

Complementarity

Genesis 1:27-28 And God created man in His own image, in the image of God He created him; male and female He created them. God blessed them and God said to them 'Be fruitful and increase in number; fill the earth and subdue it.'

Genesis 2 The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the **man** (adam - groundling) became a living being (2:7)...The Lord God said,'It is not good for the man to be alone. I will make a **helper** suitable for him.'(2:20) **Man**(ish) said 'this is now bone of my bones and flesh of my flesh; she shall be called **woman** (ishshah) for she was taken out of man.' For this reason, a **man** will leave his father and mother and be **united** (dabq) to his **wife** (ishshah), and they will become **one flesh**. 2:23-24. Vs. 25 And the **man** (adam) and his **wife** (ishshah) were both naked and unashamed.

Questions

1. Look at the creation story. First Adam (groundling) is created.
2. Ch 2 - the story is expanded to describe the garden and how woman came about.
3. Key Words
 1. adam (groundling),
 2. ish (man) and
 3. ishshah (woman,wife)
 4. azab leave, forsake, loose
 5. dabq cling, cleave, keep close, united
 6. one flesh
 7. kinship
 8. helper
4. Focus on cure to loneliness and the need for a helper and the aspects of a spousal relationship that have nothing to do with anatomical sexual fittedness
5. Normal and normative, descriptive and prescriptive

Comments Others Make

God made Adam and Eve, not Adam and Steve.

Marriage is for one man and one woman.

The parts don't fit together. Clearly, this is depraved and sinful.

Too much of one side. Ex. too much male (in male-male marriage)

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Did God make woman to complete man?

Is becoming **one flesh** (basar) a part of sexual intercourse? Not clear in Bible, but creation myths from elsewhere have this concept. Zeus cutting persons in two, creating an instinctive desire for another human being. It is more of a Greek philosophy that one can find a soulmate that literally completes oneself.

McQueen p 106 says

1. that if God created man and woman to be complementary beings
 1. a. Then every unmarried, divorced and widowed person would be incomplete.
 2. b. Marriage is not a solution for incompleteness, but it is a solution for a person's **loneliness**.
2. If procreation is the primary purpose of marriage than those who choose not to have children are sinning.
 - a. But no-one would say that.
3. So, if heterosexual couples are not sinning if they ignore Genesis 1:28,
 - a. then you can't use this argument as a reason why homosexuals can't marry even if they cannot procreate. (p 108)
4. Many churches say "marriage is the uniting of one man and one woman in covenant commitment for a lifetime." P 134. Yet church is filled with divorcees.

David Gushee

1. Historically the norm was heteronormative
2. with sexual behavior constrained to lifetime monogamous marriages,
3. often emphasizing procreation as the central divine purpose
4. linked to patriarchy p. 125
5. "Christian tradition has taken these texts as **prescriptive** for all times and all peoples... p. 82 **But, is it?**
6. yet "core practices in Gen 1-2 include mutual care for children, helper-partner companionship (Gen 2:18) and total self-giving, can and do occur among covenantal gay couples."
7. P. 96 "If we live in a Genesis 3 world and not a Genesis 1-2 world, this undoubtedly means that everyone's sexuality is sinful, broken, disordered, just like everything else about us."

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8. We can't get back to Genesis 1-2, a primal sinless world. Our task, if we are Christians, is to attempt to order the sexuality we have in as responsible a manner as we can." P. 104

9. "I am asking whether devout gay and lesbian Christians might be able to participate in the covenantal-marital sexual ethical standard - one person, for life, faithful and exclusive, in a loving, non-exploitative, non-coercive, reciprocal relationship, the is the highest expression of Christian sexual ethics."

10. Is Genesis 1-2 **prescriptive** (the only appropriate form of sexual partnership) or **descriptive** (what is true normally)?

Brownson on Complementarity (Genesis)

Complementarity is a theory that God created man and woman to complement each other in the bond of marriage.

Male and Female are both similar and different and this combination or gender complementarity is foundational to human identity and to the institution of marriage. (p.17).

Thus Genesis 2:22-25 is the basis for what Paul claims in Romans 1 that same-sex erotic relations are not natural.

1. Conservatives use this and Gen 3:16b to set up a hierarchy of gender. Men rule over women. Not all see this as a part of complementarity.
2. Conservatives claim anatomy and procreative complementarity are at the heart of why same-sex unions are morally wrong p.20.
3. They include personality traits and predispositions tied to gender that make heterosexual unions more successful

If that is true...

1. All non-coital activities are condemned p.21
2. If, union of male and female is reconstitution of 2 complementary sexual others, back into original Adam
 1. Then, how could it be OK to be alone, if we were meant to be binary?
 2. Ish (man) a male term and ishshah (woman) a female term - so man (adam (groundling)) can't be binary trying to return to One. Why the 2 terms?
3. Genesis 2:18 - focus is on a **helper(ezer)**. This is the only thing found to be "not good" that it was not good for man to be alone. On the

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- similarity needed in this helper. Similar enough to be a partner. **Must be a human.** Other use of **ezer** often refers to Lord as helper.
4. Original Adam in Gen 1 means groundling, or of the Earth. **Both** male and female were created in image of God.
 1. No implication that complementarity (marriage bond) is needed to fully express divinity.
 5. **One Flesh** (2:24) is one kinship group. Flesh is **Basar** (relatives). “leaves his father and mother” is not a physical leaving.
 1. But leaving (azab) family of origin. New family created in marriage
 2. Focus on the building blocks of community
 3. 1 Cor 6:16-17 - admonition against sex with prostitute. Use of one flesh is a warning that not building the kinship ties and obligations - mutual care - that is what makes it wrong.
 6. **Normal (descriptive) vs Normative (prescriptive)**
 1. Ex. Normal in OT is male in leadership. But is it normative?
 2. Normal for marriages to result in children, but not required
 3. Just because One Flesh is normally male/female, it is not demanded to be normative p.105
 4. Another example. Slavery was normal in the OT but doesn't have to be normative
 7. Christian tradition of marriage: unitive, procreative and sacramental
 1. Gen 2 - focused on similarity
 2. **Cling** “dabq” used 54 in Hebrew Bible - and is never sexual
 3. Thus sexual intercourse can be an aspect, but not 100% of the marriage
 4. Ruth clung to Naomi - same **dabq** as 2:24 - not sexual
 5. Unitive is intimacy, knowing, longing, sharing
 6. Sacramental - is the covenant aspect
 8. Creation of Woman is narrated as **antidote for loneliness** (2:18)
 9. Roman Catholics have prioritized procreation over mutual help, conjugal love and remedy for excess desire p.90
 10. Jesus' teaching on divorce and marriage
 1. Marriage is to be permanent - for children and economics and other kinship ties
 2. Just like you never stop being a daughter or mother or sister or brother
 3. In those days a divorce left a woman destitute
 11. Marriage is never called a covenant until Malachi 2:14 and there the focus is on faithfulness

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12. No-where in the Bible does it say that we must avoid Too Much Sameness p.200

Genesis 19 Sodom and Gomorrah

19:4-5 The men of Sodom, surrounded the house, both young and old, all the people from every quarter, and they called to Lot and said to him, “Where are the men who came to you tonight? Bring them out to us that we may have relations with them.”

This is about Gang Rape

Ezekiel 19:47-50. The primary guilt was “pride, excess of food, and prosperous ease, but did not aid the poor and needy”. - thus the primary was lack of hospitality. Sure, Vs. 50 says “abominations”

DeYoung says only this sin was mentioned in Leviticus as **abomination**. Yet, the word is used in the OT 117 times and used as **foreign, cultural, idolatrous, religious practices**.

Most important is Jesus reference to Sodom in **Matthew 10:14-15** and to the lack of hospitality. He does not reference sexual behavior at all.

Sodom was most known for inhospitality but also for sexual sin - orgy-like is how Philo referred to it.

Jude 7 alludes to homosexual practice of Sodom. yet, why use the word “sarko heteros”. And not “sarko homo” if it was referring to homosexuality? Others refer to this as having unnatural sex with angels who are of different flesh. Why would “other flesh” ever mean “same sex”?

DeYoung says the men of Sodom had no idea the visitors were angels, but they saw Lot bow down to them (19:1) and

Origen, Tertullian and Jerome (394AD) in 2nd and 3rd centuries talked of the pride and gluttony and not of same-sex behavior. It wasn't until late 4th century (John Chrysostom) and 5th century (Augustine) when the same-sex interpretation arose.

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Judgment was placed on the two cities in chapter 18, prior to the attempted gang rape.

Kathy Baldock says that 13 times the 2 cities are referred to afterwards in scripture and the lack of hospitality and pride is what is focused on. Same-sex behavior is not brought up in any of them.

Colby Martin says “the people of God are called to be people who receive the outcast and the outsiders, not create them.” The importance of hospitality goes back to the days of Genesis 19.

Dave Jackson says that Genesis 19 “neither affirms nor condemns it because it is not about gay people” p.130

Scott McQueen

P 77 Scott Garfield’s article “When Man Rapes Man” says **Genesis 19 is about power, degradation and violence in which sex is the weapon.** Because sexual gratification is not the main objective, a rapist may be ‘gender blind’

Jeremiah 23:14 speaks of a spiritual adultery (not sexual adultery) in Sodom and Gomorrah. Isaiah 1 references to Sodom and Gomorrah do not mention homosexuality at all, but lists all of the injustices that Israel has committed.