

God's Design for Men and Women. Pt.1

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[0:00] We come this morning to one of the most difficult and controversial verses, passages in the New Testament.

! 1 Corinthians 11, verse 2-16. And I do want to, especially because it's difficult and controversial, it is good that you open your Bibles and follow along.

It's on page 1138 of your pew Bible, or you can follow along if you bring your own Bible. So open up and let's dive in. You know, one of the benefits, one of the benefits of preaching through whole books of the Bible is that it allows us to consider verses like these.

I can assure you that if it wasn't for that reason, I doubt you will ever hear a sermon on this passage. And I certainly probably would not choose, of my own free will, to sort of touch the proverbial third rail by choosing this passage.

And if we come to it, if I was one of those pastors who doesn't mind, you know, touching the third rail and had chosen to preach on it, it would be hard to do justice to this passage, to this section, outside the scope of the whole letter that Paul writes in 1 Corinthians.

[1:24] So I'm glad we've come to this passage that we have this morning in the context of going through the whole book. And I hope that doing so will help us to better understand what God has for us from His infallible Word this morning.

So before we dive in, let us pray. Lord, we do thank you for your Word, that it is useful for teaching and rebuking and building us up into Christ-likeness.

We thank you, Lord, that this is God-breathed, Holy Spirit-inspired Word. And we thank you, Lord, that as your people, you've given us these passages, the whole Bible, including these passages that we're going to cover this morning, so that we can know you better and we can better know ourselves as you want us to be, as you've created us to be.

So help us now in the power of the Holy Spirit. I ask, Lord, for your grace to be upon me as I preach your Word, that I will be able to preach it clearly, and that I pray for your grace upon all of us as we sit under the preaching of your Word, that we will be able to understand it rightly and live accordingly in obedience to it.

Give us humility and give us Christ-likeness as we ponder these wonderful mysteries of your Word. We pray this in Jesus' name. Amen.

[2:58] So, let's start by seeing the context in which we have these verses. I want us to remember that this section, although it may be controversial in our context, we must not dissociate it from what the Holy Spirit has been showing us in this whole book.

We must receive what we are reading here in the context in which it was written before we can properly apply it to our context.

So, we ought to understand the setting of the Corinthian church in 1st century Corinth in which Paul writes this. If you remember that since chapter 8, Paul has admonished the church that they are to be ruled by love, because love builds up.

Love which leads to self-discipline. We saw that in chapter 9. Love which leads to restraint for the good of the other.

Love which leads to respect for one another. Remember, these are the things that are to characterize the church and build it up. This is the setting.

[4:20] This is what Paul has been saying so far. And the Christian is called to model himself or herself after Christ. Remember what Paul says at the end of the previous chapter that we saw last week.

He enjoined the people to follow me as I follow Christ. That is, follow me, Paul, as I follow Christ. And so, our model really is Jesus Christ himself.

Our Christian living is for the advantage of others in the church, not for our own selfish gain. Our Christian living is for the advantage of the other in the church and even in the larger society. And this is Paul's answer to a Corinthian church that is propped up by knowledge.

That is prideful and that is arrogant. This is Paul's answer to them. And the section that we begin here in chapter 11 verse 2, it's actually, this section goes from verse 2 of chapter 11 and goes all the way to the end of chapter 14.

[5:31] This section now touches on the theme of how we are to show respect for God and for others in the way we order our public worship when we gather together in the worship of God, in the way we use our spiritual gifts in the setting of gathered worship.

And so, this is what this section is about. And these particular verses, verse 2 to 16, which we're looking at this morning, touch primarily on the issue as it applies, the issue of respect for the other as it applies to gender identity.

And so, what's the problem that Paul is addressing specifically in this session? Again, I want to draw us back to chapter 10. Remember Paul's admonishment at the end of chapter 10, chapter 10 verse 32.

He says to the Corinthian church, Give no offense to Jews or Greeks or to the church of God. Right? He says it to them. Give no offense. And he says, Just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved. In the same regard, you are to do the same. Give no offense to Jews or Gentiles or to the church of God. That means that even in your conduct, whilst you gather for public worship, your conduct should be ruled by the principle of love.

[7:07] Sadly, this is not the case with the church in Corinth. The presenting problem is that they have confused equality with sameness or lack of gender difference.

They are, in fact, equal. Right? It's St. Paul that says there is, in Christ, there is neither man, nor woman, Jew, or Greek, or slave.

We're all one in Christ. They are equal. But they've now taken that equality to mean that they are all the same. And there is no difference. And Paul wants to correct that mindset.

And this is in line with, and this feeling, and this behavior, and this taking advantage of their freedom, is in line with the Corinthian problem of being popped up.

This is their slogan, after all. Everything is permissible. They've said that in regards to idol worship, and eating in temples, and pagan temples. And now they're saying it in regards to how they relate to each other, as man and woman.

[8:16] Everything is permissible. They're insisting on freedom, without exercise of a cross-shaped wisdom, that Paul is advocating that they are to be governed by.

They're exercising freedom without cross-shaped wisdom, and Christ-like humility. And if we are honest with ourselves, this is not foreign to us at all, is it?

We live in a culture in which equality, as it pertains to equal opportunity, or equal treatment under the law, is a worthy goal. Isn't it?

We can all agree to that. But we've come to exchange that ideal, of equality under the law, and equal opportunity, we've come to exchange that, for sort of a flattened out sameness, or lack of any differentiation, either in the society, or even in the way God has ordered His world.

And the Bible tells us that we are, indeed, created in God's image. We are created male and female. We are not sexless, or genderless, in the way God created us.

[9:32] The differentiation between men and women is one that is ordered by God Himself at creation. The Genesis reading shows that, that we read this morning.

It shows that it was for a purpose, and an end, which leads to God's glory and our joy. That is why God created us. In the way He created us, male and female. It is so that we may glorify God, in our femaleness, in our maleness, in our masculinity, in our femininity, and the way we live that out. It brings glory to God, and brings God, and brings us to our end, which is joy, in the way God has created us. And when we neglect this God-ordered, creational differentiation, it leads to human ruin. It leads to pain, and it leads to exploitation. If you want proof of what I've just said, I can only ask you to look at our society, and see the exploitation, and ruin, and pain, that is rampant, all over. Why should it be so, if after all, we're all equal? But yet, there is great exploitation, between the sexes. And in the Corinthian church, in their case, primarily, what's going on in their case, is that some of the women, in the Corinthian church, have taken their freedom, in Christ, to mean, that

they can go on a social agenda, that discards, the norms of society.

[11:15] They've discarded the norms of their society. And more importantly, they've discarded the God-ordained differences, between men and women, between husband and wives. And the problem manifests itself, in regard to, specifically here, hair coverings.

Right? But it's not merely about hair coverings, the underlying principle is that, they've disregarded any difference, difference, between men and women. And what makes this, now, we have to admit, what makes this passage problematic, is that many, many people, in interpreting it, have dismissed, the principle, that underlies this passage.

They've dismissed it, to say that, oh, it's just cultural. So, we're not called to obey, anything that Paul says, in these verses. Because it doesn't apply to us. It all has to do with, you know, the cultural setting and current.

It's all specific, to the first century world. It doesn't apply to us. And, and unfortunately, others have gone, into the opposite direction. Right? Some say, just disregard it, doesn't have anything to do with us.

Others go, the exact opposite. It says, well, everything that Paul says here, in these verses, are to be taken, and applied, directly to us.

[12:33] so that we are, ought to obey, everything. So that, women should never come to church, without their heads covered. And I think, both interpretations, fail, at different points.

I don't think, that, the cultural implications, of the first century word, necessarily applies to us. But I don't think, at the same time, we can disregard, the principle, that it underlies, what Paul is saying here, about differentiation, between men and women.

So let's take a, a deeper look. First of all, let's take that latter point, that people say, why everything, that Paul says here, has to apply to us. Well, let's take that point, and let's use an example. And this example, is not original to me, but I think it's helpful for us, to, to, to sort of, grasp what Paul is saying here.

So if you look in, Thessalonians chapter 5, verse 26, you may open to it, or just listen to me, read it. 1 Thessalonians 5, 26 says this, greet, all the brothers, with, a holy kiss.

So can I, at this point, ask all the men, to stand up. Please, if you will, stand up. So men, will you stand up, look around at your brothers in Christ, and greet them, with a holy kiss.

[13:53] I don't see, I don't see any, I'm seeing people, blowing kisses. I don't think that's what Paul means. All right, you may sit down. Thank you for, thank you, thank you for obliging me.

Right? Thank you for indulging me.

All right, I, I, what I noticed, that none of you moved over to each other, and start planting kisses on each other's cheeks. But yet, Paul says there, in 1 Thessalonians 5, he says, greet, all the brothers, with a holy kiss.

But you rightly understood, that, in our cultural context, that is not, that's not applicable. Now, is Paul's principle, that he says there, which is really, the underlying principle, is that, we, as brothers, not in here, and here, he's not only talking about men, but men and women, all siblings in Christ, we are to, do what?

We are to greet one another, we are to move towards one another, warmly, lovingly, with love and sincerity, for one another, in the family of God.

That's the underlying principle, of 1 Thessalonians 5, by the way, Paul actually says that, five other times, in his letters to the churches. It's a common thing, greet one another, with a holy kiss. But in Paul's time, and day, it was perfectly natural, for men, to greet one another, affectionately, with a kiss.

[15:12] But that is not, culturally applicable, for us, in our day. Yet, we are not to disregard, the principle of, warmly loving, and sincerely loving, one another.

I think that same, principle applies, in this situation, in 1 Corinthians 2-16, regarding head coverings. Right? We obey the command, in our own cultural context.

For example, the way men greet, in our cultural context, and the way, if we were to obey, 1 Corinthians 5-26, is to give one another, a firm answer. If we're really, really, you know, want to be very affectionate, we give each other, a firm slap on the back.

But if a man, starts to come up, come towards me, to give me a holy kiss, I might, I might, I might be compelled, to do it, you know, to stiff arm them, with eyes, and stiff arm, and say, hey, you know, yeah, let's just shake your hands on it.

It's not because, I'm not obeying God's word, it's because, I'm applying it, in a different way, in my cultural context. So that's what's going on, in this passage, regarding head coverings.

[16 : 21] The specific application, of head covering, is culture specific, and not necessarily, applicable to our context. And that's why, many women here, actually, all the women here, don't have their heads covered, and by doing so, they're not sinning, or disobeying God's, commandment here.

Because it's not applicable, in our context, in our culture. But the principle, is applicable. The principle, of differentiation. The God ordered, way, of relating, to one another, as men and women. That principle, is universal. For the church, in all time, and in all places. And it is, applicable to us. In the Corinthian world, which is a very, Roman society, a married woman, would wear, a covering, over her head.

To mark herself, as respectable. To mark, a status, as a married woman. And that affords her, special honors, in society.

And special privileges, as a married woman. And she, she shows that, by covering her head, in public. And a married woman, who, does not appear in public, who appears in public, rather, without covering, her head, will communicate, that she is, not faithful.

[17 : 52] That she's a loose woman, maybe. That she's immodest. It communicates, it communicates, to the culture, that she's not, to be a, she's not considered, a respectable woman.

That is the cultural, context, in, in current. And so, to have one's head, uncovered, in public, is to communicate, that you are, perhaps, available.

And so, this is the significance, of the head covering, in the first century world. Now, it's not for us, to judge, these Roman customs.

It's only for us, to understand them, so we may see, better, what Paul's intention is, in these verses. And so, the argument, that Paul is, putting forth, and let's look at that argument, starting in verse 3. He says, but I want you, to understand, that the head, of every man, is Christ. The head, of a wife, is a husband. And the head, of Christ, is God.

[18 : 59] Essentially, what Paul is saying, in these, is that men, and women, have different heads. And what does, head mean here? And as Paul uses it. There are two things, implied.

Actually, three things, implied, in the use of the word, head. In Greek, it's the word, kethale, in the Greek New Testament. And this is what, Paul means by, implied by the use, of that word, head. It means, it can mean, authority. It can also mean, source. Or it can mean, preeminence, or first. But in all the usage, that you see in the New Testament, of that word, authority is primarily, primarily, and always, in view.

So, and so, and so, the, the, the, the, sort of, the idea that it's, it means source, is somewhat secondary. And some theologians, actually, have, have, have, have questioned that, that it, ever means source, in the New Testament.

But, but, whenever that word is used, in the New Testament, at least we can, we can agree that, implied with it, is the idea of, authority, of responsibility, of exercising, authority.

[20 : 16] So, the last meaning, preeminence, or first, is sometimes in view as well. If you read Ephesians, or Colossians, when Christ is described, in Ephesians, and Colossians, as preeminent, or foremost, in creation, and redemption, in those two, in those two, letters.

When Christ is described, that way, what's in view, is that Christ, is not only first, and preeminent, rightly so, but also, then having authority, by, by, by, by the, by the, value, of his, preeminence. He has authority. He exercises authority. And that's what we also see, for example, as we read Genesis 2. The woman, Eve, was created, from, man, Adam.

And so, if I read verse 3, like this, Christ is preeminent, to man. Man is foremost, first, to woman. God, is preeminent, even to Christ. And so, what Paul is doing there, is correcting, their worship practice, by teaching them, about the biblical understanding, of gender relations.

[21 : 30] And he wants them to see, and us to see as well, that knowing, and living, by this God-given standard, will do us good. And he starts.

So he goes, that's why he starts, from the beginning, in Genesis. By going back, to the creation of men, and women, even before the fall. And then he argues, from the way, even the son, God the son, relates to God the father.

And we have to all admit, it's difficult, in our post-modern world, to use such language, and not immediately think, or hear, superiority, or unequal, when you hear that.

It's very difficult for us. But it cannot mean that. That's not what Paul means, when he uses that word. Because if you see the analogy, that he gives, the analogy of men and women, is compared, to God the son, and God the father.

And after all, we know that the father, and the son, are co-equal. Co-eternal. Of the same essence. Yet the son, even though they're co-equal, co-eternal, of the same essence, yet the son, submits perfectly, to the father's will.

[22 : 49] And we see this, even as he goes, on the death, to the death of the cross. Look at that picture, that we've given, at Gethsemane. When Jesus, was in anguish, as he's about to go, and carry the curse, of our sins, upon himself, on the cross.

He was in anguish, and he humanly, sought, another way out. And he said, if there is any other way, let this cup, pass from me.

But what does he, what does he resign to? Nevertheless, he was ever resigned, to his father's will. So much so that he says, not my will, but yours be done. And so, also, at the end of time, we see that in scripture, it was really, in 1 Corinthians 15, verse 24, 25, Jesus Christ, after he's been, after he's been given, all authority, and reign, and rule, over all things, he will lay, as 1 Corinthians 15, 24 says, he will lay, all of it, deliver all of it, to his father.

So, we see there, that the son, delights, to submit, to his father. Yet, they're equal, co-eternal. There is, this father is not more superior, than the son.

It is a willing submission, to this father's will. That even, in the Trinity, there is, a complementarity, that we see there, without inequality.

[24 : 24] That's there, in the relation, between the Trinity. And that's the analogy, that Paul gives, to the relation, between man and woman. In the same way, man and woman, are equal, in dignity, and worth.

Because, they're both, made in God's image. So, they're equal, both in dignity, and worth. Yet, there is, a differentiation, in our roles.

And that is, part of God's, design for creation. That's the point, that Paul is trying, to press on, the principle, that Paul is trying, to press on here. Although equal, both bearing, God's image, both equal, in dignity, and worth, there is, a differentiation, of roles.

And that is, how God, designed it to be. The man is to lead, and the woman is to be, his helpmate.

We saw that, in Genesis 2, 18. The word, the helpmate, it means, a helper, suitable for him.

Eve, is an helper, suitable for Adam. Unless you think, that's an inferior role. If you think, that's an inferior thing, that Eve, is a helper. Well, it might be helpful, for us to understand, what that word, actually means, in the Hebrew.

[25 : 39] The original word, means, Ezer, connecto. So, the word, Ezer, is, is a militaristic word, that means, someone who comes, a warrior, or an army, who comes to your head, in terms of, of, of, of conflict.

That helper, that Ezer, comes to your head. It's a strong ally, who comes to save, or to rescue.

That's the word, that I use, to describe Eve, a woman, to man.

Hence, that's why, even God himself, describes him, is described in the, in the Old Testament, as, Israel's, Ezer. God is, Israel's, help me, because God comes, to his people, to save them.

God is their strong ally, their, their, their strong rescuer, who comes to redeem, and save them. And so, so, Ezer means, a strong ally. And the word, connecto, means, opposite to him.

So, here is, a helper, a strong ally, that is, opposite to him, or corresponding to him. So, put together, when God said, Adam needs a helper, he's not saying, Adam needs a servant.

[27 : 00] Rather, God is saying, Adam needs, a strong ally, that complements him, equal to him, yet opposite to him, in roles.

So that together, they may fulfill, God's mandate, to rule, and multiply. That is God's design. They are not interchangeable.

No matter what the culture, today wants to say, man and woman, are not interchangeable. If men and women, are interchangeable, then it will cease to reflect, God's purpose, in creation.

And this is Paul's argument, in this passage. He's saying, men, you must be truly men, and women, you must be truly women, as God intended it.

But what's going on, let's look at their behavior, in verse four to six. The behavior of women, in the church in Corinth, is not actually, in accordance to this design, that God has intended. The way they, and we see that, in the way they miss, the cultural applications of it.

[28:11] So what's going on, in verse four, every man who prays, or prophesies, every man who prays, or prophesies, with his head covered, dishonors his head. But every wife, who prays, or prophesies, with her head uncovered, dishonors her head, since it is the same, as if her head was shaven.

If you look in your ESV there, there's a footnote. In Corinth, in the Roman society, to have, to have a woman, to shave her head, is to communicate, that she is either sexless, or she's a prostitute. And so, Paul is saying, every woman, who uncovers her head, dishonors her head, since it is the same, as if she was walking around, with a shaven head.

For if a wife will not cover sex, for if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful, for a wife, to cut off her hair, or shave her head, let her cover her head.

So what's going on, in Corinthian church, is that women are coming to church, in public worship, with their head uncovered. They are showing indifference, to the societal code, in doing that.

[29:22] And they are also, becoming the distraction, in worship. And this is, they are actually living, in contradiction, to what Paul says, in chapter 10, verse 32.

That they are not to cause, any offense. That they must strive, not to cause, give no offense, to Jews or Gentiles, Jews or Greeks, or to the church of God. And Paul brings the point home, in verse 5 to 6.

He says to them, to be in public worship, with their head uncovered, is just as good, as shaving their head. It seems like Paul is sort of, sort of calling their bluff here. Well if you're going to do that, you might as well go, and shave it off then.

And communicate to the, to the society around you, that you're, you're either a slave, or a prostitute. Like the temple virgins. There's a virgins, there isn't court, because they're not really virgins, they're temple prostitutes.

And it's shameful to do so. And you know it's shameful to do so. And so, that's why Paul admonished, that they should cover, they should have their head covered. And then Paul goes on, in verse 7 to 9.

[30:32] It says, For a man ought not to cover his head, since he is the image, and glory of God. For woman is the glory of man. For man was not made from woman, but woman from man.

That's Genesis 2. Neither was man created for woman, but woman for man. Again, that's Genesis 2. That is why a wife, ought to have a symbol of authority, on her head, because of the angels. And we've already set out earlier, God's design, in creating us as male and female. But a few things to look at, in these verses, verse 7 to 9. Because it's often misinterpreted, in many ways.

So what is Paul saying here, in these verses? He's essentially saying that, men ought to take a place of prominence, and leadership, within the church, and the family.

Men don't cover your heads, he says. Because by covering your head, you're living, you're not living according, to God's intention for you.

[31:35] You're not exercising leadership, and taking initiative, as God has designed it to be. And I know that this runs, contrary to our 21st century society, in which we've already coined the phrase, toxic masculinity.

And I'm not denying, I'm not denying that men, haven't throughout history, indeed sometimes, been toxic, and sinful, at times, in the exercise of, the God designed authority, and leadership, that they're meant to exercise.

Because of sin, we have replete throughout history, and even today, and unfortunately, even in the church, examples of toxicity, from men.

But just because sinful men, exercise authority, in the wrong way, does not mean, that we are to put aside, God's design, for complementarity, in creation.

The same thing goes for women. Women, throughout history, and even in the church, have sometimes, been sinful, in the exhibition, of their complementarity, and their femininity.

[32:47] But that doesn't mean, then, that we are to put aside, that as well. Unfortunately, in the church, Christian men, have so easily, resigned themselves, to passivity, and apathy, both in their family, and in the church.

And when they do so, they're living contrary, to God's design. The culture may say, that it's okay, for men to be timid, and may even try, to make men timid, and bashful, in the culture.

And that might be seen, as culturally acceptable. But that is not, God's design. When Christian men, cannot be found, in the church, taking initiative, when Christian men, cannot be found at home, in their families, taking initiative, and exercising, godly, Christ-like leadership, then they are living, in dereliction, of the duty, in which God has called them, to live.

And they're living, short of God's glory, and God's design for them. I know that's a weighty thing, to say. But men, we ought to take that, on board.

This is God's design. We must be ruled, and governed by God's word, rather than what the culture, says out there. But just as men, have been sinful, in their wrongful application, of their God-designed, masculinity, women also, have been sinful, in wrongly applying, their God-designed femininity.

[34 : 29] And Paul states that, in these verses, that woman, is the glory of man. Now, when Paul says that, Paul is not saying, that the woman, is not the image, and glory of God.

Most people have, wrongly interpreted that, to me, but that's not what Paul is saying. Paul is not also saying, that a woman needs, a man, to be an intermediary, to God.

Some people have also, wrongly interpreted this, versus saying, well, women should not even, interpret the Bible, for themselves. They should go to their husband, or a man, to tell them, what the Bible means.

That's wrong interpretation, of this. Because, Paul already told us here, earlier, in this very same letter, all of us, both men and women, have the mind of Christ. Remember that. You have the Holy Spirit.

If you're in Christ, you have the Holy Spirit. And you have the means, then, of knowing, and understanding, God's word. We have, we both, men and women, have one intermediary, to God.

[35 : 29] And it's Jesus Christ, our great high priest. But, in woman, God creates, but woman is created, as man's helper.

It's, Ezra, connecto. We saw what that word means. Strong ally, that is, in opposite to him.

Compliments him. And woman, glorifies God, by living, according to this, wonderful design, of God. Woman, was, women, was, the woman was created, for man, not as a slave. That's important, also, to confess. And this is, the wonderful way, Matthew Henry puts it.

And I quote, he says, the woman was made, of a rib, out of the side of Adam, not made out of his head, to rule over him, nor out of his feet, to be trampled upon by him, but out of his side, to be equal with him, under his arm, to be protected, and near his heart, to be beloved.

That's a wonderful quote, that speaks of this, complementarity, between men and women, as God designed it. Now, we must confess that, that, beautiful, wonderful, God designed picture, has been marred, because of sin, and the fall.

[37 : 00] Yet, this is one of the reasons, why, we are, complementarians, in our diocese, why we insist, that the home, and the church, are to be ordered, according to God's, creational intention, of complementary support.

We're not going to finish, these verses today, because we're running out of time, but, but let's just look, lastly, at verse 11 and 12, before we pray. Because I think, Paul here, in these verses, now drives the point on.

He says, nevertheless, in the Lord, woman is not independent of man, nor man of woman. For as woman was made from man, so man is now born of woman. And all things, all things, are from God. So, in the church, this mutuality, is essential. This complementarity, is essential, in how we relate to one another, in the church, and in Christian families.

You know, in the culture, there is misandry. Misandry means, hatred of men. It's all over the culture. And there's also misogyny, hatred of women. Both run rampant, in our society.

[38 : 13] It runs rampant in media, and in the internet. It runs rampant. But such, notions, and such beliefs, must not, and cannot, exist, in the church of Christ.

Paul says, in the Lord, woman is not independent of man, nor is man independent of woman. What is he saying there?

We need each other. The very reality of God's design, testifies to it, that we need each other. The woman was made from man.

But every man, who exists, sins, the creation of Adam, every man who exists, and draws breath, is born of woman.

Even in that design, there is that complementary, and, and, and, and needing of one another. Even our Lord Jesus, was not exempt from that.

[39:13] He was born of woman. So that indeed, even our redemption, our salvation, comes, through, the womanliness, if I can put it that way, of a woman, through, the Virgin Mary.

And it's also, as someone else puts it, essentially, man can be truly man, only if he can be so, in relation to woman, as truly woman.

And woman can be truly woman, only if she can be so, in relation to man, as truly man. Essentially, we must, in the church, exercise, God-ordered design, of, maleness, and femaleness, masculinity, and femininity.

Supporting one another, leadership, and taking initiative, from men, supporting, and being a ally, for women. We'll stop here, in verse 12, and we'll pick up the rest, next week.

But before we pray, perhaps we should, admit to ourselves, that this is not something, we're wired to do. We're not wired to do it.

[40:28] The fall, has corrupted, our relationship, with each other, as men and women, as husband and wife. And part of the curse, that befell mankind, is that the woman's desire, shall be, there in Genesis 3, the woman's desire, shall be contrary, in opposition, to her husband.

That's the curse. And that's actually, against the way, in which woman was created. But because of sin, the woman's desire, shall be contrary, to her husband. And in the case of the man, he will rule, rule over her.

That's what the curse says. Not rule, it's dominate. That's what we see, all around us. This is the effect of sin, in our gender relationships.

But there's good news. I don't want to end there. There is good news. Because in the Lord, that's what Paul says there, in verse 11 and 12. In the Lord, that which has been corrupted by sin, has been, and is being redeemed.

And being perfected. So while sin has brought disunity, and independence, in the Lord, we are now, being reconciled, back to the God-designed order, as God intended it.

[42:00] So that, man is no longer to live, in domineering, and exploitation of women, in the Lord, in the church. And whenever we see that, being done in the church, we must not be silent, about it.

We must not turn a blind eye. We must call it out, for what it is. And it's an abrogation, and a denial of God's design order. And a failure, in the church.

So we shouldn't be surprised, at the brokenness we see all around us. Yet, we should recognize, there is good news for us, as Christians. That by grace, we are being perfected, into the true humanity, that God created us to be.

Into true manhood, and true womanhood. And because we are, a new creation, the whole is passed away. We are empowered, by the Holy Spirit, to live, as God designed us to do.

And so therefore, men, you have a perfect example, in Christ Jesus, who is exemplified, true masculinity, in his self-giving love.

[43:12] That is to be our example, as men, in the church. And women, you also have, as Christ, you also have Christ, as your perfect example. As he perfectly, exemplifies, for his church, how we are to submit to God, in his perfect submission, to his Father.

That's the good news. Grace, the grace of God, redeems, our fallen nature. And it's perfecting it. We'll pick up from here, next week.

Let us pray. Lord, we do confess, that this is, this is our heart, teaching, and thing to grasp, because it runs contrary, not only to our sinful nature, but it runs contrary, to even our cultures, the gospel that is being preached, in our society, in our culture.

But we pray, that you will help us, Lord, by the help of your Holy Spirit, to, to, cherish, this God designed order, as you have designed it, at creation.

And in which you've called us to, as new, as, as redeemed believers, men and women, in Christ.

We ask, Lord, that, we confess that we are, because of the fall, we, often, all of us, fall short, of this.

[44:36] for we ask, that you will help us, to be more like Christ, to model, true, humanity, as male and female, redeemed by Christ, as you've designed us to be.

We pray this, in Jesus name. Amen. Amen. Amen. Amen.