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Southern Baptists lead the way

JBMW INTERVIEW WITH SBC COMMITTEE MEMBER DR. DOROTHY PATTERSON

BY DAVID WEGENER

THIS SUMMER, THE SOUTHERN BAPTIST Convention took an historic step by adding to their confessional statement, the *Baptist Faith and Message*, an article on the biblical standards for family life. In this issue of JBMW, we highlight several aspects of this decision and provide our readers with insights into this decision, which was the subject of many mainstream news stories this summer. Dorothy Patterson, longtime Council member and a member of the committee that drafted this statement, provided JBMW with this interview.



How did this statement come about?

A gentleman from the state of Maryland made a motion at the 1997 convention. He asked the sitting president, Dr. Tom Elliff, to appoint a committee to draft an article on the family. This was to be added to the *Baptist Faith and Message* Statement of Faith, which had been adopted in 1925 and amended in 1963. The assignment of the committee was to produce a concise, clear statement on the family as found in Scripture. The motion was passed by the convention, and then President Elliff appointed the committee.

How did your committee go about doing its work?

Before our first meeting, the chairman of the committee sent us the motion outlining what we were supposed to do.

He asked us to bring together our own research on the family and to compile a comprehensive list of Scripture texts addressing this subject. We met in Nashville for a full day on April 3, 1998. We began with prayer and then divided up into our subgroups. Each subgroup was assigned a certain portion of the statement: one on the definition of the family as found in Scripture, one on the relationships of wives and husbands as found in Scripture, one addressing parents and children as found in Scripture.

Since we knew that we only had a very brief paragraph to present our work, we were told to set forth in a clear, brief and understandable way what the Bible says about the family and relationships therein. We weren't trying to adapt our statement to today's culture. We were simply trying to state clearly what the Bible says about the family.

see *Interview on p. 3*

Article added to Baptist Statement

FINAL VERSION OF THE REPORT AS APPROVED BY THE SOUTHERN BAPTIST CONVENTION

Report of the *Baptist Faith and Message* Study Committee to the Southern Baptist Convention June 9, 1998

DURING THE 1997 SOUTHERN BAPTIST Convention in Dallas a motion was made as follows: "That the President of the Southern Baptist Convention appoint a committee to review the *Baptist Faith and Message* of May 9, 1963, for the primary purpose of adding an Article on The Family, and to bring the amendment to the next convention for approval." In response, Convention President Thomas D. Elliff appointed The Baptist Faith And Message Study Committee, which presented the following report.

Introduction

The committee was keenly aware that this task is a sacred trust. The Baptist Faith and Message has not been amended since 1963 when the inimitable Dr. Herschel H. Hobbs led the effort to develop a statement of faith for Southern Baptists. It has stood the test of time as a clear declaration of Southern Baptist faith. The assignment to produce a concise, clear statement that expresses the generally held beliefs of Southern Baptists concerning family was a daunting one. Therefore, the committee approached its responsi-

see *Baptist Faith and Message on p. 10*



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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

□ A little noticed statistic on military sexual harassment was brought to light by William F. Buckley in a syndicated column on September 30, 1997. The Army report indicated that 47 percent of the female troops polled reported “unwanted sexual attention” and 15 percent had experienced “sexual coercion”, pointing to a problem of male predators. However, the same Army report revealed that 30 percent of the male soldiers had reported “unwanted sexual attention” and 8 percent had experienced “sexual coercion.” Obviously, the issue of sexual harassment and unwanted advances has an undeniable impact on both men and women.

□ In another example of unbalanced political correctness, the greeting card company, American Greetings has developed a line of cards named “Just My Style—For Women Only.” These cards feature messages from women to women that are often sexually suggestive or filled with stereotypes acceptable to the neo-feminists. One card’s cover reads, “Men are always whining about how we’re suffocating them...” and the inside delivers the punch line. “Personally, I think if you can hear them whining, you’re not pressing hard enough on the pillow.” One wonders why such spousal abuse jokes are acceptable when the men are victimized, but would be trounced if women were victims. Spousal abuse just isn’t funny.

□ Contrary to all the news hype, religion sites outnumber pornographic sites on the World Wide Web by over five to one. *Tasty Bits from the Electronic Front*, an on-line news source, discovered 64,000 websites on religious topics. Statistics indicate, however, that employees at the major computer related companies could benefit from checking out the religion pages. The zine reported that Apple, IBM and AT&T employees used company machines to visit the *Penthouse* website nearly 13,000 times in one recent month. *The American Enterprise*, January-February 1997, p. 8

□ In the Summer, 1997 issue of *Focal Point*, the ministry magazine of Denver Seminary, Pastor Rick Klueg wrote: “I did... see a red flag waved in front of me by the inclusion of an article by a female pastor. The CB [Conservative Baptist] movement has dealt with this issue in no uncertain terms, affirming the biblical teaching that the role of pastor is gender specific. So, when an official publication of a CB seminary prints an article by a woman holding the office of pastor, here’s what I hear being said to me: ‘The ignorant pastors and churches have made their statement, but we have no intention of listening to them. We will continue to push, in any way we are able, to legitimize and endorse the acceptance of women pastors in our movement.’ Perhaps our movement will someday embrace an egalitarian, feminist position on this issue. If and when that happens, I would expect female pastors to be placed in the limelight. And if and when that happens, I would take the honest

approach of leaving a movement which had, in my opinion, transgressed biblical teaching.”

The editorial board responded to this pastor’s letter by saying, “The seminary is not an ordaining body. Its mission is to train those the church sends, while the church determines their role and title.... While the seminary has faculty who hold to an egalitarian position, and others who hold to a hierarchical position, it has no one who holds to a feminist position.” The board’s response deftly sidestepped the question raised of why an official publication of a seminary, whose denomination has taken a clear position, has published an article by a female pastor, giving room to the egalitarians. It also raised another question—why does a seminary, whose denomination has taken a clear position affirming a male pastorate, have faculty who hold to a contrary position?

□ Visits to CBMW’s website at www.cbmw.org have been rising steadily. Most encouraging is this list of nations represented by the hits to our site in September, 1998.

Argentina	France	Papua New Guinea
Australia	Croatia (Hrvatska)	Philippines
Belgium	Hungary	Poland
Bermuda	Indonesia	Portugal
Brunei	Ireland	Qatar
Brazil	Israel	Romania
Canada	India	South Africa
Switzerland	Iceland	Sweden
Chile	Italy	Singapore
Colombia	Japan	Slovenia
Costa Rica	Korea (South)	Spain
Czech Republic	Mexico	Swaziland
Germany	Malaysia	Thailand
Denmark	Namibia	Turkey
Dominica	Netherlands	United Arab
Estonia	Norway	Emirates
Finland	New Zealand	United Kingdom
Fiji	(Aotearoa)	United States

No response yet to “Open letter to egalitarians”

Many people have asked, and the answer is no, I have not received any responses from egalitarians giving me the data I requested from ancient literature to substantiate six of their key claims. (See “An Open Letter to Egalitarians,” *JBMW* 3:1 (March, 1998), 1-4.) In fact, I received only two letters at all—both from lay persons who showed no knowledge of Greek and gave no examples of the type I asked for in my six questions. So I am still waiting... and the six questions still have never been answered.

Wayne Grudem

Interview with Dorothy Patterson

continued from page 1

My subcommittee was the one concerning relationships between husbands and wives. We just turned in our Bibles to passage after passage and began to list what the Bible says on this topic. And when we came to the end of that research, then we set out to articulate as clearly and concisely as we could what the Scriptures are saying.

And that, David, is one of the most important things for anyone to realize who's looking in from the outside, whether it be one of our fellow Southern Baptists or another evangelical or someone who doesn't even claim to be an evangelical. They need to understand that we were not trying to come up with something that everybody could endorse and with which everybody would agree and feel comfortable. We were simply trying to come up with what the Bible says about the makeup of the family as the most basic unit of society.

How did things proceed from there?

We released a preliminary statement after the Nashville meeting. This allowed us to receive some feedback. We communicated back and forth within the committee, attempting to fine tune our work. We met again on June 7, 1998, and made a few adjustments and added several Scripture references. The statement was then released officially in the convention daily bulletin so that everyone could read it for himself. By the end of this whole process, the committee was completely unanimous and we felt we had addressed every major concern that had come to us. Now that doesn't mean that we made every change suggested to us. But we did feel that we had talked through and prayed through all of the suggestions that were in hand.

Other than the Scriptures, were there any resources that you found particularly helpful in putting the statement together?

I read through some of the research I had done earlier in preparing similar documents. For example, I did an article on the family for the *Criswell Study Bible*, and then I revised it for the *Believer's Study Bible*. Then I did a great deal on the texts relating to the family in the *Woman's Study Bible*. So all of that research was readily available to me and was a matter of pulling together a lot of different sources from a lot of good commentators and godly theologians who had commented on these various issues over the years.

One source that was prominent for all of us is the volume produced by the Council, *Recovering Biblical Manhood and Womanhood*. I consider that to be one of the primary academic sources on these issues.

Did the committee examine materials that give a different perspective on the family and marriage roles than the one adopted in the article?

Yes, other viewpoints were considered. For example, we discussed thoroughly the understanding of mutual submission that would cancel out any unique submission on the part of the wife.

Which part of the statement was the most difficult to write?

I would say that we probably struggled more on trying to be sure we gave the balance and reciprocity in the role relationship between husbands and wives. We gave more attention to husbands and their responsibilities than we did to wives. We wanted to make clear that the husband is called to servant leadership instead of just leadership. We said not once but twice that women are equal in essence to men and equal before the Father, though with a difference in responsibility.

We added the word "graciously" to underscore that the submission of the wife is a voluntary choice and not something that can be forced. So if a husband decides he is going to shape up his wife and make her do what he says, then that would be coercion, not Biblical submission on her part and his actions could be a form of physical or emotional abuse.

We did everything we could to try to be sure we kept the spirit of the New Testament directives and the balance God gave between privilege and responsibility. For example, it is much easier to submit graciously to a loving servant-leader, than to an autocratic tyrant. On the other hand it's much easier to be a loving, servant-leader, if the person you're leading submits graciously to that leadership.

We tried to get across that each partner has a role assignment, and that neither one has an easy job. It is not easy to lead as a servant. It is not easy to submit graciously. As Ephesians 5 teaches, Jesus is the pattern for husbands. He gave Himself for the church. In the same way, the husband is to lay down his life for his wife. Jesus is also the pattern for wives. He submitted to the will of His Father as Philippians 2 makes clear. He is the model of how a wife should put aside her own personal agenda, her desires and whims, and obey, because God says this is the way it's to be done.

What does the statement mean when it speaks of marriage as a covenant commitment?

I think the committee was trying very hard to bring out what we find in Genesis 2:24, which expresses God's principle for marriage in its briefest form. Marriage involves leaving father and mother, joining yourselves to one another and becoming one flesh. By using the terms "covenant commitment" we were trying to express the idea that not only is marriage a total commitment, but it is also a permanent commitment.

When the Pharisees tried to get Jesus to take sides in the rabbinical debate over divorce, Jesus went back to this covenantal understanding of marriage found in Genesis. It is one man for one woman, permanently. This understanding of marriage has fallen by the wayside to a considerable degree, not just in the world, but also among evangelicals. A covenant commitment is not dependent on circumstances. It is not dependent on whether the husband does what he's supposed to do, or whether the wife does what she's supposed to do. A covenant commitment is one that is unconditional. We make this commitment and say, "I commit myself to this person," and then, no matter what the other party does, we follow through on our commitment.

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DOROTHY PATTERSON

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DOROTHY PATTERSON

In what ways are the husband and wife equal before God?

This equality is found, first and foremost, in that God created the man and the woman in His image. Secondly, it is taught very clearly in passages like 1 Peter 3:7 which describes men and women as joint heirs of the grace of life. That is, we both come before God on the same level ground. It doesn't matter how great a theologian Paige Patterson is, how fantastic a gospel preacher he is, how many people he's won to Christ; when I come to the Lord, I come in exactly the same way that he does. And I may not have all of these kingdom accomplishments to bring to the Lord, but when I accept Him as my Savior and commit my life to Him, then He accepts me just as He does Paige. Both of us have an equal standing before God, through faith in Christ alone. In Christ there is no difference. We all come to Christ in the very same way. All those who trust Him are His children. He loves us equally.

Thirdly, I think there is also the aspect of equality that has to do with spiritual gifts and the opportunity to minister. We must be careful here that we don't try to say we all have the same gifts, or we all have the same ministry assignments. Rather, we all have the capacity to serve the Lord. As a homemaker and one who teaches the Bible to women, I know that many people think that the home does not really have the stature or the importance that the church or the missionary society or the Christian counseling service or the Baptist hospital down the corner has. It is almost as if what we do in the home has no importance. But Scripture teaches the exact opposite. God established the home before there was ever a church or a synagogue or any agency of government. The home is the basic unit of society. And for that reason all ministry emanates from the home. Ultimately that is the source.

I teach my student wives here at Southeastern Seminary that what they do in their homes is ministry, and they must do it "as unto the Lord." It's not just service to a child or service to a husband or service to your parents. It is ministry unto the Lord in the truest sense, because the home is His first and most precious institution.

Equality, then, does not mean everyone does the same thing. It means each of us has the opportunity to serve the Lord. In other words, I have the same opportunity to serve the Lord that Paige Patterson does. However, I do not have the same avenues of service open to me. In God's scheme of things, He brought together men and women, masculinity and femininity, to accomplish His purpose. And if He had not thought that the contribution of these two natures was necessary in order to accomplish His kingdom purposes, then He wouldn't have gone to the trouble to create us differently.

That leads right into my next question. Is the husband's orientation in life different than the orientation of his wife and, if so, in what ways?

I think it very definitely is different and this comes right out of Genesis 2. Before the woman is even present or there's even mention of the woman, God gives to the man an assignment for providing, protecting and leading. Then He gives the man the commandment concerning the tree

in the garden. So you have all of that done before the woman was even made. Then, when He created the woman, there is a difference even in the very language He used to describe that creative process. He changes the word for "create." Instead of *bara'* which he uses for the man, he uses *banah*, which means "to build."

So, from the very beginning of creation, there is the idea that God built the woman and prepared her to fulfill the function He had for her. And then when He presents her to the man, she is presented as a "helper." This word means, "to come to, to assist, to undergird, to lift up, to work together." It describes the kind of relationship they are to have together. So this basic difference in orientation goes back to the creation narrative. And it is significant for me, that when Paul and Peter address the relationships of husbands and wives, and the roles men and women are to play in the church, that they do not talk about the culture of the time, but they go back to this creation order.

Some people say that Ephesians 5 teaches mutual submission, that is, that the husband is supposed to submit to his wife in the same way that she submits to him. Is that correct?

The most logical way to understand Ephesians 5:21-6:9 would be like this. We are called on to submit to one another. Here is how that should work out: wives submit to their own husbands, children submit to their parents, slaves submit to their masters. We can't operate without some type of hierarchy (and I don't think that's a bad word).

How does this work out practically, say with regard to decision-making?

If Paige and I are talking about a decision we have to make, whether it's where we're going on vacation, or where we're going to spend Christmas, or what class I'm going to teach or whatever it is, when we come to these decisions, we talk about them, and most of the time, 99% of the time, when we finish discussing the matter we've come to a mutual decision. We agree. And nobody's giving up anything in the sense of saying, "Oh it's going to be your way instead of mine." We've made a joint decision based on all the factors that we bring to the table in the discussion.

But, there are those times, those few times, when we come to the table and discuss the pros and cons, and we get to the end of the discussion and I say: "I'm sorry, I'm not convinced. I really just don't see that. If I'm being honest with you, Paige, I have to say I just don't think that's right." Well, he has considered everything very carefully. He says, "Dorothy, I'm sorry, I just cannot see your viewpoint. So I'm going to have to make a decision." Now I think he agonizes over those decisions even though they're few and far between. Maybe that's why there are so few.

We don't go through that agony often, but when he makes a decision—if you hear the dog barking in the background that's an actual example. I did not want that dog! I don't like that "squealer" and I begged Paige not to bring that dog here. All I need is a dog in a public house serving four to six functions a week and with our traveling all the time. And this is a big hunting dog; it isn't a little poodle or cocker spaniel. He requires a lot of exercise and a lot of

care. I'm sure he's upset right now because somebody's in the house. So I said, "No, there's no way this is right." But he made a decision that he wanted that dog and he felt we ought to get that dog. And so he got it. And it wasn't but a year or two after he got that dog, that we lost our grand-dog, who was so precious, we just adored him. And I have to say now, in retrospect, that this "squealer," as obnoxious as he is, helped all of us, our son and us, to get through a very difficult time of giving up a dog that died an untimely death because of a very rare disease. We gave him the very best care that we could and we lost him. He was the same kind of dog as this "squealer," but he was completely different. He was obedient. He was sweet. He was wonderful. And it just tore us apart to give that dog up. We just went through anguish. So how do I know that God didn't put the idea in Paige's heart to get this other dog, because He knew what we were going to face and that this was just one way of making it a little easier? You see? That's just a down-to-earth illustration of how this works out in practice.

Oh, it's a great illustration.

There are not very many times in life where those kinds of things happen, but they have occurred, not just with the dog. Once I was speaking in Longview, Texas and after it was over I was talking with my husband on the phone. He told me, "I don't want you to drive back from that engagement tonight. I want you to spend the night and come tomorrow." And I said, "But I'm so close and it's a big four lane highway. And I want to do it. I just don't want to stay overnight. I want to come home." Finally I said, "okay I'll spend the night." The next morning I'm going towards Dallas all of the speed limit, which was 70, 75 mph back then, and I had a blow out. I barely stopped my car. I barely could get it pulled off the road. If I had driven home the previous night, there would have been no way I could have stopped that car. And then within minutes, a deacon from the church where I had spoken was tapping on my window, saying, "Mrs. Patterson, can I help you?" He wouldn't have been on the road the night before. It gives me chills still to think about it. I wanted to go home; I thought I had good reasons to go home; I gave them all to my husband, and he wanted me home too; but he didn't want me driving at night. And he made a decision and probably saved my life in making it.

Does Galatians 3:28-29 teach not only the equality of persons before God, but also the sameness of roles in marriage, the home and the church?

Scripture speaks with a unified voice on the relationship between husbands and wives. You find the same teaching in Ephesians and Colossians and 1 Peter and Titus and all the way back in Genesis, where the whole pattern is established. There is absolutely no doctrine in Scripture, of a practical nature, where there is any more consistency.

And so, when you come to Galatians 3:28 and you take that one verse, I guess I can see how you could make that into some kind of Magna Carta for the liberation of everyone. (Of course, liberation theologians love that verse.) But why should we take one particular understanding of that passage, an understanding which goes against the consis-

tent teaching of the rest of Scripture, and then force that interpretation to govern our understanding of all the other verses? Even if you set aside the context of the Galatians passage for a moment, remember, we must always interpret what is not so clear in light of what is clear.

But the context of Galatians clears up any confusion we might have on this. There is absolutely no way to read that whole section of Galatians and come to the conclusion that it's doing away with all authority or with all uniqueness. The passage makes clear that we are equal in Christ. However, I don't think there are many people who are in the prison down the street, who'd say they are just the same as I am sitting here in air conditioning at Magnolia Hill, sipping tea. Obviously, we are not in the same circumstances. But if that prisoner, in that dirty prison, with no air conditioning, who sits there sweating, with nothing to drink, if that prisoner has accepted Jesus Christ as his Savior, then in Christ we are the same. But it doesn't change who we are. It doesn't change the circumstances we're in. It simply means that once we accept Christ, we come equally under His care and direction.

So I do think Galatians 3:28 is a pivotal text. And as a woman, I love that verse, because it reminds me that I don't have to be a Jew to be precious to the Lord. In Christ I am on level ground. And so I do feel like that's a pivotal passage, but one that has been greatly misused.

Why is it the husband's responsibility to protect, provide for and lead his family?

As I said before, because God gave him these responsibilities. Before the woman was even on the scene, God gave these responsibilities to the man. They all go together. Whoever is doing the providing is going to be doing the leading. Whoever is doing the protecting is going to be doing the leading. I pray God will give us some courageous men and not some cowardly wimps. My own wonderful husband is anything but a wimp, but I hate for him to say to me, "Well Dorothy, I'd rather you not do this." To me, that's a cop out. I want him to say, "Okay, I want you to do this or I don't want you to do this." I want him to be clear. Now that's not to say I don't know exactly what he means when he says, "I'd rather you not do this." I know what's he's saying, but I like the strength of his coming straight out and saying, "No. I don't want you to do this."

I think husbands need to take the initiative in their families. They need to be spiritual leaders. Strangely enough, the criticism of preachers I get more than any other from my students is, they're not the spiritual leaders in their homes. And I imagine that carries over to the deacons too. I think our men do not realize the tremendous responsibility of headship. It is an awesome task that needs to be put on a spiritual foundation. Even if you're the pastor of the largest church in the world, the most important pastorate you hold is in your own family and you need to be the spiritual leader, the pastor, of that family. You need to pray with your wife, even if you don't have any children. You need to lead in family worship, if you do have children. I really feel that this is a critical matter and something that would alleviate a lot of the problems we have in

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DOROTHY PATTERSON

getting women to submit to their husbands. They need spiritual leadership to which they can submit.

Please address the issue of women working outside the home

Let me tell you how it has worked out in my life. I did receive an education. I do have training and skills, and we could have had a dual income all along. But, my husband and I decided a long time ago, that I should make our home and family my primary commitment. And if I do this, it was clear that I could not take an outside job and do it the way I would want to do a job. I found that it took the first fruits of my time and energy to meet the needs of my family as a wife and mother.

Now I hasten to add that I've always done a lot of volunteer projects and a lot of ministry things. But when my children were in high school, I withdrew from all teaching and traveling, because there was no way I could keep that kind of schedule of commitments and be available to the children, who were in athletics and having the kind of pressures most teenagers have. So, with my husband's permission, I simply canceled everything. For five years, I absolutely cut off even the volunteer ministries and that type of thing and I just devoted my energies to keeping up with the children. I did a lot of volunteer work with their schools in connection with their activities. I didn't even travel with my husband much, except in the summer when we all went and did things together.

So it's not that I think that women should never leave their homes, that they should never use their skills. My children are now young adults. And one of the ways my husband wants me to help him is in various ministries. I have more time to do that now than I did when the children were young. But my primary commitment continues to be our family. Classes begin next week and I will be going full-time into the classroom with our women's studies program. But I am not accepting a salary from the seminary because I don't want that kind of pressure. If we should get into the semester and something should happen and I can't balance things, the fact that I am not taking a salary gives me the freedom to go to the dean and say, "You know I'm sorry, but this isn't going to work. Please find someone to replace me." I don't consider this flippant irresponsibility, but consistent priorities.

My husband and I were in Africa for a month. I had been back for two days when I left to help my daughter and her husband and baby move to Louisville. I came back for two nights and then left with my husband for an engagement in the Caribbean. He wanted me to accompany him. I did that. We came back. My son is here for maybe two or three more days, before he's moving to a job in the West. This desk is a disaster and I don't have a syllabus yet, but I will have one when classes begin. I think the Lord wants me to do this and Paige wants me to do it, so I'm going to get it done, but it has not been my top priority. Not because I don't think the classes are important, not because I don't feel a spiritual responsibility to teach the assignment I've accepted, but because I have to live by priorities. I try to keep them always before me.

There are other professors at this school, but there's not

another wife for Paige Patterson. There are other teachers of women, but there's not another mother for Carmen and Mark and Armour. And there is certainly no other maternal grandmother for little Abigail except me. So I'm going to expend my primary energy there. I'm going to keep on using the gifts God has given me, the training he's made available to me at every opportunity and I'll do that with joy. To spend and be spent for the Lord. I love that. But I have made a choice to give my primary time and energy to my home and family. And I make this choice without any apologies.

In this article, you have taken stands on a number of issues, some by explicit statement, some by implication, issues such as divorce, homosexuality, sex within and outside of marriage, abortion, parental discipline and submission. For which of these positions did you receive the most flak? Was it the last one?

The last one, strangely enough. You would think promiscuity or homosexuality or some of these other things would catch the eye of people more and maybe would cause a little more of a stir, because they are more blatant. But the fact that we received the most criticism for our stand on submission didn't really surprise anyone on the committee. Though it didn't surprise me, it really bothered me. Is there any more important Christian virtue in terms of our relating to God than submission?

How was the statement received by the secular press?

I must say that with some of the secular press, we received more objective coverage than we did within some areas of our own denomination and some parts of the evangelical world. Some of the mainstream media picked up on the idea that all we were trying to do was say, "This is what the Bible says and this is the position of the Southern Baptist Convention in its 1998 annual session." They affirmed that we have every right to believe what we want and to set forth our views in the public forum. They may think we're crazy and that they're not sure what century we think we're living in, but they've allowed us to state our views and have respected us for it. I found this perspective encouraging.

How was the statement received by the evangelical church as a whole? Did you see the ad in World magazine of various evangelicals affirming the position you took and standing with you?

I did and I appreciated that greatly. I really feel as evangelicals there are some non-negotiables and I think we've got to pull together on those and we've got to give it all we have. At the beginning, we wondered if we were going to be like the Lone Ranger, and have to stand alone. Though we did what we had to do for conscience's sake, it was so very encouraging to Dr. Patterson and me and to Southern Baptists as a whole, to see that there are others who are willing to band together, and say to us, "we understand what you are saying, and we will definitely stand with you on it."

How significant do you think this article will be in shaping the beliefs and practices of Southern Baptists?

I'm hoping the article will do for Southern Baptists what it

did for me: it drove me back to Scripture to see what God is saying. And once I see what God is saying, I have to make a choice. I could respond like Eve did in the garden when she said, "did God really say that?" He couldn't mean that for now, because, after all, we have all these changes, we have all this education, we have all this wonderful life. He wouldn't have said the same thing now as He did then. Or I could respond by saying, "God said it. I believe it. That settles it." And though I can't obey this perfectly, certainly not in my own strength, what I do have before me is a goal. I have asked my secretary to laminate the article on the family for me and I'm going to put it in my Bible. And from time to time, when I'm having my quiet time with

the Lord and I'm examining my own heart, my own priorities, I can go back and read this, and ask the Lord to bring me closer to His design for my own home.

Interviewing Dorothy Patterson in this article is David Wegener, acting editor of JBMW. He is a graduate of Trinity Evangelical Divinity School, and is an ordained Teaching Elder in the Presbyterian Church in America



Paige Patterson speaks out

SBC PRESIDENT PATTERSON GIVES CLEAR REASONS FOR PRODUCING THIS STATEMENT

WE ALSO ASKED PAIGE PATTERSON, who was elected president of the Southern Baptist Convention at this summer's meeting, to comment on the statement for JBMW.

Why was it important that this statement be made now? When the *Baptist Faith and Message* was originally adopted by the Southern Baptist Convention in 1925, the biblical pattern for the home was still the warp and woof of evangelical church life. Consequently, neither the authors of the New Hampshire Confession of Faith, upon which the Baptist Faith and Mission statement is modeled, nor the revisers of that in the *Baptist Faith and Message* felt it particularly necessary to speak on the issue of the family. Most considered biblical teachings in this area to be self-evident and nearly universally recognized among evangelical Christians. Times have changed, and it appears that no concept of society today is under such profound and unceasing attack as the biblical model of the family. The result of this continual attack is rampant feminism, abortion as a method of birth control, children blowing away children and adults in schoolyards, masses of children sporting only one parent, incredible increases in venereal disease, and the litany goes on.

Southern Baptists simply came to the place where we felt that even a social order unsympathetic to biblical concerns had to admit that something had gone badly wrong and that whatever the prevailing wisdom of the day, it was clearly a failure. Therefore, Southern Baptists believed it was time to speak on this issue and hence the amendment to our *Baptist Faith and Message* statement.

Why was the statement given confessional status?

The statement was given confessional status first because it is the conviction of most Southern Baptists that the home was the first and the most essential institution of all society. To say this is not to lessen the strategic importance of the church. But it is clear that the analogy of the home crops up in just about every aspect of the redemptive plan of God and of the church itself. Hence, in the Old Testament, Israel is the wife of Jehovah, the husband. In the New Testament, Christ is the bridegroom who will come to receive the church unto Himself and who has indeed already loved her and died for her that she might live. This creates a situation in which we are "brothers and sisters" in Christ, a part of the "family of God," and "children of God by way of the new birth." All of these "home metaphors" establish the strategic and foundational nature of the home.

Furthermore, it occurred to a number of us that confessions change not because doctrine or truth change, but because situations and times change and the questions that must be addressed undergo some variation from age to age. Probably, family concerns should have been originally addressed. But since they had not, it seemed appropriate to us to recognize the state of the family in

the world today and speak to our own people via the addition of an article to our statement of faith. The addition of this article does mark the first change in the Baptist Faith and Message since 1963, and is the only case of the addition of an article.

Paige Patterson serves as President of Southeastern Baptist Theological Seminary in Wake Forest, North Carolina and has served many years on the Board of Reference of CBMW



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Building a Christ centered marriage

HOW HUSBANDS AND WIVES CAN COMPLEMENT ONE ANOTHER IN MARRIAGE

BY CHAD BRAND

AT OUR CONVENTION IN SALT LAKE CITY, Southern Baptists declared as a body that we agree with Paul's words to husbands and wives in Ephesians 5:22-33. Southern Baptists? Agreeing with the Bible? That might not sound very startling at first, but there are Baptists who think Paul's words in this chapter are a bit outdated. Some even reject his teaching on marriage outright, and have said as much in response to the Family Amendment to the *Baptist Faith and Message*.

In light of the uproar over the denominational stance, it would serve us well to look at the text and its affirmations. First we will consider God's instruction through Paul. Then we will examine objections to this marriage model. Finally, we will address those objections.

Paul's Analogy

Ephesians 5:22-33 is the longest passage in the Bible on the subject of marital relations. It stands at the climax of a series of commands and observations in which Paul instructed these Christians to be filled with the Spirit (5:18). He then characterized Spirit-filled believers as those who are "speaking to one another" in spiritual ways, "singing and making melody" in their hearts to the Lord, "always giving thanks" to him for all things, and as those who are "subject to one another in the fear of Christ" (5:19-21). Having introduced the idea of subjection of all believers toward others, Paul brings his practical exhortation about Spirit-filled living into the *home*.

The obligation of wives to husbands

The first word is to wives. They are instructed, "Submit yourselves to your own husbands, as to the Lord." The verb "submit" is implicit, brought down from verse twenty-one. All Christians should give humble deference to one another, but specifically, wives are to take the initiative to subject themselves to their husbands. The directive calls for a *voluntary yielding in love* on the part of the wife. The New Testament never tells husbands to subjugate their wives, rather it instructs the wives to take submission into their own hands. This does not deny the husband and wife's essential equality before God, an idea which Paul affirms in Galatians 3:28, where he declares, "There is neither ... male nor female, for all are one in Christ."

Since the two share equality before God, why should the wife live in submission to her husband? Paul says she should do it "as to the Lord." Her submission to her husband is itself an act of obedience to Christ. "Submission primarily honors the Lord who established the relationship."¹ Paul does not suggest that husbands are the primary recipients of this act—the Lord is.

There is a further motivation for the wife in making this commitment. Paul announces that marriage is more than just a contract between two people. It is a mirror of

the relationship between Christ and the church. "As the church is subject to Christ, so ought wives to be subject to their husbands in everything" (verse 24). Therefore, the submissive wife patterns her relationship to her husband after the church's relationship to Christ. "In the marriage relationship her husband reflects the Lord while she reflects the Church."²

The obligation of husbands to wives

"Husbands, love your wives, just as Christ also loved the church" (verse 25). Paul does not say to the husbands, "Be the head over your wife." Rather he tells them to love their wives. Paul says three simple things about this love. The husband is to love his wife as Christ loved the church (verses 25-27), as his own body (28-30), and with a passion transcending all other commitments (31-33).³

He urges the husband to set the tone of spiritual leadership in the home. "At the heart of mature masculinity is a sense of benevolent responsibility to lead, provide for and protect women in ways appropriate to a man's differing relationships."⁴ A husband needs to assume a certain responsibility for the spiritual growth of his wife. In order to do that, though, husbands must "give themselves" for their wives (verse 25) by laying aside many of their own personal desires and conveniences in order to fulfill a higher and prior call.

Objections to the traditional interpretation

In the past several decades there has been an exodus from this traditional interpretation. The newer, *revisionist* camp defends the dual principles of *equality* and *mutuality*.⁵ By this revisionists mean that men and women are equal and carry responsibilities in both the home and church which are mutual or interchangeable between the sexes. There is no doubt that this concept of mutuality or interchangeability arises from *feminist ideology*, which claims that, "Physical differences apart, men and women are the same."⁶ This *egalitarianism* is a system of belief, a philosophy which denies that there is any intrinsic difference between men and women aside from the obvious biological distinctions. Christians who have accepted egalitarianism as a controlling principle for interpretation are spread across the theological spectrum. There are extreme feminist theologians who reject Paul's words outright, "since only wives are admonished to 'respect' their spouses," thus relegating them to an "inferior position."⁷ Others still trust the Bible, but find ways to diminish the force of "wives submit, husbands love," out of a fundamental commitment to the egalitarian model.

The traditional camp, on the other hand, advocates equality before God, but is committed to *complementarianism*, rather than egalitarianism. This is the belief that, while men and women are equal before God, they serve

him in complementary roles which are not always identical and in some cases ought not to be. These complementarians recognize that there is “neither male nor female” in terms of our relationship to God (Gal. 3:28). But they also recognize the other biblical texts which counsel that men and women possess distinct abilities and callings (such as 1 Pet. 3:1-7; Col. 3:18; 1 Tim. 2:9-3:7). In the home there ought to be male headship (though not domination) and womanly submission (though not fearful servility). Complementarians insist that to be truly evangelical we must confess that there is no contradiction over this matter in Scripture, and to be truly biblical we must affirm both the spiritual equality of men and women and also the distinctions and differences in roles that are taught in the Bible.

Egalitarians offer several objections to the complementarian interpretation of Ephesians 5:22-33. First, some have rejected this understanding out of *practical* considerations, complaining that traditional approaches on submission tend to justify sinful, oppressive behavior patterns in some men.

Second, there is the *contextual* objection. Since verse 21 exhorts Christians to, “submit to one another,” some have concluded that Paul is not teaching that the wife alone should submit. Egalitarians opt for “mutual submission” in *contrast* to distinguishable roles for husbands and wives.

Third, they insist that Paul was a man of his times. His teaching about women is little more than a patriarchal, Christianized Rabbinic theology. Paul was, then, a sort of *Jewish curmudgeon* when it came to women. Modern Christians are not obligated to follow Paul in his exhortation for wives to submit to their husbands today since this material represents an inferior, culturally-conditioned tradition. This might be identified as the *theological objection* to complementarity.

Defending the Complementarian Interpretation

There are some sensitive and important issues raised in these objections, but none of them is substantial enough to move Bible-believing Christians away from affirming the truths that Paul is teaching here. Let's look at these concerns.

First, while some men have abused their God-given roles, nevertheless the *practical* concern is not valid. Such men ignore the greater part of Paul's teaching in Ephesians 5, which demands that husbands love their wives. Paul does not imply that the husband is to be a “domestic despot.”⁸ It is inevitable that some will twist the truth of the Word of God to their own selfish ends, but that should not turn us away from teaching truth. To fail to teach truth is itself a grave sin.

What of the *contextual* issue? Is Paul telling the Ephesians that husbands and wives are to practice equal submission? How do verse twenty-one (“submit yourselves to one another”) and verse twenty-two (“wives submit yourselves to your husbands”) fit together? Most translations begin a new paragraph in verse twenty-two. That is because it is clear in the Greek that verse twenty-one is the last of four characteristics of Spirit-filled believers. Being “subject” to others is a responsibility of all Christians. However, that

does not negate the responsibility of a husband to lead and a wife to follow.

In the next paragraph Paul moves to an elaboration of some ways in which submission works. Wives are to be submissive to their husbands. Are those husbands also to be equally “submissive” to their wives? Apparently not. At least, not in the sense that wives are to submit to husbands. Notice that only the wife is encouraged to be submissive. Paul does not teach equal or parallel submission. We find here “subjection, but no reciprocal, no mutual subjection. Wives are to be subject to husbands...but not the reverse.”⁹ Southern Baptist scholar Curtis Vaughn noted that verse twenty-one concludes the previous paragraph, and then suggests: “[Paul] does teach that the husband exercises an authority the wife must forego.”¹⁰ Melick observes that in this passage, of the parties mentioned, “only three of the six receive the command to submit: wives, children and slaves.”¹¹ Equal submission does not fit the context when the entire passage is considered.

Those who call for such “mutual submission” argue that husbands are not called to be the spiritual leaders in their homes. “Evangelical egalitarian” Gilbert Bilezikian has claimed that the introduction of any authority into marriage “would paganize the marriage relationship and make the Christ/church paradigm irrelevant to it.”¹² One wonders if Bilezikian has even read Paul's discussion here. It should be obvious to anyone who reads the biblical text with an open mind that “mutual submission” in the egalitarian sense was not in Paul's mind at all. Seven times in verses 22-33 he uses the little word “as.” Wives submit to their husbands *as* the church does to Christ. Husbands love their wives *as* Christ does the church. If “mutual submission” entails the *unselfish leadership* of the husband alongside the *caring submission* of his wife to that leadership, then we have no problem with such an understanding.¹³ But that is not what is meant by egalitarians and feminists.

Paul holds up a mirror to Christ and his relation to the church and then says, “See? This is the ideal of what a marriage should be.” If that is the model, then equal submission is obviously not the correct interpretation. Does Christ submit to the church? Does He obey the church? Does He wait on the church to take initiative? The answer to each question is clearly, “No.” There is no egalitarian relation between Christ and the church. Christ leads the church; the husband leads the wife. The two relationships are analogous to one another. Christ is the servant who leads (Mark 10:45). Thus, husbands are servants who lead, but they *do lead!* Since Paul makes this analogy explicit, to deny the complementarian position is by extension a denial of the headship of Christ over the church. Paul cannot be understood as defending the feminist notion of equal submission or of full interchangeability of roles. Those who disregard this text are not simply rejecting Paul, but are rejecting Scripture and may be following a false image of Christ.

The *theological* problem remains. Is it possible that Paul was simply a man of his times, subject to error and prejudice? Revisionists repudiate what they perceive to be a

see *Building a Christ-centered marriage* on p. 14

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Baptist Faith and Message

continued from page 1

The statement on family is thoroughly biblical. Every line is deeply rooted in the clear teaching of Scripture. Its language is theological and thus in keeping with the language of the original document.

bility with prayer, reverence, and diligence.

The statement on family is thoroughly biblical. Every line is deeply rooted in the clear teaching of Scripture. Its language is theological and thus in keeping with the language of the original document. The committee sought to use words and phrases that would carry the same timelessness as the Hobbs statement. The proposed article is stated in the positive. The intent is to declare what is believed rather than to describe what is disbelieved. Again, the original statement of faith follows this pattern.

The committee felt a commentary on the Article would be helpful. This commentary expands and provides a strong foundation for the proposed Article. While the family statement stands firmly on its own, the commentary enhances understanding. The commentary will be a useful tool for those who seek to comprehend Southern Baptist beliefs regarding family.

Article XVIII. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church, and to provide for the man and the woman in marriage the framework for intimate companionship, the channel for sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Gen. 1:26-28; 2:15-25; 3:1-20; Ex. 20:12; Deut. 6:4-9; Josh. 24:15; 1 Sam. 1:26-28; Ps. 51:5; 78:1-8; 127; 128; 139:13-16; Prov. 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Eccl. 4:9-12; 9:9; Mal. 2:14-16; Matt. 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Rom. 1:18-32; 1 Cor. 7:1-16; Eph. 5:21-33; 6:1-4; Col. 3:18-21; 1 Tim. 5:8,14; 2 Tim. 1:3-5; Titus 2:3-5; Heb. 13:4; 1 Pet. 3:1-7.

Commentary

The family was defined by God as the foundational institution of human society. From the beginning, God has used the family as the primary classroom and as the foremost object lesson for teaching His people about Himself and for challenging them to the holy lifestyle He demands.

Before there were civil governments or assemblies of worship, God established the home by creating the man and the woman and bringing them together in the Garden of Eden to engage in spiritual ministry through companionship, dominion, procreation, and worship.

Marriage

God's purpose for marriage was introduced in creation (Gen. 2:24) and then reaffirmed in the Gospels (Matt. 19:5) and the Pauline epistles (Eph. 5:31). This biblical principle for marriage transcends time and culture. Marriage, according to Scripture, is a covenant commitment to the exclusive, permanent, monogamous union of one man and one woman, and thus it cannot be defined as a flexible contract between consenting human beings. Rather, the strong and enduring bond of marriage,

pledged in the presence of God Himself, is enriched by the couple's unconditional love for and acceptance of one another.

Believers must resist any claims of legitimacy for sexual relationships that biblically have been declared illicit or perverse lest they fall prey to an accommodation to the spirit of the age. Deviation from God's plan for marriage mars the image of God (Gen. 1:27) and distorts the oneness God intended in the sexual union between one woman and one man. The perversion of homosexuality defies even childbirth, since it negates natural conception (Rom. 1:18-32).

In marriage, two people physically become one flesh (Gen. 2:24); two families are socially grafted together; and the husband and wife portray spiritually the relationship between Christ and the Church (Eph. 5:23-27). The union is designed to provide a lifetime of spiritual and emotional support (Deut. 24:5), to offer a channel for the mutual satisfaction of sexual desires, and to present the best setting for conceiving and nurturing the next generation. The complementary relationship between husband and wife is presented as part of the pre-Fall perfect setting (Gen. 2:8-25) and then carefully defined within the canon of

Marriage, according to Scripture, is a covenant commitment to the exclusive, permanent, monogamous union of one man and one woman

Scripture for succeeding generations (Eph. 5:21-33; Col. 3:18; 1 Pet. 3:1-7).

Marriage, according to God's plan, is a lifelong commitment. The breaking of its bonds brings hurt to all those involved, and thus every effort ought to be made for marital reconciliation and restoration (Mal.

2:16). Jesus clearly did not advocate divorce but called attention to His design for marriage presented "in the beginning" at creation (Gen. 2:24), while noting that the "hardness" of the human heart could on occasion circumvent that plan (Matt. 5:31-32; 19:3-9; Mark 10:6-12; Luke 16:18; Rom. 7:1-3; 1 Cor. 7:1-16).

The Fall introduced distortions into the relationships between men and women just as it brought chaos and tragedy throughout the world. The husband's loving, humble headship has often been replaced with domination or passivity. The wife's voluntary and willing submission has often been exchanged for usurpation or servility. Redemption in Christ would call for husbands to forsake harsh or selfish leadership and to extend loving care to their wives (1 Pet. 3:7) and for wives to forsake resistance to the authority of their respective husbands and to practice willing, joyful submission to that leadership (1 Pet. 3:1-2).

Husbands

God commands husbands to love their wives as Christ loved the church (Eph. 5:25). This love is protective, nurturing, serving, and edifying. It is not replaced with, but accompanied by, headship. This headship calls the husband to a loving leadership in which he cares responsibly for his wife's spiritual, emotional, and physical needs.

As defined in Scripture, the husband's headship was established by God before the Fall and was not the result of sin (Gen. 2:15-17; see also Num. 1:2-3, 17-19). It is a responsibility to be assumed with humility and a servant's heart rather than a right to be demanded with pride and oppressive tyranny. The wife is to respond to her husband's loving headship with honor and respect (Eph. 5:21-22, 33; 1 Pet. 3:1-4).

Servanthood does not nullify leadership but rather defines and refines its outworking. The balance between ser-

vanthood and leadership is beautifully portrayed in Jesus Himself (Luke 22:26; Heb. 13:17), who models servant leadership for the husband and selfless submission for the wife (Eph. 5:23-27; Phil. 2:5-8). Not only did Jesus model the Creator's plan for different roles, but He also affirmed

the equality in Christ of the husband and the wife (Gal. 3:28; 1 Pet. 3:7). As the wife submits herself to her husband's leadership, the husband humbles himself to meet his wife's needs for love and nurture (Eph. 5:25-29; 1 Pet. 3:7).

Wives

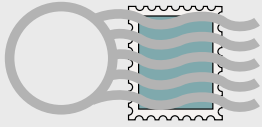
Wives, on the other hand, were created to be "helpers" to their husbands (Gen. 2:18). A wife's submission to her husband does not decrease her worth but rather enhances her value to her husband and to the Lord (1 Pet. 3:4). This humble and voluntary yielding of a wife to her husband's leadership becomes a resource for evangelism (1 Pet. 3:1-2), an

opportunity for glorifying God (1 Pet. 3:4-6), a channel for spiritual growth as ultimately the wife trusts herself to the Lord, and a means for bringing honor to His Word (Titus 2:3-5).

The term "helper," which is also used by God to identify Himself (Ex. 18:4; Deut. 33:7), describes the woman God created to become a partner with the man in the overwhelming task of exercising dominion over the world and extending the generations (Gen. 1:28; 2:18). There is no hint of inferiority in the term, which describes function, rather than worth. As the man's "helper," the woman complements him through her own unique function in the economy of God; as one "comparable to him," she, too, is created "in the image of God" (Gen. 2:18). Both bear God's image fully, but each expresses that image in God-ordained ways through manhood or womanhood. Thus, distinctions in masculine and feminine roles are ordained by God as part of the created order (Gen. 1:27). Their differing roles in relating to one another provide a picture of the nature of God and the way He relates to His people. As the realities of headship and submission are enacted within loving, equal, and complementary male-female roles, the image of God is properly reflected.

Distinctions in masculine and feminine roles are ordained by God as part of the created order... As the realities of headship and submission are enacted within loving, equal, and complementary male-female roles, the image of God is properly reflected.

Servanthood does not nullify leadership but rather defines and refines its outworking. The balance between servanthood and leadership is beautifully portrayed in Jesus Himself.



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Thank you for your continuing support.

Parents and Children

The family is the natural setting for molding and nurturing a child in the ways of the Lord (Prov. 22:6). Parents are admonished to take seriously their responsibility for the spiritual formation of their children by introducing them to God (salvation) and teaching them His Word (discipleship). Fathers and mothers are responsible (1) to model biblical manhood and womanhood through incarnational living, in which their children are able to observe the sanctification process in the lifestyle of their parents (Deut. 6:4-9, 20-25; Josh. 4:6-7); (2) to teach their children moral values from the Scripture; and (3) to lead them to love and serve the Lord through consistent discipline (Ps. 78:4-8). The boundaries of a young child are established by his parents (Prov. 3:12; 13:24; 22:6; 23:13-14; 29:15, 17; Eph. 6:4). However, the ultimate goal of parents is to move the child to personal accountability to God (Ps. 119:9-11).

Childless couples, as well as single men and women, have the opportunity to pass on a godly legacy through involvement with the children within their extended family circles, in their churches, and in their respective communities.

Conclusion

Doctrine and practice, whether in the home or the church, are not to be determined according to modern cultural, sociological, and ecclesiastical trends or according to personal emotional whims; rather, Scripture is to be the final authority in all matters of faith and conduct (2 Tim. 3:16-17; Heb. 4:12; 2 Pet. 1:20-21). God chose to reveal Himself to His people through family language: He used the metaphor of the home to describe the heavenly dwelling where believers will join Him for eternity. He selected the analogy of family relationships (husband/wife and parent/child) to illustrate how believers are to relate to Him: God is the Father; Jesus is the Son; the Church is the Bride of Christ; believers are His children. The most basic and consistent spiritual teaching, character development, and discipleship training should occur within the family circle (Deut. 6:4-9). A Christ-centered family has the potential

to give a "word about God" to a world indifferent to spiritual truths. Those within the family circle have a unique opportunity to study the Bible and to learn theology through object lessons built into the very structure of the family.

Godly families help build the church just as churches ought to help build godly families. Scripture makes frequent connections between the life of the family and the life of the church (1 Tim. 3:5; 5:1-2). Leadership patterns in the family are consistently reflected in the church as well (1 Tim. 2:9-14; 3:1-7; Titus 1:5-9).

We heartily affirm and commit ourselves to upholding the concept of the family as God's original and primary means of producing a godly offspring and thus passing on godly values from generation to generation (Deut. 6:4-9; Ps. 78:5-7).

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

Recommendation

The committee expresses appreciation to Dr. Thomas D. Elliff for the privilege of serving Southern Baptists in this very significant capacity. It is pleased to commend its report to messengers of this 1998 Southern Baptist Convention and recommend the adoption of Article XVIII on The Family for inclusion in the *Baptist Faith and Message*.

Respectfully submitted,

Anthony Jordan, Executive Director-Treasurer of the Baptist General Convention of Oklahoma

Bill Elliff, Pastor of the First Baptist Church, Little Rock, Arkansas

Richard Land, President of The Ethics and Religious Liberty Commission of the Southern Baptist Convention

Mary Mohler, Homemaker and Director of the Seminary Wives Institute of The Southern Baptist Theological Seminary

Dorothy Patterson, Homemaker and adjunct faculty member of Southeastern Baptist Theological Seminary

Damon Shook, Pastor of Champion Forest Baptist Church, Houston, Texas

John Sullivan, Executive Director-Treasurer of the Florida Baptist Convention

Does the work of CBMW make any difference?

CBMW PRESIDENT WAYNE GRUEDEM POINTS TO THE WAYS THAT CBMW IS MAKING A DIFFERENCE IN THE CHURCH

BY WAYNE GRUEDEM

Dear Friends of CBMW,

Does our work make any difference?

For CBMW, we see clear evidence of positive results when a church or denomination has our materials, has contact with members of our Council, and then *adopts a written policy statement that permanently fixes Biblical manhood and womanhood principles in their governing documents.*

God gave such results this summer when the largest single evangelical group in the United States put complementarian convictions into its primary doctrinal statement. On June 9, the Southern Baptist Convention permanently added Article XVIII on “The Family” to their *Baptist Faith and Message* (this summary of Baptist teachings is the closest thing Southern Baptists have to an official statement of faith).

The statement says that “*husband and wife are of equal worth before God,*” that the husband “*has the God-given responsibility to provide for, to protect, and to lead his family,*” and that the wife “*is to submit herself graciously to the servant leadership of her husband,*” and “*to serve as his helper in managing the household and nurturing the next generation.*”

Why is this so important?

(1) *A historic change:* This was the first time since 1963 that Southern Baptists had changed the *Baptist Faith and Message*—such changes are not made often, or taken lightly. Moreover, this was the first time in the entire 2000-year history of the church (as far as I know) that any denomination has incorporated a statement on the husband’s leadership and the wife’s submission to that leadership, and on the husband and wife’s equal value before God, into its statement of faith—these things were assumed true by all Bible-reading Christians before this century, but now the controversy has reached such proportions that these truths need to be affirmed in statements of faith.

(2) *Access to CBMW materials and people:* The committee that drafted the statement had access to many CBMW materials, and the committee included in its membership both CBMW Council member Dorothy Patterson and Mary Mohler, the wife of CBMW Board of Reference member Al Mohler. In addition, many other leaders in the SBC have had extensive acquaintance with the work of CBMW.

(3) *Setting the course for the future of the denomination:* Although Baptists do not formally require adherence to a creed, the “Baptist Faith and Message” still has profound influence in the denomination. For example, *in ordaining new pastors,* ordination councils will routinely ask whether the candidate agrees with the “Baptist Faith and Message” statement. It will now be very difficult for anyone who holds egalitarian views to be ordained as a pastor in SBC churches. This also



applies to *denominational leadership:* Now that a complementarian position is embedded in this statement, it is hard to imagine how any egalitarian could be elected to any significant post of denominational leadership in the future. And this applies to *the appointment of seminary faculty:* It is now completely legitimate for SBC seminaries to require that all new faculty hold a complementarian position. As you can understand, such changes will probably set the course of the denomination for decades to come.

(4) *A challenge to other denominations:* Now that the largest Protestant denomination, the SBC, has taken a clear stand (and done so in the face of intense media attention and even amazement), this constitutes a challenge to hundreds of other denominations and parachurch organizations. Will they also courageously affirm Biblical principles before a confused and lost world, and place these principles in their governing documents? The challenge of these troubled times requires no less.

(5) *Others are already taking a stand:* In late August, whole-page ads in *USA Today* and in *World* magazine included the names of over 100 evangelical leaders who publicly declared, “Southern Baptists... you are right! We stand with you!” My wife Margaret and I were pleased to add our names to that list. We hope that many others will follow this example.

(6) *A picture of the future:* Friends, as you watched the SBC, I believe you saw a picture of how this whole difficult controversy over manhood and womanhood will come to an end—how it will end, that is, in denominations that are committed to following God’s Word rather than the popular trends and pressures of our day. We are not opposed to people looking at both sides of this issue. We are not opposed to extended study and discussion and debate. In fact, many of our Council members are willing to discuss with or debate egalitarian representatives at any place at any time, for as long as the audience is interested.

But these issues of manhood and womanhood are so central to the Bible’s teaching on marriage and the family, that *I believe they eventually will have to be included in governing documents and statements of faith of all evangelical churches, denominations, and parachurch organizations.* That is how all major controversies in the history of the church have been decided in the end, and I think that is how this one will be decided as well.

Thank you, Southern Baptists, for showing the evangelical world the way to go!

And thank you, friends, for your faithful support of the work of CBMW. We need to press on, to increase our publications and distribution of materials, to continue to persuade in every way we can, to remain faithful to the calling God has given us. “...for in due season we shall reap, if we do not lose heart” (Gal. 6:9).

Yours in Christ,

Wayne Grudem, Ph.D.
President, CBMW

Building a Christ centered marriage

continued from page 9

patriarchalism in the Bible—it is too male-centered. For them, Paul seems to perpetuate this chauvinism.

He stresses essential equality in Gal. 3:28, but he also addresses wifely submission. People tied to popular culture cannot accept this. They live in a world which emphasizes the interchangeability of gender and the undifferentiated roles of men and women. So, influenced more by the predominant culture than by biblical teaching, they reject Paul's "prejudices."

Should they? There is a subtle deception lurking here. The feminist position assumes the egalitarian worldview and then "hijacks" the Bible to make it fit.¹⁴ Texts are either accepted, rejected, ignored, or revised according to the way they fit in with that motif. But this is a mistake of the greatest gravity. The revisionist position does not itself arise from Scripture. Rather, it is plain that while the Bible teaches full equality, it does *not* affirm egalitarianism or interchangeability in all things, but rather calls for distinguishable roles between men and women.

The egalitarian emphasis reveals a tendency toward theological reductionism. A century ago theological reductionists elevated certain philosophical and scientific models to a position from which they were employed to criticize and evaluate the teachings of Scripture. This reductionism arose from such models as Social Darwinism and historical criticism. In our time, one of the primary types of reductionism facing the church—even evangelical churches—is one based on sexual egalitarianism. Modern notions of sexual equality become the touchstone and Scriptures are received or critiqued based on their adherence to this new norm. Bilezikian, for instance, writes of "the oppressive nature of the patriarchal system" in the Old Testament.¹⁵ His presuppositions compel him to reject Scripture. When we allow any philosophical model to rule our theology, we have taken a step in the direction of abandoning the purity of our faith.

There is a better way. It is the way of affirming the language and truth content of the Bible. The Swiss theologian Karl Barth used to say that the Bible came to us in "the language of Canaan," and that we ought to accept that and not tinker with it in order to make it more palatable. Barth was in no sense a "fundamentalist," but he knew that when we change the language we change the content. Our language does not determine reality, but the words we use set in stone what we believe about reality.

Here is the point. When we see modern Christians, "evangelical" or otherwise, who want to monkey with the *language* of Scripture because they find that it has certain objectionable qualities, we should avoid their influence at all costs. Do we not believe that the Bible is sufficient, inerrant and capable of speaking the truth on its own? The modern push for gender-neutral theological language and egalitarian truth is, quite simply, a reductionist deception. We must not be deceived.

What's a Convention to Do?

The Southern Baptist Convention took a lot of heat in the secular media after its decision to affirm the Bible. Unbelievers? Pagan pundits—rejecting the Bible? That is not very surprising. American society at large has already accepted the egalitarian model as "gospel truth." But it gets a little more complicated. Far more troubling is the attitude of some evangelicals who believe it to be impossible to affirm *both* the equality of men and women *and* a model of husbands who lead and wives who submit. Since these persons cannot affirm both, they opt to endorse only one side of the equation: equality.

What do we say to them? Look at the Bible. The Word instructs us that male-female equality does not entail an undifferentiated sameness. Male-female equality and male headship may seem paradoxical, but they are both taught in Scripture, much like a thread of two strands. Christian egalitarians have unraveled the two-fold thread and kept only one strand. Complementarians keep the whole thread. Their model, unlike the egalitarian approach, is founded on all the relevant texts of Scripture. Let us not be *parrots* of the philosophical fads preached on the cable talk-shows and the network editorials. Rather, let us be *prophets* who stand firm on the Word of God, even if the unbelieving world assails us. Can Bible-believing Baptists do any other?

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13. Wayne Grudem, "Wives Like Sarah, and the Husbands Who Honor Them: 1 Peter 3:1-7," in *Recovering Biblical Manhood and Womanhood*, 199.
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15. Bilezikian, *Beyond Sex Roles*, 63.

It is plain that while the Bible teaches full equality, it does not affirm egalitarianism or interchangeability in all things

CHAD BRAND

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 Issue 2:5—December, 1997 • Willow Creek Enforces Egalitarianism
 JBMW Issue 3:1—Spring, 1998 • Open Letter to Egalitarians; focus on marriage

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 *Presbyterian* 18/1 (1992), pp. 25-33.
- ④ Richard Oster, review of *I Suffer Not a Woman*, reprinted from *Biblical Archaeologist* 56:4 (1993), pp. 225-227.
These are available as a packet of four reprints—21 pages, \$2.00
- ⑤ Stephen Baugh, review of Craig Keener, *Paul, Women and Wives* (Hendrickson, 1992). 14 pages, \$2.00.

Reprints (cont.)

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- 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
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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!**
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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

They realize for the first time what their church will look like if those committed to theological and moral revisionism get their way.

William Abraham, professor at the Perkins School of Theology, commenting on the recent United Methodist non-decision concerning same sex marriages. Cited in *Christianity Today*, June 15, 1998

I was in so much conflict for so long, I ended up adopting a moral compass that was way off the charts. When I had to say, "Homosexuality is OK," then what isn't?... Dad was not able to affirm my femininity in any meaningful way. I sought out other men to find validation of my femininity, using a series of sexual experiences in an attempt to fill my basic human need to accept myself."

Suzanne Cook, reflecting on the sexual confusion of growing up with a homosexual father. *Citizen*, June, 1998, p. 17

I submit to the leadership of my husband in our home, not because it is a command from Al Mohler, but because it is a command from almighty God to me as a Christian woman.

Mary Mohler, in an Associated Press story, June 10, 1998

Dignity and respect are what evolve from the nature of a relationship. The respect for the elderly is a cognitive act—they are weaker and need help. A respect for women is a tradition not unrelated to the special burdens of women and to the correlative attentions men need to pay to them. The dignity of women in part rests on their historical detachment from the coercive professions.

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

If by this the faith community means One who is powerful, nurturing, caring, faithful, transcendent Source, who speaks with authority and creativity (*via positiva*) and bears each of these traits to an eminent degree, without shortcoming (*via eminentiae*); if we do not mean that God is sexual, has female genitalia or feminine gender, is enmeshed in and inextricably bound to creation, passive, dependent, or abusive (*via negativa*), then yes, God is also our Mother.

Rev. Margo Houts, associate professor of Systematic Theology at Calvin College, in *Perspectives*, June/July, 1997

Southern Baptists have enraged the goddesses of feminism and offended the gurus of political correctness. ... Southern Baptists were sacrificed on the altar of media ridicule for having the audacity to proclaim to the world that they still believed that Holy Scripture revealed God's timeless, changeless, absolute truths concerning the family as a sacred institution of divine origin and design.

Richard D. Land, in *Light*, September-October, 1998, p. 2

In the past two years, we have raised our recruiting standards while every other branch of the service has lowered theirs... While every other service went to gender-integrated training, your Corps has been the only one to hold with gender-segregated training—and if you think we haven't had to fight to do all of this, you are really missing the boat... We are holding the line while all the other services are caving in to what is politically correct.

Marine Corps Commandant Gen. Charles Krulak, in an e-mail message to a first lieutenant, published with permission in the Marine Corps edition of *Navy Times* and reported in the *Washington Times*, November 11, 1997



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