

# CBMW NEWS

MARCH, 1997

FROM THE COUNCIL ON BIBLICAL MANHOOD AND WOMANHOOD

VOL. 2 NO. 2

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Council on Biblical  
MANHOOD AND WOMANHOOD

# CBMW executive director challenges fellow pastors

COUNCIL UNANIMOUSLY APPOINTED PRESBYTERIAN PASTOR TO POST IN NOVEMBER

BY ANDREAS KÖSTENBERGER

**A**T ITS MEETING ON NOVEMBER 23 IN Jackson, Mississippi, the Council on Biblical Manhood and Womanhood voted unanimously to appoint Mr. Tim Bayly as the first executive director in its history. Tim brings to this position a track record of unusual courage and conviction, a commitment to communicate clearly God's design for biblical manhood and womanhood, and a knowledge of the evangelical community gained partly by growing up in Wheaton, but also by being the son of the late Joe Bayly of *Gospel Blimp* fame (see the reprint of a column by Joseph Bayly on page 4 of this issue).

Tim begins his tenure with a vision that, if fulfilled, promises to propel the Council of Biblical Manhood and Womanhood into the twenty-first century as a viable, thriving organization, a major factor in the public debate and practical application of what it means to live as a Christian man or woman. Among Mr. Bayly's priorities are: establishing a significant internet presence for CBMW; building a solid base of financial support for CBMW; and strengthening the Council's ministry among local pastors and congregations (see further the interview with Tim Bayly beginning on page 3 of this issue).

Mr. Bayly earned a B.A. in History from the University of Wisconsin (Madison) in 1979 and a Master of Divinity degree from Gordon-Conwell Theological Seminary in 1983. He was ordained in the Presbyterian Church (USA), and transferred his credentials to the Presbyterian Church in America in 1991. He's pastored in two communities since his graduation from seminary: first in Pardeeville, Wisconsin, until 1992; then in Bloomington, Indiana, from 1992 to the present, where he currently pastors Church of the Good Shepherd located just off the campus of Indiana University.

The Baylys were married in 1976 and have five children, Heather, Joseph, Michal, Hannah, and Taylor, ranging from ages twenty to four.



TIM BAYLY, EXECUTIVE DIRECTOR OF CBMW

In 1993 Tim completed editing and seeing into print a compilation of the twenty years of columns his father Joseph wrote for *Eternity* magazine, titled "Out of My Mind" (Zondervan; available from CBMW at a special price, see note on page 5).

With Tim's appointment, the Council of Biblical Manhood and Womanhood continues a process that has led it from inconspicuous beginnings to its present significant appeal and ministry in the evangelical church.

By encouraging the publication of materials compatible with a complementarian understanding of male and female roles in the church, by the quarterly publication of its newsletter *CBMWNEWS*, and by the provision of a variety of resources pertaining to biblical manhood and womanhood, CBMW has sought to remain faithful to the task of representing God's plan for biblical male-female relationships.

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

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# Newsbriefs from the world

□ **China's policy of limiting families to one child** has resulted in the tragedy of forced abortions for sex-selection as males are more valued in that culture. Now, after 17 years the Chinese have a huge gender gap. An article in the January, 1996 issue of *Contemporary Review* reported that this preference for males results in the loss of 1.7 million females each year. By the year 2000, there could be a surplus of 70 million single Chinese men. With this situation, women have suddenly attained value in China. Sadly, though, a woman is now valuable as a scarce commodity rather than as a human being created as the image of God. One report in *Utne Reader* (May/June, 1996) indicates that commerce in the kidnapping and trading of women for marriage, trade and prostitution now exceeds \$1 billion per year.

□ **The Women's Studies Research Series at the University** of North Carolina in Greensboro hosted a discussion on "Gender Equity in Restroom Design" on February 6 of this year. While we don't know what kind of ideas were presented at the discussion, we do know that gender equity takes on new dimensions in Atlanta. The Atlanta Braves will open the 1997 baseball season in the retrofitted Olympic Stadium, now to be called Turner Field. In their effort to accommodate the different needs of women at the ballpark, Braves officials have announced that there will be 291 restroom stalls for women, and only 74 for men. So at last, this year there will be a measure of equality in the wait for the restroom because the designers recognize the differences between men and women.

□ **A recently returned missionary to Slovakia** attended InterVarsity's missions conference, Urbana '96. She reports that inclusive language has now come to worship choruses at Urbana. During worship, the conference attendees sang from Micah 6:8: "He has shown thee, O people" instead of the usual "O man." This renaming the human race ('adam in Mic. 6:8) has long been the practice of feminists, but it is not faithful to the text of Scripture.

□ **The film "Battle for the Minds"** mistakenly called "even-handed" in early reports (see *CBMWNEWS* 2/1 p. 2.) opened at the Louisville Film Festival last fall. Filmmaker Steven Lipscomb's intent was to make a film about his mother, Dixie Petrey, and her aspirations of becoming a third-generation minister, but felt compelled to present an egalitarian view to show "things that I couldn't believe were happening in this century." Student reactions at Southern Seminary as reported by the Associated Press revealed a disturbing sidelight to the controversy. Wayne Fallin, a Ph.D. student in Old Testament, indicated his pleasure with the film's accurate portrayal of the "patriarchal idiots" who run the seminary; in addition, the crowd repeatedly hissed when seminary leaders appeared on film presenting a complementarian viewpoint. The loudest hissing was reserved for Southern Seminary's president, Albert Mohler. The film is scheduled for a southern tour before it returns to Louis-

ville in June for the general assembly of the Cooperative Baptist Fellowship, a liberal organization that split from the Southern Baptist Convention. (*Greenville News*, February 8, 1997).

□ **Meredith College, the largest women's college in the** Southeast, has severed ties to the Baptist State Convention in order to preempt a feared conservative takeover. Meredith will lose approximately \$1 million in annual denominational funding. The shortfall will in part be offset by raising tuition by almost 15%. Meredith College thus follows other colleges, including Furman in South Carolina, Baylor in Texas, and Stetson in Florida, which have severed ties with their state conventions in recent years. The Southern Baptist Convention's complementarian stance on gender issues is regularly cited as a major reason for such moves. The role of men and women in the home, church, and society continues to polarize denominations and that it is illusory to believe that it is possible to remain neutral on this issue for servants of the one who came to bring, "not peace, but a sword."

□ **New laws mandating arrests for domestic abuse** have put more men in jail in Los Angeles, but analysts now note that arrests of women in domestic abuse situations reached a record 14.3 percent of all arrests in 1995. This reflects a two-fold increase over the figures from 1990. (*Los Angeles Times*, November, 1996). Women's rights advocates are calling this a backlash against women. While it is clear that some men are manipulating the new law by falsifying abuse, the statistics point once again to the incidence of female-perpetrated spousal abuse which is often unreported. There's also a report from the *San Francisco Examiner* that homosexuals are more likely to be victims of domestic violence than of anti-homosexual violence. Both of these items support the research on patriarchy and abuse as reported on page 10 of this issue of *CBMWNEWS*.

□ **Feminist Anne Roiphe, author of a new book, *Fruitful: A Real Mother in the Modern World***, wants to celebrate motherhood in modern society and also wants to put a high priority on equal male-female sharing of home responsibilities, according to *USA Today* (9/24/96). She believes that the most pressing issues for families today include "the creation of more egalitarian structures where husbands and wives share the care of the children." According to Roiphe, the feminist movement got women working, and now "we need to complete the revolution by having every man participate fully in nurturing." She proposes a "fifty-fifty split of motherhood" between women and men. In her arguments, Roiphe shoots blanks at cultural-stereotypes to avoid the archetype. She sets her sights on *tasks* to be divided at home—shared child care and cleaning—which trivializes the issue and blurs the created differences and responsibilities that God has uniquely assigned to each sex.

# CBMWNEWS interview: Executive Director, Tim Bayly

**CBMWNEWS:** *Tim, you're a busy man, pastoring a new congregation as well as taking on the leadership of CBMW. Why is it that you're willing to make some of the sacrifices I know you must be making to assume this new role? Why do you think the question of biblical manhood and womanhood is so important?*

**Bayly:** Christians are being tested in this matter in a way that we're being challenged on few other issues today. Having battled over the inerrancy of Scripture and its inspiration twenty years ago, evangelicals now must come to terms with its authority. My dad used to say he wanted to hear less from evangelicals about the inerrancy of Scripture and more about its authority. Are we evangelicals willing to acknowledge the authority of Scripture in the area of the Bible's teaching on manhood and womanhood today? This is a watershed issue where our doctrine of inspiration is put to the test.

**CBMWNEWS:** *A watershed issue because the authority of Scripture is at stake?*

**Bayly:** Absolutely. But it's a watershed issue also because this question involves the health, joy, and contentment of many individuals. People have been raised without being taught what it means to be a boy or girl, without having models of manhood and womanhood as God created them. This has subjected many young people in the church and world today to the grave risk of confused, and often incomplete, gender identities.

Ministering in the context of a university community, I counsel many young men and women who are unable to articulate how they differ from the opposite sex and what difference it makes. Tragically, an increasing number of our young people are falling into androgyny [having the characteristics of both male and female—*ed.*] or outright homosexuality.

**CBMWNEWS:** *You believe not only that the authority of the Bible is at stake here but also that the outworking of scriptural teaching in this area is necessary for a godly, and good, life?*

**Bayly:** That's right. Just think of fathers for a moment: if kids don't learn to love their fathers as fathers and to respect them as the head of the home, and if fathers are alienated from their natural role in the home and become emotionally abusive, distant, or even physically absent, there's going to be a decline of proper gender identity on the part of both boys and girls as they grow up.

Today there are many, many young people in America who are unaware of what it means to be a man or a woman. As they take their place in society, this virus will infect their marriages and homes. It will also infect the church. But it's a sad failure when the teaching of Scripture about manhood and womanhood gives us such a clear, straightforward antidote.

**CBMWNEWS:** *How did you come to see biblical manhood and womanhood as such an important issue?*

**Bayly:** I grew up in the late 60s and early 70s, graduating from high school in 1971, and the spirit of the age seduced me particularly in the area of egalitarianism and rebellion against authority. So when my wife Mary Lee and I were married, we were committed to the sort of egalitarian utopianism prevalent in large segments of evangelicalism today. We saw no need for role differentiation in our home, and we thought all decisions could easily be made together.

It was by God's grace, though, that soon after we were married an older Christian man for whom I had a deep respect took me aside one day, put his arm around my shoulders, and said, "Tim, God wants you to be the head of your home." The words hit me with the force of a sledgehammer. Now it is beyond me how I could have grown up in an evangelical home where Scripture was constantly taught and for those words to have appeared so radical.

In the course of the next few years my wife and I did much thinking and studying on this subject. God was gracious to us, and through His Word He taught us the importance of authority and submission in the church, marriage, and the home.

**CBMWNEWS:** *How does your wife Mary Lee feel about this issue?*

**Bayly:** Last year my wife had the privilege of introducing Elisabeth Elliot as a speaker to the women of our congregation. As part of her introduction, Mary Lee encouraged women not to give in to the unbiblical pressure of feminist teaching but to learn to be content as women. She talked about how she had struggled through the years with this aspect of scriptural teaching and how the Lord had just the year before finally given her peace as she found herself willingly submitting to this scriptural doctrine—and even taking joy in it!

As I listened, I was filled with gratitude to the Lord as I looked back over the years and saw how much He had changed us both. For our part, we've found this statement in God's Word true: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." We are being cleansed. God is faithful.

**CBMWNEWS:** *Now that you are the Executive Director, what do you see as the greatest challenge that lies ahead for CBMW?*

**Bayly:** In my understanding, the greatest challenge facing CBMW is getting pastors to preach.

**CBMWNEWS:** *Why do you say this is the greatest challenge?*

see *Interview... on p. 4*

*The greatest challenge facing CBMW is getting pastors to preach... They avoid teaching and preaching on the subject because they are afraid of the backlash that will come against them.*

—TIM BAYLY

## Interview with Bayly

*continued from page 3*

**Bayly:** Well, I'm an ordained pastor in the PCA, and our theological standards clearly articulate the Bible's teaching on this subject. However, pastors avoid raising the issue in their churches. They avoid teaching and preaching on the subject in large part, I think, because they are afraid of the backlash that will come against them.

**CBMWNEWS:** *Are you saying the first thing we need to do is to get those pastors committed to act? Your goal is not to begin by convincing the non-committed but to begin with the committed and to get them to act on what they say they're already committed to?*

**Bayly:** That's exactly right. There are a great number of people who understand and submit to the Bible's teaching on this issue personally, yet are not willing to engage the other side directly.

**CBMWNEWS:** *What is your vision for CBMW? If you had to identify one or several things you would like to see accomplished in your tenure, what would you list as your primary goals?*

**Bayly:** I'd like to see CBMW focusing more on the local church. I'd like to see CBMW calling Christians to take a firm and loving stand on this issue in their church and their homes. This is part of our being salt and light. We have a wonderful gift from the Lord in Scripture when it

comes to manhood and womanhood, and it doesn't do our culture, our families, or our churches any good for us to hide that gift with the mistaken notion that this will make us more effective in our evangelism or more acceptable to an anti-Christian culture. We must be faithful to preach the whole counsel of God.

**CBMWNEWS:** *Being a pastor yourself, how do you feel CBMW can benefit pastors in particular?*

**Bayly:** CBMW has built up an excellent supply of materials which pastors need to know exist: a set of tapes pastors can use in premarital counseling, books which present a convincing exegetical critique of the egalitarian position, pamphlets dealing with motherhood, spouse abuse, and many other relevant topics, a first-rate quarterly newsletter, and a growing web site, to name but a few. Pastors can use these resources in their congregations to assist them in their work. I hasten to add, though, that CBMW wants to work not just with pastors or church leaders but with everyone who has a sincere desire to understand and to live out God's design for biblical manhood and womanhood. The vast majority of faithful, church-going Christians in this country believe, as we do, that God made man and woman different and assigned them distinct, complementary roles and responsibilities. It is our desire at CBMW to defend this biblical truth and to equip and mobilize Christians everywhere to preach, teach, and live out this wonderful aspect of God's plan for us.

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TIM BAYLY

## A prophetic word from 1974

**I**N A PREVIOUS ISSUE OF *CBMWNEWS* (Vol. 1, no. 3 [June 1996]: 3-5), Wayne Grudem provided a brief critique of the *New Revised Standard Version* ("What's wrong with 'gender neutral' Bible translations?"). He concluded that the NRSV is in many cases not an accurate translation, because it seems to adhere to the principle that "if the way the Bible says certain things is offensive to parts of our culture, then we can simply change what the Bible says in order to take away the offense. But once this happens, we are no longer simply *translating*, or even *interpreting*, we are willfully changing the text of Scripture" (p. 5).

But there is at least one man who saw these problems at the very inception of the NRSV over twenty years ago: Joe Bayly, the father of the new CBMW executive director. Following is a reprint of a column he wrote in 1974 for *Eternity* magazine.

A recent news release indicates that the Revised Standard Version is to be revised yet once more, this time to eliminate sexist language.

What is sexist language? "Sons of God," which will become "children of God." "If any man thirst," which will be changed to "If any person thirst." "He who endures to

the end will be saved" will be either "He or she," or "They."

I happen to think the whole idea is stupid, the sort of tampering with the Scriptures that Bible-burners accused the RSV translators of twenty-five years ago.

Before persons begin to write letters accusing me of being a M.C.P., please listen to me say that I think women have a valid and serious cause for complaint in our present American society. I'm for gymnasiums at Christian colleges for women as well as men, equal sports facilities and equipment at Christian camps, women on boards of directors of Christian organizations, equal pay for women for the same work—in Christian as well as secular situations, opportunity for women to advance along with men to executive positions.

And a lot of other things, more basic.

If a woman works all day at employment outside the home, elemental justice would indicate that her husband should share the work of the home.

No husband should be content to flower while his wife vegetates. Every Christian married man is responsible to see that his wife realizes the potential God has built into her life.

But it's not just husbands who must free women to be themselves, to achieve the goals they'd like to achieve. Women's libbers (including many of the Christian ones) need to learn the same lesson. Their scornful put-down of interest in motherhood, in providing a warm and beautiful home, in being a "traditional" wife and mother—forcing a contented wife and mother into a "meaningful career" outside the home, or imposing guilt—is as destructive to many women's freedom as a husband who thinks his wife only exists to further his goals.

Now back to the Bible.

Up to the present time, men have pretty well known who they were, and women have known who they were. There were clear distinctions, both in the Bible and in the general culture.

Nobody felt the need of unisex or bisexuality. In fact, the Bible clearly warned against blurring the lines between the sexes.

Now Germaine Greer and Gloria Steinem come along, and part of the Christian community begins to feel guilty that we are not keeping up with the world. So revisionists take over the Bible and set to work to change it. (I have intentionally chosen a pejorative word; Christian revisionists are comparable to communist revisionists, in my opinion. Both represent an attempt to rewrite history for their own purposes, and tamper with source material.)

Some of the changes—such as the ones I suggested in the second paragraph—aren't too important although I think it's stupid to change a grammatical usage, such as the generic "man." We need a term such as mankind; "chair-person" may be all right, but "personkind" is flawed, in my opinion.

But where will the revisionists stop? Will Adam come from Eve's rib, the serpent tempt Adam, Sarah lead the pilgrimage out of Ur and have a daughter by Abraham's servant, Mrs. Hosea track down a male prostitute husband,

Jesus have six women along with six men disciples, Paul travel with a woman doctor? Will the prodigal son become the prodigal daughter (or person)?

Granted that we have stressed God's maleness too much (He is compared to a mother in Scripture, as well as a father), but does the Incarnate Son become a Daughter? Do we erase the Creation-based, not Fall-based, distinction St. Paul makes in 1 Corinthians 11?

When you start to rewrite history, you're in trouble, whether it's communist history or biblical history. It would be more honest to say, "They were wrong; we've discovered new truth in the twentieth century," or "Times have changed, and we must reflect those changes," than to tamper with source material.

In defending the Bible as it stands, I'm not implying that it wouldn't be different in many places if God were revealing Himself today instead of millennia ago. With girl runaways outnumbering boys, the prodigal might well be a daughter, if Jesus were telling His story today. With women's education equal to men's, today's Bible might have books written by holy women. Surely the exploits of women missionaries would be headlined. And Herod might be a woman.

But these changes, reflecting the times which God was burdened in His self-revelation, would not obscure the original Creation, nor the peculiar identities of men and women. Biblical principles about sex are unchanging.

Thank God for making women different from men.

I think an awful lot of men would agree with me. Men like Abraham and Moses and Aquila and Gloria Steinem's husband, if she's married.

From Joseph T. Bayly, "Revise Our 'Sexist' Scriptures?" in *Out of My Mind: The Best of Joe Bayly*, ed. Timothy Bayly (Grand Rapids: Zondervan, 1993), 135-38.

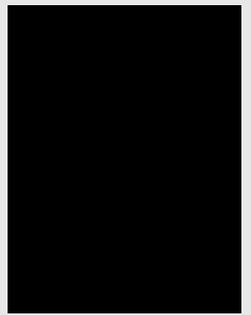
### Special offer!!

CBMW is making available, at a mere \$5, copies of *Out of My Mind: The Best of Joe Bayly*, edited by our new executive director, Tim Bayly. Offer good while supplies last. See order form for details.

### On inclusive language translations...

The *New Living Translation* is an impressive work; unfortunately, the translators have bowed to the politically correct trend of linguistic emasculation.... When even evangelical translators, committed in theory to the principle of biblical inerrancy, feel the need to alter the text to suit ideological requirements, it is evident that the Age of Newspeak has fully dawned. It used to be said that evangelicals would make the same mistakes as the liberals, only with a delay of half a century or more. The politically correct New Revised Standard Version and the various inclusive language lectionaries and hymnals of the liberals are not yet a decade old, and already the evangelicals are hastening to imitate them. An inclusive language modification of Zondervan's *New International Version* is also in the works.

Harold O.J. Brown,  
in *The Religion and Society Report*,  
January 1997, p. 8

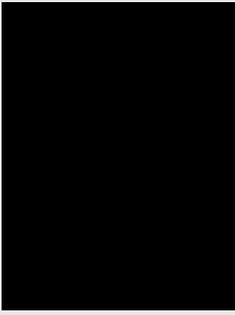


JOE BAYLY

*When you  
start to rewrite  
history, you're  
in trouble,  
whether it's  
communist  
history or  
biblical history.*

JOE BAYLY

# Resolution on women in combat



BOB MILLER

## Background info on the Resolution

BY BOB MILLER  
CAPT., USN, (RET.)  
EXECUTIVE DIRECTOR  
HOPE FOR AMERICA

CBMW has long battled for godly standards of manhood and womanhood in two venues: marriage and family, and in church leadership. Now a third venue is demanding our concern and involvement.

Our nation is recruiting women for an expanding array of military combat roles. Biblical norms for the exclusively male vocation of warfare have been ignored.

Following the abandonment of the draft, inadequate numbers of young men volunteered. Military leaders compensated by recruiting young women. A gradual overturning of the military culture, reflecting the decline elsewhere, set the stage for the contemporary rash of sexual sin among military personnel.

Presently there is no military chaplaincy or parachurch military ministry with a studied position on women as warriors. A 1992 Presidential Commission concluded, based on the incoherent variety of clerical testimonies, that the nation's "religious heritage... is not one that speaks clearly on the issue of women in combat."

*continued on p. 11*

**A**T ITS MEETING ON NOVEMBER 23, 1996 in Jackson, Mississippi, the Council of Biblical Manhood and Womanhood voted to "note with interest and warm appreciation the [following] proposal regarding women in combat and commend it heartily to all interested denominations."

**WHEREAS**, President Bill Clinton, supported by the United States Congress, has succeeded in moving leaders of the military services to abandon their historic policy of limiting combat military service to males, and has opened military combat categories to females as well as males; and

**WHEREAS**, The military services of the United States are now recruiting and training women for combat, are assigning women to combat billets, and are planning for and deploying women into combat situations; and

**WHEREAS**, God created male and female with specific and complementary characteristics (Gen. 1:27), declaring them "good" (Gen. 1:31) so that male and female in relationship constitute a complete expression of the divine order for humanity, yet without blurring or denying the meaning or significance of gender-based distinctions established by God in the created order; and

**WHEREAS**, The equality of male and female as to dignity and worth, following from their creation in the image of God (Gen. 1:27) is fully consistent with and is in no way contrary to gender-based distinctions as to roles and responsibilities which are also established in the created order; and

**WHEREAS**, God, by creating Adam first (Gen. 2:18; 1 Cor. 11:8) and also by creating woman for man (Gen. 2:18,20,22; 1 Cor. 11:9), has set the gender-based role and responsibility of males in the most basic unit of society (the family) to be that of leader, provider and self-sacrificial protector (also cf. Eph. 5:25; 1 Peter 3:7), and likewise has set the gender-based role and responsibility of females to be that of help and nurture (Gen. 2:18) and life-giving (Gen. 3:20) under male leadership and protection (cf. 1 Peter 3:7); and

**WHEREAS**, The purpose of "combat" is to inflict deadly harm upon an enemy, and the essence of "combat" is to engage an enemy in order to kill, slay and destroy—a purpose and essence aligned with the gender-based role and responsibilities of males but opposed to the gender-based role and responsibilities of females; and

**WHEREAS**, The moral justification for military combat service is the duty to protect vital national interests, of which the most vital and most essential is the welfare, security and good order of families; and so moral justification for combat service is derived from, and is thus essentially linked to, the divinely assigned role and responsibilities of self-sacrificial male headship of the family (Eph. 5:23-24); and

**WHEREAS**, Intentional rejection of the connection between male headship in the family and the male protective role that defines and justifies service as a soldier in military

combat necessarily strikes at the complementary nature of male and female relationships established in the order of creation, and unavoidably undermines the order, structure, strength and stability of families within any society that determines to ignore, deny or erase this gender-based distinction; and

**WHEREAS**, The pattern established by God throughout the Bible is that men, not women, bear responsibility to serve in combat if war is necessary (Gen. 14:14; Num. 31:3,21,49; Deut. 20:5,9,13-14; Josh. 1:14-18; 6:3,7,9; 8:3; 10:7; 1 Sam. 16:18; 18:5; 2 Sam. 11:1; 17:8; 23:8-39; Ps. 45:3-5; Song of Sol. 3:7-8; Isa. 42:13); and

**WHEREAS**, Biblical examples that record women serving in combat (Jud. 4:4-23) are presented as contrary to proper and normal gender-based distinctions between male and female roles and responsibilities, and as caused by a failure of male leadership that is worthy of shame (Jud. 4:9-10); and

**WHEREAS**, Willful rejection of the propriety, value and practice of a gender-based role distinction that limits combat military service to males is a foolish social experiment that: (1) threatens good military order and discipline by unnecessarily escalating sexual tensions among combat warriors, (2) weakens unit cohesion by adding the stress of sexual competition between troops under fire, (3) generates the certitude of female warriors taken as P.O.W.s and subjected to the special trauma of rape and sexual abuse, (4) places a major new strain on the marital fidelity of male warriors separated from their wives by ensuring they are kept in intimate isolation for long periods with females who are not their wives, and (5) risks the nation's military security on a scrambling of the moral framework defining male/female relationships among combat forces that has never before proven successful, and has never before been tried by a world military power that expects to maintain its security responsibilities.

Therefore, be it **RESOLVED**, that we (identify group), assembled in (identify place), on (date), do, with loyal respect and deep concern, warn against and oppose the opening of military combat service to females: because it undermines male headship in the family by failing to recognize the unique gender-based responsibility of men to protect women and children; and because it subordinates the combat readiness of American troops, and the national security of the United States, to the unbiblical, utopian, social agenda of ideological feminism; and

Be it finally **RESOLVED**, that we call upon the President of the United States, each Senator and Representative of the United States Congress, and all military leaders to reverse the present policy and to reinstate the historic limitation of military combat service to males only.

For more information, readers may contact  
Bob Miller at Hope for America, 215/659-0564;  
e-mail: hfa@aol.com

# Two entirely different study Bibles for women reviewed

*THE WOMAN'S STUDY BIBLE: OPENING THE WORD OF GOD TO WOMEN*, ED. DOROTHY PATTERSON (NASHVILLE: THOMAS NELSON, 1995; \$39.99). REVIEWED BY KAREN O'DELL BULLOCK; REPRINTED BY PERMISSION FROM *MAGAZETTE* VOL. 7, No. 4 (1996): 3-4.

## A Complementarian Study Bible

**J**UST AS THE ORIGINAL TRANSLATORS OF the 1611 King James Version sought to "promote the common good" by their effort to "make a good [translation] better," the collaborators of the *Woman's Study Bible* offer a new and useful tool for hungry students of the Bible.

Spanning a production process of more than five years, and involving more than 80 women of ethnic and denominational diversity, the volume speaks clearly to Christian women standing on the brink of the twenty-first century. Women comprising the editorial team, headed by Dorothy Kelley Patterson, general editor, are professors, homemakers, artists, counselors, corporate executives, pastors' wives, missionaries, medical personnel, and authors. Some are grandmothers; others are singles, wives, and mothers. All are actively involved in ministry leadership, and almost one-third hold earned theological degrees.

Eminently practical, the *Woman's Study Bible* serves a wide range of purposes; however, its overarching theme is to be a "unique tool for opening God's Word to women through a comprehensive study of Scripture prepared by women for women on subjects important to women." The *Woman's Study Bible* uses the New King James Version and includes the "Word from the Translators of the New King James Version," which follows the text and speaks to the reader concerning purpose, "complete equivalence" in translation, style, format, notes on decisions concerning Old and New Testament manuscript usage, and explanations of textual footnotes. These helpful and critical discussions remind readers of the King James Version to ask why the 1611 translators' notes have rarely been printed since 1821. What translators have to say to their readers is vitally important.

Stated guidelines provided the parameters for this study tool prior to research and/or manuscript preparation as follows:

"A distinctive exegesis pulls out the meaning of the text instead of reading into the text personal whims."

"Intuitive scholarship combines the discernment of intuition with the discipline of scholarship, bringing a new dimension to evangelical interpretation."

"Nurturing sensitivity brings new and exciting ways to encourage and inspire."

"Mentoring friendships undergird spiritual bonding,

finding more common ground than polarity in a quest to understand and interpret Scripture."

"Creative service links mind to heart to present inspiration and guidance that is fresh and relevant."

The *Woman's Study Bible* creates upon these foundations a wonderfully fresh and fascinating tool for Bible study. A user-friendly and extensive referencing system helps Bible students to connect ideas, doctrines, and topics. The use of more than 325 topical notes seek to apply scriptural truth to such life situations as commitment, rape, priorities, promises, blended families, step parenthood, depression, and ecological concerns. In addition, sidebar annotations add clarity to difficult passages and help to identify and connect places, people, and events.

The volume's freshness is enhanced by four well-written articles which deal with issues Bible students will find invigorating: "What They Left Behind: Women, Archaeology, and the Bible," by Marsha A. Ellis Smith; "The Balanced Life: Reconciling Personal Faith with Practicing Dogma," by Hilary McFarlane; "Women and Children in Biblical Narrative," by Eleonore Stump; and "God Cares for Women," by Eta Linnemann. Each of these articles explores issues of theological, scientific, emotional, or practical significance in vivid, perspective-changing dialogue.

Each biblical book is prefaced with introductory materials exploring background, author, date, setting, purpose, audience, literary characteristics, themes, and overall outlines, which supplement the reader's general and technical knowledge. Other beneficial study helps include colorful maps ranging from "The Nations of Genesis 10" to "The Holy Land in Modern Times." Charts and graphs contain such interesting information as colors and numbers and their meanings; money, weight, and length equivalents; the names of Jesus; exegeses of critical passages, such as 1 Peter 3 and Ephesians 5; discussions of millennial views; women in the parables of Jesus; and how the Bible answers difficult questions.

Over 100 portraits of biblical women bring the text to life. Cameo biographies of such characters as Abigail, Anna, Huldah, Cleopatra, Dorcas, Esther, Eve, and the Marys are sprinkled throughout the text and demonstrate how the responses of women have figured prominently in God's redemption story.

Dotted throughout the text are hundreds of inspirational quotations intended to encourage, support, and challenge readers to live "a more excellent way."

An alphabetized index, complete with color and symbol coding, brings all of the special features together. The read-

see *Reviews...* on p. 8

DOROTHY PATTERSON  
GENERAL EDITOR  
*WOMAN'S STUDY BIBLE*  
CBMW Council Member

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MANAGING EDITOR  
*WOMAN'S STUDY BIBLE*  
CBMW Council Member

*The Woman's Study Bible is a unique tool for opening God's Word to women through a comprehensive study of Scripture prepared by women for women on subjects important to women.*

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## Reviews of study bibles

*continued from page 7*

er will quickly find all topical notes, portraits, charts, maps, and annotated subjects with ease. Textual references cite book, chapter, and verse. All of this is followed by a self-supporting 66-page concordance.

Although goodly appearance is not required, this volume is aesthetically pleasing and artistic, with sidebar delineations, illustrations, and two-color page designs, all in shades of blue and gray.

Christian women will cherish this new and marvelous tool for personal Bible study. There appears to be but one slight hesitation; that is, that because the word *Woman* is on the cover of the book, many will feel that only women should read its contents. Yet timely insights affect all of us as “humanity” and edify the Body of Christ. Perhaps this is a work, then, worthy of corporate study, as men and women of God seek to know and obey Him most fully.

Karen O’Dell Bullock teaches church history at Southwestern Baptist Theological Seminary and resides with her husband John and their two children in Fort Worth, Texas. She is the author of *Homeward Bound*.

**Please note that the *Woman’s Study Bible* is available from CBMW at a substantial discount.**

See Resource List on page 15 for details.

### **An Egalitarian Study Bible**

*STUDY BIBLE FOR WOMEN: THE NEW TESTAMENT* (NRSV), ED. CATHERINE CLARK KROEGER, MARY EVANS, AND ELAINE STORKEY (GRAND RAPIDS: BAKER, 1995; \$29.99).

REVIEWED BY MARY A. KASSIAN.

**I** HAVE A NUMBER OF STUDY BIBLES IN MY library that I have acquired over the years: a *Believer’s Study Bible*, a *Spirit-Filled Life Study Bible*, and a *Student’s Study Bible*, among others. I myself have participated in the writing of notes and annotations for a study Bible. Therefore, when I see a new study Bible, I have certain expectations for what such a work ought to look like. I expect certain standards of style, presentation, clarity, logic and scholarship. This new *Study Bible for Women*, published by Baker Book House, did not meet my basic expectations.

To begin, the introductions to the books are inconsistent. Some are long, some are short, some are sub-divided to provide information on author, date, audience, purpose, some do not provide any of this information. One introduction has personal application questions, one book failed to include an introduction altogether.

The work is also stylistically inconsistent. Some sections are written in a scholarly manner, while others merely present personal experience and opinions. For example, one author voiced her disappointment about her ministry being “closed” to her by reason of her gender, and tells the

story of how she subsequently began instructing handicapped students in swimming lessons. In my opinion, such musings are appropriate in a biography, popular, or devotional work, but not in a work claiming to be a study aid. I expect a study Bible to point the reader to the text of the Bible for answers, not to personal experience.

Another expectation I have of “study” Bibles is that the contributors substantiate claims and cite sources. In this, I was also disappointed. In a discussion of the meaning of the word “head,” one author proclaimed that “the early Greek Fathers went to great lengths to insist that this is the sense in which ‘head’ should be understood here” (p. 343). But this claim is unsubstantiated. I, as a reader, need to know which Greek Fathers, and what “great lengths,” and whether the sources of the contributor’s information are reliable. Furthermore, when theological authorities such as John Chrysostom and Justin Martyr are quoted to substantiate the contributor’s arguments (p. 321), the source of the quotation ought to be referenced so that I can go and see the quote in its original context. These are, in my mind, minimal standards for scholarly accountability and excellence.

In reading through the annotations and notes, I often had difficulty following the contributor’s line of reasoning. A typical example is the note discussing the lilies of the field in Christ’s Sermon on the Mount (p. 28). The contributor points out that the lilies of the field do not “toil and spin,” but that women DO toil and spin linen and wool. She goes on to state that Jesus argued against assigning housework a higher social value than the gospel—the Kingdom is more important than a woman’s responsibility to provide food and clothing. She ends by concluding that Jesus supported the earliest Christian women as they extended their ideas of service beyond the family “to teaching, preaching, prophesying, and other recognized ministries.”

This connection is totally illogical. I cannot understand how the contributor got from point A: the lilies of the field neither toiling nor spinning, to point B: women teaching, preaching, prophesying. Perhaps I am missing something, but this, and many other notes, made absolutely no sense to me.

I expect the level of scholastic integrity to be higher in a work that claims to be a “study” aid. To me, scholastic integrity demands consistency of style, citing of original sources, substantiation of one’s statements and logical reasoning. All of these I found deficient in the NRSV *Study Bible for Women*.

The second major criticism of this work I have, is the tendency of the authors to use Scripture as a springboard to inundate readers with a feminist worldview. Regardless of textual content, the contributors seem to gravitate towards lamenting the victimization of women and the abusive nature of men.

For example, a note on the spiritual discipline of fasting only mentions the discipline in passing before moving on to discuss society’s poor view of women and women’s resul-

tant problems of anorexia and bulimia (p. 27). A note on the blessedness of motherhood becomes a discourse on how society's view of women—"attractiveness, thinness, relationship,"—make it difficult for women to worship on Sunday mornings (p. 149). The note on glorifying God with one's body (1 Cor. 12:20) argues that women's bodies do not make them "sex objects, status symbols, baby machines, clothes horses, or beasts of burden."

An accompanying topical note states that presenting one's body as a living sacrifice to God "requires that we refuse to conform to the present standards and lies of our age" (about women's bodies) and "speak out against the abuses of the bodies of women and girl children... to face the oppression of such practices as eating disorders... genital mutilation, shunning due to menstrual flow, selling and trading of young girls for sexual slavery, bride-burning, under-nourishment of female children, female infanticide, silencing of women in churches, and other behaviors which shame and immobilize the bodies of those born female, made in God's image" (pp. 333-34).

Finally, a note on church leadership, based on Titus 1:7, becomes a three-column dissertation on wife-battering and rape (pp. 461-62). Certainly the issues of rape, wife-battering and abuse are important issues for women, and issues I care about deeply, but I found that this work has a maddening tendency to go off on a tangent and end at this point regardless of what topic it began to address.

Indeed, it appears to me that the entire work promotes a victim-abuser stereotype of female-male relationships.

For example, according to one contributor, John 8:3, the story of the woman caught in adultery, "almost certainly expresses his (Christ's) indignation at the exploitation of a woman by men" (p. 197). The "obscene, silly, and vulgar talk" referred to in Ephesians 5:3 is a statement on how women are victims of sexual harassment. Circumcision, according to another contributor, was a covenantal sign that ought to have served men as a physical reminder that they were not to use their sexual organ "in aggression and exploitation of others" (p. 410).

A note on Paul's suffering (2 Cor. 1:8) attributes female depression to the "stereotyped roles of women in society," woman's "powerlessness" and "dependency," and the "emotional abuse and interpersonal violence" women "frequently" experience. A note on the Fatherhood of God is careful to point out that Father-God is "neither a wife-beater nor a child-abuser... not a tyrant or a dictator." As, obviously, the author regards the majority of earthly fathers to be. The note explains that the reason Jesus was male, is that "an image of a suffering female would not challenge the powers of this world because she would merely be one more victim" (p. 358). Even Christ's prayer in the Garden of Gethsemane is interpreted in light of a victimization. Readers are told that they can apply Christ's prayer to the "many times" they "find themselves in situations in which they beg God to stop the evil of the abuser...." (p. 171).

The NRSV *Study Bible for Women* is written from an egalitarian perspective and thus contains the expected argu-

ments for an egalitarian view of women in ministry. However, the heavy focus on abuse, victimization, and other aspects of feminist philosophy was more than I would have expected in an evangelical work.

I was also mildly irritated at the belabored emphasis on the "inclusion" of women. Readers are continually and repeatedly pointed to the obvious: the term "believers" includes women, the term "brothers" includes women, women are included in the crowds, women are included in parables, women's names are included in the book of life (p. 413), women are included in ministry, Jesus included women.

In fact, one contributor surmises, the only reason women were not at the Passover table with the disciples, was that Jesus had "a clear premonition of the approaching danger and may have chosen not to expose women to the possibility of violence" (p. 169). Their insistence on the inclusion of women at times borders on the absurd. One contributor argues that women were also "included" in the old covenant of circumcision, for circumcision "touched a man at the point of intimate sexual contact (with a woman), so within marriage and family life, circumcision would have been part of women's experience too" (p. 295).

This overstatement of the obvious truth of the biblical worth and value and "inclusion" of women saddens me, for the only reason for insisting so vehemently on women's inclusion that I can see is that deep down these women do not feel included at all. They appear to be trying to convince themselves of a fact they don't quite believe. And that is very sad.

The NRSV *Study Bible for Women* begins and ends with a number of essays on various topics: Inclusive Language and the NRSV, A High View of Scripture (inspiration and authority), Interpreting the New Testament (hermeneutics), Asking Questions of an Authoritative Text, The Doctrine of the Trinity, Jesus Christ, Men and Women in Relationship, and the final essay The Occupations of Women.

In these essays, as well as in the notes and annotations, the work is fundamentally evangelical, and for this I am glad. However, when the authors focus on a victimization-abuse philosophy, when they suggest that we must incorporate more inclusive references to God in the Church's language, when they imply that the maleness of Jesus is theologically insignificant, and when they insist that the "message of Christ as liberator of the poor and oppressed" must especially be applied to the oppression of women (p. 584), I worry that they are being distracted from the essence of the Gospel.

The Word of God is powerful. And I am always glad for the publication of more Bibles. But the drawback, indeed, danger of this work, is that women who sincerely want to study the Bible are drawn into the study of feminism instead.

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# Patriarchy and abuse: no direct link

**I**N OUR FIRST ISSUE (*CBMWNEWS* Vol. 1, No. 1 [August 1995], p. 3) we reported that CBMW issued an expanded statement on the abuse of women. In a related piece, we noted that the group *Christians for Biblical Equality* declined to join CBMW in issuing this statement. The apparent reason for this was CBE's refusal to acknowledge the possibility of loving headship in marriage. The notion persists that a complementarian view of biblical manhood and womanhood in and of itself promotes the abuse of wives. Now there is some documented evidence to the contrary.

The following is excerpted from *New Research*, a monthly supplement to *The Family in America*, published by The Rockford Institute, in the November 1995 issue; reprinted with permission.

Wife abuse, many feminist theorists believe, is fostered by a patriarchal culture. Indeed, some feminists assert that patriarchy is the major cause of wife abuse [see most recently Catherine Clark Kroeger and James Beck, ed., *Women, Abuse and the Bible* (Grand Rapids: Baker, 1996)—ed.]. But after carefully analyzing numerous studies of violence among married and cohabiting couples, psychologist Donald G. Dutton ["Patriarchy and Wife Assault: The Ecological Fallacy," in *Violence and Victims* Vol. 9, No. 2 (1994): 167-82] has concluded that "**no direct relationship exists between patriarchy and wife assault**" and that, therefore, feminists will have to find another explanation of wife abuse. [Emphasis ours].

In the first place, Dutton notes, "if feminist analysis is correct, we should expect greater violence directed toward women in more patriarchal cultures." Yet it turns out that the rate of wife assault among Mexican-born Hispanic couples runs "about half the rate" found among non-Hispanic whites, "despite Hispanic cultures being generally more patriarchal than American culture."

Furthermore, researchers in this country have docu-

mented some of "the highest rates of severe wife assault" in "states where the status of women is highest." Likewise difficult to explain within feminist theory is recent research which has found that "couples where only the female was violent were significantly more common (39.4 percent of dating couples, 26.9 percent of cohabiting couples, 28.6 percent of married couples) than couples where only the male was violent (10.5 percent of dating couples, 20.7 of cohabiting couples, 23.2 of married couples)." It thus appears that "female violence may be serious and may not be in response to male violence."

But it is in explaining the extraordinarily high incidence of violence among lesbian couples that patriarchy-as-the-root-of-violence theories fail most completely. In a 1991 survey of almost 1,100 lesbians, researchers found that "52 percent [said they] had been a victim of violence by their female partner, 52 percent said they had used violence against their female partners, and 30 percent said they had used violence against a nonviolent female partner." Such figures suggest a level of violence in lesbian relationships significantly higher than that found among heterosexual couples. Indeed, when 350 lesbians (three-quarters of whom had been in "a prior relationship with a man") participated in a second 1991 survey on violence within relationships, they reported that "rates of verbal, physical, and sexual abuse were all significantly higher in their prior lesbian relationships than in their prior heterosexual relationships: 56.8 percent had been sexually victimized by a female, 45 percent had experienced physical aggression, and 64.5 percent experienced physical/emotional aggression." Dutton finds such data "difficult to accommodate from a feminist perspective."

No doubt "biblical feminists" will continue to insinuate a link between a non-egalitarian view of gender roles and wife abuse. But studies like the one cited above now suggest that they do so regardless of the evidence.

*It is in explaining the extraordinarily high incidence of violence among lesbian couples that patriarchy-as-the-root-of-violence theories fail most completely*

## ***The definitive book on 1 Timothy 2: Get it now!***

Of which book does D. A. Carson say, "In an age when ideological dogmatism and sheer speculative fancy often displace sober exegesis, it is refreshing to read a book that tries to wrestle with what the text is saying, without cleverly domesticating it. This book needs to be read by all sides in the current controversy?"

Which book is described by P. T. O'Brien as "a fine collection of integrated essays addressing one of the most important issues regarding the ministry of women in the Christian church... The essays are not simply a rehash of old arguments. At significant points they make an original contribution to our knowledge?"

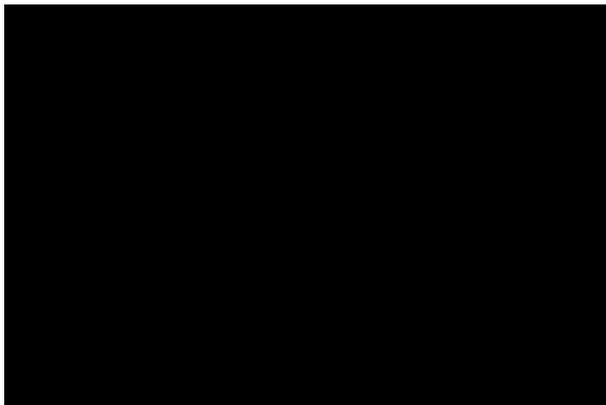
And which book does John Piper have in mind when he writes, "A pivotal text behind a major problem deserves a major book. The pivotal text is 1 Timothy 2:9-15. The major problem is how men and women relate to each other in teaching and leading the Christian church. And the major book is... There is none more thorough or careful or balanced or biblical?"

The answer: *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15*, edited by Andreas J. Köstenberger, Thomas R. Schreiner, and H. Scott Baldwin. If you don't own a copy of the book, this may be your last opportunity to buy it from CBMW at only \$5 (over \$15 off the cover price!). *See order form and envelope between pages 8 and 9 for details.*

# Farewell and thank you to CBMW's Debbie Rumpel

**F**OR ANYONE WHO HAS EVER CONTACTED our office, Debbie Rumpel has been the cheerful "voice of CBMW" over the phone, and also the person who sent you all our mailings, gratefully opened all your donations, and processed thousands of orders for CBMW literature. Debbie began as the very first employee of CBMW on August 28, 1989, when she was the just-married wife of Wheaton College senior Lee Rumpel. At that time the CBMW "office" was one part of the desk in their Wheaton apartment and some boxes of Danvers Statements piled in the corner.

Since then Debbie has been our office manager and administrative assistant for 7½ years, and our office now occupies a large room in the basement of her home. She has faithfully fulfilled many tasks not just as a job but also as a ministry, tasks such as filling orders for CBMW literature, answering phone, fax, and e-mail inquiries, depositing and receipting all funds received, maintaining our database (mailing list, subscriber list, donor list, Council and Board of Reference lists), managing our accounts payable & receivable, managing our bank account, sending out CBMW NEWS and other mailings, maintaining our resource inventory, managing reprints of literature, preparing financial reports and materials for our accountant and our auditor, serving as an administrative assistant for the CBMW President, making arrangements for Council meetings and conferences, and helping to staff our booth at Evangelical Theological Society meetings.



LEE, DEBBIE AND IAN RUMPEL

A few years ago Debbie and her husband Lee were told by their doctor that it would not be possible for Debbie to have children, due to some earlier illnesses. So three years

ago they adopted Ian, who is now a happy and energetic three-year-old boy. But sometimes the Lord has special surprises in store for his faithful servants, and a few months ago Debbie found out she was pregnant. "Is anything too hard for the Lord?" (Gen. 14:18). Debbie could keep up with CBMW and Ian, but she and her husband Lee decided that having two children would make it

too hard to be a mom and meet the increasing demands of CBMW's ministry. So Debbie will leave CBMW on February 28, in preparation for a new Rumpel to arrive on March 19. Debbie will become a full-time mom and wife, while Lee continues in his work as Minister of Music at Crossroads Church (SBC) in Libertyville, Illinois. Donna Castele, who has already been helping part-time in our CBMW office, will immediately take Debbie's place.

On behalf of all the members of the CBMW Council and Board of Reference, and all those who have been helped by Debbie's faithful ministry, I want to say "Thank you, Debbie" for a job well done. You have honored the Lord in your work, and we pray that he will bring much blessing and more effective ministry to you and Lee and your children in the years to come.

Wayne Grudem, President, CBMW

## More on Women in Combat

Commenting on the recent outbreaks of violence in the U.S. Army, *Washington Times* columnist Richard Grenier forcefully makes the point for excluding women from combat as he retells the story of Zionism's early egalitarian Socialist efforts:

*It never ceases to astonish me that gender egalitarians are usually totally unaware of the experience of the one country that has thrown women into battle on terms of total equality with men: Israel. The early Zionists, mostly from eastern Europe, were idealistic Socialist egalitarians, in revolt not only against anti-semitism but against the crushing anti-feminist traditions of Orthodox Judaism. So that in the collectivist kibbutzim which the early Zionists founded, girls were treated exactly the same as boys. As children they received toilet training together. As adolescents they showered nude together. When girls were menstruating they merely asked the boys not to look. Never in modern history have male and female been so equal.*

*In 1947 came the War of Independence, and women soldiers were naturally thrown into the line right alongside the men. And at the first clash with the Arab Legion the units containing women broke. The women broke, and the men couldn't stand to see women beside them go down broke as well. The Israelis instantly pulled all women out of combat and, as you might have heard, won the war.*

*Washington Times  
National Weekly Edition  
December 8, 1996*

### **Background to the Resolution**, continued from p. 6

By 1995 Hope For America began urging serious theological reflection on this national policy. In 1996 the P.C.A. General Assembly issued an expression of "grave concern", and the Synod of the Reformed Church in the United States studied the question, finding "no Biblical warrant" for women in combat roles.

The lack of historical precedent for co-ed national military forces is alarming in its own right. Both the desire of women to undertake the profession of arms and the willingness of men to approve of it represent significant confusion about the ordained places of man and woman in human culture as *protector* and *protected*.

The lack of historic precedent for men asking women to defend them against the enemy is also alarming in that a precedent can be found in the Garden, where woman is seen confronting the enemy, while man stands by, observing until he falls in step behind *her* leadership. This policy is ominously similar to the very scenario by which sin infected the race, and for which *man* bears the historic shame of responsibility. If we are seeing man behaving shamefully again, now in all three institutions of human culture where he has been ordained to both a symbolic and functional place of leadership, then we are surely in a perilous time.

The fear of the LORD is the beginning of wisdom. May the fear of the LORD be manifest. Hope For America is encouraging the church to stand obediently, battling valiantly for the truth and to pray that the LORD might have warrant to relent.

## Good News from Sydney

**I**N A RECENT ISSUE (*CBMWNEWS* Vol. 1, No. 4 [October 1996], p. 9) Mary Kassian provided “A report from ‘Down Under’” in which she told of her recent visit to Sydney, Australia, at the invitation of an evangelical Anglican woman’s group called “Equal but Different” (EBD).

The immediate purpose of her trip was to strengthen the advocates of a complementarian view of biblical manhood and womanhood in light of an upcoming vote by the Anglican Synod in the Sydney diocese. The vote has now taken place. Following is an excerpt from a recent report from Australia:

*I thought you would be encouraged to hear that our Synod of the Anglican Diocese of Sydney recently voted against the ordination of women to the priesthood (in a modified form). The clergy opposed the bill by a two to one majority, while the laity opposed it by a small margin.*

*There were a number of factors leading to the result. First, the group of women, “Equal but Different,” who had invited Mary Kassian to Sydney some months back, had worked very hard among numbers of Christian women and compiled a long list of signatures—it was not just some men who were against the*

*continued on p. 13*

# A wife’s submission—is it God’s requirement or merely temporary?

DAVID INSTONE BREWER, “THREE WEDDINGS AND A DIVORCE,” *TYNDALE BULLETIN* 47 (1996): 1-25

REVIEWED BY ALAN HULTBERG

**I**N RECENT YEARS IT HAS BECOME INCREASINGLY common for scholars to set aside a biblical command by appealing to some alleged ancient background limiting application of this command to the original context. The latest instance of such a practice is one contribution that argues that the New Testament writers urged wifely submission merely as a temporary means to overcome pagan resistance to the gospel message. What follows is a thorough critique of this piece of scholarship.

In a recent article, David Instone Brewer, research librarian at the Tyndale House in Cambridge, England, traces the motif of God’s marriage through the Old and New Testaments. Though not his main point, Brewer touches in a brief excursus (pp. 16-19) on the subject of wives’ submission to their husbands. Considering passages such as Ephesians 5-6, Titus 2-3, and 1 Peter 2-3, he concludes that the submission of wives to husbands, though an ideal in Graeco-Roman society, was neither “part of the new Christian morality” nor “perceived as a means of fulfilling the marriage contract.” Brewer offers six loosely organized arguments to support this conclusion.

### Defensive authors?

*(1) In every instance in the NT where wives are exhorted to submit to their husbands, reasons for their doing so are also given. Therefore, the NT writers may have “felt the same kind of unease and defensiveness about this teaching as many do today.” Indeed, the fact that explanations had to be given indicates that “not many were too happy about” the common moral expectation of wifely submission.* (p. 18)

Brewer here assumes that the only reason an explanation is provided for a command is the unwillingness of its recipients to carry it out. This reasoning leads him to conclude that slaves were generally reluctant to submit to their masters because they are given similar explanations as wives for submission. But by extension, people must not have been “too happy” about any other aspect of the moral code, for the commands for husbands to love their wives and for children to obey their parents in Ephesians, as well as the commands about modesty in Titus 2-3 and 1 Peter 2-3, are also accompanied by explanations.

In fact, the vast majority of commands in the New Testament letters are accompanied by reasons for the directive, but we would be wrong to conclude from this that the early Christians were reluctant to carry out apostolic commands or that their leaders felt uneasy requiring [imposing, issuing, giving, making?] them.

Finally, even if the instructions regarding wifely submission had been met with resistance requiring an explicit

explanation, this still does not imply that the commands were not expected to be obeyed.

### A weakened command?

*(2) In Ephesians 5, Paul “deliberately weakened” the exhortation for the wife to submit by subsuming it under the command for mutual submission in 5:21 and by qualifying submission as respect for one’s husband in 5:33.* (p. 17)

This is obviously no argument against the expectation of wifely submission but rather a tacit admission of that expectation. Even if Paul chooses to qualify the command, he certainly expects it to be carried out; he merely places limits on its application.

Complementarians are not unaware of this. But even if mutual submission is commanded of marriage partners in Ephesians 5:21 (see, however, Wayne Grudem’s recent essay on “The Myth of ‘Mutual Submission’” in *CBMW NEWS* 1, no. 4 [Oct. 1996]: 1-4), the command is clarified in context as meaning wives being subject to their husbands in everything and husbands loving their wives as Christ does the Church. The reason given for such a clarification is that the husband is the head of the wife as Christ is of the Church. Such language makes it unlikely that Paul is “deliberately” trying to “weaken” the exhortation to wifely submission; at best he is forestalling a husband’s false notions of unrestrained dominance.

### An optional means of evangelism?

*(3) In 1 Peter 3, the reason given for a wife’s submission to her husband is her desire to facilitate her husband’s salvation, so that wifely submission was probably “not perceived as a means of fulfilling the marriage contract but as a means of impressing one’s husband by going beyond what [was] necessary.”* (p. 18)

Here again Brewer’s reasoning is improperly reductionistic: it seizes on one reason and makes it the *only* reason. That a particular rationale for wifely submission is cited in a given instance does not demand that it is therefore the only rationale possible. Peter’s point that wifely submission advances the gospel in no way implies that submission is otherwise unnecessary. The command for husbands to love their wives in Ephesians 5 is not based on requirements of the “marriage covenant,” but surely Brewer would not wish to infer from this that husbands were therefore not expected to love their wives.

What’s more, Brewer fails to note Paul’s *theological* rationale for wifely submission in Ephesians 5:23—the husband is the head of the wife as Christ is the head of the church—or even the simple assertion in Colossians 3:28 that wifely submission is “fitting in the Lord.”

Finally, Brewer misreads 1 Peter 3: Peter does not say

that only wives with unbelieving husbands should be submissive, but that all wives should be submissive and *even if* some husbands do not obey the word, they may be won by the wives' behavior. The phrase "even if" (Greek *kai ei*) suggests that this would be an uncommon occurrence.

#### **Did the Corinthians assume this was optional?**

(4) "Submission was not part of the new Christian morality, as anyone in the church of Corinth knew too well." (p. 18)

This is a mere assertion. Since Brewer offers no argument to support his contention, and since his case is not self-evident, we may safely dismiss it.

#### **Does voluntary marriage exclude submission?**

(5) "Marriage was not forced on a Jewish girl, therefore she was not expected to submit to her husband." (p. 18)

This deduction is false, since it assumes that only forced marriages demand submission. Furthermore, historical evidence provided by Brewer himself demonstrates as much. At one point in his article he refers to traditional phraseology in ancient Jewish marriage contracts in which a bride "promises to be like other Jewish brides who 'esteem, honour, attend and serve their husbands in purity and cleanliness.'" Such language should surely be construed as an expectation of appropriate submission—one to which the Jewish bride freely agrees! Brewer's conclusion is therefore clearly erroneous.

#### **Does limited submission mean no submission?**

(6) "The three rights of Jewish wives" to "food, clothing, and love" imply a "limitation to the concept of submission." (p. 18)

Like (2) above, Brewer here tacitly admits submission, though perhaps for the sake of argument. Still, this does not support his main thesis, for the limitation of submission does not equal its denial. In fact, Brewer seems to have a very strange idea of submission, that it always must be involuntary and unlimited! Surely this is not the kind of submission the biblical writers had in mind.

#### **Does an appeal to the culture mean this is not God's command?**

(7) *The submission of wives to husbands "was part of the ideal morals of Roman society" (p. 18). Christians needed to overcome the "natural mistrust" (p. 19) of Roman society. The best way for Christians to overcome this mistrust would be to follow "a strict, culturally acceptable moral code" (p. 19).*

*Therefore Christian teaching included wifely submission.*

This is Brewer's main point. Christians needed to overcome the "natural mistrust" of Roman society, for the sake of evangelism and to avoid persecution. The best way to overcome the mistrust of unbelievers is by following a strict, culturally acceptable moral code.

But he may not logically reduce Christian teaching in such an instance merely to the imitation of the surrounding culture; he must demonstrate that the moral code of Christians would not otherwise have included any elements of the moral code of pagans. But this he does not do. Nor can he, for the Biblical evidence is against him.

As we have noted, Paul provided *theological* justification for the principle of male headship (in turn a basis for wifely submission), and this fact remains valid whether or not he or another New Testament writer could also appeal to the best of pagan morals.

Brewer possibly tips his hand as to the real motivation for his conclusions on submission in the introductory paragraph to this excursus. He seems less persuaded by sound reflection on the biblical evidence than by sociological concerns. He writes, "It would appear from some texts that a wife should be in total submission to her husband as one of the terms of the marriage contract, and that this model applies equally to the marriage of Christ and the church and to human marriages. Although submission is an attractive concept in worship, it might have different, sometimes tragic, consequences when the one to whom submission is given is a fallible and perhaps even a vindictive human."

Complementarians share Brewer's concern about the sinful application of a biblical principle, and CBMW has striven to clarify biblically the command for submission. Mere concern to prevent misuse of a command, however, cannot justify to complementarians the *dismissal* of a command in God's Word. Brewer's arguments likewise fail to provide that justification.



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proposed changes. In this context, the book edited by Köstenberger, Schreiner, and Baldwin, *Women in the Church*, had had a good impact as well.

Secondly, most of the clergy were Moore College graduates [a theological college in Sydney under complementarian leadership—ed.]. Although the pressure was on them, they were strengthened by the stand taken by Moore College faculty members on the Synod.

Finally, the speakers on the complementarian side in the Synod debates had the stronger arguments and put the case against the bill very powerfully.

We are grateful to God for his mercy in giving us such a result. The debate on this issue was probably the most important one in our Synod over the last ten to fifteen years. Had the bill been passed, then I think our denomination might have gone downhill like so many others. Predictably, we received much criticism in the national press, and many Christians are angry with us for the stand we took, against the prevailing winds of our society. But so be it.

CBMW is grateful for the faithful biblical witness borne by our Australian sisters and brothers. We are further heartened by the fact that several CBMW council members had a significant impact on the decision.

--Andreas Köstenberger

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*In light of such conflicting views in the egalitarian camp, how do egalitarians expect others to believe their contention that egalitarianism is in fact the view espoused by Scripture?*

ANDREAS KÖSTENBERGER

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

**H**AVE YOU EVER NOTICED HOW frequently egalitarians contradict each other? Consider, for example, their view of the apostle Paul. Some say Paul was "an egalitarian in the making" (see W. Grudem's critique of D. Thompson in *CBMW NEWS* 2/1 [Dec. 1996]: 8-12). Others (though they may not phrase it quite as strongly in print) say Paul was a "male chauvinist" caught up in the patriarchal worldview of his time.

Yet others say Paul did not evolve into an egalitarian but rather regressed, from his bold "neither male nor female" stance in Galatians to his "I do not permit a woman to teach" toward the end of his life.

Perhaps Paul was simply inconsistent, or confused, or he misunderstood the Old Testament. In light of such conflicting views in the egalitarian camp, how do egalitarians expect others to believe their contention that egalitarianism is in fact the view espoused by Scripture?

The same is true for egalitarians' view of Jesus. For decades, so-called "biblical feminists" have claimed Jesus as their own: a proto-egalitarian par excellence, one who, in an often repeated, albeit highly ambiguous phrase, "treated women as equals." Recently, however, the notion has gained

currency in "biblical feminist" circles that Jesus operated largely within the "patriarchal" Jewish framework of his contemporary culture. It seems that the biblical Jesus has now become dispensable for "biblical feminism," a telling illustration of how feminist presuppositions, not biblical exegesis, were the driving force all along.

It seems to me that we, as complementarians, have a much simpler task. We do not face the dilemma plaguing egalitarians: either to deny the non-egalitarian elements in Paul's and Jesus' teaching and practice or to consider Jesus and Paul hostage to their cultural environments at best or mistaken altogether at worst.

Faced with a choice between the denial of biblical statements or the lessening of biblical authority, how should one choose? But those of us who acknowledge the presence of gender distinctions in role can affirm that both Paul and Jesus, in keeping with the tenor of the OT, teach the timeless principle of "equal yet different." This alone squares with the biblical texts and preserves the full authority of Scripture as well.

—Andreas Köstenberger

## Does the news "vex" your soul?

Dear Readers,

I hope you are deeply troubled by some of the things you read about in this issue of *CBMWNEWS*—I am!

Aren't your emotions stirred up and even distressed as you read news about the foolish and destructive changes that radical egalitarianism is trying to foist on every social structure in every society in the world?

What is under attack? Our patterns for marriage, the way we raise our children, our school curricula, our children's sports, our armed forces, our standards of truth in research, our hymns—and now even our Bible translations.

Everything important is being dismantled in hope that some new feminist form of these things might emerge.

*Make no mistake: if we let people abolish the differences between manhood and womanhood, the fabric of society will unravel and disintegrate before our eyes.*

If you are deeply troubled, as I am, then you can understand what Lot felt in the final days of Sodom:

"...by what that righteous man saw and heard as he lived among them, he was vexed in his righteous soul day after day with their lawless deeds" (2 Peter 2:8).

When I read that, I realize that the disturbing feeling within me is not merely what psychologists call our "emotions." It is something more than that; it is a *deep spiritual sense of being troubled at the deception that is fracturing men's and women's lives, and the way God and his Word are being*

*dishonored.* 2 Peter 2:8 has good words to describe that feeling: we are "vexed" in our souls as we see God's noble creation of manhood and womanhood systematically suppressed and defiled. We ought to feel this way! Monumental issues are at stake—and the trend continues like a flood to sweep away Biblical standards at every turn.

*We cannot give in to these trends.* We must continue to defend Biblical manhood and womanhood at every opportunity. Ultimately, every important structure in every society on earth is at stake.

We need your help. Pastors, are you willing to preach with courage on these things? Scholars, are you willing to risk criticism and write and teach about them? Church leaders, are you willing to stand firm and not compromise the truth of God's Word? And all of you who can pray and can support us, please remember that we greatly need both your prayers and whatever the Lord leads you to give.

Thank you—for your prayers, your support, and for everything you can do to help us be faithful to the Lord in the great challenge that lies ahead.

Wayne Grudem, President, CBMW

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

## Reprints (cont.)

- ③ Robert W. Yarbrough, "I Suffer Not a Woman: A Review Essay," reprinted from *Presbyterion* 18/1 (1992), pp. 25-33.
- ④ Richard Oster, review of *I Suffer Not a Woman*, reprinted from *Biblical Archaeologist* 56:4 (1993), pp. 225-227.

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1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood.
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart.
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin.
4. The Fall introduced distortions into the relationships between men and women.
  - In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
  - In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women. Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community.
6. Redemption in Christ aims at removing the distortions introduced by the curse.
  - In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership.
  - In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men.
7. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission—domestic, religious or civil—ever implies a mandate to follow a human authority into sin.
8. In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries. Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.
9. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world.
10. We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.

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## Quoted & Quotable

There's a question I've wanted to ask Christian feminists: Why aren't you pressing to change the pronouns that refer to Satan from "he" to "she" the way you're pressing to change those that refer to God?

Joseph Bayly, in *Eternity*,  
December 1985

Women have the same right to defend their nation as men do... Why should the 90 percent of men and women who can work together in close quarters... be subject to penalties because there is a small portion of people in the military who don't know how to conduct themselves?

U.S. Representative Susan Molinari,  
R-NY, November 1996

In the late 1970s Phyllis Schafly... predicted that the codification of the equality of women and men, as embodied in a federal ERA, would lead to gay marriage, presumably because they felt that to codify the equality of women and men would undermine the values upon which traditional marriage rests... to assume the equality of women and

men is to demand rethinking the institution that more than any other defines how men and women relate.

Fenton Johnson, who termed himself an "AIDS widower," writing in support of same-sex marriage in *Harper's Magazine*, November 1996, p. 44

It is absurd for a society that extols sexual adventures as the most important thing in human life, with virtually no restraints of any kind, to react with such feigned or real horror when women who are supposedly ready and eager to be trained for combat become involved as victims in the new battle of the sexes, after the old rules of morality and decency and the institutions that promoted them—family, church and school—have been rendered impotent."

Harold O.J. Brown, in  
*The Religion and Society Report*,  
January 1997, p. 7

The strongest man is the man who uses his strength to provide and protect.

David Blankenhorn, author of *Fatherless America*, commenting on *Esquire* magazine's story on the "Alpha male," noted in *World*, September 28, 1996, p. 10

Americans experience sexual difference as a reality, not an appearance, that exists amid the diversity of social customs. They acknowledge this reality in the way they raise children, organize social life, and structure public spaces. Americans from widely varying religious traditions, both Western and non-Western, affirm this in their communities of worship. Coming together as citizens, they have chosen to embody this reality in the special legal status they give to a man and a woman who are willing to become a total sexual community—life-long, exclusive, and faithful.

David Coolidge in "The Dilemma of Same Sex Marriage," in *Crisis*, July/August 1996, p. 19

They can't make us do this. Hell will freeze over before I officiate girls being brutalized by boys.

John Rizzuti, former president of the Texas Wrestling Officials Association, who disbanded the organization rather than be forced to referee girl vs. boy wrestling matches. *Cincinnati Enquirer*, December 26, 1996

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