

## Modesty and Meaning

### **Intro:**

2 pet 3:1-7

Words matter - power of definition - authority

Deconstruction through inclusion - words don't matter

Marriage and gender

But now they do matter - preferred pronouns are a big deal how dare you define someone in a way they don't consent to - who has the power of definition? Who has the power of words?

### **Problem:**

Jn 8:31-47; 17:14-26

The battle for words is about more than words

It is the battle for authority and salvation and the unity of definition

It is battle fought without words...

Our sermon is about modesty and meaning

Corinth was arguably the most promiscuous city in the ancient world - yet Pauls argument is not that they were immodest in a way that caused lust but immodest in a way that caused the meaning of His created order to be scandalized

### **Main Idea:**

Marriage has been defined already

Embrace it

Gender had been defined already

Embrace it

### **Implication:**

we have lost every symbol and now don't even have words - they might have mixed signals but at least they had a basic definition of terms - we don't. The battle we face is not about symbols but words themselves but the battle for words is about more than words - it is the battle for the very fact of marriage and gender - simple acts of masculinity and femininity when possible are radical -

We get to display our chosen definition - to proclaim why rather than that we inherited it we can point to the necessity of God and the hope of the gospel.

### **Application:**

the battle for marriage and for gender is about more than semantics - it is about more than marriage and gender - it is about the language of the gospel - the very language of the salvation, the very picture of union with Christ

### **End:**

<https://cbmw.org/2020/10/21/transgender-tide-rising/>

<https://cbmw.org/nashville-statement>

<https://www.gotquestions.org/biblical-womanhood.html>

# Modesty and Meaning

Text:

## Marriage has been defined already

1Corinthians 11:2 ¶ Now I commend you because you remember me in everything and maintain **the traditions** even as I **delivered** them **to you**.

1Corinthians 11:3 But I want you to understand that the **head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.**

*eph 4:9-16 (head = source and authority in marriage...and Godhead)*

*Jn 5:17-20 (Christ subordinate, but does that make Him lesser?)*

*Jn 10:17-18, 29-33 (different in role - same in essence...and value...what Paul gets at...)*

*heb 13:4 (marriage already has a definition - it matters to God it should matter to us)*

## Embrace it

1Corinthians 11:4 Every man who prays or prophesies with **his head covered dishonors his head,**

1Corinthians 11:5 but every wife who prays or prophesies with her **head uncovered dishonors her head,** since it is the same as if her head were shaven.

1Corinthians 11:6 For if a wife will not **cover her head,** then she should cut her hair short (If you want to shock then why not go all the way). But since it is disgraceful for a wife to cut off her hair or shave her head, **let her cover her head.**

*Gal 3:28 (abandoned the veil (sign of a married woman) flaunting liberty in Christ men wearing veil (sign of pagan virtue) flaunting their equality and social convention - women priestesses in Corinth)  
in Rome veiled woman = married,*

*— the gospel is not a call to androgyny, feminism)*

*1 Tim 6:1-7 (- not a call to redefine His created order...headship - a quarrel about definitions, marriage roles)*

*1 Tim 2:8-15 (modesty - in church order - God's design/definition on display - not in mere covering but...)*

*1 Pet 3:1-7 (modesty in living out God's definition of marriage in church and home - a call for biblical masculinity and femininity in the church)*

## Gender has been defined already

1Corinthians 11:7 For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man (man's glory veiled not on display before God).

1Corinthians 11:8 For man was not made from woman, but woman **from** man.

1Corinthians 11:9 Neither was man created for woman, but woman **for** man.

1Corinthians 11:10 That is why a wife ought to have **a symbol of authority on her head,** because of the angels.

1Corinthians 11:11 Nevertheless, in the Lord woman is not independent of man nor man of woman;

1Corinthians 11:12 for as woman was made from man, so man is now born of woman. And all things are from God.

*gen 1:26-27 (both men and women image and glory of God but women also unique glory (not image) man...)*

*gen 2:18-25 (patriarchy in marriage part of created order - woman made for Man - man seeks out - desirable by nature - beauty uniquely powerful to man her image appliance most likely to be exploited profaned and cheapened - this order not a result of fall)*

*Gen 3:16 (the fall created a rift where this created order would be challenged - refuse to submit to His definition...)*

*eph 3:10 (no place for our misguided pride in church look at our example...(eph 3:9-10 (angelic watchers of the church)*

*(angels are part of the created order and resented seraphim cover their faces crying holy holy holy- so are we)*

## Embrace it

1Corinthians 11:13 Judge for yourselves: is it **proper** for a wife to pray to God with her head uncovered?

1Corinthians 11:14 Does not **nature** itself teach you that if a man wears long hair it is a **disgrace** for him,

1Corinthians 11:15 but if a woman has long hair, it is her **glory**? For her hair is given to her for a covering.

1Corinthians 11:16 If anyone is inclined to be contentious, we have **no such practice,** nor do the **churches of God.**

*rom 1:18-32 (long haired men = attractive to men - homosexual - short haired women = prostitutes - giving approval by adopting social movement to deconstruct norms)*

*we have lost every symbol and now don't even have words - they might have mixed signals but at least they had a basic definition of terms - we don't. The battle we face is not about symbols but words themselves but the battle for words is about more than words - it is the battle for the very fact of marriage and gender - simple acts of masculinity and femininity when possible are radical - it is also about the very facts about the gospel)*

*eph 5:22-32 (the battle for marriage and for gender is about more than semantics - it is about more than marriage and gender - it is about the language of the gospel - the very language of the salvation, the very picture of union with Christ)*