we stand together – one Lord, one faith, one baptism in and through our Lord (Ephesians 4:5).

The same one (Paul) who writes Galatians 3 will also say what a woman is to do in worship and what a man is to do in worship. Clearly, the work of Christ has not eradicated male/female, Jew/Gentile, bond/free, for on the contrary it has united us no matter of those distinctions that we have, in Christ and we're all saved by one blood, one Spirit, one cross, one atonement and one Spirit indwells us. That is what Paul is telling us there.

I'd like to encourage you to continue with me in this series on Biblical masculinity and Biblical femineity in light of redemption, but I also want to remind you of one thing. When you get saved you get saved by faith and then you walk by faith, right? Romans 10:17 says *[17] So faith comes from hearing, and hearing through the Word of Christ.* What is true of you is true of Adam. Adam received the Word of God but he did not walk by faith. He walked by sight. Therefore, God's grace is to send His Son and send the Word of redemption so that we can be saved by faith in hearing the Word of Christ. Now, we can live how God called Adam to live.

You are saved by faith through the hearing of the Word, now walk by faith as you are disciplined by the Word in the power of the Spirit. Adam's refusal to walk by faith and its disastrous consequences for all of us, beginning with Eve, has been redeemed through Christ our Lord. Now, we can be saved by faith to be restored and now walk by faith – men can love, protect, guide, defend and shepherd their wives as joint heirs, no hierarchy, of the grace of life in Jesus Christ. Let's pray.

Prayer:

Father, thank You for the moments we could be together in Your Word. I now thank You that we can give thanks with a grateful heart. God, I thank You for these who love You. May Your love be heard from them and manifested to them, in Jesus' Name, Amen.