

JOURNAL FOR BIBLICAL MANHOOD AND WOMANHOOD

Formerly *CBMWNEWS*

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FROM THE COUNCIL ON BIBLICAL MANHOOD AND WOMANHOOD

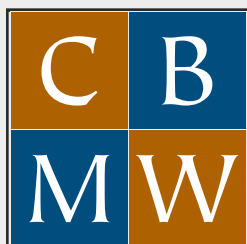
VOL. 3 No. 1

New Council Members Added

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An open letter to egalitarians

HERE ARE SIX QUESTIONS THAT HAVE NEVER BEEN SATISFACTORILY ANSWERED

BY WAYNE GRUDEM

DEAR EGALITARIAN FRIENDS, We know that many of you within the evangelical world hold your views because you have been convinced that egalitarianism is what the Bible teaches. You tell us that our differences on male and female roles are just differences in interpretation, and that Bible-believing Christians can honestly and fairly interpret the Bible to support complete equality in most or all roles for men and women in the family and the church. You say that you are sincere in adopting your views not because of modern cultural pressures but because you think that the Bible itself supports your position. In response to this, we want to say that we appreciate your sincerity in these matters and we believe that you are telling us the truth about your motives.

There are, nevertheless, certain questions of fact that come up frequently in your writings. We focus on these specific questions in this letter because they do not involve detailed arguments about interpretation, but involve only matters of factual data. We are simply asking to see the evidence that has convinced you about certain key interpreta-

tions of Scripture passages. If you can point out this evidence to us, then we will be able to understand more fully how you have come to your understanding of key passages.

But if you cannot point out this evidence, and if no one among you can point out this evidence, then we respectfully ask that you reconsider your interpretations of these passages.

Here are our questions:

1. *kephalē*: Where the Bible says that the husband is the "head" (*kephalē*) of the wife as Christ is

the "head" (*kephalē*) of the church (Eph. 5:23), and that the head of the woman is the man (1 Cor. 11:3), you tell us that "head" here means "source" and not "person in authority over (someone)." In fact, as far as we can tell, your interpretation depends on the claim that *kephalē* means "source without the idea of authority."

But we have never been able to find any text in ancient Greek literature that gives support to your interpretation. Wherever one person is said to be the "head" of another person (or persons), the person who is called the "head" is

see *Open letter* on p. 3

Marriage at the millennium's dawn

THE SUBVERSIVE CHARACTER OF THE BIBLICAL INSTRUCTION IN EPHESIANS 5:22-33

BY PETER JONES

CONTEMPORARY AMERICAN CULTURE has gone beyond, "Daddy has a roommate." Recently the state of New Jersey created a moral and legal monstrosity by recognizing for the first time in America—and perhaps in human history, that an unmarried gay couple could adopt a child *jointly*. The infant boy, Adam, now has not one daddy plus his gay roommate, but two legal homosexual fathers.

On the heterosexual side, a recent book by secular commentator, Wellesley grad and single mother, Maggie Gallagher, *The Abolition of Marriage: How We Destroy Lasting Love*, says:

Not only is marriage in danger of disappearing.... Though we do not realize it yet, it *already has*... By expanding the definition of marriage to the point of meaninglessness, courts are gradually redefining marriage out of existence (p. 131).

David and Eowyn, you marry today in an ethos of egalitarian androgyny and sexual confusion. You marry in a culture that has "redefined marriage out of existence." What you are doing today is profoundly counter-cultural, and thus extremely significant.

see *Marriage...* on p. 5

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

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



Newsbriefs from the world

□ Bill James writes from the UK to inform us that CBMW UK has officially begun operations. As an organization, they adopt the Danvers Statement as well as the UCCF/IVF statements, and the aims/purposes of CBMW USA. Their aim is to make complementarian resources more readily available in the UK, and to promote CBMW wherever possible. This new branch can be reached by our international readers at the following locations:

E-mail: cbmw.uk@lineone.net

Office address: 9 Epsom Road, Leamington Spa,
Warwickshire, CV32 7AR

Phone: 01926 423704

□ CBMW Chapter formed in Wheaton. On April 14, an organizational meeting was held at Wheaton College to establish a local chapter of CBMW. Rebecca Nelson, a Wheaton senior, initiated the organization process for the group. A notice of the meeting, along with a copy of the Danvers Statement was put in the mailboxes of all 2500 Wheaton students and faculty. This is the first time that CBMW has sought to establish a local chapter. The Lord gave a significant measure of blessing in the meeting. There were about 80 students in attendance as Kent Hughes, pastor of College Church in Wheaton and a member of the CBMW Council, spoke, as did CBMW President Wayne Grudem. Both speakers then answered questions in an extended question and answer session. The meeting lasted from about 7:30 to 9:30 and there was a very positive spirit in the whole event. We're thankful for the strategic involvement of Kent Hughes, who has earned the respect of the Wheaton community. The church he serves is directly across the street from the Wheaton campus. As it turns out, just two weeks earlier, he had preached a sermon on 1 Timothy 2:11-15, taking a complementarian position and had received quite a bit of positive feedback from the congregation. Kent has been a Council member from the beginning of CBMW, and was part of the meeting that wrote the original Danvers Statement.

□ The move to devalue marriage in our culture continues to gain momentum. The shocking increase in annulments and the ease of receiving one from the church is but one disturbing example. In 1994, U.S. Catholics secured 54,463 annulments. Even more unsettling are these additional statistics:

Number of annulments worldwide: 72,000

Percentage of applications for an
annulment declined by the church: 10%

Number of annulments in U.S. in 1968: 338

The 1994 U.S. figure represents over a 160 fold increase since 1968, and annulments in the U.S. account for over 75% of all granted worldwide. Catholic writer Philip Lawler says, "To speak in economic terms, the inflation of annulment has debased the currency of marriage." *Time*, May 12, 1997

□ Many recent stories have appeared highlighting the growth of gender studies in American universities. Now observers are noting a shift from the feminist-dominated "women's studies" which appeared in the seventies, to now include "men's studies" on campuses. Christina Hoff Summers, professor at Clark College, offered this stark appraisal of the situation, "There's already too much of a smorgasbord of superficial introductions to obscure topics. Keep in mind that young people today have a hard time finding France on a map. They don't have the basics" (*Chicago Tribune*, February 4, 1997). Of particular interest is the fact that this shift is fueled by feminist scholars' accepting European theories of social constructivism. In these theories, a person's gender is a product of social conditioning and biological determinism. In fact, a person's "gender" itself is redefined into a murky "social and cultural expression of their sex." This is far removed from the boundaries established in the created order of man as male and female.

□ As an example of the abuse of annulment procedures, the Associated Press reported on May 11, 1998 that two West Point cadets who married and had a baby avoided expulsion from the academy by getting an annulment. Lt. Gen. Daniel Christman, superintendent of the U.S. Military Academy, explained this devaluing of marriage and policy, "It's really been my goal throughout this that the service academy's policy remains unchanged: Married cadets are not allowed." While the seniors avoided expulsion, Christman did impose an administrative penalty on at least one of the cadets. Cadets can remain at the school if they are parents if they are not legally obligated to support a child or have custody of one. Women cadets are permitted to take a pregnancy leave, which the female cadet did.

□ Breaking precedent, 300 men and women prayed together at Jerusalem's Western Wall—despite violent protests by ultra-Orthodox Jews, who threw garbage at the worshippers over a police barrier. In New York, Rabbi Eric Yoffie, president of the Union of American Hebrew Congregations, submitted a request that "one section of the wall should be set aside for egalitarian worship." *The Associated Press*, June 1, 1998

Notice to readers:

In an earlier issue, we published an article, "Asbury professor advocates egalitarianism but undermines biblical authority" (*CBMW News* Vol. 2:1 (Dec. 1996), pp. 8-12), in which Wayne Grudem critiqued Asbury Seminary Professor David Thompson's "trajectory" hermeneutics. Professor Thompson now has written a ten-page response which is available from CBMW. Interested readers may obtain a copy of this response for \$4.00 from the CBMW office. Please use the order form in the center of this issue.

An open letter...

continued from page 1

always the one in authority (such as the general of an army, the Roman emperor, Christ, the heads of the tribes of Israel, David as head of the nations, etc.) Specifically, we cannot find any text where person A is called the "head" of person or persons B, and is not in a position of authority over that person or persons. So we find no evidence for your claim that "head" can mean "source without authority."

Does any such evidence exist? We would be happy to look at any Greek text that you could show us from the 8th century B.C. to the 4th century A.D. (a span of 12 centuries). In all of that literature, our question of fact is this:

Will you please show us one example in all of ancient Greek where this word for "head" (*kephalē*) is used to say that person A is the "head" of person or persons B, and means what you claim, namely, "non-authoritative source"?

If you can show us one example, we would be happy to consider your interpretation further. But if you cannot, then we suggest that you have no factual basis for your interpretation of these key verses, and we respectfully ask that you stop writing and speaking as if such factual basis existed. We would also respectfully ask that you also reconsider your understanding of these verses.

2. *hypotassō*: Where the Bible says that wives are to "be subject to" to their husbands (Col. 3:18; Titus 2:5; 1 Peter 3:1,5; and implied in Eph. 5:22,24), you tell us that the verb "be subject to" (*hypotassō*, passive) is a requirement for both husbands and wives—that just as wives are to be subject to their husbands, so husbands are to be subject to their wives, and that there is no unique authority that belongs to the husband. Rather, the biblical ideal is "mutual submission" according to Ephesians 5:21, "be subject to one another," and therefore there is no idea of one-directional submission to the husband's authority in these other verses (Col. 3:18; Titus 2:5; 1 Peter 3:1,5; and Eph. 5:22, 24).

But we have never been able to find any text in ancient Greek literature where *hypotassō* (passive) refers to a person or persons being "subject to" another person, and where the idea of submission to that person's authority is absent. In every example we can find, when person A is said to "be subject to" person B, person B has a unique authority which person A does not have. In other words, *hypotassō* always implies a one-directional submission to someone in authority. So our question is this:

Will you please show us one example in all of ancient Greek where this word for "be subject to" (*hypotassō*, passive) is used to refer to one person in relation to another and does not include the idea of one-directional submission to the other person's authority?

If you can show us one example, we would be happy to consider your interpretation further. But if you cannot, then we suggest that you have no factual basis for your interpretation of these key verses, and we respectfully ask that you stop writing and speaking as if you did, and that you also reconsider your understanding of these verses.

3. "or" (Greek *ē*): In 1 Corinthians 14:36, some of you argue that the Greek word *ē* ("or") shows that the preceding verses are a quotation from the Corinthian church which Paul denies. Therefore you say that Paul is not really telling the Corinthian church,

the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church (1 Cor. 14:34-35),

but the *Corinthians* are saying those things, and Paul is just quoting them. You tell us that Paul's response might be paraphrased as "Are you crazy?" This, you tell us, is the force of the tiny Greek word *ē*, which is usually translated "or." You tell us that *ē*, "or," is used in Greek to deny what went before it.

Our problem is that when we look at other examples of *ē* used in constructions like 1 Corinthians 14:36, where the following material is clearly false (that is, Paul and the *Corinthians* know that the word of God did not come from them), then "or" functions to show that the preceding material has to be true. This would mean that verses 34-35 are affirmed by Paul.

To put it another way, Paul is arguing:

You must do A.

Or: Is B true?

(No.)

Then you must do A.

This is just the opposite of what you claim. You claim that Paul uses "or" to deny A (verses 34-35). In fact, we can find no parallel examples where it is used to deny both what precedes and what follows. This is also what all the Greek lexicons tell us. So our question is this:

Will you please show us one example in all of ancient Greek where this word for "or" (*ē*) is used to introduce what the readers know to be false, so the author can deny both what goes before and what follows?

If you can show us one example, we would be happy to consider your interpretation further. But if you cannot, then we suggest that you have no factual basis for your interpretation of this key verse, and we respectfully ask that you stop writing and speaking as if you did, and that you also reconsider your understanding of these verses.

4. *authenteō*: In 1 Timothy 2:12, Paul writes, "I permit no woman to teach or to have authority over men." Many of you claim that the word translated "have authority" (*authenteō*) means "misuse authority" or "domineer" (or even "instigate violence") in this sentence, so that Paul is not prohibiting women from having authority over men, but he is prohibiting women from misusing authority or domineering over men.

Our problem is this: we have never seen any clear example in ancient Greek literature where *authenteō* must mean "domineer" or "misuse authority." Whenever we have seen this verb occur, it takes a neutral sense, "have authority" or "exercise authority," with no negative connotation attaching to the word itself. We are aware that a related noun, *authentēs*, has several different meanings, but that is not the

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WAYNE GRUDEM

If you cannot show us one example, then we suggest that you have no factual basis for your interpretation of this key verse, and we respectfully ask that you stop writing and speaking as if you did.

WAYNE GRUDEM

word Paul used, and we are interested in the word that Paul actually used. So our question is this:

Will you please show us one example in all of ancient Greek where the verb *authenteō* means what you claim, namely, “misuse authority or domineer” (or even “instigate violence”)?

If you can show us one example, we would be happy to consider your interpretation further. But if you cannot, then we suggest that you have no factual basis for your interpretation of this key verse, and we respectfully ask that you stop writing and speaking as if you did, and that you also reconsider your understanding of these verses.

5. “*neither X nor Y*”: In 1 Timothy 2:12, where Paul says, “I do not permit a woman to teach or to have authority over a man,” the grammatical structure in Greek takes the form, “neither + [verb 1] + nor + [verb 2].”

Regarding this verse, many of you tell us that the phrase “to teach or to have authority” means “to teach in a domineering way,” or “to teach in a way that usurps authority.” You base your understanding on the idea (already mentioned above) that the verb *authenteō* has a negative sense such as “domineer” or “usurp authority.”

But we have a second problem with this: when we look at other examples of this Greek construction, in the form “neither + [verb 1] + nor + [verb 2],” only two patterns occur: (a) verb 1 and verb 2 are activities or concepts that are both viewed positively, such as “neither sow nor reap,” or “neither eat nor drink,” or (b) verb 1 and verb 2 are activities or concepts that are both viewed negatively, such as “neither break in nor steal” or “neither leave nor forsake.” (In fact, Andreas Köstenberger’s research found 52 examples of this structure in the New Testament, and 48 more examples in Greek literature outside the New Testament, from 3rd century B.C. to 1st century A.D., and the pattern was the same in all 100 examples). So we wonder how your interpretation can claim that verb 1 (“teach”) is a concept that is viewed positively but verb 2 (“have authority”) is a negative concept (“domineer, usurp authority, or instigate violence”). So our question is this:

Will you please show us one example in all of ancient Greek where the pattern “neither + [verb 1] + nor + [verb 2]” is used to refer to one action that is viewed positively and one action that is viewed negatively?

If you can show us one example, we would be happy to consider your interpretation further. But if you cannot, then we suggest that you have no factual basis for your interpretation of this key verse, and we respectfully ask that you stop writing and speaking as if you did, and that you also reconsider your understanding of these verses.

6. *Women teaching false doctrine at Ephesus*: In 1 Timothy 2:12, where Paul says, “I do not permit a woman to teach or to have authority over a man,” many of you say the reason for Paul’s prohibition is that women were teaching false doctrine in the church at Ephesus (the church to which 1 Timothy was written). Our problem in understanding the basis for your claim is that we see no evidence

inside or outside the Bible that tells us that any women were teaching false doctrine in the church at Ephesus. More than that, since Paul’s prohibition applies to all women, it seems to us that your position really needs to show that all the women at Ephesus were teaching false doctrine. So we are wondering if there is any text that tells us that all (or any) Christian women were teaching false doctrine in the church at Ephesus.

We recognize that some women were gossiping at Ephesus (1 Tim. 5:13), but that is not the same as teaching false doctrine—we all know people who gossip but who don’t teach false doctrine! And we know that there were pagan religions in Ephesus where non-Christian men and women did a number of things that were not done by Christians—but to say that they did such things after becoming Christians just strikes us as a speculation, not evidence.

In fact, we have read evidence in the Bible about people teaching false doctrine at Ephesus, but they are not women, they are men. So, for example, Paul talks about “Hymenaeus and Philetus, who have swerved from the truth by holding that the resurrection is past already. They are upsetting the faith of some” (2 Tim. 2:17-18). He also speaks of “Hymenaeus and Alexander, whom I have delivered to Satan that they may learn not to blaspheme” (1 Tim. 1:20), but these are men, not women. Similarly, Paul warns the Ephesian elders, “from among your own selves will arise men speaking perverse things, to draw away the disciples after them” (Acts 20:30), but here he says these false teachers will be men (Greek *andrēs*), not that they will be women.

So our question is this:

Will you please show us one reference in all of ancient literature, whether inside or outside the Bible, that states that all the Christian women at Ephesus (or even that any Christian women at Ephesus) were teaching false doctrine?

If you can show us one example, we would be happy to consider your interpretation further. But if you cannot, then we suggest that you have no factual basis for your interpretation of this key verse, and we respectfully ask that you stop writing and speaking as if you did, and that you also reconsider your understanding of these verses.

We know that there are many other questions of interpretation on which we may differ, and we realize that these matters do not solve all of those questions. But we thought that these matters might be the simplest to resolve, since they just involve questions of factual evidence. Are there any real facts to support your claims?

Thank you for considering our questions. We look forward to hearing a response from you.

Sincerely yours,

Wayne Grudem, Ph.D.
President, CBMW

Please send your responses to me via e-mail at:
cbmwoffice@aol.com

Marriage... *continued from page 1*

Ephesians 5:22-33, this bright jewel of Scriptural revelation regarding marriage, calls to us across the centuries. How surprisingly appropriate are the three lessons it teaches us:

Marriage is Total Commitment

Yesterday, you could have awakened, wondered what you were about to do and called the whole thing off—as happened to a New York socialite whose beau did not show but took the airplane to the honeymoon venue—alone, the cad! And so the would-be bride and her guests celebrated the sixty thousand dollar reception without him. This morning that option remained for you—though not the \$60,000.00 reception. Tomorrow morning it will no longer be open. Today, before the Lord, the swearer of unbreakable oaths, you totally commit yourselves to each other “till death do you part.”

In days ahead, emotions will sometimes flag and seemingly intractable problems nag. Faithfulness to the Scriptures may become more and more difficult as the culture collapses into paganism which Barbara Dafoe Whitehead describes in *The Divorce Culture*. You will watch half the marriages around you break up. This can never be a solution for your problems—not simply because of the solemn vows you take before the Lord and these people, but because the model of marriage is Christ’s covenant love for you.

Our love is weak and we are insecure. In Isaiah 49:15 “God’s people, His bride, says, ‘The Lord has forsaken me.’” God answers: “Can a mother forget the baby at her breast?” You may have read about the lady who put her baby in a car seat on the roof of her car while she fiddled for her keys, and then drove off. The car seat and the bambino, like humpty dumpty, had a great fall—in the middle of a busy intersection... The Lord continues with all-knowing realism: “Though she may forget, I will not forget you.”

Jesus will never divorce you because, as the perfect lover, he died for you. His commitment is total. I will never leave you or forsake you. No one can ever snatch you from his hand. How can your commitment to each other be any different, since you both know that you are only sinners saved by grace? If Christ can reconcile sinful man to God; if He can reconcile those age-long, mean-spirited enemies, Jews and Pagans, then there are no unreconcilable differences preventing you from total commitment and life-long faithfulness, in spite of what Elizabeth Taylor might say in order to justify her eighth divorce.

Marriage is teamwork

There is a notion these days about males and females, that apart from one or two biological functions, we are all interchangeable. The gender revolutionaries of our modern Nanny state, having succeeded in the schools and universi-

ties, are now trying this ideological experimentation in the army, where morale and combat readiness are at an all-time low.

The youngest child in our family, Toby (10) has played on soccer teams for whom the appropriate Bible verse would be: “all we like sheep have gone astray,” as the entire team rushes around like a mindless herd of little lambs wherever the ball happens to bounce, or like bees chasing a moving honey pot, unable to heed the coach shouting, “Keep your positions!” Forgetting to play positions is a sure-fire way to lose a soccer match, unless both teams do it. At Toby’s level, they usually do, which creates mayhem.

The egalitarian feminist interpretation of Ephesians 5 makes its rounds in the churches these days. It claims an interchangeability which requires no heads, no gender-specific roles and only mutual submission. But such a theory does not work—on more than one level. At the very least it produces exegetical mayhem.

The model of marriage, as revealed by the Lord, is Christ and the church. If our interchangeability rule is applied to this model, we would deduce that the Church is the head of Christ; that the Church gives herself up in death for Christ in order that she might present him holy, blameless, without stain or wrinkle.

To respect the interchangeability model, what must be true on one side of the comparison, Christ and the Church, must be true on the other, husband and wife, if we are to make any sense of this text.

In our radically egalitarian culture and a church that follows in hot pursuit, David and Eowyn, as the coach would say: “Keep your positions.” You are not, according to Ephesians, *interchangeable*.

David, be a faithful self-sacrificing priest, not a macho male for your wife. See it as your great calling to nourish her and sanctify her with the Word of God so that more and more she will come to resemble her Savior, Christ.

Eowyn, respect this spiritual role David has. Submit to him as you would to Christ. Be submissive to the Word of God as it teaches you with all gentleness the role of wife and mother. Seek and expect to see Christ in David.

Both of you take this Scriptural teaching seriously because this notion of teamwork and covenant faithfulness, much maligned in our time, is the only life-giving blueprint for marriages that work and are pleasing to the Lord. Because, of course that is the ultimate test:

Marriage has transcendent meaning

When you stand before the Lord, He will not ask you: Did you have great success in the eyes of the world? Did you have lots of kids who all went to Harvard and Wellesley? Were you able to give expression to all your fantasies and desires, pursue your individual careers, and make the payments too? He will ask you, “*Did you show in your marriage the mystery of Christ’s love to the church?*”

We do not here celebrate animalistic coupling, as if you were rabbits (or the Hollywood equivalent, serial monogamy). As you maintain your different, complementary roles; as you stay committed exclusively to each other for

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By living your marriage in the power of redeeming grace, and also by reflecting the distinctions of sex and role as God created them, you bring glory to God, and spread the fragrance of His knowledge all around you.

PETER JONES

your entire lives (even in the tough times), in obedience to Scripture; as you model both the self-giving love of Christ as a husband and the submissive service of the Church as a wife, *you both preach the Gospel.*

Not the pseudo-gospel that tells people to look inside and discover that they are God. Such is the false gospel of our day, based on the premise that human beings and God are mutually interchangeable, and that we have as much say as any god on how to run our own affairs.

The Bible constantly affirms that God and the creation are not mutually interchangeable. *Only* God made the heavens and the earth. *Only* God created Man male and female. *Only* God can regulate marriage declaring that a man should leave his father and mother and be united with his wife.

If only the non-interchangeable Creator God could do this, it follows that *only* this non-interchangeable God can redeem us.

Christ is neither a guru nor an exemplary fellow traveler like Buddha, Krishna or Socrates. Rather he is a genuine Savior, precisely because he is not interchangeable with us, but uniquely God in flesh. As the old hymn says,

There was none other good enough to pay the price of sin.

He only could unlock the gates of heaven and let us in.

This is the great and wonderful mystery your marriage is called to incarnate. By living your marriage in the power of redeeming grace, and also by reflecting the distinctions of sex and role as God created them, you bring glory to

God, the life-giving Creator and Redeemer, and spread the fragrance of His knowledge all around you.

Here is the mystery of the Gospel. The Creator who is distinct from us condescended to be one among us so that, as distinct redeemed creatures, we can look our divine, personal lover in the eye. Instead of losing our identity in the great impersonal All, as today's occultic "new spirituality" proposes, we will be united with our Creator at the marriage supper of the Lamb, in an eternal marriage relationship already dimly perceived in a marriage just like yours.

I end my exhortation with a prayer for David and Eowyn, applicable to all who are married here today:

On that day when you, David, present Eowyn radiant to the Lord, without spot or blemish, after you both have been totally committed to each other, having practiced biblical teamwork in the context of marriage's transcendent meaning, may your faithfulness have as its reward that there would be many at the great heavenly wedding feast of the Lamb—including your own children—who are there because they have seen lived out in your marriage, in some humble but tangible way, the mystery of the transcendent, amazing love story of Christ and his bride.

To God be the glory forever and ever, Amen.

This homily was given by Peter Jones at the wedding of his daughter, Eowyn, to David Stoddard on December 27, 1997

Reflections on marriage

LOOKING BACK ON FIFTEEN YEARS AND THE LORD'S DESIGN FOR MARRIAGE IN GENESIS

BY DAVID WEGENER

TODAY, MY WIFE AND I CELEBRATED OUR 15th wedding anniversary. As I've been reflecting on our marriage, my mind has been drawn to Genesis 2:24: "For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh." This beautiful verse has much to teach us. Here are some things I've gleaned from it.

1. When you get married, you change your priorities.

The Hebrew word *ya'azob* is often translated "leave" but it can also mean "forsake". This latter translation fits better with the fact that Israelite marriage was usually patrilineal. The husband did not physically leave his parents. His wife left hers and the new couple lived in or near his parents' home. What does it mean, then, for a man to forsake his parents? It means his priorities must change. Prior to marriage, a man's first obligation was to honor God. His second was to honor his father and his mother. But now a change has occurred. A man must still honor God first in his life. But now his obligation to his wife takes precedence

over his obligations to his parents.¹

When Terri and I were married, we realized that our priorities had to change. For this reason, we asked that the wedding homily be based on Philippians 2:3-4. "Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; do not merely look out for your own personal interests but also for the interests of others." We knew that each of us was marrying a sinner—by God's grace a redeemed sinner, but still a self-seeking, self-centered sinner.

Over the years we have learned that we must return to the cross of Christ again and again and die to our plans, our hopes and ourselves, and place the interest of each other and our growing family before our own interests. This week provided a graphic illustration of this. We had made plans to celebrate our anniversary by going out for a special dinner. But God has also granted us four children (ages 2-8) whom we dearly love. And three of them came down with various illnesses this week, one of which required a brief hospitalization. Plans had to be revised and postponed. When you get married, your priorities change.

1. Gordon J. Wenham, *Genesis 1-15*, WBC, vol. 1 (Waco, TX: Word, 1987), p. 70-71.

2. When you get married, you establish a covenant.

A man is to cleave or stick to his wife. Both “forsake” and “stick” are covenantal terms. They are used to describe God’s covenant with His people. In both testaments, God promises not to forsake His people (Deut. 31:8, Josh. 1:5, Heb. 13:5). And His people are repeatedly urged to stick to the Lord (Deut. 10:20, 11:22, 13:5). All this points to the fact that marriage is a covenant.²

Many people today talk about a covenantal understanding of marriage, but very few actually explain what it means. Here is how James Olthuis describes it. “Marriage is a mutual, permanent, exclusive, one-flesh union between husband and wife, characterized by troth... Marriage is a partnership of troth.” But what is troth? “Troth is an Old English term for truth, faithfulness, loyalty and honesty. The single word troth captures the nuances of trust, reliability, scrupulousness, ingenuousness, authenticity, integrity and fidelity.”³ In a marriage, a man and a woman stand before each other and make promises.



They make vows. The man says, “I pledge you my troth.” The woman says, “I pledge you my troth.” And as they say this, they do not stand alone. They make these vows before witnesses: God, family and friends. This is why we have a best man and a maid or matron of honor. It is not because they look nice in fancy clothes. It is their special task to make sure the husband and wife keep their vows.

This pledging of troth comes to characterize the whole marriage relationship. “Mutual dependence and trust allow husband and wife to be genuine and real with each other. Each can be accepted and loved for what he is. A wife need not compete with other women for her husband’s love and affection: she has it. Her husband has sworn a bond of life-long troth to her to which God is the witness. Neither does the husband have to compete with other men for his wife’s continued affection. Both of them settled that matter when they married. That is the very meaning of marriage: both partners count on the other’s fidelity.”⁴

3. When you get married, you have sex.

A man is to be united to his wife. He is not to be united to a woman who is not his wife. He is not to be united to a man or to an animal. A man is to be united to his wife. Not several wives, but one wife. Thus, this verse teaches that marriage is to be between one man and one woman. Pre-marital and extra-marital sex is excluded, as are homosexuality, bestiality and polygamy.

When we talk about sex, ultimately we have to go back to discover the purpose of marriage. Douglas Wilson gives a helpful discussion on this topic. First, marriage is designed to provide helpful companionship. God gave Adam a task to do, but he couldn’t do it alone. Woman was created to help him do his work. Men and women need each other, though they need each other in different ways. Man needs the help; woman needs to help. He is oriented to the task. She is oriented to him. Husband and wife are designed to complement each other, not compete with each other. Second, marriage is designed to produce godly children. Chapters like Genesis 1 and 2 and verses like Malachi 2:15

teach that procreation is one of the purposes of marriage. Third, marriage is designed to prevent sexual immorality. Temptations to lust, fornicate and commit adultery are real in a fallen, sinful world. Sexual activity needs to be qualitative (for the wife) and quantitative (for the husband).⁵

Fifteen years of marriage is really not all that long. In some ways it seems like we’re still at the beginning. But I can heartily agree with Scripture that marriage is good. God has used it to shape and mould my character, to enrich my understanding of Himself and to help me follow His will. I thank God for giving me a wonderful friend.

David Wegener assumes duties as acting editor of this Journal with the current issue.

He is a graduate of Trinity Evangelical Divinity School and serves as assistant pastor of Grace Covenant Presbyterian Church (PCA), in Bloomington, Indiana.

Troth is an Old English term for truth, faithfulness, loyalty and honesty. The single word troth captures the nuances of trust, reliability, scrupulousness, ingenuousness, authenticity, integrity and fidelity.

JAMES OLTHUIS

2. *Ibid.*

3. James H. Olthuis, *I Pledge You My Troth* (New York: Harper & Row, 1975), p. 20-21.

4. *Ibid.* This book is excellent on the covenantal understanding of marriage. An egalitarian perspective on role relationships within marriage and the church unfortunately mars it.

5. Douglas Wilson, *Reforming Marriage* (Moscow, ID: Canon Press, 1995), p. 16-19. Wilson’s comments follow the definition of the purpose of marriage in the Westminster Confession of Faith, Chapter 24, article 2.

I wake to the rosy hues of a California dawn.
The palms whisper with excitement.
It's your turn, now.

I remember:
The press of fear
That carried me down the long church aisle.
(Why do I fear the good things nearly as much as the bad?)
My happy exhaustion as I first felt
Your downy head against my cheek.
My tears when the nurse took you.

Nursing you in the summer sun of Scotland,
In the crowded bleachers surrounding the eighteenth green
at Carnoustie. You were twelve days old.
How else could I keep you from crying while Arnold Palmer
putted?
(How ignorant could one young mother be?)

My absolute gratitude
to Jesus that rainy day when our car went out of control
and you were thrown out.

Thank you, Jesus!

Dear Jesus.

He caught you in the air and gave you back to me,
quietly whispering,
"She's mine."

I remember:
Your first barefoot steps on Grandma's carpet,
your first words, so carefully enunciated, one by one.
"Readee, Read!" you would command,
Book in hand, as you backed onto my lap.

The day your two front teeth were knocked out
when you fell on the porch steps.

Your look of puzzled injury
when you had to share life with a sister.

Your first French words, shouted with conviction—
"A la guerre!" "To war!"

The day you burned your hand
in the foyer of the prison in
The afternoon you had your first
the supermarket doors.

The day you lay beside baby b
socket.

The stitches in your chin and
trolled the pain by using La
Too many accidents for one s

I remember:

The day you stared, petrified,
of a woman's crooked teeth
You stopped sucking your fing
without saying a word abou
And I realized the power of yo

Your silky blond hair, combed
for your first day in school.

You gave me a quiet smile as
with your backpack strapped

The teachers would say, every

"I'm just getting to know E

I wish I could keep her nex

I remember:

Our trip to America.

You went to Sunday School a
didn't know what grade you

"CP," meant nothing to the c
who laughed.

You got sunstroke at the Was
swam in the steamy local p
and still loved gymnastics.

I remember:

The beautiful chocolate cake
when you were nine—witho

Your quiet presence beside th
as one by one, they grew up

under their oldest sister's w

Your tears when your dad wou

just that minute too long.

WYN

Jones

n the heater
 igues-Morte.
 er squashed in

is in bed—your arm out of its

e nurse's smile when you con-
 aze breathing.
 t little girl.

the dentist's picture

s that day,

self-control.

to pigtails

t climbed the steps

your back.

ril,

yn.

ar.”

re in.

lren

gton Zoo,

in the 110 degree heat,

made

a recipe.

abies,

hful eye.

tease you

The talks we would have as you lay in your bed.

Like the teachers, I would think,

“I'm just getting to know Eowyn.

I'm glad I can keep her next year.”

I remember:

The day you helped Myriam give her heart to Jesus.

The day you prayed out loud in a church prayer meeting.

Your first communion.

Your wisdom as we discussed the best way to plant a church.

Your responsible help in the Sunday School.

Your faithful friendships with classmates.

How independent you were!

Corsica, Germany, the baccalaureat -

Then on to Wellesley.

I remember seeing a little girl again,

when I came to the campus and watched you for a while,

making pizzas and wearing that silly hat.

And I thought,

“I'm just getting to know Eowyn.

I wish I could have her another year.”

And now.

Your quiet faithfulness has followed me for twenty-five years.

Jesus has kept all his promises.

And even when I have disappointed you,

He has kept you faithful.

May He give you three gifts as you give yourself to David:

May joy always replace fear.

May compassion always transform judgment.

May the deep love of Christ strengthen you for submission.

Today it is David's turn to say:

I'm just getting to know you, Eowyn.

I'm glad I can keep you another year.

And in God's goodness, perhaps you will soon know

the joy of a downy head against your cheek.

I love you, Eowyn.

CBMW

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Welcome to new Council Members

STRONG GIFTS, GODLY SCHOLARSHIP AND MINISTRY MODELS AMONG NEW MEMBERS

CBMW WELCOMED EIGHT NEW MEMBERS at our November 1997 Board Meeting in Santa Clara, California. They bring a rich diversity of gifts and experience to our organization for which we are grateful to God.

Robert Lewis is no stranger to CBMW, having served on our Board of Reference for some time. He became a Christian while attending the University of Arkansas on a football scholarship. After graduation, he married his childhood sweetheart, Sherard, and soon began attending Western Conservative Baptist Seminary. In 1977, he received both the M.A. in New Testament Greek and the M.Div. degrees. He pastored a church in Tucson, Arizona for three years before moving to Fellowship Bible Church in Little Rock, Arkansas. The church has over 4000 in attendance on Sunday morning and has planted several churches in Arkansas and around the country.



ROBERT LEWIS

Besides preaching and leading the large staff at his church, Robert has developed a ministry called the Men's Fraternity. More than 500 men gather each week at 6:00 a.m. to listen to messages and interact in small groups in order to learn Biblical principles of authentic manhood. This has grown into a significant ministry, not just in Little Rock, but also in churches, neighborhoods and corporate offices around the country, where men have gathered to study the materials presented at Fellowship Bible Church.

Robert has authored several books, including *Team-building in Marriage* and *Raising a Modern-Day Knight* and is a frequent speaker at Campus Crusade for Christ's Family Life conferences. He and Sherard have four children.

Stu Weber is another pastor who has the needs of men, women and families close to his heart. A U.S. Army veteran, Stu committed himself to Christ without reservation while serving as a Green Beret in Vietnam. He graduated from Wheaton College and holds advanced degrees from Western Conservative Baptist Seminary.

Twenty years ago, he and his wife, Linda, joined with a small group of friends in founding Good Shepherd Community Church near Portland, Oregon, where he continues to serve as the Senior Pastor. He has written several books, such as *Tender Warrior* and *Four Pillars of a Man's Heart*. He is a frequent speaker at Family Life conferences and the rallies of Promise Keepers. He and Linda have raised three sons.



STU WEBER

Stu envisions our nation as a house held up by four strong pillars. Our marriages, families, churches and communities all rest on these pillars. If they are weak or out of balance, decay and collapse will occur in the key institutions of our land. These pillars are the central tenets of Biblical manhood. Each man is to provide for his family as a Servant-King, to protect them as a Tender Warrior, to teach others as a wise Mentor and to connect with them as a Faithful Friend.

Steven Baugh also comes to us from Oregon. After serving four years in the U.S. Navy, Steve graduated from the University of Oregon with degrees in telecommunications and classics. He received advanced degrees from Westminster Theological Seminary in California and the Ph.D. in ancient history from the University of California at Irvine. He has been a professor of New Testament at Westminster in California since 1991 and is ordained in the Orthodox Presbyterian Church. He and his wife Kathleen have three young children.



STEVE BAUGH

Though Steve has written *A New Testament Greek Primer* and a number of scholarly articles, he is best known to friends of CBMW for his chapter in *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15*. His study, based on research done for his doctoral dissertation, has helped clear away a number of myths about the religious and cultural situation in first century Ephesus where Timothy served as a pastor. Many egalitarians hold that Paul's comments in 1 Timothy 2 were directed to certain specific and unique features in Ephesian society (e.g., belief in the superiority of women), and should not be applied universally in the Christian church. Steve's research has shown that Ephesus was a typical Hellenic city. The cult of Artemis, while important, was similarly practiced in other Greco-Roman cities and did not foster beliefs in the superiority of women.

Also coming to us from Westminster Seminary in California is Peter Jones. Peter has followed a long and interesting pilgrimage. Raised in Liverpool, England, he hung out in high school with John Lennon, fooling around together, playing music and writing "dumb poetry." But John went to the Liverpool Arts School while Peter stayed on to prepare for university. He graduated from the University of Wales, and went to America where he studied theology at Gordon-Conwell, Harvard and Princeton seminaries.



PETER JONES

After receiving his doctorate from Princeton, Peter and his wife Rebecca moved to southern France where he taught in a Calvinist seminary for 18 years. Life was relatively calm in the beautiful setting of Provence, with the Alps to the north and the Mediterranean to the south. Things became rather complicated when he chose to return to the States to teach New Testament at Westminster in 1991. The religious situation in America had changed quite a bit in the intervening two decades. The New Age movement had exploded onto the scene. But the culture shock they experienced soon gave way to a sense of *déjà vu*. Was the New Age really all that new?

At Princeton, Peter had first encountered and studied the world of Gnosticism, a religious movement in the early days of the Christian church that claimed secret knowledge of the real message of Jesus Christ. As Peter studied the teachings of the New Age, he found remarkable similarities with the ancient Gnostic writings. In his 1992 book, *The Gnostic Empire Strikes Back*, he documents how feminist, neo-Pagan, liberal Christian and New Age teachers today are echoing the teachings of gnosticism. Peter is one of the few writers on the New Age movement to emphasize the central role that feminism has in the movement's beliefs.

Rebecca Jones, Peter's wife, is another new member of our Council. She is the daughter of Edmund Clowney, long-time president of Westminster Theological Seminary and she attended the same Orthodox Presbyterian Church as John Murray and Cornelius Van Til while growing up. Rebecca says that with this background, she absorbed the Reformed faith from infancy and cannot recall a time when she did not believe that God was her loving, heavenly Father. The theological grounding she received in her youth helped her stand against the secular thought of the early seventies when she attended Wellesley College.

Rebecca and Peter have seven children (ranging in age from 11 to 26) and she views being a wife and mother as her main role. In addition to this, she works as an independent editor and teaches a graduate writing course at Westminster. She has written a number of articles and recently completed her first book, a novel entitled *A Dark Ride*. Their second child is profoundly deaf and Rebecca has also been very active in deaf education and cued speech (a communication method used in deaf education).

As the youngest member of our Council, Heather King brings the enthusiasm and perspective of Generation X to CBMW. A recent graduate of The Criswell College and Southeastern Baptist Theological Seminary, Heather currently works for the Indiana State Convention of Southern Baptists as the



REBECCA JONES



HEATHER KING

Director of Women's Ministries and the coordinator of the Women's Missionary Union.

Whether she is leading Bible studies, writing articles, organizing retreats or promoting the cause of missions, Heather's desire is to see women grow in their faith in Christ, be equipped for ministry and then released to serve our Lord under the authority of His word. A close associate of Dorothy Patterson, Heather helped with the editing of *The Woman's Study Bible*. She also has a background of experience in the pro-life movement.

Mary Farrar served for a number of years on the staff of Campus Crusade for Christ and in ministry to women. She attended Western Seminary in Portland, Oregon and is currently pursuing a master's degree in Biblical studies from Dallas Theological Seminary.

Mary and her husband, Steve, are the parents of three teen-agers. They live in Dallas where Steve is the President of Men's Leadership Ministries, a national conference ministry to men that grew out of his first book, *Point Man*. Mary spends much of her time supporting her husband and guiding their children.

Recently she authored *Choices: For Women who Long to Discover Life's Best*. Women, especially Christians, are in trouble today, according to Mary. They are bombarded by the feminist rhetoric in our culture. They are seduced by the lies that say they can have it all. They are confronted and shocked by the alien worldview found in the Bible. And they are confused by egalitarians who say they can harmonize Holy Scripture and the teachings of the feminist movement. Mary finds that there can be no such harmonization. After a review of the history of the development of feminism, Mary offers hope to women and a challenge. The hope she offers is the possibility of living a life based on the character of God as good, sovereign, just and eternal. The challenge she offers is to make God's priorities for women our own. Accordingly, she calls women to holiness and spiritual maturity, to love their husbands and children, and to teach younger women to do the same.

Tim Bayly, our Executive Director for the last year and a half, was also added to the Council. He graduated from the University of Wisconsin with a degree in history and later received the M.Div. from Gordon-Conwell Theological Seminary. He has worked as a pastor for 15 years and is ordained in the Presbyterian Church in America. Currently, he is the pastor at Church of the Good Shepherd in Bloomington, Indiana.

To each and every one of our new Council members we say, Welcome aboard! Thanks for choosing to serve our Lord in this way. We look forward to working with you.



MARY FARRAR

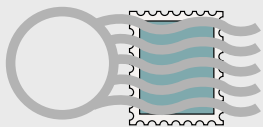


TIM BAYLY

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Shepherd's pie

CBMW'S EXECUTIVE DIRECTOR EXAMINES ISSUES OF CRITICAL INTEREST TO PASTORS

BY TIM BAYLY

LEADERSHIP IS BY NATURE STRATEGIC AND good leaders take care to weigh the consequences of each direction before choosing one. Probably the most strategic act of pastoral leadership is the selection of a sermon text and theme for each Lord's Day. Fresh out of seminary with nothing in my memory addressing this matter, I struggled with this decision week after week. I'd sit down with a Bible leafing through it until inspiration hit; often it took hours. Six months out of seminary I was exhausted.

At that time I was serving in a mainline denomination and I gathered from incidental conversations at my presbytery meetings that other pastors selected their texts from the lectionary, a liturgical planning resource containing a three year cycle of weekly Scripture readings. This seemed as good a method as any so I began to follow the lectionary myself, letting it determine my weekly sermon text and Scripture lessons.

Thinking the lectionary might protect my congregation from the bias of my own selection habits, I plunged into its use with enthusiasm. One immediate benefit was the steady diet of texts from the Old Testament it fed us. This helped me see the chronic neglect of this part of Scripture in the evangelical world of my youth. Also, I appreciated the discipline of reading from the Psalter each week and found these readings a help to me in my own worship. So using the lectionary wasn't all bad.

Yet over time I discovered a fatal flaw as it became clear to me that the lectionary consistently avoided the unpopular aspects of God's character—His justice, holiness, and wrath. It also seemed to hide Scripture's call to repentance. In time, I came to the conclusion I must leave the lectionary behind. How could I, for instance, allow those who believed in the moral influence theory of the atonement to hide the blood of Christ from His sheep for whom it is life itself? Or how could I be a party to their intentional obscuring of the existence of eternal fire in hell or the necessity of

repentance as a part of God's work of salvation?

So again I changed my selection habits, but this time I found a procedure that works. Now I preach through books of Scripture. It's been good discipline and it certainly is a relief not to have to agonize over the decision each week.

Yet even this helpful discipline is little protection

against a grave temptation facing men in pastoral ministry today—the temptation to avoid those passages of Scripture which explicitly address our own sins and the sins of our congregations.

Notice, I said our sins—not those of the liberal congregation across the street, the executives at Walt Disney, or politicians in Washington. Even slow-witted pastors figure out quickly enough that, among Bible-believing Christians, a stream of "Powerful sermon, pastor!" comments at the back of the sanctuary can be expected whenever the preacher has waxed prophetic against the sins of President Clinton.

On the other hand, if we're determined to be faithful to our calling, we must trust God to give us discernment through the Holy Spirit to see the sins of our congregation which most need to be addressed by the Sword of the Spirit which is the Word of God.

One sin particularly evident among Bible-believing congregations is the denial of Scripture's doctrine of manhood and womanhood. This sin is so pervasive it's a rare pastor who doesn't recoil at the thought of preaching on this subject. We have our excuses, though, and they sound pious:

"Concentrate on the Gospel and the Holy Spirit will take care of the rest."

"Our church motto is, 'In essentials unity, in non-essentials liberty, in all things charity,' and it would be divisive for me to force my own personal opinion on my congregation."

And, "I try to stay away from political and social issues and just preach the Word."



For shepherds today the problem with our leadership isn't that we fail to think strategically about our preaching, but that our strategic thinking is all wrong precisely at the point where we think we're being most strategic. The man who in his preaching ministry avoids the parts of God's Truth which are most counter-cultural and focuses on something like "What Jesus can do to make us happy and secure" is missing the opportunity with which he has been entrusted to preach God's Good News to this deceived and sin-sick world.

If God has given us the calling of "guarding the good deposit," and if the Apostle Paul's ministry was commendable precisely because he'd "never failed to say" to his sheep "anything which God told him to say," what are we thinking when we slither past the very biblical doctrines which God might use to heal the homes, marriages, children, and sexual identities of both regenerate and unregenerate souls sitting in the pews before us?

When we're preaching to an unregenerate husband who has spent his life being cool and aloof from his wife and children, it is our privilege to show Him the nature of Christ's love for His Bride, the Church, and to teach him that God commands husbands to love their wives just as Christ loved the Church and gave Himself up for her. Think of it: what better way is there to lead such a man to

recognize his own sin and, seeing it, to go to the Cross for mercy and healing? Is this not analogous to the following description we read in 1 Corinthians of the response of a sinner entering the fellowship of believers?

But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, the secrets of his heart are disclosed; and so, falling on his face, he will worship God and declare that God is really among you. (1 Cor. 14:24,25, RSV).

Martin Luther once wrote:

If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, the loyalty of the soldier is proved, and to be steady on all the battlefield besides is mere flight and disgrace if he flinches at that point.

Pastors are privileged to speak for God and nowhere is that privilege more sweet than at those places where God's Word and Truth are in radical conflict with the commitments of the world which surrounds us. Let's consider the times, be wise and seize our glorious opportunity strategically locating our sermons precisely at those places where Satan has focused his attack.

CBMW secures strategic grant funds

ARKANSAS CHURCH PROVIDES \$20,000 FOR FURTHER RESEARCH AND PUBLISHING EFFORTS

CBMW IS HAPPY TO ANNOUNCE THE receipt of a \$20,000 grant from Fellowship Bible Church in Little Rock, Arkansas, to fund the writing of additional scholarly and semi-popular works on Biblical manhood and womanhood. Pastor Robert Lewis, a member of CBMW's Council, said the church wanted to give CBMW a "quantum leap" into a new level of effectiveness with this grant.

It has been eight years since the first publication of our book *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* (Crossway). Though it continues to be widely used as the standard defense of a complementarian position, still there is a need for more books to address new egalitarian writings and to give more detailed attention to specific issues. One example of such additional work is *Women in the Church: A Fresh Look at 1 Timothy 2:9-15*, edited by Andreas Köstenberger, Thomas Schreiner, and H. Scott Baldwin (Baker, 1995), but more needs to be done.

CBMW President Wayne Grudem has targeted some specific areas of writing for which he would like to use this grant. "First, I think there is a great need for a 'Handbook of Bible verses on manhood and womanhood'—a book that goes passage by passage through the Bible, presenting a brief explanation of how the passage applies to manhood and womanhood, and then listing egalitarian objections one by one and answering them in a clear way.

Second, I think there is a need for some extensive reviews of the most influential egalitarian books, such as Gilbert Bilezikian's *Beyond Sex Roles*, Craig Keener's *Paul, Women & Wives*, or Rebecca Groothuis' recent book, *Good News for Women*. These books make substantial claims that simply are not substantiated when one looks at the facts in the Biblical text—but someone needs to lay out the relevant facts clearly in response to these books.

Third, some additional scholarly research needs to be done on some very detailed aspects of the Biblical text—such as the argument over Junias/Junia in Romans 16:7, or the meaning(s) of head coverings in the ancient world. There are many scholars who are solidly complementarian in their commitments and who might be persuaded to forego teaching some extra weekend classes if they could be paid a similar amount to devote time to these projects. That is why we are so thankful to Fellowship Bible Church for this generous grant. We expect it to bring substantial results."

*For additional resources
and useful information,
be sure to visit CBMW on the web
www.cbmw.org*

*One sin
particularly
evident among
Bible-believing
congregations is
the denial of
Scripture's
doctrine of
manhood and
womanhood.*

TIM BAYLY

Making the case for marriage vows

AUTHOR DAVID BLANKENHORN URGES RETURN TO BIBLICALLY BASED TRADITIONS

ABSTRACTED BY STEVE HENDERSON

*By accepting
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DAVID BLANKENHORN

MOST OF US AS ADULTS THESE DAYS have to face the fact that to some extent, we were all influenced by our friends, the flower children. The social upheaval of the sixties, with the exaltation of the individual, the pursuit of license, and the trashing of tradition, has left a deep imprint on our national psyche. One of the little noticed ways in which this occurred is the relative disappearance of traditional wedding vows, and the gradual appearance of non-traditional, creative alternatives to the vows. Often well intentioned, this practice nonetheless has altered the modern ceremony to a point where we no longer expect the traditional vows when we attend a wedding; we are not reminded of past weddings we have witnessed, nor are we reminded of the content of our own solemn vows, so that we might personally reflect on and possibly renew them.

David Blankenhorn brought this problem into clear focus in his article, "I Do," in the November 1997 issue of *First Things* (pp. 14-15), from which excerpts appear below. Blankenhorn is President of the Institute for American Values in New York, author of *Fatherhood in America* (Basic Books, 1995), and also coeditor of *Promises to Keep: Decline and Renewal of Marriage in America* (Rowman & Littlefield, 1996).

Blankenhorn observes:

"In recent years, two basic innovations have transformed the marriage vow in the United States. Both innovations are particularly widespread in both mainline and evangelical Protestant churches, in which about half of all U.S. marriages occur.

First, as Barbara Dafoe Whitehead points out in *The Divorce Culture*, marriage vows today commonly downplay or avoid altogether any pledge of marital permanence. The old vow was "till death us do part" or "so long as we both shall live." Most new vows simply leave the question of marital duration unasked and unanswered, as if the issue were either irrelevant or beyond knowing... To pledge marital permanence would be to make a false guarantee. We are in love today, but the future is something that should not or cannot be promised.

The second change is more subtle, but far more profound. Today, growing numbers of couples—perhaps most couples—compose their own vows. My wife and I did in 1986; most couples we know did... It would be hard to exaggerate the symbolic importance of this shift toward self-composed vows. The old vows were created by society and presented to the couple, signifying the goal of conforming the couple to marriage. The new vows are created by the couple and presented to society, signifying the goal of conforming marriage to the couple. The two approaches reflect strikingly divergent views of marriage and of reality itself.

In one view, the vow is prior to the couple. The vow exists on its own, exerting social and sacred authority that is independent of the couple. In this sense, the vow helps to create the couple. For in making the same promise that others before them have made, and that others after them will make, the couple vows on their wedding day to become accountable to an ideal of marriage that is outside of them and bigger than they are.

In the new view, the couple is prior to the promise. The vow is not an external reality, like gravity or the weather, but instead a subjective projection, deriving its meaning solely from the couple. From this perspective, the couple approaches the vow like a painter approaches a canvas. Rather than the vow creating the couple, the couple creates the vow. As a result, each marriage becomes unique, like a painting or a snowflake.

But the essence of this change reflects a dramatic shrinking of our idea of marriage. With the new vows, the robust expectation of marital permanence shrinks to a frail, often unstated hope. Marriage as a vital communal institution shrinks to marriage as a purely private relationship. Marriage as something that defines me shrinks to something that I define.

Finally, as the idea of marriage gets weaker, so does the reality. In this sense, the new vows are important philosophical authorizations for our divorce culture. They are both minor causes and revealing results of a society in which marriage as an institution is decomposing before our eyes.

By accepting and even embracing these ideas, many pastors become little more than entertainers, bit players, in the weddings they conduct and in the marriages they launch."

Blankenhorn then offers four proposals to correct the current problems:

"First, individual pastors, and ultimately denominational leaders, should reclaim the historic responsibility inhering in communities of faith to promulgate and maintain the integrity of the marriage vows exchanged in their churches. Second, pastors should agree to marry couples in their churches only when at least one member of the couple is also a member of the church. Third, pastors should require all couples who marry in their churches to participate in a serious program of church-sponsored premarital education. And finally, individual churches should formally embrace the goal of strengthening marriage and lowering the divorce rate in their congregation, specifically through on-going programs aimed at marital enrichment and "marriage saving," and generally by seeking to create a marriage culture within the faith community that is distinct from the divorce culture in the larger society."

The full text of this article is available at <http://www.firstthings.com/issues/nov97>

CBMW BOOKS AND RESOURCES

Booklets—\$3.00 each

- ① John Piper and Wayne Grudem, *50 Crucial Questions about Manhood and Womanhood*.
- ② John Piper, *What's The Difference?—Manhood and Womanhood Defined According to the Bible*.
- ③ James Borland, *Women in the Life and Teachings of Jesus—Affirming Equality and Dignity in a Context of Male Leadership*.
- ④ Dorothy Patterson, *Where's Mom?—The High Calling of Wife and Mother in Biblical Perspective*.
- ⑤ Vern Poythress, *The Church as a Family—Why Male Leadership in the Family Requires Male Leadership in the Church as Well*.
- ⑥ Raymond C. Ortlund, Jr., *Gender, Worth, and Equality—Manhood and Womanhood According to Genesis 1-3*.
- ⑦ Weldon Hardenbrook, *Where's Dad?—A Call for Fathers with the Spirit of Elijah*.
- ⑧ John Piper and Wayne Grudem, *Can Our Differences Be Settled?—A Detailed Response to the Evangelical Feminist Position Statement of Christians for Biblical Equality*.
- ⑨ John Piper, *For Single Men and Women. Now back in print and available!*
- ⑩ Wayne Grudem, *What's Wrong With Gender-Neutral Bible Translations? Includes examples from NRSV, NIVI, as well as NLT, NCV and CEV, and complete text of Colorado Springs Guidelines*.

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

Tapes

- ① Wayne Grudem, *Men and Women in Creation, Marriage and the Church*. Three tape set. \$15.00.
- ② Robert Lewis, *Men's Fraternity*. 28 audio tape set and workbook on teaching biblical manhood to men. \$85.00.
- ③ John Piper, "Biblical Manhood and Womanhood." Seven sermons on four cassettes in vinyl album. \$17.00

Back Issues of CBMWNEWS \$4.00 per copy while supplies last!

- ① Issue 1:1—August, 1995 • Southern Seminary Stands Firm
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- ④ Issue 1:4—October, 1996 • The Myth of "Mutual Submission" *Out of print!*
- ⑤ Issue 2:1—December, 1996 • Egalitarians Revamp the Trinity *Out of print!*
- ⑥ Issue 2:2—March, 1997 • Reviews of Study Bibles for women
- ⑦ Issue 2:3—June, 1997 • NIV Gender-Neutral Language Controversy
- ⑧ Issue 2:4—September, 1997 • Saved Through Childbearing?
- ⑨ Issue 2:5—December, 1997 • Willow Creek Enforces Egalitarianism

Reprints of review articles

- ① Stephen Baugh, "The Apostle Among the Amazons" (a review of Richard and Catherine Kroeger, *I Suffer not a Woman* (Baker, 1992), reprinted from 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.
- 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.
These are available as a packet of four reprints—21 pages, \$2.00
- ⑤ Stephen Baugh, review of Craig Keener, *Paul, Women and Wives* (Hendrickson, 1992). 14 pages, \$2.00.

Reprints (cont.)

- ⑥ Thomas Schreiner, review of *Women in the Church*, by Stanley Grenz and Denise Muir Kjesbo (InterVarsity, 1995). Reprinted from *Trinity Journal*. 12 pages, \$2.00.
- ⑦ Andreas Köstenberger, review of *Women in the Church*, by Stanley Grenz and Denise Muir Kjesbo (InterVarsity, 1995). 15 pages, \$2.00.
- ⑧ Paul A. Rainbow, "Orthodox Trinitarianism and Evangelical Feminism: A Response to Gilbert Bilezikian." 12 pages. \$2.00

Other reprints

- ① Darrel W. Cox, "Why Parachurch Leaders Must Meet the Same Biblical Qualifications as Church Leaders." 46 pages, \$3.00.
- ② Wayne Grudem, "The meaning of 'kephalē' ('head'): A Response to Recent Studies." Appendix 1 in *Recovering Biblical Manhood and Womanhood*, 70 pages, \$4.00.
- ③ Wayne Grudem, "Why Paul Allows Women to Prophecy but not Teach in Church," 13 pages, \$2.00. (Reprinted from *JETS* 30:1 (Mar 87), 11-23).
- ④ Stephen D. Kovach, "The Eternal Subordination of the Son: An Apologetic Against Evangelical Feminism." Presentation at the Annual Meeting of the Evangelical Theological Society, November 18, 1995. 25 pages. \$3.00
- ⑤ Andreas Köstenberger, "Ascertaining Women's God-Ordained Roles: An Interpretation of 1 Timothy 2:15," *Bulletin of Biblical Research* 7 (1997): 1-38. \$3.00
- ⑥ "Generic 'he-him-his': a collection of current examples." 25 pages. \$3.00.

Books and Bibles

- ① John Piper and Wayne Grudem, editors, *Recovering Biblical Manhood and Womanhood*. Twenty-two men and women combine their talents to produce the most thorough response yet to evangelical feminism. Includes perspectives from related disciplines such as biology, law, psychology, sociology, and church history. Voted "Book of the Year" in 1992 by *Christianity Today*. Paper, 576 pages. \$19.95. **Over 35,000 in print!**
- ② Mary Kassian, *The Feminist Gospel: The Movement to Unite Feminism With the Church*. An insightful analysis of 20th Century feminism and its impact on the church. \$11.95
- ③ *The Woman's Study Bible*. General editors Dorothy Patterson and Rhonda Kelley have assembled a first rate team of women writers and ministry leaders to produce this wonderful gem of a study help for all women. Distinctively complementarian in its notes and comments. Available in cloth only. Regularly \$39.99, **now on sale for \$32.00!**
- ④ *Women in the Church*, edited by A. Köstenberger et al. This ground breaking new work highlighted in past issues of *CBMWNEWS* contains several studies examining the exegetical, syntactical, historical and theological issues surrounding the pivotal words in the text of 1 Timothy 2. 334 pages, \$22.00. **Our price—only \$15.00!!**
- ⑤ Wayne House, *The Role of Women in Ministry Today*. This practical guide to women in ministry in the local church has now been updated by Dr. House and is available through *CBMW*. Published by Baker, **now available for \$12.95.**
- ⑥ *Out of My Mind: The Best of Joe Bayly*. This book assembles the best of Joe Bayly's popular column, "Out of My Mind" published in *Eternity* magazine from 1961 to 1986. Bayly tackles issues with style, wit and prophetic insight. Introduced and edited by Tim Bayly, *CBMW* executive director, the book includes tributes by Kent Hughes, C. Everett Koop, Chuck Swindoll, and Kenneth Taylor. Published by Zondervan at \$10.99, **available now through CBMW for only \$5.00!**

Pamphlets—CBMW Viewpoints Series

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

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

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

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

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Quoted & Quotable

Women are now told to be proud of their bulging biceps and scornful of the male inability to ask directions. They can't cry at the office, but want men to cry at home. They believe in equality, but don't know what kind.

Ellen Goodman, *The Boston Globe*,
September 22, 1997

What the army's gobbledygook neatly avoids is the clear language of common cultural sense. Women aren't naturally suited to soldierly life at barracks level. A pity such stuff can't be said by generals in A.D. 1997.

William F. Buckley, *National Review*, November 10, 1997, p. 67

Peter Berger recounted his memories of Fascist Italy when Mussolini decided that the Italian *lei* (you) was effeminate and degenerate and that true Italians should instead use *voi*. Every time someone used *voi* instead of the expected *lei*, it was the verbal equivalent of giving the fascist salute. Similarly, every time a gender-neutral word is used [in today's America] instead of the masculine or generic one, it is a feminist salute.

Leon Podles, in *Homiletic and Pastoral Review* (quoted in *New Oxford Review*, March 1997, p. 11)

Why should the Army incur the burden of conducting special training to qualify a small number of women when there are fully qualified men already available? But rather than search for those women who can meet the standard, the military simply decided to lower the standard. Running is now done in lightweight shoes rather than boots. During the obstacle course, recruits are allowed to go around the wall if they can't climb it. Marching routes are changed to avoid tough hills. Is the enemy listening?

Lt. Col. Bob Maginnis (U.S. Army, ret.), in *Citizen*, June 23, 1997

Scrupulous anxiety about offending women is offensive to this woman. If someone thinks I'm incapable of reading "Blessed is the man" and figuring out it applies to me too, I'm insulted. Besides, updating gender references won't go very far toward a goal of making the Bible palatable. Someone who balks at "a man" is really going to be thrown for a loop when she hits "Take up your cross."

Frederica Mathewes-Green, from a column on inclusive language Bible translations, "Go Ahead, Offend Me," *First Things*, May 1998, p. 13

We press to communicate the need for a translation of the Bible for the whole church. This is not a gender issue but one of linguistic accuracy. The translation of the Bible must be free from the pressure of special interests.

Catherine Clark Kroeger, President Emerita, Christians for Biblical Equality, in a posting to America Online, June 1997

There's not a pushover in the lot, and we represent the millions of women who go to church on Sunday, then live out their faith every day of the week. The radical feminists tell you that we are repressed, frigid, and uptight. They say we are victims of male dominance and a patriarchal society. They caricature our faith and laugh at our traditional moral values. They tell you we are to be pitied. Not so! Even in the area of sexuality, polls indicate that we are the happiest women in the world.

Janice Shaw Crouse, director of the Ecumenical Coalition on Women and Society, quoted in a column by Suzanne Fields in the *Washington Times Weekly Edition*, October 5, 1997

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