

COMPLEMENTARITY

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The Gospel and the Return to a Biblical Complementarity

Ephesians 5 is call for a recovery of God's original idea.

Eph. 5:21-32: ²¹ submitting to one another out of reverence for Christ. ²² Wives, submit to your own husbands, as to the Lord. ²³ 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. ²⁴ Now as the church submits to Christ, so also wives should submit in everything to their husbands. ²⁵ Husbands, love your wives, as Christ loved the church and gave himself up for her,

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Eph. 5:21-32: ²⁶ that he might sanctify her, having cleansed her by the washing of water with the word, ²⁷ 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. ²⁸ In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. ²⁹ For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, ³⁰ because we are members of his body.

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Eph. 5:21-32: ³¹ “Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.” ³² This mystery is profound, and I am saying that it refers to Christ and the church.

HEADSHIP

Taking primary responsibility for Christ-like, loving, servant leadership, protection, and provision in the home.

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1 Peter 3:1-7

Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, ² when they see your respectful and pure conduct. ³ Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— ⁴ but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious. ⁵ For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands

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1 Peter 3:1-7

⁶ as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening. ⁷ 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 may not be hindered.

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1 Peter 3:1-7

- ❖ Submission does not mean agreeing with everything your husband says.
- ❖ Submission does not mean leaving your brain or your will at the wedding altar.
- ❖ Submission does not mean avoiding effort to change your husband.
- ❖ Submission does not mean putting the will of the husband before the will of Christ.

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1 Timothy 2:8-15

I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; ⁹ likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, ¹⁰ but with what is proper for women who profess godliness—with good works. ¹¹ Let a woman learn quietly with all submissiveness. ¹² I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.

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1 Timothy 2:8-15

¹³ For Adam was formed first, then Eve; ¹⁴ and Adam was not deceived, but the woman was deceived and became a transgressor. ¹⁵ Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

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1 Corinthians 11:2-16

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1 Corinthians 14:34-35

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*Biblical Examples Contrary to a Historic Complimentary
Position*

Judges 4: **DEBORAH**

Exodus 15, Numbers 12: **MIRIAM** as a prophet

2 Kings 22:13: **HULDAH** the Prophetess

Romans 16:1-2: **PHOEBE**

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Closing Conclusion

- ❖ The aim of the New Testament is to redeem sin-distorted relationships between men and women. But it redeems them by removing the distortions of headship and submission, not by leveling all distinction in role.
- ❖ Since I see this distinction in the Bible, I believe it is good for women and men, and for our society as a whole, and for the glory of God.

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Closing Conclusion

- ❖ The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women. Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community.
- ❖ In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men.

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Closing Conclusion

- ❖ In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission – domestic, religious, or civil – ever implies a mandate to follow a human authority into sin.
- ❖ In the church the posture of head leadership should be toward men, and women's leadership seems to flow from the endorsement of a male head.

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