

Manhood, Womanhood, Marriage, and Sexuality

We believe that God created humanity in His image, male and female from conception, giving both men and women equal value, dignity, and worth before God. Christian men and women are fellow heirs of salvation in Christ and share in God's purpose as those who bear His image. Yet men and women are not interchangeable. God has ordained distinct male and female natures, roles, responsibilities, and callings, designed to reflect His created order and purpose.

According to Scripture, men are called to provide, protect, and bear responsibility and authority appropriate to their God-given callings in the family, church, and broader society according to their lawful vocations. Within marriage, the husband is appointed by God as the head of his wife and household. His headship includes real, God-delegated authority and the primary governing responsibility to order, shepherd, protect, and provide for his family under the lordship of Christ and according to His Word (1 Corinthians 11:3; Ephesians 5:23–25). This authority is neither autonomous nor absolute, but delegated by God, defined and limited by His Word, accountable to Christ, and exercised for the good of those entrusted to his care.

Within the family, the husband is entrusted with providing spiritual guidance, care, physical protection, and provision, while governing the household and ordering its priorities, commitments, and direction according to God's Word and providence. This faithful government of the household reflects the dominion mandate to steward faithfully all that God has entrusted to the family and aligns with Christ's command to seek first His kingdom and righteousness (Genesis 1:28; Matthew 6:33).

As the God-appointed head of the household, the husband bears primary governing authority and final responsibility before God for the faithful direction, order, protection, health, and flourishing of his family. He is called to exercise this authority with wisdom, humility, courage, self-control, sacrificial love, and a deep awareness of the one-flesh unity he shares with his wife. While the husband bears primary responsibility for the direction and faithful ordering of the household, he is to exercise that responsibility in close fellowship with his wife, thoughtfully considering her wisdom, insights, strengths, and the unique needs and circumstances of their family. He is to dwell with her according to knowledge and honor her as a fellow heir of the grace of life (1 Peter 3:7).

Because his authority is received from God and governed by His Word, the husband may neither command what God forbids, forbid what God commands, nor bind the consciences of his wife and family beyond Scripture. He may not use his authority to serve himself or pursue selfish ambition. His headship and government are not domineering, self-serving, coercive, or centered upon his personal ambitions, but servant-hearted and ordered toward the glory of God and the good of those entrusted to his care, reflecting Christ's sacrificial love for His Church. He must seek his wife's counsel, pursue unity with her, and gladly recognize and rely upon her wisdom and

abilities, while never surrendering the responsibility God has entrusted to him as head of the household.

Nothing in this doctrine excuses or permits intimidation, manipulation, coercive control, threats, violence, sexual abuse, financial exploitation, isolation, or any other oppressive use of authority. The husband does not possess authority to sin, authorize sin, conceal wrongdoing, control consciences beyond Scripture, or place himself beyond ecclesiastical or civil accountability. Such conduct is a serious sin and must be confronted rather than justified as biblical headship.

The wife, created by God as a helper suitable for her husband, is an indispensable partner in this calling. Within marriage, she is called to submit to, respect, and support her husband's God-given headship, bear and nurture children as God provides, care faithfully for her household, and use her strength, wisdom, and gifts for the flourishing of her family. Her submission is rendered unto the Lord and is therefore neither blind nor absolute; she must obey God rather than man whenever human authority requires what God forbids or forbids what God requires.

A wife is not required to participate in sin, conceal abuse, submit to oppression, or remain in immediate danger. Seeking help from the church or lawful civil authorities is not a rejection of biblical submission. The church is responsible to protect the vulnerable, confront and discipline those who misuse authority, and involve the civil authorities whenever required by law or necessary for the protection of those who have been harmed.

While her primary calling is to her home and family, Scripture affirms that being a helper does not exclude women from using their gifts and abilities to serve God and others in the church and society (Proverbs 31:16–18, 24). Women may serve and work in various roles, honoring God through their contributions outside the home. However, a wife's responsibility to her husband, children, and household remains central, and all work, whether within or outside the home, should support rather than displace this primary calling. In this way, the wife actively supports and contributes to the faithful ordering and shared calling of the household, helping to fulfill its God-given responsibilities with grace, strength, and wisdom (Genesis 2:18).

Together, husband and wife embody the unity, partnership, and mutual respect God intended in creation while living within the order He has established. Their relationship is not a hierarchy of value, for both are equally made in God's image and equally precious before Him. It is, however, a God-ordained order of authority and responsibility in which the husband serves as the head and governing authority of the household under Christ, and the wife serves as his suitable helper. Their roles are not interchangeable or egalitarian, but complementary: the husband governs, shepherds, provides, and protects, while the wife submits to his lawful authority and respects, supports, nurtures, and strengthens the household under his sacrificial headship.

The husband therefore possesses a real authority that the wife does not equally share, while the wife possesses an equal dignity, worth, and standing before God that the

husband does not surpass. Their distinction concerns authority, role, and responsibility within marriage—not superiority of nature, spiritual worth, intelligence, gifting, or importance.

Their distinct callings unite them in the shared mission God has given the family—to worship and obey Him, raise children in the faith, practice hospitality, steward their gifts and possessions, serve others, and seek His kingdom in every area of life (Genesis 1:27–28; 2:18–24; 1 Corinthians 11:3; Ephesians 5:22–33).

This covenant relationship beautifully displays God’s created order, where headship is exercised through sacrificial love, governing authority is exercised under Christ and within the boundaries of His Word, submission is offered unto the Lord in faith and respect, and husband and wife labor together with mutual care for the glory of God and the blessing of others.

We also affirm that the significance of manhood and womanhood extends beyond marriage alone. Both men and women, whether married or single, are called to live in holiness, embrace their God-given sex, steward their gifts, and serve Christ faithfully within His church and kingdom. Men are called to cultivate godly strength, responsibility, courage, protection, provision, and the capacity to exercise faithful authority where God lawfully entrusts it to them. Women are called to cultivate godly femininity, wisdom, nurture, hospitality, helpfulness, and care according to the callings and responsibilities God gives them.

Male headship in marriage does not mean that every man possesses personal authority over every woman. Authority exists within the relationships, offices, and jurisdictions God has established, including the husband’s headship within marriage and the government of the church through qualified male officebearers. While marriage uniquely displays Christ and His Church, singleness likewise provides a distinct opportunity for undivided devotion to the Lord and meaningful participation in the life of the covenant community (1 Corinthians 7:32–35).

We affirm that God created only two distinct and unchanging sexes, male and female, established by Him from conception. A person’s sex is a gift of God’s providence and is not determined by personal desire, social identity, medical alteration, or cultural convention. We reject contemporary ideologies, including LGBTQ+ views, that contradict God’s design for sex, marriage, and sexuality as revealed in Scripture. True human flourishing is found within God’s created order, where men and women gratefully embrace their God-given identities, responsibilities, and callings.