



BIBLICAL MANHOOD CLASS THREE: MALE HEADSHIP IN THE HOME

I. Bible: Key Points

Ephesians 5:22—6:9

- Broad Context (1:9–10, 21)
 - o Köstenberger & Köstenberger, *God's Design for Man and Woman*, 181:
 - "Ephesians 1:9–10 and 21 are particularly important for rightly understanding Ephesians 5:21–33. Ephesians 1:9–10 presents God's overarching purpose in Christ as follows: 'Making known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to bring all things back together again under Christ as the head, things in heaven and things on earth' (AT). This may be the key verse in all of Ephesians and serves as Paul's thesis statement, the validity of which he seeks to demonstrate in the remainder of the letter. According to Paul, God's end-time goal is to bring everything back together again under the headship of Christ, and marriage under the husband's headship is an important part of God's overarching program."
 - "Later in the same chapter, verse 21 makes clear that Christ is over every angelic or human authority—similar to Jesus's affirmation, 'All authority in heaven and on earth has been given to me,' in the Great Commission (Matt. 28:18)—and that God has appointed everything to his authority, having appointed him as the head (kephalē). At the present time, there are multiple authorities, but on the last day there'll be only one, the Lord Jesus Christ. He holds the position of ultimate authority and is head over all. . ."
- Broad Context (4:17—5:17)
 - o The Christian must no longer live like non-Christians (4:17–32).
 - Speak the truth; *not falsehood*.
 - Work out differences; *do not let anger fester*.
 - Work and be generous; *do not steal*.

- Speak edifying words; *not corrupting talk*.
 - Be kind, tender-hearted, and quick to forgive; *do not grieve the Holy Spirit*.
 - The Christian is to imitate God, as a beloved child (5:1–21).
 - Walk in love, just like Christ.
 - Flee sexual immorality and crude speech.
 - Walk in the light, not in darkness.
 - Use your time wisely, for the glory of God.
- Immediate Context (5:18–21)
 - Be filled (controlled) by the Holy Spirit, not wine.
 - Address one another in psalms, hymns, and spiritual songs.
 - Make melody to the Lord with your heart.
 - Give thanks always and for everything to God the Father in the name of Jesus Christ.
 - Submit to one another out of reverence for Christ.
 - How do we “submit to one another out of reverence for Christ”?
 - Q. What does it look like?
 - A. Ephesians 5:22—6:9
- Paul describes what it looks like for a **wife** to “submit to one another out of reverence for Christ” (5:22–24).
 - A wife is to submit to her husband, *as to the Lord*.
 - As part of her submission to the Lord, a wife is to submit to her husband.
 1. Submission to her husband is an expression of her submission to the Lord.
 2. Since the Lord has commanded her to submit to her husband, a woman is not submitting to the Lord if she chooses not to submit to her husband.
 - What does submission NOT mean?
 1. A woman is not to suffer abuse by her husband.
 2. A woman is not to follow her husband into sin.
 3. A woman is not to be a *doormat*, without a voice or opinions or a role in decision making in the marriage and the family.
 4. A woman is not to be treated in a diminutive way by her husband, such as the role of bondservant or child.

5. A woman is not to be deprived of education and learning, nor is she expected not to help her husband to understand the Bible.
 6. A woman is not to be deprived of “managerial authority,” provided she derives this authority from the “governing authority” of her husband.
- What DOES submission mean?
 1. A woman is to have a “posture of yes” toward her husband, so long as this posture does not enable anything that submission is NOT.
 2. A woman is to encourage and yield to the leadership of her husband in the marriage and the family.
 3. A woman is to invite her husband to cast the deciding vote in cases of an enduring difference of opinion.
 4. A woman is to find shelter in the headship of her husband (i.e. her husband is to assume final responsibility and accountability before the Lord for the marriage and the family).
 - Definition of “submission” by Köstenberger & Köstenberger, 245:

“The word *submit* means ‘to subordinate’ or to place oneself deliberately, voluntarily, and consciously under someone else’s authority.”
- The husband is the head of the wife just as Christ is the head of the church.



- Thus, men reflect Jesus Christ
 - And, women reflect the Church
 - *Just as the Church submits to Jesus Christ, so also women are to submit to their own husbands.*
- Paul describes what it looks like for a **husband** to “submit to one another out of reverence for Christ” (5:25–30).
 - A husband is to love to his wife, *as Christ loved the church and gave Himself up for her.*

- A husband's leadership in marriage is to be motivated by love and self-sacrifice.
 - A husband's leadership is, in every instance, employed toward the flourishing of his wife.
 - The primary objective of a husband is to help his wife to prepare to meet Christ.
 - His leadership is to be invested in the sanctification of his wife.
 - This is done by the "washing of water with the Word."
 - Q. What does "washing of water with the Word" mean?
 - A. A man is to continually expose his wife to the Word of God. This can be done by reading, discussing, applying, exhorting, rebuking, encouraging, teaching, listening, etc.
 - What does a man's responsibility for "washing of water with the Word" NOT imply?
 1. A man does not need to be superior to his wife (or children) in matters of biblical and/or theological knowledge.
 2. A man should not refuse to learn about the Bible and/or theology from his wife.
 3. A man does not need to be more spiritually mature than his wife, though this is a worthy pursuit for the sake of his position of leadership and for the good of the marriage and the family.
 - What DOES man's responsibility for "washing of water with the Word" imply?
 1. A man is expected to cast a vision for the marriage and the family in which both husband and wife (and children) are to learn and to know the Bible.
 2. A man is expected to provide opportunities for his wife (and children) to learn and to apply the Bible.
 3. In concert with his wife, a man is expected to make decisions for himself, the marriage, and the family that are in keeping with the Bible.
 4. A man is expected to prioritize his own sanctification so that he is in a position to lead his wife (and children) in their sanctification.
 - A husband is to treat his wife as he treats his own body.
 - A man is to love (self-sacrificially seeking the good of) his wife.
 - A man is to nourish (provide for and be lavish with) his wife.
 - A man is to cherish (protect and tenderly care for) his wife.

- A man's model is Jesus Christ.
 - A man is to do for his wife just as Christ did for the church.
 - Just as the church is united to Christ, so a wife is united to her husband "as one flesh."
 - In fact, marriage was designed by God to bear witness to the Gospel!
- Paul entreats husbands and wives to model their roles in marriage after the Gospel (5:31).
 - A godly marriage is marked by love and respect.
 - A husband is to love his wife, *just as Christ loves the church*.
 - A wife is to respect her husband, *just as the church respects Christ*.
 - Although both husbands and wives need both love and respect, a man's primary need is respect and a woman's primary need is love.
 - When a man does not love his wife, it is very difficult for his wife to respect him.
 - When a woman does not respect her husband, it is very difficult for her husband to love her.
 - When there is a breakdown of love and respect in a marriage, it falls to the man to initiate by loving his wife even when she does not respect him, for this is how Christ has loved us (Romans 5:5–8).
- Paul describes what it looks like for **children** to "submit to one another out of reverence for Christ" (6:1–3).
 - Children are keep the 5th commandment, to honour their parents (Exodus 20:12).
 - This is the only one of the ten commandments that comes with a promise.
 - What does it mean for children to honour their parents?
 1. A child is to submit to the authority of his or her parents (1 Timothy 3:4–5).
 2. A child is to demonstrate proper respect to his or her parents.
 3. A child is to be of material benefit to his or her parents, especially in old age (1 Timothy 5:3–8).
- Paul describes what it looks like for **fathers** to "submit to one another out of reverence for Christ" (6:4).
 - A father is not to provoke his children to anger.

1. Fear and trembling: authority runs one-way, from master (employer) to slave (employee). There is no expectation of consultation.
 2. Sincere heart: service is to be rendered from a heart that is inclined toward the good of the master (employer).
 3. As to Christ: a slave (employee) cannot submit to Christ without submitting to his/her master (employer).
 4. Not by the way of eye-service: submission must be consistent, both when being observed and when not being observed by others.
 5. Not as a people-pleaser: submission must be deeper than a mere calculation of work-reward. It is to be motivated by a desire to serve Christ *through the service rendered to a master (employer)*.
- Paul describes what it looks like for **master (employers)** to “submit to one another out of reverence for Christ” (6:5–9).
 - Masters (employers) are to treat their slaves (employees) well, knowing that they too serve a master in heaven.
 - Masters (employers) are not to threaten their slaves (employees).
 - Rather, they are to treat them as they have been treated by Christ.

Colossians 3:18—4:1

- Broad Context (1:1—2: 23).
 - Jesus Christ is:
 - The image of the invisible God
 - Firstborn of all creation (supreme in authority)
 - Creator of all things
 - Sustainer of all things
 - Head of the Church
 - Firstborn from the dead (first to be resurrected in glory)
 - Redeemer of the world by the blood of His Cross.
 - Mediator, who presents us holy and blameless and above reproach to the Father.
 - Paul is a minister of this Gospel.
 - Root your life in the doctrines of the Gospel, of which Jesus is the Head of all rule and authority.

- You are united with Christ in His death and resurrection.
 - **Do not submit** to the “elemental spirits of the world” (neither the Old Covenant shadows nor pagan ritual).
 - Rather, **submit** to Christ. How?
- Immediate Context (3:1–17)
 - o Put on the New Self
 - Set your mind on heavenly things, not earthly things.
 - Put to death:
 1. Sexual immorality
 2. Impurity
 3. Passion
 4. Evil desire
 5. Covetousness (idolatry)
 6. Anger
 7. Wrath
 8. Alice
 9. Slander
 10. Obscene talk
 11. Lies
 - In place of these things, live like Christians:
 1. Have compassionate hearts
 2. Be kind
 3. Be humble
 4. Be meek
 5. Be patient
 6. Bear with one another
 7. Forgive one another
 8. Love one another
 9. Be thankful
 - Let the Word of Christ dwell in you (compare with being filled with the Holy Spirit in Ephesians 5:19–21):
 1. Teach and admonish one another in all wisdom.
 2. Sing psalms and hymns and spiritual songs.
 3. Be thankful in your hearts to God.
 4. Let all your deeds be done in the Name of the Lord Jesus.
- In keeping with this redeemed life, Paul calls a **wife** to submit to her **husband** (3:18).

- A woman's submission to her husband is in keeping with the new nature given to her at the moment of salvation.
- In keeping with this redeemed life, Paul calls a **husband** to love his **wife** (3:19).
 - A man's loving disposition toward his wife is in keeping with the new nature given to him at the moment of salvation.
 - A man is NOT to be harsh with his wife in any way:
 - Verbally
 - Physically
 - Sexually
 - Emotionally
 - Spiritually
 - Materially
- In keeping with this redeemed life, Paul calls **children** to obey their **parents** (3:20).
 - Authority runs one-way from parents to children.
 - The obedient submission of a child to his/her parents pleases the Lord.
- In keeping with this redeemed life, Paul calls a **father** not to provoke his **children** to anger (3:21).
 - A father is to guard against discouraging his children by the abuse of his authority or the abdication of his responsibility toward them.
- In keeping with this redeemed life, Paul calls a **slave (employee)** to submit to his/her **master (employer)** (3:22–25).
 - Paul describes this obedience almost identically to Ephesians 6:5–9:
 - Not by the way of eye-service: submission must be consistent, both when being observed and when not being observed by others.
 - Not as a people-pleaser: submission must be deeper than a mere calculation of work-reward. It is to be motivated by a desire to serve Christ *through the service rendered to a master (employer)*.
 - Sincere heart: service is to be rendered from a heart that is inclined toward the good of the master (employer).
 - Fearing the Lord: a slave (employee) cannot submit to Christ without submitting to his/her master (employer).
 - Paul adds some encouragement to slaves (employees):
 - By working hard for a master (employer), a slave (employee) is working for the Lord.

- Thus, the Lord will grant him/her a reward, which is an eternal inheritance.
 - If a master (employer) mistreats his/her slaves (employees), the Lord will pay him/her back for his/her wrongdoing.
- In keeping with this redeemed life, Paul calls a **master (employer)** to treat his/her **slave (employee)** justly and fairly (4:1).
 - He reminds them that they too have a Master in heaven.

1 Peter 3:7

- Broad Context (2:13–25)
 - Every Christian is to submit to the governing authorities, *even when the governing authorities are not Christian.*
 - Slaves (employees) are to submit to their masters (employers), *even when the masters (employers) are causing unjust suffering.*
 - Jesus Christ is our perfect example of submission.
 - By submission, Jesus bore our sins in His body and saved us.
- Immediate Context (3:1–6)
 - Wives are to submit to their own husband, *even when he is not obeying the Word.*
 - The conduct of a wife is to persuade her husband even without a word.
 - Rather than using external beauty to motivate her husband, a wife is to employ the inner beauty of a gentle and quiet spirit.
 - Sarah is given as an example to be emulated.
- In light of the vulnerable position women subject themselves to, Peter exhorts husbands to live with their own wife in an understanding way.
 - A man is to honour his wife as the weaker vessel.
 - What does it mean to be the weaker vessel?
 1. Physically weaker (in most cases).
 2. Emotionally weaker (in most cases).
 3. Positionally weaker (in all cases).
 - Since most women are physically weaker, a man is to be physically gentle and tender.
 - Since most women are emotionally wired, a man is to be emotionally sensitive and patient.

- Since all women are called to put themselves in the weaker position of submission, a man is not to take advantage of his wife’s voluntary subjection by employing any form of abuse.
 - A man is to remember that his wife is an equal heir of the Gospel.
 - The prayers of a man will be hindered if he does not treat his wife with honour as the weaker vessel *and* as an equal heir of the Gospel.

II. Köstenberger & Köstenberger, *God’s Design for Man and Woman*, 180–190, 244–248

- “Paul’s Message to the Churches,” 180–190
 - Headship and Submission in marriage (Eph. 5:21–33)
 - Does the Bible Teach Mutual Submission? (182–184)
 - Ephesians 5:21–33 Read in Context (185–186)
 - Application (187–190)
 - Implications (190)
- “The Rest of the Story,” 244–248
 - Wives Submit to Unbelieving Husbands, Husbands Honor Wives as Weaker Vessels and Fellow Heirs of Life, Elders Exercise Oversight as Examples to the Flock (1 Peter)
 - Peter’s Instructions to Wives and Husbands (244–248)

III. Parnell & Strachan, *Designed for Joy*, 34–52, 89–98

- Rigney, “Masculinity Handed Down,” 34–42
 - I want my sons to grow up to be true men of God—First in, Last out, Laughing Loudest (35–36)
 - I want my sons to embrace their calling as protectors of the weak (36–37)
 - I want my sons to gladly submit to lawful authority (37–38)
 - I want my sons to practice self-control for the joy in it (38–39)
 - I want my sons to celebrate the wonders of femininity (39)
 - I want my sons to put to death any vestige of false masculinity (40)
 - I want my sons to see Jesus Christ as the ground and goal of their masculinity (40–41)

- Mathis, "The Happy Call to Holistic Provision," 43–52
 - o Taking Cues from Christ's Self-Sacrifice (44–45)
 - o Two Promises to Provide (45)
 - o Four Aspects of Provision (45–51)
 - Physical (46–47)
 - Emotional (47–48)
 - Intellectual (48–50)
 - Spiritual (50–51)
 - o The Great Provider (51–52)

- Burk, "Training Our Kids in a Transgender World," 89–98
 - o The Swing Consensus (90–91)
 - o Following the Same Trajectory (91–92)
 - o Truth Telling (92–96)
 - o Gender Discipling (96–97)
 - o Conclusion (97–98)