



## Review:

1. Last time we looked at the design of the husband by starting with analyzing the presuppositions of the sinful culture we are basting in. It is not hard to follow the trendline of the marginalization of the husband and father in popular media. While we should not idealize the 1950s as some form of Christendom to get back to, it is true that in general husbands and fathers were portrayed in a positive way. Their portrayal was more in line with the Creational design that God has woven into the universe. During this period husbands and fathers were seen as the central \_\_\_\_\_ force of the family. Their wives respected them and their children looked to them for wisdom. But things began to change as feminism gained steam. By the 1990s, the father had become the lovable idiot. He was no longer at the center of the family, that spot had been taken by his wife. He was less like the Sun and more like Pluto. He was a \_\_\_\_\_ figure. Sometimes he was helpful but most of the time he could be regularly counted on to make a mess of things that his wife had to clean up. Finally, in the 2000s, the husband became toxic. He was now the backwards, religiously superstitious, and bigoted obstacle of the family. In order for salvation in the story to come, his children had to transgress his hateful commands. He was openly the enemy. But while our sinful culture has sought to marginalize the father, it cannot undo God's design of patriarchy. It is not whether there is patriarchy, but what kind of patriarchy we will have. This marginalization and antagonism against men has led to a great wave of masculine bitterness that we have seen in recent decades. Feminism has done great damage but the right response to it is \_\_\_\_\_ to Christ, not a worldly form of masculinism performed in bitterness.
2. So what is God's intention for the husband? What kind of husband makes up the right kind of patriarchy that will bring blessing and righteousness to his family? It is the man who has been captured by the liturgical mission that God has given him. He, as an imitator of the New Adam—Jesus Christ—is to tend and keep the outpost of the \_\_\_\_\_—His garden. This means he must rule as a priest/king. As a king, he must provide for his family and protect them by being on the look out for serpents. As a priest he must weave a liturgical aroma of the worship of the Triune God within his family. The temptation is to disobey the call to this priest/king position because of \_\_\_\_\_ as Paul speaks of in Colossians. This can be done through domineering, where the husband, being displeased with his wife, treats her like a servant rather than a friend. He casts her out of his inner council and refuses to treat her like the battlemate God has designed for him. He is harsh with her because he counts her no better to him than the animals. Or, this can be a husband who \_\_\_\_\_ his responsibility by giving his position of priest/king over to his wife. He checks out and allows her to take the lead. The wife thinks she is getting what she wants, for this feeds into her temptation from the fall to switch the roles within marriage. But it actually leads to misery. A husband who abdicates cannot be respected by his wife. She will despise him for giving over the robe even as she tears it from him.
3. Lastly, we looked at how it is only in the power of the gospel of Jesus Christ that a man can walk out the high and glorious calling of husband. And it's a glorious calling! We saw from the example of \_\_\_\_\_ that even when his wife isn't playing her role in the gospel drama, the husband must continue to pay his. For Christ, the great example of the perfect husband is patient and loving with his bride the church, washing her with the water of the word and giving His life to redeem her.

## Questions for the Table:

1. Discuss why Christians should be wise to modern movements like environmentalism and claims of overpopulation which preach that humanity should stop having children.
2. Why is a home filled with gospel forgiveness an important weapon in the battle of raising godly children?
3. Why is it important to see children born within the church as *covenant children*? What presuppositions are at play if we don't see them this way?
4. How does "gentle parenting" subvert godly training in obedience? Why should we train our children *for suffering*?