

CBMW NEWS

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FROM THE COUNCIL ON BIBLICAL MANHOOD AND WOMANHOOD

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FIRST
ISSUE!

Inside This Issue

NEWSBRIEFS

CRC REVERSES
ORDINATION
DECISION... AGAIN

REGENT COLLEGE
NIXES CBMW

CBMW ISSUES
STATEMENT ON ABUSE

IVCF AFFIRMS
EGALITARIAN POLICY

BOOK REVIEWS
AND NOTICES

QUESTION & ANSWER

NEW STUDIES IN
1 TIMOTHY 2

VINEYARD AFFIRMS
MALE ELDERSHIP

RESOURCES AVAILABLE
FROM CBMW

COUNCIL ON BIBLICAL
MANHOOD AND WOMANHOOD

Southern Seminary stands firm

DESPITE OPPOSITION FROM STUDENTS and faculty, the administration and trustees of Southern Baptist Theological Seminary in Louisville, Kentucky recently stood firm in their decision to hire only faculty members who are opposed to the ordination of women as pastors.

The furor was precipitated by seminary president Albert Mohler's decision in March to ask for the resignation of Diana R. Garland as dean of the seminary's Carver School of Church Social Work. This followed a conflict over Mohler's refusal to hire David Sherwood of Gordon College, who supports the ordination of women to pastoral ministry.

Garland's complaints reflected her concern that academic freedom was endangered by these decisions. In an interview with *Christianity Today*, she said, "There is no room for diversity, even on personal viewpoints that are not related to the confessional stance of the institution." Mohler also told *CT*, "I will not accept that a person can teach in good conscience what one does not hold as conviction."

Thirty-seven of Southern's 65 faculty members signed a resolution in support of Garland. Protesting students sent letters to trustees and alumni, and held vigils outside Mohler's office. On one occasion, Mohler graciously sent out for pizza for the protesting students, but warned them in an assembly to abandon their "pattern of self-destructive behavior" and get back to their books.

Trustees take action

On April 18, seminary trustees voted overwhelmingly to affirm President Mohler's actions regarding Garland's dismissal (she still holds a faculty position), and put into writing that candidates will be evaluated regarding their views on the Abstract of Principles, and "current pressing issues of concern to evangelicals and Southern Baptists."

David Dockery, vice president for academic administration, said there was a strong consensus among trustees on these four requirements for faculty nomination:

- 1) affirming women in ministry and their giftedness but restricting the role of women in the church from the office of senior pastor or overseer;
- 2) affirming the exclusiveness of salvation in Jesus Christ alone;
- 3) being clear that the Bible teaches that all homosexual

behavior is sinful; and

- 4) acknowledging that the sanctity of life is pro-life and against abortion except in the most extreme circumstances.

The trustees said that these "are only indicative examples, and [are] not to be viewed as exhaustive."

President Mohler commented on the role of CBMW in this conflict, "In addressing the contested issues of manhood and womanhood in biblical perspective, I have found great encouragement and faithful substance in the Danvers Statement adopted by CBMW, and the *Recovering Biblical Manhood and Womanhood* volume. The book is a lucid elaboration of the statement itself, which I have found to be faithful in substance, biblical in foundation, compassionate in spirit, and bold in confrontation."

Mohler continued, "I am convinced that this issue will be in the coming decade one of the crucial dividing lines separating evangelicals committed to biblical authority and inerrancy from those who are seeking to transform evangelicalism from within. Though the issue is now most focused upon the service of women in the church—and this is a vital and inescapable issue—I am convinced that the rebellion against God's pattern of gender relations and the home will grow even more bold in coming years."

CBMW stands with Dr. Mohler and Southern Seminary; we are grateful for their strong stance. There are many in our culture and in the SBC who battle against biblical virtues and values as well as against conservative theological positions. Our shared faithfulness to Scripture requires us to continue to stand and seek God's blessing through His revealed pattern for men and women.

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Call 708/740-0122
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76767.2673
@compuserve.com*The purpose of the Council on
Biblical Manhood and
Womanhood is to set forth the
teachings of the Bible about
the complementary differences
between men and women,
created equal in the image of
God, because these teachings
are essential for obedience to
Scripture and for the health of
the family and the Church.**CBMW is a member of the
Evangelical Council for
Financial Accountability
and the
National Association of
Evangelicals*

Newsbriefs from the world

□ The phenomenal success of Promise Keepers continues to mystify the media. As an example of the logical leaps and assumptions made by journalists trying to discover what's behind its success, in the May 7, 1995 *Cleveland Plain Dealer*, Neil Chetnik, writer of a weekly "Men's Column," gathers wire stories and comments from the Texas Promise Keepers gathering. He mistakenly quotes Tony Evans as having said at the meeting (the quote is accurate, but the source is the book, *Seven Promises of a Promise Keeper*) "I'm not suggesting you ask [your wife] for your role back. I'm urging you to take it back... If you're going to lead, you must lead. Be sensitive. Listen. Treat the lady gently and lovingly. But lead!" Chetnik then comments, "For many men at the Texas gathering, this kind of rhetoric amounts to permission from God to claim supremacy over women."

But the issue is not male supremacy. Following in the trail of the feminists and evangelical egalitarians like Gilbert Bilezekian, Chetnik wrongly equates headship with domination and dictatorial leadership. CBMW has always affirmed that men and women are equal in personhood, dignity and value; we also affirm that God has created men and women with certain sex-differentiated roles from creation.

□ In Latvia, Lutherans have discontinued ordination of women, but women who already are ordained can remain in their posts. The change reverses an ordination practice in the Evangelical Lutheran Church of Latvia since 1957. *National & International Religion Report (NIRR)*, May 1, 1995

☆☆ How you can help CBMW ☆☆☆

Many of you reading this may wonder how you can help CBMW. Our most pressing goal right now is a vast expansion of our subscription list for *CBMWNEWS* (see article, p. 7). We want the information in this newsletter to reach thousands of Christian leaders—especially pastors and other church officers, denominational officials, professors in Christian colleges and seminaries, and seminary students. If you can get permission to use your group's mailing list of leaders, we want to help you to send a free copy of this issue of *CBMWNEWS* to everyone on the list, or to get multiple copies for distribution to students. Phone Debbie Rumpel at 708-740-0122 for quantity prices and more information. In this way, you can be a great help to our work!

□ The Church of Sweden will accept as candidates for the ministry only those men who fully accept the ordination of women to the priesthood. The 111-103 vote by the church's General Assembly removed any "conscience clause" that would have allowed opponents of women's ordination to be ordained. (*NIRR*, November 28, 1994). This action by the Church of Sweden follows a typical pattern for feminist groups: first gain "tolerance" of the view that women can be ordained to the pastorate, then move to exclude all other views. The Presbyterian Church, USA has followed the same pattern in recent years.

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

EPHESIANS 5:25

□ For those of you who might be wondering, CBMW was not affected by the collapse of the Foundation for New Era Philanthropy. We did not entrust any monies to the Foundation.

□ *Authentic Manhood Seminar* with Larry Crabb, Jr., will be coming to Birmingham, Alabama August 4-5, to Boise, Idaho September 22-23, to San Fernando Valley, California October 12-14, and Winnipeg, Manitoba October 27-28. For more information, or for a listing of upcoming sites and dates, contact 303/697-5425.

**SBC document affirms complementarity**

In September, 1994, at the United Nations Conference on Population and Development in Cairo, Egypt, Daniel Heimbach represented The Christian Life Commission of the Southern Baptist Convention and presented a document, "Population, Morality and the Ideology of Control." The document reflected a complementarian perspective as evidenced by the following excerpt:

"We believe that husbands are given leadership responsibility for the family as a whole, and that normally the wife's role, while equal in God-given dignity and value, is functionally and morally subordinate to the husband's. The husband's leadership is not a license for selfish demagoguery, but neither is it morally arbitrary or trivial. Rather, we believe it is given by God to ensure the stability of the family unit, and is meant to secure the welfare of each one who has a part in the family relationship."

The complete text of this statement is available from *CBMW*. See page 11 for ordering information.

CBMW issues Abuse Statement

WHEN CBMW WAS FOUNDED IN 1987, its leaders wrote in the Danvers Statement that they were deeply concerned about “the upsurge of physical and emotional abuse in the family” (Rationale #6), and that “In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives” (Affirmation #6).

The Council has now issued an expanded statement on abuse, as part of a continuing effort to demonstrate that the biblical teachings on male headship in marriage do not authorize a man's domination or abuse of his bride. We hope this statement will encourage Christians to oppose abuse wherever it appears. The statement was adopted by the Council on Biblical Manhood and Womanhood at its meeting in Lisle, Illinois, in November, 1994.

- ❖ We understand abuse to mean the cruel use of power or authority to harm another person emotionally, physically, or sexually.
- ❖ We are against all forms of physical, sexual and/or verbal abuse.
- ❖ We believe that the biblical teaching on relationships between men and women does not support, but condemns abuse (Prov. 12:18; Eph. 5:25-29; 6:4; Col. 3:18; 1 Tim. 3:3; Titus 1:7-8; 1 Pet. 3:7; 5:3).

- ❖ We believe that abuse is sin. It is destructive and evil. Abuse is the hallmark of the devil and is in direct opposition to the purposes of God. Abuse ought not to be tolerated in the Christian community.
- ❖ We believe that the Christian community is responsible for the well-being of its members. It has a responsibility to lovingly confront abusers and to protect the abused.
- ❖ We believe that both abusers and the abused are in need of emotional and spiritual healing.
- ❖ We believe that God extends healing to those who earnestly seek him.
- ❖ We are confident of the power of God's healing love to restore relationships fractured by abuse, but we realize that repentance, forgiveness, wholeness, and reconciliation is a process. Both abusers and abused are in need of on-going counseling, support and accountability.
- ❖ In instances where abusers are unrepentant and/or unwilling to make significant steps toward change, we believe that the Christian community must respond with firm discipline of the abuser and advocacy, support and protection of the abused.
- ❖ We believe that by the power of God's Spirit, the Christian community can be an instrument of God's love and healing for those involved in abusive relationships and an example of wholeness in a fractured, broken world.

CBE declines joint statement

THE CBMW STATEMENT ON ABUSE WAS originally written to be issued jointly with Christians for Biblical Equality. However, James Beck, writing for the CBE Board of Directors, declined in a letter dated October 10, 1994:

We do not feel it would be helpful to convene a joint press conference at ETS to issue a joint statement on abuse. CBE's position on abuse flows directly out of our theological understanding of Scripture and what it teaches about gender and roles. If we attempt to issue a joint statement with an organization that differs fundamentally from us on this issue, we feel both organizations would be giving very mixed signals to their respective constituencies.

Wayne Grudem, President of CBMW, commented on CBE's declining to join in our statement against abuse: “We regret that CBE declined to join us in this statement. If CBE will not join us in something on which we agree (condemning abuse), then I see little hope that they will be willing to join us in constructive dialogue on issues where we disagree. This is unfortunate for the evangelical world.”

But at another level, CBE's refusal to join us in condemning abuse fits with their overall philosophy: they seem unable to admit that there is such a thing as *loving headship* in marriage! They see that *some* authority in marriage is abusive, and they wrongly assume that *all* authority in marriage is abusive.

Therefore whenever their publications criticize male headship in marriage, they always portray abusive headship. Seldom if ever do their writings mention the CBMW position, which we firmly believe to be the Biblical position: that God has given the husband a unique authority as leader of the family, and that he is to exercise that authority in self-giving love for his wife and children, following the example of Christ (Eph. 5:22-33).

In short, CBE finds it difficult to admit that our position exists. We advocate loving headship by the husband. They publish ongoing criticisms of abusive headship, and they assume that there is no such thing as loving headship. Then they can argue that their view (that there is no unique male headship in marriage) is the only alternative.

If they had joined us in this statement condemning abuse, it would have been an admission that there are responsible Christians who believe in non-abusive authority in marriage. And then all their volumes of criticism of abusive authority would have been seen for what they are: not an attack on the Biblical position at all, but an attack on abuses which we also condemn.

It is a fundamental error in reasoning to ignore the major alternative to your position. But this fundamental error is one of the foundations of the CBE position. And their tragic decision not to join us in issuing this statement against abuse brings their fundamental error to the light of day.”



Abuse is the hallmark of the devil and is in direct opposition to the purposes of God. Abuse ought not to be tolerated in the Christian community.

*STATEMENT ON ABUSE
FROM THE COUNCIL ON
BIBLICAL MANHOOD
AND WOMANHOOD*



Regent College nixes CBMW

GOD HAS BLESSED REGENT COLLEGE, Vancouver, with a fruitful ministry to the worldwide work of God for many years. We are thankful for the outstanding contributions their faculty have made to evangelical scholarship. But we do regret a recent decision not to allow a CBMW spokesman to speak on campus.

Wayne Grudem, CBMW President, spoke on theological issues related to manhood and womanhood in May, 1994 at Regent. Over eighty students and interested friends attended these lectures, which were sponsored by the Regent Student Council.

One prominent student leader commented that Grudem's irenic presentation made many friends, and, even more importantly, no enemies. Another student, attorney Phil Craig from Atlanta, wrote that Dr. Grudem's visit "was the highlight of my time at Regent." Students remarked that previous campus speakers had promoted the egalitarian perspective, and that in their experience, the complementary view had not been expressed in any extended forum on campus.

Later, a small controversy arose when students invited Grudem to return. The administration was now unwilling to provide a forum in which Grudem could speak. These

students sought redress through traditional channels and collected over 100 signatures on a petition.

Finally in December, it became clear to organizing students that the administration of Regent College would not allow Grudem or other outside speakers to address the issue of women in ministry.

In a July letter of explanation to CBMW, Regent President Walter Wright indicated that the school values "modelling a community of learning where diversity is accepted and where issues can be discussed theologically, intellectually and in a spirit of love".

CBMW attaches high value to a noble, winsome approach to engaging others in debate over this issue. Gentleness with firm conviction has been our hallmark as we have appealed for conciliation and cooperation wherever possible. For example, readers may consult the booklet, "Can our Differences be Settled?" in which we appeal to evangelical feminists for clarity in position and charity in spirit with the hope of maintaining relationships with evangelical brothers and sisters who differ.

We hope that things may change at Regent so that an outside speaker could represent the position of CBMW on campus in the future.

IVCF's policy statement drives a wedge between the freedom to hold convictions and the freedom to act on those convictions

IVCF affirms egalitarianism

FOR MANY DECADES THE LORD HAS RICHLY blessed the ministry of InterVarsity on college campuses. Its publication arm, InterVarsity Press, continues to print books that advance the work of the kingdom around the world. For these things we thank God.

But we are troubled by some recent trends. Observers of InterVarsity have suspected that the Press division has favored an egalitarian position for quite some time, having produced such works as *God's Ideal Woman*, *Gender and Grace*, *Women at the Crossroads*, *Women in the Maze*, and *Women, Authority and the Bible*.

Despite these publications, the position of the ministry as a whole on the ministry of women and on women's ordination was not clearly articulated until IVCF president Stephen Hayner released a position paper, "Women in the Ministries of InterVarsity," in October, 1993.

Hayner presents a survey of IVCF history, justifying past policy on the basis of the urgency of their mission, and shifting blame for gender inequities in the early 1970s to the influence of Dallas and Westminster seminaries (p. 3).

The practical questions are: Should women staff members exercise ministries on campus which would not be

permitted in their own church? and Can a woman exercise positions of authority over men in roles such as chapter president, campus staff member, or staff director?

Hayner answers that, since the issue is not central to their mission, and since biblical scholars disagree, IVCF has "never been willing to let gender be the determining factor which qualified some for leadership selection, especially above the criteria of gifts, character, essential theological faithfulness, and experience."

Next, he argues that IVCF is not a church, but a parachurch organization exempt from following some of the requirements for church officers found in Scripture. Hayner writes, "We are part of the Church, but organizationally, we are not a church. No matter what an individual church... may come to believe about the scope of women's leadership and ministry, InterVarsity has accepted the ecclesiological analysis which places these church structural restrictions beyond our primary organizational concern."

Finally, then, in a consideration of biblical and theological issues, Hayner quickly summarizes many texts to dismiss any pre- or post-fall role differentiation, and concludes that the New Testament places no restriction on the ministry of women in the local church. He notes, "...any

see IVCF policy on p. 5

CRC reverses decision... again

IN JUNE, 1995, THE CHRISTIAN REFORMED Church (CRC) synod delegates met for their annual tangle over the issue of the ordination of women. This year, the synod passed a virtually irreversible proposal which authorizes the ordination of women to the church's highest offices. This action wipes out the hard work of so many who have defended complementarity in synod meetings over the last decade.

To review the history of this struggle, in June, 1993, the synod narrowly approved the ordination of women as ministers, elders, and evangelists.

But to fully effect this change in church order, the motion had to be reaffirmed by the synod in 1994. There, by a vote of 95 to 89, the delegates rejected the previous year's vote, following two days of debate.

In that 1994 debate, Robert Godfrey, CBMW member and President of Westminster Theological Seminary in California, was named reporter for the majority report. In that report (*Acts of Synod*, Article 77), Godfrey powerfully marshalled Scriptural evidence to call the synod to a reversal of its 1993 decision: "Genesis 1:26-28 does teach that men and women equally bear the image of God but does not prove that one may hold ecclesiastical office simply because one bears the image of God.

"Acts 2:17-18 describes the outpouring of the Holy Spirit upon all God's people but does not prove that all who have the Spirit may hold ecclesiastical office. Galatians 3:28 declares that men and women are one in Christ, but that fact does not mean that women may hold ecclesiastical office any more than it means that the Christian husband is not the head of his wife (Eph. 5:23)." Godfrey further supported his position by asserting: "1 Timothy 2:11-12 clearly states that women are not to teach or have authority over men, and 1 Timothy 3:1-13 continues with an immediate application of this teaching to the offices of the

church."

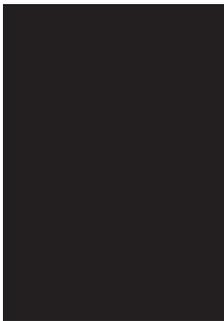
The 1994 statement passed by the CRC said that "the clear teaching of Scripture prohibits women holding the office of minister, elder, and evangelist." Since it included the claim that this is the "clear teaching of Scripture," it did not allow individual churches to say the decision violates their conscience because they hold a different interpretation.

Some churches still ordained women in defiance of the synod. First Christian Reformed Church of Grand Rapids saw the decision on this "unclear" issue as offensive to their church conscience. Godfrey responded, "The fact that some people think the Scripture is unclear on a subject doesn't make the Scripture unclear. There were even 'good' Presbyterians in late seventeenth-century England who thought Scripture was unclear on the divinity of Christ."

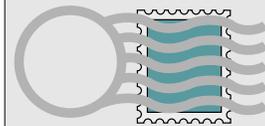
Thus, in spite of the action of synod in 1994, this year's meeting saw renewed efforts to ordain women. Advocates offered this year a change in procedural rules allowing women's ordination. Previously they had chosen to work through a change in church order which requires synodical ratification in two successive years. According to Godfrey, the egalitarians who forced through the 1995 changes do not realize that there will be continuing damage done to the denomination. Many will continue to depart. Now, with these changes, women may be ordained to the offices of minister, elder and evangelist during a five-year trial period. Women may not be synod delegates during this time.

Godfrey indicated a meeting is scheduled in November for conservatives to determine a course of concerted action. He requested fervent prayers on behalf of the conservative leadership.

We thank God that He has allowed CBMW to play an important role in the CRC debates. In addition to CBMW member Robert Godfrey's pivotal role, in these years of controversy, Godfrey said that the CBMW book, *Recovering Biblical Manhood and Womanhood*, "presented a clear and very forceful presentation of the position that we as conservatives in the CRC held, and has significantly strengthened the conservative position."



ROBERT GODFREY



From our mailbag

Dear CBMW:

We have been using your materials extensively in our teaching ministry. They are invaluable in the work of winning the hearts and minds of university students to the teaching of God and His Word in this matter of gender roles and relationships which is so crucial for the health of their future homes.

[Students] want to be led to a new and Scriptural position on this issue, and they see the articulation of such a position as being an act, even, of evangelism.

Please keep up your good work.

*Tim Bayly, Pastor,
Evangelical Community Church,
Bloomington, Indiana*

IVCF policy

from page 4

practice which inhibits the use of gifts based on gender... is biblically flawed.

The policy statement separates the freedom to hold convictions from the freedom to act on those convictions. According to Hayner, IVCF staff may personally *believe* that women's ministries should be limited in the local church, but they may not *act* on that belief in any way that encourages students to withdraw from an event or a church where a woman is teaching the Scriptures. As far as we understand this, it means that no staff member may *teach* a complementarian view. Effectively, complementarian-

ism has been ruled out.

However, the constraints are different for those staff who believe that all ministries are open to women. These egalitarian staff apparently may act on their beliefs, and they are warned merely that they may not "deride or ridicule staff which feel differently."

When mission urgency takes priority over biblical standards, truth and convictions are the casualties.

People also can become casualties. The IV regional director for Western Pennsylvania, Dave Green, has been dismissed because he taught a complementarian position. (*Christianity Today*, June 22, 1992, p. 69).

For a copy of IVCF's position paper, you may contact IVCF, 6400 Schroeder Road, Madison, WI 53707-7895.

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Where's your denomination?

CBMW WANTS TO PROVIDE A FAIR AND accurate summary of official statements on manhood and womanhood made by denominations and other Christian organizations during the next few years. In order for us to list a denomination or specialized ministry in the "complementarian" category, we need to see some official statement that it agrees with the affirmations of the Danvers Statement. Specifically, regarding church leadership, it should agree with Affirmation 6 that

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.

And regarding the family, it should agree that

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.

We realize that groups may differ in the way they apply these principles, especially the principle that "some governing and teaching roles within the church are restricted to men." But if an organization agrees that *some* governing and teaching roles are reserved for men, it clearly distinguishes itself from the egalitarian position, which insists that *no* governing or teaching roles within the church

should be restricted to men.

Send us the statements published by your denomination or organization! If clear decisions are made in either category, we want to make that known to the wider Christian world. Moreover, if your church has opened new opportunities for women to minister in Biblically legitimate ways, we want to report and encourage that as well. (Send statements to *CBMW NEWS*, 204 Brooks Rd., Mauldin, SC 29662)

So far, we can report that the following groups have firmly committed themselves to the "egalitarian" (evangelical feminist) or "complementarian" (CBMW) position.

EGALITARIAN

Presbyterian Church-USA
 United Methodist Church
 Fuller Theological Seminary
 InterVarsity Christian Fellowship

COMPLEMENTARIAN

Presbyterian Church in America
 Southern Baptist Convention
 Association of Vineyard Churches
 Southern Seminary—Louisville
 Southeastern Seminary—Wake Forest
 Westminster Theological Seminary

Groundbreaking studies in 1 Timothy 2

CBMW IS PLEASED TO OFFER PRE-PUBLICATION copies of two recent studies on 1 Timothy 2:12. The new research in these papers is so significant that we expect many "fence sitters" who have been confused will decide that these papers settle the meaning once and for all.

H. Scott Baldwin, "A Difficult Word in 1 Timothy 2:12" (12 pages, \$2.00). This definitive paper is the most extensive study ever done on the meaning of *authentēin*, "to have authority over," based on an exhaustive computer search of the word in all of ancient Greek literature. Baldwin, a recent Ph.D. graduate in New Testament from Trinity International University, shows that feminist writers have frequently confused nouns and adjectives with the verb *authentēin*, and that, in actuality, there is no legitimate linguistic basis for the feminist claims that *authentēin* can mean "to usurp authority" or "to murder," or (as the Kroegers claim) "to proclaim oneself author of man."

Andreas Köstenberger, "A Difficult Sentence Structure in 1 Timothy 2:12" (26 pages, \$3.00) This groundbreaking study analyzes the grammatical structure found in 1 Timothy 2:12, "not to teach nor to have authority." Köstenberger, a New Testament faculty member at Trinity International University, used extensive computer searches

to locate the general pattern "not (verb) nor (verb)" in 52 other examples in the New Testament and 48 examples outside the New Testament. In every case, both activities are viewed positively or both activities are viewed negatively. Therefore, if the activity of "teaching" is viewed as a positive thing in 1 Timothy (which it is), then the activity of "having authority" must also be viewed positively. Köstenberger's study thus excludes negative senses such as "usurp authority" or "domineer," which feminist interpreters have attached to the verb *authentēin*.

In addition, this study shows that *two* activities, "teach" and "have authority," are in view here, in contrast to the egalitarian claim that only *one* activity ("teach in a domineering way") is indicated.

Both of these studies, together with others, will appear this fall in the forthcoming book, *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15*, edited by H. Scott Baldwin, Andreas J. Köstenberger, and Thomas R. Schreiner, to be released this fall by Baker Book House.

Dr. Schreiner is a member of CBMW and we congratulate him and his colleagues on this important work. We are offering photocopies of these crucial articles ahead of time because of their importance to many of our readers. (See page 11 for ordering information).

CBMW looks to the future

I RECENTLY BECAME PRESIDENT OF CBMW once again, returning to a position I had served in from 1989-91. What are my goals now for CBMW?

First, we need to **provide academically sound resources to Christian leaders.** We already have the most extensive publications of Biblically sound materials on these issues, including our book, *Recovering Biblical Manhood and Womanhood*, which was "Book of the Year" for *Christianity Today* readers in 1992. In addition, CBMW has a unique ability to coordinate and publicize new scholarly studies defending Biblical views of manhood and womanhood, such as the groundbreaking new research on 1 Timothy 2:12 by Scott Baldwin and Andreas Köstenberger (see article p. 6). Whenever denominations and specialized ministries debate issues concerning men's and women's roles, we can provide them with the most up-to-date writings that show the errors both of oppressive male chauvinism and of unbiblical feminist egalitarianism.

Second, we need to **publicize the decisions of Christian groups on men's and women's roles.** In this issue of *CBMW NEWS*, we rejoice in the firm stands taken by Southern Seminary and the Vineyard Churches, but we also report with regret the commitment to egalitarianism made by InterVarsity, and the decision by Regent College, Vancouver, to forbid any CBMW speakers on campus. I believe that every church, every denomination, and every parachurch organization will be forced by the pressures of our culture to make written policy decisions on the appropriate roles for women in the next few years. We plan to report these decisions as they occur. Send us news about your organization!

Third, we need to **publish new scholarly answers to egalitarian writings.** As I read widely influential egalitarian publications such as Gilbert Bilezikian's *Beyond Sex Roles*, or the more recent book by Richard and Catherine Kroeger, *I Suffer not a Woman*, I am dismayed to see the errors in Biblical interpretation—the misrepresentation of other positions, the misuse of historical evidence, the use of obscure linguistic data centuries after the New Testament without supplying dates for the reader, the quotation of unheard-of writers as if they were accepted scholars, the statement of "facts" that are simply untrue (see the article about the Kroegers' book on p. 9, for example). Yet few people know where to find answers to these writings, and thousands of readers who do not have the benefit of technical Biblical training and a large reference library have no way of knowing that these statements are wrong.

Eventually, if people are presented with enough wrong information, they will make wrong decisions. I am con-

vinced that is exactly what is happening today: The Biblical position which CBMW advocates is losing by default, because egalitarian material has flooded the market and for much of it no scholarly answer has been written. When we published *Recovering Biblical Manhood and Womanhood* in 1991, we answered most of the egalitarian arguments to

***CBMW can provide
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egalitarianism***

that point, but more continue to be published, and we must provide people with specific, Biblical answers to these publications.

Fourth, we need to **make CBMW's position and resources widely known to every evangelical leader.** Our mailing list right now is tiny: only 4,000 names. But there are about 40 million Christians in the United States alone, and that means there are perhaps 500,000 "Christian leaders" such as pastors, church officers, denominational leaders, Christian college and seminary professors, and leaders of specialized ministries. I want to make

CBMW NEWS available to every interested Christian leader in the United States and abroad—so they will at least know that an alternative to feminism exists, and will have access to our materials. Readers can help us by getting permission and paying costs for their own organization's mailing list of leaders (such as lists of pastors) to receive a sample issue of *CBMW NEWS*. (For more information, see box on p. 2).

In all of this, I am asking the Lord to grant us much effectiveness with a very small organization. Right now we have a part-time secretary (faithful Debbie Rumpel) and no other employees, just volunteer help. Eventually we must expand to one executive director and perhaps one or two other staff, but I want us to remain a small organization and focus on what we can do best: write academically and doctrinally sound material and make it available to Christian leaders. We cannot personally enter into the struggles over this issue in every denomination and Christian group—but we can and will provide the resources to people within those groups so that they themselves can argue persuasively and accurately on these issues.

Please pray for us, that God would grant us the needed wisdom, people, and money, and that He would grant blessing and success to our efforts. And please support us financially as God moves your heart. I believe this is a crucial work that no one else is doing, but we have very little regular support and almost no money to work with (under \$1,000 as I write this letter, not even enough to pay for postage and printing). Yet God is faithful, and we trust Him to provide for this task: "Not by might, nor by power, but by my Spirit, says the Lord of Hosts" (Zech. 4:6).

Wayne Grudem, Ph.D.
President, CBMW

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Controversies over important issues are not only evidence of our sin and ignorance but also are evidence that truth matters, that it is worth striving for, and that harmful error is not carrying the day unopposed

Adapted from the booklet *50 Crucial Questions About Manhood and Womanhood* (#49 and 50).

In future issues, readers questions will be answered. Send your questions to

CBMW NEWS

204 Brooks Road
Mauldin, SC 29662

Your questions, please

Q

Since many leading evangelical scholars disagree on the questions of manhood and womanhood, how can any lay person even hope to come to a clear conviction on these questions?

A

Serious students of the Bible must walk a fine line between two dangers. On the one side there is the oversimplification of the process of interpretation that neglects the disciplines of historical and grammatical study. On the other side there is the temptation to pull rank on lay people and emphasize inaccessible data and complicated contextual problems so much that they despair of confident understanding.

We realize that there are “some things that are hard to understand [in Paul’s letters], which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction” (2 Pet. 3:16). This will guard us from overstating the simplicity of Scripture.

But we believe the emphasis should fall on the usefulness of all Scripture. “All Scripture is God-breathed and useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Tim. 3:16).

We do not want to discourage any serious lay person that the usefulness of Scripture is out of his or her reach. We also want to stress that under divine inspiration the Apostle Paul was committed to clarity and forthrightness in his writing: “...we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to every man’s conscience in the sight of God” (2 Cor. 4:2).

We would also encourage lay people to view controversies over important issues not only as evidence of our sin and ignorance but also as evidence that truth matters, that it is worth striving for, and that harmful error is not carrying the day unopposed. Paul said to the Corinthians, “I hear that when you come together as a church, there are divisions among you, and to some extent I believe it. No doubt there have to be differences among you to show which of you have God’s approval” (1 Cor. 11:18-19).

We are far from doubting the genuine Christian standing of evangelical feminists. But controversy is necessary where truth matters and serious error is spreading.

Therefore, lay people should take heart that the battle for truth is being fought, and should realize that many of the plain things they virtually take for granted in our faith today were once hotly disputed and were preserved for them through controversy.

On this issue of manhood and womanhood we encourage lay people to consider the arguments available to them,

think for themselves, saturate themselves in Scripture, and pray earnestly for what Paul promised in Philippians 3:15: “[I]f on some point you think differently, that too God will make clear to you.”

Q

If a group of texts is hotly disputed, wouldn’t it be a good principle of interpretation not to allow them any significant influence over our view of manhood and womanhood?

A

No, this would not be a good principle of interpretation.

First, because almost every text about precious and important things is disputed in some way and by some Christians. Never in history has there been so much pluralism under the banner of the Bible as there is today.

Second, imagine what it would mean if we took no stand on things because they were disputed. It would mean that Satan’s aim to mislead us would be made much easier. He would not have to overthrow the truth of Biblical texts; he would only have to create enough confusion that we would put the important ones aside.

Third, leaving Satan out for a moment, we are all biased and would very likely use this principle of interpretation to justify neglecting the texts that do not suit our bias while insisting that the ones that suit our bias are crystal clear.

This, it seems to us, is the Achilles heel of the hermeneutical approach adopted by Gretchen Gaebelein Hull in her book *Equal to Serve*. She takes one set of texts to be clear and undisputed, then takes another set to be obscure and disputed, and then says that the obscure ones should not have a crucial say in shaping our understanding of the issue.

Specifically, she takes Genesis 1-2, the examples of Deborah, Huldah, Miriam, Abigail, etc., the ministry of Jesus to women, the examples of ministering women in the New Testament, plus texts on the redemptive equality of women (like 2 Cor. 5:14-21), and infers that they clearly teach that male headship, in any distinctive form, is wrong.

But she says that all the texts in the New Testament that seem to teach an abiding role distinction for women and men are obscure and cannot make their contribution to the shape of our vision of manhood and womanhood.

In this way, very crucial texts are silenced by the governing theme of “sex-blind” egalitarianism which is itself built on texts the meanings of which are also disputed.

This illustrates the danger of a principle that says, if a text is disputed, don’t use it. Our procedure should be rather to continue to read Scripture carefully and prayerfully, seeking a position that dismisses no texts but interprets all the relevant texts of Scripture in a coherent way. And then we are to obey that consistent teaching.

Errors in Kroegers' book critiqued

CATHERINE KROEGER, PRESIDENT OF Christians for Biblical Equality, together with her husband Richard, published *I Suffer Not a Woman: Rethinking 1 Timothy 2:11-15 in Light of Ancient Evidence* (Grand Rapids: Baker) in 1992. It has been widely influential in evangelical circles, persuading many people that Paul only prohibited women from teaching and having authority over men because of particular false teachings in Ephesus (to which 1 Timothy was written).

This book has received devastating critiques from scholars trained in the study of ancient history and New Testament interpretation. We wish to make these reviews available to interested readers. (See p. 11 for details.)

1. **Stephen Baugh**, "The Apostle Among the Amazons" (a review of Richard and Catherine Kroeger, *I Suffer not a Woman* (Baker, 1992), reprinted from *Westminster Theological Journal* 56 (1994):153-171). This is a detailed critique of the Kroegers' book written by a New Testament professor at Westminster Seminary (California) whose Ph.D. thesis was written on the history of ancient Ephesus.

As Baugh's title indicates, the Kroegers rely heavily in non-factual myths (such as myths of Amazon women) to paint a picture of ancient Ephesus where women had usurped religious authority over men: a "feminist Ephesus" in the religious realm. But their historical reconstruction is just not true: Baugh says, "...the Kroegers... have painted a picture of Ephesus which wanders widely from the facts" (p. 155). With his expertise in the history of Ephesus, Baugh affirms, "No one has established historically that there was, in fact, a feminist culture in first-century Ephesus. It has merely been assumed" (p. 154). He says the Kroegers' foundational claim that the religious sphere of

life could be led by women, but not the social-civic spheres, "betrays an astonishing innocence of how ancient societies worked" (p. 160). After analyzing their data, he concludes, "It is difficult to imagine how such a momentous conclusion could have been erected upon such fragile, tottering evidence" (p. 161). Other evidence used by the Kroegers is "wildly anachronistic" (p. 163), and contains "outright errors of fact" (p. 165). On the other hand, "they virtually ignore a vast body of evidence of a historically much more reliable and relevant quality: the approximately 4,000 Ephesian inscriptions and the burgeoning secondary literature surrounding them" (p. 162).

2. **Albert Wolters**, review of *I Suffer Not a Woman* in *Calvin Theological Journal* 28 (1993), pp. 208-213. Dr. Wolters is Professor of Religion and Theology/ Classical Studies at Redeemer College in Hamilton, Ontario. He first summarizes the Kroegers' argument that 1 Tim. 2:12 should be translated, "I do not permit a woman to teach nor to represent herself as originator of man, but she is to be in conformity [with the Scriptures]," and that Paul was opposing a specific feminist heresy at Ephesus. He then says,

their proposal, both philologically and historically, is a signal failure. In fact, it is not too much to say that their book is precisely the sort of thing that has too often given evangelical scholarship a bad name. There is little in the book's main thesis that can withstand serious scrutiny, and there is a host of subordinate detail that is misleading or downright false. (pp. 209-210)

Citing several specific examples, Wolters observes that the Kroegers "repeatedly misunderstand the sources they cite, and they fail to mention important recent literature which counts against their own interpretation...their

see *Kroegers on p. 10*

Vineyard restricts elders to men

IN A RECENT COMMUNICATION TO THE Association of Vineyard Churches leadership, John Wimber clearly expressed his convictions for the association concerning the office of elder and pastor in Vineyard churches. In his statements, Wimber extensively referred to *Recovering Biblical Manhood and Womanhood*, and strongly recommended the text for those seeking biblical clarification on the issue.

In the March/April, 1994 edition of *Vineyard Reflections*, Wimber declared, "I believe God has established a gender-based eldership of the church. I endorse the traditional (and what I consider the *scriptural*) view of a unique leadership role for men in marriage, family, and in the church... Consequently I personally do not favor ordaining women as elders in the local church."

Wimber goes on in the article to clarify his position in terms of the unique responsibilities given to men in their families and in the local church. He is careful to distin-

guish between male headship and dominance. He states that "the answer is not to reject the doctrine of godly male headship (which results in female fulfillment) but to clarify its biblical meaning, and to live it out in our families and in our churches."

While Wimber restricts church governance to men, we must note that he does encourage women to participate in any ministry except that. He states, "A woman can preach, teach, evangelize, heal, prophesy, counsel, nurture, administer, and build up the flock of God." He advocates the freedom of women to so minister to men, but clearly indicates that such ministry must be under the authority of local church elders

While we may differ in some details, we nevertheless give thanks to God for this statement from John Wimber which clearly aligns the Association of Vineyard Churches with the convictions that CBMW has previously expressed in the Danvers Statement.

In fact, it is not too much to say that their book is precisely the sort of thing that has too often given evangelical scholarship a bad name.

ALBERT WOLTERS,
IN HIS REVIEW OF
I SUFFER NOT A WOMAN

Reviews and notices

The Silence of Adam

by Larry Crabb with Don Hudson and Al Andrews. 1995, Zondervan, cloth, 192 pages. \$18.95

This new book outlines the basic requirements for authentic, biblical manhood. Not

surprisingly, this image of manhood has little to do with macho posturing or

with gentle, sensitive men. Rather, Crabb goes deep inside men to deal with issues of repentance, brokenness, humility and worship before God.

He envisions a world where we have real elders and disciples living in community, not the set of "experts" and "everybody else" common today. He writes, "If ordinary men are to develop into fathers, if experts are to be changed into elders, we must develop some idea of that godly manhood looks like. We must get a picture of true masculinity that first will drive us to brokenness by making obvious our masculine failures and then will ignite a relentless passion to realize the staggering potential of becoming real men" (pp. 40-41).

The root cause of masculine failure is Adam's silence in the garden (Gen. 3:6). This silence, chronically repeated in the lives of thousands of men is an indication of the passivity of Adam, who was with Eve in the garden. He silently abdicated his responsibility for his wife, bringing chaotic disaster upon the whole race.

Crabb calls men to conquer their tendency to silence and be men who speak, men who take initiative and action. In

this way, a man will fulfill his calling as a man, contributing richly and intentionally to his relationship with God, with his wife, and with his children.

This book is of great use to pastors and men's leaders and will be welcomed not only by men, but by their wives and their children.

The Feminine Journey

by Cynthia and Robert Hicks. 1994, NavPress, cloth, 192 pages. \$18.95

This book is a companion volume to Robert Hicks' *The Masculine Journey*, which examined the stages of a man's life through the use of six words in the Hebrew text of the Old Testament.

The Feminine Journey takes a similar look at a woman's life, identifying the stages as Creational Woman, Young Woman, Nurturing Woman, Relational Woman, Wounded Woman, and Woman of Strength.

Biblically balanced and insightful, the Hicks team offers generally solid guidance for men and women who are seeking greater understanding of the feminine identity and of the varying responsibilities a woman embraces at different stages in her lifetime.

Inclusive language update

A nondiscriminatory language Bible, which may be published by Oxford University Press, is causing a furor in Britain, the Reuters News Service reported. The new Bible calls Jesus "The Human One" instead of the "Son of Man," and refers to God as "Father-Mother."

References to the "right hand" of God have been removed and replaced with "the mighty hand" in an apparent effort not to offend left handed people! *NIRR*, May 1, 1995

Woman's Study Bible to be released

Written under the editorial leadership of two CBMW members, Dorothy Patterson and Rhonda Kelley, *The Woman's Study Bible* will be released from Thomas Nelson this fall.

More than 80 women from many different denominations, diverse ethnic backgrounds, and varied occupations have combined their training and talents to produce a study Bible uniquely designed to meet the needs of women.

The contributors have combined exegetical excellence, intuitive scholarship and nurturing sensitivity to produce *The Woman's Study Bible* which is more than a collection of devotionals set in Scripture or a chain reference system.

This study Bible faithfully upholds complementarian positions in the study notes, and is highly recommended by CBMW.

The Role of Women in Ministry Today to be re-released

H. Wayne House's book, *The Role of Women in Ministry Today*, is due to be released by Baker Book House this summer. Originally published in 1988, this revised edition carefully addresses many biblical and practical issues related to the ministry of women in the local church, seeking to release them to serve biblically.

Kroegers

from page 9

scholarly documentation is riddled with elementary linguistic blunders... Unfortunately, things are not much better with the Kroegers' historical argumentation. There is in fact no direct evidence that their postulated Gnostic sect ever existed in first-century Ephesus, or indeed that a Gnostic group fitting their description ever existed at all" (p. 211). He concludes that "the Kroegers have conspicuously failed to make their case... it is very doubtful whether any serious commentary on 1 Timothy will ever adopt its basic thesis" (p. 213).

3. Robert W. Yarbrough, "I Suffer Not a Woman: A Review Essay," in *Presbyterion* 18/1 (1992), pp. 25-33. Dr. Yarbrough is Associate Professor of New Testament at Covenant Theological Seminary in St. Louis. He notes that "the book's general method... is to build on one-sided statements, ignoring any research findings or even primary data that do not agree with its thesis. This makes for a convincing presentation, but only so long as one remains ignorant of the full range of pertinent data and dissenting scholarly opinion" (p. 27). Then Dr. Yarbrough issues warnings about the trend to interpret away key teachings of Scripture as culturally relative:

One may ask what the long-term outcome of the hermeneutics of an apparently growing stratum within evangelicalism is apt to be, assuming that the Kroegers' book is an example and harbinger. Is it possible to nibble away at the putative edges of the apostolic word about the sexes that was thought to be valid and authoritative for centuries without creating an appetite in some for larger and larger bites? If 1 Timothy 2:12 is simply cultural, why not (as many have already concluded) Eph 5:22 ("Wives, submit to your husbands...")? And if Eph 5:22, why not Eph 5:25ff., which teaches that husbands ought to be willing to lay down their lives for their wives like Christ did for the church?... What is noteworthy is to see ostensibly evangelical authors, apparently with little restraint from their evangelical publishers, urging with such aplomb such revisionist reading of apostolic teaching" (pp. 31-32).

CBMW shares the concerns of professors Baugh, Wolters, and Yarbrough about the claims of the Kroegers' book. We are also concerned to see that the Kroegers do not think that 1 and 2 Timothy were written by Paul, but that they were simply authorized by Paul and written by someone else after his death. They say, "Possibly the epistle was written upon the instruction of the apostle Paul but completed after his death as his will and testament (*parathēkē*) to Timothy.... The author writes with the authority of Paul" (p. 44). They then tell readers, "For convenience, the name *Paul* will at times be used to designate the writer of the pastoral Epistles" (p. 46).

For all of the reasons mentioned above, we believe that evangelicalism would suffer significant harm if churches were to follow in the direction advocated in this book by Catherine Kroeger, the founder and President of Christians for Biblical Equality.

Please note: We plan to make available other substantial academic reviews of egalitarian books in future issues of *CBMW NEWS*. If any readers are currently writing such reviews, please send them to us.

CBMW BOOKS AND RESOURCES

Booklets—

Summer special "50 Crucial Questions..." only \$2.00!

- ① John Piper and Wayne Grudem, "50 Crucial Questions about Manhood and Womanhood Answered by the editors of *Recovering Biblical Manhood and Womanhood*. Fifty questions most often raised by evangelical feminists, with answers. Foreword by Larry Crabb. ~~\$3.00~~ Special thru Nov. 30 \$2.00
- ② John Piper, "What's The Difference?—Manhood and Womanhood Defined According to the Bible." An overview of Biblical teaching related to the major principles of CBMW. Foreword by Elisabeth Elliot. \$3.00
- ③ James Borland, "Women in the Life and Teachings of Jesus—Affirming Equality and Dignity in a Context of Male Leadership." A refreshing examination of the tremendous affirmation Jesus gave to women, together with His clear establishment of male leadership in the church. Foreword by John F. MacArthur, Jr. \$3.00
- ④ Dorothy Patterson, "Where's Mom?—The High Calling of Wife and Mother in Biblical Perspective." A seminary graduate and gifted Bible teacher tells why she decided that being a faithful wife and mother was of surpassing importance. Foreword by Charles Stanley. \$3.00
- ⑤ Vern Poythress, "The Church as a Family—Why Male Leadership in the Family Requires Male Leadership in the Church as Well." An encouraging look at the NT teaching on the church as a family. It will enrich your church life! Foreword by D. James Kennedy. \$3.00
- ⑥ Raymond C. Ortlund, Jr., "Gender, Worth, and Equality—Manhood and Womanhood According to Genesis 1-3." An exposition of manhood and womanhood in Genesis 1-3 with a reply to Gilbert Bilezikian's and Aida Spencer's interpretations of this passage. Foreword by Hudson T. Armerding. \$3.00
- ⑦ Weldon Hardenbrook, "Where's Dad?—A Call for Fathers with the Spirit of Elijah." A stirring call for fathers to live out their fatherhood with courage and wisdom. Foreword by John Piper. \$3.00
- ⑧ John Piper and Wayne Grudem, "Can Our Differences Be Settled?—A Detailed Response to the Evangelical Feminist Position Statement of Christians for Biblical Equality." Foreword by J. I. Packer. \$3.00
- ⑨ John Piper, "For Single Men and Women"—A call to single men and women (and the rest of us) to recognize the significance of single manhood and womanhood and the opportunity to serve Christ as male and female as singles. \$3.00

Booklets 1-9 are adapted from *Recovering Biblical Manhood and Womanhood*

Pamphlets

- ① "The Danvers Statement"—A summary of CBMW principles and goals. 2 page pamphlet. Single copy, \$1.00, 50 copies, \$9.00, 100 copies, \$15.00
- ② "Stewards of A Great Mystery" by John Piper—A brief presentation of CBMW and our burden to preserve the Biblical standards of complementarity in the church and in the home, reminding us all of what is at stake in this current debate. 2 page pamphlet. Single copy, \$1.00, 50 copies, \$9.00, 100 copies, \$15.00
- ③ "Statement on Abuse" new from CBMW—A clear, forthright statement against domestic violence and abuse—physical, sexual, verbal and emotional. Helps put to rest the common egalitarian notion that headship in marriage leads to abusive relationships. 2 page pamphlet. Single copy, \$1.00, 50 copies, \$9.00, 100 copies, \$15.00

Pre-publication proofs

- ① H. Scott Baldwin, "A Difficult Word in 1 Timothy 2:12." This definitive paper is the most extensive study ever done on *authentēin*, based on an exhaustive computer search of usage in Greek literature. (12 pages, \$2.00).
- ② Andreas Köstenberger, "A Difficult Sentence Structure in 1 Timothy 2:12." This paper analyzes the grammatical structure of the pattern "not (verb) nor (verb)" in 1 Timothy 2:12 against other examples in the New Testament and extrabiblical literature. (26 pages, \$3.00).

These will appear in *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15*, to be published by Baker in the fall of 1995.

See page 6 for more information on these articles.

Reprints of review articles

- ① Stephen Baugh, "The Apostle Among the Amazons" (a review of Richard and Catherine Kroeger, *I Suffer not a Woman* (Baker, 1992), reprinted from *Westminster Theological Journal* 56 (1994):153-171).
- ② Albert Wolters, review of *I Suffer Not a Woman* reprinted from *Calvin Theological Journal* 28 (1993), pp. 208-213.
- ③ Robert W. Yarbrough, "I Suffer Not a Woman: A Review Essay," reprinted from *Presbyterion* 18/1 (1992), pp. 25-33.

These are available as a packet of three reprints—18 pages, \$2.00

See pages 9-10 for more information on these reprints

Other reprints

- ① Daniel R. Heimbach, Richard D. Land, and C. Ben Mitchell, "Population, Morality and the Ideology of Control," [see page 2], (5 pages, \$1.00).
- ② Wayne Grudem, "The meaning of 'kephalē' ('head'): A Response to Recent Studies." Appendix 1 in *Recovering Biblical Manhood and Womanhood*, (35 pages, \$4.00).
- ③ Darrel W. Cox, "Why Parachurch Leaders Must Meet the Same Biblical Qualifications as Church Leaders." 46 pages, \$3.00.

Tapes

- ① John Piper, "Biblical Manhood and Womanhood." A series of sermons, clearly and courageously expounding the passages in the Bible that teach the true meaning of manhood and womanhood. Seven sermons on four cassettes in vinyl album. \$17.00
- ② Wayne Grudem and Mary Kassian with James Dobson on Focus on the Family—A discussion of CBMW and of Mary Kassian's book, *The Feminist Gospel*. Single cassette. \$5.00

Books

- ① John Piper and Wayne Grudem, editors, *Recovering Biblical Manhood and Womanhood*. Twenty-two men and women combine their talents to produce the most thorough response yet to evangelical feminism. Includes perspectives from related disciplines such as biology, law, psychology, sociology, and church history. Voted "Book of the Year" in 1992 by *Christianity Today*. Paper, 576 pages. Retail \$19.95, **special price \$13.00**
- ② Mary Kassian, *The Feminist Gospel: The Movement to Unite Feminism With the Church*. An insightful analysis of 20th Century feminism and its impact on the church. Larry Crabb says, "An important book that strikes a much needed Biblical posture on gender differences and how the implications of contemporary thinking on the subject impact the church." \$11.95

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Council on Biblical

MANHOOD AND WOMANHOOD

The Danvers Statement AFFIRMATIONS

Based on our understanding of Biblical teachings, we affirm the following:

- Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood.
- 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.
- Adam's headship in marriage was established by God before the Fall, and was not a result of sin.
- The Fall introduced distortions into the relationships between men and women.
 - 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.
 - 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.
- 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.
- Redemption in Christ aims at removing the distortions introduced by the curse.
 - 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.
 - 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.
- 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 both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries. Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.
- 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, 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.
- 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.

Quoted & Quotable

The erasure of distinctions between the sexes is not only the most striking issue of our time, it may be the most profound the race has ever confronted.

William Manchester,
U.S. News & World Report,
October 25, 1993

Yes, I call on her to resign, and also all the other women in Norway who have taken the office of pastor or elder. This is a position that God's Word does not allow you to have."

Wayne Grudem, when asked by a reporter in Oslo if he would call on the first female bishop in the Church of Norway to resign. Grudem's comments were one of the lead stories in the evening news on NRK-TV, Norway's largest station.

I can't dismiss masculine headship in the cavalier way in which some evangelical feminists do. There is something in the Pauline teaching about headship that cannot be ignored as a purely cultural phenomenon, because he roots it in Creation.

John Stott in *Christianity Today*,
February 8, 1993

Men are not meant to be female mothers. They don't act, love or aspire to be like women. Men will never be encouraged, accepted or appreciated as men or dads until women stop trying to change them into pseudo women or mommy substitutes. Men are not and should not be moms. They should be dads, contributing the uniqueness that only men can.

Michael M. Bencic, in a letter to
Time, July 19, 1993

For 30 years our culture has been at war with fatherhood. It was claimed that fathers were stifling, emotionally remote, overly strict, and ultimately, superfluous. Feminists who see today's challenge as getting fathers to pay child support are missing the point. The great challenge is to return men to the business of being fathers.

Mona Charen, syndicated column,
December, 1994.

To view the trend as the feminization of the church, however, is to miss the point—just as it misses

the point to talk about the feminization of the American family. The relevant fact in both cases is not so much female ascendancy as male abandonment. It's as though they sense that church is, like school, just another place where male leadership is the exception and male values (if there be such things) are held in low esteem.

William Raspberry, "Men at Church," *Washington Post*,
May 31, 1995

The mainline churches are afraid of alienating their congregations. I find it absolutely astounding that the church has decided to abdicate its moral authority in our culture. It should be able to stand up and say what is morally correct and morally incorrect. It has decided that's too bold a position to take. I can understand politicians waffling, but I can't understand why churches waffle."

Dr. Wade Horn, director of the
National Fatherhood Initiative,
cited by Michael McManus,
syndicated column, June 17, 1995

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