

THE JOURNAL FOR BIBLICAL
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MANHOOD & WOMANHOOD

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Neanderthals Chasing Bigfoot?
The State of the Gender Debate in the Southern Baptist Convention
Jason Duesing & Thomas White

Women in Ministry in the Vineyard, U.S.A.
Sam Storms

Younger Evangelicals and Women in Ministry:
A Sketch of the Spectrum of Opinion
Denny Burk & Jim Hamilton

A JBMW Q&A Forum featuring
Wayne Grudem, Paige Patterson, Bruce Ware and more



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AND WOMANHOOD**

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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 obedi-
ence to Scripture and for the health of the family
and the Church.*

*CBMW is a member of the Evangelical Council
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EDITORIAL

Peter R. Schemm, Jr.

*Editor, Journal for Biblical Manhood and Womanhood
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In December 1987, a group of evangelical leaders met in a town in Massachusetts to compose a list of affirmations on biblical manhood and womanhood that would serve as the official statement of beliefs for a newly formed ministry. Today that statement is known as the "Danvers Statement," named after the New England town of origin. It has been the guiding theological statement of The Council on Biblical Manhood and Womanhood (CBMW) for the past twenty years. Local churches, denominations, and organizations have adopted the Danvers Statement as a part of their confessional framework or used it as a guide to compose their own position statements. My own school, Southeastern Baptist Theological Semi-

nary, affirms the Danvers Statement as a guiding confessional document in a time and culture in which these biblical principles are widely rejected yet sorely needed.

In recognition of this twentieth anniversary of CBMW and the Danvers Statement, we offer this issue of *JBMW* to present a modest assessment of the evangelical community on the gender debate. Confusion and disagreement over the role relationships of men and women in the home and in the church has by no means abated over the last two decades. As Bruce A. Ware has written in this issue,

It is fair to say that our culture despises the traditional Christian

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understanding of gender roles. It is no wonder, therefore, that enormous pressure is placed on Christians, particularly Christian leaders, to make concessions so that the resulting “Christian” stance adapts into one that is less offensive to the modern *Weltanschauung*.

How are evangelicals holding up under this pressure? While the following pages only scratch the surface in terms of appraising the evangelical world, I believe our contributors demonstrate reason for both encouragement and concern.

Jason Duesing and Thomas White begin with an evaluation of the Southern Baptist Convention. An unprecedented conservative resurgence beginning in the 1980s has moved this largest U.S. Protestant denomination from a slide toward liberalism to a place of biblical fidelity. Recent years have seen the denomination take a strong public stance, including the addition of complementarian statements to its confessional document. Given its size and influence, knowing the state of the gender debate in the SBC is crucial. And we are grateful to Duesing and White for their analysis.

Next Sam Storms looks at the Vineyard USA, a charismatic church planting movement led for many years by John Wimber who advocated a biblical leadership role for men in the home and the church. While, previously, Vineyard documents included no official statement on roles of men and women, Storms considers significant recent events that have led to clarification of the ambiguity—but in an egalitarian direction.

In our final article, Denny Burk and Jim Hamilton look at the range of

opinion on the question of women in ministry among younger evangelicals. *Tomorrow's* pastors and organizational leaders are being influenced *today*. Burk and Hamilton offer an insightful look at the various views of young evangelicals on this topic and who is influencing them.

This issue of *JBMW* also features a special “forum” section with contributors participating in a Q&A format. We are pleased to present several faithful leaders and supporters of CBMW, who have for years boldly and winsomely taught and modeled the biblical teaching on manhood and womanhood. Many have served with CBMW from its beginning and have maintained biblical fidelity under hostile opposition. All have given of themselves sacrificially to call the church to faithfulness. Contributors to this *JBMW* Forum include Wayne Grudem, David W. Jones, Peter Jones, Russell D. Moore, Dorothy Patterson, Paige Patterson, Peter R. Schemm, Jr., Randy L. Stinson, and Bruce A. Ware. Questions range from assessments of the gender debate to the impact of the Danvers Statement, from the current state of women’s ministry to the fundamental problems of men’s ministry, from confusion over the Trinity to clarity on raising sons and daughters. Their theologically informed answers will encourage, challenge, and provoke you. As always, we conclude with our annotated bibliography, which considers gender-related books published in 2006.

It is with a deep sense of regret that I announce the completion of my tour of duty as *JBMW* editor. The ministry of CBMW is a crucial source of help to the local church and I count it a profound privilege to have served in this ministry. I am particularly grate-

ful to the President of CBMW, Randy Stinson, for the trust and confidence he has placed in me for these past three years. I cannot imagine how our working relationship could have been any better. I also wish to acknowledge the Associate Editor staff, David Jones and Chris Cowan, without whom I would have lived a truly miserable editorial life. These two men are Israelites in whom there is no guile. Finally, I should thank Lance Johnson, my Administrative Assistant, for his more than capable editorial skills. Each of these men has made scholarly contributions to the success of *JBMW*, but more importantly, they are men who live and practice biblical manhood.

I know *JBMW* will be in good hands in the days to come. The new editor, Denny Burk, is a professor of New Testament at Criswell College in Dallas, Texas. Assuming his duties with the Spring 2008 issue, Denny brings with him a passion for the truth of Scripture and an exciting vision for the journal's future. By God's grace, *JBMW* will continue to hold forth the beauty of God's good design for men and women. May we each do the same. The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. ■

NEANDERTHALS CHASING BIGFOOT? THE STATE OF THE GENDER DEBATE IN THE SOUTHERN BAPTIST CONVENTION

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At the annual meeting of the Baptist General Convention of Texas (BGCT) in November 1999, messengers overwhelmingly supported a motion to affirm the 1963 Baptist Faith and Message. This effort was in opposition to the recently amended 1998 version of the same document by the national Southern Baptist Convention (SBC). The 1998 SBC revision contained a new article entitled "The Family" and advocated among other things that "a wife is to submit herself graciously to the servant leadership of her husband" (see Eph 5:22). Commenting after the BGCT vote, Fort Worth pastor and then president of the BGCT, Clyde Glazener, said that the 1998 article on the family was "Neanderthal."¹

The amendment, adopted officially in June 1998, also drew criticism from those outside the Baptist community and had been the subject of discussion in several media venues since the announcement of its proposed adoption in May of the same year.²

After the statement's adoption, the story continued to make headlines even in a southern California regional paper, Santa Clarita's *The Signal*. Columnist John Boston wrote an opinion piece satirizing the actions of the Southern Baptist Convention, stating that he has "yet to meet a woman who 'submits graciously.'"³ Boston opined,

Is there actually a woman out there who could be so completely—and graciously—submissive that you could just reach out and pass your hand through the light vesper of her essence? If there is, they ought to issue postcards.... They ought to capture one of these rare Baptist ladies as if she were the North American yeti. After all. A graciously submitting woman is a rare and legendary entity indeed.⁴

When it comes to seeking the biblical teaching about the complementary differences between men and women, are Southern Baptists really antiquarians pursuing myth and legend? On the eve of the tenth anniversary of the 1998 amendment on the family—the precursor to the fully revised 2000 Baptist Faith and Message—it seems appropriate to consider the state of the gender debate in the Southern Baptist Convention. Are Southern Baptists Neanderthals chasing Bigfoot?

A Beginning in the Bull City

No date can mark officially the beginning of the gender debate in the SBC, but August 9, 1964, certainly qualifies as one for consideration. On this day, the Watts Street Baptist Church ordained Addie Davis to the ministry in Durham, North Carolina. While other denominations had already embraced and commended the ordination of women, the SBC had yet to do so. Despite this pioneer effort, Davis never found a church in the South that would hire her, and eventually she moved to the North.⁵ Davis's ordination, while hardly causing a shift in momentum, did cause Southern Baptists to join a larger conversation regarding gender roles among other religious groups.

As a result, between 1964 and 1998 many conferences, books, debates, and resolutions appeared supporting both sides of the gender debate; and soon the conversation spread to the seminaries and agencies of the convention. Nancy Ammerman explains,

During the 1970s, however, people in Southern Baptist schools and agencies began to catch on to the trend. Schools realized that wom-

en were coming to them to be educated for the ministry. Instead of enrolling in religious education and music programs, women were enrolling as religion majors and in Master of Divinity programs.⁶

Some of these women experienced difficulty after graduation when their home churches would not ordain them. Increasingly, as a female student would recognize this, she found that “a growing number of churches, especially surrounding college and seminary campuses, would acknowledge her call and grant her official recognition.”⁷ By 1972, the Christ Temple Baptist Church had ordained Druecillar Fordham, and she “became the first Southern Baptist woman pastor and its first African American ordained woman.”⁸ In 1975, there were an estimated thirteen women ordained to the ministry in the SBC, but only Fordham served in the office of pastor.⁹ The majority of the women ordained in the SBC served in chaplaincy and institutional roles. Consequently, not until the end of the 1970s and into the 1980s did the gender conversation and resultant events generate more intense debate in the convention, its agencies, and in individual churches.

Practical Outweighs Theological

As early as 1979, Leon McBeth, then a professor at Southwestern Baptist Theological Seminary, recognized the growing urgency of the gender debate in his Broadman publication, *Women in Baptist Life*. McBeth states,

With multitudes of women in our churches, colleges, and seminaries who pro-

fess a sense of call and who have undeniable gifts, the issue of Southern Baptist women in ministry assumes a new perspective. It is no longer merely a dull debate over historical precedents or a theoretical discussion of ancient texts, but a pressing practical problem. Has God called these women? If he has, dare we impede their efforts to serve? Surrounded by pressing needs, how can we refuse the aid of people who appear capable and qualified? It may well be that *these practical concerns will outweigh more theoretical arguments* in shaping the ultimate decisions of Southern Baptist about the role of women [italics added].¹⁰

By using the term “theoretical,” McBeth clearly has in mind doctrinal or theological discussions and arguments.¹¹ McBeth’s words proved accurate as the ensuing conversation in the convention favored the “practical concerns” over the “more theoretical” and theological. The advance of an egalitarian position regarding gender roles gained momentum in the early 1980s, not on the basis of a reasoned and researched biblical exposition but rather in response to individual testimony and cultural trends.¹²

Perhaps the greatest single event that fanned the flames of the SBC egalitarian movement was, ironically, a resolution that attempted to curtail it. At the 1984 annual meeting of the Southern Baptist Convention, messengers adopted the resolution, “On Ordination and the Role of Women in Ministry.”¹³ The resolution affirmed “equal

dignity of men and women” and stated that the “Scriptures are not intended to stifle the creative contribution of men and women as co-workers in many roles of church service.”¹⁴ In addition, the growing trend of letting practical perspectives outweigh the theological was categorically addressed by stating, “That we not decide concerns of Christians [sic] doctrine and practice by modern cultural, sociological, and ecclesiastical trends or by emotional factors; that we remind ourselves of the dearly bought Baptist principle of the final authority of Scripture in matters of faith and conduct.”¹⁵ In this case, the resolution had in mind:

(1) The scriptural principle “that women are not in public worship to assume the role of authority over men . . . (1 Cor. 14:33–36),”¹⁶ and

(2) The scriptural principle that Paul “excludes women from pastoral leadership (1 Tim. 2:12) to preserve a submission God requires because the man was first in creation and the woman was first in the Edenic fall (1 Tim. 2:13ff).”¹⁷

Overall, the resolution intended to “encourage the service of women in all aspects of church life and work other than pastoral functions and leadership roles entailing ordination.”¹⁸ This stated purpose of what had historically been the majority position in the SBC caused quite a stir in various sectors of the convention and on a few seminary campuses.¹⁹

Southeastern Baptist Theological Seminary in Wake Forest, North

Carolina, was one of those seminaries. The 1994 volume, *Servant Songs*, tells the story of the seminary during these years and the chapter entitled “Women at Southeastern” reveals much about the “practical outweighs theological” egalitarian climate during the 1980s.²⁰ Donna M. Forrester, who wrote the chapter, served at Southeastern Seminary as a graduate fellow assisting Dick Hester in the basic pastoral care classes. She wrote,

Two hours of class time and two hours of group time each week gave me the opportunity to be a consistent presence as a woman in ministry, and gave some students an experience they had never before encountered

I had many conversations with students who reported to me that their opinions about women had changed to a more open and accepting stance because of the women they had encountered at Southeastern.²¹

Forrester recounted the events of 1984 when offered a job as the first chaplain at Southeastern Seminary, an event that occurred after the SBC messengers adopted the 1984 resolution on women in ministry. In time she requested that the location of her office reside in the student center so that the chaplain would be seen as a “normal” person for “normal” people.²² These efforts to familiarize the student body with the function of a female chaplain undoubtedly succeeded with many students. Forrester’s visible role likely was persuasive for the student who disliked the idea of a female pas-

tor only because he had never seen one. While Forrester became a point of contention for the active conservatives in the convention, she noted that “the most vulnerable target for them was Professor Elizabeth Barnes, who taught theology Elizabeth was not a tenured faculty member . . . and therefore was quite vulnerable.”²³ Forrester, commenting about Barnes’s election as a faculty member, stated, “We were all elated, but we were aware, as was Dr. Barnes, that she would never receive tenure at Southeastern.”²⁴

The Southern Baptist Theological Seminary’s egalitarian shift began as early as 1973 with the arrival of a new student by the name of Molly Marshall. After receiving a Master of Divinity degree, Marshall set out serving in local churches. Pamela Durso recorded that “[w]hile serving at Pulaski Heights, Marshall ‘figured out that it had to get better at the seminary—meaning a new understanding and advocacy for women in ministry—before it would get better in the churches.’”²⁵ In 1979, Marshall enrolled in the doctoral program at Southern Seminary and eventually wrote her dissertation on religious pluralism.²⁶ Durso stated, “As Marshall neared the completion of the doctoral program, St. Matthews Baptist Church in Louisville ordained her to the gospel ministry on May 11, 1983. A few weeks later, she became the pastor of Jordan Baptist Church, a small, rural church in Sanders, Kentucky.”²⁷ In 1984, Southern’s president, Roy Honeycutt, offered Marshall a teaching position and in 1988, she was promoted to Associate Dean of the School of Theology.

Marshall obviously believed that women could serve as pastors, but she went further by laying out a strategic plan for the advancement of an egali-

tarian agenda for women in the Southern Baptist Convention. In her article "When Keeping Silent No Longer Will Do: A Theological Agenda for the Contemporary Church," Marshall employed the "practical outweighs theological" methodology in four points:

- (1) The first thing would be to include women regularly in worship leadership.
- (2) The Church must also give attention to its use of gender-specific language.
- (3) Another area of concern is the selection of hymns for worship. [Marshall desired the use of hymns with inclusive language.]
- (4) A final suggestion for moving the Church toward the future God is preparing for and with us is to start study groups for those interested in combining a "feminist consciousness and serious consideration of the biblical witness with the story of God's presence in the lives of women and men."²⁸

Marshall's advocacy for women pastors from the classrooms of Southern Seminary is just one example of the growing egalitarian voice in the 1980s.²⁹

Even after the 1984 SBC resolution, the "practical outweighs theological" methodology still ruled the day for the egalitarians working outside the seminaries in the convention. Ammerman documented that "in February, 1985, an entire issue of *The Student*, the official Baptist student magazine,

was devoted to women in ministry. Ordained (and unordained) women ministers told their stories."³⁰ T. B. Maston, a professor at Southwestern Seminary, stated in one of the articles,

There is an increasing number of young people, including many young women, who are responding to what they interpret to be the call of God to some type of full-time Christian service.... [T]his may be a logical time for our churches and denomination to reexamine and re-evaluate our usual ordination procedure.... I personally do not believe it would violate the spirit of the New Testament to have such a service of dedication for any child of God who has a unique call to perform a distinctive type of ministry for the Lord and the church.³¹

Ron Sisk, an employee of the SBC's Christian Life Commission, provided a status report on women in the SBC stating,

The leadership role of women in Southern Baptist life is nevertheless changing and seems likely to continue to do so. That change is at least partly related to changes in American society as a whole.... The theological debate about the propriety of ordaining women continues. Nonetheless, more and more Southern Baptists are interpreting the Bible and the

leadership of the Holy Spirit in ways leading to significant new opportunities of Christian service for Southern Baptist women.³²

However, despite the fanfare, publications, and influence in the seminaries, the majority of the local churches of the SBC did not share the same views as the egalitarians and did not support their advocacy for the “practical outweighs theological” approach. As the organized conservative movement increasingly informed the churches of the goings-on at the seminaries and other agencies, the churches called things to a halt.

Applying the Brakes

By the time the new millennium arrived, the SBC had experienced a major course correction from the ground up. A grassroots movement of churches called for a return to theological orthodoxy in all of the convention’s agencies, especially the seminaries. This resulted in many changes in leadership and a revised confession of faith. One aspect of the theological reformation the churches addressed in the new confession was the nature of gender roles in the church and home. On June 19, 2000, the current president of Southern Seminary, R. Albert Mohler, Jr., spoke of this change in a *New York Times* opinion piece,

Southern Baptists are off the scale of political incorrectness. Why do they insist on traditional roles for women, denounce abortion and homosexuality, and evangelize to people of all religious backgrounds? The answer is that as the culture moves steadily away from a biblical moral-

ity, our 16 million members and 41,000 churches are *applying the brakes....* Our conservatism comes from our members and remains dominant through their determination.... Arguments over women in the pastorate and order in the Christian home... are not well understood by outside observers. For the vast majority of Southern Baptists, these issues are settled by the word of God [*italics added*].³³

What events served to apply the theological brakes, which led to the re-establishment of biblical complementarianism in the convention’s agencies and seminaries?

The efforts of the organized conservative leaders that began in 1979 led to the transformation of several trustee boards by the early 1990s. For Southeastern Seminary, the result was a trustee board that worked to replace entirely the seminary’s leadership, and by 1992 Paige Patterson served as president. Patterson’s reputation as a noted complementarian and a leader in the conservative effort preceded his arrival; and, as a result, he was welcomed with the resignations of many of the faculty. While this presented a variety of difficulties at first, it provided a unique opportunity for what would become one of the greatest miracle stories in theological education. Over the next eleven years, Patterson would not only rebuild a world-class faculty, he would see the student enrollment return and climb from 580 to almost 2500 students.³⁴

During this time, Southeastern Seminary also pioneered the first Women’s Studies program at a Southern Baptist seminary.³⁵ The president’s wife

and Southeastern professor in women's studies, Dorothy Patterson, helped design degree programs to prepare women "for Christian leadership positions other than the pastorate," such as church staff and denominational positions that develop women-to-women ministries, including missionary and evangelistic work, and teaching ministries that address "the practical, moral, and spiritual needs of women."³⁶ The seminary's catalog indicated that these courses were taught from the perspective of the Danvers Statement—CBMW's official statement of beliefs on biblical manhood and womanhood.³⁷ The complementarian trajectory set by Paige Patterson has continued with the administration of Southeastern's current president. In 2004, the Board of Trustees of Southeastern Seminary affirmed officially the Danvers Statement, establishing Southeastern as the only Southern Baptist seminary to adopt formally a complementarian position.³⁸

For Southern Seminary, the work of the conservative resurgence also brought a new trustee board and, as a result, a new president in 1993. When R. Albert Mohler Jr. became President, Molly Marshall served as Associate Dean in the School of Theology. Mohler worked graciously from the outset to implement the stated views of the convention at large. During this process, Marshall "recognized she could not win this battle" and on December 31, 1994, she resigned from service at the seminary.³⁹ Like Southeastern, Southern Seminary experienced a remarkable revival of conservative theology and student enrollment after an initial period of faculty and student transition.

Throughout Mohler's fourteen-year administration, Southern Seminary also pioneered efforts to establish a complementarian foundation. In 1995,

Southern's Board of Trustees took action "to hire only faculty members who are opposed to the ordination of women as pastors."⁴⁰ Soon thereafter Mohler stated, "In addressing contested issues of manhood and womanhood in biblical perspective, I have found great encouragement and faithful substance in the Danvers Statement."⁴¹ Currently, Southern has several Women's Programs including the Seminary Wives Institute led by the president's wife, Mary K. Mohler, and the Women's Ministry Institute designed "to equip women in the local church to reach women with the Gospel of Jesus Christ and to disciple and train women in God's Word."⁴² In addition, the offices of The Council on Biblical Manhood and Womanhood currently reside on the campus of Southern Seminary.

Aside from the transformation of two Southern Baptist seminaries,⁴³ the convention at-large responded to the rise of egalitarianism by amending its confessional statement, the Baptist Faith and Message. Mentioned previously, the first change came in 1998 with the addition of Article XVIII, "The Family." During their report to the convention in June, the seven-person study committee provided a commentary on the new article to explain the purpose behind the recommended addition. They stated that,

Doctrine and practice, whether in the home or the church, are not to be determined according to modern cultural, sociological, and ecclesiastical trends or according to personal emotional whims; rather, Scripture is to be the final authority in all matters of faith and conduct.⁴⁴

Following the adoption of Article XVIII, newly elected president of the SBC, Paige Patterson, explained that a new statement on the family was necessary because “Southern Baptists simply came to the place where we felt that even a social order unsympathetic to biblical concerns had to admit that something had gone badly wrong and that whatever the prevailing wisdom of the day, it was clearly a failure.”⁴⁵

Two years later, the SBC adopted a revised version of their statement of faith. The Baptist Faith and Message 2000, in addition to containing the 1998 article on the family, amended Article VI “The Church.” A new sentence was added that clarified the convention’s position on women in leadership, “While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.”⁴⁶ Adrian Rogers, chairman of the study committee that brought the recommendation, explained that the addition of this statement was a simple recognition of the position the convention articulated when it adopted the 1984 resolution on the ordination of women.⁴⁷ When the SBC enabled the seminaries to change and acted further to articulate their views of the biblical roles of men and women in the church and home in their confessional statement, they were “applying the brakes” and stopping the advance of egalitarianism in their denomination.

The Golden Age?

The ramifications of both the progress in the seminaries in the 1990s and the revisions to the Baptist Faith and Message are still running their course. By no means should one think that the gender debate is over or that the work

to establish a common understanding of the biblical roles for men and women is accomplished. However, great strides have been made. When the presidents of the six SBC seminaries met for their annual retreat in November 2002, they granted an interview with the *Florida Baptist Witness*.⁴⁸ Answering a variety of questions related to the work of the seminaries, the presidents were optimistic especially as it concerned the “unparalleled growth in the number of women’s programs and women students.”⁴⁹ Southern Seminary President Albert Mohler states,

All of the seminary campuses have been significantly affected by a change in the approach towards preparing women for ministry.... We have as many women studying and as much as a percentage of women studying on our campuses as ever before. But they’re coming knowing where we stand, appreciating where we stand, sharing our beliefs as based in the Scripture, understanding the importance of those beliefs and ready to go out and do what God has called them to do as directed by Scripture. And that is a beautiful thing.⁵⁰

When comparing the state of the seminaries to the predictions that the conservative resurgence would only lead the seminaries into a “state of ruin” or a “dark age,” the presidents affirmed that a decade of reform has only resulted in a new “golden age of theological education.”⁵¹

While the years since the revision to the Baptist Faith and Message have certainly been remarkable in terms of

the progress made on and overall health of the seminary campuses, history has yet to determine if the “golden age” that arrived with the millennium will continue beyond its initial decade. Will the achievements for complementarianism in the gender debate be enough to ensure a similar future of optimism? At least one SBC agency still finds itself engaged in the debate.

Southwestern Baptist Theological Seminary saw the outworking of the re-establishment of complementarianism later than Southern or Southeastern. Perhaps because Southwestern Seminary was considered more conservative than the others during the key years of the conservative resurgence, reforms in the areas of gender roles came later. Southwestern did have professors and administrators who espoused egalitarianism in the 1980s. For example, Leon McBeth, professor of church history, writes,

I feel very deeply that the time has come for a moratorium of men making authoritative pronouncements about women. You must do your own speaking. You must define your own roles... you must determine if God is calling you and if so, to what: and *you* and only you can determine your response to God's call.⁵²

However, in the 1990s, Southwestern's Board of Trustees hired a new president who supported the conservative movement in the Southern Baptist Convention.

While Kenneth Hemphill did much to refocus the seminary on confessional orthodoxy, the issues of the gen-

der debate were largely left untouched when compared to the simultaneous battles at Southeastern Seminary and Southern Seminary. However, when the article on the family was adopted in 1998, Hemphill sent the revised document to the academic deans and after an October faculty meeting where the statement on the family was discussed, Hemphill said,

Southwestern is a confessional institution.... As a matter of conviction and conscience, as an SBC institution, we gladly teach according and not contrary to the Baptist Faith and Message. We are under the patronage, general direction and control of the SBC which established the Baptist Faith and Message and amended it in 1998.

Employment at the seminary has for decades been based on a faculty member's signing the Baptist Faith and Message and teaching with and not contrary to the statement of faith. Our faculty manual specifies that when a faculty member can no longer subscribe to the seminary's articles of faith, he or she would voluntarily sever relations with the institution. We are going to do the right thing the right way.⁵³

The faculty meeting then was closed to Hemphill and other administrators so the faculty could “continue the discussion among themselves.”⁵⁴

In the year prior to the adoption of

the Baptist Faith and Message 2000, the Baptist General Convention of Texas appointed a Seminary Study Committee to “examine the financial resources, theological positions, and philosophies of the Southern Baptist and BGCT supported seminaries.”⁵⁵ As a part of this study, the committee sent a questionnaire to each seminary with several of the questions focusing on gender issues. Southwestern responded to the question,

Would female faculty members be allowed to teach in the following areas? A. Theology, B. Old Testament, C. New Testament, D. Church History, E. Preaching, F. Pastoral Ministry, G. Christian Education, H. Music

with the following,

Women would be allowed to teach in any of the areas indicated, depending upon the circumstances. We have a substantive cadre of female faculty: [list of 8 professors, 1 of whom taught in the school of theology].⁵⁶

In response to the question,

Does the seminary encourage/discourage female students from pursuing certain ministry positions? If so, which positions?

Southwestern responded,

Women are encouraged to pursue God’s calling [*sic*] their lives. Women are also

encouraged to be mindful of the call of local churches on their vocations. Most Southern Baptist churches believe that the office of pastor is limited to men as qualified by scripture.⁵⁷

As a result of the revision of the Baptist Faith and Message, Southwestern apparently had begun slowly to implement the changes requested by the convention, but not to the exhaustive degree of Southern or Southeastern. A female professor still taught in the school of theology, but students were prompted to consider the recently affirmed beliefs of the churches, specifically the revision to Article VI, “The Church.”

In 2003, the Board of Trustees elected Paige Patterson as president.⁵⁸ In an effort to ensure that Southwestern’s policies and practices were in line with the positions adopted by the Southern Baptist Convention, Patterson continued to uphold the confessional standard of the Baptist Faith and Message 2000.⁵⁹ Just as he did at Southeastern, Patterson began degree programs in Women’s Studies, and his wife, the only professor teaching in the school of theology, has the position of Professor of Theology in Women’s Studies, and teaches female students.⁶⁰

Taking measures to implement the biblical teaching of the roles of men and women in church and home has characterized Patterson’s early administration at Southwestern Seminary. In October 2006, the trustees approved a 23-hour concentration in homemaking as a part of the seminary’s undergraduate program. The course offerings in homemaking drew considerable attention in the media as Patterson explained to a Fox News correspondent that, “If a woman

chooses to stay home, and she chooses to devote her full energies to her husband and to her children and to the development of her home then that is noble and not ignoble.”⁶¹ The homemaking concentration represented a return to classes first offered by Southwestern’s Women’s Training School, as early as the 1909–10 academic year.⁶² As Patterson also told Fox News, “Society will do better when the home is placed in a prominent position, and I do believe that any society is endangered whenever the home is not given the importance that it has in its biblical context.”⁶³

The current situation at Southwestern Seminary is one example demonstrating that the gender debate in the Southern Baptist Convention has not yet ended. As SBC agencies continue to implement the complementarian position of the Baptist Faith and Message 2000, there will certainly be further conflict and conversation. The “golden age” of theological education, which began with the new millennium, has the opportunity to extend into its second decade if the churches continue to provide their support. As one seminary president said, speaking in general to all Southern Baptists during the 2002 interview with the *Florida Baptist Witness*, “You have faithfully fought to salvage our seminaries for biblical truth; now faithfully enable us to continue to do what you want us to do.”⁶⁴

The Best Defense

At times, imagining a day when the gender debate is over and the faithful teaching of the biblical roles of manhood and womanhood abounds in the SBC agencies and churches seems impossible. In fact, even with all of the progress of the last two decades, one wonders if what is confessed by many is

also consistently practiced. To be sure, the Southern Baptist Convention has very few women pastors and likely will never have many.⁶⁵ However, anyone desiring to gauge the success of SBC complementarians in the gender debate need only look at the lack of male presence in most churches and the difficulty churches have in finding men who understand that the debate is still undecided. In fact, as far as the debate concerns SBC churches and homes, many might conclude that an egalitarian view, at least in terms of function, is gaining ground. Russell D. Moore thinks the situation is worse than that in the broader evangelical community. Moore states in his 2006 article in the *Journal of the Evangelical Theological Society* that,

Complementarianism must be about more than isolating gender as a concern.... [W]e must remember that complementarian Christianity is collapsing around us because we have not addressed the root causes behind egalitarianism in the first place.... After all, complementarian churches are just as captive to the consumerist drive of American culture as egalitarians, if not more so.... Egalitarians are winning the evangelical gender debate, not because their arguments are stronger, but because, in some sense we are all egalitarians now. The complementarian response must be more than reaction.⁶⁶

In short, the best defense for the continued implementation of biblical complementarianism is a good offense.

What, then, is the current state of the gender debate in the Southern Baptist Convention? In many churches there are difficult situations in which the pastors, largely conservative in their theology, have led their churches to cooperate with other SBC churches over the last twenty-five years to steer the SBC back to confessional orthodoxy. This includes their active support of the Baptist Faith and Message 2000 including its statements on the roles of men and women. However, to date, these churches, while embracing the confessional complementarianism, largely have done little to consider what that means beyond the boundaries of a woman serving as pastor.

In an age of increasingly militant feminism, curbed and confined masculinity, and general confusion as to the day-to-day functions and roles of men and women in society, the churches must come to see that the price of maintaining confessional orthodoxy is vigilance. A defensive or passive reaction to the cultural influence on our churches and homes is no longer an option. With regard to the gender debate, this means that the churches must work through and apply that which they have claimed as biblical. So while there is large agreement that women cannot function biblically in the role of a pastor, church members should ask their pastor how 1 Timothy 2 applies to their Sunday School class, to authoritative deacon bodies, or to other areas in which there is gender confusion. In these areas many have yet to stake their ground.

As in any debate, the ground that one fails to claim will be claimed by the opposition; while many churches affirm the complementarity of their confession, they have quietly given up the front of practical application in the lives of their church members. Often the

otherwise conservative pastors return to the “practical outweighs theological” training they received in seminary before the changes in the 1990s. The irony of this is that the changes in the agencies were brought about by a grassroots movement of the churches; now that the agencies have returned, the churches have begun calling pastors who have received the training the churches worked so hard to reestablish.⁶⁷

Finally, for those seeking to find biblical teaching about the complementary differences between men and women in SBC agencies and in many SBC churches, the state of the gender debate is favorable. Whether this favor still exists for the agencies and churches of the future remains to be seen. The time has come for Southern Baptists to establish whether or not they desire to be thorough-going complementarians or return to the “practical outweighs theological” methodology of the egalitarians. The brakes have been applied, but the next generation of Southern Baptist families and churches are asking, “Where do we go from here?”

Are Southern Baptists ancient Neanderthals chasing a mythical Bigfoot? After surveying the past and present of the debate over the complementary differences between the roles of men and women, a fair-minded person should agree that the only thing modern-day Southern Baptists have been chasing is a living and active Bible. ■

¹ Art Toalston, “Texas Baptist convention counters SBC stance on marriage & family,” *Baptist Press*, 9 November 1999 [accessed 30 August 2007]. Online: <http://www.bpnews.net/bpnews.asp?ID=1586>. Glazener is pastor of the Gambrell Street Baptist Church, which is located adjacent to the Southern Baptist Convention’s Southwestern Baptist Theological Seminary in Fort Worth, Texas.

² Herb Hollinger, “Baptist Faith and Message proposal calls marriage relationship God’s,” *Baptist Press*, 8 May 1998 [accessed 30 August 2007]. Online: <http://www.bpnews.net/bpnews.asp?ID=2049>.

³ John Boston, "Nessie, Bigfoot & Submissive Ladies," *The Signal*, 9 September 1998 [accessed 1 September 2007]. Online: http://www.the-signal.com/?module=displaystory&story_id=50414&format=html.

⁴ Ibid.

⁵ Nancy Tatom Ammerman, *Baptist Battles* (New Brunswick, NJ: Rutgers University, 1995), 91.

⁶ Ibid.

⁷ Ibid., 92.

⁸ Eileen R. Campbell-Reed and Pamela R. Durso, *The State of Women in Baptist Life—2005* (Atlanta, GA: Baptist Women in Ministry, 2006), 3. Christ Temple, an ABC-USA church, affiliated with the cooperating Southern Baptist Metro New York Baptist Association in 1972.

⁹ Sarah Frances Anders, "Woman's Role in the Southern Baptist Convention and Its Churches as Compared with Selected Other Denominations," *Review and Expositor* 72 (Winter 1975): 33. Anders states, "There is only one woman pastor of a SB church, and that New York Church has dual affiliation with the ABC and the SBC."

¹⁰ Leon McBeth, *Women in Baptist Life* (Nashville: Broadman, 1979), 186.

¹¹ As a result, the subtitle for this section employs the phrase "practical outweighs theological" not as a direct quote of McBeth, but a derivation based on the outcome of the predictive nature of his quote.

¹² One example of the push for egalitarianism came with the publication of a newsletter, entitled *Folio*, in 1982 designed especially for Southern Baptist women ministers. Ammerman (*Baptist Battles*, 92) records, "In that same year, an informal gathering of 'Women in Ministry' preceded the meeting of the Southern Baptist Convention. They organized and continued to offer a program each year after that for crowds that varied from 200 to 500 or more." *Folio* would become the newsletter of the organization Baptist Women in Ministry.

¹³ "SBC Resolution: June 1984—Resolution on Ordination and the Role of Women in Ministry," [accessed 31 August 2007]. Online: <http://www.sbc.net/resolutions/amResolution.asp?ID=1088>.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Will D. Campbell, "On silencing our finest," *Christianity and Crisis* 45, no. 14 (September 16, 1985): 341, states in reaction to the 1984 resolution, "There are today almost 60,000 students involved in some theological degree program. Twenty-five percent of them are women. Where will they go?" Campbell goes on to quote seminary professor Kenneth Chafin saying, "The best students I have at Southern Seminary are women. They've got better minds and better backgrounds. They are better at preparing sermons than anyone else I have in the

class.... Until the pulpits of this land begin to deal with that, we are wasting not just half our gifts, we are wasting probably 60 percent of our gifts." Also, Ammerman (*Baptist Battles*, 92) records that The Southern Baptist Theological Seminary held a conference on the role of women during the fall of 1984 and Southeastern Baptist Theological Seminary held a similar event during the spring of 1985.

²⁰ Thomas A. Bland, ed., *Servant Songs* (Macon, GA: Smyth & Helwys, 1994).

²¹ Donna M. Forrester, "Women at Southeastern Seminary," in *Servant Songs*, 189.

²² Ibid., 193.

²³ Ibid., 196.

²⁴ Ibid.

²⁵ Pamela Durso, "Molly Marshall: A Woman of Faith and Courage," in *Ministry Stories* (Valley Forge, PA: The Ministers Council of the ABC-USA), 2 [accessed 28 August 2007]. Online: <http://www.ministerscouncil.com/Ministry%20Stories/documents/MollyMarshallArticle.pdf>.

²⁶ Marshall's dissertation was published in the National Association of Baptist Professors of Religion dissertation series as *No Salvation Outside the Church?: A Critical Inquiry* (Lewiston: E. Mellen, 1993).

²⁷ Durso, "Molly Marshall," 3.

²⁸ Molly Marshall-Green, "When Keeping Silent No Longer Will Do: A Theological Agenda for the Contemporary Church," *Review and Expositor* (Winter 1986): 31-32.

²⁹ See also Roger L. Omanson, "The Role of Women in the New Testament Church," *Review and Expositor* (Winter 1986): 15-25. Omanson states, "Only through a selective reading of the New Testament can one use Scripture to deny women leadership in the church.... Only 1 Timothy 2:11-15 forbids women to teach men or have authority over men in the context of worship. That prohibition though, had local and temporary significance." Omanson goes on to use the following analogy, "When a parent tells a five-year-old 'never' to cross the street alone, another adult recognizes that such a command does not apply directly to him or her. But that adult will be reminded to exercise caution when crossing a busy street. So 1 Timothy 2:11-15 reminds the church today that teachers of false doctrines—male or female—should not be given places of leadership. It is a distortion of the text to make it a prohibition against women leaders in all times and all places."

³⁰ Ammerman, *Baptist Battles*, 92-93.

³¹ T.B. Maston, "When God Calls....," *The Student* 64, no. 8 (Feb 1985): 37. Also, Meredith Moore, a minister of Christian education, shares in "To Be or Not to Be Ordained," 45, "When I began my preparation for the ministry at Southwestern Baptist Theological Seminary in 1959, the possibility of ordination never occurred to me.... For the next fourteen years, I lived out my calling as a campus minister.... When I came to my present position, I was confronted anew with

a decision about ordination. With the encouragement of my pastor and church, I came to see the importance of taking this step.... The ordination was a celebration that both affirmed the validity of my previous ministry as an unordained person and gave expression to my continued commitment to service within the church."

³² Ron Sisk, "Women in the SBC: A Status Report," *The Student* 64, no. 8 (Feb 1985): 45.

³³ R. Albert Mohler, "Against an Immoral Tide," *New York Times*, 19 June 2000 [accessed 30 August 2007]. Online: <http://select.nytimes.com/search/restricted/article?res=F60E1EFB3D550C7A8DDDAF0894D8404482>.

³⁴ See Paige Patterson, "What Athens Has To Do With Jerusalem: How to Tighten Greek and Hebrew Requirements and Triple Your M.Div. Enrollment at the Same Time," *Faith and Mission* 17 (Fall 1999): 54-68.

³⁵ For the seminaries, the implementation of biblical complementarianism meant employing female professors in any discipline except in the schools of theology where pastors were trained. The new Women's Studies programs, which were in some cases included in the seminary's school of theology, were an obvious exception.

³⁶ Southeastern Baptist Theological Seminary, *1998-1999 Catalog* (Wake Forest, NC: SEBTS, 1998), 51.

³⁷ *Ibid.*, 51, 153.

³⁸ Jason Hall, "Trustees vote to affirm Danvers and Chicago Statements," *Olive Press*, 26 April 2004 [accessed 9 September 2007]. Online: <http://www.sebts.edu/olivepressonline/index.cfm?PgType=2&ArticleID=248&Archive=1>. The article states, "Southeastern Seminary wants to be crystal clear," [Southeastern President Daniel] Akin said, "as to where it stands on the Word of God and the Biblical roles of men and women in the home and the church. Our trustees and administration believe the formal adoption of these two statements strengthens and affirms our convictions and commitments on these crucial doctrines." Current information on Southeastern Seminary's programs for women is available from <http://www.sebts.edu/ws/>.

³⁹ Durso, "Molly Marshall," 5.

⁴⁰ "Southern Seminary stands firm," *CMBW News* 1, no.1 (August 1995): 1.

⁴¹ *Ibid.*

⁴² Current information on Southern Seminary's programs for women is available from http://www.sbts.edu/academics/Womens_Programs.aspx. Southern Seminary currently has a director for women's programs and a distinguished professor of women's studies in the School of Leadership and Church Ministry.

⁴³ New Orleans Baptist Theological Seminary did not have the pronounced conflict of Southern or Southeastern and "was the first Southern Baptist school to offer formal, specialized theological education in the area of women's ministry." New

Orleans' president, Charles S. Kelley, and his wife and director of women's ministry programs, Rhonda H. Kelley, are noted complementarians and have instituted several degree programs for women. See <http://www.nobts.edu/WomensMinistry/Default.html>.

⁴⁴ "Report of the Baptist Faith and Message Study Committee," in *Annual of the Southern Baptist Convention* (Nashville: Executive Committee, 1998), 81.

⁴⁵ "Paige Patterson speaks out," in *Journal for Biblical Manhood and Womanhood* 3, no. 2 (Summer 1998): 7. This issue also contains an extensive interview with study committee member, Dorothy Patterson, 1, 3-7. For a theological examination of the statement, see Peter R. Schemm, Jr., "Was Article XVIII Really Necessary? A Theological Defense of the Complementarian View of Gender Roles," in *Here I Stand: Essays in Honor of Dr. Paige Patterson*, eds. Stephen Prescott, N. Allen Moseley, and David Alan Black (Yorba Linda, CA: Davidson, 2000), 68-85.

⁴⁶ The Baptist Faith and Message 2000 is available from <http://www.sbc.net/bfm/bfm2000.asp>.

⁴⁷ Herb Hollinger, "BF&M study has 1925, 1963 elements; no new articles," *Baptist Press*, 18 May 2000 [accessed 30 August 2007]. Online: <http://www.bpnews.net/bpnews.asp?ID=5850>.

⁴⁸ Joni B. Hannigan, "SBC seminary presidents optimistic for a 'golden age' in theological education," *Baptist Press*, 7 January 2003 [accessed 30 August 2007]. Online: <http://bpnews.net/bpnews.asp?ID=14985>.

⁴⁹ *Ibid.*

⁵⁰ *Ibid.*

⁵¹ *Ibid.*

⁵² H. Leon McBeth, "Perspectives on Women in Baptist Life" *Baptist History and Heritage* (July 1987): 10. An example of the presence of egalitarianism can be seen in the doctoral dissertation of current SBC President Frank Page. Page completed his doctor of philosophy in Christian ethics at Southwestern with his dissertation, "Toward a Biblical Ethic of Women in Ministry," which advocated views that he would later describe as "extreme," going so far as encouraging women to serve as pastors. In 2006, Page would say that his dissertation was an attempt "to push what [he] had been taught into a biblically acceptable format." Page stated that his dissertation "reflected the work of an 'immature theologian,'" and that he "changed and recanted those rather extreme views." Throughout his thirty years in ministry, Page affirmed that his views have been "very consistent with the Baptist Faith and Message 2000." See James A. Smith, Jr., "Frank Page discusses SBC theological issues," *Baptist Press*, 31 July 2006 [accessed 30 August 2007]. Online: <http://www.bpnews.net/bpnews.asp?ID=23710>.

⁵³ Art Toalston, "Southwestern faculty begin signing SBC statement with family amendment," *Baptist Press*, 15 October 1998 [accessed 30 August 2007]. Online: <http://www.bpnews.net/bpnews.asp?ID=2583>.

⁵⁴ *Ibid.*

⁵⁵ “BGCT Seminary Study Committee Report,” 13 September 2000, 2 [accessed 30 August 2007]. Online: <http://www.baptiststandard.com/2000/pdf/studycomm.PDF>.

⁵⁶ Ibid., SWBTS 4.

⁵⁷ Ibid., SWBTS 8.

⁵⁸ Leadership from Southeastern Seminary and Southern Seminary converged in this transition. Leaving Southeastern for Southwestern in 2003, Patterson was preceded by the arrival of Craig Blaising from Southern who started as executive vice president and provost in 2002.

⁵⁹ Since 1994 Southwestern has had two female professors teaching in the School of Theology. One was an associate professor of church history who resigned in 2004 to teach at another institution. The other was an assistant professor of Old Testament language who resigned in 2006 after accepting a teaching position at another university. Widely reported allegations that she was fired failed to note that she was told simply that she would not receive tenure. See Paige Patterson, “To the Editor: A Female Professor Let Go by a Seminary,” *The Chronicle of Higher Education*, 11 May 2007 [accessed 12 September 2007]. Online: <http://chronicle.com/weekly/v53/i36/36a05503.htm>.

⁶⁰ Current information on Southwestern Seminary’s programs for women is available from <http://www.swbts.edu/womensprograms>. In addition to the president’s wife serving as professor of theology in women’s studies, Southwestern Seminary currently has a dean of women’s programs who serves as a part of the School of Educational Ministries.

⁶¹ “Homemaking is Noble,” Patterson says on Fox News,” 13 August 2007 [accessed 10 September 2007]. Online: <http://www.swbts.edu/pressreleases/story.cfm?id=61190B2E-15C5-E47C-F9DD95D614158528>.

⁶² Southwestern’s Roberts Library has preserved the 1909-1910 academic catalog, which states that classes were offered in “Domestic Science” including instruction in cooking, housekeeping, and sewing. In addition, the Southern Baptist Convention adopted the resolution in 1987, “On Honor for Full-Time Homemakers,” June 1987 [accessed 30 August 2007]. Online: <http://www.sbc.net/resolutions/amResolution.asp?ID=533>.

⁶³ “Homemaking is Noble,” 13 August 2007. In addition, Southwestern also requires a 3-hour course on the Christian Home where biblical complementarianism is taught.

⁶⁴ Hannigan, “SBC seminary presidents.”

⁶⁵ Interestingly, most other Baptist groups do not have high percentages either. Campbell-Reed and Durso note in *Assessing Attitudes About Women in Baptist Life—2006* (Atlanta, GA: Baptist Women in Ministry, 2007), 1, “At best, 6.2 % of Cooperative Baptist Fellowship (CBF) churches and 9.1% of American Baptist Churches, USA (ABC-USA) churches are pastored by women.”

⁶⁶ Russell D. Moore, “After Patriarchy, What? Why

Egalitarians are Winning the Gender Debate,” *Journal of the Evangelical Theological Society* 49, no. 3 (2006): 572, 576.

⁶⁷ An interesting commentary on the unique relationship between the churches and the seminaries is found in Hannigan, “SBC seminary presidents.”

WOMEN IN MINISTRY IN THE VINEYARD, U.S.A.

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Introduction

The Pentecostal and Charismatic movements have witnessed a progressive move during the course of the last century toward embracing and empowering women at all levels of spiritual authority and ministry.¹ Today, complementarianism is decidedly a minority view among those who believe in the continuation of all spiritual gifts in the life of the church.

Charisma magazine, the flagship publication of the Pentecostal-Charismatic world, has repeatedly defended egalitarianism and actively promotes the ministries of several high profile women such as Joyce Meyer, Paula White, Marilyn Hickey, Gloria Copeland, Juanita Bynum, and Cindy Jacobs, just to mention a few. J. Lee Grady, *Charisma's* Editor, has himself written a defense of egalitarianism in a book with the intentionally inflammatory title, *Ten Lies the Church Tells Women: How the Bible Has Been Misused to Keep Women in Spiritual Bondage*.²

Those within the mainstream Word of Faith movement, as well as most advocates of the so-called "health and wealth gospel," are typically vocal egalitarians. It almost goes without saying that among the thousands of independent charismatic churches most would endorse the ordination of women to the role of senior pastor in the local church.

However, there are a few exceptions, the most notable of which would be Sovereign Grace Ministries, under the capable leadership of C. J. Mahaney (who serves on the Board of CBMW). I should also mention New Frontiers and its leader, Terry Virgo, who have now planted more than 500 churches found on five continents, primarily in the U.K., with an increasing number in the U.S.

Grace Churches International, based in North Carolina, embraces more than 300 churches globally and is generally complementarian in its perspective on the role of women in ministry (see www.gracechurchesinternational.net).

The following statement is taken from their International Handbook:

Grace Churches International recognizes that women may enjoy the privileges of ministry without the responsibilities of government. In light of this, Grace Churches International ordains men into local eldership and five-fold ministry offices listed in Ephesians 4:11.

Women in the Vineyard

One will search in vain among official Vineyard documents prior to September 2006 for a statement articulating its beliefs on the role-relationship of male and female.³ However, in the March/April 1994 issue of *Vineyard Reflections*, John Wimber, who gave leadership to the Vineyard until his death in 1997, wrote an extensive article entitled, "Liberating Women for Ministry and Leadership."⁴ Although that title might suggest that Wimber was an egalitarian, the substance of the article points in another direction. "I believe God has established a gender-based eldership of the church," wrote Wimber. "I endorse the traditional (and what I consider the *scriptural*) view of a unique leadership role for men in marriage, family, and in the church." Wimber proceeds to cite Eph 3:14–15 in pointing out that "this [view] ultimately reflects the hierarchy of the Trinity."

His conclusion is clear and unequivocal: "Consequently, I personally do not favor ordaining women as elders in the local church," a statement in support of which he refers the reader to the relevant portions in *Recovering Biblical Manhood and Womanhood*, edited by John

Piper and Wayne Grudem.⁵ He argues that whereas both men and women can exercise most of the pastoral "functions" of an elder, only men (and in Wimber's opinion, only "ordained men") can hold the office. Thus, says Wimber, "I encourage our women to participate in any ministry, except church governance."

Others would point out that in spite of his complementarian convictions, Wimber permitted at least two notable exceptions: both Jackie Pullinger (Hong Kong) and Ann Watson (England) served as the senior leaders of their respective congregations (although I should mention that Watson viewed her role as exceptional, given the premature death of her husband, and not a position to which women in ordinary circumstances should aspire).

The Vineyard USA Board of Directors officially adopted a statement of faith in 1994 that lacks any reference to the egalitarian/complementarian debate. In their Theological and Philosophical Statements, under the heading of "Our Leadership Personnel Requirements," one finds an affirmation of "a strong, loving marriage in which both the husband and wife sense the call to minister" (the only Scriptural citation being Acts 18:26). Nothing more is said by way of explanation as to whether this "call to minister" might entail senior governmental or pastoral authority.

Under the leadership of Berten Waggoner, its National Director and President, The Vineyard, USA, thought it wise to clarify what until now had been a very nebulous position concerning the extent to which women might be empowered in all levels of spiritual authority. In personal e-mail correspondence, Waggoner stated that "due to the confusion among its churches concerning their position on women in leader-

ship at a trans-local level, the leadership of the Vineyard found it necessary to make a much needed statement of clarification on this important issue.”⁶ Whereas some would consider this a dramatic turn of events for the Vineyard, especially in view of Wimber’s personal stance on the subject, Waggoner and the Board disagree and regard it as simply the public acknowledgement of developments that have been gradually in the making for over a decade. In any case, September 21, 2006, will prove to be a historic moment in the history of this movement and ministry.

Although a number of Vineyard leaders had expressed their egalitarian convictions (chief among whom was Princeton-educated theologian and pastor, Don Williams), the first indication to those outside the movement that change was on the horizon came in 2002 with the publication of Rich Nathan’s book, *Who Is My Enemy?*⁷ Whereas Nathan did not claim to speak authoritatively on behalf of the Vineyard at large, it must be noted that he is a Board member of Vineyard USA and the Senior Pastor of one of the Vineyard’s largest congregations, the 6,000 plus member Vineyard Christian Fellowship of Columbus, Ohio. More than a few were caught off-guard by his explicit endorsement and defense of egalitarianism in this volume. Needless to say, it was a sign of things to come.

The Letter of September 21, 2006

Whatever uncertainty existed to this point in time, everything changed with a document issued on September 21, 2006 (the entire transcript can be found at www.vineyardusa.org). The Vineyard USA Board of Directors sent a letter (by e-mail) to all pastors affirming what they call “the trans-local em-

powerment of women in leadership.”⁸ The letter was authored by Bert Waggoner, but was sent with the unanimous approval of the national Board.

Waggoner notes that five years earlier (2001) a request had been made by a Vineyard church that they be allowed to appoint a woman as senior pastor. At that time the Vineyard already “had several ordained women senior pastors who were co-senior pastors with their husbands and one woman senior pastor”⁹ (I assume the latter is a reference to Jackie Pullinger).

Waggoner and the Board determined that the opportunity for open dialogue was important before any decision was made. Some thirteen papers, representing both sides of the debate, were posted on the Vineyard USA website and extensive discussion was undertaken among Regional Overseers and local church pastors.

According to Waggoner’s letter,

after the Regional Overseers discussed it at the Regional level and after considerable discussion at Board meetings, the Board decided to clarify what had been the de facto but unstated policy: the issue of senior pastor leadership would remain as a prerogative of the local church. Our position was that the local church was the instrument for ordination. Local churches had the freedom to decide who was to be ordained and the freedom to ordain them.¹⁰

This did not, however, address a number of unresolved issues, chief of which was what Waggoner refers to as

“trans-local” leadership and relationships. For example, again citing Waggoner:

Could women speak at our regional and national leadership conferences? Could we encourage conferences that empowered women at any level of ministry? Could we write articles . . . on successful women pastors and preachers in the movement? Could women become APCLs [Area Pastoral Care Leader] or lead Task Forces if we saw that they were gifted to do so? Could the national leadership speak positively concerning what women were doing in leadership? Were our educational systems free to train women to be pastors and national leaders? The bottom line question was, “Does the national leadership have the prerogative to empower women at all levels of ministry in the Vineyard?”¹¹

During the months of February through September of 2006, extensive discussion was engaged at all levels of leadership within the Vineyard, after which the Board “unanimously agreed” on the following position in regard to the trans-local ministry of women:

In response to the message of the kingdom, the leadership of the Vineyard movement will encourage, train, and empower women at all levels of leadership both local and trans-local. The move-

ment as a whole welcomes the participation of women in leadership in all areas of ministry.¹²

The Board also stated that “each local church retains the right to make its own decisions regarding ordination and appointment of senior pastors.”¹³ According to Waggoner, “this decision is not a dictate passed down from the national leadership. Pastors continue to be free to handle these issues according to their convictions within the context of their local churches. It is simply a description of how we will act toward women in leadership as we endeavor to lead the Vineyard movement in the U.S. at the national level.”¹⁴

Waggoner is also careful to point out that the Board has “simply addressed the issue of whether to restrict someone from trans-local leadership positions in the Vineyard based on gender. We are not speaking to the questions of marital or family roles as this has never been a prominent concern in our movement. We welcome, respect, and value pastors in the Vineyard who have different positions on the issue of women’s roles in the church than we have taken.”¹⁵

Unresolved Issues

Decisions such as this rarely, if ever, occur in a theological vacuum, and the Vineyard is no exception. In the critically important paragraph cited above, the phrase, “in response to the message of the kingdom,” is vitally important in understanding the conclusion to which Vineyard leadership ultimately came. On the one hand, the Vineyard is to be applauded for its emphasis on the Kingdom of God as the underlying theological principle that gives shape and focus to the movement. However, some in

the movement are concerned that the Vineyard Board has embraced an over-realized eschatology that appeals to the consummation of the kingdom to justify what appears to be a disregard for the explicit biblical commands concerning the role of women in pastoral leadership. Whether or not this is an accurate assessment (and Waggoner insists it is not) remains to be seen.

If there is any one predominant influence within the Vineyard it may well be William Webb's book, *Women, Slaves, and Homosexuals*,¹⁶ on the basis of which it is argued that the Scriptures put us on a theological trajectory that moves the church beyond the experience of the New Testament and its imperatives concerning the role relationship of men and women. Webb's book, together with others of the same theological orientation, such as that of John Stackhouse,¹⁷ indicate an increasing trend among egalitarians in which the exegetical debate is conceded to complementarians. They grant that the New Testament endorsed male headship but argue that it was an accommodation to the culture of the day to facilitate gospel ministry, not a timeless principle designed to govern relationships in the present.

I should also point out that it does seem strange that, notwithstanding the official statement released by Waggoner and the Board, they do not consider the Vineyard to be an egalitarian movement. Evidently the Board believes that by allowing local churches to set their own policy concerning senior leadership they have stopped short of officially making the Vineyard egalitarian. Yet, it remains to be seen to what extent complementarian pastors will be appointed to positions of leadership at the national level and granted a voice in the shaping of the Vineyard's future.

There is also the very real problem of what complementarian pastors should do if a woman is placed in authority over them as Regional Overseers or ACPLs by the national Board. Waggoner has made it clear that, whereas complementarians are certainly welcome in the Vineyard, it will be difficult for pastors to remain who believe it is a violation of their conscience to serve under the leadership of women at the trans-local level. The question remains whether the letter of September 2006 will ultimately have the effect of not simply marginalizing complementarian pastors but effectively forcing their withdrawal from membership in the Vineyard altogether.

As of June, 2007, Waggoner indicated, with regret, that six churches had withdrawn from the movement. "This loss," wrote Waggoner, "reflects that only a small minority take exception with our position to the extent of needing to dissociate from fellowship over the issue."¹⁸ ■

¹ An insightful commentary on the history of this question is found in the article by R. M. Griffith and D. Roebuck, "Women, Role of" in *The New International Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess (Grand Rapids: Zondervan, 2002), 1203–09.

² J. Lee Grady, *Ten Lies the Church Tells Women: How the Bible Has Been Misused to Keep Women in Spiritual Bondage* (Lake Mary, FL: Charisma, 2000).

³ The definitive history of the Vineyard is found in Bill Jackson's book, *The Quest for the Radical Middle: A History of the Vineyard* (Cape Town, South Africa: Vineyard International, 1999).

⁴ I want to thank Vineyard pastor, Paul Bradford, for bringing this article to my attention and for providing me with a copy of it.

⁵ John Piper and Wayne Grudem, eds., *Recovering Biblical Manhood and Womanhood* (Wheaton: Crossway, 1991).

⁶ Personal e-mail from Bert Waggoner to Sam Storms, dated June 28, 2007.

⁷ Rich Nathan, *Who Is My Enemy?* (Grand Rapids: Zondervan, 2002). For a response to several of Nathan's arguments, see Wayne Grudem, *Evangelical Feminism & Biblical Truth* (Sisters, OR: Multnomah, 2004).

⁸ Letter of September 21, 2006 (hereafter cited as Letter).

⁹ Ibid.

¹⁰ Ibid.

¹¹ Ibid.

¹² Ibid.

¹³ Ibid.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ William J. Webb, *Slaves, Women, & Homosexuals: Exploring the Hermeneutics of Cultural Analysis* (Downers Grove: InterVarsity, 2001).

¹⁷ John G. Stackhouse, Jr., *Finally Feminist: A Pragmatic Christian Understanding of Gender* (Grand Rapids: Baker, 2005).

¹⁸ E-mail from Waggoner to Storms.

YOUNGER EVANGELICALS AND WOMEN IN MINISTRY: A SKETCH OF THE SPECTRUM OF OPINION

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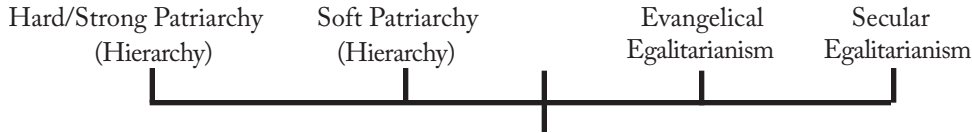
Introduction

Between the extremes of radical secular feminism and androcentric sexism,¹ there is a spectrum of opinion regarding what the Bible says about gender and how it applies today. This essay will examine that spectrum with particular attention to the positions taken by younger evangelicals. The major positions on the spectrum of opinion will be described and discussed in turn. Our focus is not so much to trace the range of opinions among younger evangelical scholars as it is to describe the range of opinion among practitioners. Here and there we will highlight the authors and theologians who are informing the ministry practices of younger evangelicals. We do not claim to be comprehensive in our coverage of contemporary practice, but we do hope to trace some of the major currents among younger evangelicals.

Identifying a spectrum of evangelical opinion on the question of gen-

der can be very difficult because the terminology used to differentiate the positions has become somewhat fluid. On the one hand, many people who claim to be complementarian in principle overlap with egalitarians in terms of their practice.² On the other hand, some prominent egalitarian writers have begun to use the term “complementarian” to describe egalitarian positions.³ For this reason, Russell D. Moore has suggested that complementarians might want to trade in the moniker “complementarian” for a term that is more descriptive of their view of gender-hierarchy.⁴

William Webb has suggested a “spectrum of thought” on the gender question in an attempt to frame the issues of this debate.⁵ Webb traces four positions along his spectrum:



Though Webb's spectrum is in some ways commendable, its shortcomings render it unusable for our purposes. On the positive side, however, the spectrum rightly divides between those who affirm hierarchy and those who do not. Since we agree that hierarchy is the fundamental issue in many respects, we do not mind that Webb has dropped the term "complementarian" in favor of a term that is more descriptive of the position on the left side of the spectrum, "patriarchy."

Nevertheless, the problems with Webb's spectrum are considerable. First, the "secular" at the right end of the spectrum inadvertently suggests (ironically) that the more biblical/religious opinions reside on the left side of the spectrum. Second, Webb's spectrum indicates that only "egalitarian" models exist right of center. This is manifestly not the case. Mary Kassian has shown that there are some radical feminists who are not in fact egalitarian at all. Rather, they regard matriarchy as the utopian ideal of humanity.⁶ So if patriarchy distinguishes the left side of the spectrum, then its opposite (matriarchy) certainly distinguishes the right side. Third, Webb is juggling more issues than can be set along a simple left-right spectrum. In fact, the categories he introduces require multiple spectrums: hierarchy/no-hierarchy, secular/religious, patriarchy/matriarchy, and evangelical/non-evangelical. Thus, Webb's spectrum fails to provide an accurate description of opinions on the gender question.

For this essay, we hope to eliminate some of the confusion by narrowing our

focus to evangelicals and by concentrating on what all sides agree is the core of the gender debate among evangelicals: whether or not a principle of patriarchy/hierarchy characterizes the relationship between the genders.⁷ Differences of opinion can be traced along two intersecting axes: (1) hierarchy in principle/no hierarchy in principle, (2) hierarchy in practice/no hierarchy in practice.

	Hierarchy in Principle		
Hierarchy in Practice	1	2	No Hierarchy in Practice
	3	4	
	No Hierarchy in Principle		

We, therefore, distinguish four positions: (1) hierarchy in principle/hierarchy in practice, (2) hierarchy in principle/no hierarchy in practice, (3) no hierarchy in principle/hierarchy in practice, and (4) no hierarchy in principle/no hierarchy in practice. As a descriptive device, this framework can be applied separately to both the church and the home. The focus of this essay will be on how younger evangelicals approach gender relations within the church and its ministries. We are particularly concerned with how it informs their view of women in ministry.⁸

Hierarchy in Principle/Hierarchy in Practice

Position number one is the traditional complementarian position. Younger evangelicals who hold this outlook affirm male headship in principle and in their ministry practices. Not only do they affirm male headship in ordain-

ing men only to pastoral ministry, but they also practice male headship in the way that they carry out the other discipleship and teaching ministries of the church. So male headship characterizes both ordained and non-ordained ministries in the church.

The resurgence of Reformed theology among the younger generation of evangelicals has gone hand-in-hand with a resurgence of this traditional complementarian perspective. Indeed, it would not be an overstatement to say that where this resurgence has gained a foothold among the younger generation of evangelicals, so has a hierarchical view of gender roles. We are not making the case for a theological connection between Reformed theology and complementarianism.⁹ We are merely drawing attention to the phenomenological connection between the two, and this association has been noticed elsewhere.

For example, last year Collin Hansen wrote in *Christianity Today* about the burgeoning Reformed movement in America in an article titled “Young, Restless, Reformed.”¹⁰ Hansen noted that John Piper “more than anyone else, has contributed to a resurgence of Reformed theology among young people.”¹¹ Anyone who is familiar with Piper and Desiring God Ministries knows that he is just as compelling on gender hierarchy as he is on Reformed theology. Not only is he the co-editor of the authoritative tome on complementarianism,¹² he is also a frequent advocate of gender hierarchy in his sermons, which are broadcast for free on the internet.¹³ It is no surprise, then, that the young co-ed whom Hansen interviewed from Piper’s church is an unabashed complementarian. For her, gender hierarchy flows directly out of her view of God’s sovereignty:

An enlarged view of God’s authority changed the way she viewed evangelism, worship, and relationships. Watkins articulated how complementary roles for men and women go hand in hand with this type of Calvinism. “I believe God is sovereign and has ordered things in a particular way,” she explained. Just as “he’s chosen those who are going to know him before the foundations of the earth,” she said, “I don’t want to be rebelling against the way God ordered men and women to relate to one another.”¹⁴

Thus, Piper’s version of complementarianism has had significant influence on younger evangelicals who are caught up in the resurgent Reformed movement. In Piper’s own church (Bethlehem Baptist Church in Minneapolis, Minnesota) male headship is manifested both in ordination and in the various ministries of the church. Only qualified men are ordained to the pastoral office (hierarchy in principle), and women do not teach Christian doctrine to men (hierarchy in practice).¹⁵ This hierarchy in both principle and practice reflects a certain interpretation of 1 Tim 2:12, an interpretation that Douglas Moo advocates in *Recovering Biblical Manhood & Womanhood*: “We think 1 Timothy 2:8–15 imposes two restrictions on the ministry of women: they are not to teach Christian doctrine to men and they are not to exercise authority directly over men in the church.”¹⁶

This affirmation of hierarchy in principle and practice also appears in

other groups associated with the Reformed resurgence. Mark Dever, pastor of Capitol Hill Baptist Church in Washington, D.C., conceived the formation of a network of Reformed evangelicals known as “Together for the Gospel” (www.T4G.org). Piper is a participant in this alliance, along with a host of other Reformed personalities and ministries.¹⁷ “Together for the Gospel” has a doctrinal statement affirming a strong complementarian position.

We affirm that the Scripture reveals a pattern of complementary order between men and women, and that this order is itself a testimony to the Gospel, even as it is the gift of our Creator and Redeemer. We also affirm that all Christians are called to service within the body of Christ, and that God has given to both men and women important and strategic roles within the home, the church, and the society. We further affirm that the teaching office of the church is assigned only to those men who are called of God in fulfillment of the biblical teachings and that men are to lead in their homes as husbands and fathers who fear and love God. We deny that the distinction of roles between men and women revealed in the Bible is evidence of mere cultural conditioning or a manifestation of male oppression or prejudice against women. We also deny that this biblical distinction of roles excludes

women from meaningful ministry in Christ’s kingdom. We further deny that any church can confuse these issues without damaging its witness to the Gospel.¹⁸

Four influential reformed leaders produced and signed this statement: R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary; C. J. Mahaney, president of Sovereign Grace Ministries; J. Ligon Duncan III, pastor of First Presbyterian Church in Jackson, Mississippi; and Mark Dever. All four of these figures are active advocates of the complementarian cause and have an enormous influence over their respective constituencies, large portions of which are younger evangelicals. To be sure, there are many other non-reformed younger evangelicals who fall into this first category. But the influence of the reformed resurgence on young complementarians should not be underestimated.

A resurgence of a different sort has also had a profound impact on younger evangelicals on the gender question. Beginning in 1979 and ending in the early 1990s, the Southern Baptist Convention (SBC) witnessed a resurgence of conservative evangelical faith. The rallying cry of the renewal movement was “inerrancy,” but one of the other changes that came hand-in-hand with it was a commitment to complementarianism.¹⁹ This is significant for the current essay because the SBC enrolls more students in its seminaries than any other denomination in America. Thus, the influence of the SBC’s seminaries on emerging generations of ministers is worthy of note, and the SBC faculties who teach these young ministerial students affirm a complementarian doctrinal position:

While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture. . . . A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ.²⁰

While all professors at SBC seminaries affirm this statement from the denomination's faith statement, the trustees of Southeastern Baptist Theological Seminary (SEBTS) in Wake Forest, North Carolina, have taken the additional step of adopting as a guiding document the Danvers Statement on Biblical Manhood and Womanhood.²¹

R. Albert Mohler's early tenure at The Southern Baptist Theological Seminary (SBTS) saw great controversy as he transitioned the school from an egalitarian-friendly campus to a complementarian one. The effects of Southern's complementarian shift on a new generation of evangelical ministers are yet to be fully realized. The Southwestern Baptist Theological Seminary also reveals that where a conservative view of the Bible takes root, often times so too does a commitment to a complementarian view of gender.²² Southwestern has adopted a principled, complementarian policy that only allows qualified male professors to teach the Bible and theology to male students. This policy, of course, has an impact on those who will be considered for tenure-track po-

sitions on its faculty, and the policy has not been without controversy.²³

The debate about Southwestern's policy has resulted in part from the administration's application of 1 Tim 2:12 to theology professors. At least part of the dispute centered on whether or how Paul's prohibition in 1 Tim 2:12 applies to women teaching men in various settings. Opponents of the seminary's position argued that the Pauline prohibition only applies within the local church and that within the local church it only applies to ordination to pastoral ministry. Southwestern Seminary's stance was that Paul's prohibition applies to theology professors because professors should meet the same qualifications for ministry as the pastors whom they train.²⁴

The policy at Southwestern Seminary highlights an issue that is yet to be resolved among those who claim to hold the complementarian position. While it is true that all complementarians affirm that male headship precludes women's ordination, not all complementarians translate this hierarchical view into the various ministries of the church and parachurch. For instance, when complementarian Eugene Merrill of Dallas Theological Seminary (DTS) commented on Southwestern's policy, he revealed how DTS has dealt with this question:

Dr. Merrill said conservative seminaries, including his own, have struggled with whether the verse in 1 Timothy should keep women from teaching men training to be pastors.

He believes it shouldn't, arguing that Paul was speaking about the local church, "not the broader academy, which didn't exist in Paul's

time.”

Dr. Merrill said his view has gradually prevailed at the Dallas seminary, where a woman is among the Hebrew teachers.²⁵

Thus, the application of 1 Tim 2:12 proves to be the watershed that separates those who practice gender hierarchy in the non-ordained ministries of the church from those who in varying degrees do not. And with that, we turn to category two.

Hierarchy in Principle/No Hierarchy in Practice

Many complementarians fall into this category, but not usually with respect to their views on women's ordination. Typically, the complementarians in this category oppose women's ordination but allow women to practice teaching and leadership gifts in settings traditionally reserved for men. We want to be clear that “no hierarchy in practice” represents the end of a polar extreme. Not everyone who falls into this category actually hits this extreme position. “No hierarchy in practice” is merely the name we use to describe this half of the spectrum. There are plenty of practitioners whose ministries manifest a measure of hierarchy, and male headship may be more or less upheld in those ministries depending on the nature of the teaching and leading done by women in various settings. Complementarians are agreed, however, that the Bible teaches a principle of headship that must be observed within the church and within the home.²⁶ For most, the practical implications of this principle are twofold: (1) the office of pastor/elder is only to be held by qualified male believers, and (2) the husband

is the leader in his home.

As stated above, the application of 1 Tim 2:12 is a watershed for determining ministry practices among evangelicals. Two interpretive issues have proven to be particularly critical in distinguishing ministry practices among those who profess that a principle of male headship obtains within the church and in the home: (1) the extent of the prohibition in 1 Tim 2:12, and (2) the applicability of the prohibition outside the immediate context of the local church.

Many complementarians continue to disagree concerning the extent of the prohibition in 1 Tim 2:12. While there is agreement that pastors/elders should be qualified males, there is disagreement concerning what the Bible says about women teaching mixed adult audiences. Some complementarian churches do not allow women to teach mixed adult audiences, while other complementarian churches do allow it. On this particular point, there is agreement in principle (observing headship), but disagreement in practice (teaching mixed audiences).

To some extent, the disagreement is probably driven by pragmatic considerations. But at the same time, the disagreement is also due to conflicting interpretations of 1 Tim 2:12. The text is thought by many to have at least two possible translations/interpretations²⁷:

Translation #1: “I do not allow a woman **to teach or exercise authority** over a man.”

Translation #2: “I do not allow a woman **to teach with authority** over a man.”

Notice that the first translation prohibits two things: teaching and exercising

authority. The second translation only prohibits one thing: a certain kind of teaching.²⁸ Andreas J. Köstenberger has shown that the problem with translation #2 is that it simply cannot be derived from what Paul wrote. It is grammatically impossible to establish this as a legitimate rendering of Paul's words.²⁹

Many churches that allow women to teach mixed audiences tend to favor the second translation (or at least an interpretation that is commensurate with it). The idea seems to be that a woman can teach a mixed audience as long as she does so under the "headship" and authority of the pastors/elders and her husband. When she teaches under the auspices of those "heads," she is not violating the command in 1 Tim 2:12 which prohibits "teaching with authority," because she is teaching while under authority.

The First Baptist Church of Houston, Texas, has a position statement on "Women Teachers" which applies 1 Tim 2:12 in precisely this way:

In his conclusion of I Timothy 2, Paul is illustrating his point by using the home (Adam, Eve, and child bearing) not Timothy's role as pastor and teacher of the church. We do not feel that women teaching at HFBC events or Sunday School encroaches upon the headship position of teaching elder, the Senior Pastor, or if she is married, upon her husband's role as leader of the home if she has his blessing. The roles in the church and home are still 'in proper order' as teachers have not assumed the headship of the

church by teaching in a class or event or the role of leading the home.³⁰

We believe that it is problematic to limit the application of 1 Tim 2:12 to the home simply because Paul references child-bearing in 2:15. Moreover, once this move has been made, there is no reason based on this text to limit the office of pastor to men. Thus, in addition to being incorrect, this interpretation creates more problems than it solves. The position statement goes on to endorse the ministry of Beth Moore who is a member and teacher of FBC Houston.

Among the younger generation of evangelicals who hold to this sort of view is Pastor Mark Driscoll of Mars Hill Church in Seattle, Washington. Driscoll's influence on other young evangelicals has been considerable in recent years through his ubiquitous church planting "Acts 29 Network," which according to its website has ninety-four affiliated churches in North America.³¹ Mars Hill Church has published a little book that describes the church's position on various issues related to church leadership. In this book, Driscoll insists that "Paul's clear teaching" is that "only qualified men should be elders/pastors."³² Driscoll comes to this position in part as a result of his understanding of 1 Tim 2:12–14. Driscoll writes,

Without blushing, Paul is simply stating that when it comes to leading in the church, women are unfit because they are more gullible and easier to deceive than men. While many irate women have disagreed with his assessment through the

years, it does appear from this that such women who fail to trust his instruction and follow his teaching are much like their mother Eve and are well-intended but ill-informed.³³

Driscoll's droll interpretation of 1 Tim 2:12–14 is precisely what makes his application of the text so surprising. Mars Hill Church endorses gifted (but apparently “gullible” and “easily deceived”) women to lead and to teach men so long as such women are not ordained as pastor/elder. Driscoll explains, “The teaching here likely also refers to preaching and teaching as done by the elders, as every other time teaching is spoken of in the remainder of the letter it is in reference to the teaching of an elder (1 Tim 4:11, 5:7, 6:2).”³⁴ According to Driscoll,

At Mars Hill we seek to encourage women to use the abilities that God has given them to their fullest extent in anything from teaching a class to leading a community group, overseeing a ministry, leading as a deacon, speaking in church, leading worship, serving communion, entering into full-time paid ministry as a member of the staff, and receiving formal theological education—or basically every opportunity in our church but the office of elder/pastor.³⁵

It is the opinion of the present writers that not only is Driscoll mistaken in his interpretation of 1 Tim 2:12, but also his application of it to the ministries of his church is a non-sequitur. Why would

one allow a person from the “gullible” and “easier to deceive” sex to lead and to teach God’s people? How could such a person possibly be qualified to teach and to lead when they are so easily brought under the spell of error? We are not ready to concede Driscoll’s interpretation of Paul on this point.³⁶ Yet even if we were to grant his interpretation, we believe that his praxis is hardly a legitimate implication of his exegesis.

Some reformed theologians pursue a similar line in introducing a distinction between the “special” teaching office and the “general” teaching office.³⁷ With this distinction made, women are allowed to teach men. The problem with this among those who practice it is that Paul does not prohibit women from taking up a teaching office over men. Rather, he simply prohibits women from teaching men.

No Hierarchy in Principle/Hierarchy in Practice

Those who fall into this category more often find themselves here than consciously plant themselves on this ground. Egalitarians understand that many traditionally minded people lack a thorough biblical justification for their view that women should not teach men, or that only men should serve as the senior pastor. In other words, these traditionally minded folks do not oppose women teaching men or serving as the senior pastor *in principle* but because they have never seen it done that way. As Russell D. Moore writes,

Baptist feminist theologian Molly T. Marshall, for instance, claims that most Southern Baptists oppose women in the pastorate, not because of some exegetically

or theologically coherent worldview, but because they have never seen a woman in the pulpit. Thus the very notion seems foreign and strange. It is less and less strange as conservative evangelicals, and Southern Baptists in particular, are seeing a woman in the pulpit—at least on videotape—in the person of Beth Moore, preaching at conferences and in their co-educational Bible studies on a weekly basis.³⁸

On the other hand, complementarians might point to those who, in principle, would argue that there should be no hierarchy, but who would nevertheless practice hierarchy. This would not only include egalitarians who might tolerate a situation they would not desire for the sake of unity, but also include those egalitarians who, for all their protestations about equality, simply cannot tolerate sitting under a woman preaching or teaching. Reflecting this perspective, one egalitarian has written,

Personally, I would prefer to encounter opposition to women in ministry from conservative Christians who stand against my calling as an ordained woman based on their understanding of Scripture, rather than come face to face with the nebulous opposition of my PCUSA brothers and sisters who say in veiled or direct manner, “Our church is just not ready for a woman yet.” This response begs the question: Why are our churches

still not ready, after 50 years, for women in ordained leadership throughout the church?³⁹

In the case of those who are “not ready,” their theory is better than their practice (though we would argue that in this case their tacit rejection of their theory is good practice).

This discomfort, which some egalitarians have admitted, and which some former complementarians are hardening themselves against, may be the reason that the percentage of women pastors—even in denominations that are confessionally egalitarian—is very low. The Evangelical Presbyterian Church allows women to serve as pastor, but only two congregations in the EPC have women pastors, and one of those is close to retirement.⁴⁰ A report on the Christians for Biblical Equality website gives the following percentages on women in the pastorate:⁴¹

Percentage of Female Pastors	
American Baptist Church	9%
Assemblies of God	16.9%
Episcopal Church USA	27%
Evangelical Covenant Church	8%
Evangelical Lutheran Church	16%
Presbyterian Church USA	19.6%
United Methodist Church	19.2%

Much more statistical evidence of this kind could be cited, but the point is sufficiently clear. As Mohler has written, “The culture is on the side of those who support women pastors. We live in an egalitarian age. At the same time, that support seems to be more about talk than action.”⁴²

No Hierarchy in Principle/No Hierarchy in Practice

Traditional egalitarians fall into this last category. Those who take the view that gender is not relevant to the question of who can do what in ministry argue for it in a number of ways. Some assert that they have a high view of Scripture, that they see statements in the Bible that abolish all hierarchy (e.g., Gal 3:28). Therefore, whatever statements that seem to establish hierarchy may mean, they cannot be contradicting the statements that abolish it. Others acknowledge that there are passages in the Bible that clearly teach a hierarchical approach to gender roles but argue that these passages were for a particular time and place and, like the requirements for the Levitical cult, no longer regulate what the people of God do. Those who hold this view believe that no hierarchy remains relevant for the people of God, and, therefore, all ministry functions and positions are open to qualified men or women.

Those who influence younger evangelicals and who fall into this fourth category include David deSilva of Ashland Theological Seminary; Timothy Larsen of Wheaton College; Robert Pyne of Dallas Theological Seminary; and Rob Bell, pastor of Mars Hill Bible Church in Grandville, Michigan. Egalitarian strongholds include Fuller Seminary, North Park College, Palmer Theological Seminary, Ashland Theological Seminary, and the Church of God School of Theology, while prominent egalitarians teach at Denver Seminary and Regent College.⁴³ Egalitarians have a winsome communicator in N. T. Wright, and a researcher at Tynedale House in David Instone-Brewer. Without question, large swaths of the so-called “emerging church,” especially

those associated with the Emergent Village, fall into this category.⁴⁴

The ascendancy of the egalitarian view in evangelical academia should be duly noted. Indeed, the 2005 Wheaton Theology Conference theme was “Women, Ministry and the Gospel” and had a decidedly egalitarian tilt. In fact, in the published essays that resulted from the conference, the editors noted that “complementarians might well be frustrated that so many of the essays in this volume . . . have an egalitarian drift to them.”⁴⁵ By all accounts, the conference itself was stacked in favor of the egalitarian view.⁴⁶

The influence of William Webb’s so-called *redemptive movement* hermeneutic on a new generation of evangelicals should not be underestimated.⁴⁷ In one high-profile case, Webb’s argument convinced a prominent young pastor to embrace egalitarianism.⁴⁸ That pastor is Rob Bell of the Mars Hill Bible Church in Grandville, Michigan, a mega-church that boasts over 1,000 members and over 10,000 weekly attendees.⁴⁹ According to one report, Bell became convinced that Mars Hill Bible Church should welcome female elders since “giftedness, not gender, determines one’s fitness to hold a church office.”⁵⁰ As a result of Bell’s conversion to the egalitarian cause, he led Mars Hill to amend its constitution and statement of faith and to open up the office of elder to women. As of 2004, the church had two women serving on its eight-member elder board.⁵¹ The process that led to the change at Mars Hill was controversial, to say the least. It was a process that left many members feeling that the issue was not properly vetted before the congregation. As a result, some members believed that the church was not made aware of the best arguments

for the complementarian side. Church member Shawn Lahring described the process as follows:

During the entire thing, they tried to quash the opposition. . . . Publicly they told people that they would be able to voice their opinions and get their questions answered regarding the issue during the Areopagus meetings. But when people did that, the response was always, “thank you” and no answers were given. The traditional view was not discussed.⁵²

The whole process led Wayne Grudem to comment, “Suppression of any alternative point of view is probably the most common way for an egalitarian viewpoint to be advanced in a church... Mars Hill [followed] that pattern exactly.”⁵³

Conclusion

What shall we make of the landscape of younger evangelicals on the gender question? Are the polarities represented by groups 1 and 4 necessary and unavoidable? And what of the gap between complementarians who affirm women teaching and leading men (à la Mark Driscoll) and those who do not (à la John Piper)? Some reflections in response to each of these questions are in order.

Timothy George has expressed hope that complementarians and egalitarians might come together around an agenda of shared concerns.⁵⁴ We would hope with George that an irenic and open dialogue might continue between the two sides of this issue. To some de-

gree, as George suggested, the Evangelical Theological Society is proving to be a useful forum for this engagement.⁵⁵ Yet we are not so sanguine that such modest steps have done anything to reconcile the polarities of this debate. In reflecting upon younger evangelicals, the polarities are fairly wide. A great theological and ecclesiological divide separates the resurgent Reformed movement from the Emergent Village wing of the emerging church.⁵⁶ While most of the young reformed evangelicals are closing ranks around traditional, conservative views of biblical inspiration and authority, some in the emerging church are revising and moving away from the same. One can hardly envision reconciliation on the gender question as long as the two groups continue on these radically divergent trajectories.

There is perhaps more hope for complementarians who are divided over the proper way to embody biblical patriarchy within the church and the home. We noted on the one hand Pastor Mark Driscoll who allows women to teach and lead men within the ministries of Mars Hill Church. This practice differs from that which is commended by practitioners such as John Piper, who describes practices such as Driscoll’s as “detrimental” to the life of the church.⁵⁷ Nevertheless, these two men in particular share a basic commitment to complementarian principles and have enough common ground in their shared vision of the gospel to cooperate in endeavors such as “The Gospel Coalition,” a gospel renewal movement that confesses a strong complementarian position.⁵⁸ Cooperation such as this bodes well for continued dialogue and (hopefully) growing consensus around the Bible’s teaching on gender roles. ■

¹ We utilize Timothy George's terminology to describe these poles: Timothy George, "Egalitarians and Complementarians Together? A Modest Proposal," in *Women, Ministry and the Gospel* (ed. Mark Husbands and Timothy Larsen; Downers Grove: InterVarsity, 2007), 270–77.

² Note the wide variety of complementarians who under certain circumstances allow women to teach Christian doctrine to men, a practice at variance with traditional interpretations of 1 Tim 2:12 and in agreement with egalitarian models of ministry. For a classic expression of the traditional interpretation, see Douglas Moo, "What Does It Mean Not to Teach or Have Authority Over Men? 1 Timothy 2:11–15" in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* (ed. John Piper and Wayne Grudem; Wheaton: Crossway, 1991), 179–93.

³ Note, for instance, the subtitle of the recent book edited by Ronald W. Pierce, Rebecca Merrill Groot-huis, and Gordon Fee, *Discovering Biblical Equality: Complementarity without Hierarchy* (Downers Grove: InterVarsity, 2004). The editors of this volume argue that egalitarians hold a complementarian position, even though they do not affirm any notion of hierarchy within that complementarity (15). Peter R. Schemm Jr. rightly urges complementarians not to cede this term to those who hold the egalitarian position ("Editorial," *Journal for Biblical Manhood and Womanhood* 10, no. 1 [2005]: 5).

⁴ Russell D. Moore, "After Patriarchy, What? Why Egalitarians Are Winning the Gender Debate," *Journal of the Evangelical Theological Society* 49 (2006): 573–75. For a complementarian with a different perspective, see Andreas J. Köstenberger, "Of Professors and Madmen: Currents in Contemporary New Testament Scholarship," *Faith & Mission* 23 (2006): 13–14: "Moore's proposal deserves to be taken seriously. . . . While Moore is probably right that 'complementarian' is not the best term to use as a label for those favoring the husband's and father's authoritative role in marriage and family, in light of Daniel Block's work perhaps 'patricentric' may be a better word than 'patriarchal,' especially since it avoids the many negative connotations the term 'patriarchy' carries owing to feminist propaganda on the subject."

⁵ William J. Webb, *Slaves, Women & Homosexuals: Exploring the Hermeneutics of Cultural Analysis* (Downers Grove: InterVarsity, 2001), 26–28.

⁶ Mary Kassian, *The Feminist Mistake: The Radical Impact of Feminism on Church and Culture* (Wheaton: Crossway), 128: "[Elizabeth] Davis may not have convinced historians as to *what was*, but she certainly inspired feminists with a vision of *what could be*. Davis believed that in demolishing patriarchy and establishing a world centered around feminine values, humans would once again find themselves entering into a glorious reality that would satisfy their deepest longings. . . . Underlying all the equality rhetoric was the hint of an idea that perhaps—just perhaps—woman was a bit *more* than equal to man."

⁷ E.g., Pierce, Groot-huis, and Fee, *Discovering Biblical Equality*, 15–17.

⁸ Egalitarians agree that this is the fundamental issue: "the most fundamental divide is over one basic question: Are there any aspects of leadership denied to women and reserved for men strictly on the basis of what one cannot change, one's gender?" (Ibid., 15).

⁹ Some Reformed evangelicals might argue that such a case could be made, but that argument is well beyond purview of this short essay. We would point out that Roger Nicole is a prominent Reformed theologian who is also a committed egalitarian.

¹⁰ Collin Hansen, "Young, Restless, Reformed: Calvinism is making a comeback—and shaking up the church," *Christianity Today*, September 2006, 32–38.

¹¹ Ibid., 33.

¹² John Piper and Wayne Grudem, eds., *Recovering Biblical Manhood & Womanhood*.

¹³ An excellent example of John Piper's complementarian advocacy appears in his recent series on the family. The sermon audio and manuscripts are available at www.desiringgod.org.

¹⁴ Hansen, "Young, Restless, Reformed," 33.

¹⁵ Here is a summary of Piper's position: "Men should bear *primary* responsibility for Christlike headship and teaching in the church. So it is unbiblical . . . and therefore detrimental, for women to assume this role" (John Piper and Wayne Grudem, "An Overview of Central Concerns: Questions and Answers," in *Recovering Biblical Manhood and Womanhood*, 60–61).

¹⁶ Moo, "What Does It Mean Not to Teach or Have Authority Over Men?," 180.

¹⁷ Here are some of the persons and ministries highlighted in Collin Hansen's article: John Piper, R. Albert Mohler Jr. (The Southern Baptist Theological Seminary), J. Ligon Duncan III, C. J. Mahaney (Sovereign Grace Ministries), Mark Dever (9Marks), Joshua Harris, Kent Hughes, Alistair Begg, D. A. Carson, Bryan Chapell (Covenant Theological Seminary), Mark Driscoll (Acts 29 Network), Timothy George, Michael Horton (Alliance of Confessing Evangelicals), Timothy Keller, John MacArthur, Tom Nettles, and Philip Ryken.

¹⁸ "Affirmations and Denials," Article XVI [accessed 22 August 2007]. Online: <http://www.t4g.org/T4TG-statement.pdf>.

¹⁹ For an interesting account of the rise of complementarianism within the SBC from a historian not sympathetic to the complementarian cause, see Barry Hankins, *Uneasy in Babylon: Southern Baptist Conservatives and American Culture* (Tuscaloosa and London: University of Alabama, 2002), 200–39. Hankins highlights the role of CBMW board of reference member Paige Patterson and council member Dorothy Patterson in this connection.

²⁰ "Baptist Faith and Message 2000," article VI ("The Church") and article XVIII ("The Family")

[accessed 22 August 2007]. Online: <http://www.sbc.net/bfm>.

²¹ Jason Hall, "Trustees vote to affirm Danvers and Chicago Statements," Olive Press Online (April 26, 2004) [accessed 22 August 2007]. Online: <http://www.sebts.edu/olivepressonline/index.cfm?PgType=2&ArticleID=248&Archive=1>; Joy Rancatore, "SEBTS trustees revise statements of identity, mission," Baptist Press (October 17, 2006) [accessed 22 August 2007]. Online: <http://www.bpnews.net/bpnews.asp?ID=24188>. The Danvers Statement was adopted in 1987 at the founding of CBMW as the organization's official statement of beliefs on biblical manhood and womanhood." See "The Danvers Statement." Online: <http://www.cbmw.org/Danvers>.

²² We should mention that the complementarian view has prevailed at all the SBC seminaries, even though we are only highlighting Southern, Southwestern, and Southeastern at this point. We could cite the numerous contributors to this journal in recent years who come from different seminaries within the SBC: Daniel L. Akin (Southeastern), Bruce Ashford (Southeastern), Alan Branch (Midwestern), Robert L. Cole (Southeastern), Russell T. Fuller (Southern), James M. Hamilton Jr. (Southwestern), Daniel Heimbach (Southeastern), David W. Jones (Southeastern), Andreas J. Köstenberger (Southeastern), Mark Liederbach (Southeastern), Russell D. Moore (Southern), Dorothy Patterson (Southwestern), Paige Patterson (Southwestern), Peter R. Schemm Jr. (Southeastern), Thomas R. Schreiner (Southern), Bruce A. Ware (Southern), and Michael E. Travers (Southeastern). Their contribution to this journal is but one strand of evidence of the complementarian shift that has taken place within SBC seminaries.

²³ There was a highly publicized dust-up over Southwestern's decision not to grant tenure to a female professor of Hebrew. See Thomas Bartlett, "I Suffer Not a Woman to Teach," *The Chronicle of Higher Education* 53, no. 32 (April 13, 2007): 10; Paige Patterson, "A Female Professor Let Go by a Seminary" *The Chronicle of Higher Education* 53, no. 36 (May 11, 2007): 55; Sam Hodges, "Baptists at Odds over Removal of Female Professor: FW: Seminary Case Fuels Debate on Women's Role in Theology Programs," *Dallas Morning News*, January 20, 2007; "Professor Says Seminary Dismissed Her Over Gender," *New York Times*, January 27, 2007.

²⁴ This was the rationale given by T. Van McClain, the chairman of Southwestern's board of trustees: "She did not have tenure and, like hundreds of professors around the U.S. every year, was told that she would not be awarded tenure. . . . The second issue involves the desire of (the seminary) to have only men teaching who are qualified to be pastors or who have been

pastors in the disciplines of theology, biblical studies, homiletics, and pastoral ministry. This is in keeping, of course, with the statement of faith of the SBC that clearly says the pastorate is reserved for men" (Greg Horton, "Pastor/Blogger Says Hebrew Prof's Gender Cost Her Tenure at Seminary," Religion News Service [January 23, 2007] [cited 22 August 2007]. Online: <http://www.ctlibrary.com/40577>).

²⁵ Hodges, "Baptists at Odds over Removal of Female Professor."

²⁶ This common ground is reflected in the Danvers Statement: "Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community (Gen 2:18; Eph 5:21-33; Col 3:18-19; 1 Tim 2:11-15)."

²⁷ There is actually a whole complex of issues bound up with the interpretation of this much disputed verse, all of which cannot be rehearsed here. For a comprehensive treatment of the exegesis of this passage from a complementarian perspective, we refer readers to Andreas Köstenberger and Thomas Schreiner, eds., *Women in the Church: An Analysis and Application of 1 Timothy 2:9-15* (2d ed.; Grand Rapids: Baker, 2005). Köstenberger has an outstanding grammatical study in this volume ("A Complex Sentence: The Syntax of 1 Timothy 2:12") which Linda Belleville attempts to refute in "Teaching and Usurping Authority: 1 Timothy 2:11-15," in *Discovering Biblical Equality*, 205-23. Köstenberger's compelling rejoinder to Belleville appears in "Teaching and Usurping Authority: 1 Timothy 2:11-15' (Ch 12) by Linda L. Belleville," *Journal for Biblical Manhood and Womanhood* 10, no. 1 (2005): 43-54.

²⁸ E.g., Craig L. Blomberg, *From Pentecost to Patmos: An Introduction to Acts through Revelation* (Nashville: Broadman & Holman, 2006), 363-65: "Verses 11-15 next call on the women of Ephesus not to supplant the male role of leadership in church. Verses 11-12 define this role as one of authoritative teaching. . . . Verse 12, at first glance, seems to make two separate prohibitions ('teach' and 'have authority'), but they are probably intended as mutually defining (a figure of speech known as a *hendiadys*)." We are not convinced that Blomberg has given adequate weight to complementarian scholarship in his exposition of 1 Tim 2:12. Köstenberger has convincingly shown through careful syntactical analysis that there is no hendiadys in 1 Tim 2:12. Indeed, his conclusions have been widely endorsed by both complementarian and egalitarian scholars, and we agree that his study should be regarded as "an assured result of biblical scholarship" (Köstenberger, "A Complex Sentence: The Syntax of 1 Timothy 2:12," 84). Douglas Moo has also argued convincingly that the two infinitives do not constitute a hendiadys. Moo argues against Philip B. Payne, an egalitarian, that while teaching and exercising

authority are closely related, they are nonetheless distinct, as can be seen from the way that they are distinguished from one another in 1 Tim 3:2, 4-5 and 5:17 (Moo, "What Does It Mean Not to Teach or Have Authority Over Men?" 187).

²⁹ Köstenberger, "A Complex Sentence: The Syntax of 1 Timothy 2:12," 53-84.

³⁰ "Women Teachers," unpublished position paper from the First Baptist Church of Houston, Texas.

³¹ See www.acts29network.org.

³² Mark Driscoll, "Church Leadership: Explaining the Roles of Jesus, Elders, Deacons, and Members at Mars Hill," Mars Hill Theology Series (Seattle: Mars Hill Church, 2004), 42.

³³ Driscoll, "Church Leadership," 43. Driscoll has a penchant for punchy rhetoric. Here is how he ends the paragraph quoted above: "Before you get all emotional like a woman in hearing this, please consider the content of the women's magazines at your local grocery store that encourages liberated women in our day to watch porno with their boyfriends, master oral sex for men who have no intention of marrying them, pay for their own dates in the name of equality, spend an average of three-fourths of their childbearing years having sex but trying not to get pregnant, and abort 1/3 of all babies—and ask yourself if it doesn't look like the Serpent is still trolling the garden and that the daughters of Eve aren't gullible in pronouncing progress, liberation, and equality" (Ibid.).

³⁴ Ibid., 40. Craig Blomberg has attempted to defend this position in *From Pentecost to Patmos*, 362-65. Blomberg tries to link Paul's instructions in 1 Tim 2:8-15 to his instructions on overseers in 3:1-7, such that "The authoritative teaching that Paul prohibits women from taking would thus be the office of the overseer or elder" (363, emphasis his). But Paul has clearly moved from what happens when Christians gather for worship (2:1-15) to the qualifications for overseers (3:1-7). If Paul only meant to say that women were not to serve as overseers, he could have said so, or he could have moved his comments in 2:11-15 to the section on overseers. Blomberg's explanation, while creative, and commendable in that he tries to base his view on the Bible, fails to convince.

³⁵ Mark Driscoll, "Church Leadership," 47.

³⁶ Driscoll is correct in claiming that his view has a distinguished pedigree in the history of interpretation (Driscoll, "Church Leadership," 43). Nevertheless, Moo raises helpful considerations against this tradition (Moo, "What Does It Mean Not to Teach or Have Authority Over Men?" 190).

³⁷ John Frame, "May Women Teach Adult Sunday School Classes," n.p. [cited 28 June 2007]. Online: http://www.frame-poythress.org/frame_articles/2002Women.htm.

³⁸ Russell D. Moore, "After Patriarchy, What?" 571.

³⁹ Anita Bell, "Thoughts on the PCUSA Denomination in Regard to the Ordination of Women," [cited 27 June 2007]. Online: <http://blog.cbeinternational.org/?p=125>.

⁴⁰ R. Albert Mohler Jr., "Triumph or Tragedy: A Church Set to Make History," [cited 27 June 2007]. Online: <http://www.conventionalthinking.net/home.php?id=32>.

⁴¹ Jaime Hunt, "The Status of Women in the Church: How Various Denominations Have Embraced Women in Leadership," [cited 27 June 2007]. Online: http://www.cbeinternational.org/new/free_articles/status_of_women.shtml.

⁴² Mohler, "Triumph or Tragedy."

⁴³ Timothy George, "Egalitarians and Complementarians Together? A Modest Proposal," 270. See also idem., "A Peace Plan for the Gender War: How to Love Your Egalitarian or Complementarian Neighbor as Yourself," *Christianity Today*, November 2005, 51. George says that Trinity Evangelical Divinity School, Gordon-Conwell, Denver Seminary, Wheaton College, and Regent College do not make the gender issue a matter of fellowship but welcome faculty and students who hold differing perspectives.

⁴⁴ For example, the Emergent Village podcast, hosted by Tony Jones, regularly welcomes female pastors and teachers from the emerging church (www.emergentvillage.com/podcast). The mainlines have long been egalitarian and are increasingly embracing more radical positions that fall outside of the pale of what would be typically considered evangelical. For example, the United Methodist Church recently affirmed a transgender pastor (Erin Roach, "United Methodists Approve Transgender Pastor," *Baptist Press*, 6 June 2007 [cited June 29, 2007]. Online: <http://www.bpnews.net/bpnews.asp?id=25796>). The Presbyterian Church USA is largely egalitarian and is now grappling with whether they will call those who engage in homosexual behavior to repentance. Various Lutheran and Baptist groups face similar questions.

⁴⁵ Mark Husbands and Timothy Larsen, "Introduction," in *Women, Ministry and the Gospel*, 10.

⁴⁶ One of the few presentations that advocated the complementarian cause was presented by one of the writers of this study, James M. Hamilton Jr., "What Women Can Do in Ministry: Full Participation within Biblical Boundaries," in *Women, Ministry and the Gospel*, 32-52.

⁴⁷ Webb sets forth this hermeneutic in his aforementioned book, *Slaves, Women & Homosexuals: Exploring the Hermeneutics of Cultural Analysis*.

⁴⁸ Jeff Robinson, "Engaged by the Culture: Michigan Megachurch Goes Egalitarian," [cited 30 June 2007]. Online: <http://www.gender-news.com/article.php?id=37>: "What drove Bell's seemingly abrupt ardor for egalitarianism? . . . it apparently stems from Bell's drinking deeply from the well of a radical new hermeneutic proposed by William Webb in his 2001 book *Slaves, Women & Homosexuals: Explor-*

ing the *Hermeneutics of Cultural Analysis*. In the book, Webb proposed a new method of biblical interpretation he calls a 'redemptive movement hermeneutic.' Among other things, Webb argues that passages on women in ministry should be read trans-culturally in such a fashion that overturns traditional beliefs about gender roles in ministry."

⁴⁹ These numbers reflect the church's size in 2004 just after the church shifted to the egalitarian position. See Jeff Robinson, "Engaged by the culture: Michigan Megachurch Goes Egalitarian."

⁵⁰ Ibid.

⁵¹ Ibid.

⁵² Ibid. This account of Mars Hill Bible Church's transition comes wholly from Robinson's report. Rob Bell declined the opportunity to participate in our survey on gender roles.

⁵³ Ibid.

⁵⁴ Timothy George, "Egalitarians and Complementarians Together? A Modest Proposal," 282–88.

⁵⁵ The Gender Study Group met numerous times at the 2006 annual meeting of the Evangelical Theological Society with both complementarian and egalitarian presenters.

⁵⁶ Mark Driscoll uses Ed Stetzer's threefold classification to describe the three kinds of emerging Christians: the *Relevants*, the *Reconstructionists*, and the *Revisionists* (Mark Driscoll, "A Pastoral Perspective on the Emergent Church" *Criswell Theological Review* N.S. 3 [2006]: 89–91). The *Relevants* are theologically conservative evangelicals who are not interested in reshaping theology but in updating worship styles, preaching styles, and church leadership styles. The *Reconstructionists* are generally theologically evangelical but dissatisfied with current ecclesiastical forms. The *Revisionists* are theologically liberal and question key evangelical doctrines. The "Emergent Village wing of the emerging church" would include some *Reconstructionists* and all *Revisionists*.

⁵⁷ John Piper and Wayne Grudem, "An Overview of Central Concerns: Questions and Answers," 61.

⁵⁸ The "Confessional Statement" of the Gospel Coalition is available online at www.gospelcoalition.org. It reads as follows: "In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles which reflect the loving relationship between Christ and the church, the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in a way that models the love of the church for her Lord. In the ministry of the church, both men and women are encouraged to serve Christ and to be developed to their full potential in the

manifold ministries of the people of God. The distinctive leadership role within the church given to qualified men is grounded in creation, fall, and redemption and must not be sidelined by appeals to cultural developments."

JBMW FORUM

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JBMW: Twenty years ago, the founders of CBMW penned the Danvers Statement on Biblical Manhood and Womanhood. Can you reflect on the significance of and impact of the Danvers Statement in the evangelical church? Is it serving its purpose?

Wayne Grudem: I think the Danvers Statement has been used by God to define a clear, balanced, biblical perspective on men's and women's roles. It has been widely accepted by organizations and denominations that hold to a "complementarian" position on men and women in marriage and the church. I think it is an indication of God's favor that the

statement has had no change of wording, nor have we felt the need to change the wording, for the entire twenty years it has been in existence. It has served as a "standard" by which people could evaluate their faithfulness to the biblical teaching on this matter. It avoided giving in to a liberal watering down of the Bible's teaching on the left, or to a harsh, overly-conservative, male-chauvinist kind of addition to the commands of Scripture on the right.

If CBMW had not published the Danvers Statement in 1988, there would be not one "complementarian position" in the evangelical world, but hundreds, resulting in much confusion, and en-

abling evangelical feminists to criticize the most offensive expressions rather than having to deal with a responsible, biblically balanced statement that affirms the equal value of both men and women and their differences in roles according to Scripture.

JBMW: What do you see as the most important biblical and theological issues that are informing and shaping the gender debate today?

Dorothy Patterson: The gender debate is shaped by many factors. However, for evangelicals biblical and theological issues have to be at the top of the list. To guide our thinking, evangelicals should consider three related questions:

First evangelicals must ask, what is going to be the highest authority in life and the criterion by which you make decisions? The automatic response is “Scripture”—perhaps even *sola Scriptura*. However, verbal responses must be affirmed by a complementary *modus operandi*. To pull a proof text for whatever position you may espouse will be insufficient for all those who are committed to stand under Scripture.

Second, how are you going to determine what principles and guidelines are found in Scripture? Again, the natural instinct is to assume that the church will come to a consensus based on how most effectively to reach the people in the present cultural setting. Whatever is offensive is considered suspect in equipping individuals to maximize giftedness and draw into the kingdom those on the outside. On the other hand, there are many who still believe that the principles of Scripture must be pulled out of the text—and primarily from the didactic or teaching text.

The final part of this trilogy is

the question of identifying a hill upon which to die. How do you determine when to stand even though alone? And at what cost do you hold to what some describe as biblical dogmatism in lieu of what others propose as necessary in broadening the tent to include all “evangelicals”?

For me as a woman, if Scripture is going to be my ultimate authority, I must not only accept its clear and natural teachings as inerrant, but I must also embrace its truths as sufficient for today’s problems as surely as it was when the Holy Spirit inspired its writing. Even the changes and challenges in this generation do not catch the Lord by surprise. The “hard sayings” I find in Holy Writ are within my understanding as well as within my range of obedience. Finally, if Scripture is without error and sufficient for instructing me in contemporary decisions, then my absolute commitment to embracing it personally must be coupled with a Spirit-driven commitment to hold high its principles at whatever the cost.

Bruce A. Ware: First, and most fundamental, the issue at root is this: will Christian individuals, churches, and organizations follow the clear teaching of Scripture on the equality and distinction that mark the nature and roles of men and women, or will they yield to the pressure and values of our culture and so re-cast biblical teaching after the mold of our own age? I’m quite aware that evangelical egalitarians would deny that they are guilty of this charge, but I stand by the charge. What drives contemporary egalitarian biblical interpretation is not the force of the biblical text itself but the culture that presses to modify what that text says. Second and related, hermeneutics, then, can be seen

as enormously important in deciding this issue. Although evangelicals uphold both *sola Scriptura* and authorial intent as fundamental principles in biblical interpretation, whether these are employed in the actual practice of interpretation is another matter. Third, the gender debate increasingly is moving from the arena of theological anthropology to theology proper. That is, how we conceive of God, and particularly the Trinitarian Persons of the Godhead, has become one of the central theological issues connected to questions about male and female roles.

JBMW: What are some of the specific cultural factors that are affecting—for better or for worse—the evangelical understanding of biblical manhood and womanhood?

David W. Jones: In the fall of 2003 I delivered a paper at the annual meeting of the Evangelical Theological Society entitled, “Egalitarianism and Homosexuality: Connected or Autonomous Ideologies?” It was later published in the Fall 2003 issue of this journal (vol. 8, no. 2). While my work merely contained primary source documentation detailing the historical slide of some denominations and parachurch organizations from embracing feminism in one generation to endorsing homosexuality in ensuing generations—what I called “a non-requisite but logical progression”—it was met with a fair amount of opposition from egalitarians. Yet despite their protests, the egalitarian effort to deconstruct and to minimize differences in gender roles continues to lay the philosophical groundwork upon which pro-homosexual Bible interpreters build their case. This, accompanied with the general acceptance of homosexuality in the culture at large, continues and will continue to

affect an evangelical understanding of biblical manhood and womanhood, for it constitutes yet another distortion of the biblical model against which the church must stand. Readers who question the logical connection between feminism and homosexuality should bear in mind that my 2003 article appeared before the discussion concerning Gene Robinson in the Episcopal Church (USA), the events involving Judy Brown (a contributor to the first edition of *Discovering Biblical Equality*),¹ and before the 2005 and 2006 national debates concerning the official sanctioning of homosexuality among several of the mainline Protestant denominations.

¹ See Jeff Robinson, “Female pastor serving eight years for attempted murder; IVP ceases publication of book” [cited 13 July 2007]. Online: <http://www.cbmw.org/Blog/Posts/Female-pastor-serving-eight-years-for-attempted-murder-IVP-ceases-publication-of-book>.

Peter Jones: Among the powerful cultural factors that are affecting for worse the evangelical understanding of biblical manhood and womanhood, there are two that should be mentioned: popular political theory and postmodern philosophy.

(1) Politics. Not many are aware of the religious pagan agenda. Most red-white-and-blue-blooded Americans only hear the issue of gender framed in the highly emotive terms of twenty-first century popular political theory concerning democracy, civil rights, and human rights. Who could be against these? The effect has been massive. Today, feministic views of gender are seen as the very savior of the modern world. The pagan thinker, Thomas Berry, is able to hide his deeply-held religious commitments concerning gender behind a generally accepted contemporary po-

litical theory, and can thus state, with little fear of contradiction: "Without the newly assertive consciousness of women, Western civilization might have continued indefinitely on its destructive path," namely, the destructive path of "patriarchy," or the "rule of the father." Patriarchy is blamed for human conflict, international wars, global capitalism and the ecological disaster. It follows for Berry that "the primary condition for every other change that is needed in shaping a future worthy of either men or women... is the transformation of men and of Western [patriarchal] civilization."¹ And many, even of God's people, are saying, "Amen"!

The granting of additional civil rights to women, like the end of racial discrimination, is surely an important development of social justice, which all responsible citizens should support. But when Berry speaks of the "transformation of civilization" he is not thinking of additional voting booths for minority women or the opening of Augusta National to female members. Profiting from the political egalitarian mood, he is actually referring to the redefinition of gender beyond the normative biological binary of male and female.

(2) Philosophy. This "transformation" will surely happen because it has not only become a driving religious and political issue, but has also become an essential element of contemporary philosophy. Philosopher David Harvey, in his book *The Condition of Postmodernity* (1990), notes a number of "schematic differences" between modernism and postmodernism. In the area of sexuality, he argues that modernity can be described as "genital/phallic," thus definitely "patriarchal," whereas postmodernity is "polymorphous/androgynous." He also notes that, in the area of

thinking about the divine, in modernity the emphasis is on transcendence [theism], and in post-modernity, the emphasis is on immanence [monism]. In recent years, both God and man have had a radical makeover.

When shown to be tied to the general postmodern condition, we can believe that these radical notions about God and sex that have deeply changed the way we think about reality (even without thinking about it!) are here to stay.

In light of the above cultural factors, it is not surprising that the "World Congress on Families," held May 11–13, 2007, in Poland admits that we are in deep trouble and speaks of the "shaking of the very pillars of Western society." It must be said that the "evangelical understanding of biblical manhood and womanhood" is, alas, a mere blip on the graph of present cultural trends, because, as Rom 1:32 notes, in addition to the movers and shakers, there are multitudes of people who, willingly or in ignorance, "approve" of the changes the radical movers and shakers are proposing. The wind is in the sails of pagans like Berry who, with this general "democratic/egalitarian" approval, envision nothing less than the "transformation of civilization" through a new view of gender, what Virginia Mollenkott calls "omnigender."

The future belongs, clearly not to patriarchy, nor even to matriarchy. It belongs to androgynarchy, the "rule of the pansexual androgyne," who even now is constructing the "civilization" of the coming eschatological Sodom and Gomorrah. Eventually, this "cultural factor"—the rising homophile society—will "for worse" define the "evangelical notion of biblical manhood and womanhood" as out-of-bounds "hate

speech” and will banish its message from the culture as constituting both a grave criminal offence against the social order and as an intolerable religious insult to the goddess of spiritual oneness.

¹Thomas Berry, *The Great Work: Our Way into the Future* (New York: Bell Tower, 1999), 181.

Paige Patterson: The overall feminization of society in America is taking a tremendous toll on the family and the church, to say nothing of society as a whole. Just take for example the fact that 60 percent of the nation’s college and university students are now female. I do not object to these women being in the colleges and universities. In fact, I think they ought to be. Well-educated women are essential to our society, not only in rearing the next generation, but also in countless other ways of contributing to society. I do object to the fact, however, that there are not more men. In a few years the major part of the intelligentsia will be female, and men will be more and more marginalized in the society. In addition to the rapid feminization of the social order, “popular postmodernism,” with its uncertainty about the possibility of actually discovering truth and with its emphasis upon general acceptance of a wide variety of view points, no matter how contradictory, just goes against the grain for the average man. He does not work in his daily job that way. He does not go hunting or fishing that way, and he is not going to go to church that way either. These two cultural factors are damaging homes and churches perhaps more than any others.

JBMW: In light of the fact that evangelical Christians committed to the gospel can and do disagree on the gender debate, how should pastors and churches understand this issue in

terms of importance? Why should the question of gender roles of men and women in the home and in the church be viewed as more significant than debates about millennial views?

Peter Jones: Unlike millennial theories or “paedo” vs. “credo” debates on baptism, the issue of sex and gender takes us to the essence of who we are as created human beings, made in God’s image. Please note: in our more and more pagan world two things especially go together: (1) the denial of God as transcendent creator, and (2) the denial of the divine image within us, especially as it is sexually constituted.

There are, in fact, two areas of that image expressly noted in the Genesis account, and both are under attack: (1) human dominion and (2) sexual difference. In both we reflect what God is like.

(1) Human Dominion. In Gen 1:26 we read, “Let us make man in our image ... and let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock.” According to Psalm 8 this is what Man (Adam and Eve) does; this is what Israel does (Deut 15:6); and this is what the last Adam now does (Eph 1:20, Rev 1:5). This dominion reflects God’s dominion since God rules over Israel (Ps 63:19) and over the whole universe (Ps 9:7).

The pagan overturning of who God is as Creator and Ruler (Rom 1:18–22) results in the overturning of that image of dominion in human beings who then proceed, in profoundly dehumanizing ways, to worship the things over which God intended that they exercise dominion. Paul states clearly, “They exchanged the glory of the [image of] the immortal God for images resembling mortal

man and birds and animals and reptiles” (Rom 1:23), with a clear reference to Gen 1:26, cited above. Today we understand more and more what Paul is saying. For many opinion makers, we are no longer mankind or even humankind. We are “earthkind,” just one among many other animal species, bowing before the ineluctable progress of evolving Mother Nature.

(2) Sexual Distinction. Genesis 1:27 states, “So God created man in his own image ... male and female he created them. Though some argue that the only part of the image is dominion, there is reason to believe that grammatically, the latter statement—“male and female he created them”—is not just a juxtaposition of a further, vaguely related fact about humanity, among many that could be made. Rather, the first—“So God created man in his own image: in the image of God he created him”—programmatically declares the essence of man(kind) as a specially created being; the second—“male and female he created them”—unpacks exactly what that first statement implies in a sort of synonymous parallelism.

This binary structure of created personhood as male or female is thus deeply associated, both textually and theologically, with the divine image. Certainly God is not sexual and certainly not male. But what is essential to God—namely, both unity and personal Trinitarian plural diversity (“Let us make man,” Gen 1:26)—also characterizes the human being. Plural difference in intimate unity, essential to God, is essential to the created, heterosexual human being, and is supremely expressed in the structure of marriage (Gen 2:24).

This is repeated in the Scriptures of the New Covenant. According to

Paul in Rom 1:18–22, the pagan overturning/exchanging of who God is as creator and ruler results in the overturning/exchanging of who we are as human beings (as Rom 1:26 explicitly states)—namely, bearers of the divine image—specifically expressed in sexual difference: “they... exchanged natural [heterosexual/creational] relations for those [homosexual] that are contrary to nature.”

In our day, much exchanging occurs at the sexual level and is taught in all our “reputable” schools of “higher” learning. Virginia Tech English Professor, Bernice Hausman gives an assignment in “Studies in Theory: Representing Female Bodies,” worth 10 percent of the total grade, that requires students to “choose one day in which [they] dress and comport themselves in a manner either more masculine or more feminine than they would normally.”¹ Her published works include *Changing Sex: Transsexualism, Technology, and the Idea of Gender*, “Virtual Sex, Real Gender: Body and Identity in Transgender Discourse,” and “Do Boys Have to Be Boys?” Presumably, this information is considered essential for the well-educated college student at the beginning of the twenty-first century.

Paganism is not attacking us about our positions on the millennium or baptism. It is attacking the very notion of both the person of God and the image of God in human beings, a special creation, made as either male or female. Pagans today are attacking not the superficial but the foundational notions of our faith. You can be sure of this. The lie attacks the essence of the truth but in so doing cannot help but reveal the truth.

¹ See Phyllis Schlafly, “Questionable Subject Matter Fuels Questions about Virginia Tech Shooter” [cited 13 July 2007]. Online: <http://www.townhall.com>.

com/columnists/PhyllisSchlafly/2007/05/07/questionable_subject_matter_fuels_questions_about_virginia_tech_shooter.

Peter R. Schemm, Jr.: For some time now, I have observed both complementarians and egalitarians who seem to think of the man-woman debate as a tertiary matter. That is, in the larger scheme of things, it is not all that important whether you believe that a man ought to be the head of his household or not. What is important, they would say, is that one believes in the primary matters of the faith, the first things—the triune God, the deity of Christ, a substitutionary death, and salvation by grace through faith. But is it that simple? Is the gender role question merely a tertiary matter (e.g., the timing of the rapture)?

I think the short answer is “No.” The gender role question is not simply a tertiary matter. In a typical three-level ordering of theological matters (primary, secondary, and tertiary), I see the gender role question as a second-order matter that bears on first-order matters. If this is a correct way to think of gender roles, then pastors and churches ought to direct attention to it accordingly. This means that the doctrine of man—created as male and female according to God’s design and redeemed as men and women according to one gospel—has a significant place in forming and reforming the people of God.

I see the gender role question as more than a tertiary matter primarily because of what I learn from 1 Timothy. Here I am following my friend David Nelson. He suggests that Paul’s purpose in writing to Timothy—“I am writing these things...[that] you may know how one ought to behave in the household of God,” (3:14-15)—centers on the idea of “gospel order.”¹ By

gospel order, Nelson means that there is a good and ordered way of living that directly assists in the promotion of the gospel. It is another way of saying “the stewardship that is from God by faith” (Gk., *oikonomia*, 1:4).

The reason that certain conduct assists in the promotion of the gospel is that it is rooted in the reality of the gospel (1:3–11). After all, this gospel is “the gospel of peace” (Eph 6:15). It is that which brings order to a disordered state of affairs according to the purpose of God. Thus, it is good and pleasing to God our Savior that we relate to the world by praying for all men (including the civil authorities; 2:1–4). And it is good and pleasing to God that we relate within the church in peaceful and ordered ways (2:8–15). This includes the way that men and women relate to one another. In Nelson’s words,

In 2:8ff. Paul takes up various relationships within the church. . . . [He] urges that men within the Christian community should relate to one another in a particular way—in a sanctified way that avoids anger and quarreling. In other words, in a peaceful, ordered way. The women ought to present themselves in a manner that reflects godliness and does not distract others in the congregation. Further, Paul insists that women relate to men in a particular manner with respect to teaching and learning in the congregation . . . [which is] essential to the well-being of the church, the gospel order that is critical to the existence of the church

as the pillar and foundation of truth.²

If we are reading Paul correctly here, then how women relate to men in the congregation is rightly understood as a second-order matter. I am not suggesting that it is a first-order matter, a requirement to understand and believe the gospel. But I am saying it is of relative importance to the gospel. This relative importance means that it is necessary to the maintenance of the gospel in the church. Apart from this gospel order, the church is not the church God designed it to be.

¹ David P. Nelson and Lorraine Coker "A Pillar and Foundation of Truth: God, Order, and Gender Roles in the Church" (paper presented at the annual meeting of the Evangelical Theological Society, San Antonio, TX, November, 2004).

² Ibid.

Bruce A. Ware: Let me suggest two main reasons why issues of gender are of decisive significance for the church, in ways that disagreements over many other secondary doctrines are not. First, issues of gender are unavoidable for local churches, denominations, and ministries. Either a church body supports women's ordination or it doesn't; either a ministry permits women to teach the Bible to a mixed audience (i.e., men and women) or it doesn't; either a church would consider a husband and wife as "co-pastors" or it won't. Unlike differences over the millennium, one cannot simply ignore the differences on questions of appropriate roles for men and women. They must be faced, and they need to be faced biblically.

Second, facing these questions biblically is easier said than done, and sometimes facing them biblically is only thought to be done when in fact the ac-

tual teaching of the Bible has been controverted in the process. Why? Because issues relating to gender are among the most pressured and challenged by our culture. Few if any areas of Christian faith or practice are more at odds with our present culture than what we believe, and what we should practice, in relation to gender and sexuality. It is fair to say that our culture despises the traditional Christian understanding of gender roles. It is no wonder, therefore, that enormous pressure is placed on Christians, particularly Christian leaders, to make concessions so that the resulting "Christian" stance adapts into one that is less offensive to the modern *Weltanschauung*. Given the intensity of this pressure to conform to reigning cultural values over the teaching of the Bible, Christians must resolve with earnestness and passion to remain faithful to God and his Word, despite the consequences in public opinion. Fearing man rather than fearing God has resulted in the multitude of ways in which those claiming the name of Christ have in fact denied the clear teaching of his Word. Faithfulness here is costly, and it won't happen without intentionality. Yes, it matters whether the church stands faithful on issues of gender. Nothing less than the integrity of our own lives as Christians and that of the church itself is at stake.

JBMW: What is the current state of women's ministry among evangelicals? What areas of concern and/or encouragement do you see?

Wayne Grudem: On the positive side, I am encouraged by several groups that have taken a clear stand in favor of a complementarian position, including active steps to promote biblically valid ministries by women. These would in-

clude the Southern Baptist Convention, the Presbyterian Church in America (PCA), and the Lutheran Church—Missouri Synod, the Evangelical Free Church of America, Sovereign Grace Ministries, and the Christian and Missionary Alliance. Thousands of independent Bible churches and other independent churches across the United States also fall in this category. Several book publishers (such as Crossway, Moody, Presbyterian and Reformed, and Broadman and Holman) are solidly complementarian, as are a number of seminaries and Christian colleges. These groups have thought through the issues thoroughly and have taken a clear stand. I do not expect them to change in the future, but to see more and more of God's blessing on their ministries as they seek to walk in faithfulness to the Word of God.

On the other hand, I see a number of groups that are sympathetic to an egalitarian position, and they are moving in a progressively more liberal direction. I am saddened to see the Association of Vineyard Churches move in this direction, as well as the Christian Reformed Church, Fuller Seminary, InterVarsity Christian Fellowship, InterVarsity Press, and Baker Book House, for example. A number of charismatic or Pentecostal groups are also moving in this direction, and unfortunately the widely-influential magazine *Charisma* is aggressively promoting an evangelical feminist agenda. I am concerned that the ministry of CBMW has had apparently very little impact among charismatic and pentecostal groups. Their historic tendency to place a somewhat higher emphasis on experience rather than on true doctrine leaves them wide open to being seduced by egalitarian arguments and moving in a much more

liberal direction, one step at a time.

My biggest concern is that many of these denominations, after first adopting a feminist position regarding women in ministry, will soon adopt a feminist position regarding the home, and then regarding the Trinity (calling God "Mother" and rejecting the headship of the Father within the Trinity), promoting gender-neutral Bibles such as the NRSV or TNIV, and eventually tolerating and then approving homosexual conduct as well. We see this in denomination after denomination, such as in the Evangelical Lutheran Church in America, which took a large step toward allowing homosexual pastors in August of 2007. I detail many more examples like this in my book *Evangelical Feminism: A New Path to Liberalism?* (Crossway, 2006).

So we are beginning to see some of the really damaging consequences of evangelical feminism. It results in gender identity confusion among men and women, and increasingly leads churches step after step toward theological liberalism, in which more and more of the teachings of the Bible are rejected. A lot is at stake!

Dorothy Patterson: Women's ministries among evangelicals are not all created equal. I see tremendous diversity in quality and focus, as well as in results. I am encouraged to see an emphasis on the biblical pattern of woman-to-woman teaching and personal ministry. The apostle Paul's positive approach in Titus 2 clearly presents the method by which spiritually mature women teach the women who are new to or young in the faith. The curriculum's emphasis on the home and relationships therein, as well as the reminder of the importance of managing the household fits harmo-

niously with the creation order in Genesis and the paradigm for biblical womanhood in Proverbs 31, as well as with the household codes found in the New Testament.

On the other hand, I am discouraged and very weary of the shallow and emotionally-driven materials that dominate the resources available. Genuine biblical exposition for women is almost non-existent. Perhaps Christian publishers do not know how to define biblical exposition. Having immersed myself in the world of theological education for women for almost three decades, I never cease to be amazed that products prepared by women with theological training are almost spurned—certainly not received by publishers in the same way as the media personalities they seek. I am disappointed in the veiled put-down of women in the sense that presumably those making decisions on where to put marketing emphasis seem determined to ignore materials that are doctrinally sound and challenging in verse-by-verse exposition and to push materials with more blank space and questions than substantive explanation. Certainly inductive study has a place for every student of Scripture—but not until a clear deductive foundation has been set forth.

***JBW:* Are today's men's ministries accurately diagnosing the problems/failures of manhood in the evangelical church? Are they providing biblically informed solutions?**

Paige Patterson: Within the past several years, there has been some improvement. However, the general failure to reach and equip men is obvious when one notes the preponderance of female church attendees on any given Sun-

day in almost any community and the overwhelming majority of females in attendance among some ethnic groups. While there were many things I liked about the book *Wild at Heart*, I found that its proposals written by someone who is hardly involved in church at all and whose proposals were often of questionable holiness constituted an effort to heal the problem by creating a new one. At least some of our churches must revitalize ministries specifically to men. Church services themselves will have to be more thoughtful, challenging, and adventuresome and less of a ministry to service feelings than presently is the case. Furthermore, pastors will have to spend more time directly addressing the responsibilities of men in leadership and challenging their men to take those responsibilities. One of the most helpful areas for soliciting the participation of men is in mission efforts, especially those that involve some level of physical challenge. Men will respond to calls for holiness of life and evangelistic and missionary involvement, but what exactly they are being asked to do must be clear.

Randy Stinson: Over the last decade men's ministry has received much attention. The ministry of Promise Keepers went a long way in encouraging men to be leaders in the home and to establish some sort of ministry of accountability in their local churches. It also offered encouragement to men by the sheer numbers that it attracted to worship and to be exhorted by God's Word together. In the wake of this waning movement, there are probably more men's ministry programs and more activities geared toward men in the local church than ever before. Things like men's conferences, wild game banquets, and weekend golf

getaways, have aided in providing various training and evangelistic opportunities.

However, it seems to me that, in addition to these rallying points, men's ministry needs to experience a maturation process that takes the church from exclusively having a ministry to men, to developing a ministry by men. Discipleship programs are, of course, important. Men need to be challenged from the Scriptures to be better husbands, better fathers, and better churchman. But men clearly need to have places of leadership where they can serve the body of Christ as they develop the biblical inclinations of leadership, provision, and protection.

With the large number of single moms, widows, fatherless boys, and elderly people that fill our churches, there is no end to the service-oriented, hands-on work that men can and should do. Let's bring back the biblical language of dominion from Genesis 1–2 and teach men how to exercise it. As part of the created order, although marred by sin, men still inherently want to be challenged. Men want to be a part of something that is bigger than themselves. Men like to see results from their work and want to be involved in meaningful activity.

In addition to these things, churches should make sure that they are not inadvertently creating a climate in their church that would be repulsive to men. In a culture that is increasingly feminized, the church has had a tendency to follow suit. Sometimes our music introduces romantic overtones ("I want to fall in love with you, Jesus; Hold me close and never let me go," etc.) that not only make men uncomfortable, but follow unbiblical themes and language. Sometimes our language ("care groups," "share groups") does not resonate with

otherwise normal masculine speech.

Pastors would do well to make sure that the leadership of the church lives out a compelling, robust, challenging, and gutsy vision of manhood. Take mission trips to dangerous places. Encourage men to do things no one else will do. Give them responsibilities that require hard work and sacrifice. Hold them accountable for leading their families. Then, I believe that men's ministry would move in the direction of maturity, action, and service that would most honor God's call and requirements of men who name the name of Christ.

JBMW: Writing to fathers and mothers, please address ways in which they can raise masculine sons and feminine daughters.

Peter R. Schemm, Jr.: I think the best way to raise masculine sons and feminine daughters is for fathers to embody masculinity and for mothers to embody femininity. What we intentionally practice daily will eventually be formed in our sons and daughters. This, it seems to me, is why we have so many Christian homes that are essentially "same-sex marriages"—to quote Russell Moore. Fathers and mothers are obviously not living in ways that are distinctively masculine and feminine—and kids are not as easily fooled as we think. So when children see few, if any, distinctions between fathers and mothers, what we end up with is girls who want to be like Hillary Clinton and boys who want to be fashion designers appearing in Cosmo. In short, we cannot give our sons and daughters what we do not have.

Additionally, here are some ways that my wife and I reinforce a vision for manhood and womanhood in our home. First, we teach by explicit in-

struction what a godly man or woman looks like. For the boys, we use the biblical language of “leader,” “provider,” and “protector” on a weekly, if not daily, basis. For the girls, we use the language of “helper,” “daughters of Sarah,” and “virtuous woman.” When we come to a place in our family Scripture reading that exemplifies manhood or womanhood, we make much of it. We attempt to explain what the passage means and extol the beauty of God’s good design for boys and girls. Do not assume that a 7 year-old boy or a 5 year-old girl cannot begin to understand these distinctives. We think they can.

Second, we rehearse dozens of scenarios and we often do so as a result of an occasion where our vision has been undermined. For example, when one of my sons dishonored his older sister by hitting her, I responded with a verbal rebuke and physical chastisement, and then required a replay of the entire scene as it ought to have happened. (This takes time, and frankly, I think that is the main reason more parents do not engage in this form of training.) I have found that the most productive rehearsals, however, are intentionally planned as part of regular training in the home not as a reaction to a recent flair up.

Third, we try to inspire a vision for them in a variety of ways. We use Scripture, stories, poetry, books, movies, and songs. For example, one of our favorite poems is “Boy Wanted” by Frank Crane. It captures well some of the foundational character traits we hope to form in our boys, traits such as courage, respect, strength, and honor. Here is a brief selection:

Wanted—A boy that stands
straight, sits straight, acts

straight...

A boy that never bullies other boys nor allows other boys to bully him;

A boy who, when he does not know a thing, says, “I don’t know,” and when he has made a mistake says, “I’m sorry,” and when he is asked to do a thing says, “I’ll try”;

A boy who looks you right in the eye and tells the truth every time.

Many of these character traits are those we want to form in our daughters as well as our sons, which is why we are writing a poem titled “Girl Wanted.” We do, however, recognize that these same characteristics will manifest themselves in distinctly masculine and feminine ways.

Fourth, we intentionally build close relationships with like-minded families. There is no substitute for watching closely the practices of others. A successful leader that I know calls this the proximity factor. Proximity alone can take us a long way toward maturity. Some of the most important patterns and habits that I have learned as a father have come from spending time with other godly men as they lead their homes. For example, I learned from my friend Kenny Goetze that the best way to correct my children is not to yell at them from across the yard. Rather, I walk toward them and teach them to walk toward me when they see me coming. I then make correction eye to eye. Much can be learned simply by watching others train their children in behav-

ior that is fitting and honoring to God.

How do we raise masculine sons and feminine daughters? Fathers and mothers ought to embody it, teach it, rehearse it, inspire it, and study it.

Randy Stinson: Parents need to understand that they need to be intentional in this process. The Bible gives clear direction with regard to the roles between men and women (Genesis 1–2, Ephesians 5, 1 Peter 3, Colossians 3), which means that there are certain characteristics and inclinations that should be cultivated, taught, and encouraged. In times past, the culture was not as at odds with the biblical standards as it is now, and so a high level of parental intentionality was unnecessary. However, the current cultural confusion over gender is now impacting the church to such an extent that parents need to be actively involved in the following ways.

First, there needs to be a clear vision for biblical masculinity and femininity. There is certainly some subjectivity here, but parents should agree on the behaviors and inclinations necessary to carry out the roles assigned to men and women. Once parents agree on these things, then they are able to decide how they can be cultivated in their sons and daughters. Since the Bible teaches that the role of wife, mother, and keeper of the home is a high calling for women, then parents should instill and cultivate the desire and skill to embrace this high call. Since the Bible teaches that men are to be leaders, providers, and protectors, then parents should instill and cultivate the desire and skill to undertake these responsibilities.

Second, these roles should be modeled by parents. Husbands and wives living out their proper roles together not only impacts the marriage but also

impacts how children understand their own gender identity. Since role relationships are inherent in the created order, it naturally causes a certain amount of dissonance for children who are watching parents live contrary to their roles.

Third, parents should speak in terms of manhood and womanhood. Children are not generic and neither is their behavior. Frequently in our home when our daughters exhibit characteristics that will make them effective moms or wives, we will say, “that’s what women do” or “you’re going to be a great mom.” For our sons we might observe particularly masculine behavior and say, “that’s good leadership,” or “that’s what men do.” Boys inherently want to be like their dads and girls want to be like their moms. They need to be encouraged in their progress with gender-specific language.

Fourth, opportunities for training should be provided. If parents want their children to be proficient at the piano, then they will provide lessons. If they want their sons to be resilient and inclined to lead, then they will help create moments for training through sports, camping, and other activities that involve challenge, leadership opportunities, and discipline. If parents want their daughters to be inclined to motherhood and homemaking, then they will involve their daughters in activities and training that will help cultivate such things.

JBMW: In light of the recent debate in the PCUSA over alternative language for the Trinity and the work of scholars like Kevin Giles, what do you envision the future will hold regarding the Trinity and gender?

Wayne Grudem: It is increasingly clear that egalitarians are becoming uncom-

fortable with calling God “Father, Son, and Holy Spirit,” which are the names primarily used for the three persons of the Trinity in Scripture itself. The names “Father” and “Son” are objectionable to them not only because they are masculine names, but because they imply an authority given to the Father that is greater than the authority given to the Son (though they are equal in their being and in all their attributes).

This provides a good parallel to human marriage as Paul explains in 1 Cor 11:3, where he says, “The head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.” There is a parallel between the Trinity, with equal value but different roles, on the one hand, and the equal value of men and women, together with the greater authority that God gives to the husband, on the other hand. So the Trinity shows that we can have equality along with differences in role at the same time.

If feminists accept this argument, then their fundamental belief is shattered, the belief that true equality and gender-based differences in roles cannot exist together in marriage. Therefore, to be consistent with their fundamental conviction, they must deny the historic doctrine of the Trinity as it has been held by the church throughout its history. And that has come to fruition in the highly inaccurate and misleading book by Kevin Giles, *The Trinity and Subordinationism* (InterVarsity, 2002). I have answered Giles’s arguments in some detail in my book *Evangelical Feminism and Biblical Truth* (Multnomah, 2004). But I could say briefly here that he has so blatantly misread the history of the church, and distorted the church’s teaching, that I doubt that his work will have much acceptance at all beyond the nar-

row confines of those who are already disposed to latch onto any egalitarian argument they can find.

However, there is still more work that some other, probably younger, complementarian scholars have to do in providing a more detailed and more thoroughgoing answer to Giles’s arguments than I have done. It can certainly be done, because he has not fairly represented the history of the church, but that needs to be pointed out with extensive quotations showing his misrepresentations of the data, so that people in the future do not follow or believe what he has written.

Bruce A. Ware: There is a deeply disturbing movement today that seeks to reformulate both the language of the Trinitarian Persons and also our very conception of that Trinity of Persons itself. On the question of language, such offense is taken by some in the main-line and liberal wings of the church over the Bible’s own masculine language for God, and particularly for the Persons of the Father and the Son, that previously unimaginable substitutes for traditional God-language are being proposed. What often is not considered is that when “Creator, Redeemer, Sanctifier,” or “Compassionate Mother, Beloved Child, Life-giving Womb,” are substituted for “Father, Son, and Holy Spirit,” the result is either to de-personalize the Divine Persons into Functionaries, or to replace the transcendent God of the Bible with some panentheistic deity more akin to eastern mysticism than to the God of Abraham, Isaac, and Jacob. But not only language is at issue; the very nature of the relations of the eternal Persons also are being “re-invented.” Orthodoxy has held from the Nicene Creed (A.D. 325) onward that

the Father is the eternal Father of the Son, and the Son the eternal Son of the Father. There has been, then, an eternal relationship that marks their very identities as eternal Persons. As such, this relationship is irreversible—i.e., the Father could not have been the Son, and the Son could not have been the Father. Yet, because the eternality and irreversibility of this relationship entails that the Father has an eternal and irreversible authority over the Son, and the Son eternally and irreversibly submits to the Father, some are questioning whether such a relation, in fact, is necessary to the Trinitarian Persons. Again, what moves contemporary innovators of Trinitarian doctrine to deny this eternal authority and submission relation is not Scripture's own revelation but cultural pressures of feminist and anti-authoritarian egalitarianism. Once again we face the question: will we faithfully embrace and proclaim the revelation of God in Scripture or will we be enticed by cultural pressures to "improve" the God of the Bible?

JBW: What advice do you have concerning how the gender debate is currently affecting the local church? Where do pastors and church leaders need to focus their attention? In addition to faithful preaching and teaching, what steps can pastors take to encourage the growth and expression of biblical manhood and womanhood in their congregations?

Russell D. Moore: The problem with preaching on manhood and womanhood in most evangelical churches is that it is simply not being done. Sure, pastors will preach on "gender" occasionally, including on male headship and on female submission, but it is done in an abstract,

vague manner that doesn't hit at the cosmic seriousness of this issue. Abstraction cannot replace the avalanche of cultural influences toward feminism on the one hand and a predatory form of pagan patriarchy on the other.

A pastor must be willing to lose his pulpit in order to save it. He cannot simply denounce the same "culture war" opponents that might be demonized by Fox News. He must talk about issues that will be sensitive to people in his own congregation—a dating culture that by its very definition anticipates fornication, the outsourcing of parenting to daycare "professionals" in order to carry out dual-income households, and so forth. A pastor who addresses such issues will find some hostility, but he will also find Christians—and seeking lost people—who are willing to give him a hearing because of his honesty and conviction.

This means, first of all, that complementarian pastors must give up on the notion that one can be comfortably anonymous in the ambient culture and still hold to biblical ideas of manhood and womanhood. If that ever were the case (and I doubt it), it is not the case anymore. A man who really gets Ephesians 5 is the kind of man who will be willing to work two jobs and live in a trailer to enable his wife to be the primary caregiver of his children. A woman who really understands Proverbs 31 is going to seem to be a "Stepford wife" to those who are accustomed to women making ribald jokes about men and loud complaints about incompetent husbands. A college student serious about biblical manhood and womanhood is going to set parameters for his interactions with the opposite sex that will seem ridiculous to his roommates.

It also means that the pulpit can-

not be the only place where discipleship in this area is carried out. Our pastors must give time and attention to discipling younger men, not through some curriculum purchased at the local Christian bookstore but through spending time in an authentic Paul-Timothy type friendship in which the pastor has the credibility—earned through proven wisdom and undisputed love—to encourage and to rebuke. Christian women must put Titus 2 into practice, not with simply another DVD series from a female celebrity but through women spending time with one another, learning together what it means to be daughters of Sarah. That takes more time than a stadium event or an emphasis Sunday, but it will change our churches for the better.

Paige Patterson: Pastors today most importantly need to do two things. First, the church and society need pastors who will become superb Bible teachers and excellent exegetes. Second, the world needs pastors with courage to preach against the grain. Leo Eddleman, when president of New Orleans Baptist Theological Seminary, was once told that a certain church to which he was going did not like him because he rubbed the cat's fur the wrong way. Eddleman responded, "Then turn the cat around." I am not advocating an uncharitable or unkind approach. I am not in favor of running roughshod over the saints, but unless we have some pastors who will exhibit significant courage in addressing these issues, the future will be bleak. No issue is any more difficult for the faint of heart than to address gender differences. Much of the social order is unified in a position that is contrary to what the Bible teaches. To preach against the grain will take a

courage borne only of deep conviction nurtured by the presence and power of the Holy Spirit of God. May God help us to do so.

JBMW: Address head-on the question of women teaching mixed-gender Sunday school classes, Bible studies, conferences, etc.?

Wayne Grudem: What the Bible says is, "I do not permit a woman to teach or exercise authority over a man" (1 Tim 2:12). As we analyze the context, I am quite certain Paul is talking about the context of the assembled church where believers come together to worship and pray and hear instruction from God's Word. In that kind of context, Paul says that women should not do the "teaching," which would mean Bible teaching to the assembled group of both men and women.

It seems to me that women teaching a mixed-gender Sunday School class looks exactly like what Paul said not to do. And women doing the Bible teaching at large conferences, where both men and women are present, is contrary to what Paul says, at least in my understanding. I know that people can point out some differences in these situations as well as similarities, but the similarities to me seem so overwhelming that I simply could not approve of women teaching the Bible in a mixed-gender Sunday School class or teaching the Bible to men at a conference.

On the other hand, as I have said often in my writing, I think that Scripture encourages women as well as men to learn Scripture thoroughly, and I would certainly support women doing Bible teaching to groups of other women (or children up through high school age, who are under the authority of both

their parents). These things do not seem to me to be what Paul is prohibiting, but would be excellent uses of women's gifts.

I am concerned about a "slippery slope" on this issue in evangelical churches. If churches allow women to teach an adult Bible class, or even preach a sermon "under the authority of the pastor and elders," then I think it will soon be very difficult to say in what way that is different from preaching fairly often on a Sunday morning to the whole church. There is hardly any difference at all in what it looks like and what actually happens. So I think that evangelical churches that go that route will have a very difficult time stopping themselves from moving in a more egalitarian direction in the coming years.

David W. Jones: For the sake of space, I'll assume that most readers of this journal accept 1 Tim 2:12 as the correct answer to the question of women teaching mixed-gender Sunday school classes, Bible studies, conferences, etc. Indeed, the problem in otherwise complementarian affirming churches and organizations that allow for this practice is usually not that the leadership consists of closet theological egalitarians, but rather that the leadership contains open practical egalitarians. In other words, when women teach in mixed-gender settings it is usually because something other than the Word of God has become the source of authority for the decision maker(s) in the church or organization—even if they are not consciously aware of it. Options for such alternate sources of authority include: pragmatism (i.e., "But she's a good Bible teacher"), traditionalism (i.e., "It's the way it was when I became pastor here"), self-preservation (i.e., "If I lovingly confront this situation, I may

get fired"), and financial greed (i.e., "But the men will pay the conference registration fee, too"), among many other options. Of course, there are often-times thinly-veiled attempts to disguise the abandonment of Scripture as one's source of authority. Common practices include having a class co-taught by a male and a female—as if it were possible to sanctify error by mixing truth and error—and claims that pastoral consent of such an arrangement results in a woman teaching under a male's authority—as if pastors have the right to sublet the authority that the Lord has vested in them. Should women be allowed to teach in mixed-gender settings? Given a complementarian understanding of Scripture, if the Word of God is one's source of authority, the simple answer is "No."

Dorothy Patterson: When looking for guidelines for women in the church, the question is often framed in a confusing way to suggest that the issue is what women can do in the church. Women are not only gifted in every venue of service to Christ, but many are very well prepared academically and theologically to tackle any assignment in the kingdom. With a graduate degree and two post-graduate degrees in theology, I probably have more theological training than a high percentage of pastors. I have heard many women teach whose giftedness in pedagogical method and charisma in communication surpasses overwhelmingly many—perhaps even a majority of pastors (trained or untrained). Opportunity for service is also part of the equation, and never have the needs for laborers in the vineyard been any greater than they are today. Unfortunately, there is a great vacuum of masculine leadership in the kingdom—whether on the

denominational level or in the local church or on the mission field.

The biblical guidelines that speak to what women are permitted by Scripture to do in the church are not framed according to “office” or position. Nor is the idea of giftedness or academic preparation in the equation. Nor is there a catch-all category of “whatever a man is unavailable to do.” Perhaps these omissions are considered to be lack of forethought by the Creator since the vacuum of leadership seems easy to solve were it not for what would seem to be unfortunate prohibitions from the first century text. On the other hand, who among us—man or woman—can think God’s thoughts and understand His ways! He is working from a much bigger picture. The amazing consistency found in harmonizing the creation order of Genesis with the discussions on family relationships and then with the workings of church order give pause to all who feel equipped to rework the Creator’s plan to fit the present culture.

For me, the clear prohibitions in 1 Timothy 2 are twofold: women do not teach men; women do not rule over men. The setting is a passage on church order, but common sense would dictate to me that what applies to the local church would not be carelessly abandoned in other manifestations of kingdom ministry. In other words, I feel bound by the spirit of the passage as well as by its words. Also, I see no need to go beyond Scripture, which does not prohibit (permits but does not mandate) prayer or testimony by a woman in the congregation nor forbid her interaction on biblical truths in a private conversation with a man (as Pricilla and Aquila with Apollos in Acts 18:26). To look for the exceptions to what is clearly written in Scripture seems foolish. How much

wiser to allow for the brief and intermittent experiences that fall on the edges to be evaluated as needed according to the spirit of the passage. ■

ANNOTATED BIBLIOGRAPHY FOR GENDER-RELATED BOOKS IN 2006

Compiled and Annotated by Oren Martin and Barak Tjader

Contributing Editors

Journal for Biblical Manhood and Womanhood

Louisville, Kentucky

In this issue of the journal we profile some of the most significant gender-related books from 2006. Here is a brief reminder about the categories we are using and our intent in using them. Complementarian designates an author who recognizes the full personal equality of the sexes, coupled with an acknowledgment of role distinctions in the home and church. Egalitarian classifies evangelicals who see undifferentiated equality (i.e., they see no scriptural warrant for affirming male headship in the home or the church). Under the Non-Evangelical heading, we have classified important secular works and books that address the subject of biblical gender issues from a religious, albeit, non-evangelical point of view. This category also serves as our classification for liberal scholars wanting to retain some sort of Christian identity. Finally, under the Undeclared heading, we have listed those books that do not give sufficient indication of their fundamental stance for us to classify them more specifically.

Complementarian

DeYoung, Kevin. *Freedom and Boundaries: A Pastoral Primer on the Role of Women in the Church.* Enumclaw, WA: Pleasant Word, 2006.

DeYoung writes a summary of the role of women in the church geared toward congregations and pastors thinking through the biblical teaching on gender and leadership. DeYoung traces the Bible's teaching through Genesis, the Gospels, and Epistles, observing the underlying complementarian fabric of Scripture. After answering common objections raised concerning gender, he offers helpful suggestions for applying a biblical understanding of gender to the life of a local congregation, extolling the goodness of women serving the church in a God-honoring manner.

Duncan, J. Ligon, and Susan Hunt. *Women's Ministry in the Local Church.* Wheaton: Crossway, 2006.

Duncan and Hunt offer an in-

valuable resource for women and pastors who want to strengthen Christ's church through an effective women's ministry that is rooted in a rich biblical and theological framework. The book answers five fundamental questions: Why should a church have a women's ministry—what is the biblical apologetic? Who is responsible for the women's ministry in the church? How does a women's ministry relate to the other ministries in a church? What are the tasks of a women's ministry? How does a church implement a biblical approach to women's ministry? Through sound exposition of passages in the Pastoral Epistles and Titus, Duncan and Hunt derive biblical principles and make practical applications that address the themes of submission, compassion, community, discipleship, and Scripture—themes that should characterize women's ministry in the local church.

Grudem, Wayne. *Countering the Claims of Evangelical Feminism: Biblical Responses to the Key Questions.* Wheaton: Crossway, 2006.

This book is a condensation of Grudem's comprehensive work, *Evangelical Feminism and Biblical Truth: An Analysis of More Than 100 Disputed Questions* (Multnomah, 2004), and is intended for anyone who wants a concise overview of the main issues in the debate over men's and women's roles in the home and the church. But this book also adds some specific interaction with the comprehensive egalitarian work, *Discovering Biblical Equality: Complementarity without Hierarchy*, edited by Ronald W. Pierce and Rebecca Groot-huis (InterVarsity, 2004). Grudem begins by setting forth a biblical vision of manhood and womanhood with respect to creation, marriage, and the church.

The remainder of the book presents and interacts with challenges and objections that egalitarians have brought against the complementarian vision. This book is invaluable for pastors, seminary students, and concerned laity, who are looking for faithful teaching on biblical manhood and womanhood, as well as for how to respond appropriately to egalitarian arguments with biblical answers.

Grudem, Wayne. *Evangelical Feminism: A New Path to Liberalism?* Wheaton: Crossway, 2006.

The argument of this book first found expression in a brief chapter in *Evangelical Feminism and Biblical Truth* (pp. 500–517) and was later adapted and extended in an article entitled “Is Evangelical Feminism the New Path to Liberalism? Some Disturbing Warning Signs,” *Journal for Biblical Manhood and Womanhood* 9, no. 1 (Spring 2004): 35–84. Grudem argues that the interpretive methods and claims of egalitarians ultimately undermine the authority of Scripture, thus leading down a “slippery slope” toward theological liberalism. After drawing the historical connection between liberalism and the endorsement of women's ordination in the church, Grudem presents fifteen ways that evangelical feminist views either deny the complete truthfulness of Scripture or deny the full authority of Scripture. In addition to these fifteen ways, Grudem then gives ten additional ways that evangelical feminists undercut the authority of Scripture by promoting untruthful or unsubstantiated claims. Finally, Grudem concludes by charting where these harmful claims are taking the egalitarian movement and identifying ways in which complementarians can lovingly and truthfully respond in

order to honor God and his Word.

Jones, Peter. *The God of Sex: How Spirituality Defines Your Sexuality.* Colorado Springs: Victor Cook Communications Ministries, 2006.

Jones insightfully makes the connection between theology and sexuality as he sketches out the implications of two belief systems—paganism and biblical theism—in order to show their implications for sexual practice. He understands and argues that the battle of beliefs today regarding sexuality and sexual choices reflects an underlying worldview, or organizing structure that allows people to make sense of reality. One either operates from a pagan worldview, which inevitably produces a culture of death and a deconstruction of heterosexual norms, or a biblical worldview, which inevitably produces a culture of life and emphasizes the created distinctions of heterosexuality. At this cultural crossroads, Jones contends that Christians must deal with sexuality in the context of a biblical worldview and the gospel.

Maken, Debbie. *Getting Serious About Getting Married: Rethinking the Gift of Singleness.* Wheaton: Crossway, 2006.

Maken argues that marriage is the fundamental and normative design for men and women and that the church has succumbed to the culture in the past few decades by deemphasizing the gift of marriage and accepting prolonged singleness. Part One examines the biblical teaching on marriage and singleness. She also notes that church tradition consistently regarded protracted singleness as unbiblical; however, our day has radically changed. This, Maken says, is largely due to the lack of male leader-

ship in the home and in the church. Part Two looks at conflicting messages, emotions, and beliefs about singleness and how Christians can respond biblically to challenge the false messages which celebrate singleness rather than marriage. Part Three concludes with how singles, particularly women, can order their lives around biblical principles in order to pursue marriage, and how men must reclaim biblical manhood and the leadership roles to which God has called them.

Ricucci, Gary and Betsy. *Love that Lasts: When Marriage Meets Grace.* Wheaton: Crossway, 2006.

The Ricuccis have provided a resource filled with biblical principles and practical insights aimed to help Christian couples live God-glorifying marriages. They understand that God's best is a marriage that reflects the marvelous union between Christ and the church, and that it is God and his glorious power revealed in the gospel of Jesus Christ that are the beginning, the means, and the goal of marriage. Together, they discuss the distinct roles of husband and wife, communication, conflict restoration, romance, and sexual intimacy. At the end they provide questions for discussion, evaluation, and application.

Egalitarian

Anderson, David W., Paul G. Hill, and Roland D. Martinson. *Coming of Age: Exploring the Identity and Spirituality of Younger Men.* Minneapolis: Augsburg Fortress, 2006.

This volume is a qualitative study that explores masculine spirituality and the dynamics of feminized religion. The authors look at family, nature and sports,

stress, service, work, and other factors that impact the spiritual lives of men. While complementarians can share the authors' lament of the lack of male presence in churches, they will not resonate with their call for an egalitarian model of leadership in the church. Furthermore, the authors present Christ's relationship to men as primarily helping turn around the "crises and calamities" in their lives, without mention of sin and repentance.

Balswick, Jack O., and Judith K. *A Model for Marriage*. Downers Grove: InterVarsity, 2006.

The Balswicks appeal to the perichoretic relationships of the Trinity to model marriage shaped both by personal distinctness and interdependence and characterized by the principles of covenant, grace, empowerment, and intimacy. The authors present two marriage paradigms that compete in modern views of marriage: traditional and post-modern. Showing the extreme errors of both, the Balswicks offer their "biblical" model as a balance between blind traditionalism and self-centered postmodernity. Unfortunately, the authors caricature the "traditional" understanding of role differentiation in marriage as being authoritarian, rigid, and coercive. They create a false dichotomy by stressing the traditional view being one of obligation to the institution of marriage rather than being an affectionate, grace-filled covenant. The model presented in this work rejects the basic biblical framework for the marriage relationship in favor of "mutual submission" and "role adaptability."

Bilezikian, Gilbert. *Beyond Sex Roles: What the Bible Says About a Woman's Place in Church and Family*, 3d ed. Grand Rapids: Baker, 2006.

Bilezikian's aim is for the nonspecialized reader to be able to follow the discussion step by step, to evaluate arguments, to consider alternative views, and to arrive at independent conclusions. Although there are many works that oppose his viewpoint, he primarily interacts with and critiques James B. Hurley's *Man and Woman in Biblical Perspective*. Bilezikian follows a progressive hermeneutic seen in the order of creation, fall, and redemption, and argues that God's pattern and purpose for humanity should be taken from creation and redemption, not from the fall. Thus, male headship is a result of the fall and Adam's rule over Eve is satanic in origin. But Christ has brought about reversal through redemption, and by the empowerment of the Spirit, Christians can live out Jesus' teaching by considering gender differences irrelevant in the processes of the kingdom of God. He argues that although the NT does not give many examples of women functioning equally with men in the church, it nevertheless provides a trajectory by which the new community could increasingly follow Jesus' teaching concerning the equal integration of women in ministry alongside men.

Although Bilezikian should be commended for dealing with the biblical texts, his presuppositions concerning the equal roles of men and women are read into whatever text he is studying. For example, he argues that the word "kephale," or "head," never means "authority." Yet in Eph 1:22 the context clearly emphasizes the authority and reign of Christ over creation and the church. Also, he assumes that role differences necessarily imply inferiority of some kind. Yet complementarians clearly maintain that men and women are simultaneously equal in value and worth

as image-bearers of God yet different with respect to roles. For more detailed interaction with Bilezikian's earlier edition, see Thomas R. Schreiner's review "Beyond Sex Roles: A Guide for the Study of Female Roles in the Bible" at <http://www.cbmw.org/Resources/Book-Reviews/Beyond-Sex-Roles-by-Gilbert-Bilezikian>, which originally appeared in *JETS* 30 (1987): 99–100.

Davis, Janet. *The Feminine Soul: Surprising Ways the Bible Speaks to Women*. Colorado Springs: NavPress, 2006.

The author contends that the church has largely missed out on developing the spiritual identity of women. Instead, a male clergy has presented a "unisex" spirituality to men and women alike. Davis's alternative feminine spirituality, however, falls short of the biblical categories of femininity. Although men and women certainly differ in numerous ways, Davis suggests that—unlike the personal rebukes that Jesus reserves for men—God relates to women by positive affirmation and moving them toward "a greater sense of self." She argues that feminine spiritual growth is less like the "linear" sanctification process of "teaching, rebuking, correcting, and training" in 2 Tim 3:16 and more akin to "a natural birthing process." What Davis attributes to the differences in men and women is actually at odds with the essential nature of sin and redemption in all of fallen humanity. Moreover, the book's focus on woundedness as a fundamental aspect of femininity accords more with psychotherapy than with the Bible's teaching on womanhood.

Gerali, Steve. *Teenage Guys: Exploring Issues Adolescent Guys Face and Strategies to Help Them*. Grand

Rapids: Zondervan, 2006.

Gerali provides a guide for youth workers to help understand the cognitive, social, emotional, sexual, and spiritual development of teenage guys. Gerali's work, however, suffers from fundamental misunderstandings about masculinity. In urging youth workers to cultivate rather than repress teenage masculine sexuality, the author argues that "healthy sexual development requires sexual rehearsal and imagination." He does not view sexual fantasy as lust, and, furthermore, does not think one can even define lust. Gerali also rejects the notion of an effeminized church, arguing that God is changing both masculinity and femininity while spirituality remains constant.

Giles, Kevin. *Jesus and the Father: Modern Evangelicals Reinvent the Doctrine of the Trinity*. Grand Rapids: Zondervan, 2006.

Giles writes that "one of the basic arguments of this book is that to speak of the eternal subordination of the Son in function and authority by necessity implies ontological subordinationism" (30). His central thesis is that "the contemporary evangelical case for the eternal subordination of the Son is a clear breach with historical orthodoxy" (32). He argues that Athanasius, the Cappadocians, Augustine, Calvin, Barth, and the Nicene and Athanasian Creeds unambiguously and emphatically opposed hierarchical ordering in the Godhead. Thus, he asserts that those who affirm the eternal functional subordination of the Son (e.g., Wayne Grudem, George Knight, Robert Letham, Bruce Ware, and the Sydney Anglican Doctrine Commission) have left orthodoxy and are Arian heretics. Although more extensive reviews have been written

interacting with Giles's works, drawing attention to just a few key issues will have to suffice. First, Giles argues that eternal functional or role subordination necessarily involves ontological subordination. However, in systematically formulating the biblical teaching, both historical tradition and contemporary theologians who hold to the eternal functional subordination of the Son clearly distinguish between eternal functional subordination in person and eternal subordination in being/essence/nature/substance, i.e., subordinationism. Secondly, Giles argues that inferior and subordinate mean "much the same thing." Although this may be true in everyday usage and in dictionaries, which serve as the basis for his conclusion, this is not the case when speaking of the Trinity in systematic theology. The Son can be subordinate in role while simultaneously being ontologically equal to the Father, just as an employee can be subordinate in role while simultaneously equal in personhood to his/her boss. This has always been how orthodox theologians have spoken of the simultaneous ontological equality of the Father, Son, and Holy Spirit, and the personal distinctions in roles. Thirdly, he equates omnipotence, power, and authority based upon everyday usage. However, an important distinction in the debate has been and must be made between the equal omniscience and power of each person in the Godhead and the order, or taxis, of authority. For example, John repeatedly makes clear in his Gospel that Jesus was sent by his Father to do his will (which is an eternal, pre-existent relationship and ordering, not merely an incarnational one). Fourthly, Giles does not clearly spell out the distinction between nature and person, and as a result he concludes that what Jesus does func-

tionally applies to who he is ontologically. In the end, the confusion of these terms and concepts color his conclusions, thus rendering his thesis invalid. For more detailed interactions with Giles's work see Jason Hall's "A Review of Jesus and the Father: Modern Evangelicals Reinvent the Doctrine of the Trinity by Kevin Giles," *JBMW* 12, no. 1 (2007): 32–39 (http://www.cbmw.org/cimages/jbmw_pdf/12.1/review_jesus_father.pdf).

Olson, Ginny. *Teenage Girls: Exploring Issues Adolescent Girls Face and Strategies to Help Them.* Grand Rapids: Zondervan, 2006.

Olson's book explores the various issues—physical, emotional, and spiritual—faced by teenage girls and the youth workers who minister to them. Sociological phenomena and psychological theory seem to shape Olson's view of youth ministry more than a biblical model of mentoring young women. She advocates the use of "open dialogue" as opposed to "rigid dogmatism" concerning homosexuality and sexual experimentation.

Non-Evangelical Books

Mansfield, Harvey C. *Manliness.* New Haven and London: Yale University Press, 2006.

Mansfield explores the whole of manliness in disciplines ranging from philosophy, literature, and science, and provocatively argues that it should have a place in an increasingly non-gendered society. From manliness in the eighteenth and nineteenth centuries to the rise of feminism in the twentieth century, manliness ascends from merely manly aggression to manly assertion. He argues that sex differences between

male and female cannot be transcended by repressing or ignoring them; rather, they must be respected because it is in most accord with our natures. He concludes by stating that the problem is not that manliness does not exist, but that it is unemployed. Although Mansfield makes a compelling argument for the necessity of manliness as a virtue, with which complementarians would agree, the problem is that he is arguing from an essentially secular worldview. The reason manliness, as well as womanliness, needs to be recovered is because God's glory is displayed in the differences between man and woman since both are created in the image of God and both are the focus of God's redeeming work in Christ.

to serve as another illustration among Eldredge's *mélange* of movie references as opposed to authoritative revelation. Furthermore, Eldredge's false dichotomy between mind/heart and theology/emotion is exacerbated by a highly mystical spirituality that speaks of God's love in sensual, romanticized language. Although Eldredge communicates something of the realities of training and instilling manhood in boys, these fatal shortcomings distort the volume's faithfulness to biblical masculinity. ■

Undeclared Books

Eldredge, John. *The Way of the Wild Heart*. Nashville: Thomas Nelson, 2006.

In this sequel to the best-selling *Wild at Heart*, Eldredge further develops the process of masculinity and the various roles and life stages of men. In laying out the progression of the "masculine journey," Eldredge succeeds at a number of levels, as he recognizes the importance of purposeful training for masculinity. He communicates the Fatherhood of God as the basis for meaningful father-son relationships and also provides a mentoring model that is born of time and authentic, real-life experiences rather than a list of "accountability" questions. Eldredge bemoans passivity and helps the reader understand the danger of emasculating men. Similar flaws, however, plague this volume as in Eldredge's previous works. He continues to define the gospel in largely therapeutic terms and, at times, Scripture seems