

GOD-DESIGNED MARRIAGE

Building Block #3 – The Charge, Part 2

In our God-Designed Marriage series we've been looking to build a strong marriages and home. So far, we've laid the foundation and a couple of building blocks. Most recently, we've started laying our 3rd building block called **The Charge**. Today is part 2 of this 3rd block so I recommend going online and listening to the first part if you haven't yet.

God has given through His Word and according to His design, a main charge to the husband and to the wife concerning roles. The husband is to loving lead his wife and the wife is to respectfully submit to her husband. These charges are the first matter of importance that we conduct in a marriage ceremony in what is called the **declaration of intent**. Once the bride has walked down the aisle ushered by her father (modeling Genesis 2 with the Father giving Eve to Adam), there is an exchange that takes place. I'll ask the groom, *"Will you accept the Scriptural charge to lead by loving your wife unconditionally, just as Christ unconditionally loves and leads His Church?"* To the wife I will say, *"Will you accept the Scriptural charge to respectfully submit to your husband just as the Church does to Christ?"* To which each of them responds with, *"I will."*

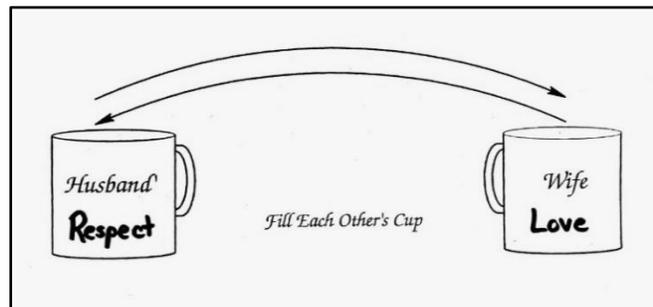
Now again, not that it would ever happen, but think about this: if either one of them says *"No"* or *"I won't"* at that point, the ceremony ends right then and there. We never recite vows, never cut the cake (which means they never shove cake in each other's faces!), and everyone saves their gifts for the next wedding. Why? Because the roles of husband and wife are that critical the health and functionality of that marriage. If you want God's blessing on your marriage, it's not enough just to get married in a church building with stain glassed windows. You actually have to do it God's way. It's the difference between building your home on the rock or on the sand. In his book *Heaven Help the Home!* Howard Hendricks wrote, *"A discernment of roles is absolutely indispensable for purposeful living, for marital efficiency, and for family functioning."*¹

With that sobriety in mind, let's turn back to **Ephesians 5:21-33** where we find one of the clearest statements on marital roles. Where we pick it up in verse 21, Paul is wrapping up an encouragement to the congregation at Ephesus (and other churches since it's an encyclical letter) to being **Spirit-filled** (vv. 18-21). Spirit-filled people have self-control, praise God, give thanks, and **mutually submit to one another out of reverence for Christ**. We should all have a mutually submissive servant heart towards one another – a "You first" attitude (Mark 9:35). However, as we talked about in part 1 when we looked at the necessity of mutual submission in marriage, it does not negate the **authority and submission** that exists in other structured relationships we have. These structured relationships, mentioned in the same context of mutual submission in Ephesians and in 1 Peter would be that of children to parents, slaves to masters/employees to bosses, citizens to government, church members to church leadership, and wives to husbands.

21 “And be subject to one another in the fear of Christ. 22 Wives, be subject to your own husbands, as to the Lord. 23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. 24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.” 25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. 28 So husbands also ought to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are parts of His body. 31 For this reason a man shall leave his father and his mother and be joined to his wife, and the two shall become one flesh. 32 This mystery is great; but I am speaking with reference to Christ and the church. 33 Nevertheless, as for you individually, each husband is to love his own wife the same as himself, and the wife must see to it that she respects her husband.”

II. THE NECESSITY OF BIBLICAL ROLES. (VV. 22-33)

Again, when we think of a role, I think we should think of a **duty** or **responsibility** rather than a right. The husband’s responsibility is to be the **head or leading initiator in love**. By the way, all biblical and ancient extrabiblical uses of the word “head” indicate authority & leadership is in mind.² The wife then dovetailing that as the body to the head is the **helpmate in respectful submission**. Each spouse clearly needs love and respect but based on their roles, these primary fitting virtues being exhorted. As a leader, the husband has a cup that needs filled with respect and the wife, a cup that primarily needs filled with love.³



Not being blind to the battle of the sexes and the biblically incompatible trends of feminism and male chauvinism raging today and since the garden of Eden (Gen. 3:16) we started looking at **4 important defensive principles** to remember concerning biblical roles – two of which we looked at in depth last time. These are principles that I have taught many times and would suggest writing them down maybe even in the margins of your Bible.

1. Roles are biblical, not philosophical.

All we’re saying by that is that they’re God’s idea and not man’s, not Peter’s, not Paul’s.

2. Roles are theological, not cultural.

The husband and wife’s main purpose is to glorify God by painting a theological picture of Him for the world. Marriage parallels the Trinitarian oneness and plurality of the Godhead and Christ’s

relationship with the Church. This means roles are not cultural constructs as feminists must insist, but rather they were never created at all. As Paul argues in the New Testament they existed *before culture* forever within the concrete nature of the Godhead and reinforced by the rebar of the order of creation and events that transpired at creation (cf. Gen. 2:23; 3:20; 1 Cor. 11:3, 8-12; 14:34-38; 1 Tim. 2:13-14). The marriage of a man and woman were designed to reflect the equality, differences, and unity in the Trinity and that is why the Trinity poses such a great a problem for feminists.⁴ The first wave of feminism in the 1800's did well in establishing equal status and rights between men and women like owning property, entering into contract, and voting, but the 2nd and 3rd waves after WW2 went too far, dismantling God-designed differences and roles.⁵

3. Roles are functional, not personal.

The technical term for the biblical marriage model is **complementarianism**. That's because husband and wife functionally complete, or complement, each other through their God-designed roles. Husband and wife living out God's design are like two well-oiled gears that mesh perfectly for the purpose of achieving order, protection, and benefits for both. When understood and properly applied, the differences are a help and not a hindrance. We see the same principle in operation in the church body. The diversity of the members of the body (some being hands, some feet, some eyes, some ears) are designed to create unity and functionality. We don't choose what member we are. There is no fluidity. We are what we are by of the sovereign distribution of God's grace according to His will (cf. 1 Cor. 12:11; 1 Peter 4:10). He decides what gifts we are given in the body and He decides our gender-based roles.

On the subject of functionality, I like the analogy of a good sports team. No team can be made up of all the same players. In football, you have quarterbacks, lineman, wide receivers and kickers. You can't all be quarterbacks. You wouldn't have a team in that case! It is also true that every team needs a captain and a coach who know the strengths of each team member, thus allowing them to manage the team well and call the right plays. I like to think of the husband as the captain on the team, who with the rest of the team submits to Christ as Head Coach (cf. 1 Peter 5:1-5 with the Chief Shepherd and under-shepherds). As a family team captain, I'm trying to figure out what the strengths and weaknesses of each team member in my family are and what purpose God has designed them to play in in our family, in the church and in the world.

4. Roles are free, not forced.

In the Bible, the husband is never told to command his wife's respect and the wife is never told to command her husband's love. The husband is *commanded by God* to love his wife. The wife is *commanded by God* to respect her husband. Neither spouse is to force the other to meet their divine duties. Again, parallel the Trinity: The Son is obedient to the Father, but He is not a servile doormat. It is not some unwilling subjugation, but **free and voluntary** submission. In marriage, no one is going anywhere by demanding the other spouse perform their responsibility before they do theirs. That's how you end up in what Dr. Emerson Eggerichs in his book *Love & Respect* calls **the crazy cycle**.



In our godship ways, we tend to operate by the conditional system of, “If you scratch my back, I’ll scratch yours.” We don’t scratch someone else’s back *until* they’ve first scratched ours. Well, if we all operate that way, nobody is getting their back scratched! “I won’t love her until she respects me!” or “I won’t respect him until he loves me!” is a crazy cycle that never ends because without love, she responds without respect and without respect, he responds without love. Nobody’s cups are getting filled!

1 Peter 3:1-2 tells us how to stop the craziness. “In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior.” Peter says if you want to win your husband’s love, respect him even if he doesn’t deserve it (e.g., 1 Pet. 2:18). Your respect will motivate his love. Likewise, a husband’s love will motivate her respect. This is the **energizing cycle**. But someone must move first and it’s always the mature one.



My wife and I can tell you that this works. I’ve done things where I was not worthy of respect and yet my wife continues to respect me by refusing to make harsh comments or bring it up again. That undeserved respect motivates me to want to be a better, loving leader because a woman like that deserves better. Just this week I did the dishes and readied the coffee pot for her. She was so thankful, it made me want to do it more. On our anniversary last week, we were reminiscing about our first year of marriage and she reminded me about an instance (that I completely forgot about) where she said something that wasn’t very respectful, and I responded in love. My unconditional love that day made her never want to do that again. It motivated her respect going forward.



Where you want to get to in your marriage is the **rewarded cycle**. It’s the cycle where you habitually love and respect *regardless of* your spouse’s love and respect. If you keep loving and keep respecting even when your spouse doesn’t deserve it, the crazy cycle never starts to spin very fast or very long. You keep each other’s cups filled. Now, let’s read **1 Peter 3:3-7**, another major passage on marriage. Then we’ll just talk a bit about each role specifically.

“3 Your adornment must not be merely the external – braiding the hair, wearing gold jewelry, or putting on apparel; 4 but it should be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. 5 For in this way the holy women of former times, who hoped in God, also used to adorn themselves, being subject to their own husbands, 6 just as Sarah obeyed Abraham, calling him lord; and you have proved to be her children if you do what is right without being frightened by any fear. 7 You husbands in the same

way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.”

III. THE WIFE’S CHARGE: RESPECTFUL SUBMISSION.

What Peter describes here could be summed up by saying that a wife’s beauty should not just come from her time spent in a beauty parlor, but time spent with Jesus.⁶ It is not saying you can’t wear jewelry or look nice. I think you should dress nice and be intentional to look nice for your spouse at times. If you take Peter’s commands too literally here, it will mean you don’t wear clothes at all! No putting on apparel! That’s obviously not what he’s saying. It’s not legalistic dress code, either. Like Proverbs 31:30, he’s saying the inner beauty is more important than the outer beauty. The inner beauty will lead to the silent preaching of a lovely life.⁷ Being a wife God’s way means refusing to throw your weight around or manipulate your husband into doing things your way.

🕊️ Godly wives place importance on inner beauty.

A wife like that is a true **daughter of Sarah**. Peter uses Sarah’s example from the Genesis 18:12 where she called Abraham “lord.” That doesn’t mean every wife has to call her husband “lord” or say, “yes sir” and “no sir”. In fact, Sarah called Abraham “lord” under her breath.⁸ But isn’t it true that when you say something under your breath, it’s usually how you really feel though, though not said out loud? In saying this, she revealed her heart. She prized Abraham as her protector and provider and leader. She trusted him. Wherever the Lord called Abraham, even when it meant leaving the familiarities of Ur and going to the land of Canaan, Sarah followed. Abraham and Sarah are, by the way, a great example to my wife and I. Before my wife and I married, I told my wife I had the inkling that the Lord was calling me into ministry and I didn’t where I would end up. So before we wed, I asked her if she would be willing to follow me wherever God called. She said yes. That doesn’t mean I drag her along without consulting her. Every step of the way from Wyoming to Santiago, Chile to Chadron, NE, whenever God has started working in my heart, I will let her know, we will pray about it, then walk through it together. My wife is a true daughter of Sarah and I’m so thankful for that.

🕊️ Godly wives primarily care for the home and children.

While we are here, we must also consider the first and basic, foundational descriptions of Adam and Eve’s roles in Genesis and the exhortations to men and women throughout Scripture. While both will overlap at times, it’s very clear that the husband is **primarily the leader, protector and provider** while the wife as helpmate and mother is **primarily responsible for homemaking and nurturing children** (cf. Gen. 2:18; 3:16; Deut. 6:4-9; 1 Tim. 2:9-15; Titus 2:3-5). Society bucks this idea as a social construct, but it’s very painful for it as it is built into us physiologically by natural law. Only women have the proper equipment to give birth and nurture children, while men were given strength to protect and provide. While she’s 8 months pregnant or nursing a 2 week old child, how convenient the man is able to work and provide. Now, this doesn’t mean women

can't work outside of the home if and when appropriate. Even the industrious, resourceful, fully engaged Proverbs 31 woman works and buys fields and plants vineyards.⁹ However, she doesn't do so at the expense of her primary responsibilities of the home and children. I say this gently, but what I think the Church needs today, living in the last days of itching ears (2 Tim. 3-4) is a rather rude awakening of the biblical, homemaking and nurturing responsibility of the woman. Children need their moms to be moms, especially in those early, formative years. Staying home to take care of kids might mean a pay cut for a while, but far greater are the social ills resulting today from motherless homes than from a temporary pay cut. We tend to underestimate how much work it takes to be a stay-at-home mom and underestimate the influence of the home in making disciples and cultivating godliness in the church. *"The hand that rocks the cradle rules the world."*¹⁰ I look at my wife's nurturing like a full-time discipleship ministry that requires just as much grace as any.

1 Timothy 2:15 says a woman (that is, a mother) will be "saved" or "preserved" through childbearing. That is obviously not talking about how to be saved, but Paul, in response to the false teaching of the "New Women"¹¹ movement in ancient Ephesus, undercutting women's roles in the home, in marriage, and in bearing children, is defending biblical womanhood.¹² For one, I think he's emphasizing the unique and important role of childbearing by alluding to Eve's having to bear a child in order to see the promised Savior, but also saying she will *preserve/save* her purpose by doing what God created her to do. That's where she's going to find fulfillment and meaning. For me to say that and for a woman today to accept that, takes guts. I think that's part of what Peter means by saying you are Sarah's daughters, *"if you do what is right without being frightened by any fear."* Don't fear the social pressure or the other ladies out there who might think less of you for being a wife God's way. Don't fear a pay cut by investing in your kids for a short season. Fear God and trust Him to bless your God-honoring decision as you adorn the Word of God (Titus 2:4).

I think I saw this lived out recently where this Christian news anchor on CNN explained on live tv why she was leaving her job to be at home. Forced to be at home during the covid lockdowns, she realized she needed home. I quote, *"I just couldn't be who I needed to be for my family.... Whatever you do every day it's important work. But at the end of the day, somebody else is going to sit in this seat and I'm going to leave, and the show will go on as it should. Nobody else is going to be my kids' mom and nobody else is going to be my husband's wife or my parent's children. I need to be fully present there... I want to let you know that I think we all have these very unique roles – you included – that only you can fill. And those are some of my roles and I need to give them that space and energy."*¹³ That was a bold Christian witness, live on CNN, without fear.

IV. THE HUSBAND'S CHARGE: LOVING HEADSHIP.

Headship is a term signifying authority and leadership. Just like your boss is the head of the company, or your head is in control of your body, so the husband is to be the head of the wife. Marriage is a **dance**, but in a dance, someone has to lead even if it's a 51/49 margin. God has given that responsibility to the husband. However, this does not mean he rules over his wife harshly or

gets to command his wife. Just like church leadership, he is to be a meek, servant leader who leads by example, in love (1 Peter 5:1-4). Peter says he is to live with his wife in an understanding way.

☞ **Godly husbands are to live with their wife in an understanding way.**

Does that mean he has to read a constantly amended and revised 10,000 page book on how to understand women? No. It just means **he lives with her in light of her natural role and grace**. By **nature**, she is weaker physically and designed to operate in a more vulnerable role. Therefore, she is to be **prized** and **cherished** – not exploited or taken advantage of. By God’s **grace**, she is to be **honored** as an **equal heir of eternal life**. You see, roles have nothing to do with status, just as is the case in the Godhead. Women are to be honored, Peter says, and if you don’t your **prayers will be hindered**. The floor of heaven is bronze to the man who doesn’t treat his wife well. What Peter is teaching would have been a dangerous idea in his day when the emperor determined peoples’ status and the women were forced to sit in the nosebleed sections of the Colosseum¹⁴ and used separate entrances and exits. What Peter is saying was revolutionary to women’s value.

Now concerning man’s primary responsibility to provide, I want to say that one of the biggest problems men have is to think that if they provide for their wife or their family, then they’ve done enough. Providing is good! If we don’t provide for our families, we’re worse than an unbeliever (1 Tim. 5:8). But we must not confuse providing a living with sharing a life together. Chuck Swindoll tells of a man who lost his 42-year-old wife. At the graveside he wept on Chuck’s shoulder, saying, *“I gave her everything myself. I gave her things... but I didn’t give her my time my attention, my ear to listen as she spoke.”*¹⁵ That’s a very sad story. You know, many men are very good leaders while they’re dating: They make decisions. They plan dates. They set goals. They open her car door and buy her flowers. They treat her like a queen! But then they get married and act like providing is enough and then starts treating her like she’s his mom! Providing things is only a small part of what a husband is called to do. As a result of the husband’s example and leadership, our wives and family should become more sanctified in Christ (see Eph. 5:26-27).

☞ **Godly husbands are good managers.**

And we all know the difference between managing and controlling. Management doesn’t mean you do everything or control everything. Good managers are stewards who properly delegate authority and responsibility. I say that because in desiring to carry out biblical roles there is an extreme and **unhealthy version of co-dependency** where the husband needs to be needed for everything and the wife, who cannot make any decisions on her own, needs to ask him for permission for everything. Wise and good husbandry is balanced, refusing to be a controller that every single decision must go through. He trusts his wife because he knows his wife.

One of the most memorable excerpts from Chip’s book, *Marriage That Works*, was on how men need beware of being **PC Husbands**. One is the **politically correct** husband who in fear of being called a bigot, refuses to step up and lead. The other is the **pseudo-Christian** husband who is more

like tyrant, throwing his weight around without actually leading the family in worship and Christlikeness. Neither one is the real deal. The real deal is a loving, servant leader. Growing up in front of the television watching Homer Simpson and Tim Taylor from Home Improvement, I thought dads were all lust-driven knuckleheads. I had to retrain myself to see men biblically. Godly men are good men who are virtuous, intelligent, wise and sacrificial. They understand the times and are knowledgeable about the things of God and pass it on to their children. They are cultivators of good. **A simple definition of husbandry is helpful: *the careful and prayerful management, or cultivation of, a household to see it flourish in every good way for God's glory.***

One of the best examples of “the real deal husband” I’ve heard of is in our *Art of Marriage* study on Sunday nights. It’s a story about Dr. Wayne Grudem and his wife Margaret. Wayne served 20 years on faculty at *Trinity Evangelical Divinity School* in Chicago before moving to *Pheonix Seminary* in 2001. While they were living in Chicago, Margaret was in a serious car accident and began to experience chronic pain. A few years later, a friend offered to let them use their vacation home in Pheonix. While on vacation there, Margaret didn’t experience any pain, but as soon as they went home, the pain returned immediately. Wondering if it was a fluke, they decided to return to Pheonix, and the pain went away again. Having discovered a seminary there, they started to think about moving there.

In his regular reading through the Bible, he came across Ephesians 5 where it says husbands are to love their own wives as their own bodies, and he said to his wife, “*Margaret, if I felt the pain that you are feeling, would you move to a different climate for the sake of my own body?*” She just laughed like it wouldn’t take a minute to make that decision. But at the same time, she didn’t want Wayne to move. The Lord was really blessing his ministry there and had a strong sense that they shouldn’t leave just for health reasons. So they started praying about it more and on a walk one day she said, “*Wayne, I’ve decided what I think about going to Pheonix Seminary.*” Wayne was excited until she said, “*I’ve decided you have to make the decision.*” It felt biblical and right to him that she deferred to his leadership and out of love for her as his own body, they moved there and his ministry is more blessed than ever. It’s a beautiful story.

Now with this series I’ve presented several precise, applicable challenges. Today, I want to challenge those who aren’t married but may be dating or thinking about marriage. My challenge to you is to make a purity covenant from here on out. If you’re the man, you need to initiate that and let me tell you why: 1) You will regret not staying pure until marriage. You want to keep your wedding night special. 2) Trust is being built during the dating stage. Your lack of self-control before marriage creates lack of trust in you while married. 3) Without the man setting boundaries (Swindoll talks about this in his book)¹⁶ a weird phenomenon occurs where roles are reversed during marriage. It sets the tone for the marriage.

We’ll close with a song called *Lead Me* by Sanctus Real

**Excerpts from the book *Biblical Foundations of Manhood and Womanhood*
Dr. Wayne Grudem (Wheaton: Crossway, 2002).**

	Errors of passivity	Biblical ideal	Errors of aggressiveness
Husband	Wimp	Loving, humble headship	Tyrant
Wife	Doormat	Joyful, intelligent submission	Usurper

pg. 38

The Man’s Responsibility to Provide for and Protect, and the Woman’s Responsibility to Care for the Home and to Nurture Children

“There are other differences in roles in addition to headship and submission. Two other aspects of male headship in marriage are the husband’s responsibility to provide for his wife and family and to protect them. A corresponding responsibility on the part of the wife is to have primary responsibility to care for home and children. Each can help the other, but there remains a primary responsibility that is not shared equally. These responsibilities... are established in Scripture. Biblical support for the husband having the primary responsibility to provide for his family and the wife having primary responsibility to care for the household and children is found in Genesis 2:15 with 2:18-23; 3:16-17 (Eve is assumed to have the primary responsibility for childbearing, but Adam for tilling the ground to raise food, and pain is introduced into both of their areas of responsibility); Proverbs 31:10-31, especially vv. 13, 15, 21, 27; Isaiah 4:1 (shame at the tragic undoing of the normal order); 1 Timothy 5:8 (the Greek text does not specify “any man,” but in the historical context that would have been the assumed referent except for unusual situations like a household with no father); 1 Timothy 5:10; 1 Timothy 5:3-16 (widows, not widowers, are to be supported by the church); Titus 2:5. I believe that a wife’s created role as a “helper fit for him” (Gen. 2:18) also supports this distinction of roles. I do not think a wife would be fulfilling her role as “helper” if she became the permanent primary breadwinner, for then the husband would be the primary “helper.” Pg. 40

“.... In addition, there is the complete absence of evidence from the other side. Nowhere can we find Scripture encouraging women to be the primary means of support while their husbands care for the house and children. Nowhere can we find Scripture encouraging women to be the primary protectors of their husbands. Certainly women can help in these roles as time and circumstances allow (see Gen. 2:18-23), but they are not the ones primarily responsible for them. Finally, there is the evidence of the internal testimony from both men’s and women’s hearts. There is something in a man that says, “I don’t want to be dependent on a woman to provide for me in the long term. I want to be the one responsible to provide for the family, the one my wife looks to and depends on for support.” Personally, I have never met a man who does not feel some measure of shame at the idea of being supported by his wife in the long term. (I recognize that in many families there is a temporary reversal of roles due to involuntary unemployment or while the husband is getting further education for his career, and in those circumstances these are entirely appropriate arrangements; yet the longer they go on, the more strain they put on a marriage. I also recognize that permanent disability on the part of the husband, or the absence of a husband in the home, can create a

necessity for the wife to be the primary provider; but every family in which that happens will testify to the unusual stress it brings and to the fact that they wish it did not have to be so.) On the other hand, there is something in a woman that says, "I want my husband to provide for me, to give me the security of knowing that we will have enough to buy groceries and pay the bills. It feels right to me to look to him and depend on him for that responsibility." Personally, I have never met a woman who did not want her husband to provide that sense of security for her." Pg. 41.

	THE EFFEMINATE LEFT	EGALITARIANISM	THE COMPLEMENTARIAN MIDDLE	MALE DOMINANCE	THE VIOLENT RIGHT
	NO DIFFERENCES "All is one"	EGALITARIANISM Removing or denying many differences between men & women	EQUALITY and DIFFERENCES and UNITY Emphasizing <i>both</i> equality and differences between men & women	MALE DOMINANCE Over-emphasizing the differences between men and women	NO EQUALITY "Might makes right"
God	God = creation God as Mother Sophia worship New Age worship	Mutual submission in the Trinity 	God as Trinity  Father, Son, Holy Spirit: equal value, different roles	Arianism (Son and Holy Spirit not fully God) 	God as one person, not a Trinity, not three persons. Harsh, unloving warrior-God (Allah)
Man Woman	Emasculatation of men Defeminization of women	No gender-based role differences in marriage (no "Mars-Venus" differences)	Husband, wife equal value, different roles 	Men are better than women Excessive competitiveness to show women as inferior women	Men as brutes Women as objects Dehumanization of women
Marriage	Same-sex "marriages" approved	"Mutual submission" Often: husband as "wimp," wife as "usurper"	Husband: loving, humble headship to husband Wife: intelligent, joyful submission to husband	Husband as harsh, selfish, "dictator" Wife as "doormat"	Polygamy, harems, female infanticide
Children	Children murdered: abortion supported by women who reject feminine roles	Children raised with too little discipline, little respect for authority	Children loved, cared for, valued Children raised with discipline and love	Children raised with harsh discipline, little love or compassion	Children murdered: abortion supported by men who reject masculine responsibility for family
Family Responsibilities	No family—just "society"	All responsibilities shared equally between husband and wife, or divided according to gifts and interests	Husband: responsible to lead, provide for, protect Wife: responsible to help husband by managing household and nurturing children	Wives forbidden to have own job outside home, or to vote or own property, etc.	Men have all power, women and children are to serve them
Sex	Homosexuality Lesbianism	Men become un-masculine, unattractive to women Women become un-feminine, unattractive to men	Monogamous, equally fulfilling intercourse as deepest expression of a great "mystery": equality <i>and</i> differences <i>and</i> unity!	Pornography Lust Adultery	Violence against women Rape
	Violent opposition to God's plan for sex as only between man and woman	Ambivalence toward sex	Delight in God's plan for sexual expression restrained by bonds of lifelong marriage	Excessive attention to sex	Violent opposition to God's plan for sex as only within marriage

Natural Desires	Temptation: unlimited same-sex sexual activity	Moving "contrary to nature" (Rom. 1:26)	Natural desires fulfilled Men and women have deep sense of acting as God made them to act	Moving in exaggeration and distortion of nature	Temptation: unlimited unequal sexual activity
Religion	Feminized religion in churches Panthetism	No governing or teaching roles in church reserved for men	Some governing and teaching roles in church restricted to men	All ministry done by men; women's gifts squelched; Crusades	Militant forms of Islam Religion advanced by violence
Authority	Hatred of authority	Suspicion of authority	Authority exercised within boundaries	Over-use of authority	Abuse of authority
Sports	No competition "everybody wins"	Anti-competition	Competition with fairness and rules Winners honored, losers respected	Excessive competition Losers humiliated	Violent harm to opponents Gladiators fight to death WWF wrestling
Crime	No respect for authority, rampant crime, especially by frustrated, angry men	Criminal seen as victim to be helped, not punished; punishment long delayed	Punishment is speedy, fair; aims at justice plus restoration of criminal	Repressive government, little freedom, debtors' prisons	Excessive punishment, dehumanization of criminals (cut off hand of thief); little crime, but no freedom
Property	No private property; all possessions equalized	No one is allowed to be very rich; large-scale dependence on welfare state and government	Laws protect private property and care for poor; more work and skill earns more wealth; equal opportunity for all	Women cannot own property	Slavery; dehumanization of the poor and weak; all property in hands of few
Education	All-male schools prohibited by law; prohibitions against educating boys and girls separately	Systematic pressure to make boys and girls do equally well in all subjects	Boys and girls both educated, but different preferences, abilities, and sense of calling respected	Boys given preferential treatment in schools	Girls not allowed to be educated
<p><i>Please note:</i> This chart contains many generalizations and is only meant to show broad tendencies. Most people and many religious systems hold mixed views and have inconsistencies in thinking. Moreover, conscience, social pressure, and the Bible often restrain people from adopting all aspects of non-biblical views. Therefore this chart certainly does <i>not imply</i> that every person or religious system within each column holds to everything in that column. <i>This chart may be duplicated for teaching purposes without charge.</i></p>					

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- ¹ Howard Hendricks, *Heaven Help the Home!* (Wheaton: Victor Books, 1973, 1990), 30.
- ² <http://www.waynegrudem.com/wp-content/uploads/2012/03/kephale-article.pdf>
- ³ Photo: adapted from John Regier counseling workbook.
- ⁴ Wayne Grudem, *Biblical Foundations of Manhood and Womanhood* (Wheaton: Crossway, 2002), 51-52.
- ⁵ Alisa Childers podcast, #4 *Feminism and Christianity: With Dianna Williams*, accessed July 14, 2022.
- ⁶ Alistair Begg, *Being a Wife God's Way*.
- ⁷ Charles Swindoll, *Strike the Original Match* (Grand Rapids: Zondervan, 1993), 55.
- ⁸ Begg.
- ⁹ “The term here is the noun *oikourgos* [3626], “homemaker,” picturing a woman in the same sense as the crown jewel of women described in Proverbs 31:10-31: She’s a powerful, industrious, resourceful partner, fully engaged in cultivating her family’s well-being and in building a family legacy!” Charles Swindoll, *Swindoll’s Living Insights, New Testament Commentary, Volume 11* (Carol Stream Illinois: Tyndale, 2014), 325.
- ¹⁰ Thomas Constable, <https://planobiblechapel.org/tcon/notes/pdf/1timothy.pdf>, accessed July 14, 2022.
- ¹¹ Philip Towner, *The New International Commentary on the New Testament: The Letters to Timothy and Titus* (Grand Rapids: Eerdmans Publishing, 2006), comments on 1 Timothy 2:15.
- ¹² “In light of the ways women’s roles in the home, in marriage, and in bearing children were being undercut by false teachers, could it be that Paul was simply emphasizing the one facet that, without question, only women can do – bear children? A culture can do everything possibly to minimize the differences between males and females, but this distinction still remains. No guys are giving birth. Paul was possibly saying that God has created women uniquely, and their responsibilities are uniquely good in the church, in marriage, and in bearing children. All of this should be embraced in faith and love and holiness.” *Christ-Centered Exposition Commentary: 1 & 2 Timothy and Titus* (Nashville: Holman, 2013), 48.
- ¹³ <https://www.faithwire.com/2022/06/27/i-need-to-be-fully-present-christian-cnn-anchors-tearful-on-air-goodbye-as-she-leaves-job-to-put-her-kids-husband-first/>
- ¹⁴ Dave Stotts, *Drive Thru History: Ancient Archaeology – Adventure Edition; Ancient Christianity and the Birth of Western Civilization, Episode 8 – Ruins and Romans*.
- ¹⁵ Swindoll, 75-76.
- ¹⁶ *Ibid.*, 93-94.