

# CBMW NEWS

JUNE, 1996

FROM THE COUNCIL ON BIBLICAL MANHOOD AND WOMANHOOD

VOL. 1 No. 3

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Council on Biblical  
MANHOOD AND WOMANHOOD

## Teaching Biblical manhood and womanhood to teens

**I**T TAKES FOUR YEARS OF COLLEGE, ANOTHER four years of graduate school and three years of residency to become a physician. It takes only twenty minutes to become a married man or woman! Is there anything wrong with this picture?

A growing number of Christian leaders across America think there's quite a lot wrong with that picture.

And the leadership of Fellowship Bible Church in Little Rock, Arkansas is doing something about changing it.

Citing researchers at Brandeis, UCLA and Whittier College, FBC leaders believe that college age couples who hold complementarian views about gender roles are much more likely to make enduring marriages than couples who subscribe to egalitarian precepts. And so, they believe there is a need for people to correctly understand gender roles within marriage at a much earlier stage of life, long before engaged couples seek out pre-marital advice.

Presently there are two problems which make this task difficult. First, people in general do not have a biblical understanding of the roles of men and women. For instance, they wrongly assume that the "traditional" family (i.e. the TV families of the fifties, the Andersons, the Cleavers, the Nelsons) was a biblical one. Thus, terms like "head" and "submission" remain largely misunderstood.

In an effort to clear up this misunderstanding and overcome the first problem, Robert Lewis, teaching pastor at FBC, and co-author William Hendricks have sought to develop God's master plan for gender roles in marriage in a recent book, *Rocking the Roles* (NavPress).

Secondly, it is difficult to empower young people in this area because so many wrongly assume that students want to talk about male and female differences, sex and sexuality, etc., in only humorous or entertaining ways. Youth workers and well-meaning adults too often "dumb-down," rather than challenge kids to rise to attainable and meaningful expectations. The truth is, as one Christian artist put it, kids are sick of "sex talks." They want something more than answers; they want to know what the questions are.

With this in mind, Mark DeYmaz, FBC Student Ministries leader has developed an 8-week course and workbook for students based on Lewis and Hendricks'

*Rocking the Roles*. It is a required study for all tenth graders moving through FBC's Sunday morning educational program.

According to DeYmaz, "Tenth grade seems to be a perfect age for this study. Our students are just getting their freedom, with a license to drive, and thus about to start single dating. As they do, we want them not only to understand men and women from God's perspective, but we want to give them a vision for responding to one another's needs in a mutually respectful and beneficial way. In other words, we want them to *practice with purpose* their roles as godly men and women in preparation for marriage."

What has been the response? Students each year give the *Rocking the Roles* course the highest marks. It is by far the most anticipated and well liked course among students. Bob Lepine, who has taught the course for two years at FBC, comments,

*It is interesting to watch the shift in their understanding over eight or nine weeks. Generally, the kids come into the course with an egalitarian view of marriage already in place, though they haven't really given it any serious thought. They simply observe the culture (the career-minded woman, the passive male, etc.) and assume that's the way it will be for them. As they discover biblical concepts of servant-leadership and of the helper-lover, they realize an innate sense of calling within them that lets them know 'this is right!' As the girls leave the course, they raise the ante a bit by forming higher standards for and expectations of the guys they would get involved with. Soon, the guys clue in and realize, 'I'd better step up!' And they are.*

Word of mouth is quickly bringing other youth pastors and workers to see the value of this early training in roles in marriage. Both the book and student workbook are selling quickly.

**CBMWNEWS** heartily recommends this material as a means to train the next generations and give them a clear vision of biblical manhood and womanhood.

For more information, please write Mark DeYmaz at Fellowship Bible Church, 12601 Hinson Road, Little Rock, AR 72212 or call 501/224-7171.

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*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.*

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and the  
National Association of  
Evangelicals*



# Newsbriefs from the world

❑ **Why is this issue of *CBMWNEWS* so late?** Some readers who subscribed have written to ask why this issue is so late in coming. The answer is that we had some start-up delays in getting on a regular publication schedule, but we hope the problem is now solved. In any case, we are counting this as the first issue of four for everyone who has subscribed up to this point, so, if you have subscribed, you will get three more issues after this. Issue #4 is already begun, and we will get it to you as soon as possible. We still hope to release a total of three issues in 1996; Issue 1:4 should be released in August, and another issue in time for distribution at the Evangelical Theological Society annual meeting in Jackson, Mississippi in late November.

❑ **Forward in Faith, a group of 5,000 Church of England members who resist its 1992 decision to ordain women, held its second annual conference in the fall of 1995.** At the conference, the group commissioned fourteen regional deans to provide pastoral care and oversight for those who support the historically held view of the church. They also plan to establish a seminary to ensure a supply of orthodox ministers for its churches.

*National & International Religion Report, (NIRR)  
November 13, 1995*

❑ **The new Confession of Faith adopted this summer jointly by the (Old) Mennonite Church and the General Conference Mennonite Church sadly shows clear feminist influences, as reported to us by Bob Snyder.** While Article 1 ("God") affirms God as eternally Father, Son and Holy Spirit, it assiduously avoids use of any masculine pronouns to refer to God, as also does Article 3 ("Holy Spirit"). On the Internet, you can view the whole Confession as a series of Web pages at this URL:

<http://www.uci.com:80/jon.harder/cof/>

❑ **Lesli van Milligen became the first woman ordained into the Christian Reformed Church in North America.** As an evangelist, van Milligen can administer sacraments and preside at marriages, but cannot be appointed as the senior pastor or sole pastor of an organized congregation. She was ordained by Classis Lake Erie and will serve as co-pastor with her husband, Tom, at North Hills Christian

Reformed Church in Troy, Michigan. Interested readers may consult *CBMWNEWS* 1:1 for a related story on the CRC ordination debates.

*NIRR, April 15, 1996*

❑ **The general secretary of the Presbyterian Church of East Africa, Samuel Mwaniki, has to recall twenty-four retired male pastors to run parishes where the people refused to accept women pastors.** "Mwaniki lamented that many African Christians lived in the past, characterized by gender prejudice," according to *Ecumenical News International*. "Once ordained, nothing makes women lesser mortals in the church," said Mwaniki.

*First Things, November, 1995, p. 78*

❑ **Here's a thought for investors who want to support the work of CBMW.** Instead of selling stock and giving the proceeds, giving appreciated stock has a great benefit for you. You get a full deduction at market value, and don't have to pay capital gains. If you've held the stock for some time, this can be a great savings for you. And—if you've been impressed with the stock's long term performance, buy more and you'll have a higher cost price than the original stock.

## ***CBMW on the Road***

July 3-4, 1996: Mary Kassian will be doing two workshops at the Canadian national Christian and Missionary Alliance annual convention, in Regina, Saskatchewan. She will lead workshops on the question of women in ministry and also on gender identity, gender brokenness and healing.

August 11-20, 1996: Mary Kassian travels to Sydney, Australia, sponsored by the group "Equal but Different." This group is part of three evangelical Anglican (Episcopal) dioceses in Australia that have not accepted women priests. They are associated with Moore Theological College in Newtown. For ten days, she will be speaking in and around Sydney. This is a very timely opportunity, for the Anglican Church will be debating and voting on the issue of women priests at their Synod in September. For more info, contact: Mrs. Christine Jensen, 1 King Street, Newtown, NSW, 2042. Phone: (02)5571136.

## **Subscribe now to *CBMWNEWS*!**

If you are not a subscriber to *CBMWNEWS*, you can subscribe now for only \$10 for four issues. This publication is unique, because it contains information about new developments in Biblical scholarship on manhood and womanhood issues; it gives you access to the best new articles as they are written; it provides complementarian position statements and reviews of egalitarian writings; it offers information on denominations and organizations as they decide policies on these issues. Also consider giving a subscription to your pastors and other church leaders! They'll appreciate the combination of biblical understanding with contemporary application. Use the envelope in the center of this issue, or use any of the addresses in the masthead at left. Thanks for your continued support.

# What's wrong with "gender neutral" Bible translations?

A REVIEW OF THE NEW REVISED STANDARD VERSION

BY WAYNE GRUDEM

*Editor's Note: this is a brief summary of a much longer unpublished article available from CBMW: see our "Books and Resources" list on page 15.*

**T**HE PUBLICITY BROCHURE OF THE *NEW Revised Standard Version* sounds so contemporary and sensible. At last, we are told, the misleading, masculine-oriented language has been removed from the Bible. No longer does Jesus say,

and I, when I am lifted up from the earth, will draw all *men* to myself  
*John 12:32, RSV*

but instead he says,

And I, when I am lifted up from the earth, will draw all *people* to myself"  
*John 12:32, NRSV*

This is surely an improvement, as are other changes like it. In such cases, the word "man" or "men" is not required by the Greek text, and the new translation accurately translates the Greek pronoun *pas* ("all"). These are helpful changes which use gender inclusive language without sacrificing accuracy in translation.

But many other changes are not improvements at all. In fact, the NRSV translation committee was under a requirement to depart from its ordinary principles of literal translation in order to carry out one goal that was more important: eliminating "masculine-oriented language" wherever possible. I list below three kinds of verses where that principle has had seriously negative consequences.

## 1. The phrase "son of man"

The NRSV has systematically removed the phrase "son of man" from the Old Testament.

Especially troubling is the messianic passage in Daniel 7: I saw in the night visions, and behold, with the clouds of heaven there came one like *a son of man*

*Dan. 7:13, RSV*

As I watched in the night visions, I saw one like *a human being* coming with the clouds of heaven

*Dan. 7:13, NRSV*

In the context of Daniel 7, this heavenly "son of man" is given everlasting dominion over "all peoples, nations, and languages" (Dan. 7:14, RSV), and it is clearly this passage to which Jesus refers when he tells the high priest,

Hereafter, you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven

*Matt. 26:64, RSV*

But the readers of the NRSV would never know that Jesus' words referred back to this momentous prophecy in Daniel, for the phrase "son of man" no longer exists in Daniel. In the whole Old Testament, the phrase "son of man" occurs 106 times in the RSV, but zero times in the NRSV.

## 2. Singulars changed to plurals: the problem of "he," "him," and "his"

For the translators of the NRSV, even more troubling than the phrase "son of man" was the little word "he." We can appreciate the difficulty they encountered in a verse such as John 14:23:

Jesus answered him, "If a man loves me, *he* will keep my word, and my Father will love *him*, and we will come to him and make our home with *him*."

*John 14:23, RSV*

Now what can a translator do with this verse if "he" and "him" are offensive when referring to people generally? It is easy enough to change "man" to "person" and translate, "If a person loves me..." or to translate it, "If someone loves me..." (here the Greek text has the impersonal pronoun *tis*). But then what does a translator do with "he" and "him," which occur four times in the rest of the verse? The NRSV in most cases chose to change the singulars to plurals. Therefore, it translates John 14:23:

Jesus answered him, "*Those* who love me will keep my word, and my Father will love *them* and we will come to them and make our home with *them*."

*John 14:23, NRSV*

The problem is that Jesus did not speak with plural pronouns in this verse; he used singulars. And there is a difference in meaning. There is a loss of individuality in application, because "those" and "them" are groups of people. The words of Jesus no longer speak of the Father and the Son coming to an individual person and making their home with him, but they speak now of coming now to a group of people, perhaps a church, and making their home in the midst of those people.

Other passages suffer the same fate, where the immediate application to a specific individual is obscured by the changing of singulars to plurals. Consider the following examples:

Is any among you sick? Let *him* call for the elders of the church, and let them pray over *him*...and the prayer of faith will save the *sick man*, and the Lord will raise *him* up..."

*James 5:14-15, RSV*

Now there would be no objection to changing "the sick man" to "the sick person" (there is no word specifying "man" in the Greek text), but the NRSV has gone much further: all the singulars are changed to plurals, to avoid the forbidden word "him":

*The NRSV translation committee was under a requirement to depart from its ordinary principles of literal translation in order to carry out one goal that was more important: eliminating "masculine-oriented language" wherever possible*

*see Gender neutral... on p. 4*



pressure has renamed the human race. We are now to be called "humankind," instead of the name God gave us, the name "man." Once again, this is not simply translating the Bible; this is rewriting the Bible.

How often does this happen? The word "humankind" occurs once in the RSV and 55 times in the NRSV, so it apparently affects 54 verses.

### Conclusions

The NRSV has not produced a more *accurate* translation. The word "he" is extremely accurate as a translation of a generic third-person pronoun, and so is the word "man" as a name for the human race. So the point is not that the English language *cannot say* what the biblical text originally said. The point is rather that certain people are trying to change our English translations because they object to what the Bible originally said.

Therefore it is not a question of a Bible translation that is *understandable*. It is really a question of whether our Bible translation is going to *conform to the ideological convictions of certain segments of our culture*.

With much regret, I must conclude that the NRSV has disqualified itself for use by the majority of the evangelical world. By making the goal of "eliminating masculine-oriented language" more important than the goal of accuracy

in translation, the NRSV has made thousands of intentional changes in the sense of the text, and in so doing it has become a translation that cannot be trusted. And if it cannot be trusted, then it will not be widely used.

The precedent set by this translation is ominous. The general principle, which is now likely to be followed by other translations, is this: *if the way the Bible says certain things is offensive to parts of our culture, then we can simply change what the Bible says in order to take away the offense*. But once this happens, we are no longer simply translating, or even interpreting—we are willfully changing the text of Scripture.

The same principle could be used to remove the word "Father" in addressing God, and to remove the phrase "Son of God," and to remove "discipline," because these words might offend those who have had personal problems their fathers or with other men, or with harsh discipline in the past. Once begun, such altering of the text of Scripture will never end. *And readers will never know at any verse whether what they have is the Bible or the translator's own ideas*.

By all means let us translate Scripture in a way that is accurate and understandable. But let us never alter Scripture in the hope of making it acceptable.

*Editor's note: for an expanded text of this article, please see our resource list on page 15.*

### Clarification on TEAM

We want to clarify any possible misunderstanding regarding our article about the Wheaton-based mission agency TEAM in our November, 1995 issue (p. 11). We had reprinted, with permission, TEAM's 1992 statement on Women's Role in Ministry, and had commended this statement to other organizations for their consideration.

We have received a gracious letter from George W. Murray, General Director of TEAM, asking that we clarify that it was CBMW (not TEAM) which called TEAM's policy "complementarian" and asking that TEAM not be listed in a group of "complementarian" organizations; nor does TEAM wish to be listed as "egalitarian."

By calling TEAM "complementarian," we did not mean to imply that it endorses all of the positions or publications of CBMW, or all of the views in our book *Recovering Biblical Manhood and Womanhood*, but only that the organization recognizes differences between men and women's roles in marriage and the church, and that those differences fit with the general perspective of the *Danvers Statement*.

In other words, we were classifying organizations according to the way we understood their policy statements; we were not saying that they had endorsed (or differed with, or even knew about) our published positions.

We are happy to make this clarification. Readers who wish further information may contact TEAM at P.O. Box 969, Wheaton, IL 60189, phone 708/653-5300.

## Council on Biblical MANHOOD AND WOMANHOOD

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### CBMW begins speakers' bureau

Are you looking for a speaker to address your church or organization on Biblical manhood and womanhood?

Or would you like a couple sympathetic to CBMW's view to lead a marriage retreat in your church?

We are starting to compile a list of speakers who affirm agreement with the *Danvers Statement* and who could speak on these subjects in various parts of the country. Then interested churches could obtain our list and contact these speakers.

If you would be willing to speak on these things, and if you wholeheartedly affirm the *Danvers Statement* of CBMW, then send information about yourself and the topics on which you can speak, summarized *on no more than one page*, to:

CBMW Speakers' Bureau  
PO Box 317  
Wheaton, IL 60189

money to attend Capernway Bible School in England.

She first became interested in the feminist movement in college, where she was asked many questions regarding the roles of men and women. In response, she started a Bible study. Her husband Brent encouraged her to develop the material for publication. This effort resulted in her first book, *Women Creation and the Fall*. Since then, she has had a growing interest in researching and writing more about God's plan for women.

When asked if the Canadian perspective on these issues was any different from the States, she indicated that Canada is a bit behind the US on this whole issue. She observes that the US is swinging back to the Bible, describing it as a "wave of conservatism." Canada, on the other hand, is fiscally conservative but socially liberal. The feminist agenda is advancing in Canada, since they do "not have the same tolerance of conservative viewpoints" that the American people have.

According to Mary, the biggest obstacle to resolving feminists' questions is lack of understanding. "They can't grasp the concept of equality and difference. They can't see how they can be held in tandem or coexist."

Other factors which fuel the fires of gender wars include a failure to define manhood and womanhood, and the weaving of cultural ideologies into our educational system. She is convinced that the whole cultural mindset is off and it "can only be renewed by God's Spirit."

We're delighted to have Mary serving with us on the Council on Biblical Manhood and Womanhood, bringing a fresh perspective and clear thinking from a heart that above all, seeks to know and honor God.

—Debbie Rumpel

# The definitive book on 1 Timothy 2

**F**ROM TIME TO TIME A BOOK IS PUBLISHED that breaks new ground in academic study and sets the course of the discussion for years to come.

*Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15*, edited by Andreas Köstenberger, Thomas Schreiner, and H. Scott Baldwin (Baker, 1995) is such a book.

**Regarding background:** Do you want to know about the roles of men and women in ancient Ephesus? Forget the unsupported speculations made by people with no technical training in the history of Ephesus. Here is a historical analysis by a world expert who is familiar with all the specialized studies and all the hard evidence from archaeology and ancient literature. Stephen Baugh of Westminster Seminary in California, whose Ph.D. thesis was on Greek inscriptions discovered in ancient Ephesus, sets the background for 1 Timothy with a 40-page analysis of “Ephesus in the First Century.”

**Regarding lexicography:** Do you want to know the meaning of the key term *authentēin*, “to have authority over”? The word occurs only once in the New Testament, but H. Scott Baldwin of Singapore Bible College has searched out, recorded, translated, and analyzed 82 other examples of the verb *authentēin* in ancient Greek literature, papyri, ostraca, and inscriptions—more examples than anyone has ever discovered. He has interacted with all previous studies of *authentēin*, and quoted and translated all occurrences in a 37-page appendix.

He points out the mistakes of Wilshire, Kroeger, and others who have confused the meanings of the verb and the noun *authentēs*, “murderer,” which apparently comes from a different root and has a different meaning, as was already noted in a 5th century A.D. lexicon. He decisively excludes meanings such as “usurp authority,” “domineer,” “instigate violence,” or “proclaim oneself author of a man,” which some recent articles, especially by evangelical feminists, have claimed for the word. (The meaning “domineer” has even appeared in the BAGD lexicon and the Louw and Nida lexicon.) When Baldwin’s study is combined with the grammatical analysis of Köstenberger (see below), the compelling conclusion of the book is that the only suitable sense for *authentēin* in this context is simply, “to have authority over.”

**Regarding grammar:** Andreas Köstenberger (now of Southeastern Baptist Seminary, Wake Forest) has analyzed the syntactical structure of Paul’s statement, “I do not permit a woman to teach or to have authority over a man” (1 Tim. 2:12). The grammatical structure in Greek takes the form, “not + [verb 1] + neither + [verb 2].” Köstenberger

found 52 examples of this structure in the New Testament, and 48 more examples in Greek literature outside the New Testament (from 3rd century B.C. to 1st century A.D.). His conclusion? Only two patterns are found: (a) verb 1 and verb 2 are activities or concepts that are both viewed positively, such as “neither sow nor reap,” or “neither eat nor drink,” or (b) verb 1 and verb 2 are activities or concepts that are both viewed negatively, such as “neither break in nor steal” or “neither leave nor forsake.”

What does he conclude for 1 Timothy 2:12? That if “teach” is viewed positively in 1 Timothy (which it is), then “have authority” must also be an action that is viewed positively, but prohibited for reasons other than the inherent wrongness of the activity of “having authority” in itself. This is a powerful argument that says the interpretations proposed by evangelical feminists, such as “usurp authority,” “domineer,” or “instigate violence,” simply cannot be what the word means in this verse.

Taken together, the studies of Baldwin and Köstenberger significantly advance our understanding of 1 Timothy 2:12. Several CBMW members heard them present these studies at a professional society meeting with a number of evangelical feminist scholars in attendance. The result? Their arguments could not be answered at that time—and we doubt if they can ever be answered. We can be more confident than ever that the unusual meanings proposed by evangelical feminists to avoid the force of 1 Timothy 2:12 are incorrect, and we are on firmer ground than ever when we take the verse to mean simply, “I do not permit a woman to teach or to have authority over a man” (NIV).

**On exegesis:** Thomas Schreiner of Bethel Seminary has a 40-page exegetical study of the whole of 1 Timothy 2:9-15, interacting with all the significant scholarly work on this passage. This now becomes the definitive exegetical study in the definitive exegetical book on this passage.

One conclusion of note: on verse 14, where Paul says, “Adam was not deceived, but the woman was deceived and became a transgressor,” Schreiner concludes after long analysis of the various options,

Generally speaking, women are more relational and nurturing and men are more given to rational analysis and objectivity. Women are less prone than men to see the importance of doctrinal formulations, especially when it comes to the issue of identifying heresy and making a stand for the truth. Appointing women to the teaching office is prohibited because they are less likely to draw a

*continued next page*

*The different inclinations of women (and men!) do not imply that they are inferior or superior to men. It simply demonstrates that men and women are profoundly different.*

THOMAS SCHREINER

**NOTE: The special offer and coupon on this page have expired.**

line on doctrinal non-negotiables.... This is not to say women are intellectually deficient or inferior to men... their gentler and kinder nature inhibits them from excluding people for doctrinal error.... The different inclinations of women (and men!) do not imply that they are inferior or superior to men. It simply demonstrates that men and women are profoundly different. Women have some strengths that men do not have, and men have some strengths that are generally lacking in women.... Women are prohibited from the teaching office not only because of the order of creation but also because they are less likely to preserve the apostolic tradition in inhabiting the teaching office” (pp. 145-146).

But there is much more in the book. T. David Gordon of Gordon-Conwell Seminary has a study on the literary genre of 1 Timothy, Robert W. Yarbrough (now of Trinity Evangelical Divinity School) has a study of “The Hermeneutics of 1 Timothy 2:9-15,” Harold O. J. Brown of Trinity Evangelical Divinity School has a chapter on the ways recent cultural pressures have led to the surprising new “discovery” that Galatians 3:28 is in conflict with 1 Timothy 2:9-15, and Daniel Doriani of Covenant Seminary has a 55-page study of the history of interpretation of 1 Timothy 2. What a feast this book is!

**Here’s how you can get this book at 91% off:** This book retails at \$22, but we are offering one copy per person (for readers of *CBMWNEWS*) at the amazing price of \$2.00 (plus \$3.00 shipping and handling) with the

coupon to the right (may not be reproduced). If you want additional copies, we will send them to you while supplies last at 55% discount or \$10.00 per copy (plus \$3.00 shipping and handling). How can we do this? There was a printer’s error that printed some of the Greek font in italics rather than normal font. It affects nothing of the content

or the readability, it just means that the word “understand” in Mark 8:17, for example, looks like this:

*nœi te* rather than *noeite*.  
(The *œi* is in italics.)

Therefore the publisher gave us these copies at a huge discount, and we are passing it on to you. (The book will have a red magic marker line on the edge that is opposite the spine, indicating a printer’s error).



We encourage you to get these for yourself and additional copies for any pastors, professors, or other church leaders you know. The argument is thorough and compelling. It will change many people’s minds, and confirm your understanding if you already hold a complementarian view.

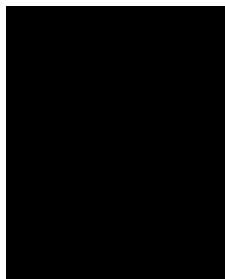
This is certainly a very significant advance in scholarship, and a wonderful help for advancing Biblical manhood and womanhood in the church.

## CBMW adds two new Council members

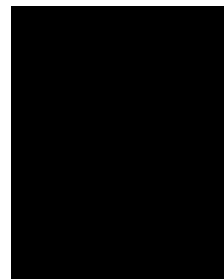
**I**N PHILADELPHIA, AT ITS ANNUAL MEETING in November, 1995, the Council on Biblical Manhood and Womanhood invited two respected scholars to join the Council. Accepting the invitation were Dan Heimbach and Jack Cottrell, bringing the current membership of the Council to twenty-five.

Dr. Dan Heimbach is a Professor of Christian Ethics at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina. A graduate of the Naval Academy, Drew University and Trinity Evangelical Divinity School, Dr. Heimbach was a member of the Domestic Policy Council in the White House, and was also Deputy Assistant Secretary of the Navy for Manpower, both during the Bush administration. He was a leading strategist in the battle to keep homosexuals out of the military, and offered critical ethical counsel during Operation Desert Storm. He and his wife Anna have two sons.

Dr. Jack Cottrell is a Professor of Theology at Cincinnati Bible College and Seminary in Cincinnati, Ohio. He is a graduate of Westminster (M.Div.) and Princeton (Ph.D.) seminaries, and for many years has



JACK COTTRELL



DANIEL HEIMBACH

been a leading theologian in the Christian Church and Churches of Christ. He has written extensively in defense of a complementarian view, including the recent *Gender Roles and the Bible*, and he has regularly presented papers on many biblical studies related to gender issues. He and his wife, Barbara, have three adult children and four grandchildren.

We welcome these newest Council members. We look forward to their valuable insights at our meetings and to the contributions they will make to the work of CBMW.

Please send me 1 copy of *Women in the Church* for only \$2.00

Send one copy for only \$2.00

Please send me \_\_\_\_\_ additional copies for \$10.00 each

Include shipping and handling (\$3.00 per book ordered)

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# The meaning of "head" in the Bible

A SIMPLE QUESTION NO EGALITARIAN

BY WAYNE GRUDEM

**I**F YOU EVER MEET AN EGALITARIAN (AN evangelical feminist) claiming that the word "head" in the Bible doesn't mean "authority" but means "source," you may wonder how to answer. Their purpose, of course, is to get rid of the idea of authority in the family in verses like, "The husband is the head of the wife as Christ is the head of the church" (Eph. 5:23). So they claim that the word "head" (the Greek word *kephalē*) meant "source" rather than "authority" in the ancient world. Sometimes they quote some ancient Greek texts which, they say, show Zeus to be the "source" of all things, or Esau to be the "source" of his clan, or which mention the "head" of a river. For a verse about husbands and wives, even this idea makes no sense (I am not the source of my wife!), but they will usually then suggest a more specific meaning like "source of encouragement."

At this point in the discussion there is something that can be done. There is a simple question which they have never been able to answer. It is this:

*You claim that the Greek word for "head" means "source without the idea of authority." Will you please show me one example in all of ancient Greek where this word (kephalē) is used to refer to a person and means what you claim, namely, "non-authoritative source"?*

I asked this of both Catherine Kroeger and Gilbert Bilezikian in public debate in Atlanta in 1986 and they gave me no example. I asked this question in an academic article published in *Trinity Journal* in 1990 and received no example. I asked this question in the book *Recovering Biblical Manhood and Womanhood* in 1991 and received no example. That is because no example has ever been found.

The reason is simple: *In the Greek speaking world, to be the head of a group of people always meant to have authority over those people.* Notice the egalitarian examples: Zeus is the chief of the Greek gods! Esau was the leader of the clan descended from him. These examples don't disprove the idea of authority; they confirm it.

The example of "head of a river" doesn't prove "source without authority," because (1) this usage is not referring to a person at all, and (2) the example is misquoted for Eph. 5:23, because there "head" is singular, and "head" in the singular is in fact used to refer to the *other* end of the river, the "mouth" while only in the plural is it used of the "source" of the river (see the *Liddell-Scott-Jones Lexicon*, p. 945), and (3) in both cases it just means "end point," in the same way that it can refer to the "head of a column" or "head of a pole," and these examples have nothing to do with the ideas of "source" or "authority."

I once looked up over 2,300 examples of the word "head" (*kephalē*) in ancient Greek. In these texts the word *kephalē* is applied to many people in authority, but to none without governing authority:

the king of Egypt is called "head" of the nation  
 the general of an army is called the "head" of the army  
 the Roman emperor is called the "head" of the people  
 the god Zeus is called the "head" of all things  
 David as king of Israel is called the "head" of the people  
 the leaders of the tribes of Israel are called "heads" of the tribes

the husband is the "head" of the wife  
 Christ is the "head" of the church  
 God the Father is the "head" of Christ

(For details, see my 35-page article available under reprints on page 15, or see pages 425-468 in *Recovering Biblical Manhood and Womanhood*).

No one in a non-leadership position is called "head" — ever. The egalitarian assertion that a person who is called the *kephalē* can be the "source without governing authority" is simply false.

Therefore I would encourage you, in discussing these matters with egalitarian friends, to ask this simple question: May I see an example to support your claim that there is no authority implied in the word "head" in the statement, "the husband is the head of the wife as Christ is the head of the church"?

Can egalitarians find even one example out of millions of words of ancient Greek literature where a person is called "head" and it means "non-authoritative source"? If even one example could be found, then of course we could go on to discuss whether that meaning might be the one that best fits the context of Ephesians 5.

But if they cannot find one example of this meaning, then their proposed sense of the word in Ephesians 5:23 is a theory without one hard fact to support it. Of course, people can still believe in theories that have no facts to support them if they wish, but such belief can no longer be thought to be reasonable or academically responsible. And such unsupported theories should certainly not be used in debates, or written in commentaries and reference books, or thought to be true.

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This is just the beginning. We currently have information about CBMW and a few newsletter articles. We hope to expand this and put a lot more information on it. How many people are consulting this home page? The traffic count so far has been: February, 52; March, 210; April, 237; May, 256.

So, visit us on the web and then send us your comments and suggestions!



# Reviews of new books by Keener, Grenz now available from CBMW

**W**E ARE PLEASED TO MAKE AVAILABLE some reviews of two recent books by egalitarians, Craig Keener's, *Paul, Women, Wives* (Hendrickson, 1992), and Stanley Grenz and Denise Muir Kjesbo's, *Women in the Church* (InterVarsity, 1995).

Keener's book relies heavily on ancient historical materials with which he reconstructs a picture of women's roles in the first century world. But is Keener's historical portrait accurate? Stephen Baugh of Westminster Seminary in California, himself an expert in the history of ancient Ephesus, says, "this book's portrayal of ancient women is like an expressionist painting where the author's own assumptions and feelings so color the portrait that there is little in common between it and ancient female models" (p. 2). Keener claims that Paul required women to cover their heads in church (1 Cor. 11:4-16) because the sight of women's hair would arouse men to lust, but Baugh shows that Keener wrongly relies on only one passage in ancient literature, while ignoring abundant evidence from "coins, paintings on diverse media, statuary, reliefs, etc." This evidence shows that it wasn't an issue of lust at all, but that "the veil was typically worn in public" by women (p. 5, n. 16), and so to remove it was to blur gender distinctions.

The issue of men having their heads uncovered in worship (1 Cor. 11:4, 7) is similar. Baugh says,

The background issue does not seem as hard to solve as Keener makes it... Corinth was a Roman colony planted in the Greek world. It was the custom for Romans to pull their outer garment or toga up over their head like a woman's veil when offering sacrifices and prayers to their gods. Greek men did not. They probably saw this practice as womanly. When Greek [Christians]...encountered the Roman Corinthian Christians praying with their heads covered, they were shocked. And so was Paul. It seemed to them to blur gender distinctions, and therefore to be improper for the covenant community (p. 6).

Baugh argues, then, that the issue was not lust (as Keener says) but preserving differences between men's and women's appearances in church, so that gender differences would not be blurred.

When Keener comes to Paul's directive for women to keep silent during certain activities in the church (1 Cor. 14:33-36), he argues that it was because women were poorly educated. Baugh disagrees: "We have ample evidence to show that many opportunities for education and literary culture were open to women in their homes" (pp. 7-8), and he quotes H. I. Marrou, "In a considerable number of cities in Aegeus and Asia Minor we even find a flourishing system of secondary education for girls" (p. 8, n. 25). Because Keener fails to take account of even his own statements on Roman women, Baugh says that Keener's "argu-

ment is self-contradictory and misconstrues the nature of the probable educational level of Corinthian women.... I don't think we can fairly say that Paul forbids women from a public teaching ministry because he felt they were too poorly educated. If he had thought so, he would have said so...he grounds this in creation" (p. 8).

Keener argues that Paul wrote Ephesians 5:21-33 about the relationship between Christ and his church, and the analogy to marriage, only to mollify the authorities in Rome whose patriarchal system would be challenged if Paul made known his true convictions about the egalitarian nature of marriage. But Baugh responds, "This is a very flimsy, speculative basis for such important interpretive conclusions and does violence to Paul's own assurances that he did not engage in 'men-pleasing' (Gal. 1:10). The obvious point—that Paul grounded his teaching in the Old Testament and in creation ordinances—simply cannot be dismissed in such an offhanded way" (p. 9).

When Keener says that in 1 Timothy 2:12, Paul prohibits women from "teaching in a domineering way," Baugh responds that this meaning for the word *authentain*, "is impossible because of the word order and because of the construction Paul used" (pp. 13-14, with grammatical explanation).

Finally, Keener's overall argument depends heavily on the idea that Paul's commands concerning marriage and the church were an accommodation to that ancient culture, and no longer relevant today. Baugh says, "This is the principal argument in Keener for all four passages he examines." But, Baugh responds,

"with this hermeneutical method we could prove anything we want. For instance, we could easily show that monogamy in marriage is not God's norm for today... [it was just] an accommodation to the cultures of the New Testament" (p. 14).

Furthermore, it is being argued today, with the same hermeneutic employed by egalitarians, that Paul's teaching against homosexuality was merely an accommodation to his homophobic culture.... The same hermeneutic could be employed to disallow the Bible's teaching on adultery, or children being subject to their parents, or divorce. In the end, [this] hermeneutic is a symptom of the relativity of our age" (p. 15).

*Editor's note: Baugh's entire review is available: see the "reprints" section of our resources list on page 15.*

## Grenz and Kjesbo, *Women in the Church*

The book by Stanley Grenz and Denise Muir Kjesbo, *Women in the Church*, was reviewed by Thomas Schreiner in the current issue of *Trinity Journal*. Schreiner has a clear

*see Reviews... on p. 11*

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*If we choose to ignore a subject directly tied to the most pressing societal concerns of our day—abortion, homosexuality, spousal abuse, divorce, and pornography—we should expect to see those problems multiply in our pews and in our counseling offices.*

In future issues, additional readers' questions will be answered.

Send your questions to

**CBMW NEWS**  
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# Is this discussion really necessary?

**Q** *A PASTOR FROM THE MIDWEST recently wrote us, "I struggle with adapting Paul's theology of women to modern times. It's a true struggle. My tradition says I need to take him quite literally, but my sense is that there was a significant cultural aspect to this theology.*

*Unfortunately I possess neither the scholarship nor the inclination to attack the subject. It would appear that somehow Paul adopted the prevailing view of slavery in his writings. If he did that with slavery, what about other cultural issues such as male/female relationships?*

*This discovery has troubled me over the last five years and forced me to back off on my traditional viewpoint. In practice I simply don't deal with the subject."*

**A** In this space, we will not examine the issue of cultural conditioning and adaptation in Pauline epistles, as that has been adequately addressed elsewhere, including in *Recovering Biblical Manhood and Womanhood*.

Instead, the focus will be on the common attitude expressed here: if a topic is freighted with exegetical difficulty, or if strident views may surface in the pews, then the prudent pastoral thing to do is steer clear of the issue altogether—to say, "I simply don't deal with the subject." This seems to be at the root of the lack of "inclination" which our pastor friend senses.

First, while this may seem a safer course at present, it ultimately will result in shipwreck. At the foundation, the question of sexual identity must be addressed. The Bible does give us clear answers to the questions, "What does it mean to be a man and not a woman?" and "What does it mean to be a woman and not a man?" Failure to understand and apply one's identity as a man can have grievous consequences: a man may violate his created identity as protector by putting his unborn child to death at the hands of an abortionist; he may seek sexual fulfillment through pornography or homosexuality; he may express his confusion as anger and rage and physically abuse his wife or child; or he may break faith and seek to divorce his wife.

Likewise, a woman who does not have understanding of and comfort with her feminine identity may be more easily coaxed into a distortion of that identity via abortion, homosexuality, careerism, manipulation etc.

So, while a pastor may be able to maintain an appearance of peace by the avoiding the issue, ultimately this only results in greater problems! Under the apparent calm lurk all kinds of cultural and moral reefs. If we choose to ignore a subject directly tied to the most pressing societal concerns of our day—abortion, homosexuality, spousal abuse, divorce, and pornography—we should expect to see those

problems multiply in our pews and counseling offices as men and women shipwreck on those hidden reefs.

Secondly, choosing not to deal with the subject because it is thorny or controversial will place yourself and your congregation at the mercy of others and in a reactive position; you will allow others to set the course for you instead of courageously proclaiming the whole counsel of God.

John Piper comments on the question of controversy and truth and calls his readers to pursue truth:

Can controversial teachings nurture Christlikeness? Before you answer this question, ask another one: Are there any significant biblical teachings that have not been controversial? I cannot think of even one, let alone the number we all need for the daily nurture of faith. If this is true, then we have no choice but to seek our food in the markets of controversy. We need not stay there. We can go home and feast if the day has been well spent. But we must buy there. As much as we would like it, we do not have the luxury of living in a world where the most nourishing truths are unopposed. If we think we can suspend judgment on all that is controversial and feed our souls only on what is left, we are living in a dreamworld. There is nothing left. The reason any of us thinks that we can stand alone on truths that are non-controversial is because we do not know our history or the diversity of the professing church. Besides that, would we really want to give to the devil the right to determine our spiritual menu by refusing to eat any teaching over which there is controversy?...

Christians are sometimes cowed into thinking, 'If the scholars can't agree, surely there's no hope for me.' But that is not true. God means for the Bible to be read and understood by all his people. He does not mean for the church to be limited in its nourishment by what a priesthood of scholars can agree on. There are no significant biblical truths on which all scholars agree. Ordinary Christians simply must not yield to an elitist academic mentality that puts all confident insight into the hands of a few scholars. Scholarship has its utterly crucial place in the life of the church. We would have no English Bible without it. Nor would the church long withstand the force of secular ideas without faithful scholars devoted to the life of the mind and dedicated to the intellectual credibility of Christianity. But the task of scholarship is not to rob ordinary Christians of their confidence in understanding the Bible and feeding their souls with great biblical truth.

*The Pleasures of God*, pp. 123-25.

When pastors, by avoiding controversy and difficulty, allow the devil the privilege of setting the table and preparing the menu, pastors unwittingly deprive their people of nourishing truth and will witness "increasingly destructive consequences in our families, our churches, and the culture at large" (*Danvers Statement*, Affirmation 10).

## Reviews of Grenz and Keener

*continued from page 9*

and detailed summary of the book, in which Kjesbo writes the first two chapters, on church history. The rest of the book, dealing with exegesis and theology, is written primarily by Grenz.

Schreiner says that on disputed texts, "Grenz's basic approach is to list a wide array of opinions and then to indicate which are persuasive to him" (p. 4). On 1 Corinthians 14:33b-36, Grenz believes that Paul is correcting only a specific local abuse. In 1 Timothy 2:11-15, Grenz claims that Paul is correcting a local situation where women were misled by a heretical teaching, and in which women had insufficient education to be church leaders. He also claims that we should not derive a woman's submission to her husband from the analogy of the Trinity, because in the Trinity he thinks that while the Son submits to the Father, the Father also submits to the Son.

Schreiner commends Grenz and Kjesbo for producing "a significant defense of the egalitarian position." Moreover, he adds that "the work is irenic in tone towards complementarians, and 'cheap shots' are not directed towards them. Grenz has carefully read complementarian literature, and so he usually presents accurately their perspectives" (pp. 7-8).

But Schreiner says that Kjesbo's analysis of church history is "highly questionable...the alleged pattern [of women's ministries]...is established for the first 1800 years of the church in four pages!" (p. 8). Regarding Grenz's treatment of disputed texts, Schreiner says,

His method is somewhat frustrating in that he cites a dizzying array of alternatives, frequently without indicating what he himself believes. He often chronicles what others believe without much evaluation, and in setting forth various views words such as "may," "another alternative," "perhaps," are common. His conclusions on the texts are presented, but inadequate argumentation for the positions arrived at is provided. No sustained careful exegesis of the texts is evident. What is apparent is that Grenz has read many scholars with their various opinions, but one wonders if he did any fresh exegesis of the texts himself...his discussion of the crucial word "head" (*kephalē*) is disappointingly brief and vague.

On the relationship between Galatians 3:28, on the one hand, and 1 Timothy 2 and Ephesians 5, on the other hand, egalitarians like Grenz often write as though people just have to choose which text to emphasize and their position will flow from that decision: if they emphasize Galatians 3:28 they will be egalitarian and if they emphasize 1 Timothy 2 or Ephesians 5 they will be complementarian. It all depends on which text is given "hermeneutical priority." Schreiner gives an accurate response to that claim:

Complementarians do not assign priority to 1 Timothy 2 or Ephesians 5 instead of Galatians 3:28. Instead, we read both statements in context and determine what Paul

meant when he said males and females are one in Christ, and that there are different roles between the sexes. Egalitarians think we must be assigning hermeneutical priority to the restrictive texts because they cannot see how role differences are compatible with fundamental equality. I would argue that they cannot reconcile the two statements because they impose their western conception of equality on the biblical text.

On the Trinity, Grenz makes the novel claim that the Father also submits to the Son. This is alarming because it shows he is willing to tamper with the doctrine of the Trinity as it has been held throughout the history of the church, in order to support the egalitarian idea that differences in role are incompatible with equality in value. Schreiner says,

...no evidence is adduced whatsoever in support of Grenz's assertion that the Father also submits to the Son. Such a claim surely needs to be substantiated with biblical evidence, but none is forthcoming. Interestingly, Grenz does not examine the statement that at the end of history Christ will be subject to the Father (1 Cor. 15:28).

*Editor's note: Schreiner's entire review is available: see the "reprints" section of our resources list on page 15.*

### Köstenberger on Grenz/Kjesbo

Andreas Köstenberger has also reviewed the Grenz and Kjesbo book for the *Journal of the Evangelical Theological Society*. Köstenberger says that Grenz and Kjesbo "must be credited with a serious effort at establishing a biblical theology of women in ministry" (p. 3), but he has reservations about their methods and conclusions. Quite troubling is the unusual assertion by Grenz that in the Trinity "the Father is dependent on the Son for his deity" (Grenz, p. 153). Moreover, Köstenberger says that Grenz seriously misrepresents the complementarian position when he says that complementarians think "men more completely reflect the divine image than do women." In addition, in Grenz's book, "Repeatedly one also finds the insinuation that the complementarian position is fueled by a male quest for power (e.g., 49, 218), which, in *ad hominem* fashion, imputes improper motives to those with whom the authors disagree (p. 3).

Regarding exegesis, Köstenberger has the same criticism as Schreiner: "in the exegetical portion, one frequently finds a rapid survey of others' views without a clear attempt to argue for and substantiate Grenz's own view. His discussions of the meaning of *kephalē* and of 1 Tim. 2 in particular fail to wrestle with the pertinent issues" (p. 4).

Frequently in egalitarian writings ambiguous terms are used to argue for one thing and then shift the meaning of the term and assume that something else has been proved. Grenz is no exception. Köstenberger says, "On a definitional level, the authors do not adequately frame the issue: is it the ministry of women, the ministry of women in leadership," or "the ministry of women in positions of assuming ultimate responsibility for the church (and hence

***Overall,  
the authors'  
effort to impose  
an egalitarian  
grid of gender  
roles on the  
entire sweep of  
biblical history  
and teaching  
must...  
be judged a  
failure***

ANDREAS  
KÖSTENBERGER

*continued next page*

### In Memoriam Thomas McComiskey

We regret to report that Dr. Tom McComiskey, a member of CBMW's Board of Reference from the beginning, died suddenly at his home on March 4 after a difficult struggle with cancer.

Dr. McComiskey was a graduate of Faith Seminary, Westminster Seminary, and Brandeis University, and was a very popular and respected Old Testament teacher for 23 years at Trinity Evangelical Divinity School.

He wrote *The Covenants of Promise: A Theology of the Old Testament Covenants* (Baker), as well as several commentaries, especially on the Minor Prophets. He was also the editor for the *Minor Prophets* volumes in Baker's Exegetical and Expository Commentary series.

Tom was eager to support CBMW from its earliest days, and all who knew him will miss him until the day we see him again in the presence of the Lord.

## Reviews of Grenz and Keener

*continued from page 11*

local congregations) before God ...?" (p. 4). Grenz is not clear on this, and arguing for one thing is assumed then to prove something else.

Grenz also fails in actually proving many of the points he affirms: "Repeatedly, what starts out on the level of bare possibility is by the end of Grenz's discussion presented as a firm exegetical conclusion, on the basis of which major conclusions are drawn..." But this is "merely asserting his view while proceeding as if his position had been established on the basis of evidence" (p. 4).

What is the conclusion? "In the end, Grenz has not demonstrated that any women functioned, in the Pauline churches or anywhere in the NT, in a role that connoted the bearing of ultimate responsibility for God's church. Where are the women pastors and elders?... Overall, the authors' effort to impose an egalitarian grid of gender roles on the entire sweep of biblical history and teaching must...be judged a failure" (pp. 4-5).

We are happy to make these three important book reviews available to our readers. We plan to publish more reviews of egalitarian books in the future.

*Editor's note: Köstenberger's entire review, as well as the reviews of Baugh and Schreiner, are available: see the "reprints" section of our resources list on page 15.*

## Review article: *Women in the Church*

*Women in the Church: a Biblical Theology of Women in Ministry*, by Stanley Grenz with Denise Muir Kjesbo (Downers Grove, IL: InterVarsity Press, 1995)

REVIEWED BY MARY KASSIAN

**I**N THIS EGALITARIAN BOOK, STANLEY GRENZ and Denise Muir Kjesbo interact extensively with the complimentarian position, and indeed, they do better than most. The tone of the book is peaceful and non-combative. For this, I am grateful. But in spite of its irenic nature, the book still fails to accurately represent the complimentarian position. If I did not know better, I would be led to believe that complimentarians are exceedingly repressive and anti-woman.

For example, Grenz asserts that complimentarians "require that all women submit to all men solely on the basis of gender" (p. 153). He claims that complimentarians "conclude that... men more completely reflect the divine image than do women" (p. 169). According to Grenz, in a pattern of complimentarity, "only the male voice is heard in planning and decision-making" (p.172), there is no freedom, reconciliation and equality (p.179), and the "door to women in ministry" is closed (p.184). Grenz says that complimentarity "promotes dominance" (p.179), and that those who hold such a view are "keen" to connect power and dominance with authority (p. 227).

These thinly veiled euphemisms stop just short of implying that complimentarians advocate oppression and abuse of women. They misrepresent the complimentarian position and do little to contribute to a fair, rational discussion of the question at hand.

In the first section of the book, Kjesbo spends a great deal of time tracing the involvement of selective women in church history. She concludes that in renewal movements,

women are very involved in ministry and leadership. According to Kjesbo, transition within renewal movements from the charismatic to the credentialing phase generally leads to the loss of leadership for women.

Therefore, she implies, in order to keep the church in a state of renewal, women ought to be ordained as pastors. I found this line of reasoning strained. It is about as logical as arguing that because firefighters are always found at fires, firefighters are the ones responsible for starting fires. The conclusion simply does not follow the observation.

In the following portion of the book, Grenz presents his scriptural arguments for an egalitarian position. In this section, he demonstrates a propensity to interpret the text based on his speculative reconstruction of culture. On page 126, for example, he points out that the metropolis of Ephesus had hundreds of *hetaerai*: highly educated women who were respected teachers of men. Thus, he concludes, Paul's prohibition against women's authoritative teaching of men (1 Tim. 2:12) was due to the fact that these highly educated females were teaching heresy

in the church. Just a few pages later (p.131), he does an about-face and suggests that the cultural climate of Ephesus was "hostile" to women teachers and that women teaching in public would have been "offensive." He also states that the "low level of education" among first-century women might have been the reason for Paul's directives. Clearly, Grenz does not know exactly what the cultural situation in Ephesus was. Notwithstanding this fact, Paul does not refer to cultural reasons for his directive, so it is erroneous to assume that he had any particular cultural situation in mind.

*see Kassian... on p. 14*

# A letter from the President of CBMW

## Council on Biblical

**MANHOOD AND WOMANHOOD**

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### *Executive Director Needed*

Dear Friends of CBMW,

Here, quite honestly, is how I see our situation at CBMW now:

1. Churches and denominations are making policy decisions over appropriate roles for men and women based on the best information they have.
2. Pastors and Bible study leaders are teaching on manhood and womanhood based on the best information they have.
3. Egalitarians are flooding the marketplace with journal articles and books supporting their position. The information they are giving is persuading many pastors and other church leaders.
4. I am more convinced than ever that the truth is on our side: In this whole debate, we have the strongest evidence for the meanings of key words in Scripture (and the evidence is increasing), we have the strongest contextual and theological arguments (and the evidence is increasing), and we have the "law of God written on the heart" that bears witness to both men and women that complementarity is what God intended. Egalitarians in the end are fighting against both Scripture and nature. And they are not coming up with significant new evidence or arguments; they are just repeating over and over again the same arguments that we and others have already answered in *Recovering Biblical Manhood and Womanhood* and elsewhere.
5. Yet in many places they are winning the debate. Why? Because CBMW's information is not getting out.
6. I keep running into people or hearing about people who have never heard of CBMW and who know nothing about our literature.
7. Therefore in many cases debates over these issues are being lost by default.
8. My conclusion is this: we need help in expanding our subscription list, expanding our visibility, and expanding the distribution of our literature. Simply put, our task now is one of advertising and marketing to reach the leaders and decision makers of the entire evangelical world.
9. For this we need an executive director who has both the theological training to represent CBMW accurately (at least an M.Div. degree, and preferably a Ph.D.), and also some demonstrated ability in both marketing and fund raising.
10. Hiring an executive director will require funding which we do not now have.
11. Therefore, if God has put the cause of CBMW on your heart, and if he has given you background and training that would fit these needs, and if you realize that we do not now have money to pay you but that your job would include raising funds both for your own salary and for the work of CBMW generally, and if this position still interests you, then please send a résumé directly to me:

**Wayne Grudem, c/o CBMW, P.O. Box 317, Wheaton, IL 60189**

12. I will be working to try to find some initial funding for this position as well. If the Lord prospers this fund raising effort, we will be hiring an executive director. If not, then we will not hire anyone, and we will continue working on a small scale as we have to this point.

So there is our situation! Paul wrote, "If the readiness is there, it is acceptable according to what a man has, not according to what he has not" (2 Cor. 8:12). I am taking that to apply to CBMW as an organization as well as to individuals. We have the "readiness" to hire an executive director. But our funding is just barely covering our printing and postage and secretarial help, and often not even that. Please pray with us that God will "supply every need" of CBMW "according to his riches in glory in Christ Jesus" (Phil. 4:19). And we will move forward as God provides the resources.

Thank you for your support and your prayers.

Yours in Christ,

Wayne Grudem, Ph.D.  
President, CBMW

## ***Kassian on Grenz/Kjesbo***

*continued from page 12*

Furthermore, Grenz often draws strong conclusions from scanty biblical evidence.

For example, he concedes that the verse used to ordain women to the diaconate is “ambiguous” (p. 88), that it is “unlikely” that Phoebe held a formal office (p.89), that the designation of elder is never used in conjunction with specific women (p. 90), that it is “exegetically inconclusive” that Elect Lady of 1 John refers to a female leader (p. 92), that the argument putting forth Junia as a female apostle has “ambiguities” and “difficulties” (p. 95-96), and yet somehow, after all this speculation and uncertainty, he is able to definitively conclude that “every aspect of the church’s ministry is open to [women]” (p. 97).

Grenz concludes the book with an extensive discussion of leadership and ordained ministry positions. Although his purpose in this was not to present an exhaustive theology of the responsibilities of the office of pastor/elder/bishop, I found his approach questionable. Instead of primarily interacting with Scripture, Grenz basis his focus on the philosophies of secular “leadership” gurus. While these authors may have some good things to say, I cannot help but wonder if Grenz’s position on leadership in the church is influenced more by them than it is by the Bible. I may be wrong, but his approach towards understanding church leadership left me feeling very uneasy.

Throughout the book, Grenz and Kjesbo present woman’s teaching, leading, and exercising authority in the church as an all-or-nothing proposition. They do not recognize or admit that there is a whole spectrum of ministry outside of the ordained office of pastor/elder wherein these gifts can be exercised.

Representations such as these disturb me greatly, for I am a woman gifted in leadership and teaching, and I am able to exercise my gifts fully within a complementarian framework. I share Grenz and Kjesbo’s passion to see women using their spiritual gifts, and I heartily agree that the stringent clergy-laity distinction has hindered the ministry of women. But to my mind, their proposed solution

of extending clergy status to women perpetuates rather than solves the problem.

Reading this book from the perspective of a CBMW executive committee member has led me to a number of conclusions. To begin, we need to clearly articulate and emphasize that complementarity is indeed “pro-women.” I know that this almost sounds patronizing, but egalitarians have effectively closed the hearts of many women to truth by stating again and again that a complementarian position is “against” women. Women long to hear and to know that they reflect the divine image wholly and completely, that God loves them just as much as He loves men, and that they are first-class citizens in the Kingdom. Second, we need to emphasize that complementarians are “pro” women in ministry; ministry of many different kinds We can agree with our egalitarian brothers and sisters that the door to women in ministry is “wide open,” but we must point out that all doors open into rooms; and all rooms have defined boundaries. Freedom is defined by form. Far from being restrictive, boundaries form safeguards that enable us to run and explore the length and breadth of the vast room of ministry joyously and freely. A complementarian framework, properly enacted, ought to encourage women in ministry. It need not hinder any woman from exercising her gifts fully.

Third, Grenz and Kjesbo raise an important point when they identify the need to re-evaluate the functioning of the contemporary clergy-laity structure. In present-day churches, this distinction often restricts “ministry” to clergy alone. In these cases, “the Woman’s Question” is really much more of a question about how we, as a priesthood of believers, each ought to minister and serve in the body of Christ. Even though I do not agree with Grenz and Kjesbo’s proposed solution, I do agree that the debate about the roles of men and women in the church can never be addressed apart from addressing basic questions of ecclesiology. Finally, we must agree with Grenz and Kjesbo that God desires “freedom, reconciliation and equality” between the sexes, but we must stand firm on the conviction that the meaning of these must be defined by God alone, and that we cannot truly experience freedom, reconciliation or equality outside of His revealed plan.

***Women long to hear and to know that they reflect the divine image wholly and completely, that God loves them just as much as He loves men, and that they are first-class citizens in the Kingdom.***

MARY KASSIAN

### **No story yet...**

We had stated in a recent mailing that we would include a story on a very large church’s adoption of an egalitarian policy on women in ministry. Because the discussion at that church is ongoing, and the policy document we received was a draft version not for public distribution, we cannot report on that church at this time.

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### ***Is your church supporting the work of CBMW?***

*CBMW is serving the whole church, worldwide, in a specific ministry of bringing academically responsible articles and information to church leaders, in order to persuade them that the complementarian view of manhood and womanhood is in fact the view taught in the Bible itself. Perhaps your church has already benefitted from the work of CBMW.*

*Some churches have put us in their budgets to receive regular support—some \$50 per month, some \$100 per month, or even more.*

*Will you consider putting us in your church’s budget? If you do, please send a note to that regard to Debbie Rumpel, CBMW’s secretary, and let us know!*

# CBMW BOOKS AND RESOURCES

## Booklets—\$3.00 each

- 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.
- 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 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.
- 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. **Now back in print and available!**
- 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.
- 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.
- 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.
- 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.
- 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*

## 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

## Pamphlets—single copy \$1.00, 100 copies, \$15.00

All pamphlets priced: single copy, \$1.00, 50 copies, \$9.00, 100 copies, \$15.00

- ① "The Danvers Statement"—A summary of CBMW principles and goals. 2 page pamphlet.
- 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.
- 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.

## 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 *Presbyterian* 18/1 (1992), pp. 25-33.
- ④ Richard Oster, review of *I Suffer Not a Woman*, reprinted from *Biblical Archaeologist* 56:4 (1993), pp. 225-227.

These are available as a packet of four reprints—21 pages, \$2.00

- ⑤ Stephen Baugh, review of Craig Keener, *Paul, Women and Wives* (Hendrickson, 1992). 14 pages, \$2.00.
- ⑥ Thomas Schreiner, review of *Women in the Church*, by Stanley Grenz and Denise Muir Kjesbo (InterVarsity, 1995). Reprinted from *Trinity Journal*. 12 pages, \$2.00.
- ⑦ Andreas Köstenberger, review of *Women in the Church*, by Stanley Grenz and Denise Muir Kjesbo (InterVarsity, 1995). 15 pages, \$2.00.

## Other reprints

- ① Daniel R. Heimbach, Richard D. Land, and C. Ben Mitchell, "Population, Morality and the Ideology of Control," 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.
- ④ Wayne Grudem, "Why Paul Allows Women to Prophecy but not Teach in Church," 13 pages, \$2.00. (Reprinted from *JETS* 30:1 (Mar 87), 11-23).
- ⑤ Wayne Grudem, "What's Wrong with Gender-Neutral Bible Translations? A Critique of the *New Revised Standard Version*." 22 pages, \$3.00
- ⑥ Bruce Waltke, "1 Tim. 2:8-15: Unique or Normative?," 6 pages, \$1.00. (Reprinted from *Crux* 28:1 (Mar 92), 22-27). In this article, Professor Waltke of Regent College, Vancouver, answers the common objection that 1 Tim. 2:8-15 only applies to a particular situation at that time, and not to all churches for all time.

## Books and Bibles

- 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. \$19.95. **Now back in print and available!**
- 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
- ③ *Woman's Study Bible*. General editors Dorothy Patterson and Rhonda Kelley have assembled a first rate team of women writers and ministry leaders to produce this wonderful gem of a study help for all women. Distinctively complementarian in its notes and comments. Available now from CBMW in hardcover only, \$39.99.
- ④ A. Köstenberger et al., *Women in the Church*, 334 pages, \$10.00.



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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:

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood.
2. 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.
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin.
4. 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.
5. 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.
6. 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.
7. 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.
8. 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.
9. 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.
10. 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 Apostle's appeal to Genesis 2:24 in Ephesians 5, however, reveals that from the beginning the institution of marriage was prophetic of the union of Christ with His Church. The true marriage is that between Christ and His Church. All other marriages, including that in the Garden, are faint images and icons of the Marriage of the Lamb with His Bride, the Church....The 'headship' of Adam and of all husbands finds its own meaning and goal in the Headship of Christ.... To man nuptially bound it is given to be 'head,' not in view of any intrinsic merits in the nature of maleness but in view of the vocation of his person to love his wife as himself. In that Christ is indeed imaged, however faintly, as the true Husband.

William Weirich, CBMW Council member and Interim President, Concordia Theological Seminary, Fort Wayne, Indiana from "Man and Woman in Christ," in *Lutheran Forum* 29:2 (May, 1995), p. 45.

In recent times, some currents of the feminist movement, aiming to encourage the emancipation of women, have tried to make her like men in all respects. But the divine will...while wishing woman to be equal to man in dignity and value, at the same time clearly affirms her diversity and special nature. A woman's identity cannot consist of being a copy of man, since she has qualities and prerogatives of her own.

Pope John Paul II, reported in the *Chicago Tribune*, December 7, 1995

Forget the crocodile tears for "family values." We have all watched, if not cheered, as the father's role has shrunk near to nothing, to become a character popularly known as the eternally perplexed dolt fooled by a superior mom and self-centered kids into paying for their Grand Cherokees and grunge wardrobes.

Reginald F. Davis, *Chicago Tribune*, June 18, 1995

Certainly modern culture...has come to recognize the great intellectual giftedness of women.... Regrettably, in many cases these gifts are being used by the leading feminist theorists, from positions of great power in America's most prestigious theological schools—Harvard, Yale, and Princeton, to name a few—to marginalize Holy Scripture as hopelessly patriarchal and to relativize the Christian faith as just one more human religious expression.

Peter Jones, commenting on AAR/SBL meetings in *World*, February 10, 1996.

The numbers show that mainline churches preaching a liberal gospel have the highest number of female members, often as high as 90 percent. Conversely, churches with a high rate of male members are conservative congregations preaching a clear biblical message of male leadership and accountability in the home.

Chuck Colson, *BreakPoint* radio commentary, February 11, 1996

## Council on Biblical

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