

Being Human - Adult SS - Lesson 4: Headship and Eldership

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Date: 22 September 2024

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[0 : 00] So please do ask if you need one. So let's jump in and just read Genesis 2, okay? Just Genesis 2. We'll skip a few verses, I'll tell you when. But Genesis 2. So open up your Bibles there. It's on page 2.

Genesis 2. Let's start from verse 5. When no bush of the field was yet in the land, and no small plant of the field had yet sprung up, for the Lord God had not caused it to rain on the land, and there was no man to work the ground, and a mist was going up from the land and was watering the whole face of the ground, then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life.

And the man became a living creature. And the Lord God planted a garden in Eden in the east, and there he put man whom he had formed. And out of the ground the Lord God made to spring up every tree that is pleasant to the sight and good for food.

The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. And then verse 15. The Lord God took the man and put him in the garden of Eden to work it and keep it. And the Lord God commanded the man, saying, You may surely eat of every tree of the garden, 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.

[1 : 26] Then the Lord God said, It is not good that the man should be alone. I will make him a helper fit for him. 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. 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.

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. And the rib that the Lord God had taken from the man, he made into a woman and brought her to the man.

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.

Therefore a man shall leave his father and his mother and hold fast to his wife and they shall become one flesh. And the man and his wife were both naked and were not ashamed. This is the word of God.

[2 : 38] Did you see, did you notice in what we just read, there was a wedding in that passage. So verse 22. God brings the woman to the man.

The man delights in the woman. He says a poem. At last, bone of my bones. Then verse 24. Therefore a man shall leave his father and his mother and hold fast to his wife and they shall become one flesh.

Do you recognize those words? We use those words at weddings, don't we? Paul Levy in the last wedding that was here. He said those words. And that's because what we have in front of us is a wedding.

Jesus even quotes these words in Matthew 19 to talk about marriage. Okay. Jesus looks back at Genesis 2 and says, yeah, this is the wedding. This is the first wedding.

Here in Genesis 2 in the garden was Adam and Eve's actual wedding day. If you want a soundtrack for this, you can put wedding bells over these last few verses. And so marriage, let's be clear on this.

[3 : 40] Marriage is not something we invented as society. No, marriage was there from the beginning. And this, like all we've been seeing, this is the blueprint for marriage.

And it's tied to our calling as male and female. Man is to form and women is to fill in all of life. And they're to do this together. And this is most clearly seen in marriage.

It's all of life, as we saw last week. But actually, it's most clearly seen in marriage. And so I want us to look at this marriage blueprint today. And I want us to see what marriage is all about.

What it really means to be husband and wife. And our culture is confused about this, isn't it? Confused about men and women and the idea of marriage.

And are there any roles in marriage? And so we need to look at this blueprint. And when we do, we see another difference and complementing between men and women. Between Adam and Eve, there was a difference in responsibility, in leadership, and in authority.

[4 : 48] And so I just want us to unpack those things. So let's just look at this blueprint. And the first thing we see is this. Adam had responsibility for Eve. This is sub-point A. Adam had responsibility for Eve.

So, as we saw last week, Adam, and only Adam, was told to work and keep the garden, wasn't he? Look at verse 15.

It was just told to Adam. That's his domain. That's his task. And the word keep there, it means protect and guard. So whatever is in the garden, he's the one to protect it, including Eve.

Eve's in the garden, right? Eve was not called to protect, strictly speaking. Explicitly that that is Adam's calling. And that's what we see in the way Eve was made.

She was taken from Adam's side. So I quoted Matthew Henry last week. He kind of sums up the imagery well. Eve was not taken out of Adam's head to top him, neither out of his feet to be trampled on by him, but out of his side to be equal with him, under his arm to be protected by him, and near his heart to be loved by him.

[5 : 56] And all this is related to man being made first. Remember, Adam was made first, then Eve. He's there first to form and protect.

And then Eve arrives, and then she is protected by Adam, and she's allowed to flourish and fill the garden. And this is the blueprint.

God has designed man to have responsibility for woman, to protect her, to shield her. And that especially goes for marriage.

A husband is to protect and sacrifice and physically guard, spiritually guard his wife. So if a burglar came into the garden, what should Adam do?

He should go get his baseball bat, right? Or if Satan came into the garden, what should Adam do? Well, let's think about that next week, because Satan did come into the garden.

[6 : 57] But for now, just see that there is a special responsibility given to man. Adam had responsibility for Eve. That's the dynamic in the blueprint.

But within this blueprint, there's another difference. It's point B. Adam had leadership over Eve. Adam had leadership over Eve. Now, I want you to look up some of these verses in your little discussion box.

Answer these questions. And for now, we're just gathering data. Just answer these questions. It shouldn't take too long. I'll give you a minute or two. So break out into groups and answer these questions. Thank you.

Thank you.

Thank you.

[9 : 02] Thank you.

Thank you.

God gave a command. Who did he give it to? Zuko? Adam. Adam, right? It was just Adam formed. Adam got the command. All right. Who broke this command by eating? I don't know.

Eve. Yeah. Was Eve the only one that ate? And then she gave some to Adam. Say again? Who was standing right there the whole time.

Exactly. So both ate. Both broke this commandment. Okay? When the command was broken, who did God look for? Marius. Adam, right.

[10 : 37] Where are you? Adam. He comes straight for Adam. And now Romans 5.12. Who does the Bible say is responsible for the fall? Fernando.

Adam. Right. Through one man came sin and death. Right? And so as we see this, there's an interesting dynamic between men and women.
Yeah. God gives the command to Adam. He was the one responsible to lead his wife in godliness. To obey this command. And so Adam was given the command.
And of course, that means Adam would have had to teach it to Eve. Right? It would have been passed down onto her from him. Because Eve knows of this command.
She quotes it to Satan. But it was given to Adam directly. And both broke the command, didn't they? But both ate. Eve ate first.
[11 : 34] But when God comes down in judgment, who does he look for? He looks for Adam. And he addresses Adam. Adam is the one to go to.

And so, who does Romans 5 say is responsible? It's Adam. Sin came into the world through one man, not one woman. And so, in this marriage dynamic, Adam and Eve are not identical. They're of the same worth and dignity. Absolutely. But there is a different function. Adam is in a leadership role. A representative role.
He represents her and his household. And he has the responsibility and the leadership over the welfare of Eve. And not the other way around.
Adam had leadership over Eve. Which is to say, Adam had authority over Eve. Adam had authority over Eve. This is a sub-point C. As with all leadership, there is a difference of authority.
[12 : 40] Now, we'll see this more as we open up the New Testament in a moment. But something in Genesis suggests that there is a difference of authority. Because, and this is key, Adam names Eve.

Do you notice, in chapter 2, verse 19 and 20, Adam names the animals, doesn't he? And naming it is quite a significant act.

You can't name something you don't have authority over. Well, Adam has authority over the animals, and so he names them. But also, he names Eve, doesn't he?
So look at verse 23. What does Adam say? She shall be called woman. And at the end of chapter 3, in the fall, he says, the man called his wife's name Eve.
He names her. In marriage, Adam has been given a particular responsibility, a particular leadership, and therefore a particular authority.

[13 : 47] He was to lead and protect and sacrifice for and represent his wife. And that does mean an authority. Now, authority, we don't like that word, do we?

We often associate it with being domineering or crushing or even being abusive, don't we? But remember, that is bad use of authority.
This, this is the blueprint. This is good authority. Just like Adam's protection over Eve is not a bad protection. It's wise.

It's good. It helps Eve flourish. Well, this authority structure and leadership is designed to make Adam and Eve thrive and flourish and enjoy life even more.

And in fact, the fall happened when all this responsibility and leadership and authority, the fall happened when all this was flipped.

[14 : 55] So, how did God design Adam and Eve and creation? what was that order? So, in creation, Adam was made first and then he was to be leader over Eve.

Remember, I'm not saying better, I can say better, but both images have got both of equal worth and dignity. but there is an order of leadership and then both of them together, they would have dominion over creation.

Draw a little slow there. Right? You see that? So, Adam, Eve, and then creation. But, but they're ruling over creation together. So, so God has designed an order into creation like this.
but look what happens in the fall. Let's just quickly scan through chapter three in the fall. Who leads this whole event of the fall? Who kind of triggers it all?
Who's the voice that is listened to that kind of gives all the commands? It's, it's the serpents, isn't it? He triggers it all.

[16 : 16] Right? And who does he address in the marriage? Who does all this conversation happen with that Satan, the serpents, speaks to?

Eve. Right? Who's leading the marriage? It's Eve. And who is there watching the whole time and just follows along?

It's Adam. Adam. God has designed a leadership dynamic in marriage and the fall happens when, when it's broken, when it's flipped.

And humanity does not flourish when this order is flipped. And we can, we can summarize this dynamic as headship.

Headship. So there's sub point B, D, sorry. In marriage, the husband is head over his wife. The husband, we can say, has headship over his wife.

[17:33] And so headship, however, whatever your, your views of it or experience of it at all, headship is not part of the fall. Bad headship is part of the fall.

We'll see that next week. But can we see pre-fall, while we're still in the blueprint, while things are still very good, pre-fall, there is an order and authority built into creation and marriage.

God has designed the husband to be head of the wife. It's there in the blueprint. And this is how marriage and humanity flourishes.

But we get most clarity over this when we enter the New Testament because the Apostle Paul, in Ephesians 5, he shows us there is an even more beautiful reason behind this idea of headship.

So let's turn to Ephesians 5 and let's just read this passage. Ephesians 5, 22 to 33. Ephesians 5.

[18:45] It's on page 978. So let's read verses 22 to 33. Ephesians 5.

Wives, so I'll wait for you to turn there. Ephesians 5, starting verse 22. It's on page 978. Wives, submit to your own husbands as to the Lord.

For the husband is the head of the wife, even as Christ is head of the church, his body, and is himself its saviour. Did you notice the word head there? Now as the church submits to Christ, so also wives should submit in everything to their husbands.

Husbands, love your wives as Christ loved the church and gave himself up for her. That he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendour, without spot or wrinkle or any such thing that she might be holy and without blemish.

In the same way, husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it just as Christ does the church, because we are members of his body.

[19:59] Therefore, a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh. This mystery is profound, and I'm saying that it refers to Christ and the church.

However, let each one of you love his wife as himself, and let the wife see that she respects her husband. So, Genesis 2 that we've just seen, that is our blueprint for marriage.

That is the model, but actually, there is a deeper and more ultimate model. It's Christ and the church. Did you see that in verse 31? Therefore, a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.

Recognize that verse. Marriage. marriage. This mystery of marriage is profound, and I am saying that it refers to Christ and the church.

Do you see what he's saying here? The relationship between Christ and the church, that is the marriage blueprint which all other marriages are based on.

[21:06] So, think of it like this. So, if you have Christ, Christ is married to the church, to his bride.

So, that is the ultimate marriage, right? And from that, from that, all other marriages are based on it. Right? There you go. That's me and Bethany. There you go. And so, if that's the model, and that's what all other marriages flow from and model and are kind of patterned after, that means there is a profound calling and design for the husband.

So, so verse 25, husbands, love your wives as Christ loved the church. And gave himself up for her. Husbands are to be to their wives like Christ is to the church.

And what does Christ do for his church for us? Well, he leads us. He represents us. He teaches us. He nourishes us. He protects us. He loves us.

[22:34] He sacrificed himself for us. He bled us. So that we would live. And a husband's leadership is to reflect that.

A husband's leadership and authority is not about getting his way, not about domineering or crushing his wife or demanding whatever he wants. No, it is a self-sacrificial, loving leadership. And it's with a purpose. Verse 27, he does all this so that he might present the church to himself in splendor without spot or wrinkle or any such thing that she might be holy and without blemish.

That is Christ's purpose in all his love for us. And that is the husband's goal in all his leadership and love for his wife. Husbands, let me speak to the husbands in the room, our big goal in marriage is to make our wives holy and without blemish.

That means spiritually beautiful. We are to take onto our shoulders the leadership of the marriage so that our wives will love Jesus more and more.

[23 : 53] Because that is what Jesus is doing for us. And that will mean, let's think practical things, that will mean praying for her, reading the Bible with her, maybe doing the dishes so that she can spend time reading, doing all that you can to make Sunday a joy for her, whatever it is.

And that means also a wife has a special calling too. Verse 22, wives, submit to your own husbands as to the Lord. This is God's beautiful design and purpose for a wife in marriage.

marriage. It's to follow the leadership that God has given you. It's to submit, it's to be under the love of your husband. So just like Adam was to protect Eve at his side, well the wife is to willingly stand by her husband's side and be protected, be led, be made beautiful.

And the word submission makes us flinch, doesn't it? Society doesn't like this word, but we need to see the beauty in it.

It's when husbands and wives do this, not only is this where we flourish in our creative design, not only is this where we flourish in our creative design, but this is where we reflect something incomparably glorious.

[25 : 22] We reflect Christ and the church when we do this. And so God didn't think, oh, there's this thing called marriage down there on earth, that kind of looks like the gospel that I've got planned up in my head.

I tell you what, I'm going to make Christ and the church be modelled after that thing called marriage down there. No, God has always planned Christ and his church.

And he said, I'm going to model marriage after that. I want marriage on earth to reflect this heavenly marriage. And so all this that Paul is saying here, all this isn't cultural.

Paul isn't saying this because this was just the old-fashioned way of thinking about marriage and we've moved on from that. No, this is rooted in two deep things.

It's rooted in creation and it's rooted in the gospel. And so there is a good headship in marriage.

Now, let's ask, are we doing for time?

[26 : 30] We're good for time. Let's just ask, is this dynamic, this headship, is this only in marriage? If this is how men and women design, is this only in marriage?

Well, also we could ask, what about unmarried men and unmarried women? Well, we must say, let's just be clear, this command Paul is giving here in Ephesians 5, this command for women to submit and men to love, this is explicitly between a husband and a wife, isn't it?

all right? He doesn't say, all women submit to all men. So, unmarried women here, if a random guy comes up to you and says, well, I'm a man, I'm the head over you, so do whatever I say, here's what you can say to him, you say, no, go away, all right?

You can say that. Because this command is most clearly seen in marriage, but, how we are made, this order, this design, how we're made, it does ripple out beyond marriage.

Adam had his calling even before Eve was made, didn't he? Men are designed for and called to this posture of leading and sacrificing and caring and protecting.

[27 : 54] And you may ask, well, I'm a single guy, or my son is single. You might think, well, I don't have a wife or family to protect. Well, actually, God has given you a family.

Firstly, you have a church family, and that is a realm where you can exercise your calling as a man. Sacrifice yourself for the people in this church.

Sacrifice your time and energy to serve the people in this church. Go out of your way to protect the people in this church, especially the women. Now, what would that look like?

This is kind of the starting point. I want you to think about this, be proactive in how you can be this, but it could be practically thinking, stacking chairs, repairing the building, helping at Club 16, leading a reading group.

There are lots of ways you can do this. The church is your family, where you are called to be a man. But also, what is a nation? What does the Bible say about a nation?

[29 : 01] What is a nation? A nation is a family. Nations come from families. You can see this in the Old Testament. Married and unmarried men and women, you can fulfill your design and calling in this family of this nation.

Sacrifice yourself and lead and form and protect in your community. And for unmarried women as well, let me speak to you. You have a family here too.

You have a family here in church and in this nation and that is your opportunity, that is your domain where you can be a woman and you can give life and you can fill it with vibrancy and colour and community and you can make this world even more worthwhile.

And so just think, men or women, if you are not married, that doesn't mean you are less of a man or woman or you can't fulfill this calling. No, no, you have a wonderful design. And this design in Dunantmach, it goes beyond marriage in the church and in the nation, but also it's particularly seen in church eldership.

And this is where I want to spend this next little bit. Yeah, I reckon. Let's do, let's stop there just for two minutes of questions and then we'll go into church eldership.

[30 : 26] Yeah, Blackis. Is there some of any implications for the workplace? Good question.

Yeah. So the practical outworking of this, this is why I didn't want to give too many concrete. I think that there's just a lot of wisdom in this. Yeah, each situation will be different.

And quite frankly, there's no law here about it. I said this last week, there's no strict law about what forming and filling looks like. And the application in this big and complicated, messy world, it will look different and it takes wisdom to apply this.

But what I would say is, first of all, at least think about it. Don't just, yeah, don't go into things blindly. Like, care about how God has ordered the world. And also, let's not be nervous about where these things lead either.

If God has designed this well to form and fill and for there to be kind of a creation order, to follow it, to embrace that, let's not be nervous about where that might lead because it's a good design.

[31 : 41] And so, I'm going to dodge your question there. But I want all of this, I want this to be a starting point, to at least begin to think about it and just embrace it's a posture to lean into.

So, yeah, I think I'll leave it there. Any more controversial questions? Let's go on to something else. Church eldership. We can chat afterwards if you've got more questions. So, this created order, it flows out beyond marriage and we particularly see this in church eldership.

So, if you've noticed in IPCE link, we only have men as elders and ministers in this church, don't we? And I want to show you today why we do this and also, just like marriage, I want you to see why this is a really good thing.

So, look at 1 Timothy 2, I've got it printed out there for you. I'd love to spend more time in more passages, but let's just get to the heart of it. 1 Timothy 2, these are Paul's words to a minister, Timothy, and this letter is, Timothy, this is how you need to order the church, this is how the household of the church needs to run.

[33 : 01] So, there are lots of things, but this, he talks about, well, let's just dive in, let's read it, 1 Timothy 2. Let a woman learn quietly with all submissiveness.

I do not permit a woman to teach or to exercise authority over a man, rather she is to remain quiet. For Adam was formed first, then Eve, and Eve was not deceived, but the woman was deceived and became a transgressor.

So, the first thing to say about this, and let's just be clear, what Paul is saying here is not demeaning, okay? First of all, this is God's word, this is good. But in fact, for a woman to be encouraged to learn at all in this age, that would have been surprising in those days, Paul's saying this.

So, Paul is actually saying something wonderful, he wants women to learn here, and that was very counter cultural, okay? And what does he say?

He says, to do so quietly and with all submissiveness. Now, this isn't saying women should be silent always in the church whatever occasion.

[34 : 12] No, he's not saying that. There are other commands in the New Testament, commands to sing and for women to train the younger women. That's commanding the church. That involves talking.

So, he's not talking about utter silence in the church. No. But Paul's focus here is the teaching ministry. And the quietness he's talking about here, it's to do with submissiveness, right?

Can you see those two things that they're next to each other? So, just like when a wife submits to her husband, it means being led, being willing to follow, right?

Well, a woman in church is to be a follower and a listener when it comes to teaching. And Paul just states this explicitly in verse 12. I do not permit a woman to teach or to exercise authority over a man, rather she's to remain quiet.

So, Paul is highlighting a dynamic between men and women in the church here. When it comes to ruling, authority, and teaching in the church, let's say eldership, right?

[35 : 19] Church eldership. When it comes to church eldership, that position and that office, he's saying, is for men alone. Now, some people may not like to hear that.

The culture certainly wouldn't like to hear that. But let's first be agreed, that is what Paul is saying, right? That is what Paul is saying. But let's ask, why does Paul say this?

a bit like marriage? Some people want to say, well, this is just Paul being misogynistic. He's just a product of his day.

But no, Paul doesn't give a reason from culture, but creation. So, look at verse 13. Why? Why should women not be elders?

For, because, because Adam was formed first, then Eve, the reason behind male-only eldership is because Adam was formed first, and then Eve.

[36 : 21] He's referring back to all that we've just been talking about in Genesis 2. Man was to have responsibility and leadership and authority. Adam had that over Eve, that's the pattern of creation.

And that pattern, it's to be in the church too. It's good for creation, and so it's good for the church too. And he also gives another reason, verse 14.

Because, why should women not be elders? Because Adam was not deceived, but the woman was deceived and became a transgressor. Again, I could talk a lot about this, but to get to the heart of it, he's referring to what happened here in the fall.

He's talking about when the creation was flipped. Eve was deceived, wasn't she, by Satan, and she was acting his head over Adam. And Paul is saying things go wrong when the order is flipped.

And so keep that order within the church. And so a woman with teaching authority over a man, that is flipping the creation order. better.

[37 : 35] And it's not because men just are better. He's not saying that. It's not because women aren't good at teaching. There are plenty of gifted women who are incredible teachers.

The reason is far deeper and far better. It's rooted in the order of creation. God has designed creation and his church with the same pattern.

And that's why in the next chapter of 1 Timothy, I encourage you to read 1 Timothy, in the next chapter straight after this, Paul gives a list of qualifications for elders. And he says, two qualifications stand out.

He must be the husband of one wife. Another, the actual phrase is a one woman man. Okay? And another qualification, he must manage his own household well. The authority in your household needs to match the authority in eldership.

Okay? And all these are qualifications that require elders to be men. But also, let me just finish with this. Like Ephesians 5, male eldership reflects the gospel.

[38 : 40] What is going on in the preaching of the Bible? Like this morning, but what's going to happen in the preaching of the Bible? Christ, the groom, is speaking to his bride.

And we, the bride, humbly submit and listen. And we're nourished and protected and given life by Christ as he speaks to us. Well, the minister, as he preaches, he is an ambassador of Christ, speaking on Christ's behalf with an authority given by Christ.

And he's speaking to the bride of Christ. And so, who that minister is, that matters. It must reflect what's going on in the deeper reality.

ministry. That minister must reflect the maleness of Christ speaking to his bride. It's a living picture of the gospel.

And so, headship in marriage and male church eldership, this isn't something to be ashamed of.

Although the culture would make us think that. No, this is glorious. Both are the pattern of how we are designed and how we flourish.

[39 : 55] And both are a reflection of the gospel. Let me end there and we can have one minute for questions. Or you can come to me afterwards and ask questions either way. Yep.

Have a go. Sorry. Sorry. About how this other imagery points back that I know you've got a little bit here.

It is Christ and his church. Shirley was talking about the living Christ and the church which is the living part. And then he was talking about marriage which is a sacrament and his church. So then how is the pastor a picture of Christ and his church. And he is a member of the church. Yep.

So he both. So yes, absolutely. Every day minister is a part of the Christ. But there's a a a a a a a a who speaks of people!

[41 : 26] so you are ultimately a sheep as well but you should say actually elders and churches are also under shepherds under the ultimate shepherd of the Lord's Christ so it's both, is that what you're yeah, I'd love to know that there's other references that are away from you sorry, I would love to go into this and so, well, let me reference all this I mentioned this at the beginning, so well actually, let's do this, Men and Women of the Church by Kevin Young, this basically goes into all the stuff I was talking to Abigail about, like all the more details if you're not quite sure about all this and you want like, you know, give me some more Bible passages Kevin Young does that, I'm sorry, I just don't have the time to do all that, but I recommend go to Kevin Young, Men and Women of the Church we might be ordering some more

I think that's on the way to the bookstall, if not if you're eager, just order online Men and Women of the Church, and this will talk about kind of the design for men and women as well, and just a general one for all that we've been doing on humanity, how many works image of God, this is on the books also, go have a look sorry for keeping you, come questions afterwards, let me pray Lord God, we thank you for your wise creation your wonderful ways in this world, in our lives, in salvation, in creation and providence and Lord would you please help us to comprehend these things help us to believe them, and to apply them into our lives with great wisdom and care and we ask all this in the help of your spirit and in the name of your son, amen who who who who who Thank you.