

A Godly Man's Love For Biblical Masculinity

Introduction

a. objectives

1. subject – The need for a man to guide, protect, and provide for his family as a true masculine man
2. aim – To cause us to seek to be true men of God, living out the example of Christ's masculinity
3. passage – 1 Thessalonians 2:5-12

b. outline

1. The Definition of Masculinity
2. The Nature of Biblical Masculinity (1 Thessalonians 2:5-12)
3. The Godly Man's Love for Biblical Masculinity

c. opening

1. the **opening point** of this conference
 - a. a conference focused on a *Godly Man's Love For His Family*
 1. his wife, children, vocation (work) – the living-out of biblical truth in all aspects of *family life*
 - b. however, there is another aspect of "family" that deserves attention (**my responsibility**)
 1. namely, a godly man's love for **biblical masculinity** – the *foundation* or *biblical basis*
 2. **what does it mean to be a man, especially in a culture that demonizes being a man?**
 - c. **note:** my choice (and Cary's inclusion) of this subject flows out of a men's study in 2022 at GFBC from the book: *Masculine Christianity* by Zachary M. Garris (© 2020 Zion Press, Ann Arbor, MI)
 1. but ... I will only be gleaning aspects of it relevant to *this* topic, not Christianity as a whole
 2. and (**for the ladies**) ... this sermon *should* speak to what you *look for in a man* ...
 - b. **observation:** masculinity, in W civ, is a subject fraught with *trepidation* and *misinformation*
 1. it is considered **toxic** in many quarters, and is **caricatured** to be laughed out of existence
 2. thus, most **men** *fail to understand it* and few *actually attempt to live it out*
 - c. **radical feminism** (which began in the late 19th/early 20th C) pushed an agenda to "elevate" women into positions of "equality" with men – to make women equal to men in both *nature* and in *role*
 1. to argue that since women were fully *equal* to men *by nature* (**i.e.** women as human beings), they thus have the right to enjoy all of the same *opportunities* as men (**i.e.** in their role)
 2. **IOW:** an agenda to eliminate "gender roles" based on differences of *nature* – to "remake" society so that women were considered utterly equal to men *at every strata of existence*
 3. **e.g.** an agenda (now!) so *fully realized* that no one "bats an eye" that a woman can be a state governor, a senator, serve as a police officer or soldier, or lead a multinational corporation
 4. **i.e.** a full **egalitarianism** throughout society – no gender *differences* = no gender *roles*
 - d. but, full egalitarianism produced some (unintended) consequences:
 1. the fight to "elevate" women led to women *becoming more important* in society than men
 - a. thus, a **loss of masculinity** – men no longer understanding *what it means to be a man*
 1. **e.g.** four (4) generations of men being taught that being a man is "a problem"
 - b. and ... a **loss of femininity** – women no longer understanding *what it means to be a woman*
 1. **e.g.** a female Supreme Court justice *unwilling* to define what is a woman ...
 2. and, the fight to "elevate" women also led to the (now) tragic rise in **gender confusion**
 - a. undergirded by secularism, a culture no longer able to *distinguish* between the sexes as something *unique* to humanity – something to be "changed" at will, since it is not "fixed"
 - b. **e.g.** the inevitable being men, recognizing their "second-class" status, donning dresses in order to "take advantage" of opportunities in society *only afforded to women*
 - e. unfortunately, this egalitarianism also attacked (and invaded) *the church*
 1. *liberal* denominations *fully embraced it*, to the point where they "mirror" society in every way
 2. *conservative* denominations attempted to "push back" with **complementarianism**
 - a. the contention that both men and women are "equal" in the sense of being *human*, yet they are *different* in *nature*, and thus carry different, but *complementary* roles in the world
 - b. **i.e.** different physically, physiologically, and psychologically, as *determined by God*
 3. **however:** (Garris argues that) the *proper* response is a return to **patriarchy** = father rule – for men to "recapture" their God-established role of *headship* over the created world, just as *God* is Father over all things; to take up the mantle of *leadership as God intended it to be*

3. the **thesis** at the heart of this sermon
 - a. **thesis: the godly man loves his family (wife, children, vocation) out of a deep and reverent understanding of what it means to be masculine, according to God's revealed plan**
 - b. **outline:** first, we need to *define* what masculinity is; second, we need to understand masculinity *biblically*; and, third, we need to *apply* that masculinity to the godly man directly
 1. we'll start with the **negative** in each case (*i.e.* what it's not) and then move to the **positive**

I. The Definition of Masculinity

Content

a. the wrong definition of masculinity

1. it is not *machismo*: a beard, cigars, scotch, a rifle, pumping iron, or playing hockey is not the "core" of masculinity (*e.g.* Tim Allen's infamous "grunt" of manliness)
2. it is not *anti-woman*: masculinity is not the "opposite" of certain feminine qualities, like compassion, nurturing, caring – true masculinity *embraces* caring for others, but in the way *appropriate* for men
3. it is not *dictatorial*: masculinity does not "demand its own way" by *degrading* women as slaves – true masculinity has the *heart of a servant*, a man looking out for the well-being of the "weaker"

b. the better definition of masculinity

1. **masculinity = the essence of a true (godly) man in action, by which he self-sacrificially leads, guides, provides for, and protects those whom he has been given charge**
 - a. **biblically:** as the **head** of his household, with the *authority* granted to him by virtue of his God-given position as a *man*, formed in the *image* of what God *intended* for men to be and do
 - b. *e.g.* Adam (the first man; **Genesis 2**) was given the responsibility by his Creator to do all of this
 1. he was to *tend* the Garden, he was given a "helper", he was to *guide* Eve (esp. in relation to the Tree), he was to *provide for* her (as assumed in the Curse), he was to *protect her*, and he was called to be the *federal head* of an entire race
2. masculinity = a man living out what it means *to be a man* – taking his **headship authority** seriously
 - a. in the *home*: as a husband, leading his family; in the *church*: as a shepherd, leading his flock; in the *world*: as a man, leading others by a proper example of what it means to take *authority*

II. The Nature of Biblical Masculinity (1 Thessalonians 2:5-12)

Content

a. the biblical picture of *failed* masculinity

1. Adam (**Genesis 2-3**) = a picture of *failed* masculinity; a man who **failed as a man**
 - a. we often think of the "first sin" as being Eve (then Adam) eating from the Tree – but, that sin of *commission* was preceded by a series of sins of *omission* on the part of Adam
 - b. he failed to *guide* his wife – he allowed Eve to see the Tree as "a delight" (**3:6**), when he should have guided her *away* from it – Adam *failed* to guide his wife *to better things* (*i.e.* the **Tree of Life**)
 - c. he failed to *provide for* his wife – he allowed Eve to see the Tree as "good for food" (**3:6**), when he should have provided for her *so well* that she wouldn't even *consider* it as a source of food
 - d. he failed to *protect* his wife – he allowed Eve to converse with the serpent, when he should have *interposed himself* between them, even casting the serpent *out of the Garden* (**1:30 cf. 3:1**)
2. the failure of Adam to take his **headship authority** seriously cast the entire human race into sin

b. the biblical picture of *excellent* masculinity

1. Paul (**1 Thess. 2:5-12**) = a picture of *excellent* masculinity; a man who **succeeded as a man**
 - a. **note:** a passage "outside" of **Ephesians 5**, which I left for the other men to "camp in"
 - b. he describes his *arrival* at Thessalonica from Philippi in Macedonia, after opposition there
 - c. he testifies that he didn't come to town for *personal gain*, nor for glory and fame (**vv. 5-6**)
 1. instead, his team was gentle "like a nursing mother," affectionate and caring, *self-sacrificially* giving of themselves in order to bring the message of the gospel to them (**vv. 7-8**)
 2. *i.e.* although certainly the heart of *femininity* (a woman's role, per Garris), such *self-sacrificial* affection *is also* a part of what it means *to be a man*, in a way that is uniquely *male* in approach
 - d. he reminds them that he "worked night and day" in order to provide for himself (**vv. 9-10**)
 1. the team worked "like a father with his children", supporting themselves in order to "exhort" the believers at Thessalonica to "walk in a manner worthy of God" (**v. 11-12**)
 2. *i.e.* the heart of *biblical masculinity*: a man giving himself fully to the job at hand, doing what is necessary to see that his "children" are lead, provided for, and protected

- e. Paul lead and guided them (in preaching the gospel); provided for them (in the salvation of the gospel); protected them (through the exhortation of walking well in a sinful world)
- f. the success of Paul was in taking his **apostolic headship** seriously, to do his *work as a man*

c. the biblical picture of **perfect masculinity**

1. Jesus = a picture of perfect masculinity; a man who was the **perfect example of a man**
 - a. **note:** this is the answer to Chespi's question: where is *Christ's* masculinity seen in the Bible?
 - b. **point:** if masculinity is a man living out what it means *to be a man*, then Christ is the greatest example of masculinity *of all time* – and some of the **reasons** are:
 1. **not:** because he “projected” himself as some *macho-man* – although quite firm at times, he *balanced* the compassion he had for people with the mission he had been sent to accomplish
 2. he *leads* his “family” – Jesus leads his bride (**i.e.** the elect; see **Rev. 19:9**) by bringing “her” out of sin-slavery into freedom, guiding her towards the Tree of Life *eternal*
 3. he *provides for* his “family” – Jesus brings to his children all they need: atonement, redemption, propitiation, satisfaction of the law, adoption into the family of the Father, and *hope*
 4. he *protects* his “family” – Jesus interposed *himself* between the elect and the devil (and between us and death) through his obedience on the cross, and “casts” Satan away
 5. he *sacrifices himself* for his “family” – Jesus gave *his very life* to accomplish the work that the Father had given him to do in redemption, and that life became the life of the elect
 6. his Incarnation was into the form of a man – the Son of God took upon himself not only *human nature*, but the *specific* form of a *male*, consistent with the formation of *Adam*
2. the success of the last *Adam*, in taking his **headship authority** seriously, accomplished fully what the first *Adam* failed at – Jesus did fully *as a man* what God had purposed *a man to do*
 - a. **so (at this point)** ... you should have a pretty good idea of what *biblical masculinity* is ...

III. The Godly Man's Love for Biblical Masculinity

Content

a. the application of biblical masculinity

1. **thesis: the godly man loves his family (wife, children, vocation) out of a deep and reverent understanding of what it means to be masculine, according to God's revealed plan**
 - a. **first:** he recognizes the specific spheres of influence that he has been called to *head* – those areas where his nature as *a man* requires him (under God) to step forward and *lead*
 1. just as the Son agreed before his Father in eternity past to redeem a people
 - b. **second:** he takes up the mantle of headship – he recognizes the necessity of *self-sacrifice*, of the needs of others over himself, of his willingness to give up his own desires
 1. just as the Son stepped down from his throne to enter this world *as a man*
 - c. **third:** he works to guide, provide for, and protect – he does the hard work of guiding others in truth, providing for their needs, and protecting them *from every form of danger*
 1. just as the Son did all of these things for his elect people *in his life and death*
 2. **e.g.** husbands and fathers: you are called to be a man and protect your wife and children, not just from *physical dangers*, but from the more *dangerous ones* that come *spiritually*
2. **gentlemen, let's love what it means to be a man, even though the world “out there” hates us for doing so – they hate the God who made us to be men, but we know his purpose in it**
“For you know how, like a father with his children, we exhorted each one of you and encouraged you and charged you to walk in a manner worthy of God, who calls you into his own kingdom and glory.” (1 Thess. 2:11f)