

CBMW NEWS

OCTOBER, 1996

FROM THE COUNCIL ON BIBLICAL MANHOOD AND WOMANHOOD

VOL. 1 No. 4

IN THIS ISSUE

"We live in a time when being conservative may be the most radical thing of all." These closing words of our recent book, *Women in the Church*, find ample support in this solid, yet deeply "subversive" issue of *CBMW NEWS*. The egalitarian myth of "mutual submission" is unmasked by Wayne Grudem as just that: a myth; Bruce Waltke lays to rest Gordon Fee's argument that 1 Timothy 2 is merely an *ad hoc* argument; and the reprint of a piece on one of the world's foremost sociologists, Peter Berger, is appropriately titled, "Berger declines to salute." Add to this the reviews of Brian Dodd's *The Problem with Paul* and Wendy Cotter's

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Council on Biblical
MANHOOD AND WOMANHOOD

The myth of "mutual submission"

BY WAYNE GRUDEM

HOW DO EGALITARIANS AVOID THE FORCE of Ephesians 5:22, "Wives, be subject to your husbands, as to the Lord"? Easy: they just look at verse 21, which says, "Be subject to one another out of reverence for Christ." Then they say, "Of course wives are to be subject to their husbands, but husbands are also to be subject to their wives."

The result is what they call "mutual submission," and in their view that means that there is no unique authority or leadership role for the husband in a marriage. They redefine "submission" to mean something like "considerateness, thoughtfulness, an attitude of love toward one another, putting the other person's interests above your own."

Of course no one can object to the ideas of mutual considerateness, thoughtfulness, and love! These are clearly taught in the New Testament. But are these ideas what this verse, Ephesians 5:21, really means?

I do not think so. In fact, I think that the whole idea of "mutual submission" as an interpretation of "be subject to one another" in Ephesians 5:21 is a terribly mistaken idea. It can be advocated only by failing to appreciate the precise meanings of the Greek words for "be subject to" and "one another." Once these terms are understood correctly, I think the idea of "mutual submission" in marriage will be seen to be a myth without foundation in Scripture at all.

1. The meaning of "be subject to"

The first reason I think "some to others" is a better understanding of Ephesians 5:21 is the meaning of the Greek word *hypotassō* ("be subject to, submit to"). Although some have claimed that the word can mean "be thoughtful and considerate; act in love" (toward another), there is no hard evidence to show that any first-century Greek speaker would have understood it that way, for the term always implies a relationship of submission to an authority.

Look at how this word is used elsewhere in the New Testament:

- Jesus is subject to the authority of his parents (Luke 2:51)
- demons are subject to the disciples (Luke 10:17: clearly the meaning "act in love, be considerate" cannot fit here!)
- citizens are to be subject to government authorities (Rom. 13:1,5; Tit. 3:1, 1 Pet. 2:13)
- the universe is subject to Christ (1 Cor. 15:27; Eph. 1:22)

- unseen spiritual powers are subject to Christ (1 Pet. 3:22)
- Christ is subject to God the Father (1 Cor. 15:28)
- church members are to be subject to church leaders (1 Cor. 16:15-16 [cf. 1 Clement 42:4]; 1 Pet. 5:5)
- wives are to be subject to their husbands (Col. 3:18; Tit. 2:5; 1 Pet. 3:5; compare Eph. 5:22,24)
- the church is subject to Christ (Eph. 5:24)
- servants are to be subject to their masters (Tit. 2:9; 1 Pet. 2:18)
- Christians are subject to God (Heb. 12:9; Jas. 4:7)

Here is the point: None of these relationships are ever reversed. Husbands are never told to be subject (*hypotassō*) to wives, nor the government to citizens, nor masters to servants, nor the disciples to demons. Clearly parents are never told to be subject to their children! In fact, the term *hypotassō* is used outside the NT to describe the submission and obedience of soldiers in an army to those of superior rank (see, for example, Josephus, *War* 2.566, 578; 5.309; compare the adverb in 1 Clement 37:2). The *Liddell-Scott-Jones Lexicon* even defines *hypotassō* [passive] to mean "be obedient" (p. 1897).

Of course, the exact form submission takes, the way it works out in practice, will vary greatly as it applies to soldiers, to children, to servants, to the church, and to wives. Within a healthy Christian marriage, there will be large elements of mutual consultation and seeking of wisdom, and most decisions will come by consensus between husband and wife.

For a wife to be submissive to her husband will probably not often involve obeying actual commands or directives (though it will sometimes include this), for a husband may rather give requests and seek advice and discussion about the course of action to be followed (compare Phlm. 8-9). This is probably why Paul used the broader term "be subject to" when speaking to wives, rather than the specific word "obey" (*hypakouō*), which he used for children (6:1) and for servants (6:5).

Nevertheless, a wife's attitude of submission to her husband's authority will be reflected in numerous words and actions each day which reflect deference to his leadership and an acknowledgment of his final responsibility—after discussion has occurred, where possible—to make deci-

see Mutual submission... on p. 3

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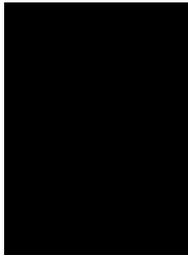
The purpose of the Council on Biblical Manhood and Womanhood is to set forth the teachings of the Bible about the complementary differences between men and women, created equal in the image of God, because these teachings are essential for obedience to Scripture and for the health of the family and the Church.

CBMW is a member of the Evangelical Council for Financial Accountability and the National Association of Evangelicals



Newsbriefs from the world

□ **Dr. Charles S. "Chuck" Kelley, Jr. was elected unani-** mously as the eighth president of New Orleans Baptist Theological Seminary. Kelley, 44, has been the Roland Q. Leavell professor of evangelism at New Orleans Seminary since 1983. His other previous roles included chairman of pastoral ministries, director of Southern Baptists' first Center for Evangelism and Church Growth, and director of field educa- tion.



CHUCK KELLEY

A much-requested public speaker, Kelley is recognized widely both for his evangelistic preaching and for his research in the area of "baby boomers" and "busters." Chuck is married to CBMW Council member Dr. Rhonda Harrington Kelley, who recently served as managing editor and contributor to the *Woman's Study Bible*. CBMW heartily congratulates Dr. Kelley to this very significant appointment.

□ **PCUSA urges support of civil marriage rights for homosexuals.** In an article entitled, "The drought contin- ues," William H. Smith takes the spiritual temperature of the Presbyterian Church USA (PCUSA). Reflecting on the denomination's 208th General Assembly which met in Albuquerque June 29-July 6, he reports that the General Assembly adopted, and sent to the presbyteries for ratifica- tion, a proposed amendment to the Book of Order. This amendment requires fidelity in a heterosexual marriage and chastity for single persons, forbidding the ordination of those who refuse "to repent of a self-acknowledged practice which the confessions call sin." If this amendment becomes church law, no practicing homosexual will be eligible for office in the PCUSA. **CBMWNEWS** is thankful for this decision.

However, the author detects several disturbing symp- toms below the surface of this resolution: first, the denomi- nation continues to receive self-acknowledged, practicing

homosexuals as members in good standing, despite pas- sages such as 1 Corinthians 6:9-10; second, the Assembly elected as moderator a man who favors the ordination of homosexuals and, after the vote, allowed a ten-minute demonstration by homosexuals and their supporters; third, the vote in favor of the amendment was 331-236, with forty-three percent of delegates unwilling to ban homosex- ual ordination; fourth, the following additional resolution was adopted by the Assembly: "Affirming the Presbyterian church's historic definition of marriage as a civil contract between a man and a woman, yet recognizing that same- sex partners seek equal civil liberties in a contractual rela- tionship with all the civil rights of married couples, we urge the Office of the Stated Clerk to explore the feasi- bility of entering friend-of-the- court briefs and supporting legis- lation in favor of giving civil rights to same-sex part- ners."

Another trou- bling stance, according to Smith, is the Assembly's view of abortion. Even a watered-down minority report declaring that abortion "falls short of God's plan for humankind" failed to gain a majority vote.

Here we will pick up Smith's report verbatim: "Long ago the PCUSA decided that 1 Timothy 2:12 ('I do not permit a woman to teach or to have authority over a man; she must be silent.') is time and culture bound and pro- ceeded to ordain women ministers and elders... However, we cannot but wonder if the setting aside of the plain meaning of 1 Timothy 2:12 was not a watershed decision which carried with it the inevitability that the church would begin to lose its hearing on homosexuality and become stone deaf on abortion." If Smith's assessment is correct, gender roles in the church, homosexuality, and the church's stance on abortion are not independent from each other but rather sustain a close relationship with one another. At least it is hard not to draw this conclusion from an observation of the recent history of the PCUSA.

From *World*, August 17/24, 1996, p. 24

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—WILLIAM H. SMITH

IN THIS ISSUE *(cont. from p. 1)*

"Women's Authority Roles in Paul's Churches," a report from "down under" by Mary Kassian, news- briefs from around the world, relevant excerpts and quotes pertaining to gender roles from recent liter- ature, a special offer on *The Woman's Study Bible*, and the announcement of an exciting new series on biblical manhood, and you have a kaliedoscope of interesting reading, informing and equipping you to pursue even more fervently your own personal quest for biblical manhood and womanhood.

Mutual submission

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sions affecting the whole family.

But in spite of all these different forms of submission, one thing remains constant in every use of the word: it is never “mutual” in its force; it is always one-directional in its reference to submission to an authority.

So my question is this: Why should we give *hypotassō* a meaning in Ephesians 5:21 which it is nowhere else shown to have? But if *hypotassō* always means “be subject to an authority,” then it is certainly a misunderstanding of Ephesians 5:21 to say it implies “mutual submission.”

2. The rest of the context

The “mutual submission” interpretation also fails to adequately take account of the context. In Ephesians 5:22-24, wives are not told to be subject to everyone else, or to all husbands, or to other wives, or to their neighbors or children, for the Greek text clearly specifies a restriction, “Wives, be subject to your own husbands (*idiois andrasin*).” Therefore what Paul has in mind is not a vague kind of “mutual submission” where everybody is “considerate and thoughtful” to everybody else, but a specific kind of submission to an authority: the wife is subject to the authority of “her own husband.”

Similarly, parents and children aren’t told to practice “mutual submission,” but children are to be subject to (“obey”) their parents (Eph. 6:1-3), and servants are told to be subject to (“obey”) their masters (Eph. 6:5-8). In each case, the person in authority is not told to be subject to the one under authority, but Paul wisely gives guidelines to regulate the use of authority by husbands (who are to love their wives, Eph. 5:25-33), by parents (who are not to provoke their children to anger, Eph. 6:4), and by masters (who are to give up threatening their servants and remember that they too serve Christ, Eph. 6:9). *In no case is there “mutual submission”; in each case there is submission to authority and regulated use of that authority.*

This clear evidence in the context is why people didn’t see “mutual submission” in Ephesians 5:21 until feminist pressures in our culture led people to look for a way to avoid the force of Ephesians 5:22, “Wives, be subject to your husbands, as to the Lord.” For centuries, no one thought mutual submission was there in Ephesians 5:21, for they recognized that the verse teaches that we should all be subject to those whom God has put in authority over us—such as husbands, parents, or employers. In this way, Ephesians 5:21 was rightly understood to mean, “being subject to one another (that is, some to others), in the fear of Christ.”

3. The absence of any command for husbands to submit to wives

There is one more fact that egalitarians cannot explain well when they propose “mutual submission” as an understanding of this verse. They fail to account for the fact that,

while wives are several times in the New Testament told to be subject to their husbands (Eph. 5:22-24; Col. 3:18; Tit. 2:5; 1 Pet. 3:1-6), the situation is never reversed: *husbands are never told to be subject to their wives. Why is this, if Paul wanted to teach “mutual submission”?*

The command that a husband should be subject to his wife would have been startling in an ancient male-dominated culture. Therefore, if the New Testament writers thought that Christian marriage required husbands to submit to their wives, they would have had to say that very clearly in their writings—otherwise, no early Christians would have ever known that that was what they should do! But nowhere do we find such a command. It is surprising that evangelical feminists can claim that the New Testament teaches this when it is nowhere explicitly stated.

4. The meaning of “one another”

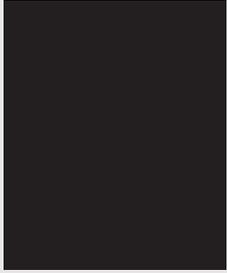
So what reason can people give to argue for the “mutual submission” interpretation in Ephesians 5:21? Their argument is based on the expression, “one another” (the Greek pronoun *allēlous*). Here interpreters say that the pronoun must mean “everyone to everyone” (that is, that it must be “exhaustively reciprocal,” which means that it refers to something that every single person does to every single other person). To support this view, they quote a number of verses where *allēlous* does take that sense: we are all to “love one another” (John 13:34) and “be servants of one another” (Gal. 5:13).

But here is the crucial mistake: interpreters assume that because *allēlous* means “everyone to everyone” in *some* verses, it must mean that in *all* verses. When they assume that, they simply have not done their homework—they have not checked out the way the word is used in many other contexts, where it doesn’t mean “everyone to everyone,” but “some to others.”

For example, in Revelation 6:4, “so that men should slay *one another*” means “so that some would kill others” (not “so that every person would kill every other person,” or “so that every persons being killed would ‘mutually’ kill those who were killing them,” which would make no sense!). In Galatians 6:2, “Bear *one another’s* burdens” means not “everyone should exchange burdens with everyone else,” but “some who are more able should help bear the burdens of others who are less able.” In 1 Corinthians 11:33, “when you come together to eat, wait for *one another*” means “some who are ready early should wait for others who are late.”

There are many other examples where the word simply cannot mean that “everyone does something to everyone else,” because the sense of the context simply won’t allow that meaning (see Matt. 24:10; Luke 2:15; 12:1; 24:32; etc.). In these verses *allēlous* means, “some to others.” (The KJV often translated these passages, “one to another” or “*one for another*,” as in 1 Corinthians 11:33, “When ye come together to eat, tarry one for another.” Following this pattern, the KJV translated Ephesians 5:21, “submitting yourselves *one to another*.”)

see Mutual submission... on p. 4



What Paul has in mind is not a vague kind of “mutual submission” where everybody is “considerate and thoughtful” to everybody else, but a specific kind of submission to an authority: the wife is subject to the authority of “her own husband.”

—WAYNE GRUDEM

Council Profile DANIEL HEIMBACH

Dr. Heimbach is both a scholar and social critic bridging Christian moral witness and secular culture. He held several senior government positions before becoming Associate Professor of Christian Ethics at Southeastern Baptist Theological Seminary. More recently, Dan was elected Commissioner for the Town of Wake Forest, North Carolina.

Born of missionary parents in China during the Communist revolution, and raised in Southeast Asia, Dan graduated from the Naval Academy in 1972, and served in the Vietnam War. In 1978, he left the Navy and entered Trinity Evangelical Divinity School, where he earned an M.Div. (theology) and an M.A. (philosophy of religion). He then completed an M.Phil. and a Ph.D. in law, politics, and Christian ethics from Drew University.

From December 1985 to January 1989, Dr. Heimbach was a Political Advisor and legislative Assistant to Senator Richard Lugar of Indiana. Then, from January 1989 to February 1991, he served in the Bush Administration as Associate Director for Domestic Policy and Deputy Executive Secretary of the Domestic Policy Council. During this time, he shaped many health, safety, and judicial reform efforts, and also composed the moral framework used by Coalition forces during the 1991 Persian Gulf War.

Following his tenure at the White House, Dan served from February 1991 to February 1993 as Deputy Assistant Secretary of the Navy for Manpower, overseeing military personnel policy for about 740,000 men and women then serving on active duty in the United States Navy and Marine Corps.

Dr. Heimbach has contributed portions to several multiple-author works, including *God & Caesar*, *Christians in the Public Square*, and *Libertatea religioasa* [Religious Liberty], and has published a number of journal articles on subjects such as "The Gay Rights Movement: An Agenda to Deconstruct the Traditional Family" and "The Bible Teaches Moral Absolutes." In addition, Dan authored the statement reflecting evangelical Christian and Southern Baptist convictions presented at the 1994 U.N. Conference on Population and Development, and wrote the resolution opposing same-sex marriage adopted by the Southern

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1 Timothy 2:8-15: Unique or Normative? A RESPONSE TO GORDON FEE

REPRINTED WITH PERMISSION FROM *CRUX* 28, NO. 1 (MARCH 1992):22-27

BY BRUCE K. WALTKE, PROFESSOR OF OLD TESTAMENT, REFORMED THEOLOGICAL SEMINARY IN ORLANDO

I AM WRITING THIS ESSAY AS A RESPONSE TO Gordon Fee's gracious request for a discussion of his interpretation of 1 Timothy 2:8-11.¹ After ruling that men pray in a holy manner (v. 8), Paul instructs that women dress modestly (2:9-10) and that they learn in quietness, being submissive in every way (v. 11). Putting the matter negatively, a woman is neither to teach nor to have authority over a man (vv. 11-12), both because Adam, the representative man, was formed first, then Eve, the representative woman (v. 13), and because Eve, not Adam, was deceived and came to be in transgression (v. 14).

Fee—I reluctantly use the customary scholarly shorthand for Regent's distinguished Professor of New Testament and my friend, whom I respect and love—supports this exegesis of the text, but denies that the Apostle's ruling that women not teach men has universal applicability to the Church. According to him, the pronouncement is *ad hoc*, a unique ruling to correct a church being torn apart by false teachers. "It simply cannot be demonstrated," says Fee, "that Paul intended 1 Timothy 3 [*sic*—should be 2]: 11-12 as a rule in all churches at all times. In fact the occasion and purpose of 1 Timothy as a whole, and these verses in particular, suggest otherwise."²

1. Gordon D. Fee, "Issues in Evangelical Hermeneutics, Part III: The Great Watershed—Intentionality & Particularity/Eternity: 1 Timothy 2:8-15 as a Test Case," *Crux*, 26/4 (December, 1990): 37.

2. Fee, *Crux*, 35.

3. Gordon D. Fee, 1 and 2 Timothy, Titus, in *New International Biblical Commentary*, edited by W. Ward Gasque (Peabody, Massachusetts: Hendrickson Publishers, 1984, 1988): 5.

Part I: Fee's Argument

Fee begins his argument by noting that every epistle is an *ad hoc* document, "that is, that it is a piece of correspondence occasioned by a set of specific historical circumstances...."³ The Apostle wrote this letter to Timothy, his representative at Ephesus, says Fee, to stop the influence of some false teachers (1:3), and this, he argues, is the key to the book's interpretation. Thus Fee contends that women are forbidden to teach uniquely at Ephesus because of the influence upon some

women by the false elder-teachers, turning these women into peddlers of false doctrines.

He validates his argument that the church at Ephesus is being led astray by some of its own elders from Paul's warning that this would happen in Acts 20:30 and from references within the Pastoral Epistles to such teachers (1 Tim. 1:3, 7, 18-20) and to the considerable attention allotted to the qualifications of church leaders (3:1-13; 5:17-25), much of which contrasts to the characteristics of the false teachers. Furthermore, Fee plausibly continues, "these teachers had found a most fruitful field among some women, apparently younger widows, who had opened their homes to them and even helped to spread their teachings" (1 Tim. 5:13; 2 Tim. 3:6-9).

He now makes the critical move in his argument by

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Mutual submission...

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5. Conclusion

What then does "one another" mean in Ephesians 5:21? It means "some to others," not "everyone to everyone." The meaning of *hypotassō*, which always indicates one-directional submission to an authority, prevents the sense "everyone to everyone" in this verse. And the following context (wives to husbands, children to parents, servants to masters) shows this understanding to be true.

Therefore, it is not "mutual submission," but submission to appropriate authorities, which Paul is commanding

in Ephesians 5:21. The idea of "mutual submission" in this passage is just a myth—widely believed, perhaps, but still a myth.

Is this important? Just ask yourself how important the idea of submission to authority is in the New Testament. If *hypotassō* can be emptied of any idea of submission to authority, the New Testament's ability to speak to our lives will be significantly impeded. This egalitarian misunderstanding of Ephesians 5:21 carries with it a very large price.

New!

1 Timothy 2:8-15: Unique or Normative?

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interpreting Paul's instruction about women in 1 Timothy 2:9-15 by the Apostle's ruling for certain widows in 5:11-15. "What is striking about this paragraph [2:9-15] is its several points of correspondence with 5:11-15," he writes. Both texts, he notes, are concerned with women "playing fast and loose" with the norms of society," both texts speak of Satan's influence on women, and both texts solve the problem by advocating marriage and bearing children. In sum, according to Fee, Paul's ruling in 2:9-15 uniquely aims "to rescue these women and the church from the clutches of the false teachers. Their rescue includes proper demeanor in dress, proper demeanor in the assembly (including learning in all quietness), and getting married and rearing children."⁴

Supplementing this main thread of the argument, he finds "not a single piece [of literature]" that takes Paul's instruction in 5:3-16 (e.g., that younger widows re-marry) as normative, a glaring inconsistency for those who take 2:9-15 as normative.⁵ Furthermore, the ambiguity is exacerbated by Paul's instruction in 1 Corinthians 7:39 that discourages such re-marriages.⁶

Finally, he argues, Paul's prohibition in 2:12 cannot be normative because it goes against the grain of the rest of the New Testament. He writes: "It is hard to deny that *this* [his] text prohibits women teaching men in the Ephesian church; but it is the unique text in the New Testament,... its reason for being is *not* [his] to correct the rest of the New Testament, but to correct a very *ad hoc* problem in Ephesus."⁷

Part II: An Evaluation of Fee's Arguments

Fee's contention that the Pastoral Epistles were occasional documents, written to address specific problems, in the case of the Pastorals as a response to false teachers who were threatening the churches, is convincing and illuminating. The Church can not use them as a manual for church order, without interpreting them in the light of the realization that Paul's concern with false teachers shaped and gave them content. The question remains, however, whether Fee's argument is compelling. Is Paul's ruling in 2:8-15 *ad hoc*, or is it normative for all cultures at all times?

Let me by way of a preamble to this critical appraisal

4. Fee, *Crux*, 34.

5. *Ibid.*

6. Fee, *Crux*, 35.

7. Fee, *Crux*, 36.

8. Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1991): 705.

9. *Ibid.*, 700.

10. See note 3.

11. Thomas R. Schreiner, *Journal of the Evangelical Theological Society*, 34/4 (December, 1991): 532.

12. The mention of Priscilla and Aquila in Romans 16:3 need not detain us here for my point is that they are present at Ephesus along with the false teachers (2 Tim. 3:6-9; 4:19).

put the discussion within the history of the interpretation of 1 Timothy 2:9-15. Fee's explication here is *ad hoc*, not normative. "Most scholars," he says, "see the false teachers as the *occasion* [his] of 1 Timothy but argue that 'church order as the proper antidote to the false teachers' is the overriding *purpose* [his]."⁸ It should be noted that the interpretation which Fee is challenging has been normative historically and in all Christian churches. The normative interpretation can be shown to be almost as old as the Church itself. Elsewhere Fee has argued that 1 Corinthians 11:[sic; should be 14] 34-35 is an interpolation from 1 Timothy 2:9-15. It reads similarly: "Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says." The alleged interpolation is found in all textual witnesses, showing that the Church from at least as early as the early second century A.D. understood our text as normative for Church practice.⁹ The universal Church has so interpreted it for about 1900 years, until Fee proposed the Church had universally misread its Bible. To overthrow the here-to-fore universal consensus that 1 Timothy 2:9-15 can be used as a manual governing the relationship of men and women—perhaps better, husbands and wives—his arguments should be compelling; unfortunately they are not. Here I aim only to appraise critically his arguments regarding this text, not to review his in many ways fine commentary on the Pastoral Epistles¹⁰ nor to set forth a treatise on the role of sexes in family relationships, in worship and in ministry.

Note, first, that the false teachers at Ephesus, both according to Acts 20 and the Pastoral Epistles themselves, are men, not women. None of the false teachers named is a woman (1 Tim. 1:20; 2 Tim. 2:17-18). These teaching elders, to be sure, probably influenced the sort of women who talk nonsense and say things they ought not (1 Tim. 5:13), but men, not women, constituted the real threat to the churches at Ephesus. Why, then, silence only the woman, if that is the reason for Paul's ruling? Suppose adult arsonists were training youths in their trade. Would the State prohibit only the youths from setting fires? The "*ad hoc*" explanation at this point suffers from a lack of cogency. Schreiner rightly observes: "Fee does not adequately explain why Paul reserves for women alone the prohibition against teaching men."¹¹

Second, is it plausible to suppose that Paul would silence all the women at Ephesus to rescue some from the false teachers? Paul had left Priscilla and Aquila, deservedly famous in the discussion about the role of women in ministry, at Ephesus when he first arrived there (Acts 18:19), and they are still there when the Apostle wrote his letter to Corinth (1 Cor. 16:19), and, years later, when he writes to Timothy his last inspired letter (2 Tim. 4:19).¹² Elsewhere, Paul speaks of the godly women at Ephesus (5:5, 9-10).

Baptist Convention in June, 1996.

Dan and his wife, Anna, have two boys, Jonathan (10) and Joel (7), and are members of Providence Baptist Church in Raleigh. Anna also teaches art at Regent Christian School in Raleigh.

Dr. Heimbach brings several significant contributions to the council: first, his strong public policy perspective on how tensions in the culture over gender roles have consequences for law, government, and civil rights issues; second, his advanced professional training in Christian ethics that integrates biblical and exegetical study, systematic-theological analysis, and an appreciation of the philosophical dimension as well as the practical impact of the issues of sexuality and gender roles; third, a special interest in the interface of scholarship and advocacy, between academic study and the practical experience of dealing with the issue.

Gender roles are only one aspect of his concern to influence general culture through a biblical world view. From his youth, Dan has sought to understand the meaning of Scripture and its relevance for all areas of life, including sexual identity and relationships in private and public. He was most challenged in the area of gender roles in his professional working relationships in the secular world, first as naval officer responsible for women in subordinate relationships; as a government professional working under a woman supervisor zealously committed to promoting a feminist agenda; and addressing the feminist pressure to remove the professional limitations of women serving in combat roles in military service when responsible for manpower in the Navy.

Dr. Heimbach is currently teaching a course on Ethics and Human Sexuality at Southeastern Seminary that includes a study of the theology of gender roles. This is an area under intense attack in contemporary society and by factions in the church. He sees a strong need to understand and defend theological interpretations of the biblical record pertaining to gender roles and to prepare future pastors and church leaders to be discerning and confident in the way they articulate biblical teaching on gender-related issues.

Dr. Heimbach joined CBMW in November 1995. We are very grateful to God for the way he gifted, called, and prepared Dan for making a significant contribution to the advancement of his kingdom.

—Andreas Köstenberger

Paul's teaching in 1 Timothy 2:8-15 is normative, not unique, as the universal Church for 1900 years and the majority of commentators recognize. It must be held in theological synthesis with the many other texts that affirm women in ministry, including prophesying.

—BRUCE WALTKE

Unique or normative?

continued from page 5

Are they all to learn in submission and not teach men because some women are spreading false doctrine? Would the Apostle have silenced the gifted, older women who could have been so helpful to protect the younger women against false teachers? Is Paul burning down the proverbial barn to get rid of some rats? Sound judgment, I propose, calls for negative answers to these questions and in that light the "ad hoc" explanation for silencing all the women in the assembly seems unreasonable.

Third, and this is most important, the Apostle's rationale for his ruling in the two passages differs. Paul bases his ruling regarding some younger widows on their wanton character, but his instruction for all women in their deportment to men on the order of creation (v. 13; cf. Gen. 2:18-25) and on the order of the Fall (v. 14; cf. Gen. 3:1-14). Although Fee is perplexed by the Apostle's rationale in v. 13, in his commentary he nevertheless recognizes this incontrovertible fact: "In any case, Paul here neither explains nor elaborates; he simply states the facts of the order of creation."¹³ Without explanation, he seems to reverse himself in the *Crux* article, asserting "nor will it do to appeal to vv. 13-14 as though there were some eternal order in creation, since *neither* [his] Genesis *nor* [his] Paul makes this point."¹⁴ Yet Paul sees a clear connection between his unified rulings in vv. 8-12 and the order of creation as can be seen in his use of the conjunction "for" (Gr. *gar*) in v. 13. God did not create the woman first, and then the man, nor did he create them at the same time. Moses clearly puts the man at the head of his home in his relationship to his wife and/or young daughter still living in his house (Numbers 30). Fee cites others who establish the absolute normativeness of 2:11-12 on the grounds that God gave the male priority in creation, but offers them no exegetical rebuttal. He says that this argument "is not to be dismissed,"¹⁵ but proceeds to do so, I suggest, by substituting his own explanation, drawn from 5:11-15, for the Apostle's in 2:13-15. I, for one, fear to substitute the "ad hoc" explanation, which relativizes the apostolic ruling, for the Apostle's, which absolutizes it.

Fourth, Paul's differing instructions for advising widows to marry at Ephesus but not at Corinth are based on different rationales, as set forth by the Apostle himself. Here I applaud Fee's helpful suggestion that the normative in his-

13. Fee, *1 Timothy*, 74.

14. Fee, *Crux*, 35.

15. Fee, *Crux*, 34.

16. Fee, *Crux*, 37, fn. 1.

17. E. Earle Ellis, *Pauline Theology: Ministry and Society* (Grand Rapids: William B. Eerdmans Publishing Company, 1989): 57.

18. Ellis, 60.

19. Bruce Waltke, "The Relationship of the Sexes in the Bible," *Crux*, 19/3 (1983): 10-16; Walter C. Kaiser, Jr. and Bruce Waltke, "Shared Leadership or Male Headship," *Christianity Today*, 30/14 (1986): 121-31.

torically particular instructions be discerned by asking the question of authorial intention.¹⁶ The Apostle's intentions in his instructions can be discerned partially by his explanations for his rulings. In 1 Timothy 5:11-15 he counsels marriage as an anodyne against illicit sensual desires; in 1 Corinthians 7 he advises marriage for the same reason but commends singleness as the better way for happiness. The Western Church today does not follow the Apostle's instruction regarding widows because his intention for them is partially being met, though in a different way in our dissimilar culture. In sum, Paul's instruction in 1 Timothy 2:9-15 aims to preserve the church and home according to the order of creation; in 5:11-15 he strives to

continued next

A letter from the

Council on Biblical MANHOOD AND WOMANHOOD

Dear Friends of CBMW,

Here, quite honestly, is how I see our situation

1. Churches and denominations are making it more difficult to have.
2. Pastors and Bible study leaders are teaching a false doctrine.
3. Egalitarians are flooding the marketplace and are persuading many pastors and other church leaders to follow their lead.
4. I am more convinced than ever that the truth is in Scripture (and the evidence is increasing), and we have the "law" of God's Word. Egalitarians are not presenting significant new evidence or arguments; they are already answered in *Recovering Biblical Manhood and Womanhood*.
5. Yet in many places they are winning the battle.
6. I keep running into people or hearing about people who are being misled.
7. Therefore in many cases debates over the truth are necessary.
8. My conclusion is this: we need help in evangelizing our literature. Simply put, our task now is to evangelize the evangelical world.
9. For this we need an executive director with a master's degree, and preferably a Ph.D., and also a Ph.D. in theology.
10. Hiring an executive director will require a significant investment.
11. Therefore, if God has put the cause of CBMW on your heart, and if you realize that we do not have the resources to pay our own salary and for the work of CBMW, please contact me.

Wayne C.

12. I will be working to try to find some individuals who are interested in hiring an executive director. If not, then I will continue to pray for the best.

So there is our situation! Paul wrote, "If the church does not have a leader, it will be scattered" (2 Cor. 8:12). I am taking that to apply to our situation. But our funding is just barely enough to keep us going. Please pray with us that God will "supply every need" and that 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

e President of CBMW

Political

MANHOOD

P. O. Box 317 • WHEATON, IL 60189

Executive Director Needed

at CBMW now:

policy decisions over appropriate roles for men and women based on the best information

g on manhood and womanhood based on the best information they have.

with journal articles and books supporting their position. The information they are giving each leaders.

truth is on our side: In this whole debate, we have the strongest evidence for the meanings of (and the evidence is increasing), we have the strongest contextual and theological arguments (and the evidence is increasing) of God written on the heart" that bears witness to both men and women that complement each other in the end are fighting against both Scripture and nature. And they are not coming up with anything new. They are just repeating over and over again the same arguments that we and others have made in *Manhood and Womanhood* and elsewhere.

debate. Why? Because CBMW's information is not getting out.

out people who have never heard of CBMW and who know nothing about our literature.

se issues are being lost by default.

expanding our subscription list, expanding our visibility, and expanding the distribution of our literature. This is one of advertising and marketing to reach the leaders and decision makers of the entire church.

who has both the theological training to represent CBMW accurately (at least an M.Div. degree) and some demonstrated ability in both marketing and fund raising.

the funding which we do not now have.

CBMW on your heart, and if he has given you background and training that would fit these needs, please let us know how much money you have to pay you but that your job would include raising funds both for your own support, generally, and if this position still interests you, then please send a résumé directly to me:

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

initial funding for this position as well. If the Lord prospers this fund raising effort, we will be able to do more. If we will not hire anyone, and we will continue working on a small scale as we have to this point.

readiness is there, it is acceptable according to what a man has, not according to what he has given to CBMW as an organization as well as to individuals. We have the "readiness" to hire an executive director, barely covering our printing and postage and secretarial help, and often not even that. Please let us know if you are "ready" of CBMW "according to his riches in glory in Christ Jesus" (Phil. 4:19). And we will be glad to hear from you.

s.

ers.

protect certain widows against apostasy; and in 1

Corinthians 7:39-40 he strives for the widows' greatest happiness.

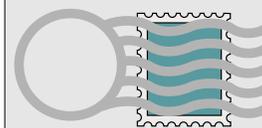
Fifth, other considerations than the Apostle's explanation of his ruling in 1 Timothy 2:9-15 argue for the normativeness of the passage. To be sure the false teachers at Ephesus occasioned this letter, but can one think of any situation where Paul would instruct the women to dress immodestly, that is, in such a way as to display sexual wantonness and wifely insubordination? Would the Apostle, who in his letter to Ephesus instructed the wives to obey their husbands, ever encourage wives to domineer them? If one answers those questions negatively, then is it not inconsistent to pick out of these integrated

20. Ellis, 58.

Berger

WHEN PETER BERGER, ONE OF THE world's foremost sociologists of our day, gave the Erasmus Lecture in 1987 on the "Apostasy of the Churches," he was asked about "inclusive language" in the question-and-answer time following his presentation. The questioner, editor of the Jesuit magazine *America*, said that some women felt excluded by traditional "male" language in the liturgy. If others feel excluded by inclusive language, that is too bad, but then so did many white Christians in the South feel excluded when Blacks were included in the churches. Following is Berger's response:

Let me answer this in some detail, because it is obviously a question that agi-



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Thanks for your continued support.

tates quite

see Berger... p. 8

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Berger...
continued from page 7

a few people. If you ask, 'Does inclusive language exclude people?' let me say very personally that it has literally driven me out of a Lutheran church that I attended in Boston. I find that language offensive. It is not what people pretend it to be—namely, a rectification of a past discrimination or exclusion. But it is precisely ideological-political jargon.

A Southern Story

Let me amplify this particularly with reference to the racial parallel you draw, and then I will tell a story that may offend some people here; but if so, that is too bad. You bring up the South, but you do not bring in the linguistic element which would have strengthened your case. When I had been in America only a few years, I was thrown into the South. I was drafted and stationed in a military camp in Georgia in the 1950s. So I came full-blown into the pre-civil rights, racial system of the American South. One thing that struck me was the language aspect. I do not mean epithets like 'nigger,' but for example the very simple fact that whites would always address Blacks by their first names, while the other way around it was 'mister' and so on. A few years later I was teaching in North Carolina at the very beginnings of the civil rights movement. In a major department store—obviously white owned and at that point exclusively white staffed—instructions went out for management to call all Black customers 'mister,' 'miss,' whatever, as a sign of respect. That was, indeed, a revolution in language rectifying an old exclusion.

Racist language is usually given by feminists as an analogy to the so-called generic use of the masculine gender. But the analogy is empirically false. It is false because the racial etiquette of the old American South was consciously con-

structed in order to degrade Blacks, and this was so perceived by everybody. I talked to Blacks and I talked to whites, when I first went to the South in 1953, and everybody understood it that way. On the other hand, nobody understood these few linguistic things that the feminists are excited about, such as referring to 'mankind,' as excluding females. There is no evidence of that whatever. Now, I learned English as a foreign language. We do not have this problem in German, for example, which is my original language. We have other types of constructions. I learned that English had this particular feature. It meant nothing exclusionary to anybody, except maybe to young children who did not understand language.

Inclusive language is something altogether different. It is not like the change in racial language in the South, where there was an according of respect to people who were previously excluded from respect. It is not that at all. It is, rather, the artificial imposition of an ideological jargon whose purpose is to compel ideological allegiance in a symbolic fashion. That is why I find it offensive. When I go to church, I have made the conscious decision not to participate in worship in which this language is used. It is, I think, a mark of apostasy.

An Italian Analogy

Now let me tell you the story which may offend you. I believe it is the perfect analogy to so-called inclusive language. My mother was from Italy and my father was Austrian. As a child I spent a lot of time in Italy. This was in the 1930s, when Italy was of course under Mussolini. Sometime during that period, I forget which year it was, Mussolini made a speech in which he called for a reform of the Italian language.

In modern Italian—as in most Western languages, with the interesting exception of English—there are two forms

From the President—Your help needed!

AS I WRITE THIS OUR CBMW OFFICE IS ABOUT \$18,000 SHORT OF THE GIFT income we need to pay all bills by the end of the year. We have kept the subscription price very low to encourage subscribers, but the \$10 per year that you pay really doesn't cover our production costs for the start-up years of this journal. And we get calls and letters daily asking for literature and information. Can you help us pay the substantial printing, postage, and office bills for this ministry? If you appreciate what CBMW is doing, perhaps you would want to be a partner with us in this ministry by sending a donation (tax-deductible) to us at

CBMW
 P.O. Box 317
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Thanks very much for considering this, and for praying that the Lord will provide for our needs and yours according to Philippians 4:19-20: "And my God will supply every need of yours according to his riches in glory in Christ Jesus. To our God and Father be glory for ever and ever. Amen."

Wayne Grudem, Ph.D.

A report from "Down Under"

KOALAS, KANGAROOS, GUM TREES, banksia nuts and bushmen. I had the privilege of seeing all these things and of meeting and interacting with some Christian sisters and brothers "down-under." For one week in August, I spoke at a number of meetings in the Sydney area on topics ranging from the history of feminism to biblical womanhood, headship, and the ministry of women in the church. The sessions were well attended, ranging from 150 to 500. This was far beyond the expectations of the organizers.

I was invited to Sydney by an evangelical Anglican woman's group called "Equal but Different" (EBD). EBD was formed in response to a movement in the Australian Anglican Church to ordain women to the priesthood. EBD women travel and teach throughout the Sydney diocese on biblical womanhood and the ministry of women in the church. Because the question of the ordination of women to the priesthood is being brought up in the Anglican

Synod in October, much of their recent teaching has focused on the biblical pattern for male headship in the church.

In a land so far down under, I was impressed to see dynamic women who were so right-side up. Not only were they articulate and gifted in teaching, they were also actively evangelizing and making disciples. Many of those who attended the sessions I spoke at were new believers, seeking God's truth and direction for their lives and destiny as women. My prayer for them, as it is for us, is to see the debate on the role of women in the church decisively settled to reflect the Scriptural model: women's full and active participation in ministry within the pattern of male headship. The biblical model is the one that will best enable all of God's people to minister and thereby unleash the church—including the church in Australia and North America—to turn the whole world upside-down for Jesus.

—Mary Kassian

Mary Kassian interviewed in *The Briefing*

On her Australia trip, Mary Kassian gave an interview that subsequently appeared in the journal Briefing #186 pp. 3-6.

For our readers, we are publishing an excerpt below:

TB: Speaking more generally, what do you think are the real struggles for women today?

MK: I think women are really struggling with the whole question of 'significance.' What should I do and what should it look like in order for me to judge it as significant? In secular society, in order to be significant, one needs to have a high-powered career and a family and do all things well, in all areas of one's life. It's a tremendous strain on women. If they fail in one of the areas, they feel they are a failure.

This pressure is the same for Christian women, except that one needs to be significant in ministry as well! And then come the value judgments as to what constitutes 'significant' ministry, and here our values can be very warped (as we've just been talking about).

TB: Do you think it's the same for men?

MK: Sure, but I think for men there's not as much pressure to be good at all things. Women have this pressure that they need to be climbing the corporate ladder as well as nurturing their children and baking cookies as well as going to all the parent/teacher things as well as joining the community clubs as well as looking good and looking after themselves by finding time to exercise as well as being a dynamic wife.... There just isn't enough energy to do all those things, and so many women are running themselves ragged, or experiencing real feelings of failure.

TB: Sounds like a recipe for nervous breakdown and depression.

MK: Yes, and there has certainly been an upsurge in the use of anti-depressant medication. The role that women are told ought to make them happy is just not working. It's taking an incredible toll on their physical and emotional well-being. They're just run ragged.

TB: To what extent is what you're saying about 'significance' true of feminism as a whole?

MK: Feminism is a search for significance. That quest is at its very core, the basic impetus behind it. In fact, the current wave of feminism was really started by people like Betty Friedan asking just this question: Where can I find significance and meaning? Why do I feel dissatisfied, purposeless and aimless? That was the question, and feminism said that the answer lay in male/female role interaction. It's all a search for significance, meaning, wholeness, happiness.

TB: Where is the feminist debate up to at the moment?

MK: When I was writing *The Feminist Gospel* I was analyzing the most radical, cutting edge of the movement. Many people might have thought, "I can't relate to this. I can't see this happening." But in the four years since I wrote, I've seen a real mainstreaming of all those radical things. For instance, the whole 'goddess' concept, and women's spirituality, has come to the forefront in many ways—such as the Re-Imagining Conference in Minneapolis. In mainline churches it is becoming more public and accepted. That progression is going to continue. However, feminism has historically gone in ebbs and flows. Many of the young women in Canada today are rejecting the feminism of their mother's generation. They're saying, "That's not what we want." It will be interesting to see what happens in the next few years.

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From the editor: "I was just thinking..."

AT THE HEART OF EGALITARIANS' ATTACK ON A COMPLEMENTARIAN UNDERSTANDING OF gender roles is the concept of authority. According to egalitarians, head means "source," not "authority"; wives are to submit to their husbands only as their husbands submit to them in "mutual submission"; the Son's subordination to the Father is matched by the Father's dependence on the Son for his own deity; and male authority is not part of the created order but merely a result of the fall. As far as concepts of authority are concerned, egalitarians and complementarians may as well inhabit different planets.

But what does Scripture say? Despite egalitarians' best efforts, the Bible is too replete with references to (legitimate) authority to be drained of all such notions. We read of the sovereign, omnipotent Creator, the conquering Warrior-Lamb who will rule the nations with a rod of iron, and, yes, man's bearing of ultimate responsibility for God's creation, the family, and the church.

In the face of egalitarians' negative stance toward authority, we must remember:

- (1) Authority in and of itself is not evil. To the contrary, appropriately used, it can be the source of great blessing.
- (2) Authority does neither imply that the person exercising it is superior nor that the person under authority is inferior.
- (3) Not everyone can be in positions of authority. But much more important than being in charge is submitting to whatever calling God has given us.

(4) Authority is a fact of life.

Apart from the fact that an egalitarian understanding of authority is not borne out by Scripture, it is also profoundly impractical. Of two people, how many can make the final decision? Or will there really never be a need for someone to make the final decision? How true is that to real life?

Finally, is it a coincidence that egalitarians' negative stance toward authority mirrors an anti-authoritarian bias deeply rooted in sinful human nature as well as contemporary Western culture? As complementarians, we have the unique opportunity to model a positive stance toward authority. Let those who are in positions of authority exercise it properly and to the glory of God. And let those who are under authority submit to it willingly and joyfully as unto the Lord. —AJK

Are you interested in contributing to CBMWNEWS?

A special note to those among our readers who have interest in contributing to **CBMW NEWS**: if you are able to submit quality reviews of books or seminal articles dealing with gender issues; if you can furnish us with pre-publication copies of new books or articles of your own; if you have written short articles (800-1500 words in length) or longer articles that can be excerpted in **CBMWNEWS** and made available in their entirety to our readers; if you are a man or woman who is able to discern the times in which we live and to write in clear and largely non-technical language—please send your material to:

Andreas Köstenberger
Editor, **CBMWNEWS**
222 North Wingate
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akostenber@aol.com

If you have items relating to current news on gender issues, send these to Steve Henderson
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Teaching manhood to men today

HOW DO YOU GET 450 MEN TO COME from 6:00-7:30 am every Wednesday for nine straight months to study and discuss biblical manhood? Here are the tapes of the "Men's Fraternity" teaching sessions led by CBMW Board of Reference member Pastor Robert Lewis of Fellowship Bible Church in Little Rock, Arkansas, who did just that last year. Hundreds of men's lives were transformed.

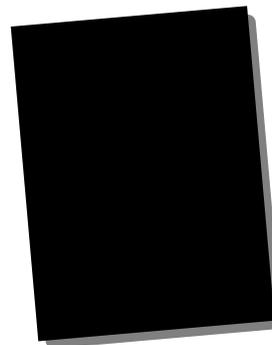


ROBERT LEWIS

Pastors and men's group leaders: We recommend this as a sure-fire, practical way to teach Biblical manhood to men. You could listen to the tapes as a group, then have small group discussion, or the leader could listen to the tapes and present the material himself, with his own additions. Either way, here is an incredibly valuable resource to strengthen the men in your church. The tapes are also suitable for men outside the church, because they start out with no assumptions about Bible background for the men listening.

Robert Lewis has served as a Teaching Pastor of Fellowship Bible Church for sixteen years. He has been featured on several national broadcasts, including "Focus on the Family," "Josh McDowell," and "Family Life Today." Last year he taught on the subject of biblical manhood to

all the staff members of Campus Crusade for Christ at their international staff conference. He has authored *Building Teamwork in Your Marriage* (Word), *Rocking the Roles: Building a Win-Win Marriage* (NavPress, with William Hendricks), *Managing Pressure in Your Marriage* (Gospel Light, with Dennis Rainey), *Real Family Values* (Vision House, with Rich Campbell), and *Raising a Modern-Day Knight* (soon to be published by Focus on the Family). He is a graduate of the University of Arkansas



(B.A.), Western Seminary in Portland (M.A., M.Div.), and Talbot Seminary (D.Min). He has been a Board of Reference member and faithful supporter of the work of CBMW for many years.

The set consists of 28 teaching tapes plus a workbook. You can order the sets from CBMW (847/223-1094), or from Fellowship Bible Church (501/224-7171; 12601 Hinson Road, Little Rock, AR 72212). You will just need one set of tapes, but every participant needs a workbook. The price is \$75.00 for the tapes and \$15.00 for each workbook, plus shipping and handling. (See order form in the envelope between pages 8 and 9 and the Resource List

Women's ordination and orthodoxy

AN INTERESTING INSIGHT FROM *FIRST THINGS*, MARCH, 1996

DR. EUGENE BRAND OF THE LUTHERAN World Federation (LWF), recently assured a consultation on women in Geneva that he would “not sell out the ordination of women” to gain communion with the Roman Catholic or Orthodox churches. He said, “We should not ask, ‘Is it possible to ordain women?’ We should ask, ‘Is there any earthly reason why women should not be ordained?’ The only answer to that question is no.” To which *First Things* editor Richard John Neuhaus replies as follows:

The *only* answer? In fidelity to a tradition of almost two thousand years, the three bodies that hold to a sacramental view of ministry in apostolic succession—Catholic, Orthodox, and Anglican—unanimously answered the question otherwise. In 1994 and 1995 the Catholic Church again—this time in a form that clearly makes the teaching unchangeable in the future—declared that the Church is not authorized to ordain women to the priesthood. As much as we can say ‘never’ about anything in history, we can say that the Orthodox will never ordain women to the priesthood. The fact is that, among churches with a sacramental and apostolic view of ordination, the tradition was unbroken until 1974 when a few Episcopalian women were illegally ordained. The illegality was later regularized by the Episcopal Church in this country, and now the Church of England has followed suit. But the worldwide Anglican communion, counting fifty to sixty million members, is still divided on the question.

The Catholic Church has more than a billion members, and the Orthodox approximately 200 million. It follows that, among the churches holding to a catholic view of ministry, those who have broken with the tradition—and that only within the last few years—claim about 3 percent of the membership. In addition, the great majority of Protestants who do not subscribe to a catholic view of priesthood (Baptist, Missouri Synod Lutherans, orthodox Calvinists, *et al.*) believe that ordaining women is precluded on biblical grounds. The inescapable conclusion is that ordaining women is a very recent North American-European innovation accepted by a very small part of world Christianity. Whether that very small part represents the wave of the future or a temporary aberration of our theologically confused times is a question about which people can disagree. But to say that no is the ‘only answer’ to the question of whether there is any reason why women should not be (or cannot be) ordained is to write off two millennia of tradition and the practice of the overwhelming majority of Christians in the world today.

Neuhaus concludes: “A small minority of Christians, and a much smaller minority of those holding to a catholic view of ministry, have in recent years decided that it is possible to ordain women to the priesthood. Through reasoned argument they can try to make the case for their innovation. Nobody’s interests are served, and least of all is the interest of Christian unity served, by the *obiter dictum* that it is self-evident that everybody else is wrong.”

Evangelical Theological Society Papers

The 48th annual meeting of the ETS is scheduled for November 21-23 in Jackson, Mississippi. As a service to our readers, below is a listing of some papers of interest on the schedule.

Al Wolters, “Cross-Gender Imagery in the Bible.”

Thursday, November 21 at 3:20 pm.

Wayne Grudem, “Gender-Inclusive Bibles? The Ominous Sacrifice of Accuracy in the NRSV.”

Thursday, November 21 at 3:20 pm.

Dorothy Patterson, “Is the Holy Spirit’s Work Gender-Based?” *Friday, November 22 at 3:25 pm.*

Ann Coble, “Galatians 3:28 and Gender Issues: Does ‘One in Christ’ Mean ‘Equal in Christ?’”

Friday, November 22 at 5:00 pm.

Stan Grenz, “Is God Sexual? Human Embodiment and the Triune God.” *Friday, November 22 at 5:00 pm.*

H. Wayne House, “Feminism and the Holy Trinity: Some Trends among Evangelical Feminists to Redefine God.” *Friday, November 22 at 5:50 pm.*

Ken M. Campbell, “The Converse of Headship: ‘Subject to a Husband’ in Romans 7:2.”

Saturday, November 23 at 11:20 am.

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BY STEPHEN KOVACH

EGALITARIAN’S “TRAJECTORY HERMENEUTIC” UNDERMINES BIBLICAL AUTHORITY
BY WAYNE GRUDEM

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Ponder This

Why does InterVarsity Press repeatedly sponsor this kind of poorly researched, carelessly argued, tendentious blend of "scholarship" and shallow journalism?

While this publisher doubtless also produces many books of excellent quality, its published materials on gender roles in the church, albeit well-written, are often scholarly lightweight.

Rather than taking account of all the evidence and consulting all the available relevant literature, these authors increasingly put soundbite over substance, dismissing their opponents' argument by mere assertion without adducing evidence to support their view.

A case in point is Dodd's *The Problem with Paul*, which, according to IVP's catalog, is characterized by "scholarly rigor." Dodd refers to Gillman, *Women Who Knew Paul*, as an "authoritative treatment" on Junia in Rom. 16, and to Colin Kruse, "Human Relationships in the Pauline Corpus," in *In the Fullness of Time*, ed. D. Peterson and J. Pryor (Homebush, Australia: Lancer, 1992) for a "more text-centered interpretation" of 1 Timothy 2:9-15. Why does Dodd select these marginal, obscure pieces as his sole sources from the wealth of available literature on the subject? This enigmatic procedure is certainly not in keeping with the standard canons of scholarship.

In our postmodern environment, rational discourse is increasingly being replaced by a style of argumentation that aims at affective appeal, frequently at the expense of substance. The promotion of shallow, semi-scholarly literature by certain North-American publishers, such as the one reviewed above, caters to the general cultural climate of tolerance, inclusivism, and egalitarianism. The products resulting from such efforts should not be considered serious works of scholarship.

—ANDREAS KÖSTENBERGER

Is there a "Problem With Paul"?

A review of Brian J. Dodd, *The Problem with Paul* (Downers Grove, Ill.: IVP, 1996) by Andreas J. Köstenberger

BRIAN DODD, WHO SERVES AS PASTOR OF Antioch United Methodist Church in Antioch, California, and as an adjunct professor of New Testament at Fuller Theological Seminary, asks the following questions of "problematic Paul":

Was Paul a chauvinist?

Was he a prude?

Was he anti-Semitic?

Why did he condone slavery?

How might he have fared on the Oprah Winfrey Show?

Now the most pressing contemporary issue for some may, of course, be the final one, but for our purposes, it seems appropriate to focus on Dodd's second chapter, entitled "The Male Chauvinist and the Modern Woman." Here the author seeks to vindicate Paul against the charge that he was a male chauvinist. Sure enough, Paul emerges, not a sexist, but a "proto-feminist" (Dodd's term).

Some of this may be a legitimate effort to interpret Paul's views to a culture (end-of-twentieth-century North America) that is rapidly moving away from the biblical vision of manhood and womanhood. But, as will be seen, Dodd's revisionist enterprise comes at the heavy price of questionable interpretive procedures and an extremely selective perusal of the available literature on the subject.

Question: what do the following examples have in common? (1) Dodd notes that Paul's commendation of Phoebe in Romans 16:1-2 ("receive her in the Lord in a manner worthy of the saints") "equals" that of Timothy in 1 Corinthians 4:17 and 16:10-11. Hence Phoebe's and Timothy's ministries should be considered equal as well. (2) Dodd observes that the same term, "coworker," is used for both Priscilla and men such as Aquila, Apollos, Timothy, Mark, and Luke (e.g. Rom. 16:9,21; 1 Cor. 3:9). Hence their ministries are the same. (3) Dodd observes that, when Paul calls Junia an "apostle" in Romans 16:7, this means that "Paul recognizes this highly authoritative status of this woman missionary." According to Dodd, there is no difference between the ministries of Junia and Paul.

Answer: what these examples have in common, in short, is a serious disregard for context. In fact, Dodd is guilty of, not one, but at least two serious interpretive fallacies: first, his reasoning is an instance of a procedure called "illegitimate totality transfer" (a term first used by James Barr in his classic *Semantics of Biblical Language* [London: SCM, 1961], 218) which supposes that the meaning of a word in

a specific context is much broader than the context itself allows, so that the word's entire range of meaning is imported into a given reference; second, a word's sense (e.g. coworker) and reference (particular individuals) are linked by Dodd in an unwarranted fashion, which gives the impression that a given word means the same thing in any conceivable context. Dodd thus utterly fails to distinguish between the possible meanings of a given word and its actual meaning when referring to a specific individual in a particular context.

The following example may serve as an illustration of this fallacy. I may say, "My neighbor is a soldier in the Army Reserve. Gen. Colin Powell is a soldier. Therefore my neighbor and Gen. Powell have the same job." But you will immediately reply, "True, your neighbor and Gen. Colin Powell are both soldiers, but that does not mean that their rank and range of responsibilities are the same." And that is precisely the point.

Why engage in such technicalities? Because this kind of reasoning has become increasingly common in semi-popular treatments concerning gender issues, and because it is Dodd, an egalitarian, who manifestly violates the accepted canons of responsible scholarship, a charge often leveled against complementarians.

Reading Dodd's specific treatment of individual gender passages, one is amazed at how he manages to eliminate all references to male headship. In 1 Corinthians 11, for instance, Dodd detects "indications of a protofeminist Paul": women, as well as men, are granted power to prophesy. While conceding that the chapter emphasizes "the male-female hierarchy in the order of things," Dodd notes that Paul strikes "an egalitarian balance" when he affirms that man is not independent from woman (1 Cor. 11:11-12). But by the end of Dodd's discussion, Paul's teaching of male headship has totally disappeared. Thus he sums up the message of 1 Corinthians 11 as follows: "Though men and women are to dress differently for worship according to the conventions of their culture, they are mutually interdependent on each other [*sic*]." All that is left is cultural relativity and male-female interdependence. One cannot help but wonder whether this interpretation is really true to Paul's intentions.

Dodd's treatment of Ephesians 5:21-33, entitled "mutuality in Ephesians" (!), makes no mention whatsoever of the term "head" which is at the very heart of the passage. In a

see *The Problem With Paul* on p. 13

The Problem with Paul

continued from page 12

phrase that surely requires more precise formulation, the author concludes that women are equally saved, gifted, and sent as men.

First Timothy 2 is not addressed by Dodd until the penultimate page of this chapter, and then almost as an afterthought. Indeed, delaying discussion of 1 Timothy 2 until the conclusion is already firmly in place has become almost standard procedure in egalitarian exegesis. Disappointingly, Dodd does not offer his own interpretation of this significant text but merely refers to Keener, *Paul, Women and Wives* as support for a culturally relative reading of 1 Timothy 2. Since 1 Corinthians 11, like 1 Timothy 2, is based on creation but commonly considered to be culturally relative, the same reasoning should apply to 1 Timothy 2. But this argument will not stand, since it is not the culturally relative aspect of 1 Corinthians 11 (the wearing

of a head covering as a visible expression of male headship over the woman) that finds a parallel in 1 Timothy 2, but the universally applicable teaching supported by creation order (male headship in analogy to God's headship over Christ). More accurately, 1 Timothy 2:13, in analogy to 1 Corinthians 11:8-9, appeals to creation order in order to support the permanent normativity of male headship in the church. Furthermore, while the wearing of a veil may be cultural-specific, the underlying principle, male headship, is arguably not, a fact that is completely ignored by Dodd.

What is the value of Dodd's "vindication of Paul" in contemporary culture? Highly questionable indeed. For it involves the distortion of Paul's true intention, words, and beliefs, which is far too high a price to pay for making Scripture palatable to (post-)modern man. Paul may need an interpreter who can explain him to those today who have difficulty hearing his true message—but this is not the man, and this is not the book.

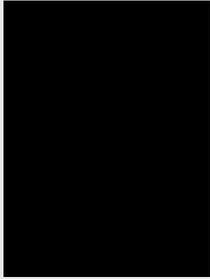
Piper—perspectives on family

IN OCTOBER 1995, JOHN PIPER, PASTOR OF Bethlehem Baptist Church in Minneapolis, faced Ruth Tucker, Visiting Professor of Missions at Trinity Evangelical Divinity School in a public debate held at Wheaton College, sponsored by the Wheaton Student Association. During the debate, Dr. Piper, longtime CBMW council member, challenged the audience to establish families on Biblical foundations, forsaking the broken cisterns of cultural conformity. Piper provided a basic statement concerning the family: "The family exists by the creation and design of God, it is sustained by the providence of God, it is ordered by the Word of God, and its reason for being is the glory of God."

Dr. Piper then set forth ten propositions on family, beginning with statements that would have most universal acceptance among evangelicals, moving toward those that become more controversial in our day when egalitarian positions have begun to erode Biblical truth. Following are ten propositions follow with appropriate Scriptures in parentheses.

1. The family is not God, and all the satisfaction that we get from marriage and children is potential idolatry, as are all other pleasures pursued apart from God. Even the innocent pleasures of family can choke out the seed of the Word.
2. The family is the first place, the last place, and the greatest place of pain and futility in human life. Thus the family is the primary place of learning the price of forsaking and neglecting God. (Gen. 1-3)
3. In a fallen world, God ordains the pain of loving discipline from parents to rescue children from folly and to reveal the holiness of God (Heb. 12).
4. God commands parents, especially fathers, to take primary responsibility for building biblical truth into the lives of children with a view to preserving confidence in God for all generations (Eph. 6:1-4; Ps. 78).
5. In a fallen world, the harmony and cohesiveness of human families are subordinate to the purposes of God in Christ (Matt. 10: 34-37).
6. While it is good for man not to be alone (Gen. 2:18), it is worse to be married when called and gifted to be single for the Lord's sake. The ideal aim of marriage in the created order is subordinate to the demand of devotion to Christ (1 Cor. 7:32-35).
7. Marriage is the one and only sacred haven for sexual union. This union is God's ministry of protection from Satan's temptation of husbands and wives. (1 Cor. 7:1-4).
8. Marriage is designed by God from the beginning as a model and manifestation of the relationship intended between Christ and the Church. Marriage has a divine purpose to portray the dynamic of love between Christ and the Church. (Eph. 5:25-32; Gen. 2:24).
9. The marriage portrayal of covenant union between Christ and His Church is clearest when the husband patterns his unique role of headship after the loving work of Christ, and when the wife patterns her unique role of submission after the calling of the responsive Church. (Eph. 5:21-24, 25-32).
10. The "mutual submission" exercised by Christ and His Church are not the same. Christ "submits" by sacrificial, loving leadership, provision and protection. The church submits by affirming Christ's unique role, responding to it with joy, and joining with Christ to carry through His world mission. Thus, headship is the divine calling to take primary responsibility for Christlike, servant leadership, protection and provision in the home. Submission is the divine calling of a wife to honor and affirm her husband's leadership and help to carry it through according to her gifts.

For a cassette tape of the complete presentation and debate, you may contact Wheaton College, Communication Resources Department, Wheaton, IL 60187. Request tape number 9602-0109.



*The family
exists by the
creation and
design of God,
it is sustained by
the providence
of God,
it is ordered
by the
Word of God,
and its reason
for being is
the glory of God*

—JOHN PIPER

Women and early church authority

Is your church supporting the work of CBMW?

CBMW is serving the whole church, world-wide, 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, and you would like to help us advance this cause. Some churches have put us in their budgets to receive regular support—some \$50 per month, some \$100 per month, or even more. Pastors and church leaders: will you consider putting us in your church's budget? If you do commit to regular financial and prayer support, please send a note to Debbie Rumpel, CBMW's secretary, and let us know! May God bless you in abundance as you support us in this work!

DID WOMEN OCCUPY POSITIONS OF leadership and authority in the Pauline churches? This recent essay investigates this important question. The author notes that Paul refers to a total of thirteen women, of which five had leadership roles in their respective communities: Chloe (1 Cor. 1:11), Prisca (Rom. 16:3; 1 Cor. 16:19), Euodia and Syntyche (Phil. 4:2), and Phoebe (Rom. 16:1-2). In keeping with Roman culture, it is argued, but ultimately transcending its boundaries, each of these women functioned in equal partnership with men in the church: Chloe as “a patroness of some kind”; Prisca in teaching with her husband, Aquila; Euodia and Syntyche by “visiting friends and setting up networks for ‘evangelization’”; and Phoebe as “a benefactress and guardian” and as a deacon[ess].

The essay helpfully takes inventory of women who are mentioned by Paul and who functioned in leadership roles in the Pauline churches. It indicates that women were indeed operating in spheres of genuine, significant responsibility. The illumination of the Roman background illustrates the way in which such roles were in keeping, or out of keeping, with prevailing cultural norms. As will be seen, however, the article ends up proving the exact opposite of what it sets out to demonstrate. In particular, the following criticisms apply:

1. Acknowledgment should be made of the very limited number of references to women in leadership in the Pauline churches. The fact that only a handful of women are mentioned does not alter the fact that there were women in leadership positions in those congregations; it nevertheless may be significant to get the balance right.

2. In what kinds of positions of leadership did these women actually serve? It turns out that none of the women mentioned in Paul's letters were overseers or pastor-teachers. Thus, while women were involved in exercising some sort of leadership, they do not seem to have occupied places of ultimate human responsibility for God's church.

3. What, exactly, is meant by “leadership” or “authority” in the first place? If what is meant is positions of genuine,

significant responsibility, then the implication is that women in churches today, likewise, should be given roles where they can exercise their spiritual gifts in significant ways. If what is meant, however, is positions of ultimate responsibility for God's church, that is, women pastor-teachers or elders, this article does little to substantiate the functioning of women in such roles in the Pauline churches.

4. The study of the descriptive components of Paul's letters (i.e. which women are mentioned; which roles did they occupy) should be supplemented by an analysis of the prescriptive teaching of Paul on the subject of women's roles in the church. Otherwise, the impression is given that Paul was merely operating with reference to culture rather than being guided by transcultural norms. As passages such as 1 Timothy 2 show, however, Paul did in fact establish general parameters (which he already found in the Hebrew Scriptures) for women's roles in the church. In short, not merely Paul's practice, but also the principles underlying the patterns found in the Pauline churches should be part of the investigation. Moreover, while the mention of these particular five women is to some extent accidental, Pauline norms regarding women's roles in the church are foundational and thus much more important, although one certainly may expect Paul to abide by his own principles in the churches under his apostolic jurisdiction.

The terms “leadership” and “authority” thus need to be properly defined, and descriptive as well as prescriptive components of Pauline and other biblical teaching on women's roles in the church should be considered. Otherwise, Cotter's article implies that women occupied the same positions as men in every respect in Paul's churches and that no norms were brought to bear on such practice by the apostle. But this implication is not proven by the data in the article, nor is it true.

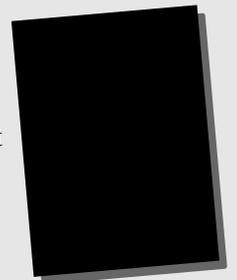
Wendy Cotter, “Women's Authority Roles in Paul's Churches: Countercultural or Conventional?”
Novum Testamentum 36 (1994): 350-72,
reviewed by Andreas J. Köstenberger

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- 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

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- ③ 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).
- ④ Wayne Grudem, "What's Wrong with Gender-Neutral Bible Translations? A Critique of the *New Revised Standard Version*." 22 pages. \$3.00
- ⑤ Daniel R. Heimbach, Richard D. Land, and C. Ben Mitchell, "Population, Morality and the Ideology of Control," 5 pages, \$1.00.
- 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, Dr. Waltke, then of Regent College, Vancouver, answers the common objection that 1 Timothy 2:8-15 only applies to a particular situation at that time, and not to all churches for all time. **Included in this issue of CBMWNEWS!**

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!**
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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.
 - 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.

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Quoted & Quotable

Many... plead that their disagreement with established teaching should be tolerated, and then, having gained toleration, move on to prohibit what had formerly been established teaching and practice. It is a problem facing any church body in which matters of doctrine cannot be appealed beyond democratic procedure. Tolerance will not suffice when deep interests are at stake. The problem is hardly limited to the ordination of women. Where orthodoxy is optional, orthodoxy will sooner or later be proscribed.

Richard John Neuhaus,
in *First Things*,
January, 1996, p. 71

Whether it is the choice to be out as a lesbian or bisexual, or to say "no comment"; to be single and celibate or to have multiple partners; to devise alternative families or to affirm our right to marry and have children in conventional family structures, I see the decision to make our own choices as empowering and necessary, even when we feel we might

be making mistakes, wrong turns, or be heading into uncharted territory altogether... The essence of feminism for me is the freedom to live our lives as we please, and to reinvent the world as we do so.

Patricia Ireland, in
What Women Want

Even in purely nonreligious terms, homosexuality represents a misuse of the sexual faculty and, in the words of one... educator, of "human construction." It is a pathetic little second-rate substitute for reality, a pitiable flight from life. As such it deserves fairness, compassion, understanding, and, when possible, treatment. But it deserves no encouragement, no glamorization, no rationalization, no fake status as a minority martyrdom.

Time Magazine, January 21, 1966.

Cited by Steve Farrar
in *Standing Tall*, pp. 115-116

A major task of the Church should be to set forth clearly its teaching on the relation and complementarity of the sexes and distinguish it

from contemporary secular feminism... in the rush to assure the world that the Church really values women, a monumental crisis is being ignored: that of men and fathers. Men are staying away from the church in droves, identifying religious leadership in family and church with women's work. The contemporary feminist portrait of the patriarchal church is largely a myth.

Leonard F. Villa, in *First Things*,
August-September, 1996, p. 11

The separate distinction of male and female is not merely a traditional expectation, it's a biblical precept ("male and female He created them"—Gen. 1:27b). And it isn't simply "a role system that held industrial civilization together." It is a foundational block upon which any healthy civilization rests. When the roles get sufficiently blurred, confusion and chaos replace decency and order.

Chuck Swindoll,
Growing Wise in Family Life, p. 54

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