

THE PURSUIT OF MANHOOD

Discovering the Journey and Joys
of Biblical Masculinity

FAITH BAPTIST CHURCH
SEMINAR SYLLABUS

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THE ESSENTIAL VISION OF BIBLICAL MANHOOD

Part I

Largely the world has won the war—in the broader culture—against biblical headship and masculinity. Let's look at some of the forces working against biblical manhood.

1. The Feminization of Men Sabotages the Strength of Manhood

We live in a feminized culture. Steve Farrar quotes Stephen Clark who describes the characteristics of feminized men.

A feminized male is a male who has learned to behave or react in ways that are more appropriate for a woman. The feminized male can be normal as a male, with no tendencies to reject being male and no tendencies toward homosexuality, and yet he can have been so influenced by women or can have so identified himself with a world in which women dominate, that many of his interests and traits are more womanly than manly. Compared to men who have not been feminized, he will place much higher emphasis and attention on how he feels and how other people feel. He will be much more gentle and handle situations in a "soft" way. He will be much more subject to the approval of the group, especially emotionally expressed approval (that is, how others feel about him and what he is doing, how others react to him). He will sometimes tend to relate by preference to women and other feminized or effeminate men, and he will sometimes have a difficult time with an all-male group. He will tend to fear women's emotions, and in his family and at work can be easily controlled by the possibility of women (his mother, his wife, or co-worker) having an emotional reaction. He will tend to idealize women and, if he is religious, he will tend to see in women the ideal Christians or the definition of what it means to be spiritual. He will identify Christian virtue with feminine characteristics. . . . A feminized man may have a character in which the traits of gentleness and quietness are stronger than the traits of aggressiveness and courage.[emphasis mine]¹

Feminization is a cultural pattern passed on to men, leading them to take a feminized approach to emotions, personal relations and values. This cultural pattern is passed on through the media, the school system, and the family, and has its greatest impact in childhood and adolescence. Unlike effeminacy, feminization is not difficult to change. It mainly requires exposure to a new cultural pattern—new models, a new social environment, a new set of values.[emphasis mine]²

Just as frightening is what is happening in the feminization of worship in the church. Steve Farrar continues,

1 Steve Farrar, *King Me: What Every Son Wants and Needs from His Father* (Chicago: Moody Publishers, 2005), 116-117.

2 *Ibid.*, 118.

I do a lot of traveling and speak in churches all over the country. And I have observed a trend that disturbs me. It is a trend towards soft, feminine worship. Now, I have friends whom I respect and appreciate who are involved in leading churches with this approach. I don't question their heart or their motives. They want to honor Christ. But someone is influencing the concept of worship in a way that needs to be challenged. . . .

In many cases, the guy who is leading the worship is very soft-spoken, quiet, and passive. He may or may not be that way offstage—but up front, that's the demeanor that is considered "spiritual."

When he prays, he prays softly. He doesn't lead out in pray; he puts you to sleep in prayer. The style is one of devoted hesitation. The words are very halting. It's all very nonconfrontational.

Where is the confidence in prayer?

Hebrews 4:16 lays it out there: "Therefore, let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need."

And then, when its time to sing, they turn down the lights. Why do they turn down the lights? They are trying to establish a mood. Let me make an observation here. The worship of almighty God is not based upon mood; it is based on truth.

Then to keep the mood going they sing the same chorus over and over and over and over and over. I was a guest in a church recently and they kept singing, "I could sing of your love forever." And I actually thought they were going to.

I noticed the breakdown of the service. They took forty-five minutes setting the mood in worship. Then I was given not quiet thirty minutes to teach the Scriptures. When the message was over, they got up and sang for ten more minutes. That's fifty-five minutes setting the mood and twenty-five minutes for teaching truth.

Something is seriously wrong here.

Can you imagine the prophets of the Old Testament in a place like this? Can you imagine David, or Peter, or Jeremiah in a setting like this?

In the Old Testament, they didn't turn down the lights and set a mood. They slit the throats of animals, poured out their blood, gutted their intestines, and burned them in fire. The sacrificial system is no longer with us because the Lord Jesus was the Lamb of God who took away the sins of the world. But there was reality in that worship and it was centered in the truth that sin is terrible and horrible and that forgiveness of sin was not cheap. . . .

These contemporary "worship" atmospheres are weak. So is it my opinion that we should only sing hymns? No. Let's sing worship choruses, but let's make sure they have biblical content. The present trend gives the wrong impression of Christianity. A setting like that is feminine. A setting like that is for women. And it all seems so spiritual. But it isn't. Am I in a church or a spa? At a deal like that you don't bring your Bible; you bring your moisturizer. . . .

That's why I get so tired of songs that speak over and over of the "beauty" of Christ. The apostles never said He was beautiful, so why should we? There is beauty to His character, but that distinction is rarely made [today]. The impression of His "beauty" that is given today is feminine. But Christ was male, not female. One doesn't compliment a man by saying that he is beautiful. The appropriate word in that context would be "handsome." If you went up to John Wayne and said he was beautiful, he would separate several of your molars and bicuspid into a new world order. But if you said he was handsome, he would tip his hat and thank you for the kind word. If you were a woman that is.

Let's stop describing Jesus Christ in womanly terms. He is awesome, majestic, holy, and righteous. He is the Son of the Living God. He is the God/man. Let's show Him the proper respect and use masculine, biblical terms to describe His greatness. And in the process, we won't be sending the wrong message about His person and character. . . .

On perhaps two different occasions, the Lord Jesus walked into the temple with a whip and commenced to drive out the commodity traders that had managed to extort office space in His Father's house.

And when He walked into that temple with that whip and started turning over tables, they didn't say, "Look at his hair! I wonder who does his nails?"

Jesus was raised by Joseph in a carpenter's shop and He didn't buy his lumber at Home Depot. He cut his own trees and planed His own boards. As a result, He had some serious forearms. And He didn't have soft hands. He had calluses from doing hard, physical labor. That's why they ran when He cleared out the temple. No one stood up to Him. . . .

If you have any doubts about what Jesus really looks like, we have an eye-witness description from the apostle John when he was exiled on Patmos. Read this description of Christ that is recorded in Revelation 19:11-16, as He returns to the earth for the second time, and read it slowly.

And I saw heaven opened, and behold, a white horse, and He who sat on it was called Faithful and True, and in righteousness He judges and wages war.

His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself.

He is clothed with a robe dipped in blood, and his name is called the Word of God.

And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses.

From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty.

And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."

I don't see anything in there about shampoo and moisturizers. And John never mentions that Christ was beautiful. So let's learn from a man who actually saw Him. And let us not sin by misrepresenting Him to our sons.³

The most notable characteristics of the God-man, Jesus Christ, is strength. But the strength is not reckless, mean-spirited, nor self-serving. It is righteous strength—strength that is rightly used for a right cause.

2. The Teen Mindset Sabotages the Strength of Manhood

David DeWitt discusses the failure of many men today to mature.⁴

A man is an increasingly hard thing to find. We live in a society of boys—twenty-, thirty-, forty-, fifty-, and sixty-year-old boys. Many guys today seem to have the goal of

3 *Ibid.*, 125-129.

4 David DeWitt, *The Mature Man: Becoming a Man of Impact* (Gresham, Oregon: Vision House Publishing, Inc., 1994), 9, 12-13, 16, 21.

maintaining a junior-high mentality all the way through life. The ultimate in life seems to be to retire, still a boy. I suggest there is virtually no difference between the shuffleboard courts of St. Petersburg, Florida, and the parties at Daytona Beach. The proof of my suggestion is that those playing shuffleboard would be at Daytona Beach if they were fifty years younger. They've not developed into men at all; they've just gotten older. Today many seem to agree with the ad: 'I don't want to grow up, because maybe if I did, I wouldn't be a Toys-R-Us kid.'

There are at least three major stages in the development of a male: boy, man, and patriarch. This means there are two major transitions he must make if he is to fulfill the character God gave him. As a boy he must decide to be a man, and as a man he must decide to be a patriarch.

- *A boy is a male who is generally chaotic; not yet having established order for his life.*
- *A man is a male who has taken on the responsibility for establishing order for himself and for his immediate family. [immediate circle of friends and co-workers, if he is single]*
- *A patriarch is a man who has taken on the responsibility for establishing maturity [wisdom as a way of life] for himself and applying it to his extended family.*

We can also look at it this way:

- *A boy is a chaotic male who has not yet taken on the discipleship of himself.*
- *A man is an orderly male who has taken on the discipleship of himself and his immediate family.*
- *A patriarch is a mature father who has taken on the discipleship of an extended family.*

What makes a boy a boy is that he pursues chaos. He has not ordered his life. His life is not yet headed in a direction. He lacks discipline to accomplish tasks. He has not taken significant ownership of values or virtues.

'What turns a boy into a man?' This is the most important and most basic transition in the life of a male—and it is where most of us fail. If a boy does not become a man, all future development is merely a fabrication of the real thing. Of course, a boy will get bigger and older, but size and age do not make a man. Manhood is a spiritual decision a boy must make. If he doesn't make this decision, he will remain a boy all his life. A boy is chaotic. His challenge is to become orderly.

Many men—teens and above—are locked into the mindset of the average American junior high youth. His heart is easily captured by latest fashions, pop and reality show idols, superheroes, electronic games, sports personalities, junk foods, sexual enticements—both real and virtual, chemical stimulants—both legal and illegal, and the crude and sensual humor and violence of the most popular video clips and blockbuster movies.

He is easily bored and resists correction. He endures work and school as necessary evils between pursuits of pleasurable experiences offered on the midway of the world's carnival.

Spiritually, this kind of male, has little tolerance for preaching unless it is high in entertainment value.

For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths. (NASB 2 Timothy 4:3-4).

Instead of spending the formative teen years preparing for adult responsibility, these years are thrown away in the pursuit of pleasure.

The world is noticing that this mindset shows no signs of decline in most young men—and some women—even as they grow older. This new phenomenon of “extended adolescence” is not uncommon in thirty-somethings. Diana West, a syndicated columnist for the *Washington Times*, laments this cultural phenomenon in her book *The Death of the Grown-Up*.

Once there was a world without teenagers. Literally. “Teenager,” the word itself, doesn’t pop into the lexicon much before 1941. This speaks volumes about the last few millennia. In all those centuries, nobody thought to mention “teenagers” because there was nothing, apparently, to think of mentioning.

In considering what I like to call “the death of the grown-up,” it’s important to keep a fix on this fact: that for all but this most recent episode of human history, there were children and there were adults. Children in their teen years aspired to adulthood; significantly, they didn’t aspire to adolescence. Certainly, adults didn’t aspire to remain teenagers.

A lot of things have changed. For one thing, turning thirteen [nowadays], instead of bringing children closer to the adult world, now launches them into a teen universe. For another, due to the permanent hold our culture has placed on the maturation process, that’s where they’re likely to find most adults.

The National Academy of Sciences has, in 2002, redefined adolescence as the period extending from the onset of puberty, around twelve, to thirty. . . . These are grown-ups who haven’t left childhood.

What has also disappeared is an appreciation for what goes along with maturity: forbearance and honor, patience and responsibility, perspective and wisdom, sobriety, decorum, and manners—and the wisdom to know what is “appropriate,” and when.

Etched into our consciousness, in the universal shorthand of Hollywood and Madison Avenue, is the notion that life is either wild or boring; cool or uncool; unzipped or straitlaced; at least secretly licentious or just plain dead.⁵

This is precisely the junior high mentality of Proverbs’ simpleton. The teenager today is allowed, ironically by the adults in his life, to cultivate a pleasure ethic that leads to the further disintegration of the fool who is ruined by his desires. Of course, as West points out, most of the adults in his life haven’t left adolescence either. They, too, have been seduced by the world’s pleasure ethic.

This is horribly tragic. We have 50 year old women who shudder at the sight of a wrinkle—they can’t bear the thought that they have lost their youthful look. And, you can’t tell any difference between the behavior of a high schooler and a grandfather at a ballgame. They are both out of control.

Even the adults want to act like and stay teenagers. This is, as I said, “horribly tragic.” No one is growing up. It is even more sad that this is the mindset of many believers as well.

5 Diana West, *The Death of the Grownup: How America’s Arrested Development Is Bringing Down Western Civilization* (New York: St. Martin’s Press, 2007), 1, 4, 5.

3. Sensuality Destroys the Strength of Manhood

At the heart of biblical manhood is a strength born of godliness. A man who is not godly is like a car without an engine—he can only pretend he is going somewhere while he polishes the outside and plays with the accessories.

A man who is not godly is like a barrow on a hog farm—he can throw his weight around like a boar, but he has no true virility. His manhood is sabotaged

[The simple man goes after the sensual woman] as an ox goeth to the slaughter or as a fool to the correction of the stocks. Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Harken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths [i.e., don't click on her URL]. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house [website] is the way to hell, going down to the chambers of death (Proverbs 7:22-27).

Give not thy strength unto women, nor thy ways to that which destroyeth kings (Proverbs 31:3).

This is a journey we must take if we have veered off the path of true manhood. It is a journey on which we must lead our sons—and grandsons. Robert Lewis opens his book *Raising a Modern Day Knight* with a chapter entitled “Manhood – Don’t Let Your Sons Leave Home Without It.”⁶ Some of us are struggling now because we *did* leave home without it. This weekend we hope you get a vision of it, begin to live it, and then transmit it to your sons and grandsons.

Definition of Biblical Manhood: Godly Dominion

1. The responsibility for man to exercise dominion was given at creation.

a. Genesis 1:26-28

²⁶And God said, Let us make man in our image, after our likeness: and let them have dominion [NASB: rule] over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. ²⁷So God created man in his own image, in the image of God created he him; male and female created he them. ²⁸And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion [NASB: rule] over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

- This responsibility was given to Adam first in v.26 and then to both Adam and Eve in v.28. He was to be the *head* of the family unit carrying out the responsibility; Eve was to be the *helper* in the responsibility assisting Adam.

⁶ Robert Lewis, *Raising a Modern Day Knight: A Father's Role in Guiding His Son to Authentic Manhood* (Carol Stream, IL: Tyndale House Publishers, 1997, 2007), 7.

- Their mission was the same; their roles differed. Those differences were rooted in creation (Genesis 2:18). They were not the result of the Fall.
- b. Psalm 8 reflects this same creation-mandated responsibility for dominion.

O Lord our Lord, how excellent is thy name in all the earth! Who has set thy glory above the heavens. . . . When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion [NASB: to rule] over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field: The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!

- c. Mark Chanski sums up the theme of dominion: *“God has bestowed on man both supremacy and a mandate, both an authority and an assignment. Man is God’s deputy and representative on the earth. Therefore, man is obligated to exercise an assertive, aggressive and goodly rule over the various realms of God’s creation.”*⁷
- d. When applied to the home, dominion takes the form of “formative instruction”—a phrase coined by Tedd Tripp to describe instruction that “‘forms’ or ‘shapes’ our children. It is not a single event, but a lifetime of interaction that is based on God’s revelation. . . . We must actively teach our children, and live the reality, that God defines life. He tells and shows us the truth about what is valuable, what is worth living and dying for, what is worth doing and being, and what gives our lives significance.”⁸
- e. A man’s responsibility for dominion can be used for immeasurable good but if misused—or not used when necessary—can bring horrific evil.

2. The essence—the essential vision—of biblical manhood is godly dominion for the glory of God and for the good of others.

- a. Foundationally, this means that *a real man stewards the creation*—including his own body, gifts, and resources—for the good of others and the glory of God. A man feels the weight of responsibility and assumes risk to fulfill it.
- b. Robert Lewis’s working definition captures the mindset of manhood: *“someone who rejects passivity, accepts responsibility, leads courageously, and expects a greater reward.”*⁹
- c. Stu Weber says that *“masculinity means initiation. To be masculine is to take initiative. To provide direction, security, stability, and order. To lead. To head. To husband. . . . Initiation is the bottom line of masculinity. It means taking the lead. The lead in*

⁷ Mark Chanski, *Manly Dominion: In a Passive-Purple Four-Ball World* (Merrick, NY: Calvary Press Publishing, 2004), 17.

⁸ Tedd and Margy Tripp, *Instructing a Child’s Heart* (Wapwallopen, PA: Shepherd Press, 2008), 18-19.

⁹ *Ibid.*, 61.

providing, protecting, mentoring, and befriending. It means caring for developing our mates, our children, and ourselves. It means taking the lead in apologizing. The lead in seeking forgiveness. The lead in vulnerability. Masculinity means initiation.”¹⁰

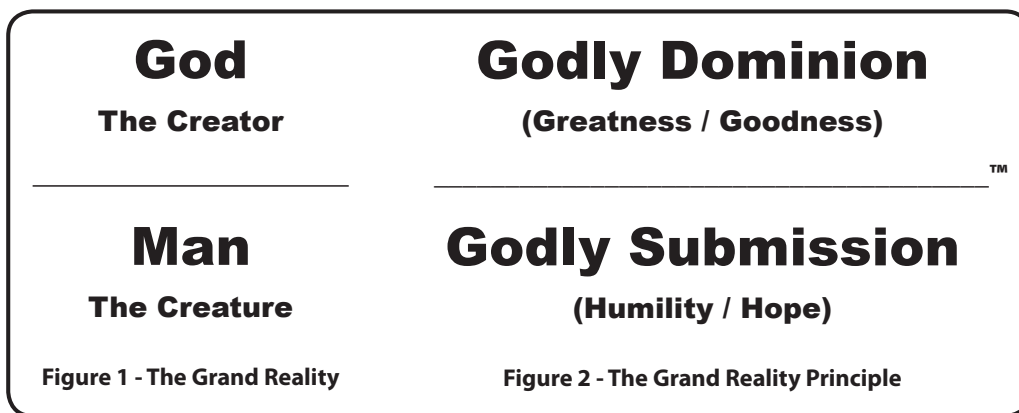
- d. Steve Farrar defines masculinity as “a willingness to lead, to assume responsibility, and be a self-starter. Masculine men take initiative. It’s an inclination to despise passivity and do the right thing. It’s a willingness to stand alone and be unpopular. It is a desire to protect and provide for one’s family and those who are weak and disadvantaged. It requires courage, honor, and the willingness to sacrifice, even if necessary, one’s own life for the good of others. That’s masculinity.”¹¹
- e. All of these definitions describe *dominion*—a certain willingness to step up to the plate and make a difference. No man can be fully masculine who is not exercising godly dominion in the sphere of influence in which God has placed him. In other words, he courageously faces responsibility in the present with an eye to the future.
- f. This dominion, as we shall see, manifests itself as a man develops and uses strength to bring order into his own life and protection, provision, and leadership into the lives of those he oversees. He will do this regardless of the risk to himself.

This is what God did in the creation. He took a world that was “without form and void” and used His powers to bring order and to bring life out of the chaos for the good of the creatures he would create and for His own glory. This is part of what it means for a man to be made in the image of God.

The Nature of Godly Dominion

- **Godly dominion is a God-fearing, Gospel-centered, and graced-enabled dominion.**

1. God-fearing Dominion – A man must know his place under God.¹²



¹⁰ Stu Weber, *Tender Warrior: God’s Intention for a Man* (Sisters, OR: Multnomah Publishers, Inc., 1993, 1999), 45, 47.

¹¹ Farrar, 120.

¹² This topic of God’s supremacy and sovereignty and the believer’s response of fearing God is developed in great detail in *Created for His Glory* (BJU Press, 2002).

a. The central fact of the creation is that God is FIRST of all—and OVER all. This is “The Grand Reality.” Distortion and ignorance of this Grand Reality is at the root of all our troubles.

b. Godly Dominion

- God has the “might and the right” to rule—He is sovereign.

Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure (Isaiah 46:9-10).

But our God is in the heavens: he hath done whatsoever he hath pleased (Psalm 115:3).

By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him (Psalm 33:6-8).

Job answered the Lord, and said, I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not (Job 42:1-3).

- God rules by virtue of His *greatness* and exercises His rule with *goodness*.
- When a man exercises dominion—sovereignty/rulership in his family, ministry, employment—he must exercise his “greatness” with the same “goodness” characteristic of God Himself.
- If he does so, he will be welcomed as a leader:

He that ruleth over men must be just, ruling in the fear of God. And he shall be [welcomed] as the light of the morning, even a morning without clouds (2 Samuel 23:3-4).

c. Godly Submission

When a man has rightly seen God as the One over all it has two effects:

- 1) He is *humbled*—he knows God rules over Him—and he is glad to have it so. His humility is manifested in *repentance* and *dependence*.
- 2) He is given much *hope*—This *great* God is also *good* to Him!
 - a) Even if his dominion responsibilities or his submission responsibilities under this great God are difficult, he has *hope*.
 - b) He is also tempered in his own use of power because God is over Him!

d. The Trademark™ of those who fear God

- This trademark ought to be stamped upon *every* relationship of a God-fearing believer.

- a) He ought to always exercise his *greatness* (power) with *goodness* because God is sovereign over him.
- b) He ought always to follow his rulers with humility and hope because God is sovereign over his circumstances and, therefore, over his rulers.

For a leader to exercise his dominion—his *greatness* with *goodness*—he must have learned *humility* while under the dominion of God and other authorities and must have learned that His *hope* lies in God.

Men who rebel against the God-appointed dominion over them—can never be God-fearing leaders. They will not have the humility to be good, nor will they have the hope to use their power (greatness) when it is difficult to do so.

REVIEW:

The responsibility for man to exercise dominion was given at creation.

The essence—the essential vision—of biblical manhood is godly dominion for the glory of God and for the good of others.

Godly dominion is a *God-fearing, Gospel-centered, and grace-enabled* dominion.

THE ESSENTIAL VISION OF BIBLICAL MANHOOD

Part 2

REVIEW

The essence—the essential vision—of biblical manhood is godly dominion for the glory of God and for the good of others.

Godly dominion is a God-fearing, Gospel-centered, and graced-enabled dominion.

1. God-fearing Dominion – A man must know his place under God.

2. Gospel-centered Dominion – A man must know his purpose for God.

- a. God's mission on the earth is to redeem and restore fallen people to the likeness of His Son to the praise of His glory. This is the purpose of the Gospel in all its aspects: salvation, sanctification, and final glorification.¹³
 - 1) The man is to be a disciple himself – cooperating with God's mission in his own life.
 - 2) The man is to be a disciple-maker – helping others cooperate with God's mission in their lives.
- b. Moses' words to dads in Deuteronomy 6:5-7, 12.
 - 5) *Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.*
 - 6) *And these words, which I command thee this day, shall be in thine heart:*
 - 7) *And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*
 - 12) *... lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage.*

¹³ The topic of how God changes a man into His image through the sanctification process is developed in detail in *Changed into His Image* (BJU Press, 1999). and *Quieting a Noisy Soul* (BJU Press, 2005).

- c. This leadership mandate—the dominion responsibility as it applies to our homes—requires us men to be:
 - 1) God-loving examples (v.5)
 - 2) Word-filled teachers (v.6)
 - 3) Ministry-minded overseers (v.7)
- d. We are to be saturating the environment and experiences of our children with the words and the ways of the living God lest they forget the Lord their God.
- e. Dad is to be the chief greenhouse-keeper—the home is a greenhouse for growing spiritual plants.
 - A man’s home is not his castle, his hunting lodge, his crash pad, his entertainment center, or his business center. It is a greenhouse for growing spiritual plants. It is where he exercises dominion over the spiritual growth of his family.
- f. No ruler is free to exercise his dominion in ways not authorized by God Himself.
 - 1) Self-serving authoritarianism (the spirit of Saul)
 - Pleases himself by controlling others more than God intends—too strictly
 - Pleases himself by ruling others in a spirit God forbids—too harshly
 - 2) Self-serving permissivism (the spirit of Eli)
 - Pleases himself by allowing more than God intends—too tolerant
- g. Leadership isn’t about controlling others as much as it is about controlling our own lusts—our own pride.
- h. This is the “Gospel-centered” aspect of biblical dominion. It is joining God’s mission of redeeming and restoring fallen men to the likeness of His Son to the praise of His glory.
- i. A man with Gospel-centered dominion will have the *essential vision* of supervising the cultivation of the *essential virtues* of Christlikeness in others (next lecture).

3. Grace-enabled Dominion – A man must know that his power is from God.

- a. God’s will can never be accomplished without God’s power—His grace.
- b. Our lives ought to have the stamp of the supernatural on them (1 Corinthians 10:15).
- c. If a man is ruling without any conscious dependence upon God in prayer and Bible study, his dominion will not bring blessing to those he oversees.
- d. If a man’s power is not supernatural he cannot expect supernatural results. If he is sowing to the flesh he will reap destruction; if he sows to the Spirit, he will reap life (Galatians 6:7-9).

e. Understanding grace – 1 Corinthians 15:10; 2 Corinthians 9:8; Philippians 2:13

1) What is it?

a) Philippians 2:13 – God giving me the desire and the power to do His will

- Grace is “divine enablement”

b) Romans 5:20 – God gives grace to resist temptation

c) 2 Corinthians 12:7-10 – God gives grace to rejoice in trials

2) What happens when we don’t have it? (Hebrews 12:15+)

a) Bitterness – “That’s not fair!”

b) Moral impurity – increasing susceptibility to moral temptation

c) Temporal values – makes wrong decisions; willing to chuck the whole thing

3) How do we get it? (1 Peter 5:5)

a) “God resists [makes war against] the proud [stubborn]”

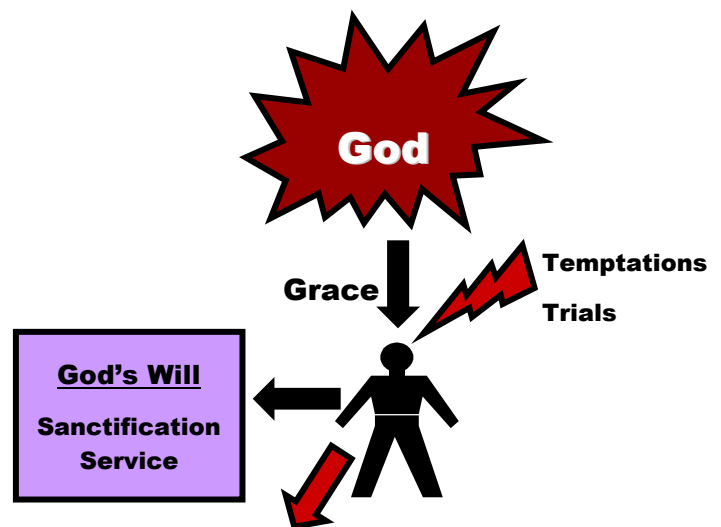
b) “but gives grace [desire and power to do His will] to the humble.”

Summary

The following must be conscious themes in our own thinking and in the disciple-making of our sons and other men. They must frame our *essential vision* of what it means to be a man:

- The essence of biblical manhood is Godly dominion.
- Godly dominion is God-fearing, Gospel, centered, and grace-enabled.

How does that *essential vision* of godly dominion flesh itself out in the godly character of that man? The answer is found in Peter’s *essential virtues* (next session).



ESSENTIAL VIRTUES

		Loving God with My Whole Heart		Loving Neighbors as Myself
		THE GROUNDWORK FOR CHRISTLIKE CHARACTER (v. 5)	THE BACKBONE OF CHRISTLIKE CHARACTER (v. 6)	THE TRADEMARK OF CHRISTLIKE CHARACTER (v. 7)
ESSENTIAL VIRTUES		<p>Saving FAITH</p> <p>Being a “partaker of the divine nature” through the righteousness of Jesus Christ</p> <p>↓</p> <p>Pursuing the EXCELLENCE of Christlikeness</p> <p>Cultivating a God-mandated purpose to develop and display the excellencies (character) of Jesus Christ</p> <p>↓</p> <p>KNOWLEDGE</p> <p>Cultivating a God-taught understanding of the person, the work, and the ways of Jesus Christ</p>	<p>SELF-CONTROL</p> <p>Cultivating a God-empowered mastery of my internal desires</p> <p>↓</p> <p>ENDURANCE</p> <p>Cultivating a God-sustained faithfulness under external pressure</p> <p>↓</p> <p>GODLINESS</p> <p>Cultivating a God-honoring devotion to Jesus Christ that promotes righteousness and opposes evil</p>	<p>BROTHERLY KINDNESS</p> <p>Cultivating a God-engendered affection for and service to those in the “household of faith”</p> <p>↓</p> <p>LOVE</p> <p>Cultivating a God-imitating mindset that scripturally and sacrificially meets the spiritual needs of others</p>
	CORE VALUES	<p>COMMITMENT to Christ</p> <p>These traits produce a whole-hearted disciple who chooses the appeals and ideals of Christ and rejects the appeals and ideals of the world.</p>	<p>COURAGE for Christ</p> <p>These traits produce a brave-hearted disciple who advances Christ and His ways and opposes evil in himself and others regardless of risk to himself.</p>	<p>COMPASSION like Christ</p> <p>These traits produce a tender-hearted disciple-maker who seeks the lost and who by his example and effort disciplines others to live a Christ-centered life.</p>

* Jim Berg, *Essential Virtues* (Greenville, SC: BJU Press, 2008), 277.

NOTES FOR
ESSENTIAL VIRTUES
SESSION:

THE PATH TO GODLY DOMINION

DISCOVERING THE JOURNEY AND JOYS OF BIBLICAL MASCULINITY

- *The essence—the essential vision—of biblical manhood is godly dominion for the glory of God and for the good of others.* That dominion will be *God-fearing, Gospel-centered, and grace-enabled.*
- The journey of manhood is the journey of Christian maturity. A male who fails to mature spiritually fails to become a man.
- A man must embrace his *identity* as a son, his *responsibility* as a warrior, and his *ministry* as a king.

The Beloved Son The Foundation of Godly Dominion	The Valiant Warrior The Backbone of Godly Dominion	The Noble King The Trademark of Godly Dominion
<p>Question: <i>Who am I, and what am I here for?</i></p> <p>Challenge: <i>To know the love of God</i></p> <p>“I write unto you, little children, because your sins are forgiven you for his name’s sake [and] ye have known the Father” (1 John 2:12, 13a).</p> <p>1. The Joy of Identity</p> <ul style="list-style-type: none"> • The Father’s son • He knows who he is • He is nurtured, chastened, forgiven, and secure because the Father loves him. <p>2. The Joy of Purpose</p> <ul style="list-style-type: none"> • The Father’s business • He knows why he is here. • He is surrendered to the mission. <p>3. The Joy of Instruction</p> <ul style="list-style-type: none"> • The Father’s ways • He knows how life works. • He is being taught the skill of living in God’s world God’s way. <p style="text-align: center;">The Son is Trained (He chooses his direction.)</p>	<p>Question: <i>Do I have what it takes?</i></p> <p>Challenge: <i>To know the power of God</i></p> <p>“I write unto you young men, because ye have overcome the wicked one . . . ye are strong, and the word of God abideth in you, and ye have overcome the wicked one” (1 John 2:13b, 14b).</p> <p>1. The Joy of Mastery</p> <ul style="list-style-type: none"> • The Conqueror’s Strength • He knows how to face opposition. • He is victorious and courageous. <p>2. The Joy of Responsibility</p> <ul style="list-style-type: none"> • The Conqueror’s Labor • He knows how to face his work. • He is industrious and dependable. <p>3. The Joy of Service</p> <ul style="list-style-type: none"> • The Conqueror’s Sacrifice • He knows how to be a servant. • He is serving God and others. <p style="text-align: center;">The Warrior is Tested (He pays the price.)</p>	<p>Question: <i>Am I making a difference?</i></p> <p>Challenge: <i>To know usefulness to God</i></p> <p>“I write unto you fathers [you who have brought forth children] because ye have known him that is from the beginning” (1 John 2:13a, 14a).</p> <p>1. The Joy of Ministry</p> <ul style="list-style-type: none"> • The Leader’s Legacy • He is respected for his fruitfulness. • He has proven to be useful. <p>2. The Joy of Reputation</p> <ul style="list-style-type: none"> • The Leader’s Testimony • He is respected for his wisdom. • He has proven to be honorable. <p>3. The Joy of Approval</p> <ul style="list-style-type: none"> • The Leader’s Reward • He is commended for his works. • He has proven faithful. <p style="text-align: center;">The King is Trusted (He reaps the harvest.)</p>

The Beloved Son

The Foundation of Godly Dominion

Question: Who am I, what am I here for?

Challenge: To know the love of God

"I write unto you, little children, because your sins are forgiven you for his name's sake [and] ye have known the Father" (1 John 2:12, 13a).

1. The Joy of Identity

- The Father's son
- He knows who he is.
- He is nurtured, chastened, forgiven, and secure because the Father loves him.

2. The Joy of Purpose

- The Father's business
- He knows why he is here.
- He is surrendered to the mission.

3. The Joy of Instruction

- **The Father's ways**
- **He knows how life works.**
- **He is being taught the skill of living in God's world Gods way.**

The Son is Trained

(He chooses his direction.)

The Valiant Warrior

The Backbone of Godly Dominion

Question: Do I have what it takes?

Challenge: To know the power of God

"I write unto you young men, because ye have overcome the wicked one. . . . ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (1 John 2:13b, 14b).

1. The Joy of Mastery

- The Conqueror's Strength
- He knows how to face opposition.
- He is victorious and courageous.

2. The Joy of Responsibility

- The Conqueror's Labor
- He knows how to face his work.
- He is industrious and dependable.

3. The Joy of Service

- The Conqueror's Sacrifice
- He knows how to be a servant.
- He is serving God and others.

The Warrior is Tested

(He pays the price.)

The Noble King

The Trademark of Godly Dominion

Question: Am I making a difference?

Challenge: To know usefulness to God

"I write unto you fathers [you who have brought forth children] because ye have known him that is from the beginning" (1 John 2:13a, 14a).

1. The Joy of Ministry

- The Leader's Legacy
- He is respected for his fruitfulness.
- He has proven to be useful.

2. The Joy of Reputation

- The Leader's Testimony
- He is respected for his wisdom.
- He has proven to be honorable.

3. The Joy of Approval

- The Leader's Reward
- He is commended for his works.
- He has proven faithful.

The King is Trusted

(He reaps the harvest.)

RESOURCES

Chanski, Mark. *Manly Dominion: In a Passive-Purple Four-Ball World*. Merrick, NY: Calvary Press Publishing, 2005 (247 pages). Great book for college students to read about the responsibilities of dominion given to men with regards to their calling, labor, pursuit of God's will, dating, marriage, and parenting.

Farrar, Steve. *King Me: What Every Son Wants and Needs From His Father*. Chicago: Moody Press, 2005 (265 pages). Very helpful for discipling sons. Farrar is right on target biblically with many practical applications.

Lewis, Robert. *Raising a Modern-Day Knight: A Father's Role in Guiding His Son to Authentic Manhood*. Carol Stream, Illinois: Tyndale House Publishers, Inc., 1997, 2007 (195 pages). Lewis says to help a son become a man he needs a definition of manhood, a directional process, and ceremonies to celebrate his progress. Lewis delivers on them all. This book is a part of a broader ministry to men at www.RMDK.com and www.mensfraternity.com.

MacDonald, Gordan. *The Effective Father*. Wheaton: Tyndale House Publishers, Inc., 1977—now out of print (256 pages). A few copies of this book are still available used on the internet (try www.Amazon.com). It was the primary book that set my vision for what it meant to be a spiritual influence on my children. God used its message in a profound way in my life. I purchased copies for all three of my sons-in-laws.

Piper, John and Wayne Grudem, *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*. Wheaton: Crossway Books, 1991 (566 pages). This is a monumental and significant work by the Council of Council for Biblical Manhood and Womanhood (www.cbmw.org). It provides useful definitions for manhood and womanhood and covers the issues evangelical feminists raise today against male leadership in the church and home (e.g. headship, mutual submission, authority in the church and home, etc.). This is an important work, especially for pastors.

Tripp, Tedd and Margy, *Instructing a Child's Heart* (Wapwallopen, PA: Shepherd Press, 2008 (188 pages). *Instructing a Child's Heart* is the sequel to Tripp's earlier book, *Shepherding a Child's Heart*. These two books are worth their weight in gold both from the standpoint of Tripp's easy-to-understand biblical teaching and because of the intensely practical nature of his presentation. They are both must-reads for dads.

The Journey and Joys of Biblical Masculinity

<p style="text-align: center;">The Beloved Son The Foundation of Godly Dominion</p>	<p style="text-align: center;">The Valiant Warrior The Backbone of Godly Dominion</p>	<p style="text-align: center;">The Noble King The Trademark of Godly Dominion</p>
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