

Created in God's Image: Male and Female

Equipping Time “talking points” for week of 8/19/2019

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I. Objective:

1. Last week we looked at the ethical implications of being created in God's image and how that impacted topics such as human rights, the sanctity of human life, and bioethics.
2. **The focus of this week is that we are “Created in God's Image: Male and Female.” We want each man to recognize the importance of how God made men and women in his image and for his glory.**
3. **We also want men to think about and better understand their role as servant-leader, provider, and protector in their family, in the Church, and in the wider culture.**

II. Motivation

1. In our society, the prevailing view is that gender is a social construct and not a God-given identity. The World Health Organization defines gender as, “...the **socially constructed** characteristics of women and men – such as norms, roles, and relationships of and between groups of women and men. It varies from society to society and **can be changed.**” These ideas stand in stark contrast to Biblical teaching.
2. In the second half of our current memory verse (Gen 1:26-27) it says, “So God created man in his own image, in the image of God he created him; **male and female he created them.**” Biblical teaching is clear that men and women are each created uniquely in God's image. Both are image bearers and both demonstrate his glory. Our gender is a deeply rooted, permanent aspect of our God-given identity.

III. Equipping:

1. In his insightful sermon, “God Created Man Male and Female, What Does It Mean to Be Complementarian? (Preaching from Ephesians 5:22–33), John Piper describes three aspects of what it means to be a man created in God's image.
 - A. Servant-Leadership: “... the primary responsibility for **initiative and leadership** in the home is to come from the husband who is taking his cues from Christ, the head. And it is clear that this is **not about rights and power, but about responsibility and sacrifice.** Verse 25: “As Christ loved the church and gave himself for her.”

- Are we initiating on behalf of our wives/children or are we being passive?

B. Provision and Protection: “the sense of primary responsibility for **nourishing provision and tender protection**. Verse 29: ‘For no one ever hated his own flesh (that is, his wife), but nourishes and cherishes it, just as Christ does the church.’ The word, ‘nourishes’ implies nourishing provision. And the word ‘cherishes’ implies tender protection. This is what Christ does for his bride. This is what the godly husband feels the primary responsibility to do for his wife and family.”

- Are we protecting our families and sacrificing ourselves for their good?
- Are we seeking (in Christ) to meet the physical, emotional, and spiritual needs of our wives and children?

IV. Conclusion: Piper says, “a complementarian concludes that *biblical headship* for the husband is the divine calling to take primary responsibility for Christlike servant-leadership, protection, and provision in the home. And *biblical submission* for the wife is the divine calling to honor and affirm her husband’s leadership and help carry it through according to her gifts. ‘A helper suitable for him,’ as Genesis 2:18 says.”

V. Resources:

Complete sermon by John Piper:

<https://www.desiringgod.org/messages/god-created-man-male-and-female>