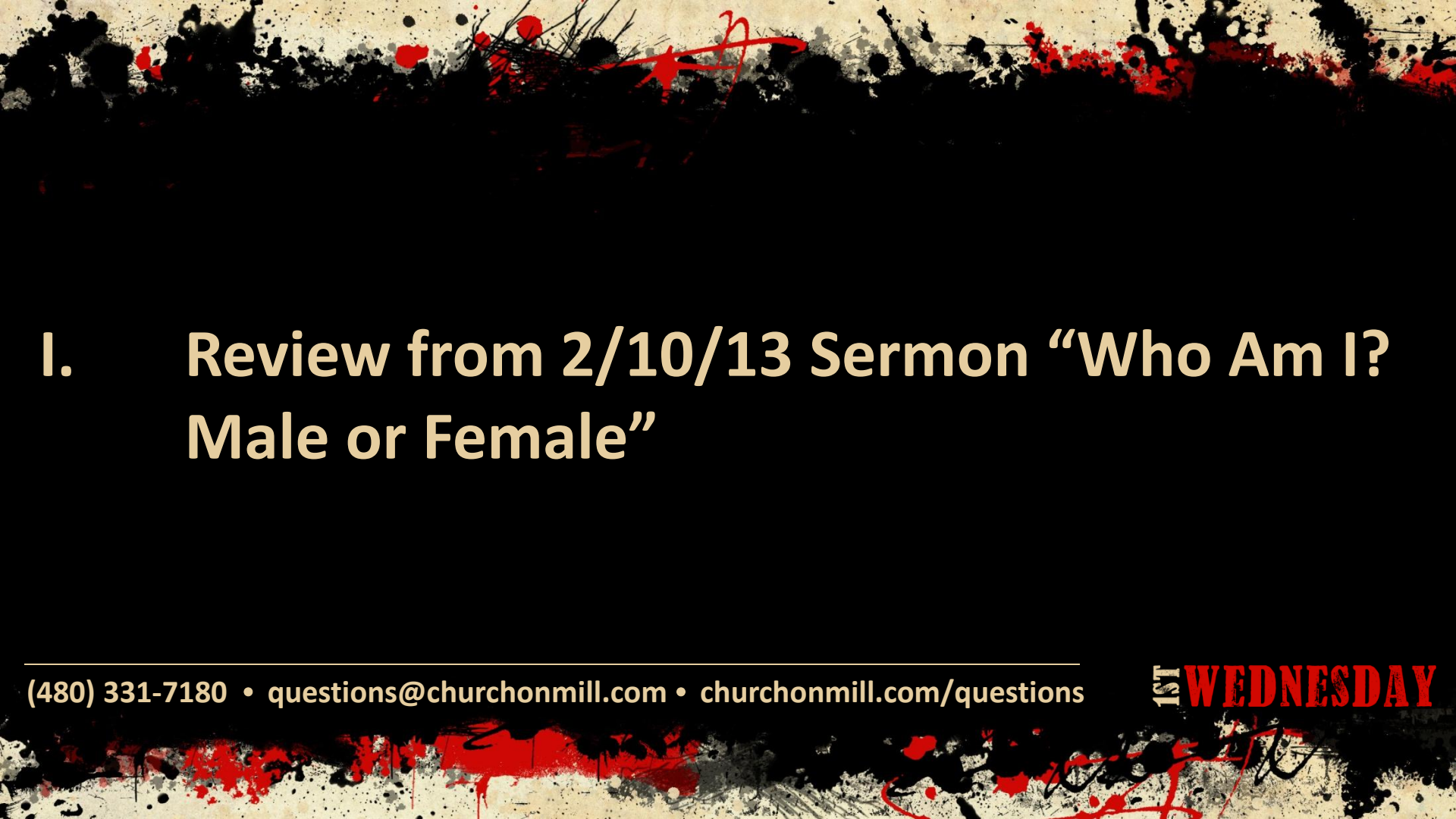




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The image features a dark, horizontal band across the center, flanked by a light, textured background. The top and bottom edges are decorated with a dense layer of black and red ink splatters, creating a dramatic, high-contrast effect. The text "GOD'S GOOD DESIGN" is centered within the dark band in a bold, red, serif font.

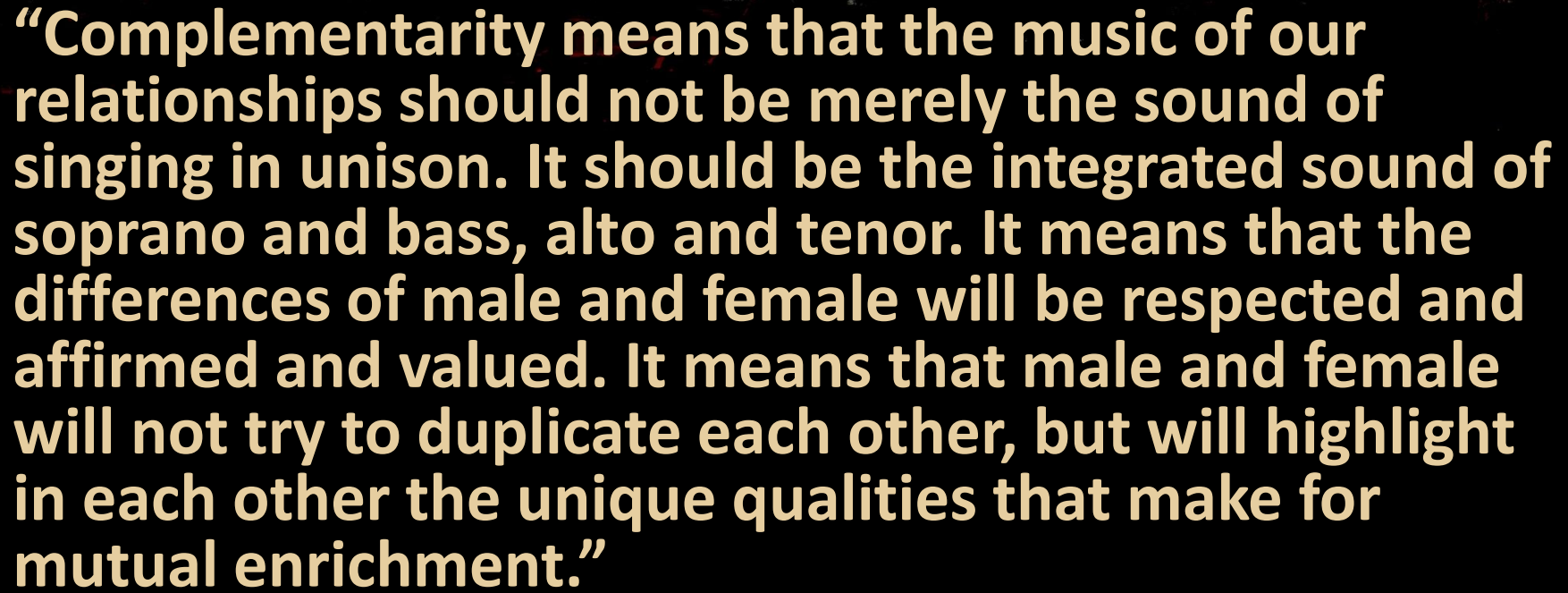
GOD'S GOOD DESIGN



I. Review from 2/10/13 Sermon “Who Am I? Male or Female”

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“Complementarity means that the music of our relationships should not be merely the sound of singing in unison. It should be the integrated sound of soprano and bass, alto and tenor. It means that the differences of male and female will be respected and affirmed and valued. It means that male and female will not try to duplicate each other, but will highlight in each other the unique qualities that make for mutual enrichment.”

—John Piper

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Genesis 1:26-28 (ESV)

²⁶ Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

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Genesis 1:26-28 (ESV)

27 So God created man in his own image, in the image of God he created him; male and female he created them.

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Genesis 1:26-28 (ESV)

28 And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.”

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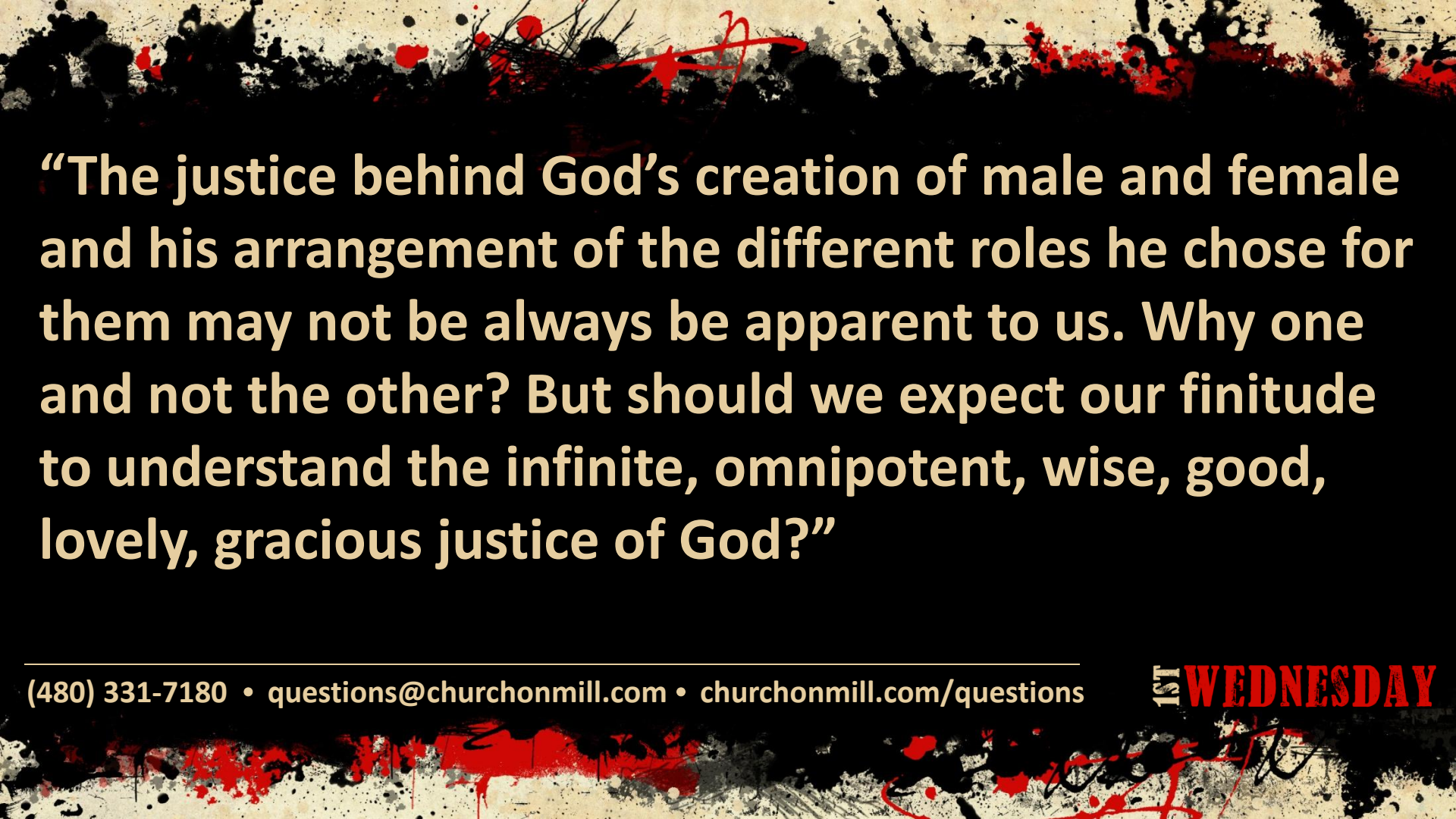


The background of the slide is a dark, textured surface with a prominent horizontal band of black and red splatters and paint marks across the top and bottom. The central area is a solid black field where the main text is located.

Gender is not a biological accident.

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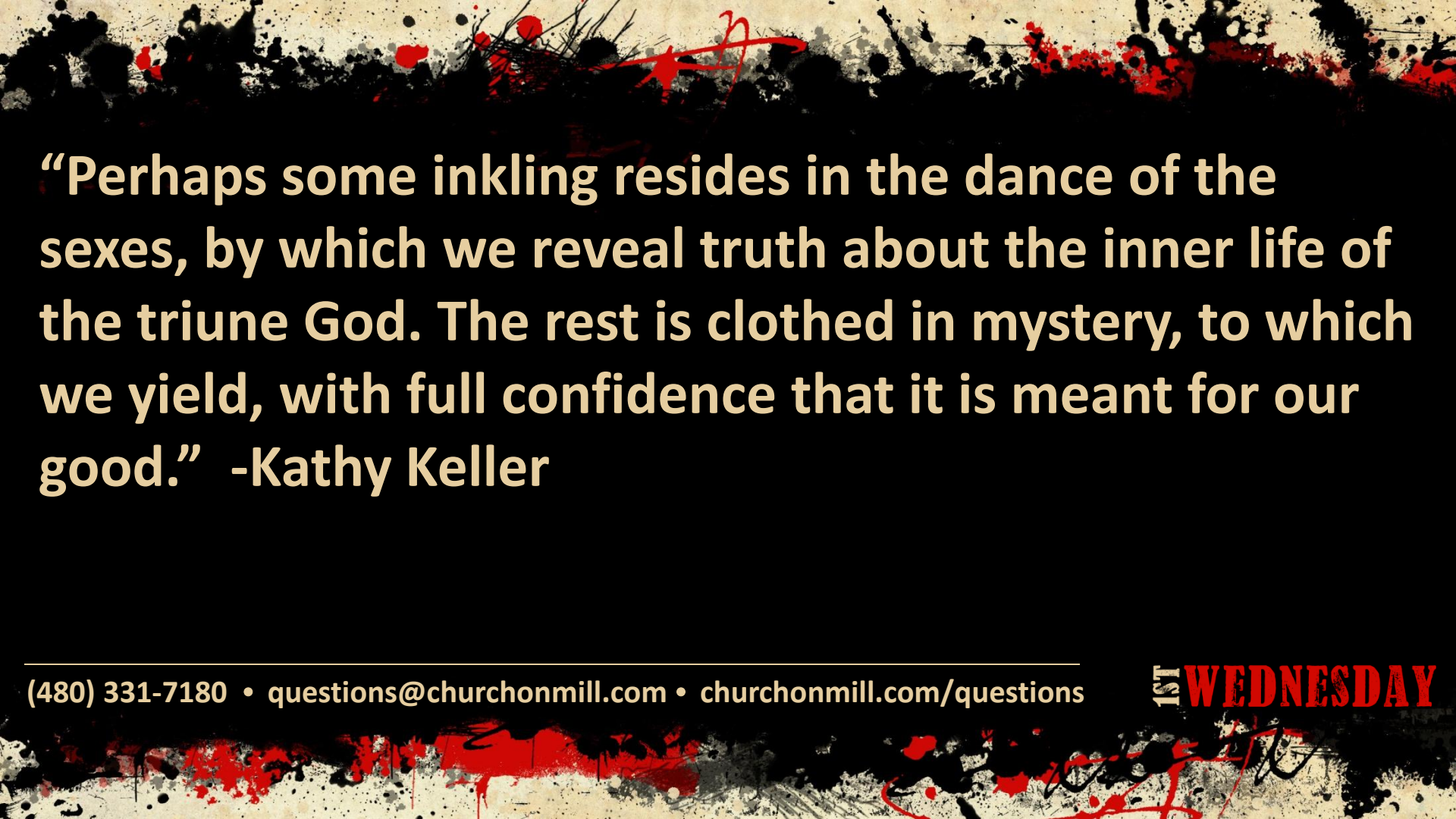


“The justice behind God’s creation of male and female and his arrangement of the different roles he chose for them may not be always be apparent to us. Why one and not the other? But should we expect our finitude to understand the infinite, omnipotent, wise, good, lovely, gracious justice of God?”

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“Perhaps some inkling resides in the dance of the sexes, by which we reveal truth about the inner life of the triune God. The rest is clothed in mystery, to which we yield, with full confidence that it is meant for our good.” -Kathy Keller

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“If we are thoroughly convinced of God’s wisdom, love, and goodness, then when our desires and God’s commands are at odds, we know to put our trust with the infallible rather than our all too easily manipulated desires.” -Kathy Keller

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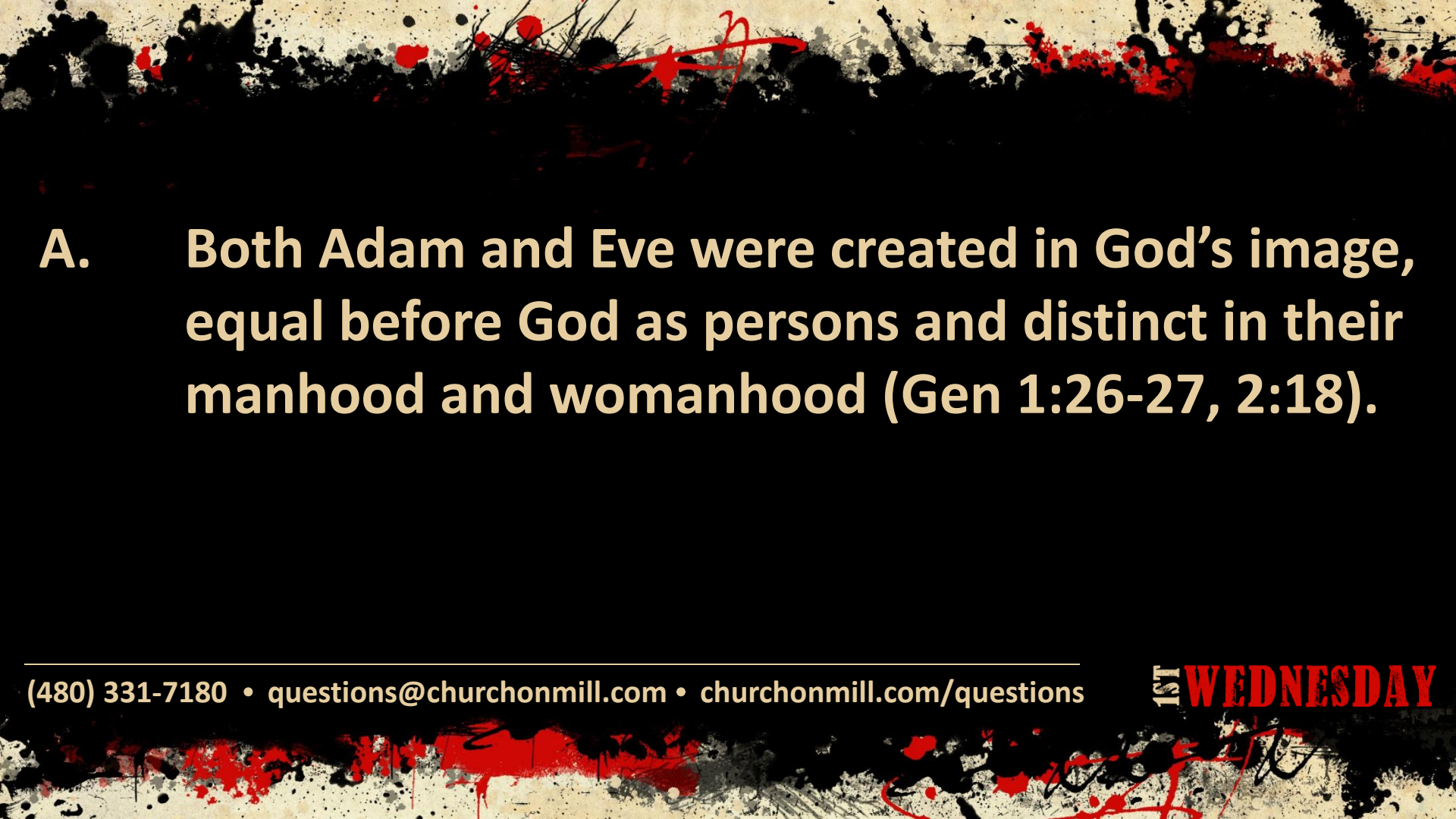




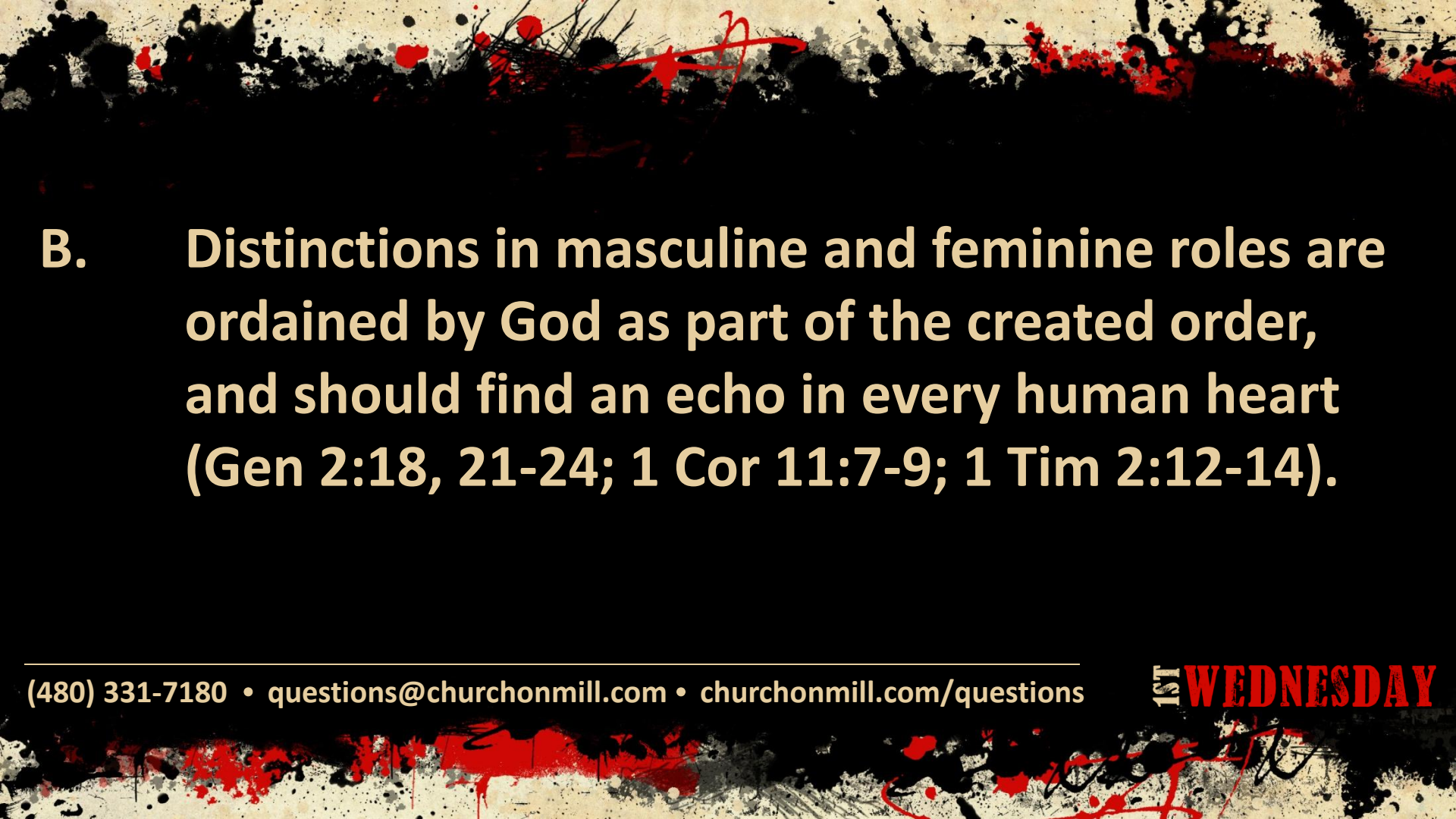
II. The Danvers Statement

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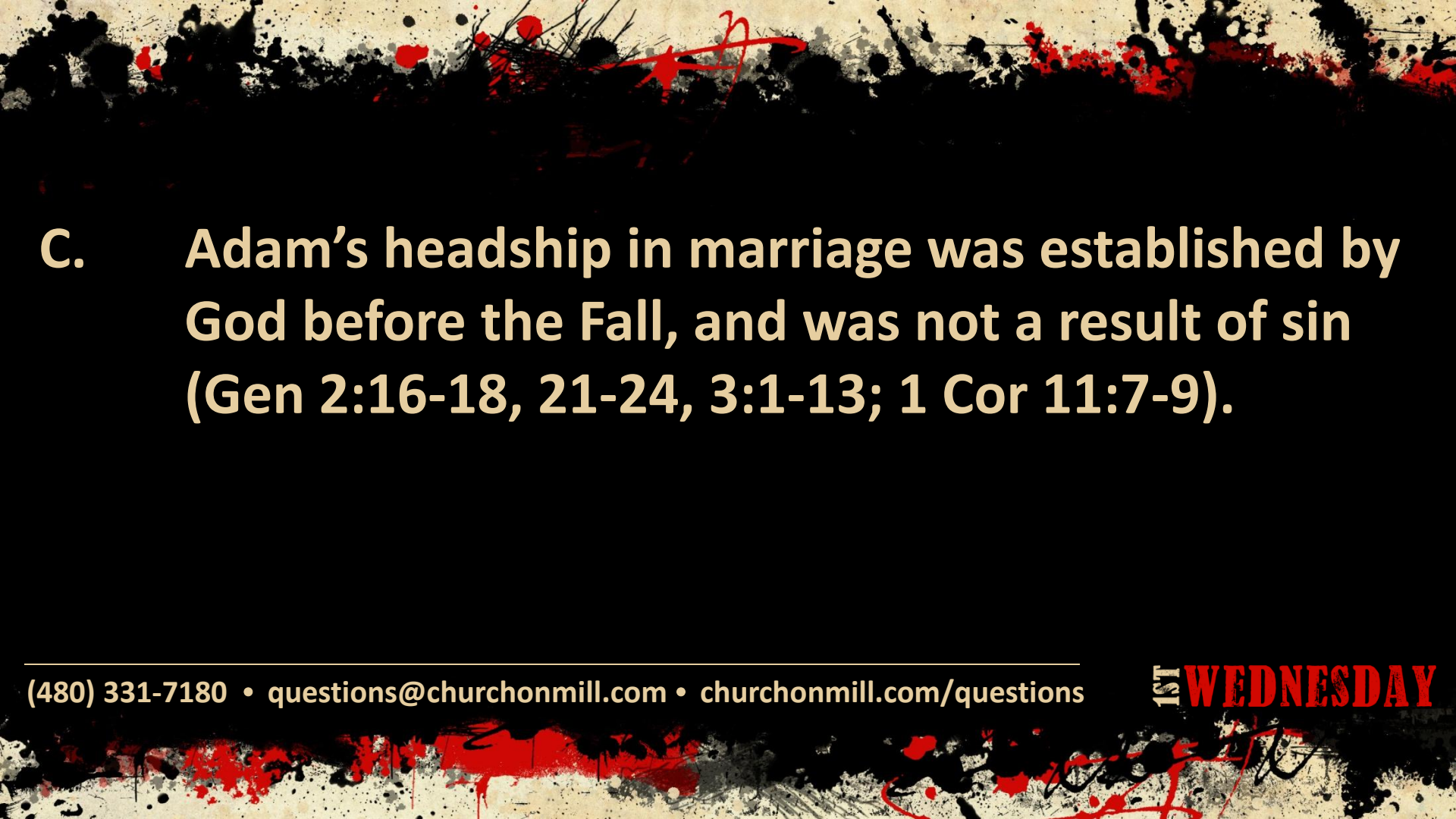
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A. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (Gen 1:26-27, 2:18).



B. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (Gen 2:18, 21-24; 1 Cor 11:7-9; 1 Tim 2:12-14).



C. Adam's headship in marriage was established by God before the Fall, and was not a result of sin (Gen 2:16-18, 21-24, 3:1-13; 1 Cor 11:7-9).

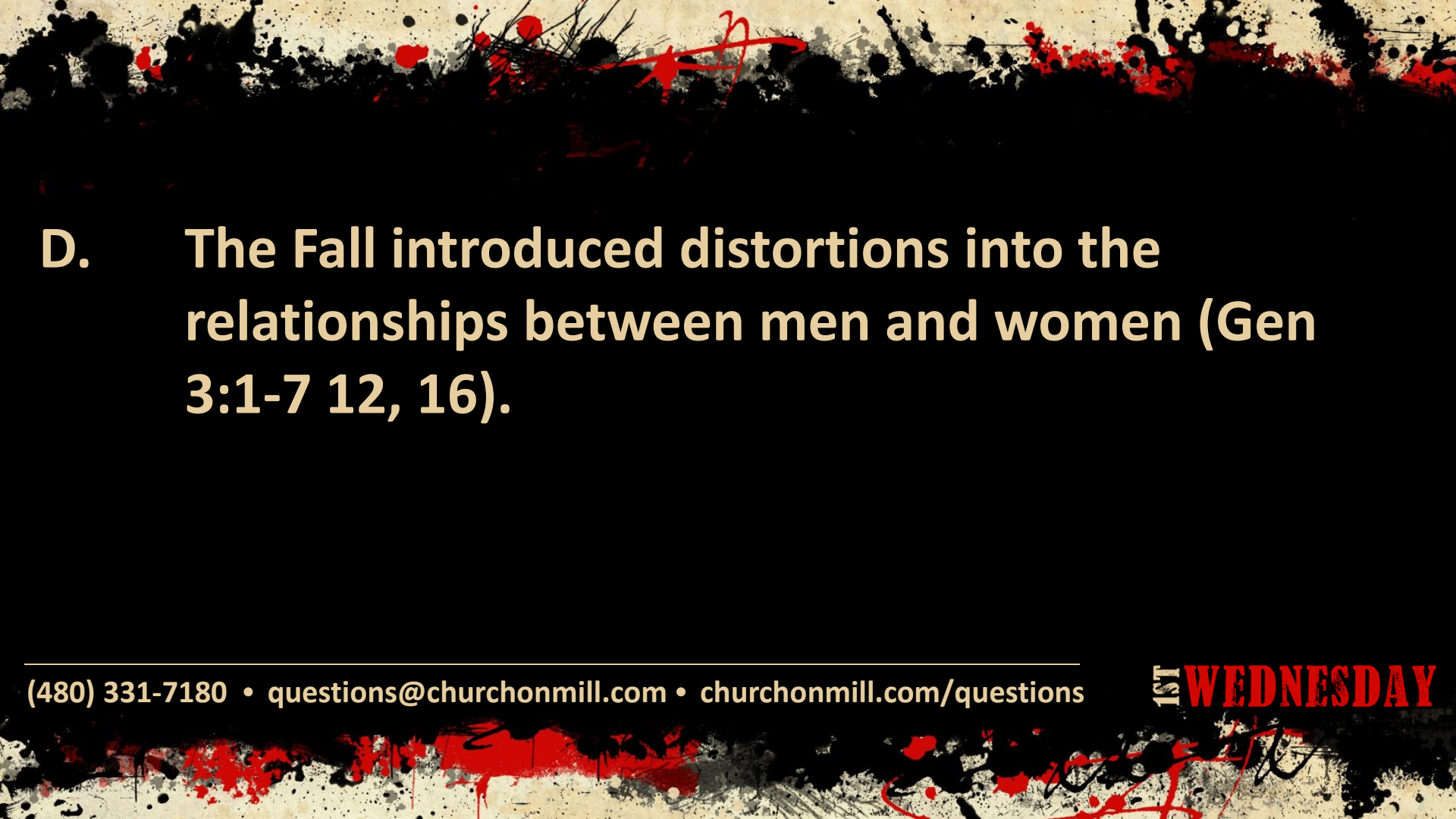


“In the partnership of two spiritually equal human beings, man and woman, the man bears the primary responsibility to lead the partnership in a God-glorifying direction.” -Ray Ortlund Jr.

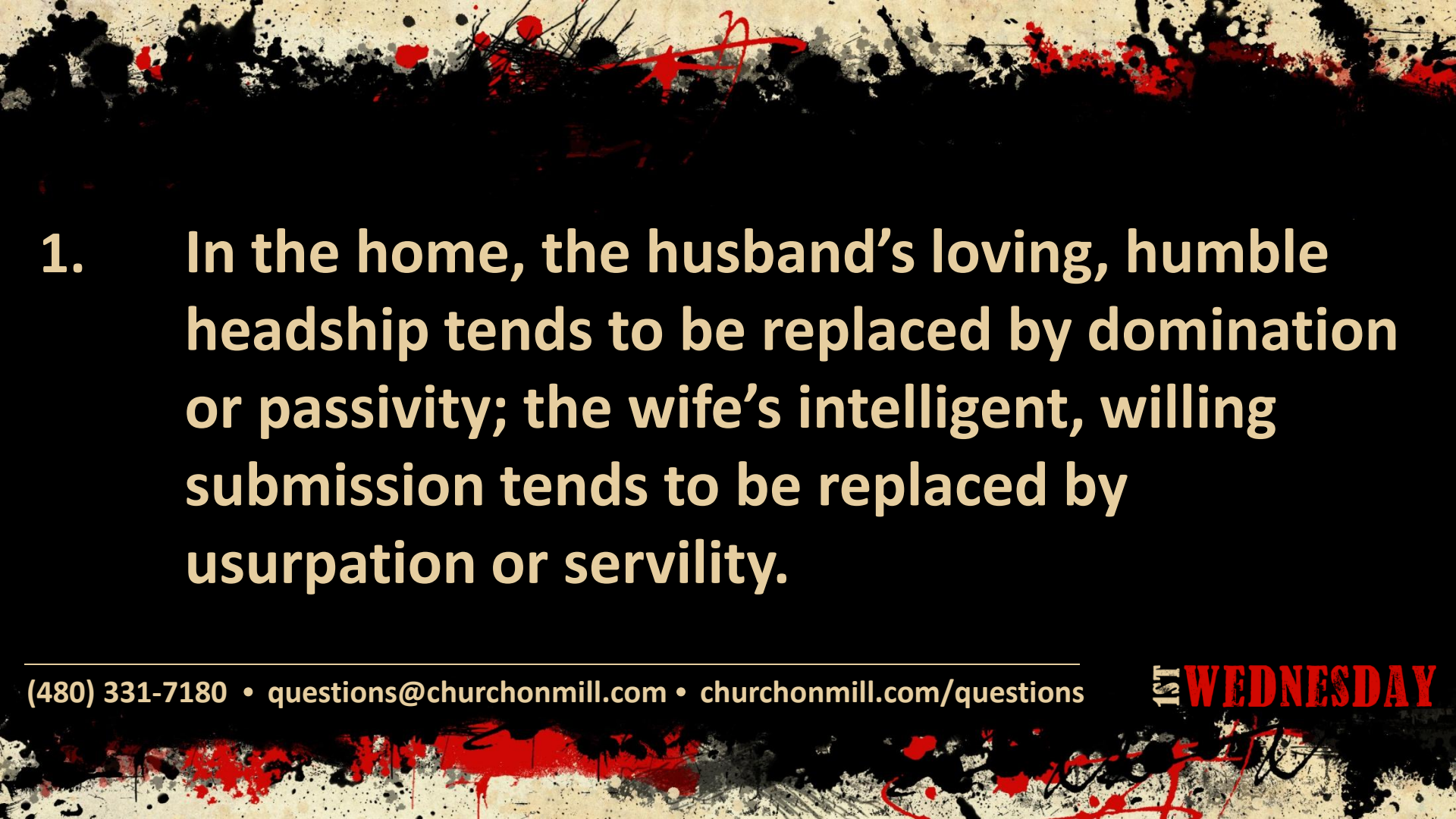
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D. The Fall introduced distortions into the relationships between men and women (Gen 3:1-7 12, 16).

- 
- 1. In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.**

Ephesians 5:22-33 (ESV)

**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.**

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Ephesians 5:22-33 (ESV)

²⁵ Husbands, love your wives, as Christ loved the church and gave himself up for her, 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.

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Ephesians 5:22-33 (ESV)

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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Ephesians 5:22-33 (ESV)

**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.
³³ However, let each one of you love his wife as himself, and let the wife see that she respects her husband.**

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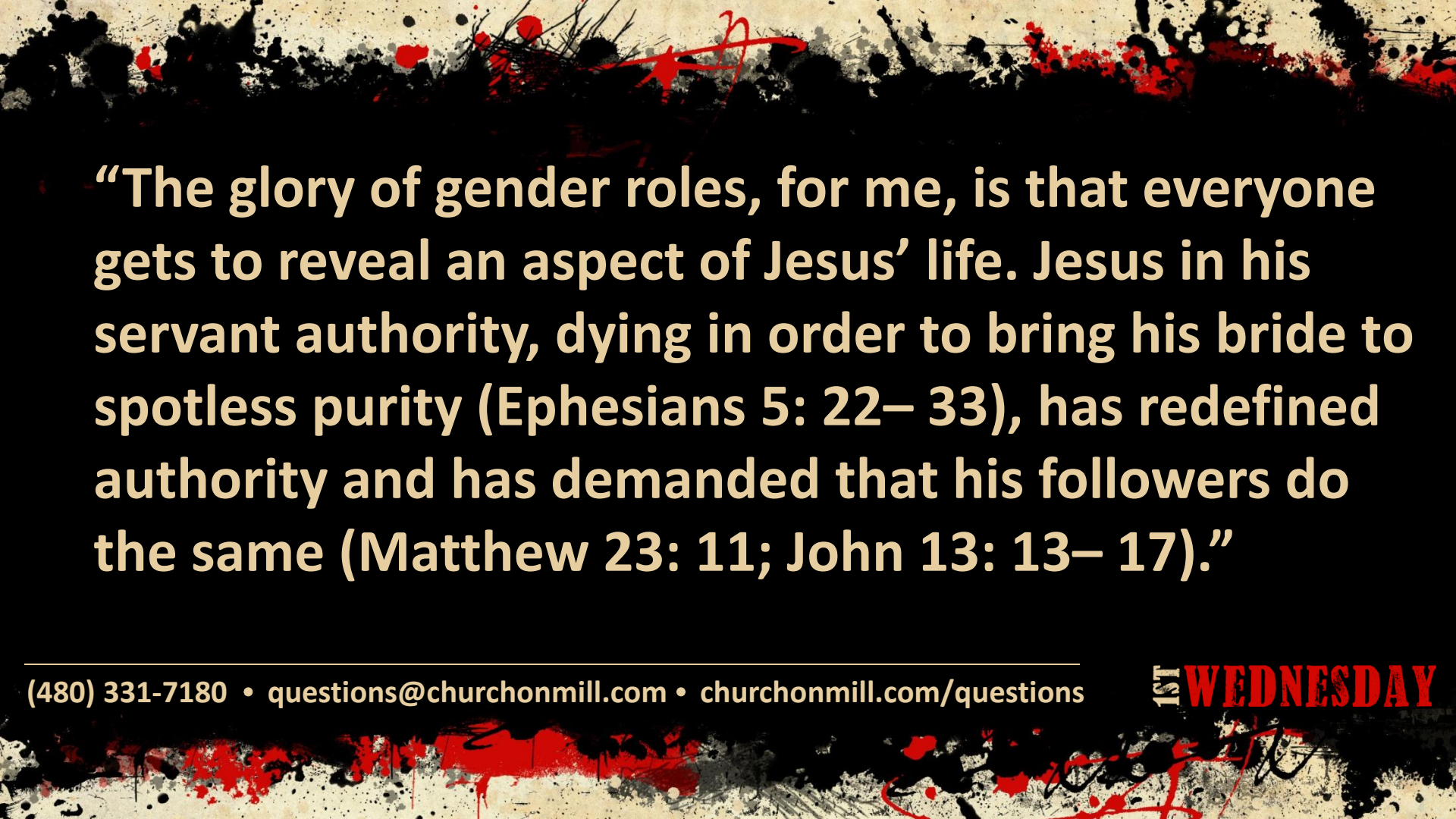


“This is where Jesus comes in. Jesus is the reason you can trust that God’s justice is behind your assigned gender role, whether you are a man who would rather not take leadership or assume risk, or a woman who wishes she could. Both get to play the Jesus role. It takes both men and women, living out their gender roles in the safety of home and church, to reveal to the world the fullness of the person of Jesus.”


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“The glory of gender roles, for me, is that everyone gets to reveal an aspect of Jesus’ life. Jesus in his servant authority, dying in order to bring his bride to spotless purity (Ephesians 5: 22– 33), has redefined authority and has demanded that his followers do the same (Matthew 23: 11; John 13: 13– 17).”




“Jesus in his submissive servanthood, taking on the role of a servant in order to secure our salvation (Philippians 2: 5– 11), shows that his submission to the Father was a gift, not something compelled from him. At no time is his equality with the Father ever called into question; read through John 5, 6, 7, 8, and 9.”


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“Everywhere Jesus is claiming to be God (“Before Abraham was born, I am!” 8:58), and yet “the Son can do nothing by himself; he can only do what he sees his Father doing” (5:19). Nevertheless, he willingly assumed the role of a servant for the purpose of accomplishing our justification.”




“The Son’s ontological equality with the Father, and yet his economic submission for the purpose of salvation in taking on the role of a servant, lead us into the heart of the mystery of the Trinity. How else can this even begin to be conveyed without human players who enact the same truths, the same roles?” -Kathy Keller


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2. In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.



E. 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 (Gen 1:26-27, 2:18; Gal 3:28). Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community (Gen 2:18; Eph 5:21-33; Col 3:18-19; 1 Tim 2:11-15).





F. Redemption in Christ aims at removing the distortions introduced by the curse.

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- 
- 1. In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership (Eph 5:21-33; Col 3:18-19; Tit 2:3-5; 1 Pet 3:1-7).**



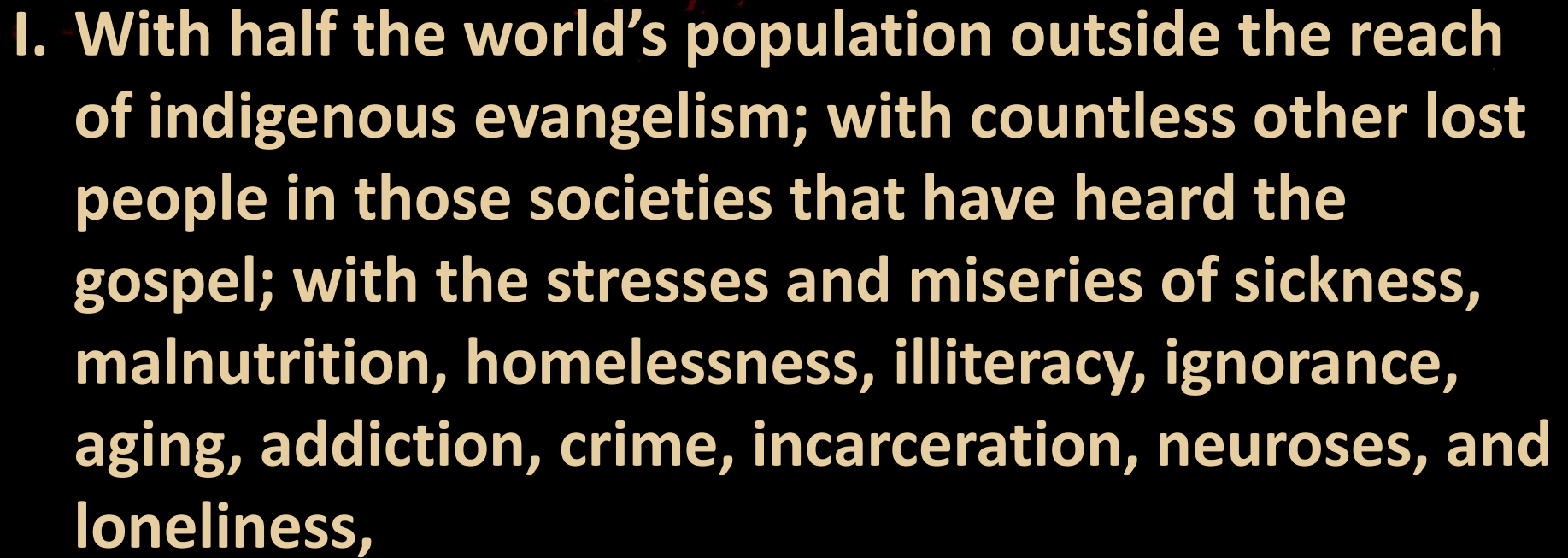
2. In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men (Gal 3:28; 1 Cor 11:2-16; 1 Tim 2:11-15).



G. 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 (Dan 3:10-18; Acts 4:19-20, 5:27-29; 1 Pet 3:1-2).



H. In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries (1 Tim 2:11-15, 3:1-13; Tit 1:5-9). Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.

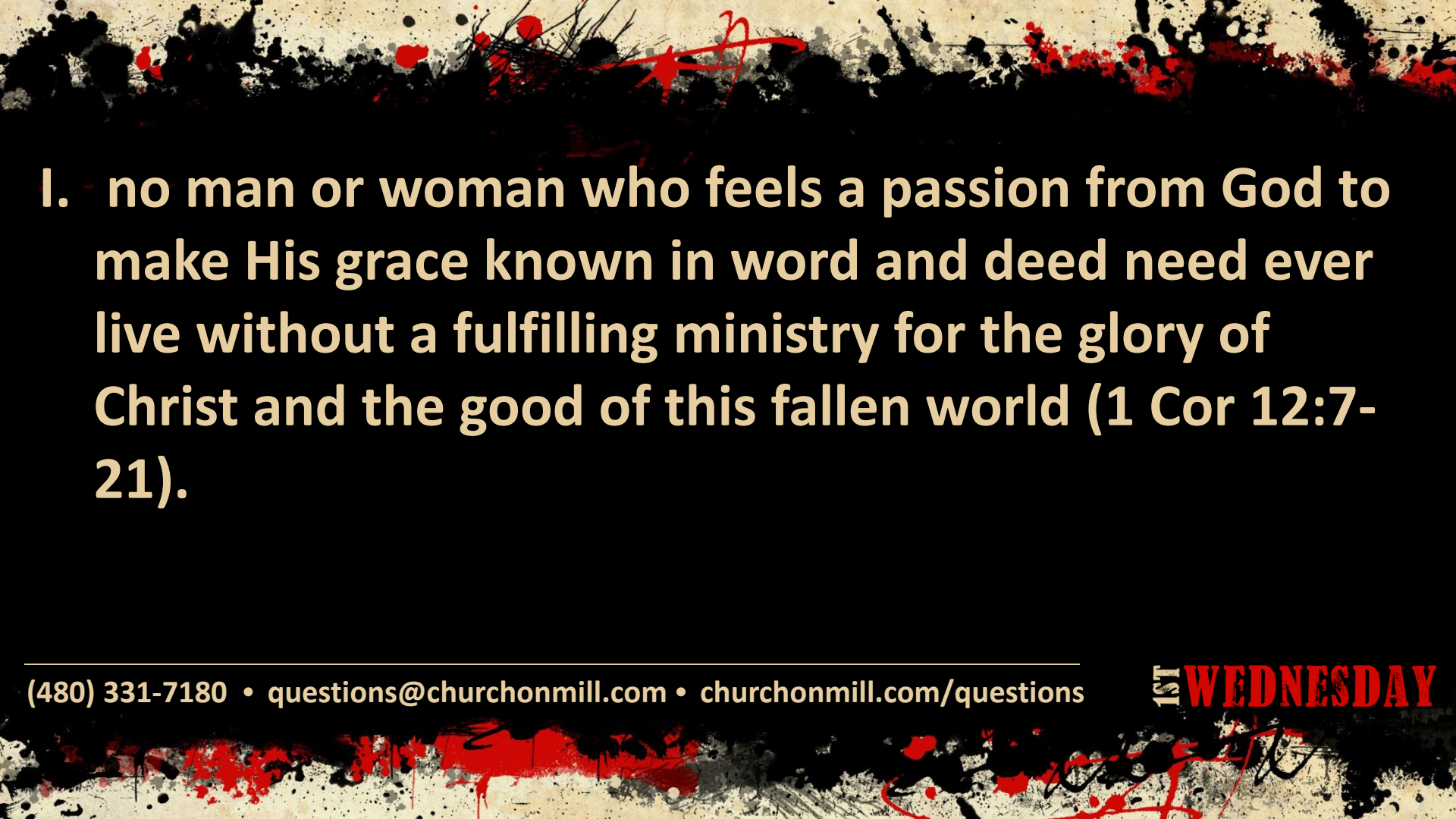


I. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness,

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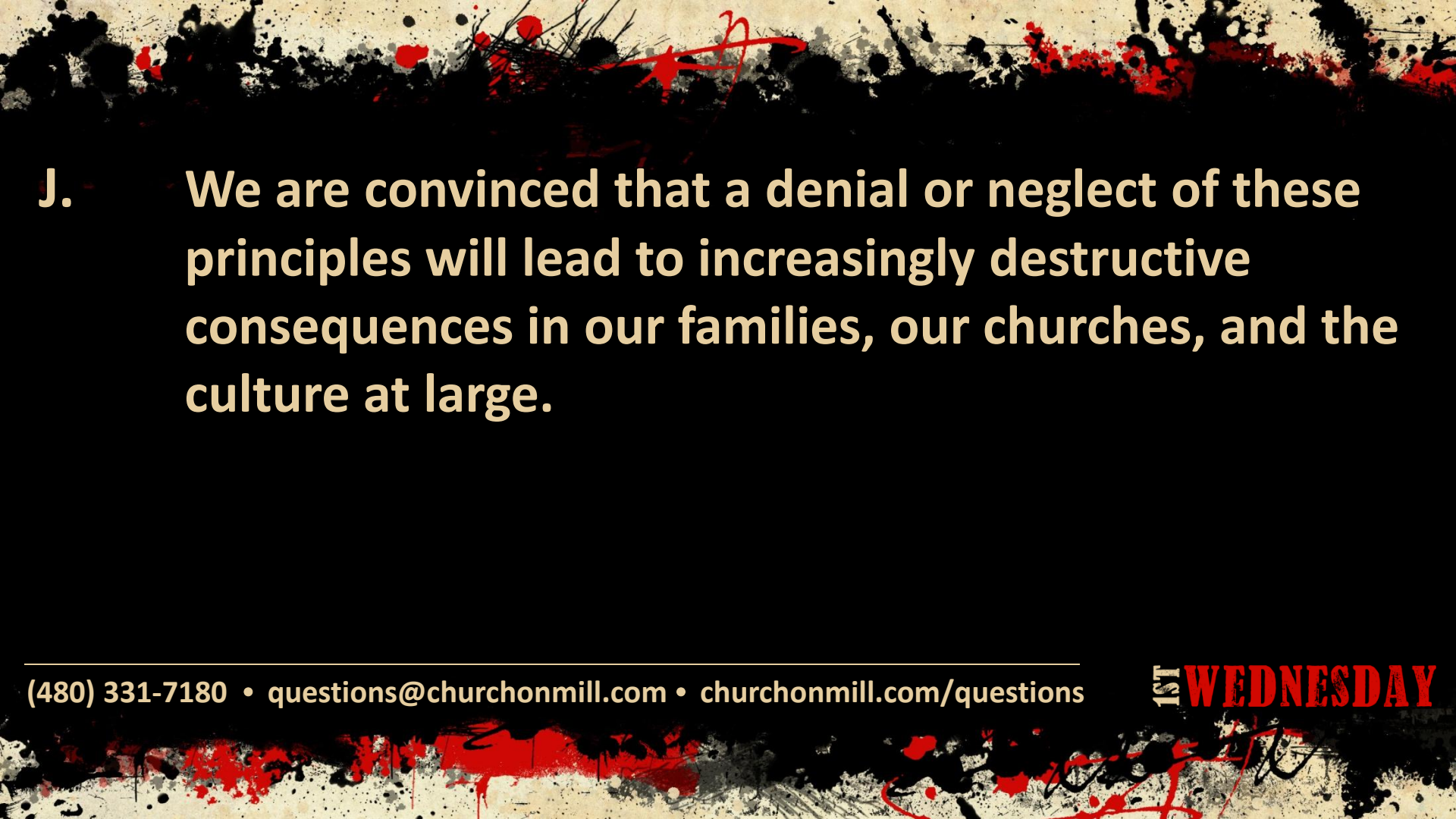


I. no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world (1 Cor 12:7-21).

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J. We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.

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III. What's at Stake?


Obedience to God

The message of the Trinity and the gospel

Our deepest joy

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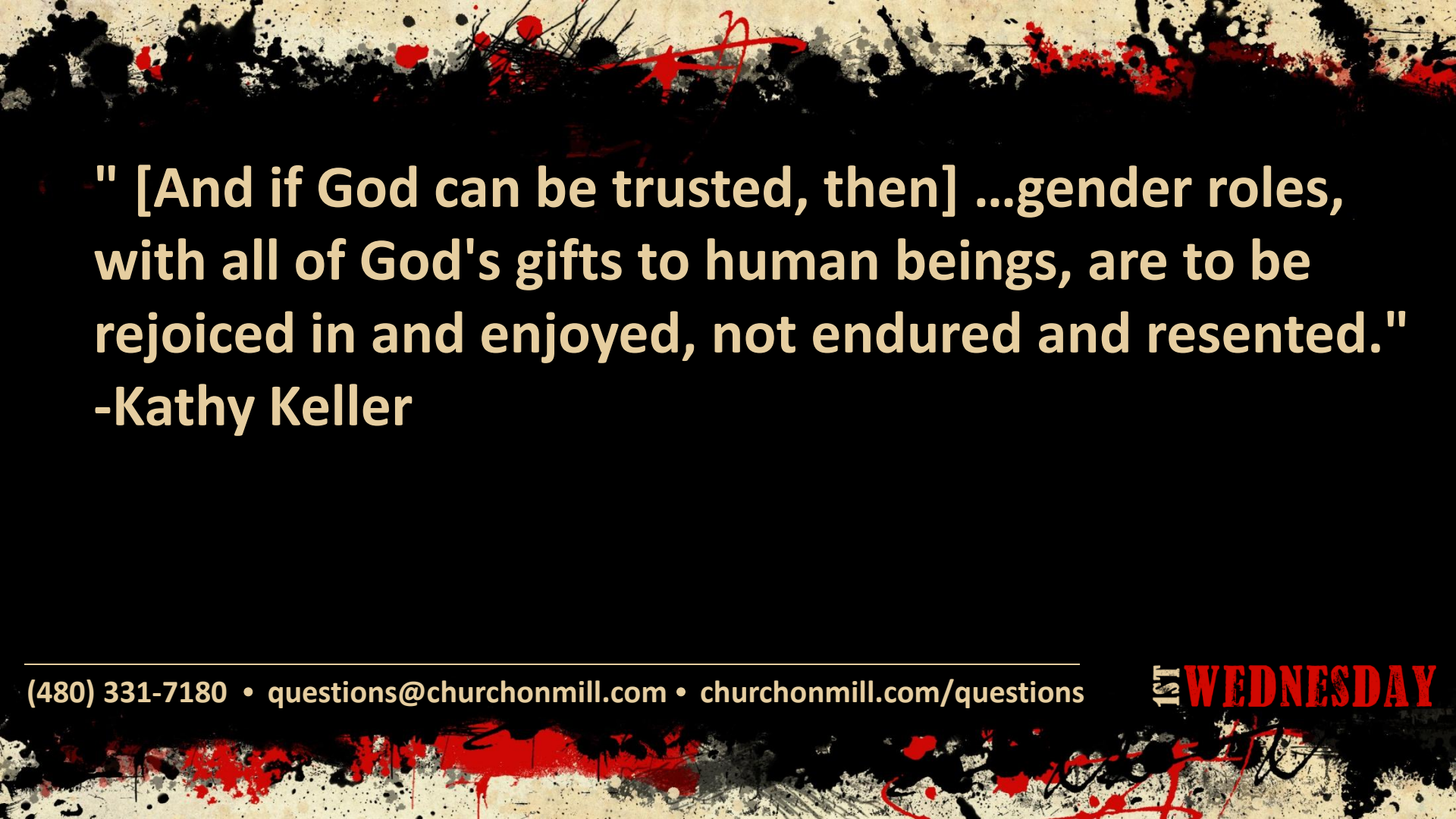


"Justice, in the end, is whatever God decrees....So whether or not you are able to see justice in divinely created gender roles depends largely on how much trust you have in God's character...If trust must be earned, hasn't God unequivocally earned our trust with the bark on the raw wounds, the thorns pressed into the brow, your name on the cracked lips?"

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**" [And if God can be trusted, then] ...gender roles,
with all of God's gifts to human beings, are to be
rejoiced in and enjoyed, not endured and resented."
-Kathy Keller**

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Questions?

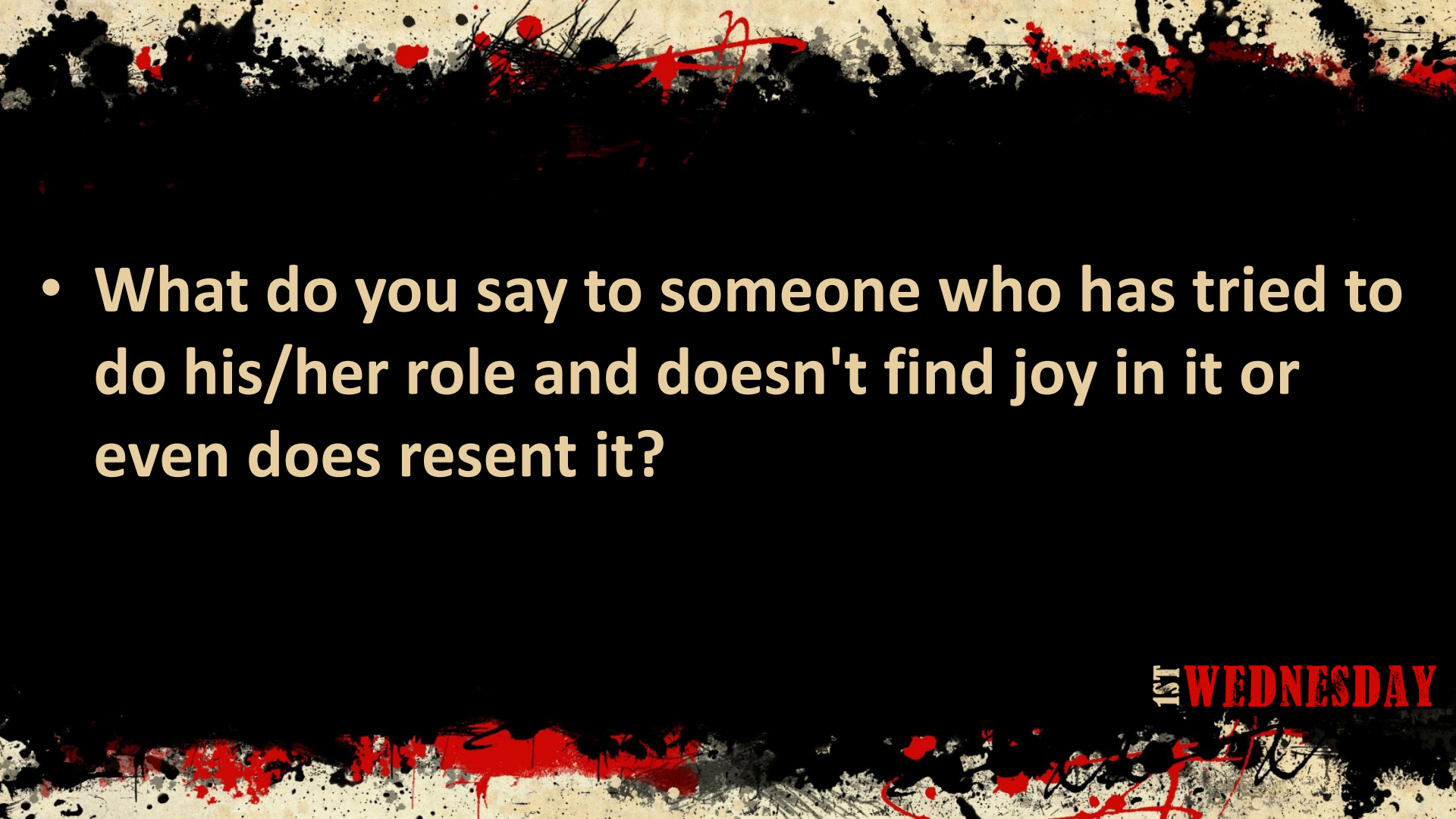
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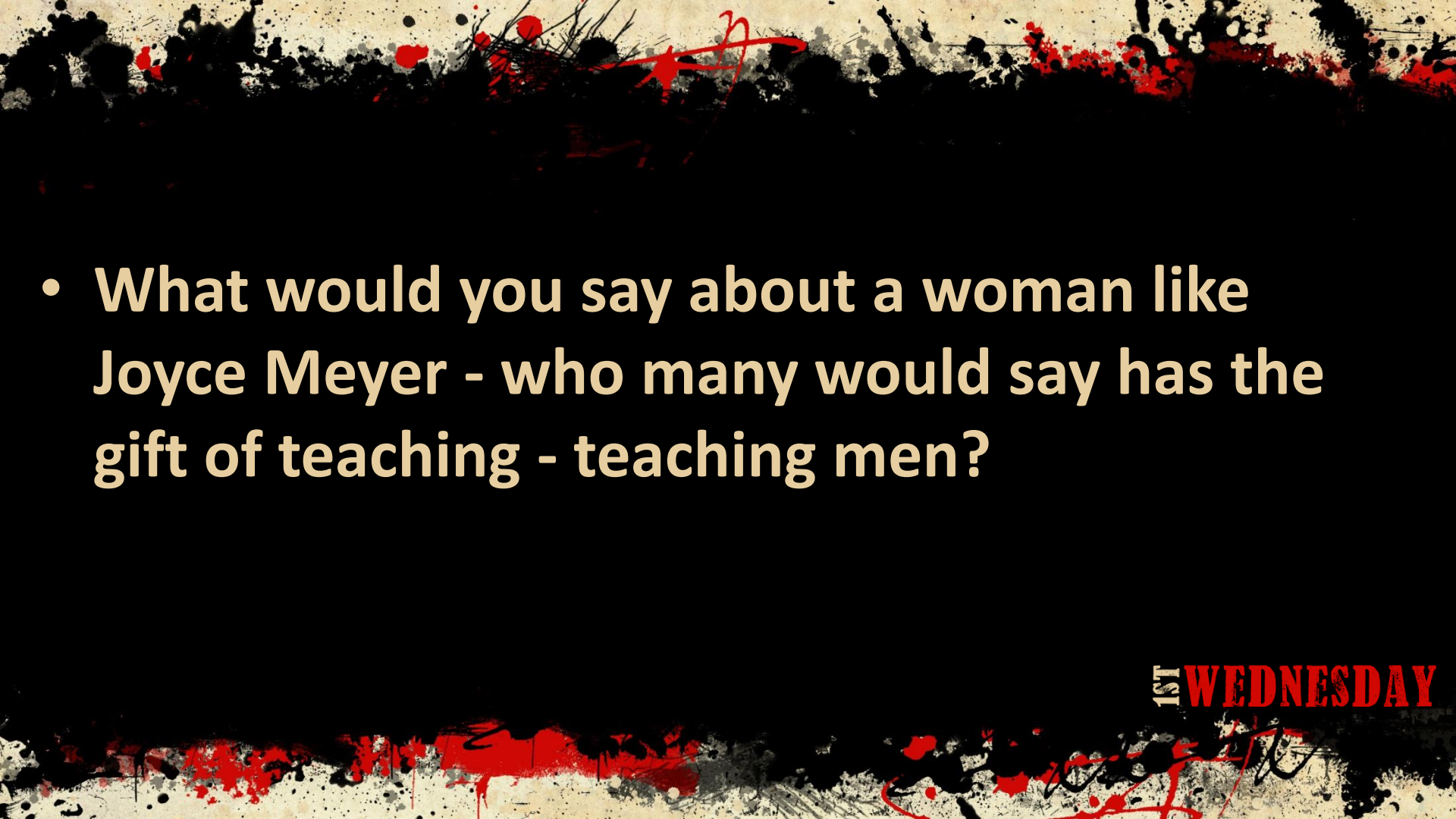


How do we recognize this in dating relationships?

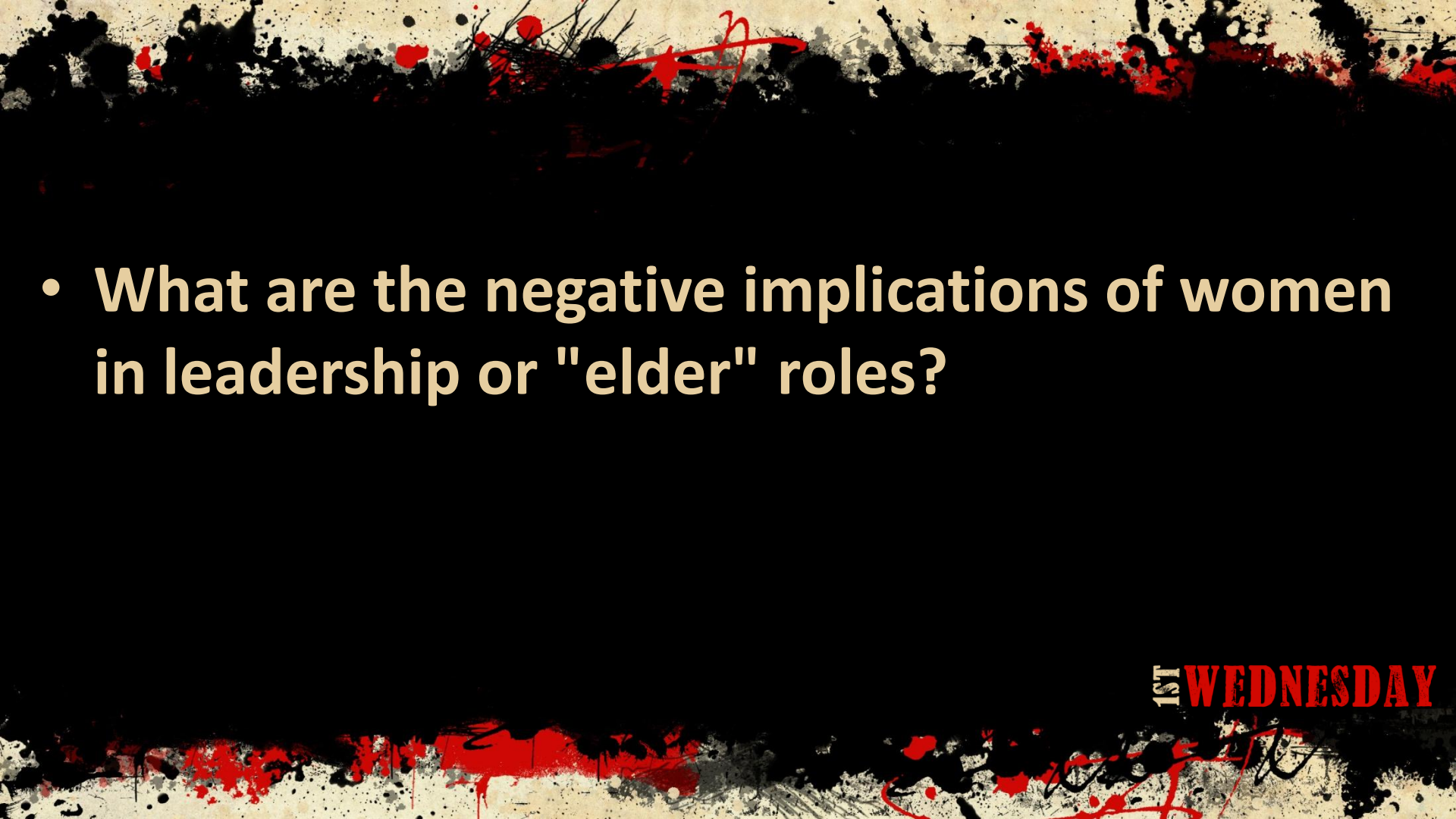
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- 
- What do you say to someone who has tried to do his/her role and doesn't find joy in it or even does resent it?

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- 
- What would you say about a woman like Joyce Meyer - who many would say has the gift of teaching - teaching men?

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- 
- **What are the negative implications of women in leadership or "elder" roles?**

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