



Title: Manhood, Womanhood & the glory of God

Text: 1 Corinthians 11:2-16

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Intro: The role of gender within the church ultimately depends on a biblical understanding of authority. In this text Paul explains how women's head-coverings has more to do with the headship of Christ than fashion.

"If I preach the Holy Scriptures with all my might, but remain silent on the one issue the world is attacking, then I have failed to preach the Word of God." –Martin Luther

1. The Trinity is our model for how men and women should relate.

3 But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.

a. functional subordination:

God exists as a Trinity—Father, Son and Holy Spirit as a community of equals with different roles who defer to one another's authority. We likewise should submit to earthly authority in the same way. All of us are under authority. Authority is good for us. It protects us.

b. Examples of Jesus' submission to the Father from John:

John 6:38, John 8:29, John 12:49

c. Examples of Jesus as head over the Church and then man over woman

Colossians 1:18, Colossians 2:10, Ephesians 1:22, Ephesians 5:23

2. Men and women are equal but have different complementary roles.

a. Men should lead, serve, protect and provide.

Ephesians 5:21-31

b. Women should help, support and submit.

c. What do we mean by submission?

"Submission refers to a wife's divine calling to honor and affirm her husband's leadership and help carry it through according to her gifts. It is not an absolute surrender of her will. Rather, we speak of her *disposition to yield* to her husband's guidance and her *inclination* to follow his leadership. Christ is her absolute authority, not the husband. She submits 'out of reverence for Christ' (Ephesians 5:21). The supreme authority of Christ qualifies the authority of her husband. She should never follow her husband into sin. Nevertheless, even when she may have to stand with Christ against the sinful will of her husband (e.g., 1 Peter 3:1, where she does not yield to her husband's unbelief), she can still have a *spirit* of submission—a *disposition* to yield. She can show by her attitude and behavior that she does not like resisting his will and that she longs for him to forsake sin and lead in righteousness so that her disposition to honor him as head can again produce harmony." –Piper and Grudem (Recovering Biblical Manhood & Womanhood, p.61)

d. Submission and helping is a beautiful reflection of Jesus' work—how did this become less than worthy?

3. Male and female roles are rooted in Creation not the Fall.

(7-9) For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man. 8 For man was not made from woman, but woman from man. 9 Neither was man created for woman, but woman for man.

a. Common argument is that these roles are mere cultural adaptations or accommodations.

b. These roles are part of God's created order for our good and the display of His glory.

c. 1 Timothy 2:11-13

4. Men and women need each other.

(11-12) 11 Nevertheless, in the Lord woman is not independent of man nor man of woman; 12 for as woman was made from man, so man is now born of woman. And all things are from God.

a. Not independence or codependence, but interdependence.

Between the extremes of independence and codependence the Bible calls us to an interdependence that displays that neither we, nor our spouse are the center of the universe. Rather, God is the center.

5. Men should be masculine and women should be feminine.

4 Every man who prays or prophesies with his head covered dishonors his head, 5 but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven.

6. Marriage is the only setting for the expression of our sexuality.

a. The setting in Corinth—sexual liberation for women reacting to sin of men

b. The setting in America—again the sin of men causing women to react sinfully

c. Women: who are you dressing for?

7. How we understand these either roles confuses or clarifies the Gospel.