

Copyright © 2020 Paul Allen Burton

All rights reserved. The Southern Baptist Theological Seminary has permission to reproduce and disseminate this document in any form by any means for purposes chosen by the Seminary, including, without limitation, preservation or instruction.

TRAINING MARRIED MEN AT CHRIST FELLOWSHIP
CHURCH IN EDINBURGH, INDIANA, TO EXERCISE
BIBLICAL HEADSHIP IN THEIR HOMES

A Project
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Educational Ministry

by
Paul Allen Burton
December 2020

APPROVAL SHEET

TRAINING MARRIED MEN AT CHRIST FELLOWSHIP
CHURCH IN EDINBURGH, INDIANA, TO EXERCISE
BIBLICAL HEADSHIP IN THEIR HOMES

Paul Allen Burton

Read and Approved by:

Danny R. Bowen (Faculty Supervisor)

Kevin Jones

Date _____

TABLE OF CONTENTS

	Page
LIST OF TABLES	v
PREFACE	vi
Chapter	
1. INTRODUCTION	1
Context	1
Rationale	5
Purpose	6
Goals	6
Research Methodology	6
Definitions and Limitations/Delimitations	8
Thesis	10
2. PROPER PRACTICE OF BIBLICAL MALE HEADSHIP IN MARRIAGE REQUIRES GOSPEL TRANSFORMATION THROUGH THE NEW BIRTH	11
Toward a Biblical Definition of Male Headship	12
Men Have Lost the Volitional and Moral Ability to Exercise Biblical Headship	29
Men Are Restored to Godly Exercise of Headship through the Gospel	35
Conclusion	38
3. THE PROPER EXERCISE OF BIBLICAL MALE HEADSHIP REQUIRES PROGRESSIVE SANCTIFICATION AND PRACTICAL LEADERSHIP	39
Men Must Progress in Personal Sanctification to Exercise Biblical Male Headship	41

Chapter	Page
Men Must Be Trained in the Word to Cultivate the Biblical Pattern for Headship	44
Biblical Headship Involves Self-Sacrifice Displayed in Practical Leadership	50
Conclusion	60
4. PROJECT EXPLANATION AND IMPLEMENTATION	61
Preparation for the Project Sermon Series	61
Implementation of the Project Sermon Series	64
UPHI Survey Methodology and Results	71
5. PROJECT EVALUATION	73
Evaluation of the Project’s Purpose	73
Evaluation of the Project’s Goals	74
Strengths of the Project	79
Weaknesses of the Project	80
What I Would Do Differently	81
Theological Reflections	82
Personal Reflections	83
Conclusion	84
Appendix	
1. UNDERSTANDING AND PRACTICE OF BIBLICAL MALE HEADSHIP INVENTORY	86
2. LESSON EVALUATION RUBRIC	90
BIBLIOGRAPHY	94

LIST OF TABLES

Table	Page
1. UPHI practice survey results	71
2. UPHI knowledge survey results	72

PREFACE

This project comes at the end of a long and challenging process. It has been one of the great privileges and pleasures of my life to participate in higher learning at The Southern Baptist Theological Seminary. I never imagined as a young man that I would have an opportunity like this one. I owe a debt of gratitude to many people for their help and encouragement over the years.

First, I would like to give praise and thanks God for my salvation. Apart from His sovereign grace I would still be going my own hell-bound way. His love and mercy, which He demonstrated on the cross of Christ, is unfathomable. I am the recipient of saving grace—for that I will give eternal praise.

Second, I would never have started, and certainly never finished this project, without the love and support of my bride, Tracy Kuhns Burton. She is the greatest blessing of my life. She has been patient and longsuffering with me in the ministry and in the conduct of this course of study and project. She is a constant source of encouragement and I cannot imagine life without her.

Third, I would like to thank our children, Reagan and Ellie, for the many sacrifices they make for me and the ministry of the gospel in our little corner of the world. They are understanding and compassionate, and I am grateful that the Lord has made our children, his children.

Fourth, I owe a great debt of gratitude to the members of Christ Fellowship Church. They have supported this endeavor in so many meaningful ways. They have sent words of encouragement, paid tuition, and offered to help in any way possible as I labored to finish this project. They are the real reason for this project, and I pray that the Lord will richly bless them for their love and faithfulness.

Fifth, I want to recognize that I stand on the shoulders of so many who have invested in my life. My parents served the Lord and raised me to know Christ. William Singleton paid for my undergraduate education. Sam Waldron helped me understand the great doctrines of scripture. Dr. Danny Bowen, my faculty supervisor, unselfishly gave of himself to teach and guide me through the process of completing this project. Thank you, brother sir. I could not possibly name all of the professors, teachers, co-workers, church members, and others who helped me along the way. I feel like there is a part of them in the accomplishment of this work—and I am grateful.

Finally, I wish to express gratitude to all those who have written books that contributed to my understanding of Scripture. I attempted in this work to give adequate credit to others for their work. I know, however, that nothing in this work is absolutely original. I am influenced in every word and phrase by the labor and work of others who have gone before. For the blessing and benefits of 2,000 years of church history we should give great praise to God.

The results of this labor are now in the hands of the Lord of the harvest. I pray that he will make me and the members of CFC faithful and fruitful. I would love nothing more than to know that this project served in the sanctification of God' people, rendering glory to God through Jesus Christ my Lord.

Paul Burton

Edinburgh, Indiana

December 2020

CHAPTER 1

INTRODUCTION

There is perhaps no greater deficiency in the world today than the lack of godly male headship in the home. The concept of male headship in marriage is greatly off-putting to the secularist and is often sinfully misunderstood by the churchman. All sin is devastating; however, the sin of neglect in male headship has far-reaching implications for the body of Christ. The deprivation of male leadership in the post-modern world has an astounding pathology—frequently leaving the home and the local church anemic and impotent. The focus of this project will be the cultivation of healthy, biblical male headship in the home, which will have dramatic implications for the church and the culture.

Context

Christ Fellowship Church is the product of a merger between two congregations in Edinburgh, Indiana. Christ Covenant Church was founded as The First Southern Baptist Church of Edinburgh in 1956. Throughout the 1980s and 1990s, the church was plagued by multiple devastating scandals involving the male leadership of the church. Numerous attempts at church revitalization were made in the early 2000s. New leadership was installed, and the name of the church was changed to Christ Covenant Church. By 2013, the church was pastored by a faithful man, but was struggling to survive. Sadly, with little financial means, a deteriorating building, and years of negative history weighing her down, the church dwindled to only a couple of families.

Christ Fellowship Assembly was founded in 1991, as a Pentecostal church with a female pastor. The church was a conservative, trinitarian Pentecostal church with

holiness tendencies—not heavily influenced by charismatic tendencies such as the word of faith movement, 3rd Wave, or the Toronto Blessing.¹ In its nearly twenty-year history, no males were ever ordained as elders or deacons. No males actively participated in teaching/leadership roles and the church never reached fifty regular attenders. By 2010, Christ Fellowship Assembly was also floundering, yet was not in any imminent danger of closing her doors. The founding pastor resigned and along with new leadership came significant reforms in the church’s doctrine and practice.

By God’s astounding providence, these two seemingly polar-opposite congregations merged in 2013, and Christ Fellowship Church (CFC) was launched. It was wisely decided to liquidate the properties of Christ Fellowship Assembly and invest the proceeds in the physical location at Christ Covenant Church.² The church is located in Edinburgh, Indiana, a typical Indiana small town with a population of 4,500. With significant bearing upon this project are local demographics, which indicate a general lack of domestic male leadership in the culture at large.³ Each week, 100 to 125 people gather in the name of the Lord Jesus at CFC. The context and focus of this project will be this local body of believers. This project was prayerfully considered and thoughtfully designed for the edification of believers at CFC.

¹ These terms have been coined to describe several historical subsets within the larger Charismatic movement. For a detailed explanation see Michael Moriarty, *The New Charismatics: A Concerned Voice Responds to Dangerous New Trends* (Grand Rapids: Zondervan, 1992), 20-105.

² Since 2013, the church has undertaken profound reformations of theology and practice. God has sovereignly chosen to bless the faithful proclamation of the Word—adding to the church numerically. When the merger happened, both congregations owned properties that were unencumbered by debt. In 2013, the Christ Covenant location was completely remodeled, and in 2018, the church invested in the construction of a new chapel (what many refer to as a sanctuary) and ground-level office space.

³ The evidence for this is largely anecdotal, observed by me in the discharge of the work of the ministry.

Strengths

This dear congregation of believers is worthy of commendation in many regards. Their many positive characteristics lend themselves to the success of this project, and perhaps are indicators of it. First, the people of this church cherish the Bible. God's Word is central to every effort of this local body and the gospel of Jesus Christ is the driving force. The Spirit has made the people teachable. In recent years, CFC has undergone profound reformations of doctrine and practice. We are learning as a congregation to force all things through the grid of Scripture and to humbly accept when we have been wrong—and repent. This virtue will prove to be a tremendous asset regarding training men to search and submit to Scripture for clear definitions of their roles and responsibilities.

Second, there is a general sense of unity and mutual love in the body. Our fellowship is grounded in the reality that we share in the life of Christ and that all of us participate in one Spirit by faith. The spirit of mutual love and respect is an essential element to pursuing profound change. Our bonds of love will help us avoid unnecessary schisms and unholy disagreements as the congregation is challenged to reconsider long-held beliefs and presuppositions concerning male headship.

Weaknesses

For all that is commendable at CFC, we are still a collection of sinners saved by grace. We have remaining sin from which we need continual sanctification. As the loving eye of the Lord searches our fellowship, we want to be pleasing to Him. We know, however, that we fall short of that goal in profound and heartbreaking ways. As an under shepherd of Christ, I have identified the following ways in which we fall short of the God's glory.

First, many in our fellowship have a general lack of theological/biblical knowledge. Many parishioners have a background from churches with significant deficiencies, or they are new converts. For this reason, they lack a hearty foundation of

biblical knowledge, including knowledge concerning the roles of men and women. Others, who are perhaps more familiar with the Bible, have an underdeveloped sense of biblical theology. This has a definite impact upon their ability to synthesize biblical truth into a Christian ethic, which can be applied to complex situations. They have not yet connected the dots to form a coherent gospel grid through which to process their daily lives.

Any deficiency in biblical knowledge affects the individual's personal holiness, worship, as well as their ability to cultivate the mind of Christ. To have greater biblical literacy and informed worship, we must raise up godly leaders and teachers. Men must be educated and prepared to instruct and lead the body into purity, sanctification, and increased fruitfulness. This effort begins in the family context, which is the real training ground for church leaders.

Second, some (the minority) are not inclined to service in the church. Service in the church is not merely something we should do; it is one of the most primary things we do. The church functions to organically minister to every member of the body. Therefore, it is telling and tragic when some parts of the body appear to be numb and lifeless. This is particularly damaging when God's men do not have a heart for service—since their lack of service affects so much in the life of the church. A disposition toward self-sacrifice and service to others will only help us as we encourage men to be the servant-leaders Christ has called them to be.

In connection with service, many do not significantly share in the work of discipleship and evangelism. There is a considerable amount of discipleship among the people of the church, however, I (the pastor) seem to be the common denominator in the various interactions. As the church grows, and even now, my attempts at omnipresence are impossible to sustain—not to mention this approach is not God's plan for His church. Since we are to shepherd and support one another, this deficiency could cripple us from expanding our gospel reach and fruitfulness in our church, community, and beyond. The

lack of service begins in the family.

Our local church body has a history of a pervasive lack of godly male spiritual leadership, giving rise to the need to train men for leadership. No doubt this is partly attributed to the unique history of our church. Both churches that merged to form CFC were sadly characterized by a deficiency of godly male leadership—either by ungodliness among the male leadership or by their absence altogether.

Although the tide is turning on this front, we continually need great help from the Lord to establish strong, male, servant-leaders in the church. The men are not necessarily averse to serving and leading; however, they need help to realize the sin of this deficiency and to repent and move toward actively engaging in this way. They need help to develop themselves as Bible-saturated and Spirit-led leaders, primarily in the home and consequently the church. A deficiency in male headship is particularly pathological and is perhaps the cause of many other weaknesses. Therefore, the solution to this problem could very well be the solution to many of our problems.

Rationale

Scripture is explicit about the importance and necessity of male headship in the marriage relationship. Many, perhaps even most problems, might be attributed to poor practice in this regard. It should be encouraging that the men of this congregation show evidence of true conversion. Because of the reality of genuine salvation, there is an ally in the heart of every redeemed man. There is great potential for profound and meaningful change as the Word is brought to bear and as the Spirit pleads God's case in the heart. As men's hearts are changed, they will positively impact the holiness of their families, sanctifying Christian homes and the local church and influencing many for Christ.

There is great potential for other weaknesses to be conquered if godly men are encouraged and equipped to exercise spiritual headship in the home. As men are raised up, we might cooperate to teach the grand story of the Bible to more people—solving the problem of biblical illiteracy. As many men share the load, we might collectively take up

the task of discipleship and mentoring others. We might also lead our wives and children to disciple others within their sphere of influence.

Purpose

The purpose of this project was to train the married men of Christ Fellowship Church to exercise spiritual headship in their homes.

Goals

There is often more than one approach to achieving success in any particular endeavor. The overarching objective of this project was to train the men at CFC to exercise spiritual headship in their homes. Four goals were used to facilitate the project and measure its effectiveness.

1. The first goal was to assess the pre-series levels of biblical knowledge and faithful practice of male headship among the participant households of Christ Fellowship Church.
2. The second goal was to develop a four-week sermon series to teach the biblical model of male headship and address specific deficiencies detected in the initial assessment.
3. The third goal was to implement the four-week sermon series in order to positively influence the levels of understanding and practice of biblical male headship among the members of CFC.
4. The fourth goal was to assess the post-series levels of biblical knowledge and faithful practice of biblical male headship among the participant household of CFC and measure for statistical change.

Research Methodology

The research methodology for this project includes a pre-series survey, a post-series survey, and a lesson evaluation rubric.⁴ As noted, four main goals undergirded the project and served to measure and evaluate its effectiveness. Official recruitment for participation in the project began thirty days before the Sunday of the first sermon.

⁴ All of the research instruments used in this project were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use.

Invitations to participate in the ministry project were extended to all CFC households containing married men. The general invitation to participate was followed by personal contact as necessary.

The first goal was to assess the pre-series levels of biblical knowledge and faithful practice of male headship among the participant households of CFC. Prior to the first session, participants were given the Understanding and Practice of Biblical Male Headship Inventory (UPHI).⁵ The UPHI helped to determine how well the men understood the biblical model of familial headship. It also indicated their present level of execution of spiritual headship in the home. This first step was an essential part of developing a baseline against which to judge the effectiveness/benefits of the training. Anonymity was assured by requiring the use of a four-digit code in lieu of providing one's name on the inventory. This goal was considered successfully met when ten men completed the UPHI and the inventory was analyzed, yielding a clearer picture of the pre-series level of understanding and exercise of godly male roles and responsibilities of the participants.

The second goal was to develop a four-week sermon series to teach the biblical model of male headship and address specific deficiencies detected in the initial assessment. The lessons focused upon Scripture texts, which helped the men develop their understanding of the biblical mandate for male headship, the effects of sin, redemption through Christ, and the tools with which to implement godly male headship in the home. Prior to each Sunday morning of the implementation phase, weekly sermons were submitted to a panel of two men who utilized a rubric⁶ to evaluate the biblical faithfulness, teaching methodology, scope, and applicability of the sermon. This goal was considered successfully met when a minimum of 90 percent of the evaluation criterion met or

⁵ See appendix 1.

⁶ See appendix 2.

exceeded the sufficient level. Sermons were reworked, if necessary, until this criterion was satisfied.

The third goal was to implement the four-week sermon series in order to positively influence the levels of understanding and practice of biblical male headship among the member of CFC. The objective was to increase the knowledge of each participant with a view toward making positive changes in their practice of spiritual headship. To mitigate schedule conflicts and maximize participation, the curriculum was taught by implementing a sermon series during normal corporate Sunday morning worship gatherings. The series lasted for four weeks. Each sermon was approximately forty-five minutes and included instruction and encouragement to implement what was taught. A system of accountability was established in the program development and implementation.

The fourth goal was to assess the post-series levels of biblical knowledge and faithful practice of biblical male headship among the participant household of CFC. A post-series survey (UPHI) was administered one week after the final sermon. A *t*-test for dependent samples was used to analyze the data. The survey measured the change in knowledge and evaluated the change in attitude/behavior as a result of preaching the sermon series. This goal was considered successfully met when the *t*-test for dependent samples demonstrated a positive statistically significant improvement between the pre- and post-survey scores.

Definitions and Limitations/Delimitations

The following definitions of key terms are used in the ministry project:

Complementarianism. Wayne Grudem writes, “Complementarianism is the view that men and women have been created equal by God yet designed to fulfill

different roles in the home and the church.”⁷ Alexander Strauch emphasizes that equality of personhood is inherent in the biblical concept of *complementarianism*.

Headship. The Bible uses a specific word to describe the husband in relation to his wife. He is her “head” or *kephale*. Alexander Strauch writes, “This is the common Greek word . . . used in the figurative sense of one in a position of authority or leader.”⁸ Inherent in male headship is authority to lead his wife as her head. However, as exemplified by the Lord Jesus Christ, there is a clear distinction between godly male headship and sinful male domination.⁹ Inherent in the biblical concept of headship is an other-oriented disposition of giving oneself in love.¹⁰ Grudem explains that to exercise *headship* is to take “primary responsibility for Christ-like servant leadership, protection, and provision in the home.”¹¹

Two limitations applied to this project. First, the accuracy of the pre- and post-UPHI surveys were dependent upon the willingness of the respondents to be honest and candid about their knowledge and practice of biblical male headship in the home. To mitigate this limitation, respondents were assured that their answers would remain anonymous. Second, the effectiveness of the training was limited by the constancy of attendance. If the participants did not attend all of the corporate worship services during the implementation phase, then it would have been difficult to measure the effectiveness of the training. To mitigate this limitation, the sermons were preached each Lord’s Day

⁷ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 16.

⁸ Alexander Strauch, *Men and Women: Equal but Different* (Littleton, CO: Lewis and Roth, 1999), 55.

⁹ Raymond C. Ortlund, “Male-Female Equality and Male Headship,” in *Recovering Biblical Manhood and Womanhood*, ed. Wayne Grudem and John Piper (Wheaton, IL: Crossway, 1991), 95.

¹⁰ Sam Storms, “Ten Things You Should Know about Headship,” accessed May 15, 2020, <https://www.samstorms.org/all-articles/post/article-10-things-you-should-know-about-male-headship>.

¹¹ Wayne Grudem and John Piper, “An Overview of Central Concerns: Questions and Answers,” in Grudem and Piper, *Recovering Biblical Manhood and Womanhood*, 84.

during the church's normally scheduled corporate worship. The men of CFC are already committed to this timeframe—they were not required to obligate themselves to another time commitment.

Three delimitations were placed on the project. First, the project addressed spiritual headship in the home but not in the church. Spiritual headship in the home includes leading the family to be active in the church, but the training did not address the exercise of spiritual leadership in ecclesiastical life. Second, the project was confined to a ten-week timeframe. This timeframe gave adequate time to administer the pre-series UPHI, prepare and preach the four-week sermon sessions, and conduct the post-series UPHI after the sessions were completed. Finally, while the entire congregation participated in the sermon series, official participation in the project was delimited to the training of men. Although women exercise leadership within their proper sphere of influence, they no doubt gained from a more robust biblical understanding of male headship. Official participation in this ministry project was delimited to the men of CFC.

Conclusion

There was a profound need at CFC for married men to understand and exercise godly male headship in their homes. The great endeavor of this project was to exposit Scripture so that men would understand the biblical teaching about male headship. I prayed that God would enliven and empower the men of CFC to practice what they have learned. Many of the weaknesses and deficiencies at CFC might be remedied if more men were trained in the disciplines accompanying spiritual headship, which is precisely what this project was designed to accomplish—with the Lord's gracious help.

CHAPTER 2

PROPER PRACTICE OF BIBLICAL MALE HEADSHIP IN MARRIAGE REQUIRES GOSPEL TRANSFORMATION THROUGH THE NEW BIRTH

God designed human persons (including male and female relational/marital dynamics) according to his plan and purpose, and it was all good. As originally created by God, and apart from sin, all men would inherently practice God-honoring image-bearing—specifically male headship in marriage. Unfortunately, that is not how fallen humanity experiences the world today.

Although created with the ability to fulfill their created purpose, men who share in the consequences of the Fall do not naturally inherit the holy desire nor the requisite moral ability to glorify God in manhood, *vis-a-vis* headship in marriage. Thankfully, God does not abandon men to this horrible reality. Instead, He has accomplished redemption through the person and work of Jesus Christ.

The practice of biblical male headship can be redeemed and restored as men are transformed by the gospel of the Lord Jesus. It is important to understand God's original design for headship so that believers can appreciate what has been lost in the Fall as well as what might be restored to the redeemed through trust in Christ. The Bible teaches that the general ability of men to exercise God-honoring headship has been destroyed by the Fall yet can be restored as part of redemption through Christ Jesus.

This chapter will first establish a biblical working definition of “headship” through an examination of texts from Genesis 1–2. The definition of headship will be further informed by a brief excursus in Ephesians 5. Then, a consideration of Genesis 3 will demonstrate that men have lost the innate moral ability to please God as his image-bearers via marital headship. Finally, a look at Genesis 3 and portions of Ephesians 1–5

will reveal that the requisite volition and empowerment for the exercise of biblical headship arise only from the regenerate heart as a result of the new birth.

Toward a Biblical Definition of Male Headship

Many words have been used in the literature to describe the husband's role in the marriage relationship: head, leader, provider, and protector to name just a few. The biblical concept of headship encompasses all of these realities. However, these words must not be used without qualification as though they were precisely synonymous. They are not exact synonyms, nor does the Bible use them in that way.

The Bible uses the word "head" as the comprehensive term to describe a husband's role in the marriage relationship. The cogent texts clearly define the term even though its common use is often confused. For example, it is possible to conflate headship with leadership¹ and to use the terms almost interchangeably. While leadership is an essential facet of headship, headship is not leadership without remainder. Because this and other fallacies abound, a robust understanding of biblical headship is essential.

The proceeding section will work toward a proper description of headship through an examination of Scripture. In brief, the proceeding will demonstrate that biblical headship involves complementarity. Further, headship is initially actuated by marriage, and consequently involves authority, leadership, and human flourishing for the glory of God. Finally, an explanation of the texts will show that the entire enterprise of headship is bounded by love.

Biblical Headship Involves Complementarity

The historical narrative of the Bible is the only reliable source of knowledge

¹ Kevin East, "What Does Spiritual Leadership Look Like in Marriage?" *Following to Lead: Kevin East Blog*, January 20, 2011, <http://followingtolead.com/family/what-does-spiritual-leadership-look-like-in-marriage>. In this blog article, East seems to commit the conflation fallacy written about here. He uses the word *leadership* in broad terms to describe headship.

concerning the genesis of life. The Bible says, “So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them” (Gen 1:27,8a).² The context of God’s good creation of humanity as male and female is foundational to understanding headship.

God’s design for marriage (in particular the dynamic of husband as head of the wife) is first revealed in the context of the act of creation. Here, it is impossible to divorce the truth of revelation from the manner in which God chose to reveal it.³ Parts of the creation narrative clearly establish complementarity as part of God’s design for marriage. The equality of the sexes, and the headship of husbands/submission of wives are twin truths of Scripture—truths seemingly held in tension.

Complementarity: equality and diversity. Any consideration of male headship should begin with the reality that husbands and wives are created equal. The Genesis account affirms that men and women share in equality of personhood.⁴ This equality is evidenced by Adam’s longing for a mate of like kind when he as yet stood alone as the only human being in the world. “The man [Adam] 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” (Gen 2:20). After the creation of Eve, Adam exclaimed, “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” (Gen 2:23). After naming all of the paired animals, Adam longed for a

² All Scripture quotations are from the English Standard Version, unless otherwise noted,

³ B. B. Warfield introduces this hermeneutical principle in his treatment on the doctrine of the Trinity in chap. 4 of Benjamin B. Warfield, *The Works of Benjamin B. Warfield*, vol. 2, *Biblical Doctrines* (Grand Rapids: Baker, 1929), 133-74. He argues that purely revealed doctrines (special revelation) embody truth, which is undiscoverable by natural reason. It is impossible, then, to divorce such truths from the manner in which God chose to reveal them.

⁴ Wayne Grudem writes, “When God created man, he created both ‘male and female’ in his image. Men and women are made equally in God’s image, and both men and women reflect God’s character in their lives.” Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 103.

“match” for himself. The text indicates that the longing for a partner of like kind, equal in essence, was intensely embedded in Adam’s nature.⁵ In fact, Gordon Wenham writes, “This hold-up [in creation before the creation of Eve as Adam surveyed the animals] creates suspense. It allows us to feel man’s loneliness.”⁶

Adam found relief for his profound loneliness only when the woman was presented to him. Eve shared in Adam’s humanity and was created as a being suitable and fit for him (Gen 2:18).⁷ She was his equal, as indeed, “Adam could not have [properly] joined himself to a lesser creature without degrading himself,” as Ray Ortlund explains.⁸ Scripture reveals that Adam needed a helper made of the same essence. He exclaimed with joy when at last he recognized the image of God (his equal) in the woman (Gen 2:23). This reveals the scriptural truth that Eve was created by God as an equal to her human male counterpart. Her absence was not good for Adam (Gen 2:18) and her presence brought joy and satisfaction (Gen 2:23). As John Sailhamer comments, from the beginning, one understands that human existence is a “partnership between man and woman.”⁹

The Bible teaches the equality of men and women, yet it has more to say about the relational dynamics between a husband and his wife. Stipulating equality, there are clear biblical distinctions between husbands and wives. The Bible testifies that Adam and Eve, *vis-a-vis* husbands and wives, were/are equal as persons, yet not identical in their

⁵ Thomas Whitelaw, *Genesis*, The Pulpit Commentary, vol. 1 (Peabody, MA: Hendrickson, 1990), 51.

⁶ Gordon Wenham, *Genesis 1-15*, Word Biblical Commentary, vol. 1 (Waco, TX: Word, 1987), 68.

⁷ Wenham writes, “The compound phrase ‘matching him,’ Hebrew *kenegdo*, literally, ‘like opposite him is found only here. It seems to express the notion of complementarity.” Wenham, *Genesis 1-15*, 68.

⁸ Raymond C. Ortlund, Jr., “Male-Female Equality and Male Headship: Genesis 1-3,” in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, ed Wayne Grudem and John Piper (Wheaton, IL: Crossway, 2006), 103.

⁹ John H. Sailhamer, *Genesis*, in vol. 1 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1990), 47.

roles and responsibilities.¹⁰ Adam longed for a companion of like kind, not for a completely homo-identical¹¹ partner. His desire for companionship was satisfied by the hetero-complementarity of Eve.

One should not, indeed cannot, extrapolate sameness from equality, nor read such an assumption into the text.¹² In the minds of some, equality must equal sameness and male headship must equal male superiority. Neither proposition is veritable in the biblical sense. The truth that men and women have diverse physical characteristics and familial roles must not be obscured by the correlative truth that men and women are created equal.

The creation account itself bears witness to Adam's longing for a complementary image-bearer and God's rejoinder to his need in creating Eve. It is unreasonable to think that either men or women are superior to the other when they each have such profound longing and need for one another. This is God's design revealed in creation.

Complementarity: equality and diversity revealed in the manner and order of creation. Both the order of creation and the manner of creation is revelatory.¹³ So then, it is instructive to know how God made the first man and woman. Genesis 2:21-

¹⁰ Gen 2:16-25; 4:1; Eph 5:22-33; Col 3:18-9; 1 Tim 2:12; 1 Pet 3:1-7.

¹¹ This term is not intended to be inflammatory. Adam's longing was for a suitable/fitting partner. The realities of the differences in man and woman as created by God reveal that Adam's holy desire for a partner should not be misrepresented as a desire for an identical partner—one who is exactly the same. Adam loved the woman because she was like him—but not identical to him. Something about their sameness and differences drew the first couple together for the purposes of fulfilling God's command to be fruitful and multiply.

¹² Ortlund writes, "Male-female equality does not constitute an undifferentiated sameness." Ortlund, "Male-Female Equality and Male Headship," 99.

¹³ For a consideration of equality and distinctions revealed in creation, see Randy Stinson, "Male and Female He Created Them: Gender Roles and Relationships in Biblical Perspective," in *Trained in the Fear of God: Family Ministry in Theological, Historical, and Practical Perspective*, ed. Randy Stinson and Timothy Paul Jones (Grand Rapids: Kregel, 2011), 76-78.

2 says, “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.” One should first note the order of creation. Adam was made first and the woman was taken from the man. In the New Testament, the apostle Paul found great significance in the fact pattern described in Genesis (1 Tim 2:13ff). Second, one should notice that Adam did not actively participate in the formation of Eve as the creative activity took place while the man slept. John Harley sees great significance in the fact that Adam was asleep when God created Eve: “Being asleep, the man [Adam] did not contribute anything to the woman’s structure or character.”¹⁴ Adam is not the Creator, nor is he a superior being.

Another instructive aspect of the Genesis account is the formation of Eve from Adam’s flesh and bone. The fact that Eve was made of Adam’s flesh and rib (same substance) is essential to her qualification as a suitable mate. She was made of the same substance as the man so that there can be no confusing that she is humankind.

There is also great significance in the fact that she was taken from the man’s side. Matthew Henry has famously written, “That the woman was made from the rib [God] had taken out of the man; not made out of his head to rule over him, nor 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, and near his heart to be loved.”¹⁵

The woman was created equal, yet she comes from Adam. Subsequently, Adam was given the authority to name the woman in conjunction with his headship.¹⁶ Here again one can see that equality is accompanied by distinction, authority, and submission.

¹⁴ John E. Harley, *Genesis*, New International Biblical Commentary, vol. 1 (Peabody, MA: Hendrickson, 2000), 62.

¹⁵ Matthew Henry, *Zondervan NIV Matthew Henry Commentary* (Grand Rapids: Zondervan, 1992), 7.

¹⁶ Ortlund writes, “He [God] allowed Adam to define the woman, in keeping with Adam’s headship. Ortlund, “Male-Female Equality and Male Headship,” 103.

Wenham comments, “Though they are equal in nature . . . [the woman] is expected to be subordinate [to the man].”¹⁷ Adam and Eve are equal before God as human persons. They are of the same essence and made of the same substance, yet they are not physically identical nor are their roles exactly the same in the economy of the marriage relationship.

Complementarity: equality and diversity explained in the New Testament.

Husbands and wives are created as equal persons, yet they have different roles in the economy of the marriage relationship. A husband is to be the head of his wife and the wife is to submit to her husband—yet they are equal. This paradox is a profound truth that requires further revelation to understand more fully. Fortunately, the Holy Spirit has inspired divine commentary on this very point in the New Testament.

God revealed something about his own nature when he designed men and women to flourish under complementarity.¹⁸ The Bible teaches that God the Father is the head of Christ (1 Cor 11:13). Christ is the second person of the divine Trinity and He is the same in essence with the Father (John 1:1). The Father and the Son are equal partakers of the divine nature (Phil 2:6), yet the Father is the head of Christ. This demonstrates that headship and willful submission may define the economic relationship between equal persons.¹⁹

The foregoing is a powerful biblical polemic against the objections of the post-modern egalitarian and feminist movements. Egalitarians accuse evangelical

¹⁷ Wenham, *Genesis 1-15*, 70.

¹⁸ Grudem writes, “God the Father has always been the Father and has always related to the Son as a Father to his Son. Though all three members of the Trinity are equal in power and in all other attributes, the Father has a greater authority.” Grudem, *Systematic Theology*, 459. Grudem further elaborates, “Differences in roles and authority between members of the Trinity are thus completely consistent with equal importance, personhood, and deity.” Grudem, *Systematic Theology*, 459. See also Ortlund, “Male-Female Equality and Male Headship,” 103-4.

¹⁹ Samuel Waldron, “Doctrine of Christ and Salvation” (class notes, ST25—*Doctrine of Christ and Salvation*, Covenant Baptist Theological Seminary, Fall 2017), 15.

complementarians of denying the equal personhood of men and women,²⁰ though nothing could be further from the truth. The Old and New Testaments teach that every person is a human creature equally created in the image of God, regardless of gender. So far as personhood is concerned there is no distinction, neither is there a distinction salvifically. Galatians 3:28 reads, “There is neither Jew nor Greek, there is neither slave nor free, there is no male or female, for you are all one in Christ Jesus.”²¹ However, the Bible also teaches the correlating truth that men and women, although ontologically the same, were designed with differing physical characteristics and assigned differing familial and sociological roles.

There are many arguments offered by the present culture against the principle of male headship, specifically complementarity. Some say that complementarity is nothing more than Aristotelian family theory worked into early Christianity.²² Others say that its practice is a form of misogyny or oppressive patriarchy.²³ All the objections, however, are fundamentally the same—they lack faith in the Scripture and what it teaches about an apparent paradoxical truth; namely, the realities of equality expressed in terms of male headship and female submission.²⁴

²⁰ R. Albert Mohler, Jr., “A Spirited Question and Answer with Students in 1993,” accessed February 20, 2020, https://www.youtube.com/results?search_query=1+mohler+question+and+answer+1993.

²¹ See also 1 Pet 3:7.

²² Don Browning, “The Problem of Men,” in *Does Christianity Teach Male Headship? The Equal-Regard Marriage and Its Critics*, ed. David Blankenhorn, Don Browning, and Mary Stewart Van Leeuwen (Grand Rapids: Eerdmans, 2004), 4.

²³ David Scholer, “Dealing with Abuse,” *God’s Word to Women*, accessed May 2, 2020, <http://godstowomen.org/scholer.htm>.

²⁴ Ortlund, “Male-Female Equality and Male Headship,” 99.

Biblical Headship Is Actuated by Marriage

Adam was designed for headship and Eve was designed for submission. Adam, however, was not the head of any person until he was joined to Eve in the sanctity of marriage. In a profound sense, Adam's headship was actuated by marriage.

It is evident from the context of Genesis 2 that Eve was presented to Adam in conjunction with God's intention for the pair to be joined in the one-flesh union of marriage. Verses 21-24 say,

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."

All that the Bible teaches about male headship is presented in the context of the economic functions of a husband and wife within the bond of marriage. Biblical headship is a specific role which a man assumes at marriage, not a relationship that he shares equally with all women.

One could erroneously assume that headship applies equally to all male-female relationships. This interpretation would wrongly subordinate all women to all men in the same sense that a wife is subordinate to her own husband. The immediate context of Genesis 2, as well as the entire analogy of Scripture,²⁵ does not bear with this interpretation. A husband owes unique responsibilities to his wife.²⁶ One might properly refer to these unique responsibilities as "headship." Headship is a relationship of unique responsibilities that a husband owes to his bride.

²⁵ Theopedia explains, "The analogy of faith [analogy of scripture] was a key principle of interpretation taught by the Reformers which teaches that Scripture should interpret Scripture." Theopedia, "Analogy of Faith," accessed February 14, 2020, <https://www.theopedia.com/analogy-of-faith>. Charles Hodge provides an extensive treatment of this principle of interpretation in chap. 6 of Charles Hodge, *Systematic Theology* (Peabody, MA: Hendrickson, 2001), 1:151-90.

²⁶ John Piper, "Do Men Owe Women a Special Kind of Care?" *Desiring God*, November 6, 2017, <https://www.desiringgod.org/articles/do-men-owe-women-a-special-kind-of-care>.

One could also err in another direction. Commenting on Ephesians 5, John Piper writes,

In Paul's way of thinking, this peculiar calling of manhood is no more reversible with the calling of womanhood than the work of Christ is reversible with the work of the church. And since this calling is rooted, not in asexual competencies, but in the nature of manhood itself, its implications for life are not limited to marriage. To be sure, a husband bears unique responsibilities to his wife. But this deeper meaning of manhood does not lose its significance when he walks out of the door of his home. Men, as men, everywhere, all the time, bear a burden, under God, to care for the well-being of women, which is not identical to the care women owe men.²⁷

The fact that headship is a unique role reserved for marriage does not negate the reality that God has generally designed men and women for the performance of their respective economic roles.²⁸ The Bible teaches that women are the weaker sex (1 Pet 3:7). Men should be conscious of this in all their relationships with women.

An intentional delimitation of this work is to consider biblical male headship in the marital relationship—not between men and women in general, nor between men and women in the church. One should recognize, however, that numerous questions exist concerning the relational dynamics between men and women in general. Are all women subject to any and every man? Is an individual man the head of all the women in his life and sphere of influence? Secularists have a great deal of interest in questions like these. The answers are found in the biblical narrative.

The unique responsibilities that a husband bears to his wife can be described as headship.²⁹ Men do not owe these special responsibilities to every woman; however, they do owe women (in general) a special kind of care. Women do not owe submission to

²⁷ Piper, "Do Men Owe Women?"

²⁸ Even some secularists such as Jordan Peterson realize the significant and important differences between the sexes. Jordan Peterson, "Differences of Men and Women and Why Social Engineering Won't Work," *Everyday Christian Parent*, November 5, 2018, <https://www.everydaychristianparent.com/difference-of-men-women-why-social-engineering-wont-work-jordan-peterson>.

²⁹ Piper, "Do Men Owe Women?"

every man³⁰; however, they would do well to understand the nature of manhood as they interact with men in general. A proper understanding of the nature of men and women would benefit any society, as well as help cultivate healthy interpersonal relationships between men and women at large.

It is dangerous for any man to develop the sense that he is the head of all women, even those to whom he is not married. Indeed, this is often the sinful seedbed of chauvinism and male domination. In a similar way, it is unhelpful when women relate to men without considering their created make-up—the way males have been wired by God to lead.

In summary, men and women have been designed generally for their respective roles in marriage. Male headship, in the most profound sense, is a role activated by marriage. Although headship does not exist outside of marriage, it would be beneficial for all men and women to consider these realities as they relate with one another at-large. In a real way, headship, as well as its attending God-given authority, is actuated at marriage.

Biblical Headship Involves Authority

So then, what is a Christian to think about the authority inherent in male headship? Biblical exposition in this section will assert the following propositions: (1) headship authority is part of God's original design; (2) it is authority delegated by God; (3) headship authority does not extend to forced submission.

First, headship authority is part of God's original design. Male headship authority appears to be specifically demonstrated in certain details of the Genesis account. This is exemplified in the fact that Adam was given the purview to name the woman

³⁰ R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Galatians, Ephesians, and Philippians* (Minneapolis: Augsburg, 1937), 625.

(Gen 3:20).³¹ Naming the woman speaks to authority.³² Authority is also implied by the designation of the woman as helper (Gen 2:18).

The reality of authority and headship are clear enough in the creation narrative, but how might one better understand the nuances of headship authority, including its nature and purpose? Further revelation is needed for one to more fully understand since the details cannot be discerned from the Genesis text alone. Thankfully, the Genesis account is not the terminus of the biblical revelation.

Ephesians 5 contains New Testament commentary on the Old Testament Genesis text concerning marriage. The apostle Paul wrote, “For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior” (Eph 5:23). Paul later likens the one flesh relationship of husband and wife to the relationship between Christ and the church: “Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. This mystery is profound, and I am saying that it refers to Christ and the church” (Eph 5:31-2). Husbands and wives are united in a one-flesh relationship. John MacArthur writes that in the economy of that relationship the husband is the “functional head in the family, just as Christ also is the head of the church. The head gives direction and the body responds.”³³ Thus, headship requires and involves a position of authority.³⁴

The high calling to illustrate the relationship between Christ and His church accompanies Christian marriage. Therefore, the husband is the head of his wife in ways that are analogous to the way Christ is the head of the church. The analogy, of course,

³¹ Whitelaw, *Genesis*, 52.

³² Andreas J. Köstenberger, *God, Marriage, and Family: Rebuilding the Biblical Foundation* (Wheaton, IL: Crossway, 2004), 29.

³³ John MacArthur, *Ephesians, The MacArthur New Testament Commentary* (Chicago: Moody, 1986), 288.

³⁴ Köstenberger, *God, Marriage, and Family*, 59.

breaks down if pressed too far as no other head in the universe is exactly like Christ.³⁵ Nevertheless, husbands exercise authority over their brides in a way analogous to Christ's authority over the church.

The mandate to be the head, absent the requisite authority to lead, would be impractical. So, the Lord Jesus has delegated authority to husbands so that they might lovingly lead their wives. Conversely, the wife is called to submit to the stewardship authority of her husband, who serves as her functional head. "Wives, submit to your own husbands, as to the Lord" (Eph 5:22).

Submission to the husband's authority is rendered as to the Lord in obedience to his blessed will. Lenski comments on the Ephesians passage: "The idea is that the will of God who arranged the marriage relationship at creation is likewise the will of the Lord Christ for Christian wives."³⁶ Husbands are clearly not the ultimate authority. They exercise authority under Christ as He is the final authority and head of every husband (1 Cor 11:13). One can see here the second point that headship authority is delegated by God.

"Wives, submit to your own husbands, as to the Lord" (Eph 5:22). One sees here also the third point that headship authority does not extend to forced submission. Biblical submission is a voluntary self-subjection to authority and is not to be confused with subjugation.³⁷ As evidenced in this imperative, wives are equal, volitional creatures who must willingly submit to godly authority as the proper response to the will of their Lord.

As will be demonstrated in the next section, the husband's authority is exclusively for the purpose of leading the woman in a Godward direction. His authority,

³⁵ Lenski, *The Interpretation of St. Paul's Epistles to the Galatians, Ephesians, and Philippians*, 627.

³⁶ Lenski, *The Interpretation of St. Paul's Epistles to the Galatians, Ephesians, and Philippians*, 625-26.

³⁷ Lenski, *The Interpretation of St. Paul's Epistles to the Galatians, Ephesians, and Philippians*, 625.

like Christ's, serves the end "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 splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish" (Eph 5:26-27). Authority is abused when it is used to achieve other than godly ends. Ortlund writes, "As the head, the husband bears the primary responsibility to lead . . . in a God-glorifying direction."³⁸

Biblical Headship Involves Leadership

Tomes have been written about leadership in recent years.³⁹ People seem to have a persistent fascination with the topic because the issue has such far-reaching implications for life in general. Perhaps there is such widespread interest because leadership has been hardwired into the most consequential human relationship: marriage. Leadership is integral to marriage because it is an essential element of biblical male headship. In fact, the primal sin in the Garden involved a failure of leadership associated with marital headship.⁴⁰ The endeavor here is to establish from the Genesis text that leadership is essential for God-honoring male headship.

Again, one must consider the totality of the revelation. God is teaching something about male/female dynamics by the manner in which the creation account unfolds. Here the reader should reference the entire narrative of Genesis 2. Significantly, the man leads off in that he is created first (Gen 2:7). As it is the prerogative of God, the

³⁸ Ortlund, "Male-Female Equality and Male Headship," 105.

³⁹ I Must Read, "100+ Best Leadership Books," accessed February 25, 2020, <https://www.imustread.com/2016/11/best-leadership-books.html>.

⁴⁰ Eric Geiger and Kevin Peck, *Designed to Lead: The Church and Leadership Development* (Nashville: B & H, 2016), 58-60.

order of creation must communicate something about God’s intent for the man to be the leader.⁴¹

Adam subsequently leads off in that he receives the mandate from God to work and keep the Garden while he is yet alone (Gen 2:15-17). He leads off in naming the woman (Gen 2:23), and he leads off in the requisite leaving and cleaving in marriage (Gen 2:24). His leadership is further reinforced as the woman is delineated as his helper (Gen 2:20).⁴² Lenski states, “God could, indeed, have created both man and woman . . . in one undivided act. Today many think and act as though God had really done so. But the fact is otherwise.”⁴³

In these ways, leadership is revealed in Scripture to be an essential component of biblical male headship. But to what end does leadership (as a component of male headship) serve? The answer is: Adam was primarily responsible for leading his wife and the marriage partnership in a God-glorifying direction.⁴⁴ Leadership is not merely for the sake of an orderly arrangement of things. Godly leadership exercised by the husband as head of the wife serves the highest calling of humanity—to render glory to God.

The redeemed life is one of ever-increasing Christlikeness. In the New Testament, leadership is inherent in the description of the husband as head of the wife—so that she might be sanctified (Eph 5:26-27). Husbands lead their wives (and families) in

⁴¹ William Mounce argues this point, specifically in the case of church leadership. Certainly, the same logic extends the application to the headship relationship between husbands and wives. William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Waco, TX: Word, 2000), 130.

⁴² The significance of Adam’s “leading off” is noted in numerous volumes which have been written on the subject. For a practical consideration of the theme of the man as leader, see Randy Stinson and Dan Dumas, *A Guide to Biblical Manhood* (Louisville: SBTS Press, 2011). I use the phrase *leads off* in this section after the spirit of its use by writers like Stinson, Dumas, and others. *Leads off* is not my original phrasing.

⁴³ R. C. H. Lenski, *The Interpretation of St. Paul’s First and Second Epistles to the Corinthians* (Minneapolis: Augsburg, 1937), 443.

⁴⁴ Ortlund, “Male-Female Equality and Male Headship,” 105.

this way, thus contributing to the increased holiness of the body of Christ.⁴⁵ Households contributing sanctified persons to the local bride of Christ glorifies God. This is the God-ordained purpose of husbands as leaders.

Biblical Headship Involves Human Flourishing for the Glory of God

Adam was alone when he received the mandate from God to work and keep the garden. “Then the LORD God said, ‘It is not good that the man should be alone; I will make a helper fit for him’” (Gen 2:18). After the creation of Eve, both man and woman received God’s blessing to fulfill the mandate as they were commanded to be fruitful and multiply (Gen 1:28). The joint obedience of Adam and Eve to God’s mandate was the outward expression of their ontology as human persons created in the image of God.⁴⁶ By their obedience, the first couple would spread the glory of God throughout creation and they would experience the greatest possible joy as they accomplished their created purpose together.

Therefore, whatever headship is, it must serve to glorify God as it endeavors to cultivate human satisfaction through obedience to the Creator. Husbands and wives were designed to accomplish these ends by cultivating enriched human lives in the partnership of marriage. John Hartley writes, “God made humans to find a depth of meaning to life by living together in families.”⁴⁷ Hartley further comments, “The close bond between [husbands and wives], enriched by their sexual differences, afford[s] . . . companionship

⁴⁵ This thought did not come full bloom from my mind. Many have written about the contribution of the individual husband to the sanctification of the bride of Christ. Among them are Lenski in his exposition of Eph 5 in Lenski, *The Interpretation of St. Paul’s Epistles to the Galatians, Ephesians, and Philippians*, 590-645.

⁴⁶ The Westminster Shorter Catechism begins with question 1: What is the chief end of man. The answer is to glorify God and enjoy him forever. The second question explains how obedience to God’s Word is central to rendering glory to God. A Puritan’s Mind, “Shorter Catechism of the Assembly of Divines,” accessed May 15, 2020, <https://www.apuritansmind.com/westminster-standards/shorter-catechism>.

⁴⁷ John E. Hartley, *Genesis*, New International Biblical Commentary, vol. 1 (Peabody, MA: Hendrickson, 2000), 61.

that [overcomes] loneliness. So together a couple finds fulfillment in life.”⁴⁸ Husbands and wives who fulfill their God-ordained, gender-specific roles in marriage exult in God and bring him glory in the earth.⁴⁹

The biblical teaching about headship supports the notion that husbands should serve their wives by promoting human contentment through faithful fellowship with God and one another. The totality of the creation account teaches that it requires both male and female for fruitfulness and true human flourishing. The satisfying elements of the marriage relationship are derived from fruitfulness (accomplishment of purpose), which is dependent upon complementarity—biological and sociological. In this way, biblical headship involves the reality that complementarity begets pleasure via human flourishing and all glory for God (Gen 2:23-24).

Biblical Headship Is Bounded by Love

This section is a continued endeavor to synthesize the Old Testament description and the New Testament commentary on the divine activity in creation. Husbands serve to cultivate the wellbeing of their brides (demonstrable from Adam’s relation to Eve). Christ perfectly exemplifies this in his love for his bride (demonstrable from New Testament revelation). Ephesians 5:25 commands, “Husbands, love your wives, as Christ loved the church and gave himself up for her.” Ephesians 5:28-31 explains, “In the same way [as Christ] husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his flesh, but nourishes and cherishes it, just as Christ does the church. . . . Therefore a man will leave his father and mother and hold fast to his wife, and the two shall become one flesh.”

Frank Thielman notes great significance in the New Testament’s use of the Old Testament terminology when Paul directly quotes the Genesis passage concerning the

⁴⁸ Hartley, *Genesis*, 63.

⁴⁹ Köstenberger, *God, Marriage, and Family*, 26.

one flesh union of husband and wife.⁵⁰ Paul describes the marital bond as an illustration of the relationship of Christ to his bride. Christian husbands are commanded to love their wives as Christ loves the church. Christ loves his church sacrificially—he gave himself up for her. He provides for her spiritual needs. He loves the church and nourishes her as his own body.

Christian husbands illustrate Christ’s love for the church by loving their brides well. Since the husband and wife are “one flesh,” the husband should love, nurture, and cherish his bride just as he would his own body. He ought to love his wife just as he would love his own flesh. Were Adam the only example, it would be impossible to understand how profoundly male headship is informed by love. Adam was a failed example, but wherever Adam failed Christ prevailed. Jesus Christ is the revelation every husband needs. He is the great exemplar of love. The full revelation found in Christ sheds greater light upon human understanding of the creation narrative.

Headship was designed by God to function with love as the governing and regulatory principle. C. F. Keil and F. Delitzsch write, “The ordinance of God forms the root of that tender love with which the man loves the woman as himself.”⁵¹ Love was supposed to bind and inform every aspect of the headship relationship between Adam and Eve.

In the command to love his bride as Christ loves the church, Don Browning says, “We hear the love commandment . . . brought directly into the inner precincts of marital relations. Nothing similar to this can be found in Aristotle or for the most part, in other pagan philosophical writing on marriage and family.”⁵² The entire headship

⁵⁰ Frank S. Thielman, *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), 828.

⁵¹ C. F. Keil and F. Delitzsch, *The Pentateuch, Keil and Delitzsch Commentary on the Old Testament*, vol. 1 (Grand Rapids: Eerdmans, 1986), 90.

⁵² Browning, “The Problem of Men,” 7.

relationship is bounded by love—love which cannot be truly comprehended apart from Christ. This has to do with the one flesh union in which the man is joined to the woman and loves her like he loves his own body.

So then, every aspect of male headship is governed by the principle of sacrificial love.⁵³ Women are protected from sinful male dominance when the love principle prevails.⁵⁴ Kostenberger explains, “The husband’s exercise of authority . . . [for example] must not be an arbitrary or abusive one, but should be motivated by love.”⁵⁵ All the issues of headship (complementarity, authority, submission, leadership, provision, protection) are superintended by the love commandment. Christ loves his bride in all the ways that Adam failed to love his. Headship and love find their ultimate fulfillment and greatest exemplification in Christ Jesus the Lord.

In conclusion, biblical male headship is designed by God as an aspect of the relationship between husband and wife. Inherent in headship are the elements of authority and leadership—exercised under the regulating principle of love. Headship informed and bounded by love serves to promote human flourishing for the glory of God.

Men Have Lost the Volitional and Moral Ability to Exercise Biblical Headship

A considerable portion of this chapter has been dedicated to explaining biblical male headship from biblical texts. This is a worthwhile endeavor as it is necessary to properly define biblical headship so that one might know God’s original design for headship as well as understand what has been lost as a consequence of sin. The Bible explains why mankind experiences life as he does in the present world. It answers the

⁵³ Thomas Schreiner, *1 Corinthians*, Tyndale New Testament Commentaries, vol. 7 (Downers Grove, IL: IVP, 2018), 137-38.

⁵⁴ John MacArthur, *Colossians & Philemon*, *The MacArthur New Testament Commentary* (Chicago: Moody, 1986), 169.

⁵⁵ Kostenberger, *God, Marriage, and Family*, 59.

question of why there is so much conflict in the world. It speaks particularly to the reason for so much conflict in marriage—one of life’s most profound human relationships.

Headship Is Not the Result of the Fall nor Is It Nullified by Salvation through Christ

It would be helpful to begin this section by explaining and dispensing with some of the fallacies concerning headship.⁵⁶ Some opine that headship is the result of the Fall, but this is a misguided notion.⁵⁷ As has been demonstrated in this chapter, headship cannot be a consequence of the curse since the Bible testifies that Adam’s headship was established by God before the Fall. Some insist that the headship/submission relationship between Adam and Eve is the result of the Fall as an application of the curse/death principle.⁵⁸ For example, Gilbert Bilezikian writes, “Because it resulted from the fall, the rule [headship] of Adam over Eve is viewed as satanic in origin, no less than death itself.”⁵⁹

Admittedly, the husband-wife relationship is often plagued by trouble because it has been warped by sin. Though in contrast to Bilezikian, John Calvin writes that the troubles attending marriage “do not spring . . . from marriage itself, as from its corruption; for [these troubles] are the fruits of original sin.”⁶⁰ The troubles that plague post-Fall

⁵⁶ Generally, the fallacies concerning male headship result from poor exegesis of various biblical texts and by the application of poor hermeneutical principles in general.

⁵⁷ Ortlund writes, “The origin of marital misery lies not in male headship, which God created for our blessing, but in a multitude of other, personal factors.” Ortlund, “Male-Female Equality and Male Headship,” 111.

⁵⁸ Mary Steware Van Leeuwen, “Is Equal regard in the Bible?,” in Blankenhorn, Browning, and Van Leeuwen, *Does Christianity Teach Male Headship?*, 13.

⁵⁹ Gilbert Bilezikian, *Beyond Sex Roles* (Grand Rapids: Baker, 1985), 58.

⁶⁰ John Calvin, *1 Corinthians, Calvin’s New Testament Commentaries*, vol. 9 (Grand Rapids: Eerdmans, 1989), 158.

marriages are a result of the Fall. The fundamental structure of marriage (including male headship) is according to God’s design and is not a consequence of sin.

In addition to those who consider headship a result of the Fall, others insist that redemption through Christ nullifies the concept of headship.⁶¹ This theory dovetails with the view that headship is the result of the Fall. If one believes that headship was imposed as a consequence of sin, then it would be fitting to conclude that headship would be nullified by salvation through Christ. In this view, however, salvation through Christ liberates God’s people from God’s very own design for marriage. The New Testament clearly teaches that the accomplishment of redemption does not nullify the complementary roles of husbands and wives.⁶²

The Proper Exercise of Headship Is Negatively Impacted by the Fall

The Bible teaches that God created all things good, which includes the headship relationship between husband and wife. Male headship in marriage is part of God’s original design and is not the result of the Fall. However, the Fall did take place in the context of a marriage relationship—a fact which bears great significance.

The dynamic relationship between Adam and Eve is interwoven into the historic circumstances of the Fall.⁶³ One should consider the particular circumstances of the first sin found in Genesis 3. Satan entered the garden to tempt the first couple to join his rebellion against the Creator. There are several significant observations about the scenario. First, the serpent addressed Eve instead of Adam: “Now the serpent was more crafty that

⁶¹ Kirsten Guidero, “‘No Longer Male and Female’? Galatians 3, Baptismal Identity, and the Question of an Evangelical Hermeneutic,” CBE International, July 30, 2019, <https://www.cbeinternational.org/resource/article/priscilla-papers-academic-journal/no-longer-any-male-and-female-galatians-3>.

⁶² Eph 5:22-33; Col 3:18-9; 1 Tim 2:12; 1 Pet 3:1-7.

⁶³ The historical circumstances of the Fall have been examined in a plethora of scholarly literature. For an example, see Ortlund, “Male-Female Equality and Male Headship.”

any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” (v. 1). The words of the serpent constitute an obvious attempt by Satan to upend the proper relation between the man and his wife. Stinson states, “The Fall distorted the roles of men and women.”⁶⁴

Second, Adam remained passive as he listened to the discourse between the serpent and his wife. Genesis 3:6 clearly indicates that Adam was with his wife during the entire episode: “So when the woman saw that the tree was good for food, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.” Adam stood passively by while the serpent whispered lies into the ears of his wife. He abdicated his headship role including its accompanying mandate to lead his wife.⁶⁵ God designed Adam and Eve to function in a specific economic relationship to one another as head and helpmate. Here the entire relationship is upended.

Third, Adam did not act as Eve sinned against God’s will. As noted in an earlier section, leadership is an essential component of biblical male headship. So then, Adam was responsible to lead his wife away from danger, but he did not.⁶⁶ He had a real responsibility to thwart the tempter, but he did not. He should have exercised his God-given authority, but he did not. Instead, Eve took the fruit as Adam looked on. By virtue of his failure to lead, the first sin involved a failure of biblical male headship. God’s design was not trusted. The abdication of Adam’s headship is part of the fact pattern of the Fall itself.⁶⁷

⁶⁴ Stinson, “Male and Female He Created Them,” 78.

⁶⁵ Geiger and Peck, *Designed to Lead*, 59-60.

⁶⁶ Protection is a sub-category of male headship under leadership.

⁶⁷ Geiger and Peck writes, “In that infamous moment, Adam failed to protect Eve and he failed to rebuke the serpent. He did not use his God-given leadership over creation, over serpents, to help Eve flourish according to the Word of God.” Geiger and Peck, *Designed to Lead*, 60.

The consequent curse is likewise couched in terms of the relationship between man and wife. “To the woman he said, I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you” (Gen 3:16). The curse of sin affects every aspect of human life; but it uniquely affects men and women as they express themselves in gender specific roles in life and marriage. The first couple was cursed in the exercise of their respective economic roles in marriage.⁶⁸ Suffering is a post-Fall component of marriage.⁶⁹

Why men struggle with exercising headship. It seems proper to contemplate a major precept of Christianity: the end goal of any Christian endeavor is the glory of God (1 Cor 10:31).⁷⁰ Jointly, the first couple fell short of the glory of God by going their own way. They made themselves worthless, as it were, for the purpose for which they were created—to render glory to God. All human persons share in the consequence of the fall of Adam. In this sense, all have made themselves worthless since they inherit the sinful disposition of Adam and then ratify it to make it their own. “None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have made themselves worthless; no one does good, not even one” (Rom 3:10-2). This is the quintessence of falling short of the glory of God (Rom 3:23).

The biblical principle of doing all things for the glory of God gets to the heart of human volition and motive. God’s glory is not the aim of sinners—not in life and not

⁶⁸ For a full treatment concerning the consequence of sin upon the economic functions of husbands and wives in marriage see Ortlund, “Male-Female Equality and Male Headship,” 95-112.

⁶⁹ Raymond Ortlund, “Male-Female Equality and Male Headship (Genesis 1-3),” Bible.org, accessed May 1, 2020, <https://bible.org/seriespage/3-male-female-equality-and-male-headship-genesis-1-3>.

⁷⁰ Human beings were created to obey and enjoy God. The Protestant divines of the Reformation period crystalized this biblical truth into confessional and catechetical documents. See Westminster Confession and 1689 London Baptist Confession, *The Baptist Confession and The Baptist Catechism* (Port St. Lucie, FL: Solid Ground Christian Books, 2018).

in marriage, because sin has corrupted their volition and moral ability in a pervasive way.⁷¹ Ephesians 2:1-2 says, “And you were dead in your trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience.” Those who are dead in trespasses and sins do not possess the requisite desire, nor the moral ability, to do what is right in God’s sight for the sake of his glory. This lack of ethical and moral ability is the foundational problem men face.

The problem for men concerning male headship is that they have lost the requisite moral character and volition to glorify God in their role as husbands and fathers. The post-Fall husband has lost the innate sense of what is proper and God honoring in relation to his bride. He has lost the ability to discern and practice godly wisdom. Like Adam he has lost the ability to lead the relationship in a Godward course.⁷² He is his own arbiter of good and evil, which has proven to be a devastating reality for humankind.

The Fall took place in the context of a marriage relationship. In a profound way, the proper exercise of headship has been negatively impacted by the sin nature. Sin has destroyed the ability of unredeemed human persons to render glory to God, which is their created purpose.⁷³ This inability to glorify God is generally observed in all creation, but profoundly witnessed in the interpersonal relationships between husbands and wives. One of the tragic consequences of sin is that it has robbed men of their ability to exercise biblical headship for the glory of God. Thankfully, the Bible teaches that men can be redeemed through Christ to live for God’s glory—specifically in their role as husbands.

⁷¹ Berkhof explains the condition of fallen man in Louis Berkhof, *Systematic Theology* (Grand Rapids: Eerdmans, 1979), 231-34.

⁷² Ortlund, “Male-Female Equality and Male Headship,” 109-10.

⁷³ Charles Hodge addresses what he refers to as the “doctrine of original sin, [which] is the inability of fallen man in his natural state, of himself, to do anything spiritually good.” Charles Hodge, *Systematic Theology*, vol. 2, *Anthropology* (Peabody, MA: Hendrickson, 2011), 2:257-309.

Men Are Restored to Godly Exercise of Headship through the Gospel

As already asserted, the biblical teaching about male headship is consistent with the message of salvation. Men were created for headship in the marriage relationship, but they have sinfully fallen from the proper execution of it in this present world. Men must be redeemed in order to render glory to God in their conduct of male headship.

Ephesians 5 provides a clear picture of the phenomenological aspects of biblical male headship.⁷⁴ The general principles of godly male headship are all present in the text:

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 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. For no one ever hated his own flesh, but nourishes it and cherishes it, just as Christ does the church, because we are members of his body. (vv. 22-30)

This passage provides a much-needed description of the responsibilities of Christian husbands in the form of imperative commands. These commands are important; however, it would be a mistake to consider the phenomenological imperatives of Ephesians 5 apart from the ontological foundation of chapters 1 through 3.

In the beginning chapters of Paul's letter to the Ephesians he labors to instruct them about the ontological footings of their salvation. Paul addressed the Ephesian church in chapter 1 by first reminding them of the blessings they had received in Christ. Emphasis is laid upon the electing grace of God: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world" (Eph 1:3-4a). Andrew Lincoln comments, "The writer asserts that God has blessed believers

⁷⁴ John David Trentham has contributed to the scholarship what he refers to as the "Quadrangle of Christian Discipleship." He articulates the ontological, phenomenological, socio-ethical, and doxological aspects of discipleship and their interconnectedness. John David Trentham, "Toward a Biblically-Comprehensive Definition for Christian Discipleship" (class notes, 80822—*Issues in Student and Family Ministry*, The Southern Baptist Theological Seminary, Winter Seminar, 2020), 1. Trentham's work has been relied upon heavily in the proceeding section.

both because and to the extent that he elected them.”⁷⁵ God’s gracious choosing and predestination is the bedrock of Christian ontology.

In the same passage, Paul explains the doxological terminus of all of God’s saving work. The redeemed are chosen so that they might be “holy and blameless before him” (Eph 1:4b). The believer’s holiness is accomplished according to God’s will and plan, for His glory: “He predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace” (Eph 1:5). The entire work of salvation from start to finish is theocentric.⁷⁶ Therefore, the whole point of salvation and Christian discipleship is ultimately doxological.

He then reminds the Ephesians of the power which is operative in them. This power is described as immeasurably great (Eph 1:19), and it is the exact same power that raised Jesus Christ from the dead (Eph 1:20). This is an important fact because Paul will soon remind them in chapter 2 that resurrection power is exactly what unregenerate people need: “And you were dead in the trespasses and sins in which you once walked” (v. 1).

The consequence of sin is death—spiritual death. John MacArthur provides an accurate description of the death at work in the unredeemed man: “He is spiritually dead while being physically alive. Because he is dead to God, he is dead to spiritual life, truth, righteousness, inner peace and happiness, and ultimately to every other good thing.”⁷⁷ This every other good thing includes male headship. So then, what must first happen for any man to properly render glory to God in headship? The answer: new life. Simply put, God must save—God must regenerate.

⁷⁵ Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, vol. 42 (Waco, TX: Word, 1990), 22.

⁷⁶ Lincoln, *Ephesians*, 26.

⁷⁷ MacArthur, *Ephesians*, 53.

Paul emphasized the need for the regenerative work of God in salvation. However, just as important for him was the means of receiving the grace of salvation—the ministry of the gospel. In Ephesians 3 he referred to the stewardship of God’s grace as the revelation of the gospel (vv. 1-6). He described his gospel ministry in terms of a mystery revealed (v. 4) and manifold wisdom (v. 10). The gospel entrusted to Paul was not veiled in typology as was the Old Testament revelation. The message of salvation is for all to hear and understand—even the Gentiles (v. 6ff). Hearing and believing the gospel is necessary and requisite for receiving the salvation of the Lord (Rom 10).

Only after establishing the ontological foundation of salvation does the apostle Paul turn his attention to the phenomenological aspects of the Christian life. “I therefore . . . urge you to walk in a manner worthy of your calling” (Eph 4:1). Paul uses “walk” as a metaphor for conduct, daily living, or way of life.⁷⁸ One’s way of life should be in keeping with the high calling of salvation. Lincoln comments, “The criterion and determining factor for believers’ living is to be the call itself.”⁷⁹ The call encompasses the realities of all of God’s saving activity.⁸⁰

MacArthur writes, “It is important for Christians to understand the greatness of their position in the Lord. The obedient, productive, and happy Christian life cannot be lived apart from understanding that glorious position.”⁸¹ The gospel is not a licentious gospel, it is a gospel that requires an appropriate response in lifestyle.⁸² For husbands, part of the appropriate response is living with their wives in a proper headship relationship.

⁷⁸ MacArthur, *Ephesians*, 118.

⁷⁹ Lincoln, *Ephesians*, 235.

⁸⁰ MacArthur, *Ephesians*, 120.

⁸¹ MacArthur, *Ephesians*, 95.

⁸² Robert Leighton, in Philip A. Craig, *The Bond of Grace and Duty in the Soteriology of John Owen* (Cape Coral, FL: Founders Press, 2020), 22.

The appropriate manner of life for Christians becomes the theme of the final three chapters of Ephesians. Paul's instructions for husbands in chapter 5 falls under this general heading. Men are indeed commanded to love their wives (v. 25). Men are entreated to give themselves up for their brides. Men are called to concern themselves with the sanctification of their wives (v. 26). They are called to nourish their wives as they would their own bodies (v. 28). All the aspects of male headship from Genesis come rushing into New Testament life, but the execution of these commands must be predicated upon a genuine experience of God's grace in salvation through faith in Jesus Christ.

Conclusion

There are all sorts of practical implications of the Bible's commands for husbands. The next chapter will describe and discuss many of the practical responsibilities attending male headship. But like Paul, one must first labor to establish the salvific foundation for the husband's way of life. The ontological root must be established for the tree to bear the phenomenological fruit of biblical male headship. One must ask and answer the question, how might men be restored to the exercise of God-ordained male headship in marriage? The short answer is that they must first be born again.

The gospel restores men to their created purpose. Redeemed husbands receive the volitional desire and the requisite moral empowerment to render glory to God via male headship. This does not mean perfection in this regard. Men offer glory to God by exercising headship imperfectly, but the gospel accounts for that too. Christ ever lives to mediate the worship of redeemed sinners. His saving work forever sanctifies the labors of husbands to glorify God in male headship. The particulars of the husband's labor will be examined in more detail in the proceeding chapter.

CHAPTER 3
THE PROPER EXERCISE OF BIBLICAL MALE HEADSHIP
REQUIRES PROGRESSIVE SANCTIFICATION AND
PRACTICAL LEADERSHIP

The purpose of chapter 2 was to exegete some of the key biblical texts that speak to biblical male headship. The Bible teaches that men and women were created, in part, for the fulfillment of their binary roles in marriage. Sharon James writes, “The creation account shows us that binary is not bad; it is beautiful.”¹ The Bible also teaches that fallen men have lost the innate volition and moral ability to perform their ordained gender-specific roles in a God-honoring way. Only by the gospel of Jesus Christ, and the attending new birth, are human persons restored to fulfill their roles in marriage so as to honor the Lord.

It is important to understand that no person coming to Christ is a blank slate. Every human being has been catechized to some extent in the wisdom of this age.² In Western culture, men’s perceptions about manhood and masculinity have been highly influenced by the relativism and individualism of the times.³ So then, it would be naïve to believe that redeemed men will come to proper conclusions about headship apart from intentional instruction in the Word. This chapter will generally address the practical aspects of teaching men to exercise biblical male headship in their homes.

¹ Sharon James, *Gender Ideology: What Do Christians Need to Know?* (Fearn, Scotland: Christian Focus, 2019), 72.

² J. I. Packer, *Grounded in the Gospel: Building Believers the Old-Fashioned Way* (Grand Rapids: Baker, 2010), 162.

³ Stuart Scott, *Biblical Manhood: Masculinity, Leadership, and Decision Making* (Bemidji, MN: Focus Publishing, 2011), 9.

The proceeding chapter will demonstrate that progress in personal sanctification is required for believing husbands to mature in God-honoring headship. It will also show that training in the Word is essential for men to become Christ-like in the fulfillment of their roles as husbands and fathers. Men who are trained in the Word and empowered by the Spirit will exhibit loving, servant-like leadership. Husbands will personally grow in this grace as they teach and instruct their families.

Before proceeding, one point of clarification should be articulated. This project has focused with specificity upon male headship in marriage. The predominant biblical pattern of headship and its enduring form is found within the confines of marriage between a man and a woman. However, the umbrella of headship also extends, for a temporary period of time, to the children produced by the marital union.⁴ The entire household (wife and children) is within the purview of the husband/father's headship and spiritual oversight.⁵ Nevertheless, the headship union between husband and wife is generally the only life-long headship relationship men experience.⁶ For as long as the union shall last, the believing husband should progress in sanctification, becoming more God-honoring as the head of his wife.

Knowing Christ via the new birth sets men on a trajectory of becoming more Christ-like in the headship of their wives. Stuart Scott writes, “There is only one thing that will truly motivate men to follow Christ’s example [in headship]. That one thing is

⁴ Biblical male headship is primarily concentrated in the relationship between a husband and wife. However, the Bible indicates that marital headship includes an expansion of the headship role from husband to father when a married couple become parents. Lou Priolo sees significance in this regard in the fact that parental instructions are often directed to men—indicating that men are called to exercise headship over their entire households: “The instructions in the New Testament referring to parental responsibilities are often directed at the father.” Lou Priolo, *The Complete Husband: A Practical Guide for Improved Husbanding* (Phillipsburg, NJ: P & R, 2017), 57.

⁵ Stuart Scott, *The Exemplary Husband: A Biblical Perspective* (Bemidji, MN: Focus Publishing, 2002), 13.

⁶ Some anomalies (such as children with physical and/or mental infirmities) extend the headship of fathers over their children into adulthood. A consideration of the nuances of such situations is not central to the argument for the perpetuity of headship in marriage.

knowing Christ himself.⁷ Knowing Christ is the only foundation for growing in godly, male headship.

Men Must Progress in Personal Sanctification to Exercise Biblical Male Headship

The forensic nature of salvation is a beautiful reality. Regenerate persons who repent and trust in Christ are justified in the court of heaven.⁸ Justification does not happen in the sinner; it is a verdict about the sinner.⁹ The sinner is declared righteous by God because of the saving work of Jesus Christ. Justification declares one righteous; it does not make one righteous.¹⁰ Justification is the aspect of salvation that marks the beginning of the Christian life. It is the once-for-all verdict that the sinner has been made right with God. Redeemed sinners find rest in knowing that Christ has reconciled them to God by living, dying, and rising for their justification. Justification is the foundation of the Christian life, but it is never alone (Jas 2:14-26).

Sanctification is another aspect of genuine salvation. According to Steven Barabas, “In an ethical sense sanctification means the progressive conformation of the believer into the image of Christ, or the process by which the life is made morally holy.”¹¹ Sanctification has to do with the actual condition of one’s life after receiving initial salvation. That aspect of the redeemed life involves the practical holiness of the individual.

⁷ Scott, *The Exemplary Husband*, 11.

⁸ The *ordo salutis* is not central, but peripheral to the argument for the necessity of progressive sanctification in male headship.

⁹ John Murray addresses this aspect of justification in *Redemption Accomplished and Applied*, (Grand Rapids: William B. Eerdmans, 1955), 122-23.

¹⁰ Murray, *Redemption Accomplished and Applied*, 118-19.

¹¹ Steven Barabas, “Sanctification,” in *Zondervan Pictorial Bible Dictionary*, ed. Merrill C. Tenney, (Grand Rapids: Zondervan, 1967), 751.

Both justification and sanctification are necessary elements of salvation. Therefore, one should not create a false dichotomy between what is justification and what is sanctification. In one sense, David Peterson writes that to be “sanctified should be understood as another way of speaking about . . . conversion and incorporation into Christ.”¹² Peterson opines that initial sanctification should be associated with the biblical concepts of regeneration and conversion and not in terms of “a stage or a process beyond the forgiveness of sins.”¹³ In other words, sanctification should not be viewed as an optional add-on to being forgiven of sins. There is a sense in which justification and initial sanctification are simultaneous.

Sinful men are justified by God through faith alone in the finished work of Jesus Christ alone. Simultaneously, they are definitively sanctified (set apart, made holy) unto God. Anthony Hoekema writes, “Definitive sanctification . . . does not refer to an experience separate from or subsequent to justification . . . [experientially] it is simultaneous with justification, as an aspect of union with Christ.”¹⁴ Justification and definitive sanctification are punctiliar.

However, the Bible also teaches that there is another aspect of sanctification. Justified and definitively sanctified sinners consequently embark upon a life-long process of progressive sanctification. All orthodox views of sanctification consider sanctification to be progressive in some way.¹⁵ Progress is made as redeemed men are more and more conformed to the image of Christ (2 Cor 3:18).

¹² David Peterson, *Possessed by God: A New Testament Theology of Sanctification and Holiness*, New Studies in Biblical Theology, ed. D. A. Carson, (Downers Grove, IL: InterVarsity, 1995), 40-41.

¹³ Peterson, *Possessed by God*, 55.

¹⁴ Anthony Hoekema, “The Reformed Perspective,” in *Five Views on Sanctification* (Grand Rapids: Zondervan, 1987), 75.

¹⁵ Zondervan Publishing, preface to *Five Views on Sanctification*, 7.

Punctiliar justification and definitive sanctification are preceded by progressive sanctification. The Bible teaches that there is a real sense in which sanctification is a lifelong process and is therefore progressive.¹⁶ The upward spiral of personal holiness involves alternately resting in the finished work of Christ (justification) and laboring in the pursuit of personal holiness. Resting and working, in tandem, produces greater sanctification and conformity to the image of Christ.¹⁷

One should hasten to add that progress in holiness is accomplished because of the inner working of the Spirit of God in the life of the believer.¹⁸ The apostle Paul wrote, “But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me” (1 Cor 15:10). The Christian labors hard at cultivating personal holiness because the Spirit labors hard in the Christian. The brethren must be taught that progress in holiness is accomplished by the Spirit’s operative power working through responsible agents.

The Foundation for Maturity in Biblical Male Headship: Justification and Sanctification

It is a sad reality that many Christian men fail to mature in the faith. This often occurs because they do not understand the biblical teaching about sanctification. Christian men are stymied in their growth as godly heads of household because they lack a proper understanding of sanctification in general, and the nature of progressive sanctification in particular. Christian husbands must embrace the biblical teaching about sanctification to progress in holiness and become more fruitful in godly headship of their homes.

¹⁶ Zondervan Publishing, preface to *Five Views on Sanctification*, 7.

¹⁷ Sam Waldron explains the “upward spiral of holiness” in Samuel Waldron, “The Gifts of the Spirit and Sanctification” (class notes, ST15—*Systematic Theology: A Biblical and Confessional Overview*, Covenant Baptist Theological Seminary, Fall 2012), 5.

¹⁸ Hoekema, “The Reformed Perspective,” 61-67.

What do the implications of biblical sanctification practically mean for the Christian husband? As Scott writes, it means that “becoming [an] exemplary husband will be a growing process.”¹⁹ Husbands should consider themselves objects of the operation of the Spirit. The Spirit is working in and upon husbands to enable them to exercise biblical male headship in holiness before God. Through the Spirit’s work, and by the believing husband’s active participation, men are transformed into the image of Christ. They experience progress in holiness specifically and profoundly in the areas of marriage and family.

An unbelieving husband may truly discern that something is lacking in his marriage. He may wish that he were better able lead his family. There is a sense in which even unredeemed men experience a genuine desire to be better husbands and fathers. However, only the redeemed can desire to be better husbands by virtue of being more like Christ.²⁰ Only Christian husbands can truly glorify God via headship because Christ and His gospel are informing, empowering, and sanctifying their conduct.

Husbands need to experience progressive sanctification as the gospel is applied to their headship role in marriage, and an essential part of the Spirit’s work to sanctify the people of God is His use of the Scripture. The key agent that the Spirit uses to conform men to the image of Christ is the Bible.²¹ So then, to progress in sanctification (specifically biblical male headship), men must be trained in the Word.

Men Must Be Trained in the Word to Cultivate the Biblical Pattern for Headship

Men flounder in the fulfillment of their headship responsibilities in part because they do not properly understand their roles, which are delineated in the Bible. Wayne

¹⁹ Scott, *Exemplary Husband*, 11.

²⁰ Scott, *Exemplary Husband*, 11.

²¹ Voddie Baucham, Jr., *Family Driven Faith: Doing What It Takes to Raise Sons and Daughters Who Walk with God* (Wheaton, IL: Crossway, 2007), 98.

Mack appropriately writes that husbands must “know, accept, and fulfill their . . . responsibilities.”²² In other words, knowledge and acceptance of scriptural truth is principium and paradigmatic for husbands. Christian husbands struggle profoundly with exercising biblical male headship because they do not know and/or embrace the teaching of Scripture.

According to research, nearly half of Christian men would have no problem with women fulfilling leadership responsibilities specifically reserved for men in the Bible.²³ Other recent research demonstrates that American dads are spending more time with their children than ever before.²⁴ Yet, the same research indicates that most fathers still report low confidence in their parenting abilities.²⁵ It seems that men do not know how to properly think about male roles and responsibilities through a biblical lens. Many men are apparently unable to properly evaluate their own performance of the same.

The Bible faithfully sets forth the husband’s duties and responsibilities regarding headship. So then, a thorough-going knowledge of the salient scriptures is necessary for godly men to persistently shepherd their families toward Christ, the cross, and the gospel. It is detrimentally naïve to assume that men making a profession of faith will automatically be equipped to exercise godly headship in marriage. In fact, it is one of the great dangers for Christian husbands to be ignorant of the scripture in this regard.²⁶ Andreas Köstenberger comments, “Because the Bible is the Word of God, which is powerful and

²² Wayne A. Mack, *Strengthening Your Marriage* (Phillipsburg, NJ: P & R, 1977), 32.

²³ Christian women report that over 40 percent of believing husbands would support them being in a substantial leadership position within their church—even filling the role of senior pastor. Barna Group, “Christian Women Today, Part 1 of 4: What Women Think of Faith, Leadership and Their Role in the Church,” August 13, 2012, <https://www.barna.com/research/christian-women-today-part-1-of-4-what-women-think-of-faith-leadership-and-their-role-in-the-church/>.

²⁴ Gretchen Livingston and Kim Parker, “8 Facts about American Dads,” Pew Research Center, June 12, 2019, <https://www.pewresearch.org/fact-tank/2019/06/12/fathers-day-facts/>.

²⁵ Livingston and Kim Parker, “8 Facts about American Dads.”

²⁶ Priolo, *The Complete Husband*, 27.

life-transforming, we know that those who are willing to be seriously engaged by Scripture will increasingly come to know and understand God’s will for marriage and the family and be able to appropriate God’s power in building strong Christian homes and families.”²⁷ This statement communicates the quintessence of sanctification in male headship: have confidence in the Bible, be engaged by it, know God’s will for marriage, and appropriate God’s power. One sees again how training in the Word of God is fundamental to Christian living—to godly headship in particular.

The Deep Conviction Required in Biblical Male Headship Only Comes from Familiarity with Scripture

Part of God’s design for male headship is male leadership in marriage. Leadership is not merely a token category of headship. Leadership is a profound element of headship that requires settled conviction about the propositional truths of the Bible. Therefore, Christian husbands must be trained in the Word to cultivate the deep conviction necessary for leadership. Albert Mohler explains, “The leadership that matters most is convictional—deeply convictional. This quality of leadership springs from those foundational beliefs that shape who we are and establish our beliefs about everything else.”²⁸

What Mohler argues for leadership at-large is certainly true of leadership in the home. Men must know what they believe to be convictional about their leadership as a component of headship. Men without conviction are prone to a form of shallow leadership that capitulates at crucial points. Christian husbands can avoid weak and ineffective leadership by cultivating a robust understanding of Scripture. Scott summarizes this maxim well: “It is the husband’s responsibility to lead his wife (and family) spiritually. In order

²⁷ Andreas J. Köstenberger, *God, Marriage, and Family: Rebuilding the Biblical Foundation* (Wheaton, IL: Crossway, 2010), 19.

²⁸ Albert Mohler, *The Conviction to Lead: 25 Principles for Leadership that Matters* (Minneapolis: Bethany House, 2012), 21.

to do this, he must have a knowledge of the awesome God of the Bible that will enable him to call his family continually to faith.”²⁹ Deep conviction is required for meaningful leadership and deep conviction only comes when men are well-trained in the Word of Truth.

Objections to implementing a strategy of biblical training geared toward Christian husbands. In theory, many people embrace the basic thesis of this section thus far; namely, that men must be trained in the Word to execute biblical male headship. However, obstacles abound to implementing a strategy of biblical training geared toward Christian husbands. First, as Paul warned Timothy, doctrinal instruction is sometimes out of season (2 Tim 4:2). Second, men come to peace with personal failure to exercise godly headship because they make excuses for their misconduct. Third, there is profound disagreement among believers about what Scripture teaches about gender roles.

Doctrinal Instruction Is Out of Vogue

The sad reality is that doctrinal instruction, in general, has fallen upon hard times. In fact, it has become unpopular in Western culture.³⁰ The apostle Paul warned of a time when people would reject sound doctrine. He specifically predicted a time when people would not endure instruction in doctrine (2 Tim 4:3). The time spoken of in Paul’s warning has come. Men require consistent, doctrinal, biblical instruction for their sanctification and increase in grace. Unfortunately, this very instruction has become unpopular in the present age.

The church must resist any capitulation on this point. The church must proclaim truth in season and out of season and must continue to faithfully proclaim the doctrines of the Bible with clarity and confidence—especially what the Word teaches

²⁹ Scott, *Exemplary Husband*, 13.

³⁰ Mack, *Strengthening Your Marriage*, 3.

concerning biblical male headship. The fact remains that there are some things which a man must be taught. A bank of knowledge is necessary for sanctification and growth in godliness. The simple reality, as Stuart Scott states, is that “there are foundational truths an exemplary husband needs to know.”³¹ Truth must be taught; men must be trained in the Word.

Men Make Excuses

The Genesis account reveals something profound about men in particular: men make excuses. When the Lord questioned Adam about his sin and disobedience, Adam had an excuse at the ready: “The man said, ‘The woman whom you gave to be with me, she gave me fruit of the tree, and I ate’” (Gen 3:12). It is the woman’s fault, says Adam. Or, it is God’s fault, but it certainly was not Adam’s fault.

Men make excuses about their failure in the area of male headship in marriage. One such excuse is that the Bible is too difficult to understand. Men often offer this excuse when it comes to their responsibility to teach the Scripture in the context of family life. They contend that it is too hard to understand. They are forgetting, however, the orthodox doctrine of the Word. Voddie Baucham writes, “One of the oft-forgotten Reformation doctrines is the doctrine of the perspicuity (or understandability) of the Bible.”³² Willful inability or lack of time to read and understand the Bible are examples of some of the invalid excuses that men frequently use to explain away their responsibilities.³³

General disagreements over the interpretation of various biblical texts can also be sinfully proffered as an excuse not to labor hard in the Word. It is used as an excuse for the failure to come to proper interpretations—interpretations which yield proper conclusions and actions. Christian husbands must not use the reality of disagreements

³¹ Scott, *Exemplary Husband*, 14.

³² Baucham, *Family Driven Faith*, 93.

³³ Scott, *Exemplary Husband*, 82.

over biblical interpretation as an excuse if they are to embrace their headship role and grow in their ability to exercise it. Men must learn to imbibe biblical truth, digest, and synthesize it into appropriate thought and deed. Christianity is, after all, the thinker's religion.³⁴

There Is Disagreement about What Scripture Teaches

It should be stipulated that some Christian brothers and sisters have read the Old and New Testament passages about headship and have come to different interpretations and conclusions. This is exemplified in the disparate interpretations inherent in the Christian egalitarian movement.³⁵ Some Christians do not believe that certain New Testament texts about gender roles should be strictly applied to modern life. They advocate for the dissolution of specific gender responsibilities because of what Christ has done to save sinners.³⁶

Disagreements over interpretation and application of such passages are not going away any time soon. There are indeed various interpretations of Scripture. Many Christians, however, have confessed for centuries the hermeneutical principle that there is only one valid interpretation of Scripture.³⁷ So then, one must be prepared to labor in the biblical texts until he understands what the Scriptures teach about headship. Men must be trained in the Word to come to proper conclusions about their role in marriage.

³⁴ Lenny Esposito, "Christianity Is a Thinking-Man's Faith," Come Reason Ministries, November 24, 2014, <http://apologetics-notes.comereason.org/2014/11/christianity-is-thinking-mans-faith.html>.

³⁵ Marg Mowczko, "My Perspective of Christian Egalitarianism," October 20, 2014, <https://margmowczko.com/christian-egalitarianism-in-a-nutshell/>.

³⁶ Mowczko, "My Perspective of Christian Egalitarianism."

³⁷ Stan Reeves, *Confessing the Faith: The 1689 Baptist Confession for the 21st Century* (Cape Coral, FL: Founders Press, 2013), 11-14.

Biblical Headship Involves Self-Sacrifice Displayed in Practical Leadership

The Lord Jesus Christ himself thought it necessary to reference scripture when commenting upon the issue of marriage.³⁸ In Matthew 19, speaking of marriage and divorce, the Lord emphasized the need to remember the beginning. He quoted directly from the Genesis creation narrative and derived his theology of marriage from God's original design.³⁹ The views of the historical Jesus concerning marriage were informed by the Scripture. He said, "Have you not read that he who created them from the beginning made them male and female, and said, 'Therefore, a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh?'" (Matt 19:4-5). God's written Word was the basis of the Lord's teaching about marriage.

There is great significance in the Lord's use of this passage. He was headed to Jerusalem and the crucifixion when he spoke these words. One should not miss the fact that the same passage from Genesis was later quoted by Paul when he described the mystery of the marriage of Jesus Christ to His bride, the church (Eph 5:31-2). Paul teaches that the leaving, cleaving, and one flesh aspects of earthly marriage are typical of the relationship of Christ to His bride.

In the Ephesians passage Paul speaks of the Lord's love for the church (5:25), Christ giving himself up for the church (5:25), and Jesus sanctifying and cleansing his bride by the washing of the Word (5:26). It is understood from the historical narrative of the Gospels that the Lord Jesus took the lead in all of these issues. Jesus Christ led the way for his church by giving himself up for her. He initiated and led in the work of salvation. So then, based upon the Bible's own analogy, it is not a stretch to say that husbands must lead in the context of the marriage relationship. In fact, Paul expressly argues the point

³⁸ The historical Jesus addressed marriage and divorce. It is not my intention to overlook the context of the Matthew passage, however, a thorough consideration of divorce is not within the scope of this project.

³⁹ Donald A. Hagner, *Matthew 14-28*, Word Biblical Commentary, vol. 33B (Waco, TX: Word, 1987), 548.

that husbands must exemplify Christ as men who lead and provide for their brides (Eph 5:25-33).

Much could also be written about the wife's responsibility to submit to her husband. Elizabeth Elliot makes a valid point when she writes, "The important thing for you as a man to remember . . . is that a woman cannot properly be the responder, unless the man is properly the initiator. He must take the lead in order that she may follow, as in a dance. The willingness of each to perform the 'steps' that have been choreographed gives the other freedom."⁴⁰ Wives must help their husbands lead—even as they resist the temptation to usurp the leadership role.⁴¹ The main take-away is that wives will struggle even more to fulfill their God-ordained role in marriage if men fail to fulfill theirs. Men must lead.

What then are the characteristics of leadership in the context of godly male headship? First, leadership is sacrificial—always leading the household in a Godward direction. Second, it is intelligent, informed by knowledge of the Scripture and enhanced by knowledge of one's wife. Third, leadership in marriage demands well-informed decision-making and delegation of responsibility.⁴²

Leadership in Marriage Is Characterized by Sacrificial Servanthood

There is a perception in the world that to be a leader is to be a privileged person—first in line as it were. However, in Matthew 20, the Lord Jesus corrects this

⁴⁰ Elizabeth Elliot, quoted in Priolo, *The Complete Husband*, 18.

⁴¹ Jim Newheiser, *Marriage, Divorce, and Remarriage: Critical Questions and Answers* (Phillipsburg, NJ: P & R, 2017), 98-99.

⁴² Mack uses a similar outline to describe a husband's leadership. Although the proceeding is not taken directly from Mack, the reader is directed to Mack, *Strengthening Your Marriage*, 38. Mack aptly summarizes a husband's leadership. "Husbands, God calls you to be your wife's leader. This means that you must be your wife's servant, that you must spend much time with her, that you must give her useful, scriptural, and practical instruction, that you must be a good example to her, and that you must make decisions and delegate responsibilities in your home."

misunderstanding and explains what leadership looks like in His kingdom: “But whoever would be great among you must be your servant, and whoever would be first among you must be your slave” (vv. 26b-27). Mack states, “According to this passage, a leader is first and foremost a servant.”⁴³ Christ taught his disciples the general principle of leadership in His kingdom: those who would lead must be the servant of all they lead. Husband’s must apply the Lord’s general principle of leadership to the leadership inherent in male headship. In short, the godly husband must be the humble servant of his wife and family. From the biblical text, leadership in marriage is a form of self-sacrifice.

According to the Bible, the leadership associated with male headship is the most profoundly sacrificial of all leadership (Eph 5:25-33). It is a form of personal sacrifice for husbands to devote time and energy to managing the affairs of their households. It is a sacrifice of time to consider and evaluate the inner workings of the home. It requires sacrifice to strategize and contemplate ways to lead the household by establishing and encouraging disciplines of prayer, Bible reading, church participation, and service to others.

The Bible calls men to give themselves up for their brides (Eph 5:25)—which means more than organizing a date-night or sending flowers. Such things are quite superficial forms of giving of oneself. Christ died for his bride. In some sense, husbands are called to die as well. Husbands must die to selfish claims upon their time and energy. Headship means leadership, and leadership in God’s economy means sacrifice. Husbands should evaluate their leadership and consider the detrimental nature of leadership if it is usurped to satisfy one’s own personal aggrandizement.⁴⁴ Christ does not relate to His

⁴³ Mack, *Strengthening Your Marriage*, 33.

⁴⁴ Randy Stinson and Dan Dumas, *A Guide to Biblical Manhood* (Louisville: SBTS Press, 2011), 60.

bride in selfish ways; He lovingly leads and serves her.⁴⁵ He knows her and he cares for her.

Leadership in Marriage Is Informed by Knowledge of the Scripture and Enhanced by Knowledge of One's Wife

This chapter has asserted that knowledge of the Scripture is vital and necessary if husbands are to practice God-honoring headship in marriage. The husband's grasp of Scripture forms the foundation for living the Christian life and knowing how to think and lead like a Christian.⁴⁶ Knowledge of the Scripture is essential. However, husbands must also pursue another kind of knowledge if they desire to lead their wives well. Men need a working knowledge (understanding) of their wives. The apostle Peter said as much in his first epistle: "Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers might not be hindered" (1 Pet 3:7).

In sundry and practical ways, "A Christian husband should . . . seek to be a learner of his wife. He should pursue insight, self-control, love, patience, grace, and wisdom in order to be an understanding husband," writes Alexander Strauch.⁴⁷ A man must love and lead his wife uniquely and not generically.⁴⁸ Strauch writes further about the general deficiency of husbands in this area. His words are worth quoting at length:

Some men, however, don't seem to have a clue about how to treat a woman. They are insensitive to their wife's needs and feelings. They can't understand their wife's frustrations and hurts. They are deceived about themselves. They think only of their

⁴⁵ Alexander Strauch, *Men and Women: Equal Yet Different* (Littleton, CO: Lewis and Roth, 1999), 48.

⁴⁶ Albert Mohler articulates the general maxim: "Convictional intelligence [required for effective godly leadership] is the product of learning the Christian faith, diving deeply into biblical truth, and discovering how to think like a Christian." Mohler, *The Conviction to Lead*, 31.

⁴⁷ Strauch, *Men and Women*, 49.

⁴⁸ Stinson and Dumas, *Guide to Biblical Manhood*, 65.

own careers and self-fulfillment. They exhibit incredible selfishness and callousness. They are capable only of making women suffer. These men need to repent, seek counsel, and study God's word on Christian husbanding.⁴⁹

The Bible teaches that the husband's leadership will be enhanced when he labors to live with his wife in an understanding way.⁵⁰

Leadership in Marriage Involves Decision-Making and Delegating Responsibility

Complementarianism articulates what the Bible teaches about gender roles in marriage.⁵¹ It recognizes that men have been called to lead their wives and that God-given authority is essential to the mandate. Authority is part of the husband's mandate to lead. Complementarity affirms that husbands and wives are equal in personhood and only unequal in authority.⁵²

Unfortunately, biblical truth can be twisted, and headship authority can be abused. Beth Moore asserted as much at the 2019 *Caring Well* conference, hosted by the Ethics & Religious Liberty Commission of the Southern Baptist Convention.⁵³ She opined that complementarianism has been and is being abused in wide swaths of the SBC. Unfortunately, she may be right. This kind of abuse of headship should not come as a surprise since a distortion of headship is a result of the Fall. So then, men must be prepared to resist the temptation to abuse their authority. The greatest prophylactic

⁴⁹ Strauch, *Men and Women*, 48.

⁵⁰ There are many practical ways in which men might endeavor to live with their wives in an understanding way. It is beyond the scope of this chapter to enumerate these ways. For a semi-comprehensive list of suggestions on how to live with one's wife in an understanding way and express love for her, see Wayne, *Strengthening Your Marriage*, 42-47.

⁵¹ Complementarianism is also concerned with gender roles at-large as well as in the church; however, these categories of concern are beyond the scope of this chapter.

⁵² Scott, *Exemplary Husband*, 77.

⁵³ Beth Moore articulates some of the abuses of complementarianism very well. Her remedies, however, are perhaps worse than the ailment. Quoting her here is not an endorsement of her views. Beth Moore, "Does Complementarianism Cause Abuse?" October 3, 2019, <https://conservativeresurgencevoices.com/2019/10/04/does-complementarianism-cause-abuse-beth-moore/>.

against such abuse is a proper understanding of biblical headship—including its attending servant leadership. God honoring husbands know that, as Scott explains, “serving does not lessen one’s authority or leadership. Instead, it enhances it.”⁵⁴

Leadership authority can be abused. Nevertheless, legitimate authority is inherent in male headship. It would be equally as sinful to avoid exercising authority in God-honoring ways because abuse is possible. Avoidance would be the opposite sin of abuse. This could affect men’s willingness to make decisions as decisive leaders in their home. A lack of decision-making could paralyze the family unit and hinder fruitfulness for the kingdom of God. According to Mohler, “The one responsibility that often matters most is the ability to make decisions—the right decisions.”⁵⁵

It seems that one of the great protections against abuse of authority is to learn to delegate responsibilities in meaningful and appropriate ways.⁵⁶ Husbands often misunderstand their role as manager of the household.⁵⁷ Being the manager, as it were, does not always mean operatively leading every activity. Good management often involves delegating even leadership responsibilities while maintaining an overall posture of care and oversight.

A quote from John Newton seems to illustrate well the essence of a husband’s management of his wife and family. Newton wrote, “I feel myself like a traveler with his wife in his chaise and one; if the ground is smooth, and she keep the right pace, and is

⁵⁴ Scott, *Biblical Manhood*, 45.

⁵⁵ Mohler, *Conviction to Lead*, 141.

⁵⁶ Wayne Mack offers a semi-comprehensive list of diagnostic questions to help men determine if they are managing their households well in *Homework Manual for Biblical Living* (Phillipsburg, NJ: P & R, 1980), 40.

⁵⁷ The apostle Paul indicated to Timothy that good household management is a requisite for considering a man for eldership (1 Tim 3:4). This rule extends to qualifications for good husbandry in general. John MacArthur writes, “The same word [translated here manage] is translated ‘rule’ in 5:17, showing the link between leading the home and leading the church. In the home, as in the church, it is God’s plan for men to assume the leadership role(cf. 2:9-15).” John MacArthur, *1 Timothy, The MacArthur New Testament Commentary* (Chicago: Moody, 1995), 116.

willing to deliver the reins when I ask for them, I am always willing to let her drive.”⁵⁸
Newton was content to delegate the “driving” to his wife so long as he was able to maintain overall responsibility and leadership.

Husbands Exercise Headship by Leading the Family in a Godward Direction

It seems appropriate to discuss some of the more practical aspects of biblical male headship. After all, the point of orthodoxy (right thinking about biblical male headship) is that it might be translated into orthopraxy (right exercise of biblical male headship). The godly husband knows that he is responsible to foster a domestic environment that promotes the spiritual growth and well-being of the family. Consequently, he labors hard to satisfy his responsibility before God.

A husband must practically make some general provisions so that he might care for his bride and his children. This may include things like providing financially for his family so that his wife does not have to work outside the home. Having only one income is a definite sacrifice for the well-being of the family. The husband financially provides for his wife so that she might devote herself to caring for the home and the children. Simply providing financial security, however, does not automatically translate into a domestic atmosphere focused upon providing spiritual nurture and care for everyone in the household. That kind of nurturing atmosphere requires spiritual leadership—and, that kind of leadership is profoundly what it means to exercise biblical male headship.

Again, the husband/father must take the lead in cultivating a Godward posture in family life. To this end, the husband must lead in family worship and lead in promoting the practice of the spiritual disciplines in the home. He must lead in teaching and

⁵⁸ John Newton, *The Works of John Newton* (Edinburgh, UK: Banner of Truth, 2015), 1:cxii.

instructing the family. He also must lead in devotion to the family's accountability and service within the local church.

The husband must lead in family worship. Donald Whitney writes, "The Bible clearly implies that God deserves to be worshiped daily in our homes by our families."⁵⁹ Integral to biblical male headship is for husbands and fathers to obey the implicit yet clear command of Scripture that requires commitment to family worship.⁶⁰ Godly husbands understand the truth of this principle and seek to honor God by leading the family in the worship of God. The godly husband and father will labor to promote family worship and the practice of the spiritual disciplines in the domestic family unit.⁶¹

Men have been designed by God to exhibit leadership in marriage. Generally speaking, all men have the capacity for leadership in varying degrees. Many husbands and fathers demonstrate their leadership abilities in the many and varied spheres of life. Kent Hughes observes, "We live in a time of great social crisis. Whole segments of our society are bereft of male leadership. At the other end of the scale, there are strong men who give their best leadership to the marketplace, but utterly fail at home. We are the men! And if God's purpose does not happen with the sons of the church, it will not happen."⁶²

Many Christian men seem to be unaware that the primary responsibility for leading the family to worship God in the home belongs to men.⁶³ Many others realize

⁵⁹ Donald S. Whitney, *Family Worship* (Wheaton, IL: Crossway, 2016), 27.

⁶⁰ Whitney, *Family Worship*, 42.

⁶¹ Whitney has delineated spiritual disciplines as Bible intake, prayer, worship, evangelism, serving, stewardship, fasting, silence and solitude, journaling, and learning. Donald Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs: NavPress, 1991).

⁶² R. Kent Hughes, *Disciplines of a Godly Man* (Wheaton, IL: Crossway, 2001), 47.

⁶³ Whitney considers several unique situations in domestic life: fatherless homes and homes with an unbelieving father. When there is no father at home, Whitney writes, "The responsibility to provide the discipline and instruction of the Lord in the home (including family worship) in this case, falls to the

their responsibility but are unprepared and untrained for the task. The church should endeavor to train men to lead their families in worshipping the Lord—daily, in their homes. Countless written works would serve to aid in training and preparing men to lead family worship.

The husband must lead in teaching and instructing the family. Family worship is vitally important to the spiritual well-being of the family. There is also a sense, however, in which the head of the household is responsible for training and instructing his wife and family beyond even family worship. Specifically, men have a duty to systematically instruct and train their wives. Therefore, husbands must be trained, according to the Bible, to have a heightened sense of their responsibility to teach and instruct.

Historically, the church has emphasized the need for the systematic teaching of Scripture.⁶⁴ Present-day husbands benefit from two millennia of the church’s efforts to organize and systematize biblical instruction. So then, fortunately for men, there is no need to reinvent the wheel in this regard. Men should take comfort in knowing that faithful resources for teaching the Bible to one’s family abound. One of the oldest and most reliable methods of systematic instruction is the use of confessions and catechisms.⁶⁵

It is proper indeed to use a confession or catechism as a formal means of teaching in the home. In addition, men must go beyond formal periods of instruction and seek to teach in all the various circumstances of life. The Bible says, “And these words that I command you today shall be on your heart. You shall teach them to your children, and shall talk of them when you sit in your house, and when you walk by the way, and

mother.” Whitney, *Family Worship*, 53. He assumes the primary responsibility belongs to the husband/father.

⁶⁴ Packer, *Grounded in the Gospel*, 21-32.

⁶⁵ Packer, *Grounded in the Gospel*, 33-94.

when you lie down, and when you rise” (Deut 6:6,7). This text speaks of the general nature of spiritual instruction; namely, that teaching encompasses all of life—it is not merely formal instruction. One must be prepared to use the activities, disappointments, joys, and anxieties of everyday life as opportunities to point one’s wife and children toward the Savior. This kind of leadership requires creativity and a sense of living in the fear of the Lord—every moment. It also requires a high degree of intentionality. Randy Stinson rightly asserts that husbands “must be intentional in providing distinctive opportunities for training.”⁶⁶

The husband must lead in devotion to accountability and service within the local church. There is a dire need for godly heads of household to take their wives and children beyond the liminal stages of salvation. The need is great for men to lead their wives to progress in maturity and knowledge of Scripture. In other words, the leadership which is part of biblical male headship is designed to foster greater personal sanctification.

When husbands exercise biblical male headship, they ideally contribute trained, sanctified persons to the local church—wives and children. Sanctified households contribute sanctified persons to the local body of believers. Marriage itself then is important to the life of the church. In fact, C. Michael Wren writes that in the Protestant Reformation “the institution of marriage became much more important to the spiritual health of the church. As a consequence, the discipleship of children also became important.”⁶⁷ Wren is right.

⁶⁶ Randy Stinson, “Male and Female, He Created Them: Gender Roles and Relationship in Biblical Perspective,” in *Trained in the Fear of the God*, ed. Randy Stinson and Timothy Paul Jones (Grand Rapids: Kregel, 2011), 87.

⁶⁷ C. Michael Wren, “Among Your Company at Home: Family Discipleship in late Ancient and Medieval Households,” in Stinson and Jones, *Trained in the Fear of the God*, 112.

Husbands must lead their wives in dedication to the accountability of the local church—accountability which is integral to progress in sanctification. Men also lead their wives (and children) into service in the local body. Service is also an integral means of growing in grace. Husbands make their brides more beautiful by leading them into greater knowledge of Scripture, and greater accountability and service within the local church. Beautiful, sanctified brides contribute to the beauty of Christ’s bride. Men should see that this is their greatest endeavor in life—their greatest stewardship for which there will be an eternal reward.

Conclusion

This chapter began with an emphasis upon personal sanctification. Men must understand how Christian persons generally progress in personal sanctification. Such understanding is necessary because making progress in their exercise of biblical male headship is part and parcel of husbands making progress in their personal sanctification. To make such progress, husbands must be trained in the Word. They must be convictional about their headship and overcome common objections and excuses for failure to exercise proper headship.

The proceeding chapter will endeavor to evaluate the methodology and implementation of the ministry project at CFC in the summer of 2020. As a result of this project, may the testimony of Christ Fellowship Church be that of J. H. Merle D’Aubigne. He wrote, “Dear hearer! May the Lord so affect your heart that you may now exclaim, “As for me and my house, we will serve the LORD!”⁶⁸ Amen.

⁶⁸ J. H. Merle D’Aubigne, *Family Worship* (Pensacola, FL: Chapel Library, 2001), 24.

CHAPTER 4

PROJECT EXPLANATION AND IMPLEMENTATION

The focus of this project was the cultivation of healthy, biblical male headship in the home. The purpose of this project was the training of married men to exercise biblical male headship in their homes. To the end of accomplishing the purpose, the project was implemented over the course of nine weeks. The first three weeks were dedicated to aggressively promoting the sermon series, enlisting participants, and conducting an initial pre-series survey. The following five weeks were dedicated to the development and implementation of the sermon series. Efforts in the final week were focused upon follow-up, post-series evaluations, and comparisons with the initial survey results. This chapter will explain the activities undertaken in each week of the project preparation, implementation, and evaluation.

Preparation for the Project Sermon Series

The first three weeks of the project were dedicated to promoting and preparing for the sermon series. Part of the preparation for the series was the distribution and completion of pre-series surveys. This phase also included an introductory sermon designed to inform the congregation about the proper hermeneutic for interpreting the Genesis creation account.

Week 1: May 17, 2020–May 23, 2020

The cornerstone of this project was the implementation of a sermon series on biblical male headship. The sermon series was scheduled to be preached on successive Sunday mornings in the month of June 2020. The series was announced on several occasions prior to the first week of implementation, however, it was especially

highlighted during the week of May 17, 2020. The congregation was generally aware for some time that their pastor was engaged in doctoral studies at The Southern Baptist Theological Seminary and that a sermon series would be forthcoming.

The first goal of the project was to assess the pre-series levels of biblical knowledge and faithful practice of male headship among the participant households of Christ Fellowship Church. To accomplish this goal, surveys were distributed during this week.¹ Those who participated in the project were provided with two options to complete the Understanding and Practice of Biblical Male Headship Inventory (UPHI). They could complete a paper copy of the survey instrument and return it to the church office, or they could complete the survey entirely online.² It was necessary to personally contact several of the men to encourage them to complete the pre-series UPHI. Those who were initially hesitant seemed more comfortable when they understood that their responses would be anonymous and confidential. In total, nine men agreed to complete the initial survey.

The initial responses from the UPHI were recorded and analyzed. The results of the pre-series survey helped identify areas of weakness and topics to be addressed in the sermon series. Research and exegetical work were completed for an introductory sermon on the creation narrative in Genesis 1–3. The contents of the introductory sermon are explained in the next section.

Week 2: May 24, 2020–May 30, 2020

An introductory sermon to the project sermon series was preached on Sunday, May 24, 2020. Much of the biblical teaching about male headship is grounded in the creation narrative which is found in Genesis 1–3. The Bible’s foundational teaching about male headship in marriage is couched in the context of the creation narrative. So

¹ See appendix 2.

² Special thanks to Kim Bieker for adapting the survey instrument into an online format (SurveyMonkey) so that the men of the church could take the survey via the internet. This was especially helpful because of corporate gathering restrictions associated with the COVID-19 pandemic.

then, it seemed appropriate to help the congregation solidify their beliefs about the veracity and historicity of the creation narrative.

The introductory sermon was entitled: “How to Interpret the Genesis Account of Creation: The Theology of Headship in Genesis 1–2.” First, the sermon emphasized the importance of the creation account as historical narrative. Post-moderners might be tempted to explain away or dismiss the Genesis account of creation as allegory or symbolism. The people were taught to discern the difference between allegorical/visionary language used in Scripture versus the historical narrative language of the Genesis passage. Through careful examination, one clearly understands that the Genesis record is historical and not allegorical. Adam and Eve were real persons created in the manner explained in the text. Their proper relationship (headship/submission) to one another was likewise revealed in the creation itself.

Week 3: May 31, 2020–June 6, 2020

A guest speaker preached on Sunday, May 31, 2020. This was a helpful respite from preaching so that efforts could be concentrated upon making final preparations for the implementation of the project sermon series. The first item on the agenda for the week was to collect the UPHI responses that remained outstanding. Personal contacts were made, and the two outstanding surveys were completed. In total, all nine men who committed themselves followed through on their commitment to complete the UPHI and affirmed their commitment to attending all four Sundays in the sermon series. The number of participants was negatively impacted by restrictions on corporate gathering associated with the COVID-19 pandemic. More about the effects of the pandemic on the implementation of this project will be explained in the next chapter.

During this week, I completed the preparation for the first sermon in the series entitled, “Biblical Headship: God’s Calling for Men, Part 1.” The sermon focused upon teaching the congregation that the Bible uses the term “head” to broadly describe a husband’s relationship to his wife. Further, the sermon introduced men to the various

categories involved in biblical male headship. More about the first sermon will follow in the proceeding section.

Implementation of the Project Sermon Series

Implementation of the sermon series began in earnest on Sunday, June 7, 2020. The first sermon was scheduled to be preached on that Sunday and the following three consecutive Sundays in June. However, there were sufficient reasons on Sunday, June 21 to postpone the sermon series for one week. Therefore, the final sermon in the series was preached on Sunday, July 5, 2020.

Week 4: June 7, 2020–June 13, 2020

The first sermon in the project sermon series was preached during Sunday morning worship on June 7, 2020. The sermon was titled “Biblical Headship: God’s Calling for Men.” The content of the message was developed to specifically address deficiencies detected in the UPHI pre-series survey (serving to accomplish the second goal of the project). The second goal was to develop a four-week sermon series to teach the biblical model of male headship and address specific deficiencies detected in the initial assessment. The initial UPHI revealed that not all men possessed an adequate understanding of biblical male headship. The sermon sought to begin to explain some of the major facets involved in biblical male headship in marriage.

The methodology for all four of the weekly sermons was the same. During the preparation week of the sermon, I submitted the content outline to a panel of two men: a trusted lay leader in our church and a trusted pastor of another local church. These men utilized a rubric to evaluate the biblical faithfulness, teaching methodology, scope, and applicability of the sermon.³ The process of evaluation and expert evaluation of the sermons was the same for all four sermons. The second goal was considered successfully

³ See appendix 2.

met when a minimum of 90 percent of the evaluation criterion met or exceeded the sufficient level.

The first facet of biblical male headship examined in the sermon was that headship involves complementarity. Although complementarianism has been widely discussed in evangelical circles in the last twenty years, it seemed prudent to begin by defining the term for the congregation. Basically, it was stressed that biblical complementarity (complementarity taught in the Bible as a component of male headship in marriage) involves both equality and diversity among husbands and wives.

It was demonstrated in the sermon that the Genesis account explicitly teaches equality of the sexes. The general description of the creation of mankind in Genesis 1 is retold in more detail in Genesis 2. One of the realities made clearer in the elaboration of man's creation in Genesis 2 was that human existence is designed by God to be a partnership between man and woman.⁴

The sermon emphasized the ways equality of the sexes was infused into the creation narrative. God created Eve as a fit helper for Adam. In other words, she was made of the same essence as the man—she was human-kind just like Adam. Further, speaking to equality, Adam clearly recognized Eve as his match (equality) when she was presented to him by God. Also, she was named “woman” by Adam—a name derived from his own, “man.” This speaks to equality of personhood as well.

Men and women are equal according to the Genesis narrative. However, the text also teaches that men and women are diverse and different in profound ways, while maintaining equality. This important truth is seen in the detail that Adam did not give his wife his own exact name, “man.” Adam did not look at Eve and say, “Oh, wonderful. Another man.” She was different in significant ways. The sermon briefly examined the differences of anatomy and roles associated with manhood and womanhood (specifically

⁴ From chap. 2.

in the marriage relationship). Adam loved the woman because she was like him—but not identical to him. Something about their differences drew the first couple together for the purpose of fulfilling God’s command to be fruitful and multiply.

Finally, the sermon explained that biblical male headship is actuated by marriage. Men and women are generally designed for their specific roles in marriage, but headship is an exclusive economic relationship in marriage. General considerations for male/female relations at-large were considered. However, emphasis was placed upon the significance of headship initiated at the union of marriage.

Week 5: June 14, 2020–June 20, 2020

Feedback was received after the first sermon concerning the point of the message, which taught that headship is actuated by marriage. One husband in the congregation opined, “Headship is not exactly a consequence of marriage per se but rather the fruit of humble submission to God’s design for the institution itself.” For him, at least, the sermon did not sufficiently demonstrate that headship is in fact a consequence of marriage.

There seemed to be a misunderstanding in that at least one man in the congregation did not understand that headship more or less defines the husband-wife relationship. The question is not whether a husband is the head of his wife or not, but what kind of head he is going to be. The point that headship is not optional was addressed in a brief introduction included in the second sermon in the series.

The second sermon was preached during Sunday morning worship on Sunday, June 14, 2020. The sermon was titled “Authority as Part of Biblical Male Headship.” The thesis of the second sermon was that biblical male headship in marriage involves authority delegated to the husband/father by God. The purpose of headship authority is to lead the relationship and the home in a God-glorifying direction.

Three main points were emphasized concerning headship authority. First, biblical proof was offered to substantiate that headship authority is part of God’s original

design (Gen 2:18; 3:20; 1 Cor 11:3ff; Eph 5:25ff). The basic premise of the biblical texts is that, in the economic relationship between husbands and wives, God has made the husband the head and given the man authority to exercise proper headship.

Second, headship authority is delegated authority. The husband's authority is not inherent; it has been delegated to him by Christ. Husbands are stewards of this authority and will give an account to the Lord Jesus. The parable of the talents found in Matthew 25:14-20 was discussed to illustrate the general nature of stewardship. Headship is the most consequential stewardship of a man's life for which he will certainly give an account to the Lord upon His return.

Finally, the sermon taught that headship authority does not extend to forced submission. As evidenced in the imperative of Ephesians 5:22, wives are equal, volitional creatures who must willingly submit to godly authority as the proper response to the will of their Lord. Men learned that husbands have no recourse to force their wives into submission. Submission must be gained by teaching, instructing, prayer, and patience.

The sermon concluded with a series of questions for personal reflection.⁵ One of the major indications from the pre-series surveys was that some husbands were not praying or reading the Scripture with their wives on a daily/regular basis. One of the purposes of male headship in the home is to establish regular routines of practicing the spiritual disciplines. This sermon was designed to achieve the second goal of the project, which was to address specific deficiencies detected in the pre-series surveys.

⁵ Questions for men: (1) are you concerned with your wife's spiritual well-being? (2) Are you encouraging your wife to have godly relationships with other women in the church? (3) Are you exercising authority over the serpent? Are you trying to lead your bride away from harmful relationships and practices? (4) Are you abusing your authority? Are you sinfully using your God-given authority to make your life easier? Are you exercising authority as with one who is your equal? (5) Are you reading scripture and praying with your wife? Questions for women: (1) do you resist the best efforts of your husband to lead you in a Godward direction? (2) Do you sinfully reject his authority? (3) Do you understand that you are called to help your husband exercise his authority by willfully submitting to his God-ordained authority?

Week 6: June 21, 2020–June 27, 2020

One significant challenge was that the implementation of this project took place during the pandemic of COVID-19. Another challenge presented itself during the week of June 21, 2020. For independent reasons, several of the men participating in the project were unable to attend public worship on June 21. CFC is a small congregation, so it was possible to know the particular situations facing each of the participants. It seemed wise to suspend the sermon series for one week until the men could be present. The week was used to elicit greater feedback from the expert panel and hone the remaining sermons.

By God’s providence, the decision to pause the sermon series turned out to be a blessing. The third goal of the project was to implement a sermon series to positively influence the levels of understanding and practice of biblical male headship among the members of CFC. As it happened, the decision to suspend the sermon series for one week served as an example of leadership in uncertain situations. It is not always wise to charge ahead with a theoretical plan regardless of the facts on the ground. There was simply no wisdom in preaching the third sermon on Sunday, June 21, 2020.

Week 7: June 28, 2020–July 4, 2020

The third sermon of the series was preached during Sunday morning worship on Sunday, June 28, 2020. The sermon was titled “Leadership as Part of Biblical Male Headship.” The thesis of the sermon was that biblical male headship involves self-sacrifice displayed in practical leadership.

The third goal of the project was to implement a sermon series to positively influence the levels of understanding and practice of biblical male headship among the members of CFC. The third sermon in the series sought to influence the men’s understanding of leadership as a significant part of male headship in marriage. Specifically, the men were taught that leadership in marital headship must be sacrificial, intelligent, and applied.

First, headship leadership is characterized by self-sacrifice. The Lord Jesus taught the general principle of leadership in the kingdom of God (Mark 10). Namely, Jesus said, “But whoever would be great among you must be your servant, and whoever would be first among you must be your slave” (Matt 20:26b, 27). The apostle Paul argued that husbands must exemplify Christ as they lead and provide for their brides (Eph 5:25ff). According to Paul, headship means leadership and leadership means sacrifice. Headship, and specifically leadership as part of male headship, is a form of self-sacrifice. Selfishness is the antithesis of the true nature of godly male leadership in marriage.

Second, the sermon taught that leadership in marriage is informed by knowledge of the Scripture and enhanced by knowledge of one’s wife. In the first place, knowledge of the Scripture is essential for proper leadership in marriage. The husband’s grasp of Scripture forms the foundation for living the Christian life and knowing how to think and lead like a Christian husband. The sermon gave practical examples of how biblical knowledge is gained. The men also learned that they must pursue another kind of knowledge—knowledge of their brides. The New Testament teaches that men must live with their wives in an understanding way (1 Pet 3:7). One of the major goals of the project was to influence knowledge and practice of biblical male headship. This sermon sought to influence both by addressing the basic epistemology of Christian husbands.

Finally, the sermon articulated that leadership in marriage must be applied in practical ways. Three suggestions of practical leadership were addressed: (1) the husband must lead in family worship; (2) the husband must lead in teaching and instructing the family; and (3) the husband must lead in devotion to accountability, stewardship, and service within the local church. In all of these areas the church should be equipping men to fulfill their headship responsibilities. Men must steward the ministry of the church to them well by acting upon what they have been taught.

Week 8: July 5, 2020–July 11, 2020

The fourth sermon in the series was preached during Sunday morning worship on Sunday, July 5, 2020. The sermon was titled “Progressive Sanctification and Biblical Male Headship.” The thesis of the sermon was that the new birth sets men on a trajectory of becoming more like Christ—specifically in the headship of their wives. For as long as the marital union shall last, the believing husband should progress in sanctification, becoming more God-honoring as the head of his wife and family.

A proper understanding of the Christian life is essential to God-honoring male headship in marriage. The first point of the sermon sought to explain the fundamental distinctions between justification and sanctification as parts of biblical salvation. Justification and definitive sanctification are punctiliar (Gal 2:16; Rom 3:20; 5:1); both, however, are necessarily preceded by progressive sanctification (1 Cor 6:11; 2 Cor 3:18; Jas 2:14-26). The church learned from this sermon that maturity in the faith is a necessary consequence of genuine salvation.

The second point of the sermon emphasized maturity in the practice of biblical male headship as a consequence of the new birth. Men who seek to honor the Lord in the exercise of their biblical role in the home should expect the Spirit to cultivate maturity. Becoming more Christ-like in headship is a growing process.

The third point of the sermon explained that the Spirit uses the Scripture to conform redeemed men to Christ. To progress in sanctification, men must be trained in the Word. There is simply no way to achieve greater Christian maturity apart from growing in one’s knowledge of the Bible. Knowledge of the Scripture is the foundation of the conviction necessary to lead in domestic family life. Some objections to implementing a strategy of biblical training geared toward men were also considered.

Week 9: July 12, 2020–July 18, 2020

The men met for a follow-up lesson and discussion during the Sunday School hour on Sunday, July 12, 2020. As a summary, we considered 1 Timothy 3:4, 5. The men

discussed the implications for biblical male headship, specifically concerning the Bible’s mandate for men to be proper managers of their households. The devotional and conversation were engaging, and the men gave evidence (at least anecdotal evidence) that they were taking their headship role more seriously.

Also during this week they completed the post-series UPHI. I collected the completed surveys and placed the data from pre- and post-series surveys into spreadsheets. The survey information was compared to see if there was a statically significant difference before and after the sermon series. The data, as well as the statistical information, is discussed in the next section.

UPHI Survey Methodology and Results

The UPHI survey questions were divided into two basic categories for evaluation: knowledge and practice. The pre-series surveys indicated that the mean knowledge score for the participating men was 85. The mean post-series knowledge score was 89. The mean pre-series practice score was 71, while the mean post-series practice score was 79.

Table 1. UPHI practice survey results

	Pre	Post
Participant	78	69
Participant	81	65
Participant	83	67
Participant	68	88
Participant	62	88
Participant	84	78
Participant	62	91
Participant	52	79
Participant	66	88
Mean	71	79

Table 2. UPHI knowledge survey results

	Pre	Post
Participant	98	88
Participant	88	79
Participant	93	67
Participant	80	90
Participant	84	96
Participant	94	96
Participant	78	98
Participant	61	83
Participant	89	100
Mean	85	89

The survey results indicate that there was no statistically significant difference ($t_{(16)} = 0.69, p = .2500$) in knowledge scores comparing pre-course to post-course scores using an unpaired, 1-tail t-test.⁶ There was no statistically significant difference ($t_{(16)} = 1.69, p = .0552$) in practice scores comparing pre-course to post-course scores using an unpaired, 1-tail t-test.

It is disappointing that the survey results indicated no significant statistical difference between pre- and post-series scores. However, some very positive outcomes of this project will be described in chapter 5. Some of the potential explanations for the project results will also be explained and considered in the next chapter.

⁶ It was my original intention to evaluate the survey results utilizing a paired, t-test. To accomplish my intention to use paired data, the survey instrument asked for the men to use the same four-digit code at the end of both the pre- and post-series surveys. The men failed to do this, which resulted in having to use an unpaired t-test instead.

CHAPTER 5

PROJECT EVALUATION

This chapter evaluates the ministry project from start to finish. Preparation for the ministry project began early in my DEdMin program of study at The Southern Baptist Theological Seminary. I thought about, prayed over, prepared for, and implemented this project over the course of the last three years. This is the point at which I endeavor to evaluate the project's purpose and goals. This chapter is a general evaluation of the project, and is the culmination of years of thinking, praying, and laboring. This chapter also includes a candid appraisal of the strengths and weaknesses of the project overall. A consideration of the strengths and weaknesses leads one to think about how future implementation(s) of the project might be improved upon. Finally, I will also offer my theological and personal reflections for the reader's consideration.

Evaluation of Project's Purpose

The purpose of the project was to train the married men of Christ Fellowship Church to exercise biblical male headship in their homes. Chapter 1 spelled out the rationale for the purpose. In this section, I will briefly explain what I think about the propriety of the purpose now that the project has been completed.

The pre-series surveys revealed deficiencies in the practice of biblical male headship among the men of Christ Fellowship Church. When knowledge and practice scores were tallied, the men reported that they had an adequate understanding of biblical male headship. Unfortunately, however, the surveys also revealed that their general understanding of male headship did not translate into competent practice of the same.

Much of the inspiration for the focus of the project was based upon my own personal and somewhat anecdotal observations of the congregation. It seemed that some men demonstrated no discernable interest in nor ability to be the head of their homes. Other men appeared to have genuine desire to exercise better headship in their homes, yet were ill-equipped. Still other men had perhaps grown complacent in the fulfillment of their headship responsibilities even though they possessed the desire and knowledge to do so.

After the implementation of the project and an evaluation of the pre- and post-series surveys (and after hearing testimonies of families who participated), the focus of this project was exactly what the congregation needed. And, as described later in this chapter, even though the data evaluation revealed that there was no statistical change in knowledge and practice, individual men gave personal testimonies concerning the help they received as a result of participating in the sermon series.

Evaluation of Project's Goals

Goal 1

The first goal of the project was to assess the pre-series levels of biblical knowledge and faithful practice of male headship among the participant households of Christ Fellowship Church. I sought to accomplish this goal by administering a pre-series survey (UPHI)¹ to all participating men at CFC. The survey questions were divided into two major categories for evaluation: knowledge and practice. So then, the survey was created to gauge both the knowledge and the practice of biblical male headship among the men in the survey population.

Nine men from the church completed the pre-series UPHI and formally participating in the project. I anticipated that more men would take part in the project implementation, however, the restrictions associated with the COVID-19 pandemic dramatically reduced the number of men who were willing to participate. Before the

¹ See appendix 2.

pandemic, approximately twenty men would have participated. As things turned out, less than half of that number participated in the project fully.²

As emphasized in chapter 3, men flounder in the fulfillment of their headship responsibilities in part because they do not properly understand their roles, which are delineated in the Bible. Sanctification in the area of biblical male headship requires biblical knowledge. Because knowledge and practice are inextricably linked, it was necessary to determine the baseline of knowledge and practice of headship among the men at CFC.

So then, to serve the ends of increased knowledge and practice of headship, the UPHI was administered as part of the first goal. The survey intended to determine deficiencies among the men at CFC concerning their knowledge and practice of biblical male headship. The findings of the survey were enlightening indeed.

First, nearly 70 percent of men said they considered themselves to be the head of their household, while only 20 percent said they were an effective head and spiritual leader of their home. Further, the initial surveys indicated that men scored an 85 out of 100 in knowledge category and 71 out of 100 in the practice category of biblical male headship. Part of the explanation for the disparity was no doubt reflected in the men's responses to one question: how often do the men meet with another man or men for the purpose of accountability?³ The survey revealed a deficiency in male accountability and discipleship relationships in the church. This information (the specific deficiencies of accountability and discipleship relationships revealed in the initial UPHI) was vital to

² While only nine men formally participated in the program, several more ended up attending many of the sermons in the series. The church was opened for services beginning just before the implementation of the project, but it took time for some to become comfortable with returning to services. However, since those returning to services after the series began had not taken the initial UPHI, there was no way to formally include them in the study.

³ See appendix 2, question 20.

serving the second goal and to serving the body at CFC. The purpose of the project was to train men—so that they might mature in their knowledge and practice of headship.

Goal 2

The second goal of the project was to develop a four-week sermon series to teach the biblical model of male headship and address specific deficiencies detected in the initial assessment. The first part of the second goal was to teach the biblical model of male headship. The Bible teaches that God-honoring headship involves complementarity. Further, headship is initially actuated by marriage, and consequently involves authority, leadership, and human flourishing for the glory of God. Finally, the entire enterprise of headship is bounded by love. This is the baseline of the biblical model established to teach the men in the sermon series.

I endeavored in the sermons to demonstrate from Scripture that men have lost the innate moral ability and necessary volition to execute headship. However, men are restored to marital/familial headship, which pleases the Lord by the miracle of the new birth. The congregation was also taught that men and women must embrace the reality and necessity of sanctification in the Christian life to facilitate more Christlikeness in male headship.

The second part of the second goal was to address deficiencies detected in the initial assessment. Since the initial assessment indicated that the men were not applying the knowledge they already possessed about biblical male headship, it seemed wise to emphasize in the sermons the importance of accountability. The sermons taught the men that their headship was the greatest stewardship of their lives—a stewardship for which all husbands and fathers will give an account. Of course, the sermons provided specific instruction about the biblical foundation and practical application of male headship in domestic life. However, the most stressed point of the series was the stewardship of male headship and the importance of discipleship/accountability relationships with other brothers.

I measured this goal by submitting the four sermon outlines in the series to an expert panel consisting of one teaching lay-person in the congregation, and one pastor of another local church. The experts used a rubric to evaluate the sermon content. The goal was considered successfully met when a minimum of 90 percent of the evaluation criterion met or exceeded the sufficient level. While all the initial sermon evaluations met the expected criteria, the experts also gave additional comments and feedback. Their thoughts and feedback were useful in sharpening several points in the sermon series. The accomplishment of this goal was paramount to adequately training the men at CFC to execute biblical male headship in their homes.

Goal 3

The third goal of the project was to implement a four-week sermon series in order to positively influence the levels of understanding and practice of biblical male headship among the members of CFC. The four sermons, having been evaluated and approved by a panel of experts, were implemented over the course of six weeks, not four. Reasons for this change were explained in chapter 4. The goal was really to implement the sermons in four consecutive weeks. Instead, the four sermons were implemented over the course of six non-consecutive weeks. In this way, I cannot say that the goal was successfully met.

In the sermons the men were taught that they must alternately rest in the work of Christ and labor hard in pursuing personal holiness. Even in the conduct of the project, some of the men failed on the second point. Several who had committed to be present for all four of the sermons missed as many as two weeks—even though I tried to accommodate their present circumstances. The third goal was also measured by weekly participant attendance. The seeming lack of diligence to be present for all four sermons was detrimental to achieving the purpose of training men to be the spiritual heads of their households. Because some men missed as many as half of the sermons, again, I cannot

say that the third goal was successfully met. I will further discuss reasons for this outcome in a later section.

Goal 4

The fourth goal of the project was to assess the post-series levels of biblical knowledge and faithful practice of biblical male headship among the participant household of CFC and measure for statistical change. The assessment was accomplished by implementing a post-series UPHI and comparing the results with the pre-series UPHI. This goal was considered successfully met when the *t*-test for dependent samples demonstrated a positive statistically significant improvement between the pre- and post-survey scores.

The survey results indicated that there was no statistically significant difference ($t_{(16)} = 0.69, p = .2500$) in knowledge scores comparing pre-course to post-course scores using an unpaired, 1-tail t-test. The results also indicate that there was no statistically significant difference ($t_{(16)} = 1.69, p = .0552$) in practice scores comparing the pre-course to post-course scores using an unpaired, 1-tail t-test. I have considered the possible contributors to this outcome and will discuss them in a later section. In short, the fourth goal was not successfully met.

What does this mean and where does this lead the congregation at CFC from here? Well, giving up is not an option for those who are called to be faithful in perseverance. The main purpose for this project remains an overarching objective for the ministry at CFC. The church leaders must continue to train men to be the spiritual heads of their homes. This project was implemented despite numerous external challenges. However, much can be learned even from failures. I intend to continue straining toward seeing Christ formed in the men and families of CFC in the category of their knowledge and practice of biblical male headship.

Strengths of the Project

The first strength of the project was the exposition of Scripture in the sermon series. The expert panel evaluations revealed that the sermons were exemplary in their interpretation of the text, application of the text, and biblical fidelity. In fact, the collective rubric rating by the expert panel was nearly 100 percent for the categories of (1) the interpretation of the text was accurate; (2) the application of the text was appropriate; and (3) the lesson was biblically sound.

As a church, CFC confesses that the Bible is sufficient as the only infallible rule for the Christian life. So then, I sought to focus the sermon content upon the exposition and application of Scripture. Anecdotal information and extended interpersonal stories were avoided. Instead, I sought to teach the Scripture and bring the application of the Bible as the foundation for executing biblical male headship in domestic life. Other works were cited, and other resources were used in large measure, but only to serve the ends of better and more faithful biblical exposition and application.

The second strength of the project was the positive support and enthusiasm of the men who formally participated in the project, as well as the church in general. The church embraced the efforts of their pastor in the conduct of this project. I received no discouraging feedback or comments. Each week, the men (and the church at-large) demonstrated humility in the way they listened to the sermons, participated in the worship hour, and received convicting instruction about biblical male headship.

One man said, “I’ve been in church for fifty years and I’m hearing things I’ve never heard before.” He recently joined the church body, coming from a lifetime of participation in a mainline denomination. He said these words in support and encouragement of CFC’s efforts to teach the Scripture. For the first time in his life, he said, “I feel like I am being fed.” Such comments demonstrate a great strength of CFC—enthusiasm for the preached and proclaimed Word of God.

The third strength of the project was including the women of the church in the sermon series. The content of the project material could have been taught in lesson format

in a men's only environment; however, I received highly positive feedback from the women of the congregation who listened to the sermons with their husbands. One woman said, "I noticed there was something about what you were saying that I just didn't like. Then I realized, the problem was with me, so I prayed for God to change my heart." It would have been a mistake, in the context of CFC, to teach the project content to the men only. I understand from other feedback that the sermons opened up meaningful conversations between husbands and wives. These conversations probably would not have occurred if the wives were not exposed to the same biblical teaching.

The fourth strength of the project was the post-series men's meeting. The men gathered on the fifth Sunday during the Sunday School hour to discuss what they had learned. During the meeting the men exhibited genuine camaraderie as they spoke encouraging words to one another and prayed for each other. The best delivery of the project content turned out to be a hybrid of the male and female integrated sermon series and the men's meeting.

Weaknesses of the Project

I simply do not know how to speak of the weaknesses of the project without first mentioning COVID-19, because COVID was a major factor in every single weakness. The negative impact of the COVID-19 pandemic, as well as the associated restrictions upon large gatherings, is difficult to quantify and ultimately unknowable. The influence of the virus was beyond what I could have anticipated or controlled. The proceeding issues could have been weaknesses regardless of COVID; however, the pandemic exacerbated what would have been otherwise manageable weaknesses.

The first weakness of the project was the number of sermons in the sermon series. The implementation of the project was planned months in advance and was unable to be postponed because of a number of factors. The original intention was to conduct a six-week sermon series. However, in response to the circumstances surrounding COVID, the project was revised to include a four-week sermon series, instead of six weeks. This

change forced me to include more material in each sermon and eliminate some information altogether.

The second weakness of the project was the number of men's accountability and discipleship meetings. There was a limitation upon the men's meetings (in addition to the sermon series) I had planned so that the men could gather and discuss the sermon content. The lack of accountability meetings contributed to the diminished level of application of the biblical teaching in the sermons.

The third weakness of the project was the failure of some of the men who agreed to participate to faithfully attend all the sermons. This cannot exactly be attributed to COVID-19 since some men missed as much as 50 percent of the sermons because of vacation. Although the sermons were available online, I could not confirm if the men who did not attend all the sermons viewed them online. I think the knowledge and practice scores on the post-series UPHI would have shown greater improvement if all the men had attended all the sermons.

Finally, a fourth weakness of the project has to do with human limitations. Some things are quite unknowable apart from experience; and, unfortunately, sometimes the only way to learn is from one's mistakes. This is certainly true in this project. I learned significant things about the content and delivery of the project material by implementing the project. I wish I had known these things before the implementation of the project. There are things I would do differently, knowing what I know, post-project. I will discuss the things I would change for future implementations of the project in the next section.

What I Would Do Differently

If I were to implement this project again, the first thing I would do differently would be to begin writing the weekly content of the sermon series much earlier. I would use the additional time to hone the material content and develop greater written resources for follow-up. For example, in future implementations, I would use additional lead time

to prepare the sermon content in printed form so that the congregation could follow along and have the printed copy for their review.

The second thing I would do differently would be to have more opportunities for the men to meet in accountability/discipleship groups to discuss the sermon material. It was beneficial to include women in the sermon series, but additional meetings for the men would have given greater occasion for the men to flesh out the sermon content and help one another apply it to their individual circumstances. I also feel that increased accountability would have improved the post-series practice scores on the UPHI.

Another thing I would do differently is that I would labor more in communicating the participation expectations prior to implementation. Perhaps the men would have been more faithful to attend all of the project components if the expectations had been emphasized in a greater way. The success of the project was highly dependent upon faithful participation.

Finally, I would prepare for the planning and implementation phases with more concerted prayer. The temptation is to think of a project like this as a means that does not require the work of the Spirit, though nothing could be further from the truth. The Christian academy is differentiated from other disciplines in that the Christian academician ultimately relies upon the work of the Holy Spirit to inspire, equip, and empower the enterprise. In future implementations of the project I would rely even more profoundly upon God and express my desires concerning the project to him in more diligent prayer.

Theological Reflections

The apostle Paul wrote, “For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior” (Eph 5:23). As I wrote in chapter 2, the Bible uses the word “head” as the comprehensive term to describe the husband’s role in the marriage relationship. While leadership, provision, protection, and so forth are all parts of the husband’s duty to his wife, the Bible does not use any of these terms as a title for husbands—such as it uses the word “head.” While it is possible to find

much that has been written in an effort to define the word “head,” little has been written about the headship of husbands without interchanging other words for the husband’s title and role. I have labored to think about the exclusive nature of the Bible’s use of the term. This is an area of weakness in the broad category of conservative Christian academic literature.

Throughout the planning and implementation of this project I have considered the admonitions of Scripture to faithfully and accurately handle the doctrines set forth in its pages. I am convinced that many do not decisively act as husbands simply because they do not know and convictionally believe the teaching of Scripture on the matter. Biblical male headship is a matter of practical theology that must be perennially addressed. Only by persistently and consistently proclaiming what the Bible teaches about headship will the men and women of the church come to have deep conviction and exhibit faithful practice of headship in domestic life.

Finally, I refer to what I wrote at the beginning of this ministry project. I opined that there is perhaps no greater deficiency in the world today than the lack of godly male headship in the home. While all sin is devastating, the sin of neglect in male headship has far-reaching implications for the body of Christ. The deprivation of male leadership leaves the home and the local church anemic and impotent. The Bible teaches the importance of God-honoring male headship in the home. Only hurt and devastation await those who refuse to align their marriage and their home in God’s way. I believed this when I started this project. I believe it even more now.

Personal Reflections

The inspiration for this project was my own anecdotal observations of the families in our church. As I generally interact with the people, and specifically minister to them in counseling, I have noticed that many of their practical problems arise from a lack of biblical knowledge. I was burdened to learn more about what the Bible teaches about

male headship in the home so that I might teach our church family. After all, knowledge is a necessary component of sanctification.

However, I learned one thing anew from this process—that I have a definite need for the Spirit’s empowerment in order to be a godly husband. Knowledge, while essential, is not enough to lead my home in a God-honoring direction. In this regard, something about the experience turned out to be highly intriguing and even perplexing. As I taught men to dedicate themselves to biblical male headship in their homes (even when they are busy), I was busy with the preparation and implementation of this project. In a bizarre bit of irony, I neglected my headship responsibilities to my family as I was teaching other men not to neglect theirs.

Through this process I have been humbled and reminded that I am not in a special class of Christians. I am merely one of the Lord’s sheep who happens to be granted a stewardship in the local church. I need the same spiritual empowerment and enlightenment that every other Christian needs. And, I am just as prone (at least) to failure in headship as any other man.

Conclusion

Theological education is not a destination; it is a means to an end. It seems like I have only just figured out how to research, write, and prepare for ministry in our local church. Well, that is precisely how it is supposed to be. All of the steps I have taken from my undergraduate degree, to graduate learning, to this post-graduate labor has culminated to bring me where I am today—ready to begin. After all these years of education, and classrooms, and ministry—I feel like I am ready to get started.

I now know my weaknesses better than ever before. I am renewed in my love for Christ and His church. I am more resolved to find my satisfaction in Christ rather than in the outcomes of ministry. This project required much of me and my family over the past three years. It has taken a considerable investment of our resources: time, money,

energy. Now, the results of this project and the future of our ministry are entirely in the hands of our Lord. I am at peace with that reality.

APPENDIX 1

UNDERSTANDING AND PRACTICE OF BIBLICAL MALE HEADSHIP INVENTORY

Agreement to Participate

The research in which you are about to participate is designed to identify your current understanding and practices of spiritual leadership.¹ This research is being conducted by Pastor Paul Burton for the purpose of collecting data for a ministry project. In this research, you will answer questions before the project, and you will answer the same questions at the conclusion of the project. Any information you provide will be held strictly confidential, and at no time will your name be reported or identified with your responses. In order to remain anonymous, yet allow the researcher to compare your first and second surveys, please record the last four digits of your social security number as your “Personal Identification Code.” Participation is strictly voluntary, and you are free to withdraw at any time. By completion of this survey, you are giving informed consent for the use of your responses in this project.

Personal Identification Code: _____

1. Are you married? Yes No
2. Do you have children 18 or under living at home? Yes No
3. How old are you? _____

Circle your response to the statements based on the following scale

Strongly Disagree SD	Disagree Somewhat DS	Disagree D	Somewhat Agree AS	Agree A	Strongly Agree SA
----------------------------	----------------------------	---------------	-------------------------	------------	-------------------------

Spiritual Disciplines and Leadership

4. I have a set, daily time for personal prayer.
SD D DS AS A SA

¹ Inventory used by permission from Greg Jerry Birdwell, “Training the Men of Providence Bible Fellowship, West Chester, Ohio, to Be Spiritual Leaders in the Home” (DMin project, The Southern Baptist Theological Seminary, 2015), 83-90.

5. I have a set, daily time for Bible reading.
SD D DS AS A SA
6. I have a system for memorizing Scripture.
SD D DS AS A SA
7. God requires the husband to be the spiritual leader of his home.
SD D DS AS A SA
8. I understand what it means to be the spiritual leader of my home.
SD D DS AS A SA
9. My spiritual condition is directly related to my ability to be the spiritual leader of my home.
SD D DS AS A SA
10. I am leading my home according to God's standards.
SD D DS AS A SA
11. I desire to lead my home according to God's standards.
SD D DS AS A SA
12. I am equipped to offer biblical advice to other men about how to be spiritual leaders in their homes.
SD D DS AS A SA
13. Accountability with other men is vital to my spiritual growth.
SD D DS AS A SA
14. I have an established, regular accountability meeting time with at least one other man.
SD D DS AS A SA
SD D DS AS A SA
15. There is at least one man in my life who holds me accountable for my spiritual disciplines and growth.
SD D DS AS A SA
16. There is at least one man in my life who holds me accountable for leading my family spiritually.
SD D DS AS A SA

Marriage

17. I understand what the Bible teaches about leading my wife spiritually.
SD D DS AS A SA
18. I understand what it means to love my wife as Christ loves the church.
SD D DS AS A SA
19. I demonstrate love for my wife that is patterned after Christ's love for His church.
SD D DS AS A SA

20. I understand what it means for my wife to submit to me as the church submits to Christ.
SD D DS AS A SA
21. In God's plan for marriage, the husband is called to be the spiritual leader.
SD D DS AS A SA
22. My wife and I regularly discuss spiritual things.
SD D DS AS A SA
23. I have a set, daily time for prayer with my wife.
SD D DS AS A SA
24. I have a set, daily time for Bible reading with my wife.
SD D DS AS A SA
25. I regularly sacrifice for my wife.
SD D DS AS A SA
26. I regularly serve my wife.
SD D DS AS A SA
27. My wife and I serve the Lord together in our church.
SD D DS AS A SA
28. My wife sees me as the spiritual leader of my home.
SD D DS AS A SA
29. In God's plan for marriage, the wife is called to submit to her husband as to the Lord.
SD D DS AS A SA
30. Scripture is the ultimate authority for marriage.
SD D DS AS A SA
31. My wife and I communicate with one another in a God-honoring way.
SD D DS AS A SA
32. My wife and I have a healthy, mutually satisfying, God-honoring sex life.
SD D DS AS A SA
33. I know my wife's spiritual struggles.
SD D DS AS A SA
34. I know how to help my wife grow spiritually.
SD D DS AS A SA
35. I encourage my wife to grow spiritually.
SD D DS AS A SA
36. I initiate resolving conflict with my wife in a way that honors God.
SD D DS AS A SA
37. I understand that a spouse's relationship with God affects his/her marriage.
SD D DS AS A SA

Please continue only if you have children 18 or under in your home.

Parenting

- 38. I understand what the Bible teaches regarding raising my children in the discipline and instruction of the Lord.
SD D DS AS A SA
- 39. Talking about God in my home is natural for me.
SD D DS AS A SA
- 40. My children see me as the spiritual leader of my home.
SD D DS AS A SA
- 41. I have a set, daily time for prayer with my children.
SD D DS AS A SA
- 42. I have a set, daily time for Bible reading with my children.
SD D DS AS A SA
- 43. My children feel comfortable coming to me with their concerns and spiritual questions.
SD D DS AS A SA
- 44. I find ways for my children and me to serve the Lord together.
SD D DS AS A SA
- 45. I know my children's spiritual struggles.
SD D DS AS A SA
- 46. I know how to help my children grow spiritually.
SD D DS AS A SA
- 47. I encourage my children to grow spiritually.
SD D DS AS A SA
- 48. I use everyday situations to teach my children biblical principles.
SD D DS AS A SA
- 49. I lead my children in resolving conflict in a God honoring way.
SD D DS AS A SA

Please be sure you have written the last four digits of your social security number as your Personal Identification Code. Place your completed survey in an envelope and return it to Rena Cox in the church office. Thank you for participating in this study!

APPENDIX 2

LESSON EVALUATION RUBRIC

Spiritual Headship in the Home Lesson					
Lesson 1 Evaluation Tool ¹					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
Interpretation of the text is accurate.					
Application of the text is appropriate.					
The lesson content is Biblically sound.					
The lesson content is suited for married men (with children when appropriate).					
The lesson content is practical.					
The lesson content is compelling.					
The main points of the lesson are clear.					
The main points of the lesson support the thesis.					
The lesson is sufficiently thorough.					

¹ Rubric used by permission from Greg Jerry Birdwell, “Training the Men of Providence Bible Fellowship, West Chester, Ohio, to Be Spiritual Leaders in the Home” (DMin project, The Southern Baptist Theological Seminary, 2015), 91.

Spiritual Headship in the Home Lesson					
Lesson 2 Evaluation Tool					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
Interpretation of the text is accurate.					
Application of the text is appropriate.					
The lesson content is Biblically sound.					
The lesson content is suited for married men (with children when appropriate).					
The lesson content is practical.					
The lesson content is compelling.					
The main points of the lesson are clear.					
The main points of the lesson support the thesis.					
The lesson is sufficiently thorough.					

Spiritual Headship in the Home Lesson					
Lesson 3 Evaluation Tool					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
Interpretation of the text is accurate.					
Application of the text is appropriate.					
The lesson content is Biblically sound.					
The lesson content is suited for married men (with children when appropriate).					
The lesson content is practical.					
The lesson content is compelling.					
The main points of the lesson are clear.					
The main points of the lesson support the thesis.					
The lesson is sufficiently thorough.					

Spiritual Headship in the Home Lesson					
Lesson 4 Evaluation Tool					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
Interpretation of the text is accurate.					
Application of the text is appropriate.					
The lesson content is Biblically sound.					
The lesson content is suited for married men (with children when appropriate).					
The lesson content is practical.					
The lesson content is compelling.					
The main points of the lesson are clear.					
The main points of the lesson support the thesis.					
The lesson is sufficiently thorough.					

BIBLIOGRAPHY

- The Baptist Confession and The Baptist Catechism*. Port St. Lucie, FL: Solid Ground Christian Books, 2018.
- Barabas, Steven. "Sanctification." In *Zondervan Pictorial Bible Dictionary*. Edited by Merrill C. Tenney. Grand Rapids: Zondervan, 1967.
- Barcellos, Richard. *Getting the Garden Right: Adam's Work and God's Rest in Light of Christ*. Cape Coral, FL: Founders Press, 2017.
- _____. *The Lord's Supper as a Means of Grace: More than a Memory*. Fearn, Scotland: Mentor Publishing, 2013.
- Baucham, Voddie, Jr. *Family Driven Faith: Doing What It Takes to Raise Sons and Daughters Who Walk with God*. Wheaton, IL: Crossway, 2007.
- Berkhof, Louis. *Systematic Theology*. Grand Rapids: Eerdmans, 1979.
- Bilezikian, Gilbert. *Beyond Sex Roles*. Grand Rapids: Baker, 1985.
- Birdwell, Greg Jerry. "Training the Men of Providence Bible Fellowship, West Chester, Ohio, to Be Spiritual Leaders in the Home." DMin project, The Southern Baptist Theological Seminary, 2015.
- Boa, Kenneth. *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation*. Grand Rapids: Zondervan, 2001.
- Bonhoeffer, Dietrich. *The Cost of Discipleship*. New York: Touchstone, 1995.
- Browning, Don. "The Problem of Men." In *Does Christianity Teach Male Headship? The Equal-Regard Marriage and Its Critics*. Edited by David Blankenhorn, Don Browning, and Mary Stewart Van Leeuwen, 3-12. Grand Rapids: Eerdmans, 2004.
- Bruce, F. F. *The Epistles to the Colossians, to Philemon, and to the Ephesians*. The New International Commentary on the New Testament. Grand Rapids: William B. Eerdmans, 1984.
- Calvin, John. *Commentaries on the Epistles to Timothy, Titus, and Philemon*. *Calvin's Commentaries*. Translated by William Pringle. Grand Rapids: Eerdmans, 1948.
- _____. *Commentary of the Apostle Paul to the Galatians and Ephesians*. Edinburgh: Printed for the Calvin Translation Society, 1854.
- _____. *The Epistles of Paul the Apostle to the Galatians, Ephesians, Philippians and Colossians*. *Calvin's Commentaries*. Grand Rapids: Eerdmans, 1965.

- _____. *1 Corinthians*. *Calvin's New Testament Commentaries*, vol. 9. Grand Rapids: Eerdmans, 1989.
- _____. *1, 2 Timothy and Titus*. *The Crossway Classic Commentaries*. Wheaton, IL: Crossway, 1998.
- Carson, D. A. *A Call to Spiritual Reformation: Priorities from Paul and His Prayers*. Grand Rapids: Baker, 1992.
- Cope, H. F. *Religious Education in the Family*. Chicago: University of Chicago Press, 1915.
- Craig, Philip A. *The Bond of Grace and Duty in the Soteriology of John Owen*. Cape Coral, FL: Founders Press, 2020.
- Damazio, Frank. *The Making of a Leader*. Portland, OR: Bible Temple Publishing, 1988.
- D'Aubigne, J. H. Merle. *Family Worship*. Pensacola, FL: Chapel Library, 2001.
- Demarest, Gary W. *2 Thessalonians, 1, 2 Timothy, Titus*. *The Communicator's Commentary Series*, vol. 1. Waco, TX: Word, 1984.
- Geiger, Eric, and Kevin Peck. *Designed to Lead: The Church and Leadership Development*. Nashville: B & H, 2016.
- Grudem, Wayne, ed. *Biblical Foundations for Manhood and Womanhood*. *Foundations for the Family Series*. Wheaton, IL: Crossway, 2002.
- _____. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids: Zondervan, 1994.
- Grudem, Wayne, and John Piper, eds. *Recovering Biblical Manhood and Womanhood*. Wheaton, IL: Crossway, 1991.
- Guidero, Kirsten. "No Longer Male and Female?" Galatians 3, Baptismal Identity, and the Question of an Evangelical Hermeneutic." CBE International, July 30, 2019. <https://www.cbeinternational.org/resource/article/priscilla-papers-academic-journal/no-longer-any-male-and-female-galatians-3>.
- Guns, Geoffrey V. *Spiritual Leadership: A Guide to Developing Spiritual Leaders in the Church*. Lithonia, GA: Orman Press, 2000.
- Hagner, Donald A. *Matthew 14-28*. *Word Biblical Commentary*, vol. 33B. Waco, TX: Word, 1987.
- Hamilton, Victor P. *Genesis 1-17*. *New International Commentary on the Old Testament*. Grand Rapids: W. B. Eerdmans, 1990.
- Hartley, John E. *Genesis*, *New International Biblical Commentary*, vol. 1. Peabody, MA: Hendrickson, 2000.
- Hendriksen, William. *Exposition of Colossians and Philemon*. *New Testament Commentary*. Grand Rapids: Baker, 1964.

- Henry, Matthew. *Zondervan NIV Matthew Henry Commentary*. Grand Rapids: Zondervan, 1992.
- Hobbs, T. R. *2 Kings*. Word Biblical Commentary, vol. 13. Waco, TX: Word, 1985.
- Hodge, Charles. *Systematic Theology*. Vol. 1. *Theology*. Peabody, MA: Hendrickson, 2001.
- _____. *Systematic Theology*. Vol. 2. *Anthropology*. Peabody, MA: Hendrickson, 2011.
- Hoekema, Anthony. "The Reformed Perspective." In *Five Views on Sanctification*, 61-94. Grand Rapids: Zondervan, 1987.
- Hughes, R. Kent. *Disciplines of a Godly Man*. Wheaton, IL: Crossway, 2001.
- I Must Read. "100+ Best Leadership Books." Accessed February 25, 2020. <https://www.imustread.com/2016/11/best-leadership-books.html>.
- James, Sharon. *Gender Ideology: What Do Christians Need to Know?* Fearn, Scotland: Christian Focus, 2019.
- Jones, Timothy, ed. *Family Ministry Field Guide (Again)*. Downers Grove, IL: InterVarsity, 2010.
- _____. *Perspectives on Family Ministry*. Nashville: B & H, 2009.
- Keil, C. F., and F. Delitzsch. *The Pentateuch. Keil and Delitzsch Commentary on the Old Testament*. Vol. 1. Grand Rapids: Eerdmans, 1986.
- Köstenberger, Andreas. *God, Marriage, and Family: Rebuilding the Biblical Foundation*. Wheaton, IL: Crossway, 2004.
- Köstenberger, Andreas. *Ephesians*. In vol. 11 of *The Expositor's Bible Commentary*. Edited by Tremper Longman III and David Garland, 161-226. Grand Rapids: Zondervan, 2008.
- Lenski, R. C. H. *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon*. Columbus, OH: Lutheran Book Concern, 1937.
- _____. *The Interpretation of St. Paul's First and Second Epistles to the Corinthians*. Columbus, OH: Lutheran Book Concern, 1937.
- Lincoln, Andrew T. *Ephesians*. Word Biblical Commentary, vol. 42. Waco, TX: Word, 1990.
- Lewis, Phillip V. *Transformational Leadership: A New Model for Total Church Involvement*. Nashville: Broadman & Holman, 1996.
- MacArthur, John. *The Book on Leadership*. Nashville: Thomas Nelson, 2006.
- _____. *Colossians & Philemon. The MacArthur New Testament Commentary*. Chicago: Moody, 1986.

- _____. *Ephesians. The MacArthur New Testament Commentary*. Chicago: Moody, 1986.
- _____. *1 Timothy. The MacArthur New Testament Commentary*. Chicago: Moody, 1995.
- Mack, Wayne A. *Homework Manual for Biblical Living*. Phillipsburg, NJ: P & R, 1980.
- _____. *Strengthening Your Marriage*. Phillipsburg, NJ: P & R, 1977.
- Maclaren, Alexander. *Genesis, Exodus, Leviticus and Numbers*. Expositions of Holy Scripture. Grand Rapids: W. B. Eerdmans, 1944.
- Marshall, I. Howard. *The Pastoral Epistles*. International Critical Commentary. London: Bloomsbury T & T Clark, 2004.
- Mohler, R. Albert, Jr. *The Conviction to Lead: 25 Principles for Leadership That Matters*. Minneapolis: Bethany House, 2012.
- _____. "A Spirited Question and Answer with Students in 1993." Accessed February 20, 2020. https://www.youtube.com/results?search_query=l+mohler+question+and+answer+1993.
- Mounce, William D. *Pastoral Epistles*. Word Biblical Commentary, vol. 46. Waco, TX: Thomas Nelson, 2000.
- Murray, John. *Redemption Accomplished and Applied*. Grand Rapids: William B. Eerdmans, 1955.
- Newheiser, Jim. *Marriage, Divorce, and Remarriage: Critical Questions and Answers*. Phillipsburg, NJ: P & R, 2017.
- Newton, John. *The Works of John Newton*. Vol. 1. Edinburgh: Banner of Truth, 2015.
- Ortlund, John C. "Male-Female Equality and Male Headship: Genesis 1-3." In *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, edited by Wayne Grudem and John Piper, 95-112. Wheaton, IL: Crossway, 2006.
- _____. "Male-Female Equality and Male Headship (Genesis 1-3)." Bible.org. Accessed May 1, 2020. <https://bible.org/seriespage/3-male-female-equality-and-male-headship-genesis-1-3>
- Packer, J. I. *Grounded in the Gospel: Building Believers the Old-Fashioned Way*. Grand Rapids: Baker, 2010.
- Peterson, Jordan. "Differences of Men and Women and Why Social Engineering Won't Work." Everyday Christian Parent, November 5, 2018. <https://www.everydaychristianparent.com/difference-of-men-women-why-social-engineering-wont-work-jordan-peterson>.
- Piper, John. "Do Men Owe Women a Special Kind of Care?" Desiring God, November 6, 2017. <https://www.desiringgod.org/articles/do-men-owe-women-a-special-kind-of-care>.

- _____. "The Marks of a Spiritual Leader." *Desiring God*, January 1, 1995.
<http://www.desiringgod.org/resource-library/articles/the-marks-of-a-spiritual-leader>.
- Priolo, Lou. *The Complete Husband: A Practical Guide for Improved Husbanding*. Phillipsburg, NJ: P & R, 2017.
- Reeves, Stan. *Confessing the Faith: The 1689 Baptist Confession for the 21st Century*. Cape Coral, FL: Founders Press, 2013.
- Ross, Allen P. *Creation and Blessing: A Guide to the Study and Exposition of Genesis*. Grand Rapids: Baker, 1996.
- _____. *Genesis and Exodus*. Cornerstone Biblical Commentary. Carol Stream, IL: Tyndale House, 2008.
- Sailhamer, John H. *Genesis*. In vol. 1 of *The Expositor's Bible Commentary*. Edited by Frank Gaebelin, 3-284. Grand Rapids: Zondervan, 2008.
- Sanders, J. Oswald. *Spiritual Leadership*. Commitment to Spiritual Growth Series. Chicago: Moody, 1994.
- Scholer, David. "Dealing with Abuse." *God's Word to Women*. Accessed May 2, 2020.
<http://godstowomen.org/scholer.htm>.
- Schreiner, Thomas Schreiner. *1 Corinthians*. Tyndale New Testament Commentaries, vol. 7. Downers Grove, IL: IVP, 2018.
- Scott, Stuart. *Biblical Manhood: Masculinity, Leadership and Decision Making*. Bemidji, MN: Focus Publishing, 2009.
- _____. *The Exemplary Husband*. Bemidji, MN: Focus Publishing, 2002.
- Senter, M. *When God Shows Up*. Grand Rapids: Baker, 2010.
- Spurgeon, C. H. *Sermons of the Rev. C. H. Spurgeon*. New York: Sheldon, Blakeman & Co., 1857.
- Stinson, Randy. "Male and Female He Created Them: Gender Roles and Relationships in Biblical Perspective." In *Trained in the Fear of God: Family Ministry in Theological, Historical, and Practical Perspective*, edited by Randy Stinson and Timothy Paul Jones, 75-88. Grand Rapids: Kregel, 2011.
- Stinson, Randy, and Dan Dumas. *A Guide to Biblical Manhood*. Louisville: SBTS Press, 2011.
- Stinson, Randy, and Timothy Paul Jones, eds. *Trained in the Fear of God*. Grand Rapids: Kregel, 2011.
- Strauch, Alexander. *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership*. Rev. and expanded ed. Littleton, CO.: Lewis and Roth, 1995.
- _____. *Men and Women: Equal Yet Different*. Littleton, CO: Lewis and Roth, 1999.
- Theopedia. "Analogy of Faith." Accessed February 14, 2020.
<https://www.theopedia.com/analogy-of-faith>.

- Thielman, Frank S. *Commentary on the New Testament Use of the Old Testament*. Edited by G. K. Beale and D. A. Carson. Grand Rapids: Baker, 2007.
- Tozer, A. W. *Tozer on Christian Leadership*. Camphill, PA: Wingspread Publishers, 2007.
- Trentham, John David. "Toward a Biblically-Comprehensive Definition for Christian Discipleship." Class notes, 80822—*Issues in Student and Family Ministry*. The Southern Baptist Theological Seminary. Winter 2020.
- Van Leeuwen, Mary Stewart. "Is Equal regard in the Bible?" In *Does Christianity Teach Male Headship? The Equal-Regard Marriage and Its Critics*. Edited by David Blankenhorn, Don Browning, and Mary Stewart Van Leeuwen, 13-22. Grand Rapids: Eerdmans, 2004.
- Waldron, Samuel. "Doctrine of Christ and Salvation." Class notes, ST25—*Doctrine of Christ and Salvation*. Covenant Baptist Theological Seminary. Fall 2017.
- _____. *A Man as Priest in His Home*. Jackson, FL: Reformed Baptist Academic Press, 2011.
- Wenham, Gordon J. *Genesis 1-15*. Word Bible Commentary, vol. 1. Waco, TX: Word, 1987.
- Whitelow, Thomas. *Genesis*. The Pulpit Commentary, vol. 1. Peabody, MA: Hendrickson, 1990.
- Whitney, Donald. *Family Worship*. Wheaton, IL: Crossway, 2016.
- _____. *Spiritual Disciplines for the Christian Life*. Carol Stream, IL: NavPress, 2014.
- Wilder, Michael S., and Timothy Paul Jones. *The God Who Goes Before You: Pastoral Leadership as Christ-Centered Followership*. Nashville: B & H, 2018.
- Wren, C. Michael. "Among Your Company at Home: Family Discipleship in Late Ancient and Medieval Households." In *Trained in the Fear of the God*, edited by Randy Stinson and Timothy Paul Jones, 101-14. Grand Rapids: Kregel, 2011.

ABSTRACT

TRAINING MARRIED MEN AT CHRIST FELLOWSHIP CHURCH IN EDINBURGH, INDIANA, TO EXERCISE BIBLICAL HEADSHIP IN THEIR HOMES

Paul Allen Burton, DEdMin
The Southern Baptist Theological Seminary, 2020
Faculty Supervisor: Dr. Danny R. Bowen

The purpose of this project was to train the married men at Christ Fellowship Church to exercise biblical male headship in their homes. Chapter 1 explains the contextual background for this project, which includes historical information about the church as well as goals and methodology for the project. Chapter 1 also provides definitions of key terms, limitations, and delimitations. Chapter 2 is an exegetical study of cogent passages which are foundational to understanding biblical male headship. The chapter first provides a comprehensive description of male headship from the various texts of Scripture, then the negative effects of the fall upon man's ability to exercise godly headship are considered. Finally, male headship is described in terms of redemption and the new birth.

Chapter 3 addresses the practical application of biblical teaching on male headship. The chapter is an examination of the principles and practices that guide the husband in his labor as the head of his wife. Chapter 4 explains how the project was implemented as well as the results. Chapter 5 contains a critique of the project and what might have been improved upon.

VITA

Paul Allen Burton

EDUCATION

AAS, Mid-America College of Mortuary Science, 2004

BA, Ottawa University, 2007

MA, Covenant Baptist Theological Seminary, 2017

MINISTERIAL EMPLOYMENT

Pastor, Christ Fellowship Church, Edinburgh, Indiana, 2010-