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JOURNAL FOR BIBLICAL MANHOOD AND WOMANHOOD

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CBMW

President

Bruce A. Ware

Executive Director

Randy Stinson

Editorial Correspondence JBMW

Attn: Bruce A. Ware

journal@cbmw.org

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Contact CBMW for Institutional Rates.

2825 Lexington Road · Box 926
Louisville, Kentucky 40280
502.897.4065 (voice)
502.897.4061 (fax)
office@cbmw.org (e-mail)
www.cbmw.org (web)

UK Address:

CBMW
9 Epsom Rd.
Leamington Spa, Warwickshire, CV32 7AR
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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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Editor's Column



Bruce A. Ware
President, Council on Biblical Manhood and Womanhood;
Senior Associate Dean,
School of Theology
Professor of Christian Theology
The Southern Baptist
Theological Seminary
Louisville, Kentucky

By God's grace, this issue of the journal offers a rich feast of biblical, theological, and pastoral materials relating to questions of manhood and womanhood. J. Carl Laney has been a faithful Bible expositor, teacher, and author, working out of Western Seminary, Portland, Oregon. Here, Dr. Laney provides an in depth overview of the history of interpretation of 1 Cor. 14:34-35, offering rich understandings of how this passage has been interpreted and helpful suggestions that propose his own view of this difficult and important text.

My article on the image of God covers some familiar ground, and then it attempts to apply a genuine complementarian understanding to this important theological conception, particularly as viewed by Paul's expression of the image of God in 1 Cor. 11:7-9. What we find here is that while both male and female are fully and equally image of God, there are differences in how they exist as God's images, and this shows the true complementarity of the male/female relationship, as created by God.

Mr. Steve Heitland looks carefully at the question of complementarian roles as applied in the para-church ministry of YWAM. He uses as the backdrop for this discussion the recent publication of YWAM's founder and director, Loren Cunningham's egalitarian defense, entitled *Why Not Women?* Mr. Heitland traverses much of the argumentation of this book, offering helpful responses, and then he turns attention to the

broader questions raised for women's participation in a ministry such as YWAM. Readers will find insight and direction in Mr. Heitland's reflections of these important questions.

Pastor Jim Andrews has both the gift of wisdom and a gift for colorful and insightful writing. I asked Pastor Andrews to show our readers a bit of how a thoughtful and biblically-balanced pastor reasons as he thinks through the question of the appropriate ministries for women's service in the church. Church leaders will benefit greatly as they think along with Pastor Andrews, noting both the strong emphasis he places on the inestimable value of women's ministries along with the proper boundaries within which these must occur.

Dr. Thomas Schreiner has taken on the task of writing a careful and lengthy review of a recent book that promises to play a significant role in ongoing discussions among egalitarians and complementarians. In *Slaves, Women & Homosexuals*, William Webb proposes a novel and deeply troubling thesis that the true authority for current ethical questions lies not in the pages of the Bible itself but in a post-biblical period that carries the biblical trajectory on past the text of Scripture to see where it leads us today. In this way, Webb can affirm, on the one hand, a basic complementarian understanding of biblical teachings, but deny, on the other hand, that those teachings apply directly to our situation today. Dr. Schreiner describes Webb's view fairly and thoroughly before he discusses its many serious problems.

Once again, the question of gender-inclusive Bible translation has been raised, as Zondervan and the International Bible Society announced, late January 2002, the upcoming publication of Today's New International Version (TNIV) New Testament. Despite a signed agreement by both parties to follow the Colorado Springs guidelines in matters relating to gender translation, both organizations, along with the Committee for Bible Translation, proceeded to disregard that agreement in the production of the TNIV. Dr. Wayne Grudem offers a brief overview of some of its most serious problems. Please visit the CBMW website for more information (www.cbmw.org), and look for more discussion of this issue in the Fall 2002 (7.2) issue of *JBMW*.

Once again, I express my deep appreciation to Mr. Rob Lister and Mr. Todd Miles for their excellent work compiling and annotating the lengthy list of articles on gender issues from 2001. Their work here is both excellent and time-consuming, and we owe them sincere thanks for making this resource available. May God be pleased to use this issue of *JBMW* to the advancement of his kingdom's purposes, to the glory of his name. ■

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Executive Director's Column

Exposition of the Danvers Statement: Affirmations 5–6



Randy Stinson
*Executive Director,
Council on Biblical Manhood
and Womanhood
Louisville, Kentucky*

Affirmation 5

The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women. Both the Old and New Testament also affirm the principle of male headship in the family and in the covenant community.

This affirmation is meant to emphasize the continuity between the Testaments regarding gender roles. This is significant because there are those who argue that gender roles are a result of the Fall and are overcome in Christ. Affirmation 5 is a follow-up statement not only about the equality between men and women (see Affirmation 1), but also about mutual dignity regarding their roles. Male headship does not mean that the man is in any way more important, more intelligent, or inherently better than his female counterpart. Likewise, the submission of women to men in their homes and churches does not mean that their place in either of these institutions is inferior. This affirmation highlights the idea that headship and submission, equality and dignity, are not mutually exclusive but in fact coexist ideally in marriage and the church structure.

Affirmation 6

Redemption in Christ aims at removing the distortions introduced by the curse.

6A.) 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 husband's leadership.

This affirmation deals with another fundamental opposition to the evangelical feminist position. They hold that in the original creation there were no role distinctions, the Fall introduced these distinctions, and redemption in Christ removes the distinctions brought about by the Fall. *The Danvers Statement* affirms that the original creation involved male headship and female submission between Adam and Eve, and sin brought about a perversion of these roles so there would be resentment and a temptation to usurp or abdicate one's role. As seen in Ephesians 5, redemption does not negate the roles between men and women, but emphasizes them as a picture of the relationship between Christ and the church.

6B.) 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.

As in the home, men should bear the primary leadership responsibility in the church. As seen in 1 Timothy 2:12, redemption in Christ does not involve an egalitarian structure, but empowers men and women to fulfill their roles in a way that acknowledges only qualified men may teach or exercise authority over both men and women. Affirmation 6b refers to "some governing and teaching roles" to allow for some freedom in various denominations that have unique structures, but also because Titus 2 clearly teaches that older women are to teach, and presumably have authority over, the younger women.

Affirmations 1-6 reinforce the idea that men and women are created equal in the image of God, have differing roles based solely on gender involving headship and submission, and that the Bible bestows equal honor in both areas. ■

Gender Based Boundaries for Gathered Congregations:

An Interpretive History of 1 Corinthians 14:34-35

J. Carl Laney, Th.D.

*Professor of Biblical Literature,
Western Seminary, Portland, Oregon.*

Interpreters through the centuries have struggled to know just what Paul meant when he wrote of women “praying and prophesying” in 1 Corinthians 11:5, yet instructed women to “keep silent” and not “to speak” in 1 Corinthians 14:34-35. How does one understand these apparently differing Pauline statements? Is there a reasonable solution to this apparent contradiction? Did Paul intend gathered congregations to observe gender based restrictions in the exercise of church ministry? Is there sufficient evidence to regard the text of 1 Corinthians 14:34-35 as authentic and thus authoritative for believers? And what did Paul mean by his reference to “the law” in verse 34? Throughout the history of the church, knowledgeable commentators, church leaders and biblical scholars have offered their solutions to these interpretive questions.¹

In this article we will examine the interpretive history of 1 Corinthians 14:34-35. An historical perspective on the interpretation of this text will help us move closer to resolving the apparent contradiction between 1 Corinthians 11 and 1 Corinthians 14 and determine whether Paul intended for there to be gender based ministry boundaries when the church is gathered. After examining some of the key interpretive proposals historically, I will offer my own comments and reflections on this challenging interpretive issue.

The Apostolic Fathers

The early church fathers were familiar with the text found in 1 Corinthians 14:34-35. They quoted and expounded it in their sermons. None of the church fathers I read made any comments regarding the authenticity of the text. It appears that

the early church leaders sensed no need to question the Pauline authorship and authenticity of the text.

Tertullian (160-215)

Tertullian, the African apologist and theologian, recognized the validity of 1 Corinthians 14:34-35 and quotes the text to confirm the principle of a woman’s silence and subjection in the church. The subject comes up not in a commentary or sermon, but in his discussion of the power of conferring baptism.² Tertullian recognizes that some of his day were appealing to the spurious *Acts of Paul and Thecla* as the basis for a woman’s authority to teach and baptize. In this 2nd century manuscript, Thecla rather than Paul occupies center stage. She comes to faith while Paul is speaking in Iconium. Thecla is condemned to the fire, but rescued when a sudden cloudburst quenches the flames. Later in Antioch she is condemned to fight wild beasts, but there too is delivered. At this point she baptizes herself and continues with Paul in active ministry. Tertullian reports that the elder who authored this spurious work was removed from office although he had written the work “out of love for Paul.”³

Tertullian suggests that the woman who has “usurped the power to teach” will likewise seek the authority to confer baptism. He quotes Paul’s words in 1 Cor. 14:34-35 to make his final point. “Let them be silent,” he [Paul] says, “and at home consult their own husbands.” Tertullian makes no comment regarding the apparent contradiction between 1 Corinthians 14 and chapter 11, but he clearly regards the participation of women in teaching and the administration of sacraments as inappropriate.

Origen (185-254)

Origen, the Alexandrian theologian who later established a famous school in Caesarea, responds in his commentary on 1 Corinthians to the question of public ministry by prophetesses. Since Philip had four daughters who prophesied, “why can we not let our own prophetesses speak?”⁴ Origen answers the question by making two points. First, if prophetesses have truly spoken from God, let them manifest “the signs of prophesy.” Origen is probably thinking of miracles or fulfilled prophesy as proof of the gift of prophesy. Second, even if the daughters of Philip did prophesy, “they did not do so inside the church.”⁵

Origen acknowledges the existence of Old Testament prophetesses like Deborah (Judges 4:4) and Huldah (2 Kings 22:14). But he comments that there is no indication that these prophetesses ever “corporately addressed the people in the way that Isaiah or Jeremiah did.”⁶ While one might dispute this latter comment, it is clear that Origen saw a distinction between the ministry of prophesy and the use of the gift in a public, corporate setting. Although Origen makes no comment regarding the matter of women “praying and prophesying” (1 Corinthians 11), his distinction between public and private ministry may have helped him resolve the apparent contradiction with chapter 14.

Apostolic Constitutions (2-4th century)

Eight books on church pastoral and liturgical practice constitute what is known as the *Constitutions of the Holy Apostles* or *Apostolic Constitutions*. They are attributed to Clement of Rome (90-100), but were compiled a century or two later.⁷ These early records bring us right into the midst of the life of the early church. And it is very clear that the author affirmed the integrity of 1 Corinthians 14:34 and its relevance to church polity and practice.

The author declares, “We do not permit our women to teach in the church but only to pray and hear those that teach.”⁸ He proceeds to support this practice by appealing to the pattern of Jesus. While he sent the Twelve out for public ministry, He “did nowhere send out women to preach, although He did not want such.”⁹ He goes on to point out the many women who were associated with Jesus’ ministry, none of whom were commissioned to preach in the churches. There seems to be a fairly consistent attitude being expressed by second and third century church leaders. Women may possess speaking gifts, but they are not to use such gifts in the gathered congregation.

John Chrysostom (344-407)

John, the “golden-mouthed” bishop of Constantinople provides plenty of commentary and discussion on the matter of gender based ministry boundaries. He preached a complete homily on the text of 1 Corinthians 14:34.¹⁰ In setting the context for his exposition, Chrysostom notes that

Paul had just addressed a disturbance which arose from tongues and prophesy. Those who speak in tongues should do so in turn, and they who prophesy should be silent when another begins. Next, Paul addresses “the disorder which arose from the women.”

Chrysostom’s homily makes it quite clear that silence is expected of women in the assembly. He points out that if those who have the gifts are not permitted to speak, even when moved by the Spirit, then certainly this would apply to “those women who prate idly and to no purpose.” Chrysostom notes that Paul is “not simply exhorting here or giving counsel, but even laying his commands on them vehemently, by the recitation of an ancient law on that subject.” Paul, taking the law along with him, thus “sews up their mouths.”¹¹

Raising the obvious question, Chrysostom queries, “And where does the law say this?” Chrysostom is the first of the church leaders whose comments on this subject are preserved for us. The text he directs us to is Genesis 3:16, “Yet your desire shall be for your husband, and he shall rule over you” (NASB). According to Chrysostom this text “not only enjoins on them silence, but silence too with fear.” He argues that if they should so respect their husbands, how much more should this apply in the context of teachers, and fathers, and the general assembly of the church.” In commenting on verse 35, Chrysostom points out that if the women are not even to ask any question in the church, “much more is their speaking at pleasure contrary to law.”¹²

The Reformers

Regrettably, I am not able to provide a survey of the interpretation of 1 Corinthians 14:34-35 during the Middle Ages. However, I suspect that a survey through this period would not prove very fruitful. Throughout the Middle Ages interpretation was bound to church tradition and multiple meanings. Mickelsen remarks that throughout medieval times “there was no fresh, creative thinking about the Scriptures themselves.”¹³ And so we move on to the Reformers who recognized the Bible as the supreme and sole authority. Their emphasis on *sola scriptura* advanced the principles and practice of biblical exegesis, as well as a concern for the careful application of Scripture.

John Calvin (1509-1564)

The French Reformer, John Calvin, was a prolific commentator and expositor. In addition to his most important work, *The Institutes of Christian Religion* (1536), he wrote commentaries on 23 books of the Old Testament and all the New Testament except Revelation! Calvin addressed the role of women in ministry in his commentary on First Corinthians. Regarding 1 Corinthians 14:33, he writes, “Paul accordingly forbids them to speak in public, either by way of teaching or

prophesying.”¹⁴ Calvin acknowledges that situations may arise which call for women to speak. But he believes that Paul is confining his comments in First Corinthians to “what is fitting in a properly organized congregation.”¹⁵ Apparently Calvin believed that there were opportunities for women to minister publicly in contexts outside the meeting of the church. He does not specify in his commentary what opportunities these may be.

In his commentary on 1 Corinthians 14:34, Calvin notes the incompatibility of women exercising a teaching role when commanded to “be in subjection.” He writes, “. . . the task of teaching is one that belongs to someone with oversight, and is for that reason inconsistent with being in subjection.”¹⁶ “How unsuitable,” he declares, “it would be for a woman, who is in subjection to one of the members, to be in an authoritative position over the whole body! It is therefore an argument based on incompatibilities; because, if the woman is under subjection, she is therefore debarred from having authority to teach in public.” Calvin interprets Paul to mean that teaching in the worship service of a properly organized congregation is out of keeping with the woman’s role of being in subjection, for in teaching, she is “set over all the men.”¹⁷

Martin Luther (1483-1546)

Martin Luther, the German Reformer did not write a commentary on 1 Corinthians 14, but he did address the issue of women in ministry in his discussion of “infiltrating and clandestine preachers.” Here Luther acknowledges that Paul did not permit women to preach. He writes, “But in the New Testament the Holy Spirit, speaking through St. Paul, ordained that women should be silent in the churches and assemblies [1 Cor. 14:34], . . .”¹⁸ Luther provides further discussion of this matter in his comments on 1 Timothy 2:11, a verse which Luther applies to the “public ministry, which occurs in the public assembly of the church.” In this context he writes, “There a woman must be completely quiet, because she should remain a hearer and not become a teacher. She is not to be the spokesman among the people. She should refrain from teaching, from praying in public.”¹⁹ Luther makes it clear from these comments that he does not view the New Testament as granting women public office or authority. She may pray (1 Corinthians 11), but may not exercise this ministry in a public service of the church.

Luther makes no comment regarding “the law” (1 Cor. 14:35) as the basis for women’s subjection in the church. But his comments on Genesis 3:16 also make it clear that Luther believed that the wife was under the “rule” of her husband and that “she is compelled to obey him by God’s command.”²⁰ Luther appeals to Titus 2:5 to demonstrate that the wife should stay at home, look after the affairs of her household, and not go beyond her most personal duties in the home.

Luther clearly regards the subjection of women as the result of judgment that came upon Eve and her female descendants at the fall (cf. Genesis 3:16). He writes, “If Eve had

persisted in the truth she would not only not have been subjected to the rule of her husband, but she herself would also have been a partner in the rule which is now entirely the concern of males.”²¹ While they cannot perform the functions of men in terms of teaching and ruling, Luther acknowledges that in procreation, feeding and nurturing their offspring, “they are masters.” They rule over their children, but not in the church.

Luther saw the submission of women as a punishment resulting from the fall rather than part of creation order resulting from God’s design. However, the fact that Adam was created before Eve (Gen. 2:7, 1 Tim. 2:13), charged with keeping the garden (Gen. 2:15), and named Eve “woman” (Gen. 2:23) suggests that God intended Adam to exercise leadership and authority over Eve *before* the events of the fall. While the ability of women to submit to authority was no doubt aggravated by the fall (Gen. 3:16),²² the basis for female submission has its roots in creation order rather than the tragic events of Genesis 3.

The Classic Commentators

John Wesley (1703-1791)

John Wesley, the founder of Methodism, had a good deal to say about church polity and renewal.²³ Although he did not write a commentary on 1 Corinthians 14:34-35, his opinions are reflected in two letters written to his sister, Sally. In 1761 he wrote, “The Methodists do not allow of women preachers.”²⁴ Later in 1769 he advised her, “Pray in private or public as much as you can. Even in public you may properly enough intermix short exhortations with prayer; but keep as far from what is called preaching as you can. Therefore never take a text; never speak a continued discourse, without some break, above four or five minutes.”²⁵

These brief remarks make it clear that Wesley must have understood 1 Corinthians 13:34-35 to have current application to public ministry by women. It is interesting that he did not prohibit women from speaking or praying in public, but limited their participation in such activity to “four or five minutes.” Beyond such time period the ministry of a woman might sound too much like the ministry of a preacher—and that was not allowed! While Wesley had an opinion on this matter, his opinion does not appear as rigid as on matters of doctrine and morality. His comments to his sister make no appeal to Scripture as a basis for his counsel.

Charles Hodge (1797-1878)

Princeton educated Charles Hodge became an instructor at Princeton Seminary in 1820 and served most of his career there as a defender of orthodox Christianity and the verbal inspiration and infallibility of Scripture. Hodge begins his discussion on verse 34 by addressing an editing issue. He makes a good case for including the words, “as in all the

churches of the saints” (14:33) as connected with verse 34.²⁶

In his commentary on verse 34, Hodge understands Paul as requiring the silence of women in “the public assemblies.” He believes that Paul’s prohibition against speaking refers to “public speaking, and especially in the church.”²⁷ While he recognizes that women may receive and exercise the gift of prophesy (Acts 2:17, 21:9), he makes it clear that it is “the public exercise of the gift that is prohibited.”²⁸ Hodge argues that there are rational and biblical grounds for the prohibition. As for the rational basis, Hodge writes that a woman teaching in public is contrary to the role of submission God has assigned her in relationship to the man. The biblical ground, says Hodge, is that God has made known His will in “the Law,” the Old Testament. Although Hodge does not refer to a specific text, he remarks, “There, as well as in the New Testament, the doctrine that women should be in subjection is clearly revealed.”²⁹

While Hodge is quite restrictive with regard to women and their public ministry, his appreciation for the gifting and learning of women is seen in his comments on verse 35. He acknowledges that Paul is not repressing their “desire for knowledge” and that “facilities for its acquisition are not to be denied them.”³⁰ They may learn all they need to know without taking a public teaching or preaching role.

In his commentary Hodge presents a classic and careful analysis of Paul’s words and logic. He does not find 1 Corinthians 14:34-35 to be inconsistent with Paul’s teaching presented elsewhere. Nor does he appear to see any difficulty in retaining these verses in the original Greek text.

Heinrich August Meyer (1800-1873)

The German clergyman and New Testament scholar, H. A. Meyer, shares with F.C. Baur the laurels for founding the modern critical approach to the New Testament. His chief contribution to scholarship was his internationally famous commentary series. In Meyer’s discussion of 1 Corinthians 14:34-35, he regards the text as an “appendix to the regulative section regarding the gifts of the Spirit (vv. 26-33)” which is directed “against the public speaking of women.”³¹

He points out that the command, “let them subject themselves” (v. 34) excludes their speaking “in the assemblies” for this would constitute “an act of uncomplying independence” from the law.³² As with many other commentators, Meyer interprets the *νομος* as referring to Genesis 3:16. One wishes for a more careful defense of this linking of *νομος* with Genesis 3:16. It is almost as if the commentators cannot think of any other possible text that may be preferable to the Genesis reference.

Frederic Godet (1812-1900)

F. L. Godet, the Swiss exegete, pastor, and New

Testament professor defended orthodox Christianity against the growing theological liberalism in Europe during the 19th century. Godet is the first of the classic commentators to interact carefully with the textual problem of 1 Corinthians 13:34-35. He suggests that several Latin copyists transposed verses 34 and 35, putting them after verse 40 “in order thus to connect more directly the last words of v. 33 with v. 36.”³³ According to Godet, the transposition of these verses to the end of verse 40 was intended to provide clarity by not breaking the flow of thought in between verse 33a and verse 36. He notes that the authenticity of these verses is guaranteed by the fact that no document rejects them.³⁴ Godet believes that the main point in verse 34 is that the women at Corinth should “behave like those of the saints in all the churches.”³⁵

He regards Paul’s reference to the “law” as referring to Genesis 3:16 and suggests that the speaking of the woman in public is “in contradiction to the position assigned to her by the Divine will expressed in the law.”³⁶ While the law said nothing regarding the participation of women in worship assemblies, “by determining the character of their life in general, it had, according to Paul’s view, indirectly settled the question.”³⁷

Godet’s attempt to reconcile Paul’s words in chapter 11 with his prohibition against public speaking is interesting. He takes chapter 14 as referring to public “speaking in the Church . . . which has for its end to teach and edify.”³⁸ But chapter 11’s “prayer and prophesy” refers to the Spirit’s influence by means of a sudden revelation. Thus a woman properly veiled may give utterance to a prayer or prophesy without Paul’s objection. But in general, they are to keep silent. For it is improper for them to speak publicly and with the authority of a teacher in the church. It is clear that Godet saw some tension between Paul’s instruction in chapter 11 and his remarks in chapter 14, but he seems uncertain as to how this might be best resolved.

Archibald Robertson and Alfred Plummer

Archibald Robertson, not to be confused with the Southern Baptist Professor of Greek Grammar, was a British churchman and scholar who served as Principal of King’s College in London. Robertson and his colleague Alfred Plummer, who taught at University College in Durham, wrote a classic commentary on First Corinthians for the International Critical Commentary series in 1911. The authors reflect a high view of Scripture in the careful exegesis and commentary on the text.

Robertson and Plummer interpret 1 Corinthians 14:34-35 to teach that women are to keep silent in the public services of the church. They may join in the “Amen” (14:16), but are otherwise “not to be heard.”³⁹ Regarding 1 Corinthians 11:5, the authors express uncertainty whether Paul contemplated the *possibility* of women prophesying “in exceptional cases” or whether his comments were hypothetical. They conclude that Paul forbids women the right of “teaching in public,” a rule they

believe was “taken over from the synagogue and maintained in the primitive Church (1 Tim. 2:12).”⁴⁰

Like other scholars before them, Robertson and Plummer suggest that Paul’s comment regarding “the law” should be interpreted as a reference to “the primeval command” of Genesis 3:16. This is cross-referenced with Eph. 5:22. Robertson and Plummer note the case of Gaia Afrania, a contentious lady who insisted on pleading her own causes in court, and made such a nuisance of herself that an edict was made prohibiting women from pleading before the courts (c. 48 B.C.).

Regarding the asking of questions (v. 35), Robertson and Plummer point out that questions might be objections to what is preached or even contradictions. They can raise such questions with their own husbands at home, but not at church. The authors note the word *αἰσχρὸν* (“disgraceful”) is a strong word, used of women being clipped or shorn (1 Cor. 11:6). They conclude, “It is really a scandalous thing for a woman to address the congregation or disturb it by speaking.”⁴¹

While Robertson and Plummer consistently address the matters of textual criticism in their commentary, they raise no concern in their discussion regarding the authenticity of 1 Corinthians 14:34-35.

The Modern Commentators

Until recent times, virtually all commentators regarded 1 Corinthians 14:34-35 as authentic and understood that the text prohibited women from engaging in public preaching or teaching at the meeting of the church. But a dramatic change comes with modern commentators who are compelled by the gender debates of today to give considerable attention to Paul’s words regarding boundaries for women and their ministries. It is significant and revealing that most of the concerns regarding Paul’s statements in 1 Corinthians 14:34-35 have been raised by modern commentators.

Gordon Fee

Prominent among modern commentators is Gordon D. Fee whose thorough and well researched commentary makes a valuable addition to the New International Commentary series.⁴² Fee recognizes no problem with the women of Corinth “praying and prophesying” so long as they follow Paul’s instruction and are not *ακατακαλυπτος* (“uncovered”). He cites 1 Cor. 11:5 as “clear evidence that women participated in the worship and ministering gifts in the Christian communities.”⁴³ One wonders if Fee is not leaning too hard on a text that is so full of questions and difficulties. The problem arises for Fee in 1 Corinthians 14:34 where Paul declares that the “women are to keep silent in the churches; for they are not permitted to speak.” While acknowledging that 1 Cor. 14:34-35

“are found in all known manuscripts,”⁴⁴ Fee pronounces these verses as “not authentic” and then proceeds to argue his case.⁴⁵

First, he appeals to transcriptional improbability. It is noted that several manuscript witnesses in the Western text tradition transpose these verses to follow verse 40. Fee suggests that it is more likely that these verses were placed in the text in two different places than that they would have been deliberately transposed. He argues that one would be hard pressed to explain why a scribe would deliberately move the verses. But the appearance of the verse in the text would be easily explained, he suggests, as intended (1) to check a rising feminist movement, or (2) to reconcile 1 Corinthians 14 with 1 Timothy 2.⁴⁶

Second, Fee appeals to intrinsic improbability. In his opinion, one can make better sense of the structure of Paul’s argument “without these intruding verses.”⁴⁷ Even if they were authentic they appear at best as an “afterthought to the present argument.” He explains that these verses stand in obvious contradiction to 11:2-16 “where it is assumed without reproof that women pray and prophesy in the assembly.”⁴⁸ Finally, he argues that material in these verses seems “quite foreign to Paul.” The real problem in this regard is Paul’s appeal to “the Law.” Fee insists that nowhere else does Paul appeal to the Law in this way as “binding on Christian behavior.” “More difficult yet,” he adds, “is the fact that the Law does *not* say any such thing.”⁴⁹ Perhaps this comment reflects a perceived weakness in the linking of the “law” with Genesis 3:16. But such a casual dismissal of the appeal to the “law” seems arrogant since Paul *does* appeal to the “law” elsewhere (Rom. 13:8-9, 1 Cor. 9:8, 14:21).

Although I appreciate Fee’s efforts to find harmony between Paul’s words in 1 Cor. 11 and the statements in 1 Cor. 14:34-35, I find his views subjective and contrary to the textual tradition of 1 Corinthians. His viewpoint certainly goes against the grain of all the scholars and commentators who preceded him. Perhaps he is plowing new ground and challenging traditional thinking. But there is a difference between refining exegesis and removing the texts from that which exegesis is derived. The latter leads us along a dangerous and risky path.

H. Wayne House

Wayne House has taken a more traditional approach in attempting to resolve the apparent conflict between 1 Corinthians 11 and 14:33b-35. He argues that the word “speak” (*λαλεω*) in 14:34 is a general prohibition which includes all forms of speech except divine utterances, which Paul allows (1 Cor. 11:2-16).⁵⁰ Women are not to speak in tongues, ask questions of their husbands, or judge the prophets. But when speaking under divine control, they are not expressing their own authority, but God’s and would not be in violation of Paul’s prohibition in 1 Corinthians 14:33b-36.⁵¹ This view appears nearly identical to Godet’s which allows women to pray and prophesy under the Spirit’s influence, but otherwise to remain silent.⁵²

The interpretation of House seems balanced and somewhat persuasive. But one wonders if *λαλεω* should be limited to certain kinds of speech. It is clear that the kind of speech Paul is discussing in 1 Corinthians 14 is that which is generated by the ministry of the Spirit, as the greater context makes clear (12:3,8,11,13). It seems that this context, rather than comments in 1 Corinthians 11:2-16, should determine what kind of speech is prohibited.

Antoinette Clark Wire

In an excursus on 1 Corinthians 14:34-35, Wire advances the proposal that the text is a very early gloss or insertion probably on the original letter, by the author or amanuensis, or possibly by the first person to copy the letter. She argues that since no surviving manuscript lacks these words or puts them in a third place, “that all the manuscripts sharing the displacement stem from one archetype.”⁵³ She concludes that the text we are familiar with today reflects Paul’s authorship and the original placement of 1 Corinthians 14:34-35.⁵⁴

Wire suggests that 1 Corinthians 11:2-16 is a concession by Paul, allowing women to speak with certain restrictions, but that his real aim in 1 Corinthians 14 is to silence the female prophets. She points out that Paul’s arguments silencing women prophets are clear and logical. According to Wire, Paul claims strong sanctions “from God’s nature and church practice against” women prophets speaking.⁵⁵ She explains that Paul’s silencing of the women prophets is not merely a parenthetical discussion in chapter 14, but the “culmination of his regulations for spiritual speech.”⁵⁶ Paul silences uninterpreted tongues, simultaneous prophesy and “all women in the churches.”⁵⁷

While Hays criticizes Wire for “an elaborate speculative reconstruction of the role of the women prophets at Corinth,”⁵⁸ her work on the text and its cultural context appears rather convincing. Whether or not the primary issue behind Paul’s comment was the female prophets at Corinth, Wire allows the text to speak for itself. According to her understanding, Paul denies women the use of their spiritual speaking gifts in the church.

Richard B. Hays

In his commentary on 1 Corinthians, Hays provides a brief excursus on 1 Corinthians 14:34-35 where he outlines the viewpoints and embraces the position that the text is a gloss inserted by someone who “sought to squelch women’s public roles in the church.”⁵⁹ He advises readers to recognize that the Bible is not a homogeneous or systematic body of teachings and that there are many points of internal tension. He invites us to make “theologically informed” judgments on these issues, recognizing that the gifts of the Spirit are given to all members of the church, men and women alike. Texts such as 1 Corinthians 14:34-35 and 1 Timothy 2:11-15 “should not be allowed to override this vision.”⁶⁰

The viewpoint of Hays is not much different from Fee, but his commentary does reflect the direction Fee’s approach may take us. If 1 Corinthians 14:34-35 is a gloss to be rejected, then next on the list of offending texts is 1 Timothy 2:11-15. Are we to invite readers of Scripture to make their own judgments as to what is theologically correct, consistent and should be followed in terms of church polity and practice?

Wayne Grudem and D. A. Carson

Since Wayne Grudem and D. A. Carson share the same view, they will be treated together. Carson does an admirable job in addressing the text-critical question of 1 Corinthians 14:34-35. He points out that these verses appear in “all known manuscripts, either in their present location, or, in the case of all Western witnesses, after verse 40.”⁶¹ He carefully refutes Fee’s appeal to the transcriptional and intrinsic probabilities against including the text. There is no need to repeat Carson’s arguments here, but his conclusion is worth noting. Carson remarks, “With all respect to a brother whose text-critical prowess is far greater than my own, his arguments in this case sound a bit like the application of a first-class mind to the defense of a remarkably weak position.”⁶²

Having assured his readers that the text under consideration is Pauline and authentic, Carson plows through a half dozen interpretations which he regards as unsatisfying: (1) the demand for silence is absolute; (2) there is a contradiction with chapter 11; (3) the subordination is to the order of worship, not men; (4) the subordination is based on Jewish Hellenistic tradition; (5) the call for silence is based on local doctrinal or cultural issues; (6) the verses in question are a Corinthian letter; (7) the restrictions apply to wives only.⁶³ Each of these viewpoints is carefully refuted in thorough Carsonian style.

Carson then presents a viewpoint “constrained by the context.” He argues the viewpoint presented briefly by Hurley⁶⁴ and developed thoroughly by Grudem⁶⁵ that women may not participate in the evaluation of prophets. Grudem’s contribution to our study arises out of his doctoral dissertation, “The Gift of Prophecy in 1 Corinthians.”⁶⁶ After careful research on the New Testament words for “prophet” and “prophecy” Grudem concludes that New Testament “prophecy” is not “predicting the future” or “proclaiming a word from the Lord,” but rather “telling something that God has spontaneously brought to mind.”⁶⁷ The New Testament prophets would report something that God had laid on their hearts or brought to their minds. Such prophecies would contain some things that are edifying and good. But there might be some things spoken by the prophet which may be inconsistent with other revelation or apostolic teaching. Hence, it is necessary for those listening to the prophets to evaluate and pass judgment on what has been spoken (cf. 1 Cor. 14:29). Grudem calls this process “sifting prophecies,” sorting out the good from the bad, what should be embraced from what a

congregation should not accept.

With this background and understanding in mind, Grudem argues that while Paul allows women to prophesy in the church (1 Cor. 11:5), he forbids them to speak publicly during the evaluation or judging of prophecies (1 Cor. 14:34-35). Carson agrees that although women may participate in prophesying, “they may *not* participate in the oral weighing of such prophecies.”⁶⁸ In defending this position, Carson argues that no other interpretation of these disputed verses “so neatly fits the flow of the argument.”⁶⁹

Grudem builds his case largely on the assumption that 1 Corinthians 11:2-16 teaches on matters concerning worship in the local church and that women may pray and prophesy in this context.⁷⁰ If this is true, then his argument is rather strong and convincing. But if 1 Corinthians 11:2-16 describes a situation other than that of public worship, as I will suggest later, then we may not be so convinced by his interpretation of 1 Cor. 14:34-35. Much hinges on the assumed, but not proven context of 1 Cor. 11:2-16.

Grudem makes a strong case for a contextual understanding of Paul’s instructions that the women are to “keep silent” and not “to speak” (1 Cor. 14:34). He points out that the use of *σιγαω* (“be silent”) in the New Testament “never implies a total, unrestricted silence of all kinds of speech at all times, but that the context always specifies a restriction on the kind of silence intended.”⁷¹ He presents numerous examples to show that *σιγαω* does not require total silence, but silence concerning a particular topic for a particular time (cf. Lk. 9:36, 18:39, Acts 12:17, 15:2,13, 21:14). He also cites examples to show how negative statements with verbs of speaking such as *λαλεω* have the same kind of topical or modal restriction which is usually supplied by the context (Matt. 13:34, Mk. 4:34, John 18:20, Rom. 15:18). Grudem’s research indicates that the “silence” Paul calls for in 1 Cor. 14:34 should be defined within the immediate context of 1 Corinthians 14 where Paul is discussing the subjects of prophesy and speaking in tongues.

Both Grudem and Carson argue that the immediate context of Paul’s command for the women to “keep silent” and not “to speak” is instruction concerning prophesy and the evaluation of prophets. Indeed, 14:29 does refer to the judging of prophets, but the comment is rather brief. Paul writes, “And let two or three prophets speak, and let the others pass judgment.” Nothing more is said about passing judgment in this context. Paul does not say that the judgment is to be expressed publicly. The immediate context goes on to refer to those who are given a prophetic revelation. One is to speak while the other prophets remain silent (14:30). Paul rules that the prophets are to do so “one by one” while the others listen and learn (14:31). There is no cause for interrupting each other since “the spirits of the prophets are subject to the prophets” (14:32) and God is not [a God] of “confusion but of peace” (14:33). Reflecting on the case

presented by these careful and highly respected scholars, I am yet to be convinced that 1 Corinthians 14:34-35 connects “so neatly” with Paul’s brief mention of evaluating prophets.

A major objection that has been raised against this interpretation is that it requires a much broader view of prophesy than is usually associated with the prophetic gift. Carson argues in reply that “prophesy” in the New Testament is an extraordinarily broad category, “extending all the way from the product of the pagan Muse (Titus 1:12) to the Old Testament canonical prophesy.”⁷² Grudem supports this view with thorough research from historical and biblical sources.⁷³ According to Grudem and Carson, prophesy in the New Testament is a Spirit-prompted utterance, but with no guarantee of divine authority in every detail. Hence, prophesy in the church was in need of evaluation. With all respect to these scholars, I wonder why the Holy Spirit had such a difficult time getting God’s message across through the early church prophets when the pattern set forth in the Hebrew Bible gives every indication that biblical prophets spoke God’s message with His authority. God was even able to use Balaam, a pagan diviner, to get His message through to His people. Yet Paul does write, “let others pass judgment” (14:29) and we wonder what he means. Could Paul merely be saying that not everyone who stands up to speak is a true “spokesperson” for God? Some speak by their own spirit rather than God’s Spirit. So the Corinthians need to be *discerning*. They need to evaluate or discriminate (*διακρινω*) those who speak to determine whether they are prophets or pretenders. Paul does not say anything about speaking out publicly in the context of such evaluation or judgment.

Carson does advance our discussion and understanding of Paul’s reference to “the law.” He breaks with the traditional viewpoint in suggesting that Paul has in mind the “creation order” reflected in Genesis 2:20b-24 rather than Genesis 3:16.⁷⁴ He notes that this is the text Paul turns to on two other occasions when discussing the role of women (1 Corinthians 11:8-9, 2 Tim. 2:13). Paul understands from creation order that the woman is to be subject to the man. This would certainly apply in evaluating the prophecies of her husband or other men. But would it apply as well when other women spoke an utterance by the Spirit? Would the silence Paul calls for in 1 Corinthians 14:34-35 prohibit women only in their evaluation of their husbands or other men? Could they participate in judging prophetesses? It does not seem that Paul’s demand for silence would allow this. Yet the reasons given for silence (submission to male leadership according to the law) would not seem to apply in this case.

Anthony C. Thiselton

Students of First Corinthians will long be indebted to Anthony Thiselton for his monumental contribution to the New International Greek Testament Commentary series.⁷⁵ Thiselton is professor of Christian theology at the University of Nottingham, England and Canon Theologian of Leicester Cathedral. His treatment of First Corinthians brings into

consideration ancient as well as contemporary works.

Thiselton begins his discussion of 1 Corinthians 14:33b-35 by considering the possibility that this text is a non-Pauline interpolation or a quote from the Corinthians. Both views he soundly rejects. He then begins a careful examination of Paul's use of certain "contextual terms" which appear in verses 34-35 and the immediate context. He focuses on four key words: "speaking," "silence," "order," and "churches."⁷⁶

The prohibition against speaking (σιγαω, "to speak"), suggests Thiselton, means either to "stop speaking" in an absolute sense, or "to refrain from using a particular kind of speech, or speech in a presupposed context."⁷⁷ He argues for the latter view noting that verses 29-33 clearly concern a particular kind of speech, "prophetic speech." But then Thiselton reasons that "since 11:5 makes it clear that Paul approves of women using prophetic speech," the silence called for must refer to something else. He opts for the view which he attributes to Witherington⁷⁸ (also expounded by Carson and Grudem) that Paul forbids women from sitting in judgment over "prophetic speech" or asking questions under the guise of "sifting what has been said."⁷⁹ He suggests that "weighing the words of prophets" may have involved asking probing questions about their theology or lifestyle in public. This would be especially problematic if wives were cross-examining their own husbands.⁸⁰

Thiselton points out that Paul's concern for "order" is reflected in the requirement for women's submission (υποτασσω), as the "law" (νομος) directs. He rejects the majority opinion that the "law" refers to Genesis 3:16 and argues that Paul has in mind "the patterns of order demonstrated in divine actions of creation" which are integral to the Pentateuch. Thiselton reminds us that God's work of transforming chaos into order, which is so evident in creation is a theme which runs throughout the scriptures.⁸¹ Women, then are called to keep to their ordered place in keeping with the creation order revealed in the Pentateuch.

With regard to the "churches," Thiselton interacts briefly with the view that 1 Corinthians 14:34-35 reflects a "more formal church setting than 11:2-16." He argues that this opinion is not easy to sustain since Paul goes on from his discussion of women "praying and prophesying" to a consideration of the Lord's Supper (1 Cor. 11:17-33). We shall return to this possibility shortly.

While defending his viewpoints with impressive research and arguments, it appears to me that much of Thiselton's discussion on the "sifting" prophetic speech is built on hypothesis. While Paul does mention the concept of "judgment" in 14:29, he says nothing about how this is to be accomplished. The idea that the women at Corinth were out of order in cross-examining the prophets, possibly their husbands, is built on thin fabric. I also believe that he has too quickly dismissed the possibility that 1 Corinthians 11:2-16 might be related to a

context other than the official and public meeting of the church.

Assessment and Proposal

It is helpful in doing exegesis to see how other good minds and godly people have interacted with the same text. Consulting other scholars may serve to correct, confirm or help modify our own conclusions. The historical survey of how 1 Corinthians 14:34-35 has been interpreted in the past has certainly helped clarify my own thinking. Before concluding this paper, I would like to offer a brief assessment and proposal.

The authenticity of the text has been challenged, debated and defended. I believe that the objections raised by Fee have been carefully and thoroughly answered by Carson and others. After a detailed and meticulous study of the textual variations and history, Niccum concludes, "No extant MS offers evidence for an original omission of 1 Cor. 14:34-35 . . . No other reading has claim to being original other than that of preserving the traditional sequence of verses."⁸² In light of these conclusions, I would urge evangelical scholars to embrace this text as authentically Pauline and wrestle with its meaning in context rather than taking the easier route of removing these verses as a later interpolation.

If it were not for Paul's remarks in 1 Cor. 11:2-16, the difficulty of interpreting 14:34-35 would be significantly reduced. The prickly issue is how Paul can seemingly approve "praying and prophesying" by women in chapter 11 and then silence them in chapter 14. A survey of the interpretations by theologians, biblical scholars, and church leaders indicates that most understood Paul as restricting the *public* ministry of women when the church was gathered in official assembly. Modern interpreters have tended to argue that since Paul seems to clearly endorse the involvement of women in prayer and prophesy, the restriction in 1 Corinthians 14:34-35 must not be absolute, but limited to certain types of speech. Carson, Grudem and Thiselton have made a strong case for the view that Paul prohibits women from "sifting" or judging the prophets. This interpretation has much to commend it. The viewpoint is well reasoned and support for it may be drawn from the context of 14:29 where Paul mentions those who "pass judgment" on the prophets and 14:35 where he admonishes women to "ask their own husbands at home."

While this is a reasonable hypothesis in harmonizing Paul's comments in 1 Corinthians 11 and 14, I wonder if it rests on too much speculation. Paul does not actually tell us anything about judging the prophets. The Greek word διακρινω means to "distinguish," "discriminate," or "discern."⁸³ While it can be used in the context of discussion and debate (Acts 11:2), self-judgment (1 Cor. 11:31) would certainly not require such verbal activity. Perhaps Paul is simply asking the believers at Corinth to be discerning with regard to what they hear. Not everyone who claims to be a prophet truly speaks for God! But being discerning does not require interrupting the church service to

express one's opinion. Paul forbids interruptions (14:27,30), including the raising of questions (14:35). The verbal judging or interrogation of prophets during the meeting of the church would seem to be inconsistent with the requirement that the service proceed in an orderly manner (14:40).

A viewpoint that is deserving of further consideration is the possibility that Paul was addressing two different situations in 1 Corinthians 11 and 14. Could Paul have been referring in 1 Cor. 11:2-16 to women "praying and prophesying" in contexts other than the meeting of the church? If so, is it possible that his restriction in 1 Cor. 14:34-35 applies only when the church is gathered in public assembly for the preaching of the Word and observing the ordinances of communion and baptism? It has been objected that 1 Corinthians 11 addresses the issue of communion, certainly a church event. But there is a clear transition between Paul's discussion of the head covering in 11:2-16 and his teaching regarding the Lord's Supper in 11:17-34. Only in the second section of chapter 11 does Paul mention the believers as coming together: "you come together" (11:17); "when you come together" (11:18); "when you meet together" (11:20); "when you come together" (11:33). Paul is clearly thinking of the *gathered* church in 11:17-34. But no such allusions appear in 11:2-16. One could make a strong case for the view that Paul is addressing two different contexts in chapter 11—the first where believers are gathered in small groups for prayer, and the second where the church is gathered for teaching, preaching and communion. The ministry boundaries for one situation may differ from that of the other.

Additional support for this interpretation has been contributed by Holmyard in his recent article.⁸⁴ He calls our attention to the disjunctive δε in 11:17 which often introduces a new subject, and τούτο ("this") which seems anticipatory, looking forward to Paul's discussion of the Lord's supper rather than back to the matter of head coverings. Holmyard does an excellent job in answering objections to distinguishing the settings in 1 Corinthians 11:2-26 and 11:17-34.⁸⁵ If Holmyard is correct in distinguishing two different settings in 1 Corinthians 11, this could have significant implications for our study of 14:34-35. Is it possible that Paul is giving a restriction on public speech in the church, a restriction which would not apply in the home or other informal group meetings? Paul does contrast the church and the home in 14:35 where he points out that it is permissible for women to ask questions in one place but not in the other. The possibility that Paul is addressing two different contexts in 1 Corinthians 11 and 14 is worth pursuing.

The question of what Paul meant by "the law" is another subject of debate. Until modern commentators, most believed Paul had in mind Genesis 3:16. While this verse does speak of the "rule" of the husband, Thiselton's suggestion that Paul is arguing for female submission based on creation order (Genesis 1-2) has much to commend it. Certainly, Paul made such an appeal elsewhere (1 Cor. 11:8-9, 1 Tim. 2:13). There

are examples in the Pentateuch where wives and daughters are placed under the authority of husbands and fathers. Numbers 30 rules that while the vow of an adult male is binding, the vow of an unmarried daughter may be overruled by her father (30:3-5), and the vow of a wife can be abrogated by her husband (30:6-8). That the husband or father has the authority to confirm or annul an oath made by a wife or daughter is evidence of his leadership in the home and that wife and daughter are under authority. Numbers 30 concludes, "These are the statutes which the LORD commanded Moses, as between a man and his wife, and as between a father and his daughter" (Num. 30:16). Paul may have had this and perhaps other creation order texts in mind (Genesis 1-2) when he wrote, "as the Law [i.e. the Torah] also says."

Every age brings new issues and concerns before the church which must be addressed biblically. The matter of female boundaries for ministry has been extensively explored and debated over the past decade. While some believe that we are closer to understanding the original intent of Paul in 1 Corinthians 14:33b-35 than in earlier eras, this survey of past and present interpretations suggests that we need humility and careful attention to the text of Scripture itself in an ongoing pursuit of that worthy goal. ■

¹M. D. Hooker, "Authority on Her Head: An Examination of 1 Cor. XI. 10," *New Testament Studies* 10 (1963-64) 410-16; James B. Hurley, "Did Paul Require Veils or the Silence of Women? A Consideration of 1 Cor. 11:2-6 and 1 Cor. 14:33b-36," *Westminster Theological Journal* 35 (1972-1973) 190-220; Harold R. Holmyard III, "Does 1 Corinthians 11:2-16 Refer to Women Praying and Prophesying in Church," *Bibliotheca Sacra* 154 (October-December 1997) 461-72.

²*On Baptism, XVII; The Ante-Nicene Fathers*, vol. III, eds. Alexander Roberts and James Donaldson (Grand Rapids: Eerdmans, 1976) 677.

³*Ibid.*, 677; *Zondervan Pictorial Bible Encyclopedia*, 1975 ed., s.v. "Acts of Paul," by R. McL. Wilson.

⁴*Commentary on 1 Corinthians* 4.74.6-16; *Ancient Christian Commentary on Scripture*, Vol., VII, ed. Gerald Bray (Downers Grove: InterVarsity, 1999) 146.

⁵*Ibid.*

⁶*Ibid.*

⁷The first seven books appear to be written in the second or third century, with the eighth book being dated at the end of the fourth or beginning of the fifth century. See "Introductory Notice," *The Ante-Nicene Fathers*, eds. Alexander Roberts and James Donaldson, vol. VII (Grand Rapids: Eerdmans, 1975) 389.

⁸*Apostolic Constitutions*, Book III, section vi; *Ante-Nicene Fathers*, vol. VII, 427.

⁹*Ibid.*

¹⁰*Homily XXXVII; Nicene and Post-Nicene Fathers of the Christian Church*, vol. XII, ed. Philip Schaff (Grand Rapids: Eerdmans, 1979) 222-225.

¹¹*Ibid.*

¹²*Ibid.*

¹³A. Berkeley Mickelsen, *Interpreting the Bible* (Grand Rapids:

- Eerdmans Publishing Co.) 36.
- ¹⁴John Calvin, *The First Epistle of Paul to the Corinthians*, trans. John W. Fraser (Grand Rapids: Eerdmans, 1960) 306.
- ¹⁵Ibid.
- ¹⁶Ibid.
- ¹⁷Ibid., 307.
- ¹⁸Martin Luther, *Church and Ministry II*, ed. Conrad Bergendoff (Philadelphia: Muhlenberg Press, 1958) 390.
- ¹⁹Martin Luther, *Lectures on 1 Timothy*, ed. Hilton C. Oswald (Saint Louis: Concordia Publishing House) 276.
- ²⁰Martin Luther, *Lectures on Genesis Chapters 1-5*, ed. Jaroslav Pelikan (Saint Louis, Concordia Publishing Company, 1958) 202.
- ²¹Ibid., 203.
- ²²Susan T. Foh, "What is The Woman's Desire?" *Westminster Theological Journal* 37 (Spring, 1975) 376-83.
- ²³See Howard A. Snyder's *The Radical Wesley & Patterns for Church Renewal* (Grand Rapids: Francis Asbury Press, 1980) 67-165.
- ²⁴John Wesley, *The Works of John Wesley* Vol. 12 (Grand Rapids: Zondervan, 1872) 353.
- ²⁵Ibid., 355.
- ²⁶Charles Hodge, *An Exposition of the First Epistle to the Corinthians* (London: James Nisbet and Co., 1857) 304. First, he points out that verse 33 has an appropriate conclusion in the words, "God is not a God of confusion but of peace." Second, he argues that the words, "as in all the churches of the saints," if connected to verse 33, do not make good sense. The undeniable truth of verse 33 needs no appeal to the authority or experience of the churches. Third, if connected with verse 34, this text is parallel to 11:16 where Paul discusses the conduct of women and appeals to the custom of the churches as authoritative.
- ²⁷Ibid., 305.
- ²⁸Ibid.
- ²⁹Ibid.
- ³⁰Ibid.
- ³¹H. A. W. Meyer, *Critical and Exegetical Handbook to the Epistles to the Corinthians* (New York: Funk & Wagnalls Company, 1884) 333.
- ³²Ibid.
- ³³F. Godet, *Commentary on the First Epistle of St. Paul to the Corinthians* (Grand Rapids: Zondervan, 1957) 309.
- ³⁴Ibid.
- ³⁵Ibid., 310.
- ³⁶Ibid., 311.
- ³⁷Ibid.
- ³⁸Ibid., 313.
- ³⁹A. Robertson and A. Plummer, *First Epistle of St. Paul to the Corinthians* (Edinburgh: T. & T. Clark, 1911) 324.
- ⁴⁰Ibid., 325.
- ⁴¹Ibid., 326.
- ⁴²Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids: Eerdmans, 1987).
- ⁴³Ibid., 508, n. 67.
- ⁴⁴Ibid., 699. The verses are included in the major uncial manuscripts, including Codex Sinaiticus, Codex Vaticanus, and Codex Alexandrinus, Ephraemi Rescriptus.
- ⁴⁵Ibid., 697.
- ⁴⁶Ibid., 699, n. 6
- ⁴⁷Ibid., 701. Fee acknowledges in footnote 12 that this can be a "more subjective criterion," and I would certainly agree.
- ⁴⁸Ibid., 702.
- ⁴⁹Ibid., 707.
- ⁵⁰H. Wayne House, "The Speaking of Women and the Prohibition of the Law," *Bibliotheca Sacra* 145 (July-September 1988) 310.
- ⁵¹Ibid.
- ⁵²Godet, *Commentary on the First Epistle of St. Paul to the Corinthians*, 313.
- ⁵³Antoinette Clark Wire, *The Corinthian Women Prophets* (Minneapolis: Fortress Press, 1990) 149-58.
- ⁵⁴Ibid., 152-53.
- ⁵⁵Ibid., 154.
- ⁵⁶Ibid., 156.
- ⁵⁷Ibid., 159.
- ⁵⁸Richard B. Hays, *First Corinthians* (Louisville: John Knox Press, 1997), 247.
- ⁵⁹Ibid., 248.
- ⁶⁰Ibid., 249.
- ⁶¹D. A. Carson, "'Silent in the Churches': On the Role of Women in 1 Corinthians 14:33b-36," in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, eds. John Piper and Wayne Grudem (Wheaton: Crossway, 1991) 141.
- ⁶²Ibid., 145.
- ⁶³Ibid., 145-151.
- ⁶⁴James B. Hurley, *Man and Woman in Biblical Perspective* (Grand Rapids: Zondervan, 1981) 188-193.
- ⁶⁵Wayne Grudem, *The Gift of Prophecy in 1 Corinthians* (Washington: University Press of America, 1982) 245-255.
- ⁶⁶A popular summary of Grudem's research appears in his article, "Why Christians Can Still Prophecy," *Christianity Today* (September 16, 1988): 29-35.
- ⁶⁷Ibid., 29.
- ⁶⁸Carson, "Silent in the Churches," 151.
- ⁶⁹Ibid., 152.
- ⁷⁰Grudem, *The Gift of prophecy in 1 Corinthians*, 72-73, 240.
- ⁷¹Ibid., 242.
- ⁷²Ibid., 153. Carson develops this further in his book *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14* (Grand Rapids: Baker, 1987) 91-100.
- ⁷³Grudem, *The Gift of Prophecy in 1 Corinthians*, 21-33, 181-219.
- ⁷⁴Carson, "Silent in the Churches," 152.
- ⁷⁵Anthony C. Thiselton, *The First Epistle to the Corinthians* (Grand Rapids: Eerdmans, 2000).
- ⁷⁶Ibid., 1152-1156.
- ⁷⁷Ibid., 1152.
- ⁷⁸B. Witherington, "Women in the Earliest Churches," *Society for New Testament Studies Monograph Series* 59 (Cambridge: Cambridge University Press, 1988) 90-104.
- ⁷⁹Ibid., 1153.
- ⁸⁰Ibid., 1158.
- ⁸¹Ibid., 1154.
- ⁸²C. Niccum, "The Voice of the Manuscripts on the Silence of Women: The External Evidence for 1 Cor. 14:34-35," *New Testament Studies* 43 (1997) 254-55.
- ⁸³G. Abbot-Smith, *A Manual Greek Lexicon of the New Testament* (Edinburgh: T.&T. Clark, 1968), s.v. diakrinw, 108.
- ⁸⁴Harold R. Holmyard III, "Does 1 Corinthians 11:2-26 Refer to Women Praying and Prophesying in Church?" *Bibliotheca Sacra* 154 (October-December 1997) 461-72.
- ⁸⁵Ibid., 465-472.

Male and Female Complementarity and the Image of God

Bruce A. Ware

*President, Council on Biblical Manhood and Womanhood;
Senior Associate Dean, School of Theology
Professor of Christian Theology,
The Southern Baptist Theological Seminary
Louisville, Kentucky*

Introduction

And God said, "Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind." And it was so. God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good. Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground." Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground—everything that has the breath of life in it—I give every green plant for food." And it was so. God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day. (Genesis 1:24-31 – NIV)

Everyone agrees: whatever being created in the image of God means, it is very, very significant! Clearly, in Genesis chapter one, the progression of creation builds throughout the six days, culminating in the final creative act, in the second part of the sixth day, to create man as male and female in the image of God. Some key internal indicators signal the special significance of man's creation: 1) As just noted, man is the pinnacle of God's creative work, only after which God *then* says of all he has made that it is "very good" (1:31). 2) The creation of man is introduced differently than all others, with the personal and deliberative expression, "Let Us make man in Our image, according to Our likeness." 3) The one God who creates man as male and female deliberately uses plural references of himself (e.g., "Let Us," "Our image," "Our likeness") as the creator of singular "man" who is plural "male and female." 4) The "image of God" is stated three times in 1:26-27 in relation to man as male and female but never in relation to any other part of creation. 5) The special term for God's unique creative action, *bara*, is used three times in 1:27 for the creation of man in his image as male and female. 6) Man is given a place of rulership over all other created beings on the earth, thus indicating the higher authority and priority of man in God's created design. 7) Only the creation of man as male and female is expanded and portrayed in detail as recorded in Gen. 2.

What does it mean, though, that man as male and female has been created in the image and likeness of God? What does this tell us about the nature of manhood and womanhood as both male and female exhibit full and equal humanness as the image of God while also being distinguished as male (not

female) and female (not male)? And, what relevance do these truths have for complementarian male/female relations with God and with one another?

This article will focus on these three questions. First, attention will be given to the question of what the image of God is. Obviously, this issue must be settled with some degree of confidence if we are to proceed. Second, we will explore the particular question of what it might mean that male and female are created in the image of God, stressing both their full human equality and gender distinctiveness. And third, we will suggest some ways in which this understanding makes a difference in how we understand the complementarian nature of our lives as male and female both before God and with each other.

The Meaning of the Creation of Man in the Image of God

Through the history of the church, there have been many and varying proposals as to what it means that man is created in God's image. While one would hope to find more agreement, this is not the case. No doubt this lack of agreement is owing, in significant part, to the fact that Scripture declares but does not explain clearly just what it means that man is created in God's image. While varied, the main proposals offered throughout history may be grouped under three broad headings.

Traditional Understandings of the Image of God

Structural Views. The prevailing kind of approach reasoned as follows: the image of God in man must relate to some way or ways in which we (humans) are like God but unlike the other created animals. After all, since humans and other animals are all created beings, those aspects which we share in *common* with them cannot constitute what *distinguishes* us from them. And, since we are made in the image of *God*, this must refer to some resemblance to God in particular that God imparted to humans and is not shared by the animals. So, there must be some aspect or aspects of the *structure* and *substance* of our *human nature* that shows we are created in the image of *God*. Here are some examples:

1. Irenaeus (c. 130-200) distinguished the image (*zelem*) and likeness (*damut*) of God in man. He argued that the *image* of God is our reason and volition, and the *likeness* of God is our holiness and spiritual relation to God. As a result, the likeness of God is lost in the fall and regained in redemption, but all humans are image of God by their capacities of reason and will.²
2. Augustine (354-430) understood the image of God as the reflection of the triune persons of God mirrored in the distinct yet unified intellectual capacities of

memory, intellect and will. While stopping short of calling these an exact analogy of the trinity, he did suggest that the triune Godhead is what is reflected in us when we are called the image of God.³

3. Thomas Aquinas (1224-1274) locates the image of God squarely in man's reason by which we have the capacity to know and love God. Angels, says Thomas, are even more perfectly in God's image because of their more perfect understanding and love of God. While fallen men loses the added gift of the grace of God (*donum superadditum*) so they no longer know or love God as they should, they still retain this rational capacity and some natural knowledge of God and hence, they likewise retain the image of God.⁴
4. John Calvin (1509-1564) sees the human soul as comprising the image of God. By soul, Calvin meant both the mind and heart of man by which he could know and love God. Because fallen man has turned to deception and rebellion in regard to God, the image of God has been deformed greatly in the souls of depraved men. Yet even in fallen man there are some "remaining traces" of God's image, since man retains the distinctive human capacities of reason and will.⁵

Relational Views. Only more recently has another very prominent understanding been developed. Rather than seeing the image of God as referring to some aspect(s) of our very human nature, God's image is reflected in our relation to one another and to God. So, while it is true that God has given us reason, soul, volition, and other capacities of our nature, none of these constitutes the image of God. Rather, it is the use of these capacities in relation with God and others that reflects most clearly what it means to be created in God's image.

1. Karl Barth (1886-1968) was very critical of the entire history of the doctrine of the image of God in man. Barth complained that little attention had been given to what Scripture actually says when it speaks of man created in the image of God. In Gen. 1:26-27 (cf. 5:1-2), as Barth notes, God deliberately speaks of himself in the plural as creating man who is likewise plural as male and female. The image of God should best be seen as the relational or social nature of human life as God created us. That both male and female together are created in his image signals the relational meaning of the image of God in man.⁶
2. Emil Brunner (1889-1966) distinguished formal and material senses of the image of God. The *formal* image of God in man is his capacity to relate to God through his knowledge and love of God; the *material* image is manifest through his actually seeking and knowing and loving God. For Brunner, then, the

formal image is retained after the fall but the material image is lost altogether. While it is important for Brunner that God made us with the capacity to know and love him (i.e., the formal image), the heart of the concept of the image of God has to do with our relationship with God in which we express real longing for God, trust in him, and a desire to know and love him (i.e., the material image).⁷

Functional Views. While this view can be traced through the centuries, only recently has it been urged with increasing forcefulness. Here, it is not our inner capacities of nature, nor our human or God-ward relationality which comprise the image of God, but it is the functioning of man who is responsible to act as God's representative over creation that shows us as his images. Advocates such as Leonard Verduin⁸ and D. J. A. Clines⁹ have argued that the double reference in Gen 1:26-28 of man "ruling over" the fish of the sea and the birds of the air, etc., cannot be accidental. Rather, this links the concept of the image of God with the fact that God places man over the rest of earthly creation in order to rule on his behalf. Creation stewardship as God's vice-regents, then, is at the heart of what it means to be image of God.

Evaluation of these Traditional Understandings of Image of God

Clearly, we should affirm with Karl Barth that our understanding of the image of God should be directed as fully as possible by the text of Scripture. One of the main problems with much of the tradition (particularly with the variations of the structural view) is that these proposals were led more by speculation regarding how are men like God and unlike animals than by careful attention to indications in the text of Scripture itself as to what may constitute this likeness. While it is not wrong to ask and ponder this question, what confidence can we have that when we have answered it we have also answered the question of what the image of God in man is? The relevant passages, particularly Gen. 1:26-28, need to be far more central and instructive than most of the tradition has allowed them to be.

A major attraction of both the relational and functional views is their care to notice features of Genesis 1:26-28 where we are instructed clearly and forcefully that man is created in God's image. The relational view rightly points to the fact that God creates male and female, not isolated and individual man. And yet, one wonders whether the point of mentioning "male and female" was to say that the image of God was *constituted* by their social relatedness, or might the point more simply be that *both man and woman* are created in God's image. Barth's proposal, in particular, runs into some difficulties. First, if relationality is constitutive of the image of God, then how do we account for the teaching of Gen. 9:6 where the murder of an individual human being is a capital offense precisely because the *one* killed was made in the image of God? Relationality has

no place in this prohibition against murder. Every individual human person is image of God and is therefore to be treated with rightful respect (i.e., in Gen. 9:3 man can kill animals for food, but in 9:6 man cannot wrongfully kill another man). Second, Jesus is "the image of the invisible God" (Col. 1:15) and yet this is said of him as an individual person. Third, all single individuals, including Jesus, John the Baptist, and Paul, are fully image of God yet they never entered into the male-female union spoken of the first pair of humans in Genesis 2. I hesitate, then, to follow a strict version of the relational model, though, as will be apparent, it still contributes to a holistic understanding of man created in God's image.

The functional view also has merit biblically in that it rightly points to the double imperative in Gen. 1:26-28 of man to rule over the earthly creation. I agree with those who say that this connection cannot be accidental; it rather must play a central role in our understanding of what it means to be created in the image of God. Yet, function always and only follows essence. Put differently, what something can *do* is an expression of what it *is*. So, obviously to the extent that human beings as made in the image of God has to do with their *functioning* a certain way, then behind this must be truth about their *being made* a certain way, by which (and *only* by which) they are able to carry out their God-ordained functioning.

Functional Holism as the Image of God

One of the finest recent discussions of the image of God has been done by Anthony Hoekema.¹⁰ I agree fully with the implication of Hoekema's questions when he asks:

Must we think of the image of God in man as involving only what man is and not what he does, or only what he does and not what he is, or both what he is and what he does? Is "image of God" only a description of the way in which the human being functions, or is it also a description of the kind of being he or she is?¹¹

Hoekema defends and develops a view of the image of God in which humans are seen to be made by God with certain structural capacities (to "mirror" God) in order that they might function in carrying out the kinds of responsibilities in relationship he has given them in particular to do (to "represent" God). The stress, then, is on the functional and relational responsibilities, while the structural capacities provide the created conditions necessary for that functioning to be carried out. Furthermore, Hoekema describes the relational elements of this functioning in terms of how we are to relate to God, to others, and to the world God has made. So, God has made us a particular way, and has done so in order for us to function in this threefold arena of relationality, and this together constitutes what it means to be created in the image of God. Hoekema summarizes his view as follows:

The image of God, we found, describes not just something that man *has*, but something man *is*. It means that human beings both mirror and represent God. Thus, there is a sense in which the image includes the physical body. The image of God, we found further, includes both a structural and a functional aspect (sometimes called the broader and narrower image), though we must remember that in the biblical view structure is secondary, while function is primary. The image must be seen in man's threefold relationship: toward God, toward others, and toward nature.¹²

Another treatment of the image of God has contributed much to the discussion and supports this same holistic understanding, with a particular stress on the functional responsibilities man has as created in God's image.¹³ D. J. A. Clines considered Gen. 1:26-28 in light of the Ancient Near Eastern (ANE) usage of "image of God." Clines notes that the concept of image of God was used widely in ANE literature. Many times inanimate objects (e.g., stones, trees, crafted idols) were considered images of the gods, and when this was the case, they were seen as possessing some divine substance that gave them certain powers. But also often (and more important to the background of Gen. 1:26-28), the image of the god was a king or another royal official. When this was the case, Clines noted three characteristics. First, the god would put into the king some divine substance (e.g., some fluid or wind or breath) that would give the king extraordinary powers thus making him like the god, to some degree, and able to represent the god to the people. Second, the king was to function as the representative of the god and rule as the vice-regent of the god, acting as the god would in his place. Third, it was only the king or other high official who was the image of the god; ordinary people were never the image of the god.

When applied to Genesis 1-2, it appears reasonable that the author may have had this background in mind. At least, one must wonder why the author does not define "image of God" when it is apparent to all that this is a term of extraordinary importance. Perhaps the meaning was widely understood. If so, as Clines suggests, "image of God" in Genesis 1-2 contains three elements which are parallel yet not identical to the three characteristics of the ANE understanding of image of god. First, man was created with such a nature that divine enablement was given him to *be* what he must be in order to *do* what God would require him to do. Clines points to the "breathing" into Adam the breath of life in Gen. 2:7 as indication that his formation included this divine empowerment requisite to function as God's image. Second, immediately upon his being created in Genesis 2, God puts *man* to work, stewarding and ruling in the world that is *God's* own creation. Man is given responsibility to cultivate the garden, and man is called upon to name the animals. So, while the garden in which man dwells is God's, God gives to man the

responsibility to steward it. And, importantly, while the animals are God's, God gives to man the right and responsibility to name them (note especially the statement in Gen. 2:19 that whatever the *man* called the living creature, *that was its name*). By this, man shows his God-derived authority over creation, for to cultivate the garden and especially to name the animals is to manifest his rightful yet derived rulership over the rest of creation. Third, the place where Genesis 1:26-28 departs from the pattern of the ANE usage is that *both* male and female are created in God's image. While the ANE king or royal official *only* is image of the god, in the creation of man, *all* men, *both male and female*, are fully the image of God. Man and woman, then, both are fully the image of God and together share the responsibility to steward the earthly creation God has made.

Hoekema's and Clines' proposals are complementary insofar as they both stress that the structural, relational and functional elements need to be brought together to understand what it means in Genesis 1:26-28 to be made in the image of God. Yet, while all three are needed, the *structural* serves the purpose of the *functional* being carried out in *relationship*. One might think of this proposal, then, as advocating a "functional holism" view of the image of God. That is, while all three aspects are involved, priority is given to the God-ordained functioning of human beings in carrying out the purposes he has for them to do. Perhaps our summary statement of what it means to be made in God's image could employ this language:

The image of God in man as functional holism means that God made human beings, both male and female, to be created and finite *representations* (images of God) of God's own nature, that in *relationship* with him and each other, they might be his *representatives* (imaging God) in carrying out the *responsibilities* he has given to them. In this sense, we are *images of God* in order to *image God* and his purposes in the ordering of our lives and carrying out of our God-given responsibilities.

Our Lord Jesus surely exhibited this expression of the image of God in his own human, earthly life. Made fully human and filled with the Holy Spirit, he was a fully faithful representation of God through his human and finite nature (as he was, of course, intrinsically and perfectly in his infinite divine nature). In relationship with God and others, he then sought fully and only to carry out the will of the Father who sent him into the world.¹⁴ More than any other man, Jesus exhibited this as his uniform and constant desire. He represented God in word, attitude, thought, and action throughout the whole of his life and ministry. So, the responsibilities God gave him, he executed fully. Clearly, a functional holism was at work in Jesus as the image of God. As such, Jesus was in human nature the *representation* of God so that, in *relation* to God and others, he might *represent* God in fulfilling his God-given *responsibilities* as he functioned, always and only, to do the will of his Father.

Male and Female as the Image of God

Male and Female Equality as Image of God

Complementarians and egalitarians have agreed that the creation of male and female as the image of God indicates the equal value of women with men as being fully human, with equal dignity, worth and importance. While Genesis 1:26-27 speaks of God creating “man” in his image, the passage deliberately broadens at the end of verse 27 to say, “male and female he created them.” Hear again these central verses:

Then God said, “Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.” So God created man in his own image, in the image of God he created him; male and female he created them.

Clearly the intention of the text is to say both that the man and the woman share a common humanity and equal worth before God (hence, both are “man”), and yet they do so not as identicals (hence, they are distinctly “male and female”).

Genesis 5:1-2 only confirms and reinforces this understanding. Here, we read: “This is the written account of Adam’s line. When God created man, he made him in the likeness of God. He created them male and female and blessed them. And when they were created, he called them ‘man.’” As with Genesis 1:26-27, we see the common identity of male and female, both named “man,” and yet the male and the female is each a distinct expression of this common and equally possessed nature of “man.” As is often observed, since this was written in a patriarchal cultural context, it is remarkable that the biblical writer chose to identify the female along with the male as of the exact same name and nature as “man.” Male and female are equal in essence and so equal in dignity, worth, and importance.

Another clear biblical testimony to this equality is seen in the position of redeemed men and women in Christ. Galatians 3:28 (“There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus”) makes clear that gender distinctions (along with race and class distinctions, as well) are irrelevant in relation to the standing and benefits we have in Christ.¹⁵ As Paul has said in the previous verse, *all* who are baptized into Christ have been clothed with Christ (3:27). So, men and women alike, who by faith are sons of God (Gal. 3:26), enter fully into the promise of Christ and all that entails (3:29). This same idea is echoed by Peter when he instructs believing husbands to show their believing wives honor as fellow heirs with them of the grace of life in Christ (1 Peter 3:7). Christian wives and husbands stand on exactly equal footing in Christ: both saved by faith, both

fully united with Christ, and both fully heirs of all the riches of Christ. These New Testament passages reflect the Bible’s clear teaching that as male and female are equal in their humanity (Gen. 1:26-27), so they are equal in their participation of the fullness of Christ in their redemption (Gal. 3:28).

Male and Female Differentiation as the Image of God

After affirming the complete essential equality of men and women as created in the image of God, an obvious observation must be made that has important implications: while male is fully human, male is also *male*, not female; and while female is fully human, female is also *female*, not male. That is, while God did intend to create male and female as *equal* in their essential nature as human, he also intended to make them *different expressions* of that essential nature, as male and female reflect different ways, as it were, of being human. Now, the question before us is whether any of these male/female differences relate to the question of what it means for men and women to be created in the image of God.

Some might reason that since Gen. 1:26-27 and 5:1-2 speak of both male and female created fully in the image of God, any male/female *differences* one might point to cannot bear any relationship to the *united* sense in which they possess, equally and fully, the image of God. That they both are the image of God equally and fully manifests not their *differences* but their *commonality* and *equality*. Yes, male and female are different, but they are not different, some might argue, in any sense as being the images of God; we have to look elsewhere to locate the basis for their differences.

Let me suggest that this distinction may not reflect the whole of biblical teaching. I will here propose that it may be best to understand the original creation of male and female as one in which the male was made image of God first, in an unmediated fashion, as God formed him from the dust of the ground, while the female was made image of God second, in a mediated fashion, as God chose, not more earth, but the very rib of Adam by which he would create the woman fully and equally the image of God. So, while both are *fully* image of God, and both are *equally* the image of God, it may be the case that both are not constituted as the image of God in the identical way. Scripture gives some clues that there is a God-intended temporal priority¹⁶ bestowed upon the man as the original image of God, through whom the woman, as image of God formed from the male, comes to be.

Consider the following biblical indicators of a male priority in male and female as God’s images. First, does it not stand to reason that the *method* by which God fashions first the man, and then the woman, is meant to communicate something important about their respective identities? Surely this is the case with the simple observation that Adam was created first. Some might think that the creation of the male prior to the female is

insignificant in itself, and surely irrelevant for deriving any theological conclusions; whether God created the woman first, or the man first, might be thought of as nothing more than a sort of tossing of a divine coin. But as we know, the apostle Paul knew differently. In 1 Timothy 2:13 and 1 Cor. 11:8,¹⁷ Paul demonstrates that the very ordering of the creative acts of God in the formation of male, then female, has significant theological meaning. Male headship is rooted, in part, on what might otherwise seem to have been an optional or even arbitrary temporal ordering of the formation of man and woman.

Given the significance of the mere temporal ordering of the creation of man as male and female, ought we not also consider it significant that while God formed Adam from dust, he intentionally formed the woman from Adam's rib? Surely, if God wanted to convey an absolute and unequivocal identity in *how* man and woman respectively are constituted as human beings in the image of God, he surely could have created each in the same manner. That is, after fashioning the man from the dust of the ground as his image bearer (Gen. 2:7), God then could have taken more of the same dust to form the woman, who would then come to be also his image bearer in the identically same fashion as the man had come into existence. But this is not what occurred. Instead, God intentionally took, not more dust, but Adam's rib, as the material out of which he would fashion the woman. The theology of this is clear. As the man himself puts it in Gen. 2:23, her identity is as bone of *his* bones and flesh of *his* flesh; she is called woman (*isha*) because she was *taken out of* man (*ish*). In the very formation of the woman, it was to be clear that her life, her constitution, her nature, was rooted in and derived from the life, constitution, and nature of the man. Now, surely God could have created a female human being from the dust, to parallel in her formation the male human being he had made from the dust. And surely had he done so, they would be seen as equally human. But God wanted to convey *two theological truths* (not just one) in the formation of the woman from the rib of Adam: since the woman was taken out of the man, 1) she is *fully and equally human* since she has come from his bones and his flesh, and 2) her very human nature is constituted, not in parallel fashion to his with both formed from the same earth, but as *derived from his own nature* so showing a God-chosen dependence upon him for her origination.

This understanding seems confirmed by the wording Paul uses in 1 Cor. 11:8 in particular to describe the creation of the woman ("For man did not come from woman, but woman from man"). Here he says that the woman comes "from" or "out of" (*ek*) the man, and not merely that man was created prior to the woman. Of course, this more basic truth (i.e., that man was created before the woman) is entailed by what Paul says in this verse. But his primary point concerns the very derivation of the woman's own existence and nature as "from man." So, notice then that whereas 1 Tim. 2:13 ("For Adam was formed first, then Eve") states the more basic and simple

truth that the man was created first (indicating temporal priority strictly), 1 Cor. 11:8 indicates more fully a God-intended derivation of her very being as "from" the man. It seems clear, then, that Genesis 2 intends for us to understand the formation of the woman as both fully *like the man in his humanity*, while attributing the *derivation* of her very nature to God's formation of her, not from common dust of the ground, but specifically from the rib of Adam, and so *from the man*.

Second, in Gen. 5:2, God chooses to name *both* male and female with a name that functions as a masculine generic (i.e., the Hebrew term **ʾādām** is a masculine term that can be used exclusively for a man, especially in Gen. 1-4, but here is used as a generic term in reference to male and female together). In Gen. 5:2, we read that God created man in the likeness of God, as male and female, and "when they were created he called *them* 'man'" (emphasis added). It appears that God intends the identity of *both* to contain an element of priority given to the male, since God chooses as their *common* name a name that is purposely *masculine* (i.e., a name that can be used also of the man alone, as distinct altogether from the woman, but never of the woman alone, as distinct altogether from the man). As God has so chosen to create man as male and female, by God's design her identity as female is inextricably tied to and rooted in the prior identity of the male.¹⁸

God's naming male and female 'man' indicates simultaneously, then, the *distinctiveness* of female from male, and the *unity* of the female's nature as it is identified with the prior nature of the first-created man, from which she now has come. Since this is so, we should resist the movement today in Bible translation that would customarily render instances of **ʾādām** with the fully non-gender specific term 'human being'.¹⁹ This misses the God-intended implication conveyed by the masculine generic 'man,' viz., that woman possesses her common human nature only through the prior nature of the man. Put differently, she is woman as God's image by sharing in the man who is himself previously God's image. A male priority is indicated, then, along with full male-female equality, when God names male and female 'man.'

Third, consider the difficult statement of Paul in 1 Cor. 11:7. Here, he writes, "A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man." Notice two contextual factors that relate to the interpretation of this verse. First, 11:7 is followed by two explanatory statements, each beginning with *gar* ("for") in verses 8 and 9 (although the NIV fails to translate the *gar* that begins verse 9) which give the reason for Paul's assertion and admonition in 11:7. In 1 Cor. 11:8-9, Paul writes, "For man did not come from woman, but woman from man; [for] neither was man created for woman, but woman for man." One thing that is clear from verses 8 and 9 is that Paul is arguing for the headship of man over woman (cf., 1 Cor. 11:3). Man is not to cover his head while the woman should *because* the woman

came from man, not the reverse (11:8), and *because* the woman was created for the man, not the reverse (11:9). These two explanations, both beginning with *gar*, indicate Paul's reasoning for his admonition in 11:7. Second, notice that both explanatory statements have to do with the *origination* of the man and the woman respectively. 1 Cor. 11:8 points specifically to the fact that the man was created first and the woman second, as she was crafted out of man's own being (see Gen. 2:21-23, and the discussion under the second point above), and 11:9 indicates that the purpose of woman's creation was to provide a fitting service and help to the man (see Gen. 2:18 and 20). So, it is evident that Paul is thinking specifically about the *woman's origination vis-à-vis* the man's, and he reflects here on the importance of the man's prior creation, out of whose being, and for whose purpose, the woman's life now comes.

Given the case he makes from 11:8-9, it appears that Paul's assertion in 11:7 (that the man is the image and glory of God and the woman the glory of the man) must be speaking about relative differences in the origination of man and woman respectively. His point, I believe, is this: because man was created by God in his image *first*, man alone was created in a *direct and unmediated* fashion as the image of God, manifesting, then, the glory of God. But in regard to the woman, taken as she was *from* or *out of* man and made for the purpose of being a *helper* suitable to him, her created glory is a *reflection* of the man's.²⁰ Just as the man, created directly by God is the image and glory of God, so the woman, created out of the man, has her glory through the man. Now, what Paul does not also here explicitly say but does seem to imply is this: in being created as the glory of the man, the woman likewise, in being formed through the man, is thereby created in the image and glory of God. At least this much is clear: as God chose to create her, the woman was not formed to be the human that she is *apart from* the man but *only through* the man. Does it not stand to reason, then, that her humanity, including her being the image of God, occurs as God forms her from the man as "the glory of the man"?

To see it this way harmonizes what otherwise might appear contradictory, viz., that Gen. 1:26-27 and 5:1-2 teach the woman is created in the image of *God* but 1 Cor. 11:7 says only that she is "the glory of the *man*." Paul's point, I believe, is that her glory comes through the man, and as such (implied in 1 Cor. 11:7) she too possesses her full, yet derivative, human nature. But of course, since her human nature comes to be "from the man," so does her being the image of God likewise come only as God forms her from Adam, whose glory she now is. So there is no contradiction between Gen. 1:27 and 1 Cor. 11:7. Woman with man is created in the image of God (Gen. 1:27), but woman through man has her true human nature and hence her glory (1 Cor. 11:7b), the glory of the man who himself is the image and glory of God (1 Cor. 11:7a).

Fourth, consider another passage that helps in our consideration of this issue. Genesis 5:3 makes the interesting observation that Adam, at 130 years of age, "had a son in his own likeness, in his own image; and he named him Seth." The language here is unmistakably that of Gen. 1:26. While the order of "image" and "likeness" is reversed, it appears that what is said earlier of man being created in the image and likeness of God (Gen. 1:26) is said here as Seth is brought forth in the likeness and image of Adam (Gen. 5:3). Notice two things. First, since the author of Genesis had just been speaking, as we saw, of both male and female (5:2 – "He created them male and female and blessed them. And when they were created, he called them 'man.'"), it would have been natural to speak of Seth as being born in the likeness and image of *Adam and Eve*. But instead, the author specifically states that Seth is in the likeness and image of Adam (only). Second, the parallel nature of this language with Gen. 1:26 likely has the effect of indicating that Seth is born in the image of Adam, who is himself the image of God, so that Seth, by being in the image of Adam, is likewise in the image of God. At least we know this: man after Adam and Eve continues to be made in the image of God. When Gen. 9:6 forbids murder, the basis for this prohibition is that the one murdered is created in the image of God. So, it appears that those born become the image of God because they are born through those who are the image of God. But Gen. 5:3 would lead us to speak with more precision. Seth was born the image of God, it would appear, because he was born through the fatherhood of *Adam* (specifically Adam is mentioned and not Eve). So, as Seth is born in the likeness and image of Adam, he is born in the image and likeness of God.

Understood this way, we see a conceptual parallel between Gen. 5:3 and 1 Cor. 11:7. What is true in both texts, of Seth's and the woman's formation respectively, is that they derive their human natures, as Scripture specifically indicates, *through* the man. Another parallel is clear and is significant: both Seth and Eve are *fully and equally* the image of God when compared to Adam, who is image of God. So, the present discussion reaffirms and reinforces our earlier declaration that *all human beings*, women as well as men, children as well as parents, are fully and equally the image of God. But having said this, Scripture indicates in addition to this important point another: God's design regarding *how* the woman and *how* a child become the image of God seems to involve inextricably and intentionally the role of the man's prior existence as the image of God.

It appears, then, that just as Seth becomes the image of God through his origination from his father, being born in the likeness and image of Adam (Gen. 5:3), so too does the woman become the image of God that she surely is (Gen. 1:27) through (and by God's intentional design, *only* through) her origination from the man and as the glory of the man (Gen. 2:21-23 and 1 Cor. 11:7-9). What this suggests, then, is that the concept of male-headship is relevant not only to the question of how men and women are to relate and work together, but it seems also

true that male-headship is a part of the very constitution of the woman being created in the image of God. Man is a human being made in the image of God first; woman becomes a human being bearing the image of God only through the man. While both are fully and equally the image of God, there is a built-in priority given to the male that reflects God's design of male-headship in the created order.

Male and Female Complementarity as the Image of God

Thus far we have observed three central ideas. First, we have seen that the image of God in man involves God's creation of divine representations (images of God) who, in relationship with God and each other, function to represent God (imaging God) in carrying out God's designated responsibilities. Second, we observed that Scripture clearly teaches the full human and essential equality of man and woman as created in the image of God. And third, we saw that while male and female are equally image of God, there is a priority given to the male as the one through whom the female is herself constituted as the image of God, for she is created as the glory of the man who is, himself, the image and glory of God. Now it is time for us to ask how these three elements of male and female complementarity as the image of God may be employed in living as the images God created us to be. Consider five aspects of this complementarian vision.

First, since priority in the concept of the image of God must go to our *functioning* as God's representatives who carry out our God-given responsibilities, we must see that it is essential that man and woman learn to work in a unified manner together to achieve what God has given them to do. There can be no competition, no fundamental conflict of purpose if we are to function as the image of God. Adversarial posturing simply has no place between the man and woman who are *both* image of God. The reason for this is simple: both man and woman, as image of God, are called to carry out the unified set of responsibilities God has given. Since both share in the same responsibilities, both must seek to be unified in their accomplishment.

Surely this is implied in the narrative of Genesis 2. When it is discovered that there is no helper suitable for the man, God puts the man to sleep, takes a rib from his side, and creates the woman who is to help him shoulder his load. Man responds by saying of her that she is bone of his bones and flesh of his flesh, and the inspired commentary says of their joining that they are now "one flesh" (Gen. 2:22-24). The implication is clear: as one flesh, she now joined to him, they seek to carry out together what God had previously called the man to do. The helper suitable for Adam is now here, so the common work of fulfilling God's purposes might be advanced, together.

Second, since our functioning as the image of God (in representing God) is a reflection and extension of our natures (as

representations of God), it follows that where our natures are misshapened so our functioning likewise will be misdirected. True functioning as the image of God must give priority to re-shaping of our lives. Only as we seek, by God's grace, to be more like Christ in our *inner* lives, will we increasingly live *outwardly* in a manner that is more reflective of him. Dallas Willard is surely right. In his *The Spirit of the Disciplines*, he argues the thesis that we can only live like Jesus when we have disciplined ourselves to think and feel and value like Jesus.²¹ We can only live like him to the extent that we are re-made to be like him. Male/female functioning as the image of God, a functioning that must exhibit a unity of vision and commonality of effort, must then be based on men and women seeking with earnestness that God would work to re-make us incrementally and increasingly into Christ's image that we may reflect that image in our carrying out our common God-given work.

Third, the full essential and human equality of male and female in the image of God means there can never rightly be a disparaging of women by men or men by women. Concepts of inferiority or superiority have no place in the God-ordained nature of male and female in the image of God. As mentioned earlier, 1 Peter 3:7 makes this point in relation to the believing husband's attitude toward his believing wife. He is to grant her honor as a fellow-heir of the grace of life. And, as the verse concludes, God feels so strongly about a husband's honoring of his wife as fully equal and fellow inheritor of Christ's riches that he warns that any husband who violates this principle will not be heard by God in prayer. Nowhere in Scripture is the differentiation between male and female a basis for the male's supposed superiority in value or importance, or for female exploitation. All such attitudes and actions are sinful violations of the very nature of our common humanity as males and females fully and equally created in the image of God.

Fourth, while unified in our essential human equality and our common responsibility to do the will of God, the temporal priority of the image of God in the man, through whom the woman is formed as a human bearer of God's image, supports the principle of male-headship in functioning as the image of God persons both men and women are. This is precisely Paul's point in 1 Cor. 11. The reason he is concerned about head coverings is that he knows that God has designed women and men to function so that each respects the other's God-ordained roles. Women are to honor and men are to embrace the special responsibility that God has given men in the spiritual leadership in the home and believing community. Where male-headship is not acknowledged, our functioning as the image of God is hampered and diminished. This puts Paul's instruction in Ephesians 5 in a new light. What we realize is that when wives submit to their husbands as the church submits to Christ (5:22-24), and when husbands love their wives as Christ loves the church (5:25-27), they exhibit their God-ordained roles as bearers of the image of God. It is not only in their equality that they are image of God. They also bear and

express God's image as they function in a manner that acknowledges the headship of the male in the bestowing of image of God (1 Cor. 11:7-9).

Fifth, how does this complementarian vision of male and female in the image of God relate to singles? As a preface to this question, let us be clear about one thing. While Scripture commends marriage as ordained of God and good (1 Tim. 4:3-5), it also commends singleness as a life of extraordinary purpose and contribution, never speaking of any fundamental loss but only extolling the potential gain of the single life, devoted to God (1 Cor. 7:25-35). Since human marriage is the shadow of the reality of the union of Christ and the church (Eph. 5:32), no believing single will miss out on the *reality* of marriage even if God calls him or her to live without the *shadow*.

With this realization that God commends singleness, and that some of the Bible's most honored individuals were single (Jesus, John the Baptist, Paul), how can male and female singles function as the image of God? First, let's start with the fundamental notion that the image of God is, at heart, God's making us his representations (images of God) in order that we might represent him (imaging God) in carrying out his will. At this level, singles and married people have really only one common task. All of us need to seek to become more like Christ so that we will better be able to fulfill the responsibilities God gives each of us to do. This is part of what it means to be created and to live as images of God. To be what (by God's grace) we should *be*, in order to do what (by God's grace) we should *do* is God's task for all of us, married and single, and this reflects our being made in the image of God.

But second, recall that we are to live out our responsibilities in relationship with God and others. For those who are married, there is a covenant relationship that forms the context for much of the living out of the image of God in a union that looks to the man for leadership and direction. What of singles? I find great help here in looking at the examples of Jesus and Paul for their vision of living out their calling to be representations of God who represent him in carrying out their responsibilities. What we find as we look at these key individuals is that they both sought meaningful relationships as a source of strength and companionship in fulfilling their God-ordained tasks. For example, when Jesus was facing the reality of certain and near crucifixion, he went apart to pray. It is instructive that he asked his closest disciples to pray with him for strength to face this calling. That his friends failed him by falling asleep does not change the fact that Jesus expressed a true and deep need for others to come along side and help in the completion of his mission. Or consider how often Paul speaks of the encouragement others have been in his preaching of the gospel. The point is simple. God's call to be single is never a call to isolation. God created us to need one another and to help one another. The body of Christ principle makes this abundantly clear. Singles should seek to know and do

God's will for their lives, and in seeking this they should also seek strength, help, comfort, encouragement, and resource from others so that in relationship with these they may seek to fulfill their calling.

There is one more question singles may rightly ask. How is the headship of the male who is created first in the image of God to be honored by single women and men? I begin with a comment on what the priority of the male does not mean. Biblical male-headship does *not* entail the authority of *all men over all women*. Just a moment's thought will reveal that this is not true for married people either. Ephesians 5:22 says, "Wives, submit to *your husbands* as to the Lord." My wife is not under the authority of all men. She stands under the authority of me, her husband, and of the elders of our church. But this is a restricted sense of male-headship, and it fits what Scripture clearly teaches.

So, in what sense is the headship of the male relevant for singles? I believe it means two things. First, it means that all single women and men need to be members of a local church where they may be involved in the authority structure of that church. Qualified male elders are responsible for the spiritual welfare of their membership, and so single women, in particular, may find a source of spiritual counsel and guidance from these male elders in the absence of a husband who might otherwise offer such help. (Note: wives of unbelieving husbands might likewise avail themselves of the counsel of their male eldership to fill the spiritual void that is lacking in their married relationship.) Second, the temporal priority of the male in the image of God means that in general, within male-female relationships among singles, there should be a deference offered to the men by the women of the group, which acknowledges the woman's reception of her human nature in the image of God through the man, but which also stops short of a full and general submission of women to men. Deference, respect, and honor should be showed to men, but never should there be an expectation that all the women must submit to the men's wishes. And for single men, there should be a gentle and respectful leadership exerted within a mixed group, while this also falls short of the special authority that husbands and fathers have in their homes, or that elders have in the assembly. Because all are in the image of God, and because women generally are image of God through the man, some expression of this male-headship principle ought to be exhibited generally among women and men, while reserving the particular full relationships of authority to those specified in Scripture, viz. in the home and the believing community.

Conclusion

That we are male and female in the image of God says much about God's purposes with us, his human creatures. We are created to reflect his own nature so that we may represent

him in our dealings with others and over the world he has made. Our goal is to fulfill his will and obey his word. Yet, to accomplish this he has established a framework of relationship. Male and female, while fully equal as the image of God, are nonetheless distinct in the manner of their possession of the image of God. The female's becoming the image of God through the male indicates a God-intended sense of her reliance upon him, as particularly manifest in the home and community of faith. And yet, all of us should seek through our relationships to work together in accomplishing the purposes God gives us to do. We face in this doctrine the dual truths that we are called to *be* both individually and in relationship what God intends us to be, so that we may *do* what honors him and fulfills his will. Divine representations who, in relationship with God and others, represent God and carry out their God-appointed responsibilities – this, in the end, is the vision that must be sought by male and female in the image of God if they are to fulfill their created purpose. May we see God's good and wise design of manhood and womanhood understood and lived out more fully so that God's purposes in and through us, his created images, might be accomplished – for our good, by his grace, and for his glory. ■■

should understand that I do not intend to communicate any sense of greater value, dignity, worth, human personhood, or sharing in the image of God that the male possesses over the female; in fact, the preceding section should make clear that I believe Scripture clearly teaches the complete equality of female with male as being bearers of the image of God. As will become clear, just as children become fully and equally image of God through the God-ordained reproductive expression of their parents, so the woman who becomes the image of God second, and she does so fully and equally to the image of God in Adam, although she is deliberately formed by God as the image of God from Adam's rib, not from the dust of the ground as was Adam.

¹⁷As will be seen below, while both of these texts stress the temporal priority of the creation of the male, they are not identical in how they state this historical reality, and an interesting difference can be noted in the wording used in these verses, respectively.

¹⁸This is not to say that, in principle, God could not have created female differently, perhaps independently from the male, and perhaps even as created first and existing (for a time, anyway) without the male. But the point is that this is not how God actually did create woman. Rather, he formed her as she is *from* the man (Gen. 2:23; 1 Cor. 11:8), and this is signified by the use of the masculine generic term *ʾādām* in Gen. 5:2.

¹⁹See Vern S. Poythress and Wayne A. Grudem, *The Gender-Neutral Bible Controversy: Muting the Masculinity of God's Words* (Nashville, TN: Broadman & Holman, 2000).

²⁰See Hans Conzelmann, *1 Corinthians: a Commentary on the First Epistle to the Corinthians*, trans. J. W. Leitch, Hermeneia Series (Philadelphia: Fortress Press, 1975).

²¹Dallas Willard, *The Spirit of the Disciplines* (San Francisco: Harper & Row, 1988).

¹ This article was first delivered as a paper at the "Building Strong Families" conference, Dallas, Texas, March 20-22, co-sponsored by FamilyLife and The Council on Biblical Manhood and Womanhood, and is being published also in Wayne Grudem, ed., *Biblical Foundations of Manhood and Womanhood* (forthcoming from Crossway Books).

² Irenaeus, *Against Heresies*, in *Ante-Nicene Fathers*, vol. 1, ed. A. Roberts and J. Donaldson (Grand Rapids: Eerdmans, 1953).

³ St. Augustine, *The Trinity*, trans. Edmund Hill, vol. 5 of *The Works of St. Augustine* (Brooklyn, NY: New City Press, 1991).

⁴ Thomas Aquinas, *Summa Theologica*, I.93.

⁵ John Calvin, *Institutes of the Christian Religion*, ed. J. T. McNeill, trans. F. L. Battles (Philadelphia: Westminster, 1960), I. 15.

⁶ Karl Barth, *Church Dogmatics*, trans. G. Bromiley (Edinburgh: T. & T. Clark, 1960), III.2.

⁷ Emil Brunner, *The Christian Doctrine of Creation and Redemption*, trans. O. Wyon (Philadelphia: Westminster, 1953).

⁸ Leonard Verduin, *Somewhat Less Than God* (Grand Rapids: Eerdmans, 1970).

⁹ D. J. A. Clines, "The Image of God in Man," *Tyndale Bulletin* (1968) 53-103.

¹⁰ Anthony A. Hoekema, *Created in God's Image* (Grand Rapids: Eerdmans, 1986).

¹¹ *Ibid.*, 69.

¹² *Ibid.*, 95.

¹³ Clines, "Image of God in Man."

¹⁴ Over thirty times in John's Gospel are we told that Jesus was sent into this world to carry out the will of the Father who sent him. See, e.g., John 4:34; 5:23, 30, 37; 6:37-38, 57; and 12:49.

¹⁵ See Rick Hove, *Equality in Christ: Galatians 3:28 and the Gender Dispute* (Wheaton, IL: Crossway Books, 1999).

¹⁶ When I speak in this section of the "priority" of the male in God's creation of male and female equally as his image bearers, readers

YWAM Leadership Embraces Egalitarianism

Steve Heitland

Director, School of Biblical Foundations,
Eden/Youth With A Mission (YWAM)
Weyerhaeuser, Wisconsin

In 1955 God gave 20 year-old Loren Cunningham a vision of waves of young people cascading onto the shores of the nations with the Gospel of Jesus Christ.¹ By 1960, that vision had begun to crystallize into a missions organization dedicated to harnessing the zeal of young people for worldwide missions. Today, over 40 years later, Mr. Cunningham is one of the most well-known figures in international missionary circles. The organization that he founded—Youth With A Mission (YWAM)—has gone on to become one of the world's largest full-time missions organizations.

Much has changed within YWAM over the past forty years. Far from being solely a missionary organization, YWAM now runs dozens of training schools through its University of the Nations in Hawaii, owns four Mercy Ships that provide free medical care worldwide, takes tens of thousands of people on short-term outreaches every year, and has approximately 10,000 full-time staff dedicated to presenting the Gospel of Jesus Christ worldwide—some of whom are in the world's most unreached nations. Indeed, YWAM has garnered a reputation for being a “wild-eyed, radical group” that people love.² YWAM has played a very important role in mobilizing Christians—and especially youth—worldwide to fulfill the Great Commission.

Much of YWAM's success has been due, no doubt, to her generally orthodox doctrine. Her foundational values are biblical, and her emphases are largely God-centered, which provides sufficient room for Christians from many denominations to participate in her programs.³ However, those traditional values were challenged in 2000, when Cunningham

wrote the book with another YWAMer, David Hamilton, entitled *Why Not Women?*⁴ As the title implies, *Why Not Women?* is an egalitarian apologetic. Because it is published by YWAM Publishing and written by YWAM's founder, *Why Not Women?* will unfortunately be perceived as standard YWAM doctrine.

Points of Agreement

There are some commendable portions to *Why Not Women?* In particular, I would praise the authors' concern with the horrible abuses suffered by women at the hands of men. It is not difficult to find examples, both contemporary and ancient, of male abuse of women. The ones cited in the book are of the worst kind. Surely, the reasoning goes, God's children are worth more than this, and His kingdom operates on a different value system.

In addition, their desire to see women released into all that God has called them to is encouraging. Far be it from anyone to stand contrary to God. As Christians, we must seek for everyone, regardless of age, race, or gender, to fulfill God's highest purposes for their life. That some men have twisted the Bible to fulfill their own proud desires is true, and that error must be stopped.

The debate lies in how best to achieve a righteous understanding of male and female roles. Whereas the complementarian might argue for a renewed passion in finding and implementing God's created roles as first revealed biblically in the Garden account, *Why Not Women?* seeks to

eliminate any gender distinctions, claiming that Jesus came to abolish such hierarchical notions.

Why Not Women? is divided into two sections: a philosophical/emotional appeal by Cunningham, and a scriptural exegesis of key passages by Hamilton. In the first section, Cunningham makes much of examples of abuse and repression of women by men. He presents egalitarianism as the force of enlightenment, and anything short of such liberated thinking as repressive and Spirit-quenching. The implications are clear: men can either be egalitarians or abusers—there is no middle ground.

Philosophical Impositions

Even a cursory reading of Cunningham's sections show that some of his judgments appear misguided at best. First, he writes, "What is God's absolute principle that should guide all of our thinking concerning men and women? It is equality. Absolute equality" (42). Again, he says, "This is the principle that should rule in the body of Christ and ultimately in every society and every nation: the absolute equality of male and female" (43). The very ambiguity of Cunningham's statements makes it difficult to assess his meanings. In what sense is he referring to "absolute equality"? If the equality sought is of value, worth or dignity, I concur wholeheartedly. However, if he is referring to the egalitarian idea that equality of worth is impossible without equality of function, I disagree, because the Bible teaches that our value is not found in anything we do; rather, it is found in our identity in Christ (Galatians 2:20; 3:28; 6:14; Philippians 3:8-11).

Secondly, Cunningham posits that the Trinity offers no support to the complementarian understanding of submission and value. To wit: "What is modeled for us in the Godhead between God the Father, God the Son, and God the Holy Spirit? Equality. There is no hierarchy in the Trinity, only absolute equality" (43). That Jesus walked in *functional* submission to the will of his Father, while maintaining *essential* equality is apparently not allowed. I will address this issue more fully later in the article.

Thirdly, Cunningham offers the unsupported and undefined assertion that, "Those who oppose women in ministry often see their own work wither" (46). What exactly does it mean to "oppose women in ministry"? And what proof does he have for his assertion? None is offered. Would the complementarian who supports women in ministry and leadership, yet reserves certain roles for men, be defined as "opposing women in ministry?" Presumably so.

But Cunningham does not stop with philosophy and accusation. He also delves into the Scriptures and offers up other common egalitarian understandings, including:

- Leadership: "Before the Fall, 50 percent of the leadership was female" (54).
- Teaching: "If I Timothy 2:12 is a statement of absolute truth for all time for all people everywhere, we must apply it to every area of life. No woman should ever teach any man. Period" (59).
- "If we can find one instance in the Bible where God uses a woman to teach, blessing the results, then the premise—that God does not want women to teach—is incorrect" (60).
- "If God really did prohibit women from teaching, then men must not read verses that came through women, such as these words from Mary [the magnificat], for then they will be taught by those women!" (60).

It would seem that Cunningham cannot bring himself to bypass his philosophical presuppositions when seeking to understand the Bible, so he is forced to impose the philosophy of egalitarianism upon the Scriptures. He is even so bold as to suggest what would be appropriate or inappropriate for God: "Would God gift a woman to lead and then tell her never to do so? If so, He would be unrighteous and unjust" (52). Compare that attitude with Paul's as expressed in Romans 9:20-21, "On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, 'Why did you make me like this,' will it? Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use, and another for common use?"

Another comparison is perhaps more striking. On page 23 he agrees with David Johnson of the Christian Missionary Alliance who states that, "the elimination of women from ministry is actually a sinful accommodation to a culture that isn't all that different from the male-dominated Jewish culture Jesus came to blow up." But then on page 55, he opines that "Perhaps [Jesus] did not choose a woman to be among the twelve because of the many rock-hard cultural beliefs He was already coming up against." So Jesus evidently was not only a wimp, according to the force of Cunningham's earlier argument, he was also guilty of sinful accommodation to culture!

A.W. Tozer cautioned against such impositions:

Let a man question the inspiration of the Scriptures and a curious, even monstrous, inversion takes place: thereafter he judges the Word instead of letting the Word judge him; he determines what the Word should teach instead of permitting it to determine what he should believe; he edits, amends, strikes out, adds at his pleasure; but always he sits above the Word and makes it

amenable to him instead of kneeling before God and becoming amenable to the Word.⁵

Troubled Theology

After Cunningham's chapters, Hamilton attempts to place a Biblical footing under their egalitarian claims. Again, one encounters predictable egalitarian assertions, such as:

- The Trinity: "As there is no hierarchy in the Trinity, no inferior or superior in the unity of the Trinity, so there cannot be any between a husband and his wife" (115).
- Headship: *Kephale* doesn't mean *authority over*, it means *source* (162-165).
- Mutual submission: "Yes, they were to submit to their husbands in the same way that their husbands were to submit to their wives and all were to submit to one another in the Body of Christ" (133).

The concept of mutuality in the Trinity has been addressed previously by Stephen D. Kovach, Peter R. Schemm, and Bruce A. Ware who have noted that the eternal, functional subordination of Jesus to His Father has been (and continues to be!) an undeniably established principle of church belief throughout her entire history.⁶ In fact, relations within the Trinity form a strong argument for the complementarian assertion that differences in roles do not necessarily imply differences in worth or dignity.

Kephale as source is, of course, a key component of the egalitarian argument, and as such has already been addressed many times over.⁷ As for the concept of mutual submission as expressed in Ephesians 5:21, "and be subject to one another in the fear of Christ," Wayne Grudem has already ably denied that claim in "The Myth of 'Mutual Submission.'"⁸ He clearly shows how the best understanding of Ephesians 5:21 is that the submission desired is of "some to others," not of "everyone to everyone."⁹

The meaning of *hypotassó*, which always indicates one-directional submission to an authority, prevents the sense 'everyone to everyone' in this verse. And the following context (wives to husbands, children to parents, servants to masters) shows this understanding to be true. Therefore, it is not 'mutual submission,' but submission to appropriate authorities, which Paul is commanding in Ephesians 5:21. The idea of 'mutual submission' in this passage is just a myth—widely believed, perhaps, but still a myth.¹⁰

There are other issues addressed in *Why Not Women?* as well. For instance, Cunningham states that gender roles are akin to slavery in the sense of *growing revelation*. That is, just as it took time for Christians to recognize and outlaw slavery as unbiblical, so also it has taken time for us to recognize the

heretical nature of traditional gender roles. However, Grudem has also critiqued the argument that just as slavery was regulated in the OT and the NT, and later outlawed, so might the regulations of male and female roles be abolished in light of our now superior understanding. His response:

The abolition of slavery was a development of the *implications of Old Testament and New Testament teachings*, somewhat like the development of the doctrine of the Trinity or the Chalcedonian doctrine of the divine and human natures of Christ. These developments used the material that was already there in Scripture, but *they never nullified any teaching of the Old or New Testaments* when properly understood in its context. (The Old Testament regulates slavery and gives principles that led to its dissolution, but the New Testament never commands its preservation as an institution.)¹¹

One final ominous note is sounded near the end of the book, where Hamilton writes, "We did not deal with marriage or family in depth in this book. That will deserve fuller treatment in an upcoming work. However, we do believe marriage is to be a partnership of equals, as God designed in the Garden" (236). Though I might agree with his definition of marriage as a partnership of equals, I fear that the equality in view here is egalitarian, and so more concerned with man's standards rather than God's. The implications of the egalitarian marriage philosophy will only contribute to the general chaos and confusion already so prevalent in our society today.

Men and Women in YWAM

What then are the appropriate roles for men and women in YWAM? As with any theological issue, it is in the arena of practical application that our beliefs and values are tested and tried. Fortunately, because of her diversity and international scope, YWAM is an excellent example of men and women serving together towards the accomplishing of the Father's will.

At the base where I serve, we typically receive more female students than male students at our training schools. While I am truly delighted at the quality and quantity of female students that attend, I find it troublesome that so few men are willing to come. Perhaps it is because of our societal (and even evangelical) confusion concerning what constitutes godly manhood that so many young men fear to boldly pursue God's callings (both individually and functionally). Young men need godly, older men to model true, biblical manliness for them. The loss to our cause will be great if men surrender God's calling upon their lives. It is my great hope that YWAM would play an instrumental part in calling both women and men into all that God has for them, according to His wise intentions and design. To do any less would be unrighteous.

During my eight years on staff with YWAM, I have worked with women on outreaches to a number of countries. Each time, I was privileged to serve with them shoulder-to-shoulder, whether it was performing dramas in downtown Havana, or interceding in the streets of Marrakech. I strongly believe that God has gifted both men and women for roles in leadership and ministry, and that it is sinful to issue a blanket prohibition against women in those roles.

However, the Bible clearly speaks to the issue of male headship in the Church, and those principles apply equally to all Christians in all places at all times. As Darrell Cox has argued in his paper “Why Parachurch Leaders Must Meet The Same Biblical Qualifications As Church Leaders,”:

scriptural leadership qualifications are not institutionally determined (locative), but are jurisdictionally based in the very fabric of the Kingdom of God. Put another way, any leader who undertakes the ministry of God’s Word is a *de facto* representative of God’s Kingdom and authority. As such, scriptural leadership qualifications outline the prerequisite and terminal objectives foundational to that delegated authority. Thus, just as the Kingdom gives rise to the local church and parachurch structures, so also the Kingdom provides the occasion for representative delegates who serve as heralds of the King.¹²

Christian leadership is not limited by geography or title. Therefore, biblical leadership qualifications should not be so limited.

Some argue that if complementarian functional distinctions are to be applied at all, they can only pertain to a formal church setting. However, Paul makes his most explicit statement of where the lines are to be drawn by appealing to *functions* and not to ecclesial *offices*, per se. In 1 Timothy 2:12, he forbids women to *teach* or to *exercise authority* over a man. While these are the two defining functions of an elder,¹³ he does not explicitly say, “I don’t allow a woman to be an elder,” (though, of course, that is clearly implied). By focusing on the functions, not the office, we realize that these gender-specific, functional guidelines apply to any Christian setting where teaching and authoritative leadership is involved. Therefore, there must be an understanding of complementarity within YWAM, and every other Christian organization that recognizes the God-given nature of our gender roles, and delights in our complementarity.

Though there are gray areas, I believe that the following chart might help to bring some definition to appropriate roles within YWAM.

<u>Available to all</u>	<u>Reserved for men</u>
Prayer group leader	President of YWAM
General base staff	Base Director
School staff	School director
Evangelist	Base Leadership Team member
School speaker (depending on subject)	Bible & Doctrine speaker
Outreach Leader	Outreach Leader
Missions rep at local church	

I will take the position of Outreach Leader as a useful example of how a biblical understanding of manhood and womanhood is applicable to an average situation. In YWAM, the Outreach Leader is generally responsible for a team of participants under their direction. That team may or may not be comprised of YWAMers. Some of the Outreach Leader’s responsibilities would include: Logistics (location of outreach, housing, transportation, meals, finances and ministry prep), Spiritual Growth (leading team meetings, ensuring adequate time for personal devotions for the team, organizing ministry opportunities that would challenge the participants to seek God’s direction and enablement) and Leadership of the Team (relating well with the participants, challenging the team in their relationship with God, communicating with the natives, seeking God’s direction for the team). There are other responsibilities not included in this list, and not every Outreach Leader would have to fulfill all of the above roles for every outreach. However, the three areas of Logistics, Spiritual Growth, and Leadership of the Team give us an effective starting point for our discussion of this vital role within YWAM.

Given the complementarian understanding of mature masculinity as, “a sense of benevolent responsibility to lead, provide for and protect women in ways appropriate to a man’s differing relationships,” and mature femininity as, “a freeing disposition to affirm, receive and nurture strength and leadership from worthy men in ways appropriate to a woman’s differing relationships,”¹⁴ it would seem fitting that the position of Outreach Leader be generally reserved for men. The responsibilities involved in leading an outreach dovetail with the calling that God has bestowed upon men to be spiritual initiators.

However, I would like to place several qualifiers upon the paragraph above. Having led a number of outreaches, I can well attest the vital role that some of my female co-leaders (including my wife) have played in the success of our outreaches. Their differing viewpoints and emphases have provided a much-needed balance to my own.

There are also situations where it may be appropriate for a woman to lead an outreach team. For example, if a group of women were to go to inner-city New Orleans to work with

YWAM's crisis pregnancy ministry there, I believe that it might be righteous for that group to be led by a woman. My wife also took a music outreach to Estonia several years ago with another young man and an older, experienced woman. That woman led the outreach, both because of her greater experience (both in ministry and in music) and because of her knowledge of the country and her contacts with Christians there; yet her leadership was largely logistical. I believe that she walked out her role (especially in relation to the young man) in such a way that it did not contravene a godly understanding of gender roles. As the above examples illustrate, it is difficult to draw thick lines that separate certain positions from others.

That being said, I can imagine the objections of YWAMers (and non-YWAMers) to the descriptions above. "But I know many women who would make wonderful Base Directors (or outreach leaders, or teachers)." And again the issue is framed in terms of ability or equality ("It's just not fair. . ."). But as complementarians state again and again, value is not to be found in function. That God designed us differently is a compliment to his creativity, and provides a wonderful diversity that otherwise would be sorely lacking. As the old saying goes, "If you and I are exactly the same, one of us is unnecessary."

C.S. Lewis had a similar understanding on the issue of women as priests:

It is painful, being a man, to have to assert the privilege, or the burden, which Christianity lays upon my own sex. I am crushingly aware how inadequate most of us are, in our actual and historical individualities, to fill the place prepared for us. But it is an old saying in the army that you salute the uniform not the wearer. Only one wearing the masculine uniform can (provisionally, and till the *Parousia*) represent the Lord to the Church; for we are all, corporately and individually, feminine to Him. We men may often make very bad priests. That is because we are insufficiently masculine. It is no cure to call in those who are not masculine at all. A given man may make a very bad husband; you cannot mend matters by trying to reverse the roles. He may make a bad male partner in a dance. The cure for that is that men should more diligently attend dancing classes; not that the ballroom should henceforward ignore distinctions of sex and treat all dancers as neuter. That would, of course, be eminently, sensible, civilized, and enlightened, but, once more, 'not near so much like a Ball.'¹⁵

Confronting the Issues

Given the divisive nature of the debate concerning men's and women's roles in nearly every denomination, it is with great concern that I look to YWAM's future.¹⁶ Because the issue of gender roles strikes at the very heart of our identity, there are bound to be both different understandings and very strong feelings/convictions on both sides of the debate. One need only look to the Southern Baptists for a recent example of the turmoil that arises when a group is called back to godly gender understandings.

That said, it is my earnest prayer that YWAM will learn to practice biblical complementarianism. To that end, it would be very helpful for YWAMers (and others) to read both *Why Not Women?* and *Recovering Biblical Manhood and Womanhood*. The issues addressed are of the utmost importance, and it is high time that our organization examine this whole arena corporately, with great humility and reliance upon God.

History would suggest that the future success of YWAM (and any other group) is linked directly to our faithfulness to the Bible and its truth. Because of YWAM's broad denominational makeup, it will be difficult to arrive at a consensus. However, we must not surrender truth just because its arrival occasions difficulties. I believe that a thorough, humble consideration of the issues addressed in both of the above works will lead YWAM corporately and YWAMers individually to embrace complementarianism fully.

Conclusion

Why Not Women? concludes with impassioned appeals by both Cunningham and Hamilton. Cunningham in particular says that, "We do not want to blast a trumpet in the ear of the Body of Christ" (238). Yet how does his supposedly reformist attitude square with his declaration that,

No one can keep you from obeying God's call. Has a missionary organization denied you entrance, significant ministry, or leadership because of your gender? Join another. Or start your own. Are you a woman called to preach? If others deny you the right to preach in their pulpit, preach on the streets outside, as John Wesley and George Whitefield did. Or plant your own church. If you guard your heart and attitude, God will bless your ministry (238).

Why Not Women? is an unfortunate excursion into the realm of socio-political correctness. While their dismay with male abuses and their desire to see women fulfilled in ministry are commendable, Cunningham and Hamilton have gone too

far in reading their philosophical presuppositions into Scripture. There are many men and women within YWAM (and without) who affirm both the privilege of men *and* women to minister, and the wisdom and goodness of God in designing the sexes with functional differences that do not imply essential inferiority or superiority. Let us hope that *Why Not Women?* is an aberration in the history of YWAM, and that the men and women who compromise its membership will continue to embrace both men and women in significant ministry roles while affirming biblical truth. Then we may all joyfully walk in the emancipation that godly gender roles bring. ■■

¹ To view a copy of YWAM's foundational values see, <http://www.ywam.org/documents/fv.html>; Internet.

² Excerpted from comments made by John Piper in an audio address to Wheaton College students in 1997, entitled *Doing Missions When Dying is Gain* [on-line], <http://www.desiringGod.org:8080/Missions.rm>; Internet.

³ For an interesting account of YWAM's early days see, Loren Cunningham, *Is That Really You God?* (Seattle: YWAM Publishing, 1984).

⁴ Cunningham, Loren and Favid J. Hamilton. *Why Not Women?: A Biblical Study of Women in Missions, Ministry, and Leadership*. (Seattle: YWAM Publishing, 2000). 277 pp., \$14.99.

⁵ A.W. Tozer, *Man: the Dwelling Place of God* (Harrisburg, PA: Christian Publications, 1966) 109.

⁶ See, Stephen D. Kovach, "Egalitarians Revamp Doctrine of the Trinity," *CBMW News*, 2/1 (December 1996) 1, 3-5; and Peter R. Schemm, "Trinitarian Perspectives on Gender Roles," *Journal for Biblical Manhood and Womanhood*, 6/1 (Spring 2001) 13-20; and Bruce A. Ware, "Tampering with the Trinity: Does the Son Submit to His Father?," *Journal for Biblical Manhood and Womanhood* 6/1 (Spring 2001) 4-12.

⁷ See, Wayne Grudem, "The Meaning of *Kephale* ("Head"): A Response to Recent Studies," in John Piper and Wayne Grudem, eds., *Recovering Biblical Manhood and Womanhood* (Wheaton: Crossway, 1991) 425-468. More recently see, Wayne Grudem, "The Meaning of κεφαλή ("Head"): An Evaluation of New Evidence, Real and Alleged," *Journal of the Evangelical Theological Society*, 44/1 (March 2001) 25-65.

⁸ Wayne Grudem, "The Myth of 'Mutual Submission,'" *CBMW News*, 1/4 (October 1996) 1, 3-4.

⁹ *Ibid.*, 4.

¹⁰ *Ibid.*

¹¹ Wayne Grudem, "Asbury Professor Advocates Egalitarianism but Undermines Biblical Authority," *CBMW News*, 2/1 (December 1996) 9.

¹² Darrel W. Cox, "Why Parachurch Leaders Must Meet The Same Biblical Qualifications As Church Leaders" (unpublished paper) 37; available from <http://www.cbmw.org/resources/articles/parachurch.html>; Internet.

¹³ See 1 Timothy 3:2, 4-5.

¹⁴ John Piper, "A Vision of Biblical Complementarity," in John Piper and Wayne Grudem, eds., *Recovering Biblical Manhood and Womanhood* (Wheaton: Crossway, 1991) 36.

¹⁵ C.S. Lewis, *God in the Dock* (Grand Rapids: Eerdmans, 1999) 238-239.

¹⁶ Cathy Lynn Grossman, "Protestants Face Annual Sexual Divide," *USA Today*, 6 June 2001, sec. Life.

Boundaries Without Bonds:

How to Keep Headship from Being Hardship

James W. Andrews

*Senior Pastor, Lake Bible Church
Lake Oswego, Oregon*

It was a scene from Hell. . . a seeming outbreak of spiritual mad cow disease.

During Sunday School a ranting woman chose the adult class ‘prayer time’ to launch a “holy war” against unspecified persons who ostensibly had wronged her husband. The situation begged for rebuke. Instead, everybody sat in silence, some stunned, some baffled, some wondering what to do, and others incurably bored, welcoming a little carnal relief. Finally a courageous woman intervened. Diane, a devout and highly intelligent executive in her early 40’s, stood up and in calm, moral indignation said firmly:

“What is being said here is most inappropriate. I would like to ask that it please stop.”

That timely rebuke momentarily made evil blush and, at least for that time, bridled it. Thank God for women who know when to stand up and be counted. Let their tribe increase.

A Practical Question

As strongly as I believe the Scriptures support the notion of male hegemony (i.e. that God entrusted leadership in the home and church to men rather than women), I also affirm that in Christ men and women are equal in dignity and worth before God.¹ As the husband of a very capable, prudent woman whose judgment and good sense repeatedly have saved my bacon and father of two sharp daughters, I have emotional as well as theological incentives for giving women a wide berth to

exercise their generous endowments.

So how do we accomplish that within the parameters of biblical principles?

The Urgency of the Question

This question is compelling for two reasons:

- 1) As God’s stewards we are accountable for the use or misuse of our God-given resources.
- 2) As God’s shepherds we face in our churches the risk of implosion if we unnecessarily aggravate gender rift.

A Matter of Stewardship

Christian women represent an enormous resource base for the Church. Any pastor with a room temperature IQ knows women just make things happen. They are as vital to the impact of a church as to the health of any home.

Like men, women come in all sorts of power packages. Some are formidably intelligent, insightful, and prudent. The average woman is probably more articulate than the average man. Many ooze with astounding creativity; some are powerfully analytical. Others are first class organizers. Over here is a brilliant scholar, over there a turbo-charged woman of action. And who has not seen that amazing gal who can tame a tiger or

soothe the impossibly cranky or sell ice to an Eskimo? Among them also are the occasional Margaret Thatcher types, firm and tough-minded, able any day to hold their ground with square jawed men—and maybe even intimidate a few. Not to tap into that powder house of female dynamite or to suppress it for fear of them is to fail to be “good stewards of the grace of God.”²

After Jesus fed the 5000 and the 4000, not a scrap of God’s supernatural provision was left to litter the site.³ Therein lays a lesson. Male hegemony is never an excuse nor is it God’s way to waste holy gifts and restrain legitimate ‘free trade’ in ministry.

The principle of male hegemony, rightly understood and wisely implemented, neither slights nor squanders ‘woman power’. On the contrary, God’s boundaries, if prudently maintained and applied, ingeniously shield a church body from the excesses to which each gender is prone while amplifying their inherent strengths.

Yet the reality is, able women are sometimes overlooked, under-utilized and, perhaps worst of all, under-estimated. That is not good. For the power of such ministry ‘motors’ to be idled in the service of Christ through a too narrow application of biblical principle or sidelined through knee-jerk traditionalism or chauvinism or envy is not only wasteful of God-given resources, but also a danger to the Church.

A Challenge for Shepherds

This hazard is one we as shepherds must squarely face or it will blow up in our faces. Worse, it may blow up our churches if we do not negotiate the problem with grace, prudence, and charity. Underestimating women invites dissension in the ranks. If we leaders seem to relegate hot-wired women who are accomplished and respected players in the public arena to the back of the bus, it invites suspicion of gender bias.

Pressure from the Cultural Wolf

Certain cultural wedges exacerbate the potential for gender rift in our churches. For a long time now the culture has been undergoing a paradigm shift with respect to gender roles. We look around and see more and more women in places only men used to be.

In the public perception this shift reacts unfavorably on churches that cling to the traditional model. We appear a throwback to a time long passed. To the biblically uninitiated our position on gender roles makes us seem like a religious backwater for the culturally out-of-touch and the socially irrelevant. Social liberals think our resistance to female pastors,

for instance, is not just regressive, but downright repulsive. Secular-minded folk have no concept of biblical authority. Any appeal to it is for them as dated as pantaloons.

This general cultural landslide toward egalitarianism will eventually, irreversibly and perhaps irresistibly alter expectations about women’s roles in the churches. Especially so among younger women now long accustomed to the egalitarian ways of the modern workplace. Making matters worse is the capitulation to this cultural surge on the part of many evangelical theologians, church leaders, denominations and para-church organizations.

Tangential Questions

The scenario we face raises two practical questions tangential and relevant to our original one:

- 1) How do we dislodge the cultural misperceptions of our spirit and intent while we hold the line on biblical principle?
- 2) How do we defuse this internal danger we highlighted above?

To the first my answer is this: If our hope is to convince the general public the biblical principle of male hegemony is good for the home, good for the church and good for society in general, forget it.

Truth, the sum of God’s Word,⁴ inevitably runs against the human grain.

“My thoughts are not your thoughts, neither are your ways My ways,” declares the Lord. “For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.”⁵

God’s ways are always counter-cultural. Misunderstanding and defamation inevitably dog our heels. This burden goes with the territory. Wisdom is vindicated by all her children,⁶ not her step-children.

Perhaps we can take some cold comfort in this historical axiom: time is often truth’s familiar friend. For time has a stubborn way of exposing cultural excess and catalyzing a reaction (though usually in the form of an over-correction) in the opposite direction.

That’s just another way of saying, bills come due. “Be sure your sin will find you out.”⁷ Once the price of the feminization of our homes and institutions takes its yet unforeseen toll, the pendulum may yet swing the other way.

Until then the best response is to take our lumps and stick to our guns. Eventually, if the Lord tarries, some may yet rise up and call us ahead of our time.

For now we face a cultural perception we cannot dispel. To smoke our wheels trying to spin our way free is an exercise in futility. My advice is to concentrate on the part of the problem we can manage.

The Delicacy of the Challenge

To the second question relative to defusing the danger, consider a parental analogy. The delicacy of the challenge for church leaders is akin to the tight rope parents walk in setting limits on their teenagers. However loving and caring they may be, to convince kids their boundaries are proper ones rather than dumb barriers erected by silly adults who refuse to let them grow up and have a life is a tough sell.

This analogy in no way suggests women resemble immature teenagers, but simply that any male-imposed fetters may be as irksome to them as parental restrictions to teenagers. It is not easy to persuade some women the boundaries are God's, not ours, and in no way reflect on them or their worth or abilities.

How do we avoid overstepping biblical boundaries on the one hand and stifling women's precious gifts on the other? Clearly we need to cinch up our convictions about where God's lines are with respect to gender roles. If we are too muddled on this point or too insecure in our convictions about it, meltdown is inevitable.

Confirm the principle of male hegemony.

Others have ably and forcefully made the biblical case for the principle of male hegemony.⁸ Even though some⁹ egalitarians think the Apostle Paul was all wet, they at least concede his hierarchical viewpoint. Such concessions render even more dubious the exegetical conclusions of evangelical egalitarians to the contrary.

Some of the evidence that persuades me of the validity of this position is as follows:

First, throughout the Bible, almost without exception, we see male hegemony in all divine institutions. The few anomalies, however accounted for, accentuate the rule.

Secondly, though barely a prophetic footnote, the implications of Isaiah's cry in 3:12 seem inescapable:

“O my people! Their oppressors are children and women rule over them.”

Isaiah foresaw an impending disaster including among its woes a total loss of national dignity symbolized in the loss of manly leadership. This lament is hardly the voice of an egalitarian.

Thirdly, Jesus chose 12 *men* as His original disciples.¹⁰

This choice cannot be explained away in cultural terms. Never did the Lord allow cultural customs to stand in the way of righteous habits.¹¹

Fourth, the leadership of the New Testament church was a male bastion from Jerusalem to Corinth to Ephesus.

True, women ministered, but men led. Nowhere does a female elder ever appear. And in laying down the qualifications for elders, males are the only candidates in view.¹²

Fifth, contrary to popular egalitarian myth, Galatians 3:28¹³ does not support its conclusions.

Yes, it does indeed say men and women are equal in Christ in terms of essential dignity and worth. But here's the leap. From *essential* equality, they infer *functional* parity, believing the former logically entails the latter.

This fallacy is exposed by nature of the Trinity itself. Among evangelical Christians it is a theological axiom that the members of the Godhead—Father, Son and Holy Spirit—are equal in essence. Role subordination is also a stipulated fact. Given these conceded realities, it is obvious that essential equality can and does co-exist within the framework of functional subordination.

Sixth, the male headship principle sticks out in Paul's remarks in 1 Corinthians 11, especially verse 9.

Although the apostle affirms a complementary relationship between male and female (v. 11), he also asserts “man was not created for the woman's sake, but the woman for the man's sake.”

Some women apparently were shedding their head coverings as a symbolic gesture of their independence. That was the wrong message. As a cultural symbol the head covering may have been disposable *per se*. However its symbolic meaning (reinforced by their natural God-given covering of long hair) was not. For that reason Paul counsels women to affirm the underlying message. Not just for the sake of that society, but for a trans-cultural reason. Angels, their invisible ministers and guardians, were looking on. So let them not scandalize the holy presences sent to help them, by unseemly resistance to the divine order of things.

Seventh, 1 Timothy 2:11-14, I believe, is explicit about

male hegemony in the church.

“But let a woman quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. For it was not Adam who was deceived, but the woman being quite deceived, fell into transgression.”

Without Scripture twisting, it is impossible, in my opinion, to wrench out of this text a culturally relative explanation for this example of female subordination in church leadership. His rationale is straight forwardly historical and trans-cultural.

Eighth, it would be more than strange if it took the Holy Spirit the better part of 2000 years to enlighten the Church on this issue. The Church’s view on this matter has been, to my knowledge, near unanimous.

Once we are reassured of the principle itself, we move to the next step.

Adhere to the biblical boundaries.

These, in my opinion, are fairly clear. If I interpret 1 Timothy 2:12 (and its context) correctly, it boils down to this: *Women are not permitted to be or to function as church elders.* The two functions that Paul restricts are the heart and soul of elder work. That is where the apostolic line seems drawn.

In 2 Timothy 2:2 Paul instructed Timothy “to entrust to faithful men [the things which you have heard from me] who will be able to teach others also.” In transmitting the faith, that is the key play in God’s playbook: a man teaching men. In an *official* public setting, it is a man’s work. In an informal venue, sure, a well-taught Priscilla may help mentor.¹⁴ Otherwise the role belongs to men.

Elders are also the church’s theological gatekeepers, responsible to “retain the standard of sound words which you have heard from me. . . to guard through the Holy Spirit who dwells in us, the treasure which has been entrusted to you.”¹⁵ Also, when necessary, it was their task to direct and correct Christ’s flock and to maintain church order and discipline. All this comes under the heading of exercising religious authority.¹⁶ From this elder function women are excluded.

Paul’s ban should probably extend to any *official* church activity or venue where men are being spiritually mentored or religious authority is being exercised. Of course ambiguous situations do arise and these can be dealt with individually.¹⁷ Still, this restriction of women’s roles in the local church evokes some cognitive dissonance.

Earlier I noted modern women have broken through the

so-called ‘glass ceilings’ in our society and proved they could play on the same field with the big boys. They are CEOs, university presidents, members of Congress and state legislatures, doctors, lawyers, accountants, engineers, scientists, high ranking military and police officers and so on.

With all that horse power, I grant it seems strange *on the face of it* to put any kind of a ceiling on women’s ministry in the local church. However what troubles at first glance makes more sense on second thought. Consider these things:

- 1) God calls and uniquely calibrates men for church leadership just as He appointed and equipped men for domestic headship.

A woman can put on the suit but she never fills it because it was not tailored for her. This is not to say a woman cannot accomplish any good when she tries to fill a shepherd’s shoes. But when she hijacks a prophet’s mantle, she is not playing within her game.

And therein lies a problem. Male or female, any time we venture outside God’s lines, no matter how good our intentions, whether in the home, the church or society, somewhere down the line the chickens come home to roost. Eventually whatever good is done will be undone. That is, the positive effects will be outweighed by subtle penalties and deferred harm we never wanted or envisioned. It never pays to be wiser than God.

Consider this, for example:

- 2) It is a virtual law that the feminization of church leadership tends to emasculate or depopulate the male population of a congregation.¹⁸

Whenever women take over, most men will either roll over or check out. They will do in a church approximately what they do in a home when the wife takes over—little or nothing or everything she does not want them to. Strong men in a church ruled by strong women are scarcer than bones in jello. When women take the wheel, men typically take a hike.

This is a huge problem in black churches. It accounts, I think, in part for the appeal of Islam to black men. This attraction is an instinctive, if extreme, reaction to social inversion. Eventually the same dynamic will occur in any church, perhaps in any society, where women take over.

- 3) Are we even sure that the breakup of male hegemony in the secular world is socially progressive?

I grant the proven prowess of women. Even so, what makes us so sure this egalitarian paradigm that encourages women to act more like men, men to act more like women and both to neglect their children (not to mention one another) is a

social advance over the biblical model that encourages women (married ones at least) to make the home their castle and the rearing of children their glory and strategic priority?

Do we really believe our society is happier and healthier since mothers became moguls? Materially, yes, it may be richer. But spiritually it is more barren, emotionally more discontent and functionally more unstable than ever.

- 4) For all their remarkable attributes, the Bible suggests females are inherently more susceptible to spiritual deception than males.

This conclusion always stirs a hornet's nest, but the quarrel is not with me. The Apostle Paul cites Eve as the archetypal female who in her seduction exemplified this vulnerability. That fact in itself is an all-sufficient reason to disqualify women as church leaders inasmuch as doctrinal integrity is crucial to the preservation of the faith.

Was it by accident the cunning Serpent approached Eve rather than Adam? Did not Paul say Adam himself was not deceived (he simply rebelled) but Eve indeed was?¹⁹ Does this susceptibility presuppose some original imperfection in the female makeup? Hardly. Rather, it illustrates God never intended one size to fit all.

In life the qualities that suit us for one role are often the very traits that disqualify us for another. That phenomenon is not a manufacturing defect; that is just a design difference. An 18-wheeler may be terrific for cargo transport but it is terrible as the family 'car'.

So what can women do? Anything except two official things. In empowering women, my personal rule is just . . .

. . . Follow domestic protocol.

That is, I follow the same 'rules' in the church as I follow in the home. My wife and I maintain a *symbiotic partnership*. She is my invaluable complement. The last thing I want to do is fetter her. I want to free her to fill in all my blanks and augment any of my strengths. So I give her all the latitude 'the law' allows.

Just because God made me the head of the house does not mean He made me the brains of the house. If she can do it better, I do not get bitter. I get smarter. Let her go. Delegation is not abdication, it is multiplication. Instead of fretting about how we can keep strong, aggressive women at bay, it seems smarter to turn them loose to make hay.

In these gender tensions we may get so polarized we resort to a *negative strategy of defensive containment*. We would be much ahead to substitute a **positive strategy of**

creative enlargement for all those great women with truly servant hearts who only aspire to serve Christ to the full extent their gifts and capacities allow. That way we create an atmosphere of boundaries without bonds.

Let's go back to male headship in the home. God is not big on management-by-committee. Like all bad ideas, such unrealistic notions of leadership are eventually weighed in the critical balances of human experience, found wanting and dumped in the trash bin of failed experiments.

God always puts somebody on the point. No organization ever will thrive for long where nobody is in charge—including the home. But management-by-consultation is a different matter. Here my wife is invaluable to me. Her wisdom, common sense, cool level-headedness, strength of character, heart for people, and steel trap logic constantly help me. With a partner like her, I would be dumber than a post if I failed to consult with her. Not only does she bring the benefit of a female perspective, but she balances me, improves me, and restrains some of my excesses.

I carry that same mentality into the church. Show me a wise woman and she has my attention. David one time was on the cusp of a tragic blunder. His blood was up and he set off to take out a total fool the world would never miss. But he was wrong. Enroute he encounters the sagacious Abigail.²⁰ She spoke, he listened. And by doing so, her tact and profound wisdom deflected him from a course that would have haunted his conscience and plagued his rule to his dying day. We need to lend ears to our Abigails. Male counselors are fine, but women are no slouches.

How this headship principle is applied, that is, the spirit behind it, makes all the difference. I personally have never encountered a *godly* female who *in principle* had any problem with considerate, sensible male leadership. In fact Christian women cry out for spiritual leadership from their husbands. But headship and dictatorship are two different things. Male headship is not male tyranny; it has everything to do with responsibility for others and accountability to God.

In a user-friendly environment female creativity will spontaneously combust into legitimate opportunity without breaking down God's fences. Women do not need a road map; they just need a supportive mentality.

Here's what I mean by that creative impulse. Like my oldest, my youngest daughter is a natural, almost irrepressible teacher. This showed up as early as 8 or 9 years old. Even at that tender age, her little gift found spontaneous expression. In her child-like zeal, Juli would round up neighborhood kids, seat them on the front steps and teach them Bible stories.

Before long one of those little kids started attending

church with us. Not long afterward he received Christ. Today he is still walking with the Lord. That's not all. It was not too long before his parents walked over to our house one day and asked if they could go to church with us! Later they trusted Christ themselves.

The great John A. Broadus,²¹ accounting for the unexpected effectiveness of some untrained preachers, explained that passion has a way of finding its own order. Similarly God's gifts have an uncanny way of finding their own showcase.

God not only pays for what He orders, but He prompts what He produces. A woman's giftedness will create a suitable place for her.²² God will see to it—if she does not run ahead and force things. To optimize woman power, it needs to be re-deployed in the place of greatest strategic potential for both Christ and the world. Somehow we have to help women.

Catch the vision of shaping the future.

Does a woman want “to kick a dent in history?” No platform is more ideal or strategic than the home. Some say women desert the home because they are more ambitious than others. Actually it is more likely they are just oblivious to its potential. They are short sighted.

House flight is not about thinking bigger, but thinking too small. It's usually about *me* and *now* . . . about proving something that ultimately does not matter . . . about finding out who we are (as if most people care) . . . spending ourselves to buy things that will not last . . . or just escaping the kids who are our best bet to leave our mark on the world. If a woman is determined to make a mark and leave an enduring legacy, the very best move in that direction is to re-deploy her enormous energies and invest her sharp mind and ingenuity in nurturing and shaping the next generation.

No woman will ever make any contribution more valuable nor render any service to Christ more strategic than raising gifted, godly children who will carry the torch of faith into the next generation. No job on earth is more challenging, no achievement is more commendable, and no benefit more lasting than shaping our families to make Christ known and loved around the world.

Christian women need re-vision. If men get the best opportunities to shape the world today, women have the best opportunity to shape the world tomorrow. There is no question, I believe, God intended this as woman's *primary* arena. That, I think, is what that obscure verse in 1 Tim. 2:15²³ is all about. Here's my understanding of it:

Though Eve blew it, Paul offers hope. He assures

all her progeny their future is not forfeited by their Mother's failure. However the primary venue in which they experience the joy and benefits of salvation²⁴ is not leading the church but through bearing and rearing a family.²⁵ A blessing however that applies not to Eve's progeny universally, but only to those who are walking with God.

This is not to say a woman's place is in the home and ne'er from there should she roam. Some women will never marry, never want to, and others are never meant to. But for those who do, serving Christ through the home will be by far the most strategic and fruitful investment of their woman-power. If only Christian women would just recapture that vision! That would end wrangling about who is running the church. Through the home they could change the world!

Conclusion

“Women who seek to be equal with men lack ambition.”

So cracked the late Timothy Leary, erstwhile Harvard professor of psychology and acid head-in-chief of the 70's counterculture scene. Leary was heroically foolish, but here he was inadvertently right.

If we would just make conformity to Christ our mastering ambition, godly instinct would have us tripping over one another to serve each other and preferring one another in honor. We would be looking for towels instead of titles.

Role equality is not a 'right' worth fighting for at the expense of peace in our churches. Better that life be unfair than sheepfolds get unhinged and flocks be scattered to the wolves. God's still, small voice will over time expose our excesses and work its corrective effects much better than 'house fires' and seismic disturbances. ■

¹ Galatians 3:28 – “There is neither Jew nor Greek; there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.”

² 1 Peter 4:10 – “As each one has received a special gift, employ it in serving one another, as good stewards of the grace of God.”

³ Matt. 14:20 “. . . they picked up what was left over of the broken pieces. . .” cf. 15:37 for same language.

⁴ John 17:17 – “. . . Thy Word is truth.”

⁵ Isaiah 55:8-9.

⁶ Luke 7:35.

⁷ Numbers 32:23.

⁸ A fine exegetical treatment of 1 Tim. 2:8-15 can be found in William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Thomas Nelson, 2000). In addition to his thorough

exegetical treatment of this crux text, and interaction with other interpretive viewpoints, Mounce also provides an extensive bibliography of relevant literature on the gender issues, pro and con, in pp. 94-102.

- ⁹ E.g. Paul Jewett, *Man as Male and Female: A Study in Sexual Relationships from a Theological Point of View* (Grand Rapids: Eerdmans, 1975).
- ¹⁰ Had the egalitarian message been one Jesus wanted to send to the Church, he passed up a golden opportunity. Females like Mary and Martha were among his intimate friends. Had it been appropriate for church to feature gender-mixed leadership, they probably would have made the list.
- ¹¹ He overturned the tables of the money changers in the Temple area, time and again violated rabbinic Sabbath laws, kept company with publicans and sinners, traveled through Samaria, a territory and a people all Jews avoided, and on the way even engaged a disreputable woman in private dialogue at a public well.
- ¹² 1 Tim. 3:1-7 speaks in terms of males. Male pronouns, “husband of one wife . . . who manages his own household well. . .” Also worth noting is the overlap between domestic headship and church leadership in verses 4-5. Good domestic management is an essential qualification for church leadership.
- ¹³ “There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.”
- ¹⁴ Acts 18:26.
- ¹⁵ 2 Tim. 1:13, 14.
- ¹⁶ Acts 20:28; 1 Tim. 3:4-5; Heb. 13:17; 1 Pet. 5:1-3.
- ¹⁷ In Numbers 27:1-11 and 36, Moses and the leaders of Israel faced two situations relative to inheritance law not previously anticipated or addressed. In Num. 27 ‘Moses brought their case before the Lord’ and gained a decision. So today church leaders will encounter unanticipated wrinkles in configurations that will require divine wisdom in harmonizing principle with practice. Such biblical precedents should disabuse us of any notion that the application of biblical principles is always tidy and fits into neat little boxes.
- ¹⁸ See Leon J. Podles, *The Church Impotent: The Feminization of Christianity* (Dallas: Spence, 1999).
- ¹⁹ His verbal form (exapatetheisa) with ek- intensified (“completely deceived”) for emphasis. Cf. Charles J. Ellicott, *A Critical and Grammatical Commentary on the Pastoral Epistles* (Andover: Warren F. Draper, 1872).
- ²⁰ 1 Samuel 25:23-31.
- ²¹ John A. Broadus, *On the Preparation and Delivery of Sermons*, rev. Vernon L. Stanfield, 4th ed. (San Francisco: Harper & Row, 1979).
- ²² This observation probably fits within the spirit of Prov. 18.16 – “A man’s gift makes room for him. . .”
- ²³ “But she shall be preserved through the bearing of children if the women continue in faith and love and sanctity with self restraint.”
- ²⁴ The regular Greek verb for ‘to save’ and better translated “shall be saved.”
- ²⁵ A metonym perhaps for all involved in bringing children into the world and keeping them from the world.

The "Gender-Neutral" NIV:

What Is The Controversy About?

Wayne Grudem

*Research Professor of Bible and Theology,
Phoenix Seminary,
Phoenix, Arizona*

Many Christians still remember the huge public outcry in 1997, when people discovered that the IBS and Zondervan were about to release a gender-neutral edition of the *New International Version* (NIV), the largest-selling Bible in the English speaking world. The controversy ended May 27, 1997, when the IBS, under immense public pressure, announced that they had "abandoned all plans for gender-related changes in future editions of the NIV."

On that same day, May 27, 1997, at Focus on the Family headquarters in Colorado Springs, I had been part of the original group who drafted the "Colorado Springs Guidelines for the Translation of Gender Language in Scripture." So when I received a certified letter on January 24 of this year, telling me IBS was withdrawing from their 1997 commitment to abide by the Colorado Springs Guidelines, I was surprised and disappointed. I knew that this letter meant that the IBS, as copyright holder for the NIV, and Zondervan, as the exclusive publisher of the NIV, had now decided to go ahead with a "gender-inclusive" version, in spite of the 1997 agreement.

I did not have to wait long to hear what they had done. The next Monday, January 28, 2002, national TV and radio networks proclaimed that a "gender-neutral" NIV was being published, the New Testament this April and the Old Testament to follow in 2003. The marketing campaign included about 40,000 advance copies of the New Testament that were being mailed to Christian "gatekeepers." The new edition would be called *Today's New International Version* (TNIV), and the IBS gave assurances that the current NIV would also remain in print as long as there was still demand for it.

What is the controversy about, and why should we be concerned?

The heart of the controversy is this: The TNIV people have decided to translate the *general idea* of a passage and to erase the *male-oriented details*.

They do two things to erase the male-oriented details: (1) *they eliminate them* (changing "man" to "mortals," "father" to "parent," "son" to "child," "brother" to "fellow believer," and "he" to "they," so that all male meaning is gone), or else (2) *they add female-oriented details* that are not found in the original text (such as changing "brother" to "brother or sister," so that the male emphasis in the Bible's examples is gone).

We can look at some examples of these changes from the 1984 NIV to the 2002 TNIV.

NIV Hebrews 2:6 What is **man** that you are mindful of him, **the son of man** that you care for him?

TNIV Hebrews 2:6 What are **mere mortals** that you are mindful of them, **human beings** that you care for them?

What's wrong? The TNIV removes the possibility of connecting this verse with Jesus, who called himself "the Son of Man." It mistranslates the singular Greek words *huios* ("son") and *anthropos* ("man"). It no longer refers to the human race as a unity named "man" (the name given by God in Gen. 5:2), but "mere mortals." This adds the idea of mortality that is not in the Greek text. (Note that man as created by God

was not mortal, and this passage has creation language in it.) But the TNIV's goal has been achieved: The male-oriented details are erased.

NIV Hebrews 12:7 Endure hardship as discipline; God is treating you as sons. For what **son** is not disciplined by his **father**?

TNIV Hebrews 12:7 Endure hardship as discipline; God is treating you as his children. For what **children** are not disciplined by their **parents**?

What's wrong? The TNIV mistranslates the Greek terms *huios* ("son") and *pater* ("father"), which in their singular forms cannot mean "child" or "parent." It also obscures the parallel with God as Father in this passage. Again, the male-oriented details are erased.

NIV Revelation 3:20 I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with **him**, and **he** with me.

TNIV Revelation 3:20 I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with **them**, and **they** with me.

What's wrong? The TNIV mistranslates the Greek masculine singular pronoun *autos* ("he, him"). Therefore it loses the teaching of fellowship between Jesus and an individual believer. The plural pronoun "them" naturally refers to "those whom I love" in the church of Laodicea in the previous verse. So in the TNIV, if any one person in the church opens the door, Jesus will come in and eat with a group, with the whole church. What is lost is the teaching that Jesus will fellowship with one person individually and personally. For what reason? To eliminate the unwanted male-oriented details.

We should note that in order to avoid "he" used in a generic sense as it is in this verse, the TNIV has to change hundreds of verses in similar ways, and the cumulative effect is a significant loss of the Bible's emphasis on individual responsibility and individual relationship with God. (I do not yet have an exact count for the TNIV, but the NRSV, an earlier gender-neutral Bible, had to eliminate about 3400 uses of "he" in order to rid itself of such masculine generic statements.) The TNIV preface says their changes include "the elimination of most instances of the generic use of masculine nouns and pronouns." But Jesus and the New Testament authors used masculine nouns and pronouns in a generic way like this hundreds of times. Should we try to conceal their usage from the public today?

NIV Acts 20:30 Even from your own number **men** will arise and distort the truth in order to draw away disciples after them.

TNIV Acts 20:30 Even from your own number **some** will arise and distort the truth in order to draw away the disciples after them.

What's wrong? In the TNIV, Paul no longer says that "men" will arise from among the elders of the church at Ephesus, but "some" will arise, suggesting that there could be women elders at Ephesus. It mistranslates the Greek word *aner*, which means a male human being (this is not the word *anthropos*, which often means "person"). The male-oriented details are erased.

(I could add a note here on the Greek word *aner*: Greek scholars for hundreds of years have known that *aner* means "man" not "person." Recently, with no new evidence, but under cultural pressure, some have discovered a new meaning, "person." But no scholar has produced any convincing examples among the 216 uses in the NT. Even if it could mean "person" in rare cases, it would require compelling evidence from each context to overturn normal use. But with no compelling evidence, the TNIV translates *aner* in a gender-neutral way 31 times.)

NIV James 1:12 Blessed is **the man** who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love him.

TNIV James 1:12 Blessed are **those** who persevere under trial, because when they have stood the test, they will receive the crown of life that God has promised to those who love him.

What's wrong? The TNIV mistranslates the Greek word *aner*, which means a male human being. Thus it loses the probable allusion to James' brother Jesus, "the man" who truly persevered under trial. It also loses the allusion to the example of the "blessed man" in Old Testament wisdom literature (Psalm 1:1; 32:2; 40:4, etc.). It changes Greek singulars (for "man" and "he") to plurals ("those," "they"). The singular "the crown of life" suggests one crown to be shared among a group. This loses the focus on individual reward for endurance under trial. But what is gained? The male-oriented details are erased.

NIV John 19:12 Pilate tried to set Jesus free, but **the Jews** kept shouting, "If you let this man go, you are no friend of Caesar..."

TNIV John 19:12 Pilate tried to set Jesus free, but **the Jewish leaders** kept shouting, "If you let this man go, you are no friend of Caesar..."

What's wrong? The TNIV inserts the word "leaders," which is not in the Greek text. This tends to remove responsibility from the common people. (Similar changes are made several times in John in passages talking about those

responsible for Jesus' death.) Note that John can specify the leaders when he wants to, because six verses earlier, John specifies that "the chief priests and their officials ... shouted" (John 19:6). This is not a case of eliminating male-oriented meaning, but of adding meaning that is not there to avoid language that seems offensive today.

NIV Luke 17:3 If your **brother** sins, rebuke **him**, and if he repents, forgive **him**.

TNIV: Luke 17:3 If any **brother or sister** sins against you, rebuke the offender; and if **they** repent, forgive **them**.

What's wrong? (1) The TNIV inserts "or sister," which Jesus did not say. Jesus is using a single male individual ("your brother") as an example of a general truth, but the TNIV will not let him do this. (Greek can say "brother or sister" when it wishes, as in James 2:15 "Suppose a brother or sister is without clothes and daily food.") (2) It translates the Greek singular pronoun *autos* ("he, him") as "them," which is fuzzy grammar in written English and puzzles readers who will wonder if Jesus meant that plural people ("they") had to repent. (This change to what the TNIV preface calls "singular 'they/their/them'" has been done throughout the whole New Testament.) The result? The male-oriented example is made gender-neutral by adding a female-oriented meaning that was not in the original.

NIV James 3:1 Not many of you should presume to be teachers, my **brothers**.

TNIV James 3:1 Not many of you should presume to be teachers, my **brothers and sisters**.

What's wrong? The TNIV inserts "and sisters," which is not made explicit in the Greek text. (The plural Greek word *adelphoi* can mean "brothers" or "brothers and sisters," according to context, but in this case adding "and sisters" implies that James thought women could be Bible teachers for the early churches. The Greek text does not require that idea, but the TNIV does.) The male-oriented meaning has been neutralized.

NIV Hebrews 2:17: For this reason he had to be made like his **brothers** in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.

TNIV Hebrews 2:17: "For this reason he had to be made like his **brothers and sisters** in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people"

Comment: Did Jesus have to become like his sisters "in every way" in order to become a "high priest in service to

God"? All the OT priests were men, and surely the high priest was only a man, descended from Aaron. The TNIV translators have taken a *possible* meaning of a word ("brothers and sisters" is a possible meaning of the term *adelphos* when it is plural and when it fits the context) and imposed that meaning on a context where it will not fit, so that Jesus has to become like a sister in order to become a high priest. This text does not quite proclaim an androgynous Jesus, but it surely leaves open a wide door for misunderstanding, and almost invites misunderstanding. Meditate a bit on that phrase "in every way" and see if you can trust the TNIV. The emphasis on Jesus as a male has been neutralized.

NIV 1 Corinthians 14:28 If there is no interpreter, the speaker should keep quiet in the church and speak **to himself** and God.

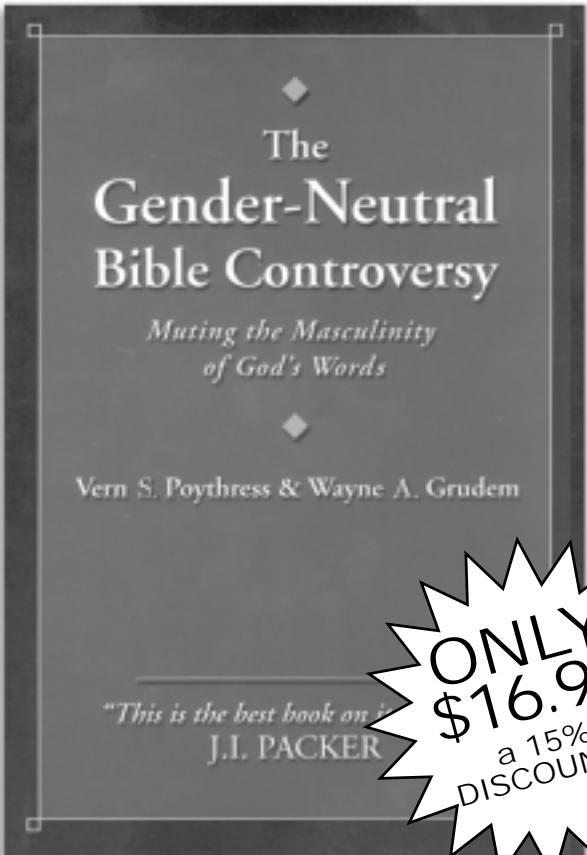
TNIV 1 Corinthians 14:28 If there is no interpreter, the speaker should keep quiet in the church and speak to God **when alone**.

What's wrong? There is nothing that says "when alone" in the Greek text. It just says (in Greek) "to himself." Prior to the TNIV, people have differed over whether Paul allowed uninterpreted prayer in tongues in groups of two or three outside the church meeting, but with this insertion the TNIV settles the question: someone praying in tongues must be "alone." This is an example of what happens when translators are willing to allow "only a small change in the sense" of a passage. Too often, I suspect, they do not even realize all the implications that will follow from such changes to the words God gave us. But they make these changes to remove the male-oriented details of the text.

In summary, what are the words that are removed in these examples? "Man," "father," "brother," "son," and "he/him/his" are the main ones that are removed or neutralized. And there are dozens and dozens of other examples like these. I have no objection to removing these words when there is no male-oriented meaning in the original Greek or Hebrew text. But when there is a male-oriented meaning (as in these verses and many like them), then we dare not under-translate and conceal that male-oriented meaning, just because that emphasis is unpopular today. Of course the Bible treats women as equal in value and dignity before God from the very beginning (Gen. 1:27), and it towers over all other religions and world cultures in affirming the true equality of women and men in the image of God. But when the Bible has more numerous uses of male examples of general truths than female ones (as it does), then we should leave it, translate it truthfully, and not tamper with it.

Is this a serious matter? I take it very seriously. The NIV is the largest-selling Bible in the English speaking world. If this TNIV, backed by the massive marketing capabilities of Zondervan and the IBS, should gain wide acceptance, the

precedent will be established for other Bible translations to mute unpopular nuances and details of meaning for the sake of “political correctness.” The loss of many other doctrines unpopular in the culture will soon follow. And in every case readers of the English Bible will never know whether what they are reading is really the word of God or the translators’ ideas on something that would be a little less offensive than what God actually said. As Moses warned the people of Israel, so we must hear the warning today, “You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you” (Deut. 4:2). ■



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Review of *Slaves, Women & Homosexuals*¹

Thomas R. Schreiner

*Professor of New Testament,
The Southern Baptist
Theological Seminary
Louisville, Kentucky*

Slaves, Women & Homosexuals: Exploring the Hermeneutics of Cultural Analysis. By William J. Webb. Downers Grove: InterVarsity, 2001. 301 pp. n.p.

Introduction

Sometimes I wonder if egalitarians hope to triumph in the debate on the role of women by publishing book after book on the subject. Each work propounds a new thesis which explains why the traditional interpretation is flawed. Complementarians could easily give in from sheer exhaustion, thinking that so many books written by such a diversity of different authors could scarcely be wrong. Further, it is difficult to keep writing books promoting the complementarian view. Our view of the biblical text has not changed dramatically in the last twenty five years. Should we continue to write books that essentially promote traditional interpretations? Is the goal of publishing to write what is true or what is new? One of the dangers of evangelical publishing is the desire to say something novel. Our evangelical publishing houses could end up like those in Athens so long ago: “Now all the Athenians and the strangers visiting there used to spend their time in nothing other than telling or hearing something new” (Acts 17:21, NASB).

Nevertheless, we should be willing to consider new interpretations. As complementarians we do not want to become unthinking and hardened conservatives. Perhaps we have misread the Scriptures for many years. Still, some of the books promoting egalitarian interpretations are “fantastic” in the original sense of the word. One thinks here of the work of

the Kroegers on 1 Timothy 2. Their interpretations were certainly new, but they lacked credibility and were frankly a scholarly embarrassment. William Webb’s work, fortunately, is of a much higher quality than the work of the Kroegers. He investigates the whole matter of the role of women hermeneutically, suggesting a method by which we can determine whether a command or practice in the Scriptures is normative today. Indeed, it appears that Darrell Bock of Dallas Seminary agrees with Webb, for he says that he “successfully walks the reader through these hermeneutical mazes” (9). The word “successfully” implies that Bock thinks that Webb’s analysis is convincing. Since Webb’s book is a significant argument supporting egalitarianism and is a serious work of scholarship, I will devote the first half of my review to describing his position. My goal in the first part is mainly to describe his view, so that the reader will have a grasp of Webb’s thesis before I critique his position. In this review I will concentrate on Webb’s contribution as it relates to the role of women. His hermeneutical principles on slavery and homosexuality will also be noted, but I think all will agree that the book attempts to break new ground on the women’s issue.

A Summary of the Book

Webb opens the book in an interesting fashion, listing a variety of passages that represent a hermeneutical challenge today. Is the mandate to fill and multiply the earth still in force (Gen. 1:28)? What about tithing and the holy kiss? Is the command to refrain from sexual relations during menstruation

normative (Lev. 18:19)? If a woman commits adultery today, should she face the water purification ritual of Numbers 5? What should we think of a man wearing long hair or a person getting tattoos? Issues like these and many more represent a hermeneutical responsibility for believers. I have often read letters to the editor in our local paper which assert that if homosexuality is wrong then we should follow all the OT laws, such as the law that forbids the wearing of two different kinds of material (Lev. 19:19). Webb rightly reminds us that hermeneutical issues are fundamental in assessing the normative status of commands and practices in the Scriptures.

Redemptive Movement Hermeneutic

The crucial question for interpretation is this: how can we discern what is transcultural or what is restricted to the culture of the Bible? Webb answers this question by proposing what he calls a “redemptive-movement hermeneutic.” He looks for the redemptive spirit of the text to discern what still applies today. Other words that overlap in meaning with “spirit” are “progressive,” “developmental,” or “trajectory.” He contrasts his hermeneutic to a “static” hermeneutic that does not recognize the movement of the biblical text. A static hermeneutic focuses on the isolated words of the text and does not recognize the direction in which the Scriptures are moving. Hence, a static hermeneutic can even justify slavery, provided it is the kind of slavery endorsed by the Scriptures. Those who read the text according to its redemptive spirit recognize that we are not limited to the isolated words of the biblical text. God moves his people step by step towards what is more righteous and just.

Some interpreters read the Scriptures on a flat level, not comprehending how we should apply them today. For instance, the permission to divorce in the Mosaic legislation (Deut. 24:1-4) does not represent God’s ideal for today (Matt. 19:3-12). Nor would anyone in contemporary society recommend that a woman suspected of adultery should undergo the water purification rite of Numbers 5. The ritual actually functioned as protection from arbitrary charges in a patriarchal society, but today we would contend that men and women are equally responsible for adultery. We would reject any notion that women are to be specially singled out and punished for adultery. Still, compared to the culture of the day the scriptural regulations *improve* the lot of women. One of the crucial themes of Webb’s work surfaces here. It is a massive mistake to restrict the application of the biblical text so that it only coheres with the cultural world addressed in the Scriptures. Rather, we must note the redemptive movement of the text so that the application suits the twenty first century. For example, none of us today would accept the notion that slaves of are lesser value than other human beings (Exod. 21:28-32), nor would we believe that wives are the property of their husbands (Exod. 20:17). The

redemptive movement of the text, argues Webb, leads us to the truth that all human beings are equal, and that husbands are not worth more than their wives. We must not restrict our application of the text so that it is enclosed within the cultural world of the Bible. As Webb says, “Relative to when and where the words of Scripture were first read, they spoke redemptively to their given communities” (50). We would err, therefore, in limiting our application to the social world of the Scriptures.

One example that Webb gives relates to slavery. Some interpreters draw the principle from Eph. 6:5-9 that employees should submit to employers. Webb argues that such a principle misfires in applying the text to contemporary society, for employees are not required to submit to employers but to fulfill the terms of their contracts. They are to do what their job requires in a way that glorifies God and in a way that functions as a witness to others.

Another example used by Webb comes from 1 Corinthians 7. Here Paul addresses ascetics in the Corinthian congregation. The ascetic Corinthians, according to Webb, were simply not ready for the message of the Song of Solomon where sexual relations are celebrated. Paul in 1 Corinthians 7 speaks to the particular situation facing the Corinthians and moves them in the right direction, taking them as far as possible. It would be a mistake to read off an entire sexual ethic from these chapters, for we must recognize that we have pastoral words on target here. Similarly, Webb argues that the texts that say women are barren are culturally limited. Only now do we realize that men can be infertile as well as women. Here we have an example of accommodation in scripture.

Criteria for Determining what is Transcultural

Most of the remaining chapters of the book contain eighteen criteria by which we can determine if a practice is cultural or transcultural. Sixteen of these criteria are intrascriptural and two are extra-scriptural. The intrascriptural criteria are placed into three categories for the two issues of women in ministry and homosexuality: 1) persuasive; 2) moderately persuasive; and 3) inconclusive. Both of the extra-scriptural criteria are seen to be persuasive. In most cases the criteria fall into the same category for the women’s issue and homosexuality, though in some cases Webb sees a criterion to be persuasive relative to homosexuality but not on the women’s issue. My focus in the review is on the women’s issue and so I will list the criteria assessed by Webb and categorize them as they relate to the question of the role of women (see pp. 69-70). I begin with his intrascriptural criteria.

Persuasive

1. Preliminary Movement
2. Seed Ideas
3. Breakouts
4. Purpose/Intent Statements
5. Basis in Fall and/or Curse

Moderately Persuasive

6. Original Creation, I: Patterns
7. Original Creation, II: Primogeniture
8. New Creation
9. Competing Options
10. Opposition to Original Culture
11. Closely Related Issues
12. Penal Code
13. Specific Versus General

Inconclusive

14. Basis in Theological Analogy
15. Contextual Comparisons
16. Appeal to Old Testament

Finally, he has two extrascriptural criteria, both which he thinks are persuasive.

17. Pragmatics Between Two Cultures
18. Scientific Evidence

Persuasive Criteria

Space is lacking to discuss all eighteen criteria, but I will comment and explain some of them, skipping those that I do not think are as important for his overall argument. The first criterion is preliminary movement. This criterion has been alluded to above. Here we have examples where biblical authors have modified the original culture, pushing it in a new direction so that there is movement towards justice. Webb cites a number of examples from slavery in which the mistreatment of slaves is ameliorated by biblical authors. Similarly, the OT improves the rights for female slaves and concubines compared to the practices of the ancient Near East. Assyrian rape laws punished the woman who was raped. The biblical laws that speak to the issue of rape treat women by contrast with much more dignity and respect. The direction of the text, then, points us towards what is fitting for us in our social context.

Seed ideas are also identified as an important criterion. A “seed idea” describes a principle or practice that is present in kernel form but it has not yet developed fully in the biblical culture. For example, some verses in the NT suggest that the ideal would be complete equality between slaves and masters, males and females (cf. Acts 2:17-18; 1 Cor. 7:21; 12:13; Gal. 3:28; Col. 3:11; Philm. 15-16), but such equality could not be implemented in the social world of the NT. Seed texts point us to the application for today’s world, showing that slavery should be

abolished and that women were limited from certain functions because of the patriarchal culture of the ancient world. Conversely, the Scriptures do not give us any warrant to think that homosexual practice was restricted for cultural reasons.

The third criterion is called “breakouts.” Webb notes examples in which cultural norms are reversed or overturned. For instance, lefthanded people were used by God in the OT, even though the imagery of the right hand suggests God’s favor and honor. The injunction that men should wear short hair is not a transcendent word (1 Cor. 11:14) since Nazirites wore long hair and Samuel had long hair. Primogeniture should not be assessed as transcultural, for God sometimes chooses the younger instead of the older, such as Jacob over Esau and Ephraim over Manasseh. Breakouts in the case of women include Deborah, Huldah, Priscilla, and Junia who served as leaders, prophets, teachers, and apostles. The call for mutuality in the sexual realm in 1 Cor. 7:3-5, according to Webb, calls into question the hierarchical structure of complementarians, suggesting a new pattern of equality between men and women. These breakout texts, Webb maintains, cannot be seen as mere exceptions. When combined with the first two criteria, they are a strong argument supporting egalitarianism.

The fourth criterion relates to purpose. The text is culturally bound if when we fulfill the command in contemporary society we do not carry out the original intention. For example, greeting one another with a holy kiss in our culture would make people feel uncomfortable instead of making them feel welcome. Similarly, Webb argues that submission in the ancient world had a missionary purpose. The missionary function of these admonitions no longer applies, for submissive slaves would repel rather than attract unbelievers today. Nor should we support monarchy simply because it is found in the Bible, and hence there is no expectation today that we would submit to a president or prime minister. We pray for leaders, according to Webb, but we do not obey them. In the same way, in our modern culture if women submit to men, such a practice may alienate people from the gospel. In the case of homosexuality no mission statement can be cited to demonstrate that it was banned merely for the purpose of evangelism. Indeed, the biblical prohibition regarding homosexuality was counter-cultural since some in the Greco-Roman world embraced homosexuality. Webb acknowledges that this fourth criterion is not determinative since a biblical injunction may have more than one purpose.

The fifth criterion relates to the fall or the curse. Webb rightly points out that we are not commanded to perpetuate the curse. For example, sin brought weeds into the world and pain in childbirth, but no one would argue that we should not eliminate weeds or ameliorate pain in childbirth. Some complementarians have cited 1 Tim. 2:14, defending the notion that women are prone to deception. But there is no indication that women are more liable to deception than men, says Webb,

nor is there any clear indication in the text of role reversal between Adam and Eve. The verse emphasizes instead that Eve was deceived rather than Adam. Webb concludes from this that women during the biblical era were prone to deception because of lack of education, the young age of their marriages, and their limited social experience. He rejects any notion of male headship in Adam's naming of woman in Genesis 2, arguing that naming of animals is an indication of Adam's dominion over the created world, but in the case of woman the name given points to equality and partnership, not subordination.

Moderately Persuasive

Webb maintains that the five criteria listed above are persuasive, but criteria six through thirteen he thinks are only moderately persuasive. Criterion six is one of the most crucial for the issue of women in ministry. Webb argues that an injunction in the text *may be transcultural* if rooted in the creation order. Some creation mandates are transcultural, such as Jesus' words on divorce. Other creational commands are not binding. For instance, it is not wrong to be single even though the creation narrative says it is not good for man to be alone. Nor would we conclude that all people should be employed in agricultural work or transport themselves by walking, even though these two elements are present in the creation narrative. Few today would argue that we must have as many children as possible from Gen. 1:28, nor would we follow the creation account and ban the eating of meat. Many would agree that the sabbath command has changed, though the sabbath rest is rooted in the seventh day of creation. The creation order addresses the relationship of men and women, for it is clear that both are made in God's image and they are to rule the world together for God's glory. There are overtones of patriarchy in the garden, but they do not, avers Webb, sustain the thesis that patriarchy is transcultural. Webb sees the creation stories as paradigmatic for homosexuality, but does not believe the NT appeals to such directly in speaking to the issue of homosexuality.

The issue of creation continues in the seventh criterion where Webb focuses on primogeniture since Paul's prohibition of women teaching and exercising authority in 1 Tim. 2:12-13 is rooted in primogeniture. Webb finds an appeal to primogeniture unpersuasive since there are so many examples when primogeniture is superseded, e.g., the choosing of Isaac instead of Ishmael, Jacob over Esau, and Ephraim over Manasseh, of David over against his older brothers, etc. These "breakouts" suggest that primogeniture is culturally relative. Furthermore, primogeniture worked well in an agricultural society but does not comport well with our culture. In the social world of the Bible it fostered care for elderly parents and probably lessened sibling rivalry. Still, we do not follow the practice of primogeniture today. Hence, we should not limit women today simply because in some places Paul appeals to creation to prohibit women from certain activities. The

intimations of patriarchy in the garden may, suggests Webb, foreshadow the impending curse. Perhaps the patriarchal echoes are an example of accommodation in which the past is described through the spectacles of the present. Hence, the patriarchal character of the garden may anticipate the agricultural context to which Adam and Eve were headed. One principle we can derive from the argument from creation is that we should give honor to whom honor is due. The principle from 1 Timothy 2 is that we should "choose teachers/leaders who are worthy of high honor within the congregation" (145).

The priority of men in creation only supports women being the glory of man, not his authority over her (1 Cor. 11:7). Some might object that woman is said to derive from man, suggesting a permanent role differentiation. Webb counters that Paul qualifies this argument in 1 Cor. 11:12, stressing the interdependence of men and women. What we see in vv. 11-12 is actually Paul's seed idea, while in the previous verses he was influenced by the culture of his day. In addition, Webb thinks Paul's argument is cultural here, reflecting the view that women are merely "reproductive gardens" (275). Scientific developments since Paul have shown that the notion that women contribute nothing more than being a fertile environment in conception and childbirth is flawed. Paul says that woman was made for man, but Webb says that it does not make sense to deny that men were also made for women. Modern scientific research shows us that we need both the egg and the sperm for children to be born. Hence, he says Paul's point here is hyperbole. The transcultural principles of 1 Cor. 11:2-16 are that the genders must remain distinct and that modesty is required in dress. Webb argues that the notions that men own women, that women are subordinate to men, and that women must wear head coverings are all cultural.

I skip now to criterion ten which says that a matter is transcultural if it stands against the culture of the day. For example, to say that refuge should be given to runaway slaves intimates that slavery is not God's ideal since other cultures did not provide a haven for fugitives. Webb also thinks that the prohibitions against bestiality and transvestism fall into this category, though his argument here seems weak since it is unlikely that either practice was ever common. The softening of patriarchy in texts like Ephesians 5 where husbands are to exercise a nurturing love for their wives is countercultural and hence instructive.

Inconclusive Criteria

Criteria fourteen through sixteen are deemed inconclusive. An element of the text is not, according to criteria fourteen, transcultural simply because it is supported by theological analogy. God is portrayed as Lord in the biblical text, but it does not follow from this that earthly masters *should* lord it over slaves. Similarly, God is portrayed as king in the

Bible, but we do not conclude from this that monarchy is required. Similarly, Webb argues that Christ functioning as head of the church does not lead to the conclusion that husbands should function as the authority over their wives. Paul simply uses an analogy accepted in the culture of his day to motivate his readers to godly behavior. If we accept such an analogy as transcultural, says Webb, then we should also argue that a husband can strip his wife in public as Hosea stripped Gomer (Hosea 2)! If the analogy is literal (love, forgiveness, and holiness are mandated), then the command is still in force today. We should not, however, force analogies when applying the Scriptures to today's world.

Skipping criterion fifteen, we come to the sixteenth. An appeal to the OT does not necessarily indicate that a practice is transcultural, but discontinuity between the testaments shows rather clearly that a practice or command is no longer in force. For example, animal sacrifices, food laws, and circumcision are no longer required for believers as the NT demonstrates. Webb notes that a number of OT texts are cited when discussing slavery, and yet no one would conclude from this that slavery is endorsed. The lifting of holy hands is rooted in the OT, but most would agree that the inner attitude is what matters, not bodily posture.

Extrabiblical Criteria

The last two criteria listed are extrabiblical, and in both instances Webb thinks they are persuasive. First, an element of the text may not transcend cultures if it cannot be implemented practically into a new cultural setting. For example, gleaning fields is not a practical way to help the poor in an industrial society. Similarly, washing feet made sense in a society where people wore sandals and walked dusty roads, but following such a practice literally today would not make much sense. Conversely, children obeying parents translates well into today's world since children lack knowledge, maturity, strength, and economic viability. Citizens are not required to obey leaders today, for we have a democratic society, not a government in which the word of the leader is law. Yet, believers should still submit to elders since church leaders usually have more education and experience, and are typically highly qualified for their job. Webb maintains that women are not required to submit to men, for in the cultural world of the Bible, women lacked knowledge and education, social experience, and physical strength. The first two factors are no longer true today, and the third is hardly a rational basis upon which to maintain role differences between the sexes. When we think of homosexuality the pragmatic test rules out homosexuality, for it is clear that men are practically designed for women and vice-versa.

The last criterion is that an element of the text may be limited to the social world of the Bible if it is contrary to social

scientific evidence. For instance, we see clearly from science that the sun rather than the earth is the center of the solar system. Nor would we argue from the Bible today that the earth is flat rather than round. Similarly, says Webb we do not believe that women are like the soil in which the seed of the man is planted to produce children. Nor do we argue that infertility is always the fault of the woman. In Isaiah 3:12 we are told that women make poor leaders, but such a judgment has to be limited to Isaiah's day, for we know women function as leaders in a large number of areas today and succeed remarkably.

Nor can we accept the notion that women are by nature more apt to be deceived than men. Webb criticizes the view proposed by Doriani and me that women are more inclined to deception than men, noting that such a view employs social scientific research to understand the text, when we as complementarians claim that we are merely interpreting the biblical text. Further, he thinks it is unfair for complementarians to object that nothing is said about women lacking education in 1 Tim. 2:14, for neither does Paul simply say women are more prone to deceit than men. The latter statement is an interpretation of the text, just as the former is. Finally, the view espoused by Doriani and me is guilty of stereotyping and is found nowhere in the biblical text. Webb suggests that 1 Tim. 2:14 should be interpreted along the same lines as Isaiah's statement that women make poor leaders. When Paul refers to women being deceived, he assumes the cultural position of women in the Greco-Roman world in which they were generally uneducated and lacked the necessary experience and social exposure to function as teachers. Indeed, if Paul were prohibiting women from teaching because they are more relational than men, as some complementarians allege, it would make more sense to exclude both women and men who are relational from teaching, since scientific research does not support the idea that women are more easily deceived than men. Hence, Webb concurs that Paul teaches here that women are more easily deceived than men, but we should not infer that Paul makes an ontological statement about women. He addresses a cultural situation in which women were prone to deceit because of lack of education, social limitations, and early marriage. The principle from the text, then, is that we should appoint teachers who are not apt to be deceived.

Webb then raises another interesting question. How could such cultural factors influence Eve in the garden, for Paul appeals to Eve in speaking of the deceit of women? Webb maintains that it is quite possible that cultural factors were present in the text. Even the opening chapters of Genesis contain accommodation to the culture of the readers. They "may tell us more about the audience to whom the story is being told than about the original event itself" (249). Further, it is not the case that NT writers always use grammatical historical exegesis in interpreting the OT. What we have here is an analogy that relates Eve to the women at Ephesus.

How does this social science criterion relate to homosexuality, especially since some appeal to the social sciences to justify homosexual practice? Webb argues that biological and environmental predispositions to homosexuality do not prove that homosexual activity is morally right, for some could appeal to the same factors to support bestiality, pornography, sex with young children, etc.

Conclusion

The book concludes with a chapter in which the author raises the possibility that he is wrong. Still, he asserts with confidence that the reference to deceit in 1 Tim. 2:14 is almost certainly cultural. Webb believes there are some biological differences between the sexes, suggesting that women should play a greater role in the raising of young children. Those who are convinced by patriarchy should practice what he calls “ultra-soft patriarchy.” The patriarchy found in the Piper and Grudem book, *Recovering Biblical Manhood and Womanhood* should be rejected since it falls prey to a static hermeneutic. Following his conclusion, there are four appendices, two of which relate to the issue of women and deception. Webb concludes that the direction of the Scriptures and its underlying spirit support abolishing slavery and favor the egalitarian view. In the case of homosexuality there is no movement in the text, and hence the prohibitions against homosexuality are transcultural. Those who try to establish a parallel between the women’s issue and homosexuality make a serious mistake, for the two issues are dramatically different.

Evaluation of Webb’s Arguments An Inadequate Grasp of Redemptive History

Probably the most important argument in Webb’s book is the claim that we must interpret the Scriptures with a view to their redemptive movement, so that we do not restrict ourselves to the isolated words of the text but discern the “spirit” to which the redemptive movement points. Webb rightly directs our attention to the importance of redemptive movement, but unfortunately he does not grasp or explain well the centrality of redemptive history. It is interesting that Webb employs the term “spirit” or “trajectory” of the text, but he does not use the term “redemptive *history*.”

He does not clearly explain to readers the salvation historical character of the Scriptures in which the life, ministry, death, and resurrection of Jesus Christ are the climax and fulfillment of all of redemptive history. I suspect Webb would say that he agrees with such a paradigm, but his failure to explain clearly that his hermeneutic is founded upon such a premise is telling. For instance, many of the cultural examples cited by Webb can be solved rather easily once we have a grasp of redemptive history. He rightly concludes, for instance, that circumcision, sacrifices, and food laws are no longer in force

because of the epochal shift between the testaments. It is not apparent, however, that he understands how deeply this affects one’s entire understanding of the OT. Many of the other examples cited could be explained from the same perspective, including the water purification ritual in Numbers 5, the regulations for slaves in Israel, and many regulations for women in the OT. Any book that purports to explain how to apply the Scriptures today must feature prominently the redemptive historical character of the Scriptures, but Webb fails to do this and instead introduces eighteen criteria that make applying the Bible today more difficult than necessary.

We should follow the pathway of Jesus and the apostles in teaching that the OT Scriptures point to Christ and are fulfilled in him. The NT is the fulfillment of the OT. We have the final and definitive word that God has spoken to his people in the last days (Heb. 1:2). In the NT we have the faith that has been transmitted to the saints once for all (Jude 3). We expect no further revelation until the coming of Jesus Christ when we will meet God face to face. Webb never clearly states that we have in the NT the final and definitive word that speaks to every practical issue for all time. The culmination of the fullness of times in Christ (Gal. 4:4) means that we need no further word or instruction to understand how to apply the Scriptures. Again, Webb may believe this, but he does not clearly state such an idea and instead emphasizes how the “spirit” of the text leads us beyond the wording of the biblical text.

I am not denying that many difficult issues of application arise, and that Webb provides some help in assessing these issues. Still, redemptive history is not given pride of place in the entire discussion. When we discuss tithing, sabbath, circumcision, food laws, menstruation laws in the OT, whether we can wear clothing composed of two different kinds of material, and divorce, we must always discern how the text should be interpreted in light of the fulfillment of all of scripture in Jesus Christ. We do not merely apply this principle to obvious issues like circumcision and food laws. All of the Scriptures must be rightly related to Christ. Webb does not convey to readers that this is the front and center question. In fact, he scarcely speaks at all of all the Scriptures being fulfilled in Christ. Hence, he tends to raise issues of application in an abstract fashion instead of integrating them well with the story line of the Bible.

Still, Webb has some helpful insights. He rightly warns against applying the isolated words of a biblical text. He does see the redemptive movement of the text, even though he does not emphasize sufficiently fulfillment in Christ. His failure to emphasize that in the NT we have the final and definitive revelation leads to some interesting consequences. He does not clearly relay the idea that in the NT itself we have all the information we need to pronounce on the question of slavery, the role of women, and homosexuals. Again, it is likely that Webb would agree with me, but what an author fails to emphasize is

itself illuminating and can signal a trajectory that is slightly off course. Webb emphasizes instead that we may move *beyond* the words of the biblical text in applying it to today, that we are not required to reproduce the culture of the Bible in today's world. I agree. But he does not explain clearly that in the completed revelation of the Scriptures we have the final and definitive revelation by which to address all these issues.

Many of Webb's insights are useful. He rightly notes that some of the laws given to Israel modify the harsh treatment of slaves and women in their day, and yet such laws do not represent the final and definitive word on such matters. We should simply note (as Webb does) that such an approach to OT regulations comes from Jesus himself (Matt. 19:3-12). Obviously, we need to read the whole canon carefully to discern where to apply such a principle, but we can agree that OT laws do not function as the *summon bonum*. Again, a salvation historical approach might have led Webb to discuss the law as it is related to Israel. A case can be made that the law was given to distinguish Israel from the Gentiles, but now that Christ has come the era of separation between Jews and Gentiles is over (Eph. 2:11-3:13). Webb's book does not set the discussion of application onto the larger canvas of biblical theology, and hence the danger of abstraction (what are those eighteen criteria again?!) surfaces.

If Webb had been more helpful in setting forth his view of redemptive history, it would have been clear that the most important texts for his entire discussion are found in the NT. I do not want to be simplistic here. Christians today still argue over issues like tithing and the sabbath, but I would suggest that both of them must be addressed from the perspective of redemptive history, from the standpoint that all the promises of God are fulfilled in Jesus Christ (2 Cor. 1:20).

Webb does remind us of some important principles in the NT. For instance, we must remember that NT letters are addressed to particular situations in the churches. Hence, 1 Corinthians 7 should not be interpreted as the complete and last word on marriage and the single state. The biblical interpreter, however, must still integrate what Paul says here into a theology of marriage, divorce, and being single. I suppose Webb is not to be blamed for failing to accomplish this when he compares 1 Corinthians 7 to the Song of Solomon. He does not adequately explain, however, the contribution 1 Corinthians 7 makes to the canon. Hence, his explanation of the NT in this instance falls short of providing a hermeneutical paradigm for readers.

Webb rightly reminds us of the cultural context in which the Scriptures were written. We are not required to return to the world of the Bible. Greeting one another with holy kisses in the U.S. would make most people feel quite awkward, and most would agree that we are not required to drink wine when we have indigestion. Nor would we argue that we must reinstitute

the system of slavery or the monarchy. The application of the biblical text today will not necessarily mirror the first century context. Hence, the importance of doing biblical theology and understanding redemptive history!

Even though Webb does not emphasize enough that in the Scriptures we have definitive and final revelation, he is correct in saying that the application today will extend beyond the wording of the biblical text, that we cannot confine ourselves to the isolated words of the text. Again, the importance of doing biblical theology before applying the text should be emphasized more than Webb does. We do have to think hard about how to apply texts that speak of slavery, women, and homosexuals today. We are required to see how they fit into the redemptive historical framework before applying them woodenly to today's world.

The Five Unpersuasive Criteria

Given what I have said above about the importance of understanding redemptive history and biblical theology, I do not think Webb's eighteen criteria are a convincing resolution to the problem he raises. Many good insights are contained in these principles, but his approach to solving the questions raised falls prey to abstraction and overlooks the rich texture of redemptive history. Despite some good insights, the book tends towards an artificial workbook approach in solving the issues raised. In other words, the book fails because it is not clearly founded on biblical theology.

When we look at the scriptural criteria that Webb thinks are persuasive, it can just as easily be argued that his evidence is ambiguous. He rightly sees preliminary movement in some texts, but such movement is not definitive enough to establish final boundaries. The endpoint or goal of such movement must be determined by the entire canon, and so this criterion is only as persuasive as the exegesis of all the other texts relating to the issue debated. Similarly, "seed texts," and breakouts do not in and of themselves clearly indicate the line of demarcation. Both exegetically and logically it can be argued that seed texts and breakouts do not contradict complementarian conclusions. Trumpeting equality in Gal. 3:28 does not rule out differences of roles in Eph. 5:22-33. Webb thinks seed texts and breakouts are persuasive, but he does not establish exegetically that they necessarily support his egalitarian conclusions. The criteria he thinks are persuasive only work if one assumes his exegetical conclusions. For instance, women functioning as prophets does not necessarily establish the view that women can teach and exercise authority over men, for it can be argued that the gift of prophesy should be distinguished from teaching. Similarly, he appeals to Junia in Rom. 16:7 to say that women served as apostles, but the text is debated and does not clearly lead to egalitarian conclusions. Approaching the issue "hermeneutically" may mislead readers into thinking that Webb has solved long

time debates on issues, but his “hermeneutical boxes” are actually premised on exegetical conclusions, or even more radically he assumes that the breakout or seed texts establish his view. Webb uses the “seed texts” and “breakouts” and his movement metaphor to modify the texts that restrict women. How new is this argument? Egalitarians have often argued that “clear” texts (at least those they think are clear) should determine how we apply “unclear” texts (such as 1 Tim. 2:11-15).

We should cite one or two concrete examples. Webb appeals to the mutuality in marriage emphasized in 1 Cor. 7:3-5 to suggest that different roles in marriage are cultural. The “breakout” helps us see that the advice to husbands and wives in Eph. 5:22-33 was not intended to establish permanent roles. But Webb actually begs the question in his argument, for he assumes that mutuality and hierarchy are mutually exclusive. I would counter that marriage is made up of both, and that this is the biblical pattern. That this is Paul’s worldview is suggested by 1 Cor. 11:2-16 where there is both hierarchy (1 Cor. 11:3-10, 13-16) and mutuality (11:11-12). Notice how Webb handles this latter text. He sees the “seed idea” in vv. 11-12 and a temporary cultural accommodation in vv. 3-10. His hermeneutical boxes determine his conclusions, but it can just as easily be argued that Paul thought that the relationship between men and women had elements of hierarchy and mutuality. He put them together in the same passage! Let me note again that what Webb says here is nothing new. I have often heard egalitarians say vv. 3-10 are transcended by vv. 11-12. We should not be dazzled by the same old conclusions when a hermeneutical name is attached to it.

Webb calls the purpose criterion persuasive, but when it comes to the women’s issue, he admits that the texts in question may have a purpose besides the missionary purpose he adduces. Hence, the criterion is hardly persuasive or clear when it comes to the women’s issue. Many of the texts relating to the role of men and women do not refer to missions at all (e.g., Eph. 5:22-33; 1 Tim. 2:9-15), and hence this criterion is not nearly as clear as Webb leads us to believe. The fifth criterion relates to the curse, and Webb rightly says that transcultural arguments cannot be established from the curse. Complementarians differ from Webb on some of the interpretations proposed here. Nevertheless, we can still accept his basic argument, for it does not clearly lead to egalitarian conclusions. The complementarian view does not depend upon arguments from the curse for their foundation. So, I look back over the allegedly five persuasive criteria, and I see some good observations and some helpful cultural analysis. Still, the criteria presented are ambiguous and debatable. They depend upon exegetical conclusions and logical assumptions that are not adequately defended. The first three criteria are the most important, but not one of them, even taken on their own terms, necessarily establishes egalitarianism. They could all be interpreted to deny a heavy handed and one sided hierarchicalism and could fit with complementarianism, yes,

even the complementarianism of Piper and Grudem in *Recovering Biblical Manhood and Womanhood*.

Arguments from the Creation Order

The next set of criteria are introduced as moderately persuasive. I will continue to investigate those that especially relate to the role of women. The two criteria that are most important here relate to creation, and hence we will concentrate on these. Webb, as noted, does not see arguments from creation as conclusive since we do not practice many things in the creation narrative. For example, we no longer believe that we must be farmers or transport ourselves by walking, we feel free to eat meat, etc. Webb’s failure to understand the redemptive historical flow of scripture surfaces here, especially since he speaks of redemptive movement. Complementarians, rightly understood, have never argued that every element of the creation narrative should be reproduced today. We have a canonical view of the Scriptures in which we see scripture as the interpreter of scripture, and the redemptive historical flow of the Bible is crucial. For example, we even know from reading Genesis that it was not God’s intention for every person to walk or become a farmer! We also know from Genesis that God permits human beings to eat meat. The Scriptures themselves clarify what is still binding relative to creation. It is not my purpose to arbitrate the issue of the sabbath here, but surely one must correlate the creation narratives with what is said in the NT to come to a conclusion. When we come to the issue of women in ministry, and this point cannot be stressed enough, the NT itself argues from the created order for differences in role (1 Cor. 11:8-9; 1 Tim. 2:13). Amazingly enough, Webb fails to see this distinction and appears to lump what the NT says here with whether all should be farmers. Hence, contrary to Webb, Jesus’ appeal to creation in the matter of divorce and remarriage (Matt. 19:3-12) functions as the best parallel to the texts about women in ministry. For we see in the NT, the definitive revelation of the last days, an appeal to God’s good creation supporting a different role for men and women. Two of Webb’s weaknesses coalesce together here: 1) his failure to understand redemptive history; and 2) his failure to see the implications of the view that in the NT we have the definitive and final word of God.

At this point a comment about homosexuality should be made. Webb’s book is useful because he shows that the Scriptures consistently speak against homosexuality and that there is no opening in the text for its legitimacy (though see below for some possible weaknesses in his position logically). And yet there is a striking weakness in the book. Webb actually does very little with the fundamental text in Rom. 1:26-27. Here Paul argues from nature, i.e., what God intended for human beings at creation. How one can write a book on the issue of hermeneutics and homosexuality, and refer to this text on only three pages (according to the index) and provide very little exposition of its meaning is nothing short of astonishing.

Again, I think Webb is correct in thinking the OT texts on homosexuality are normative, but for someone who emphasizes the redemptive movement of the text, it is strange that he does not see that the climax of revelation (the NT) confirms the OT and argues from the created order. Surely, Rom. 1:26-27 is the most important text in the NT on homosexuality (and in the entire canon of the Scriptures!), and yet Webb skirts over it quickly. Further, it might explain why Webb does not see a *principial* connection between homosexuality and the women's issue. He is correct in saying that the former is much clearer than the latter. Still, Webb misses a major point: when it comes to divorce, homosexuality, and the women's issue, the NT argues from the created order. Hence, this criterion is much stronger than the five Webb suggests, for the NT interprets the OT for us and bases its argument on the created order.

One could argue that appealing to the OT does not establish a practice as normative for us today. We do not wear headcoverings after all. If this objection is valid, we would need to see it worked out exegetically. Surely, in the majority of cases the commands of the NT rooted in the OT are still normative today. There may be exceptions, but they are just that "exceptions." Webb actually appeals to slavery in discussing this issue (202), noting that some have defended slavery with citations from Isaiah 53 in 1 Pet. 2:22-25. He also says that some have appealed to Job 31:13 and Lev. 25:43 and 25:53 to support slavery. He should explain that the examples produced are hardly convincing and not parallel to the woman's issue. Nowhere does Paul justify slavery by referring to a particular OT text or the created order, as he does the relationship between men and women. Further, any reference to Job 31:13 and Lev. 25:43; 25:53 in Eph. 6:9 and Col. 4:1 would only be an allusion. No clear reference exists. Even if Paul does allude to these OT texts, they emphasize treating slaves fairly. They do not justify the institution of slavery. The citations of Isaiah 53 in 1 Pet. 2:22-25 do not justify the practice of slavery from the OT. Isaiah 53 in context is not even about slavery, and it is misleading to even suggest that Peter somehow supports slavery theologically by citing this text. Webb, of course, does not promote slavery, but he leaves the impression that the use of the OT might be comparable to the texts on women where the OT is cited. The case is weak, for when Peter cites Isaiah 53 his focus is on Christ as an example and as an atonement for sin. No justification of slavery exists at all. Webb's failure to perceive the differences between the slavery texts and the women texts damages his case. We can say again that his hermeneutical categories may look convincing at first glance, but they suffer from lack of exegetical support.

Webb also rejects the transcultural status of primogeniture, but he does not make some crucial distinctions. The point is not that primogeniture is some inflexible pattern that must be enforced in every culture. We are all aware that God chose Jacob not Esau and that David was crowned instead

of his older brothers. Webb fails to understand why Paul appeals to Adam as the first one created in 1 Cor. 11:8-9 and 1 Tim. 2:13. The purpose is not to say that the cultural practice of primogeniture applies to every conceivable situation. I do not believe any complementarian would argue for such a conclusion. We have here, however, Paul's authoritative interpretation of the OT text. The inspired writer, Paul, informs us that the order is significant, that it tells us something about how the relationship between men and women should be structured. In other words, each passage must be interpreted in context. We cannot and must not make sweeping conclusions about primogeniture regardless of the situation addressed. Paul himself is well aware that Jacob was chosen instead of Esau (Rom. 9:10-13). What Webb does not explain successfully is Paul's appeal to the order of creation in supporting a difference of role between men and women. In other words, Webb again fails to grasp the hermeneutical significance of the NT supporting a practice with an argument from creation. He can point to examples that seem to call the conclusion into question, but in doing so he fails to see that the NT itself answers the questions he poses and that it makes distinctions where he sees none.

Some of Webb's arguments are questionable. For example, when the Scriptures say that women are barren are they incorrect? It is unclear to me that this is analogous to texts that allegedly taught that the earth was the center of the world or that the earth was flat. Webb actually flattens out the teaching of the Bible too simplistically on this issue. Zechariah seems to recognize that the problem is with his old age too, not just Elizabeth's barrenness (Luke 1:18). Sarah seems to think that Abraham himself is too old to have children (Gen. 17:17). All the blame is not laid on women. Webb says often that women are reproductive gardens in the Scriptures and contributed nothing but a haven for the child, whereas we know a seed and egg must join together. I am not arguing that biblical writers teach the latter, but I must register uncertainty about whether they actually teach the former. Webb's discussion of 1 Cor. 11:8-9 is particularly striking where Paul says woman came from man. He says that scientific developments since Paul's day show the mutual contribution of men and women in the production of children. Hence, he finally says the argument here is hyperbolic. The conclusions drawn by Webb are hardly convincing. Paul is thinking of creation, where the biblical text clearly teaches that the first woman, Eve, came from the first man, Adam. As Webb acknowledges himself, Paul also sees that men come through women (1 Cor. 11:11-12). Hence, there is no need to appeal to our scientific superiority, for Paul does not deny the contribution of women. But Webb's argument is remarkable for he specifically undercuts what Paul says in 1 Cor. 11:8-9 by appealing to our scientific knowledge. Ultimately, Webb drives a wedge between 1 Cor. 11:8-9 and 11:11-12. The latter is a "seed idea" and applies to today; the former is cultural and unscientific and hence is culturally limited. But Paul is hardly

buying into the reproductive garden idea here, for he thinks of how Eve came from Adam's rib, not the conception of people in the womb. There is nothing that contradicts modern science here, unless one believes Genesis is not historical in what it says about the creation of Adam and Eve.

Webb rightly argues that a practice is not necessarily normative simply because a theological analogy is used. We do not think monarchy is established in the Bible, nor do we think slavery applies today, even though God is described as King and Lord. I think we should say, and much more time should be spent on this issue, that the analogies used are intentional and in God's sovereignty were intended to teach us about God. Webb maintains that the analogy between husband and wife and Christ and the church is, therefore, not necessarily transcultural. He is correct in saying that it is not necessarily transcultural, but he fails to explain a crucial element of the text. Paul informs us that the institution of marriage is patterned after the relationship between Christ and the church. The "mystery" is not that God thought up marriage and then used that relationship to illustrate Christ's relation to the church (Eph. 5:32). No, it is precisely the reverse. Christ's relationship to the church has priority, and marriage was always intended to mirror how Christ and the church are related. Interestingly, Paul again argues from a creation ordinance, citing Gen. 2:24 in Eph. 5:32 to justify his view of marriage. So, Webb is correct in concluding that monarchy and slavery are not intended to be in force today, but he fails to see that monarchy and slavery are not creation ordinances and marriage is! Paul makes that very point in Eph. 5:22-33. Webb fails to discern how the final revelation, the NT Scriptures, distinguish slavery from the women's question. Webb also thinks that if such a view of Eph. 5:22-33 is accepted, then husbands can strip their wives in public as Hosea stripped Gomer in Hosea 2. The argument is bogus. First, it is hardly clear that Hosea 2 literally describes what Hosea would do to Gomer. It should be interpreted as a description of Yahweh's relationship to Israel. Further, Hosea is scarcely the place to establish the relationship between husbands and wives in detail. No one would argue from Hosea that men should marry prostitutes. Clearly the situation was exceptional.

Extrabiblical Criteria

Because of space I turn to the extrabiblical criteria suggested by Webb. He rightly suggests that a pragmatic test can be of some use. A holy kiss is not welcomed by most people in the U.S. as a friendly greeting. Nor is washing feet particularly useful in our culture. Other examples mentioned by Webb are not as clear. He often says in the book that we are not required to literally obey our leaders today as people had to obey the Roman emperor during NT times or a king during the era of the OT. But is the point of application so remarkably different? Even in the OT, we have examples where people appealed to kings or remonstrated with them when they did

something wrong. And when a law is passed in our country, then we are obligated to obey it. Webb also says that using the slavery/master texts to say that we should obey employers is incorrect, since we are not required to obey employers but to fulfill our contract. Webb is partially right, for it is true that the relationship between employer and employee differs from the master/slave relationship. The two are not comparable at every point. Still, it seems that Webb overemphasizes the difference. There is still a sense in which most employees must do what their boss says or they will get fired. Many people could tell stories of being fired by their bosses. Naturally matters are complex. Employees can sue, and bosses may be unjust. Nevertheless, it seems there is a line of continuity between the two situations that Webb overlooks.

Webb's explanation and application of this criterion is not always clear. He says that church members should submit to elders even today because church leaders are educated, experienced, and highly qualified. But it is simply not the case that the elders are always the best educated and most experienced members of the congregation. Nor are they invariably those who are most qualified. Hence, if we follow Webb's view, those members who are better educated and most experienced should not submit to church leaders, while those who are less educated and inexperienced should. Webb introduces factors into the reason for submission that are not clearly taught in the NT. The reason the congregation should follow their leaders is because God has appointed them to lead the congregation, not necessarily because they are at the top of the heap educationally and experientially. Webb makes a similar mistake when it comes to the relationship of men and women. The biblical text nowhere suggests that women are to submit to men because of lack of education or social inexperience.

The last criterion suggested by Webb which he deems to be persuasive is social scientific evidence. It is interesting that Webb thinks that his extrascriptural criteria are persuasive. We have already seen that the pragmatic criterion noted above is applied in subjective ways by Webb, and hence it is hardly as persuasive as he alleges. That Webb thinks the social scientific criterion is persuasive surprises me since it seems to exalt an extrabiblical norm above the Scriptures. Further, as we shall see his own use of the criterion is problematic.

Of course, all agree that the Scriptures may be misinterpreted. Some did think the earth was the center of the universe, and science helped us see that this interpretation was incorrect. Still, we must be very careful about how we apply this criterion, for we can easily end up with a cultural subversion of the biblical message. For instance, Webb suggests on a number of occasions that the biblical text is culturally bound when it says that women were barren. We know now that it may be the man's fault. The husband may be infertile. But could we not apply the same criterion to homosexuality? Webb, of course, holds the line

strongly here, insisting that homosexual practices are always wrong. It seems, however, that someone could use Webb's criterion and argue against him. The argument could run like this. Just as the scriptural writers were culturally bound in thinking infertility was all a woman's fault, so too they are culturally bound when they condemn homosexuality. The biblical writers, after all, did not know, indeed could not know, what we know about homosexuality. We understand better than they the genetic and environmental factors that lead one to become a homosexual. We have come to realize that it is not a sin at all. Thankfully Webb forcefully rejects arguments like these, but his criterion here appears to open the door for others to use such an argument.

The social scientific criterion is brought to bear upon the issue of woman being deceived in 1 Tim. 2:14. Webb insists that there is no credible scientific evidence that women are more apt to be deceived than men. Hence, Paul uses a cultural argument that assumes that women lacked education and social experience in this verse. I want to say up front that this verse is a difficult one. I have changed my mind about its meaning more than once. One element has not changed, however, and that is the conviction that egalitarians do not explain this verse credibly. First, it is possible that the traditional view is correct and that women are more prone to deceit than men and that is why they should not teach. Such a view is politically incorrect today, but if that is what the Scriptures teach, that is where we should stand. Second, I acknowledge that I did depend on some social scientific research in my own modified explanation of the verse. I believe with Doriani that there is a coherence between the world as it is and the biblical text. Nonetheless, the latter should always have priority, and hence my modified explication of the traditional view may be wrong. Third, I now incline to the view that the point of the verse is that Satan subverted male headship by tempting Eve rather than Adam. If this is the case, then both vv. 13-14 appeal to the same argument—the created order. Or, perhaps the point is that Eve sinned first, but sin is traced through Adam (Rom. 5:12-19), teaching male headship. I feel confident that one of the above interpretations is correct, but admit that I am unsure which one is persuasive.

I am quite sure that Webb's own view of the verse is unpersuasive. He turns deceit into ignorance, lack of education, and inexperience, but this does not fit with the Scriptures, for deceit is a *moral* category. Webb actually reads the language of deceit through the lenses of modern society, so that it would be akin to my knowledge of automobiles. Almost anyone could deceive me about how to fix my car when it is in disrepair, but such lack of knowledge on my part is not the same thing as sin, and hence does not comport with the biblical notion of deceit. For Eve's deceit is connected to her sinning (cf. Rom. 7:11; 16:18; 1 Cor. 3:18; 2 Cor. 11:3; Eph. 5:6; Jas. 1:26), and hence cannot be chalked up merely to lack of education. The deceit that leads to sin is not merely ignorance but a culpable state of affairs in which deceit is rooted in a desire to displace God.

Webb also suggests that the intimations of patriarchy in the creation account are accommodations to the culture in which Genesis was written. This seems like a desperate expedient to sustain a preferred conclusion. Further, the accommodation theory does not really make sense of *Paul's* use of the text, for it would be flat out wrong to say that Eve was deceived because she was uneducated. Surely Eve could understand the simple prohibition relayed by Adam! Otherwise she would be so unintelligent that she could not understand the most elementary command. Paul thinks her deceit is sinful, just as deceit is understood in all the other passages in the NT. Webb has to posit an improbable scenario to interpret 1 Tim. 2:14. It would not be hard for Paul to say women were uneducated, but he fails to do so. All acknowledge 1 Tim. 2:14 is a difficult verse to interpret, but I would submit egalitarians like Webb do not provide an interpretation that is even plausible.

Conclusion

In conclusion, we can be grateful to Webb for raising important hermeneutical questions, and helping us see that we must think deeply about these matters. Applying the biblical text to today's world is not always easy, and we can profit from some of Webb's insights and principles when we engage in the hermeneutical task. Nevertheless, Webb's hermeneutic is flawed because he fails to grasp precisely the biblical theological concept of redemptive history, even though he appeals to it in presenting his own view. Nor does he relate well the OT to the NT, faltering because he does not correlate his view with the truth that Christ fulfills all of God's promises. The definitive and final character of the NT canon is not rightly integrated into the whole issue of application by Webb. Hence, he introduces abstract criteria to discern what is cultural instead of interpreting the Bible in accord with its storyline. There are some good insights in his use of the criteria, but the criteria he judges to be persuasive are actually remarkably ambiguous and even questionable. They do not establish his conclusion regarding the role of women, and he fails to employ the argument from creation sufficiently in his explication of homosexuality. He does show that there is no room for homosexuality in the canon. Webb rightly perceives that slavery is not God's ideal, but he could have drawn this conclusion from rightly assessing arguments from the created order and paying attention to the warrants (or lack thereof) found in the NT itself. To sum up, his defense of egalitarianism must be judged to be failure, for he does not truly establish his case exegetically or hermeneutically. ■

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Annotated Bibliography for Gender Related Articles in 2001

Compiled and Annotated by Rob Lister and Todd L. Miles
Managing Editor and Assistant Managing Editor, respectively
Journal for Biblical Manhood and Womanhood
Louisville, Kentucky

By now, our readers have grown familiar with our effort to compile an annotated bibliography of relevant sources from the previous year in each issue of the journal. In the spring edition we profile articles, and in the fall we profile books. We make no pretense of being comprehensive in our coverage of the gender-related literature. But we do aim to represent and interact with some of the key scholarship as it broadly impacts key gender related issues from a variety of perspectives.

As a quick reminder then, here are the categories we use along with our specific intent in using them. Our readers will find the **Complementarian** heading self-evident. By **Egalitarian**, we intend to classify evangelicals who do not see male headship in the church or home taught in Scripture. Under the **Non-Evangelical** heading, we have classified important secular works as well as articles that broach the subject of biblical gender issues from a non-evangelical point (e.g. some Catholic complementarians writing for *Touchstone* magazine). This category also serves as our classification for Liberal scholars. Though they too deny complementarity, we felt it would be a misrepresentation to classify them alongside evangelical feminists. Finally, under the **Undeclared** heading, we have listed those articles that do not give sufficient indication of their fundamental stance for us to classify them more specifically.

Complementarian Authors/Articles

Costella, Matt. "The Role of Women in the Local Church: Does God's Word Allow a Woman to

Serve as a Pastor in the Church? A Study in the Pastoral Epistles." *Foundation* 22 (2001) 4-16.

Costella begins by briefly tracing the proliferation of women ordained into the clergy. He then writes a short analysis of 1 Timothy 2:9-15 within the broader context of the pastoral epistles. His conclusions are as follows: Women are to teach other women. Women are to adorn themselves with good works. Women are to be active learners, and women are prohibited from exercising authoritative leadership or teaching of the Word of God over men in the local assembly.

Grudem, Wayne. "The Meaning of κεφαλη, ("Head"): An Evaluation of New Evidence, Real and Alleged." *Journal of the Evangelical Theological Society* 44 (2001) 25-65.

Grudem is concerned to interact with new proposals of evidence for the meaning of *kephale*. Catherine Kroeger's article in the *Dictionary of Paul and His Letters* thus comes up for sustained consideration. Grudem's work demonstrates masterful command of the literature, and sustains the thesis for which he has labored over 15 years, and provides a devastating critique of Kroeger's scholarship on this matter.

James, Sharon. "Are There Essential Differences Between the Sexes?" *Themelios* 26 (2001) 51-63.

James' article is given to a review of Elaine Storkey's *Created or Constructed? – The Great Gender Debate*. The first portion of the article is a chapter by chapter review of Storkey's book, which itself champions the notion that while biological sex is a created endowment, gender is socially constructed. James then provides a perceptive critique of Storkey's volume, noting how she is held captive by her feminist presuppositions in her reading of the Bible.

Köstenberger, Andreas J. "Women in the Church: A Response to Kevin Giles." *The Evangelical Quarterly* 73 (2001) 205-224.

In this article, Köstenberger responds to Kevin Giles' 38 page review of "Women in the Church" published in *Evangelical Quarterly* (2000). In particular, Köstenberger argues that Giles' egalitarian interpretation of 1 Timothy 2:9-15 is out of line with previous interpretations, whereas Köstenberger's interpretation stands solidly in the interpretive tradition. He also defends the historical analysis and exegesis presented in the book against Giles' charge that it is deductive, assuming what it sets out to prove. Köstenberger takes Giles to task for failing to understand the difference between normative principles and particular commands in Scripture. He then

critiques Giles' evangelical feminist hermeneutic and his use of content criticism. Finally, Köstenberger argues that Giles' suggested backgrounds to 1 Timothy 2 are reductionistic and without basis in the text.

MacArthur, John. "Reexamining the Eternal Sonship of Christ." *Journal for Biblical Manhood and Womanhood* 6:1 (2001) 21-23.

MacArthur amends an earlier published position by affirming the eternal Sonship of Christ.

Schemm, Peter R. "Trinitarian Perspectives on Gender Roles." *Journal for Biblical Manhood and Womanhood* 6:1 (2001) 13-20.

Schemm suggests that there are theological foundations for gender roles by exploring the inter-relationality within the Godhead. In the course of the article, he offers a critique of the Trinitarian models of Stanley Grenz and Gilbert Bilezikian. Schemm believes that in Grenz's drive to affirm reciprocating loving relationships within the human and divine frameworks, he has overemphasized the relationality in the doctrine of God, redefined the doctrine of eternal generation, and falsely assumed that loving relationships must of necessity be absent of all rank and order. Schemm critiques Bilezikian for oversimplifying and misrepresenting church history, particularly the Church Fathers' commitment to an eternal order in the Godhead. Schemm argues that there is an eternal order to the Godhead within which the divine members share and reciprocate love, and yet still maintain eternally distinct roles.

Schreiner, Thomas R. "Review of Two Views of Women in Ministry." *Journal for Biblical Manhood and Womanhood* 6:2 (2001) 24-30.

Schreiner responds to his fellow contributors in *Two Views of Women in Ministry*: Egalitarians Linda Belleville and Craig Keener, and Complementarians Ann Bowman and Craig Blomberg. His essay consists of a thorough review of each author's argumentation and provides a very helpful summary of careful complementarian responses to the most common egalitarian arguments.

Stinson, Randy. "Does the Father Submit to the Son? A Critique of Royce Gruenler." *Journal for Biblical Manhood and Womanhood* 6:2 (2001) 12-17.

Stinson responds to evangelical feminist Royce Gruenler's appeal to the Trinity in order to teach mutual submission between males and females in the home and church. Stinson rejects Gruenler's claim that within the Trinity the Father submits to and is dependent upon the Son. Stinson claims that Gruenler failed to make a biblical case for his claim, has

misunderstood the broader context of the gospel of John, has mishandled the text, and has misrepresented the concept of delegated authority. Stinson argues that John 5 illustrates the full equality of the Son to the Father while affirming his uniform desire to submit to the will, word, and ways of his Father.

Troxel, A.C. "'Amour Adulterine': The Myriad Flirtations of the Soul." *Modern Reformation* 10 (2001) 28-31.

Troxel makes the important case that physical adultery is not the only thing at stake in the biblical prohibitions against sex outside of marriage. With Jesus, he notes that thought life can also condemn one of the lustful adultery of the heart, which if indulged may eventually yield sexual infidelity in a physical fashion. Accordingly, Troxel issues timely reminders to men and women about the urgency of guarding their speech, dress, and emotional contacts. He calls for all persons in the church—whether married or unmarried themselves—to honor the boundaries inherent in marriage. Peppered with practical suggestions along the way, he finally concludes the article with a reminder of the depth and profundity and freeing grace found in Christ Jesus for the one who has fallen into sexual sin.

Wallace, Daniel B. and Michael H. Burer. "Was Junia Really an Apostle? A Reexamination of Romans 16:7." *Journal for Biblical Manhood and Womanhood* 6:2 (2001) 4-11.

Wallace and Burer provide a thorough examination of the issues surrounding *Junia* and apostleship in Romans 16:7. They argue that the most natural reading of the controversial expression, often translated inclusively as "well known among the apostles" should in fact be translated exclusively as "well known to the apostles." The authors provide a brief history of the translation controversy surrounding *Junia's* supposed apostleship and then argue lexically from extant Patristic Greek literature and exegetically from Scripture that although the inclusive view is used in impersonal constructions, in personal constructions the Greek phrase is always to be rendered exclusively. They conclude *Junia* was indeed a woman, but the most accurate translation is almost certainly that she was "well known to the apostles."

Ware, Bruce A. "Tampering with the Trinity: Does the Son Submit to the Father?" *Journal for Biblical Manhood and Womanhood* 6:1 (2001) 4-12.

Ware focuses on two dimensions of the current feminist Trinitarian reconstruction. First, he critiques the current mainline feminist rejection of masculine language for God. Second, he critiques evangelical feminism's

rejection of eternal functional subordination within the Godhead. Ware bases his argument on the biblical testimony, the position of the early church, and the difficulty egalitarians face in explaining why it was the Son who was sent and not the Father or Spirit in a non-subordinationist understanding of the Trinity. Ware concludes with helpful points of practical application to an understanding of functional subordination within the Triune God.

Egalitarian Authors/Articles

Birkey, Del. "Gender Authority: Authority and Complementarians' Role Theology Part I." *Priscilla Papers* 15/1 (2001) 16-19.

Birkey brings a very harsh tone to his assessment of complementarian thought, particularly that of John Piper and Wayne Grudem. He suggests that their position does not deserve to be labeled complementarian because they do not equate equality of person with equality of function. He suggests that Piper and Grudem "employ a simple ruse" to establish their position, and furthermore accuses them of "hermeneutical gerrymandering," and fundamentalism. Not the friendliest reading, to be sure. He crassly skews their argument to say that by "authority" they merely intend "the male's right to rule in the home and church." Birkey further suggests that complementarians have inherited their views from culture and manifestly do not read them off the pages of Scripture. He also appears to buy into the farce that physical sexuality is uniquely the product of biology whereas gender is predominantly a social construct. He denies that the word "head" ever means "authority over." The list goes on and on. Sadly, Birkey's article is an instance of irresponsible scholarship and the building of straw men.

Birkey, Del. "The Intolerable Goal of Role Theology: Authority and Complementarians' Role Theology Part II." *Priscilla Papers* 15/2 (2001) 3-8.

Birkey offers up a second serving of his rant against complementarians, once again crying that there is no biblical support for role distinctions. He accuses Grudem of dangerously manipulating the Trinity toward subordinationism. It is clear once again that Birkey cannot abide the possibility that there might be differences between essence and function. Yet he himself admits that the Son was at least subordinate to the will of the Father for the sake of his redemptive work. So, in principle, he has already acknowledged the distinction that he elsewhere denies. In short, Birkey suggests that the NT authors never employ gender as a qualifier of spiritual giftedness.

Birkey, Del. "New Testament Limits of Authority and Hierarchical Power: Authority and Complementarians' Role Theology Part III." *Priscilla Papers* 15/3 (2001) 14-19.

In this, the third part of Birkey's series, he claims that the NT in no way allows for the sort of authority that would set some in any authority over others. He also maintains that all of Paul's epistles are ad hoc in nature and thus no one today is entitled to appeal to the Pastoral Epistles and "claim Pauline authority." Birkey further suggests that Paul's practice of "appointing elders in every town" included female elders, though there are no biblical examples of a female elder or a references to them. He concludes by accusing complementarians of peddling a "gospel of male power" drawn strictly from the "world's systems." Birkey's gross lack of charity and massive caricatures are quite evident throughout his series, and finally merit more of a rebuke than any need for serious interaction.

Giles, Kevin. "Women in the Church: A Rejoinder to Andreas Köstenberger." *The Evangelical Quarterly* 73 (2001) 225-245.

In this article, Giles responds to Köstenberger's response to his review of "Women in the Church." He begins by defending his view of Scripture and his hermeneutic. Giles' primary concern in doing theology is not a matter of correct exegesis, but the adequacy of the hermeneutic. He questions the desire to find a normative principle as subjective and open to creative manipulation and he defends his prior point that making a sharp distinction between prophesy and teaching is not possible. Finally, he defends his view that the "orders of creation theology" is a modern theological construct without biblical support, and argues that the complementarian interpretation of 1 Tim. 2:11-14 is proof-texting.

Hancock, Maxine. "As if Joy Did Make Them Speak: The Godly Discourse of Women in Bunyan's Conversion Narrative." *Crux* 37 (2001) 17-25.

This article represents Hancock's address on the occasion of her installation as a full professor at Regent College. As the jumping off point for her address, Hancock interacts with a passage taken from John Bunyan's *Grace Abounding to the Chief of Sinners* depicting an occasion where he encountered "a group of poor women" speaking with untold joy about their experience of the new birth. Then, after summarizing a few points with regard to Bunyan's observations of the women's discourse, Hancock turns her attention to a few points of application that she believes are relevant for the current situation at Regent College. In essence, her thrust is that the community at Regent has lagged

behind its “secular counterparts in making room for the full voicing of women’s discourse in the academic context.” In order to overcome this situation, Hancock concludes with the admonition: “Our discourses here at Regent College . . . need to come to embrace the feminine more wholly, so that we might be reborn as a community, speaking the truth in love....”

Hjort, Birgette Graakjaer. “Gender Hierarchy or Religious Androgyny? Male-Female Interaction in the Corinthian Community - A Reading of 1 Cor. 11:2-16.” *Studia Theologica* 55 (2001) 58-80.

Taking a cue from C. Kroeger, Hjort argues that the likely backdrop to the Corinthian correspondence was a syncretism of the gospel with the idol worship of the cult of Dionysus whence a sort of androgyny arose. Hjort maintains therefore that Paul was calling the Corinthians back to an acknowledgement of the created differences between the sexes as a correction to their androgynous leanings. But according to Hjort, Paul did not mean by this to affirm a hierarchy of function. Rather, “in 11:2-16 what is ordained by creation is not hierarchy or patriarchy but *the polarity of the sexes* and their consequent mutual inter-dependence.”

Hurshman, Laurie C. and Christopher R. Smith. “Headcoverings and Women’s Roles in the Church: A New Reading of 1 Corinthians 11:2-16.” *Christian Ethics Today* 7 (2001) 18-22.

Hurshman and Smith argue that the traditional interpretation of 1 Cor. 11:2-16 is a mistaken reading. Their starting point—as is customary with most egalitarians—is to suggest that the biblical teaching on gender and ministry is clearly egalitarian as suggested throughout by numerous examples where the Scriptures esteem the valued service of women. In contradistinction from this overarching theme which they suggest is the complementarian interpretation that, in their view, can only be substantiated by appeal to three convoluted and difficult Pauline passages: 1 Cor. 11, 1 Cor. 14, and 1 Tim. 2. The thrust of the article focuses on the translation of the word *exousia* in 1 Cor. 1:10. The authors suggest that though the immediate context might lead us to expect the traditional translation of a “symbol of authority,” the verse is better translated as follows: “Therefore a woman ought to have freedom over her head.” Hurshman and Smith argue that this reading better reflects Paul’s use of *exousia* throughout the epistle, and that it, moreover, coincides with what we expect from Paul’s routine insistence on freedom.

Kent, Dan Gentry. “Can You Believe in Inerrancy and Equality?” *Priscilla Papers* 15/1 (2001) 3-7.

Kent argues that the notion of inerrancy is a recent construct designed by certain conservatives to insure that everyone interprets the Scriptures just as they do. Nevertheless, he maintains that one can simultaneously affirm inerrancy and the ordination of women. Even so, he levels some fairly petty objections against inerrancy, and even evidences dissatisfaction with the thorough treatment found in the “Chicago Statement.” In the end, his article has very little to say about the gender debate.

Latini, Theresa. “Ordination, the Bible, and Pastoral Care.” *The Princeton Theological Review* 8 (2001) 14-17.

Clearly an egalitarian, Latini speaks as a member of the PC (USA) to other members of the PC (USA) in the wake of the 2001 General Assembly and the issue of the ordination of homosexuals. She raises and responds to three objections from the pro-homosexual community. Interestingly, in her first two responses, she offers some insightful remarks in defense of the view that God’s design includes limiting sexual relationships to married heterosexuality. In her third response, she tries to hold the line between the issues of slavery and women’s ordination on the one hand and the issue of homosexuality on the other. It is, of course, admirable that some in the PC (USA) want to resist the normalization of homosexuality. Given this line of argument, however, one also wonders how long it will stand.

McNally, Jane. “Another Look at Eve: Mother Eve Gets a Bad Rap But is it Justified?” *Priscilla Papers* 15/1 (2001) 8-11.

McNally’s reading of the early chapters of Genesis is strained. She suggests for instance that the serpent possibly approached the woman because she “was seen as the stronger of the two, and if she fell, Adam would fall too.” She also suggests that there was no ordering of relationships before the Fall because Eve evidently “felt free to reply to the tempter without consulting her husband.” In her exegesis of Rom. 5:12-19, she uses this framework to conclude that Eve was the one “who had not sinned in the likeness of the offense of Adam” (v. 14). She suggests that God did not pronounce a curse on the woman, and she adds that there is no reason to believe that Eve was cast out of the Garden, only that she voluntarily followed her husband in an effort to salvage their relationship. It should be fairly obvious that there are some major misreadings involved in McNally’s exegesis. First, the fact that God had originally given the directive to Adam and that he directly sought Adam after the couples’ sin demonstrates Adam’s headship in the Garden prior to

the entrance of sin. The fact that the serpent approached Eve shows that he sought to subvert the Creator's good design from the outset. That Adam did not intervene reveals a failed headship. Her comments about Eve not being cursed or officially cast from the Garden are simply instances of special pleading. Perhaps most troubling of all, however, is what she does with Rom. 5:12-19. In the first place the fact that a parallel is clearly drawn between Adam and Christ denotes Adam's headship (albeit failed) in the Garden. But McNally maintains that while it is true that Eve sinned, hers was not in the likeness of her husband, i.e. she was deceived whereas he sinned willfully. The whole construction of her argument (recall the points of not being cursed or cast out) seems to suggest that McNally thinks Eve sufficiently innocent that God was willing to let her slide on this one. However, the fact that Eve heard the directive from her husband (another instance of Adam's created headship) and not from God directly does not somehow mean that Eve was unaware of God's commandment. The serpent may have deceived her, but she nevertheless knowingly contravened a command of the Lord. As Adam's responsibility as head was greater, certainly his guilt in this matter was greater as well. All of this precisely demonstrates God's created design of male headship, however, and is nowhere intended to suggest that Eve got a free pass.

Pursiful, Darrell. "Ordained Women of the Patristic Era." *Priscilla Papers* 15/3 (2001) 7-13.

Pursiful assesses historical evidence to ascertain possible patristic practice regarding various ministerial functions of women. He suggests that there is good evidence that women functioned as deaconesses in the patristic era. He suggests that it is possible to conclude that some women (though the evidence is less substantial and later) may have even filled the offices of elder and bishop. It is his conclusion that whatever offices women in the early church may have held were stamped out beginning in the 14th century as the result of a "pervasive prejudice against women."

Scorgie, Glen. "Are We on the Same Page? An Evangelical Response to Germaine Greer's *The Whole Woman*." *Priscilla Papers* 15/4 (2001) 3-7.

Scorgie jumps off from a brief recap of Greer's book into a synopsis of his egalitarian vision. He tells us that this design may be simply summarized in the following sentence: "Equality plus difference equals interdependence." At the outset it should be noted that Scorgie's article merits some appreciation. He actually acknowledges that there are differences between male and female that extend beyond our sexual organs, thereby

deploring the "unisex dream." Clearly, he is not bound by the fallacy that gender is a social construct. He also recognizes that gender will continue to mark us even in our resurrection bodies. Unfortunately, in spite of his correct recognition of both equality and difference, he cannot seem to bring himself to conclude that authority is also part of God's good design. In his exposition of "interdependence," he suggests rather that we cannot know what it is to be fully human apart from one another. This, of course, is troubling because it would seem to lead to the conclusion either that men and women are each only partial image-bearers or that persons such as Jesus and Paul were somehow less than fully human.

Talbert, Charles H. "Are There Biblical Norms for Christian Marriage?" *Family Ministry* 15 (2001) 16-27.

In his essay, Talbert writes that there is very little in Scripture that applies directly as a norm for Christian marriage. Arguing for an egalitarian view of marriage, Talbert believes that the teachings in Ephesians 5, Colossians 3, and 1 Peter 2 represent "household codes" from Hellenistic Judaism that the biblical authors used to establish a hierarchy for family businesses to ensure profitability. Talbert suggests that to transfer these business rules into the family is to violate the spirit of Galatians 3:28. Such a transfer, he maintains, is evidence of a fallen world and is not biblical.

Tillman Jr., William. "The Church's Response to Homosexuality: Biblical Models for the 21st Century." *Review and Expositor* 98 (2001) 243-260.

Tillman's attention in this article is not primarily given to a discussion of the rightness or wrongness of homosexuality. Rather, his focus is taken up with describing various reactions to homosexuality, followed by the introduction of a number of considerations that he deems important in approaching the issue. It does not appear that he points the reader to where he would come down on the issue. He merely reiterates the difficulties of Scripture interpretation and ethical engagement such that the most important thing is that all our thinking be circumscribed by a humility that does not claim to have the final word.

Vogt, Peter. "Biblical Equality in the Moravian Church." *Priscilla Papers* 15/3 (2001) 3-6.

Vogt holds up the Moravian practice and exegesis of 1 Cor. 14:34 as being, in some senses, an early egalitarian model community. Vogt wonders what the Moravian community would have looked like had Zinzendorf lived long enough to implement some of his more radical comments, concerning women's ministry, that appeared late in his life.

Non-Evangelical Authors/Articles

Anderson, Pamela Sue. "Gender and the Infinite: On the Aspiration to be All There Is." *International Journal for Philosophy of Religion* 50 (2001) 191-212.

Anderson explores the notion that philosophy of religion has been held captive by gender, resulting in masculine notions of God and eternity. She argues that masculinist philosophers run the danger of striving to be infinite, while feminist philosophers run the danger of seeking to become all there is in nature. She offers a challenge to both masculinist and feminist philosophers to investigate a mediating position of expressing an incorrupt form of craving infinitude, while resisting a corrupt aspiration to be infinite.

Bearman, Peter and Hannah Bruckner. "Promising the Future: Virginity Pledges and First Intercourse." *American Journal of Sociology* 106 (2001) 859-912.

Bearman and Bruckner bring forth a study of the effects of public teen "virginity pledges," largely the fruit of a movement birthed in the Southern Baptist Convention. The authors found that the likelihood of teens engaging in pre-marital sex drops precipitously for those who have so pledged. They also concluded that the act of pledging is more likely to be effective in the context of a moderately sized group, as the large group mentality loses something of the counter-cultural flair.

Beckman, Ninna Edgardh. "Mrs. Murphy's Arising from the Pew." *The Ecumenical Review* 53 (2001) 5-13.

Beckman's goal is to examine the "problems inherent in the feminist Christian liturgical project" with an eye toward seeking aid and contribution from feminist ecclesiology. In particular, she suggests that feminist ecclesiology can act as a "cohesive agent between issues of Christian, and feminist, identity." Using her experience and study in Sweden, Beckman highlights changes in liturgical practices that "mirror a dogmatic feminist critique." These include the replacement of justification by faith as the central place in the liturgies with justice within the community, women portrayed as collaborators with God rather than sinners in need of forgiveness, and the renaming of God to evoke images of the motherhood of God. She recognizes that this presents a major challenge to liturgical practices, but in her view, the needs of feminism challenge "traditional Lutheran understandings of Bible and tradition, God and the human being." Finally, she makes a call for the ordination of woman as priests to ensure the progress of the feminist liturgical project.

Berthoud, Jean-Marc. "The Model Family: The Role and Character of the Family in Christianity." *Touchstone* 14 (2001) 23-29.

Berthoud makes a strong appeal for a return to Christian families that live in distinctively Christian ways. One key mark of this, he notes, is the loving headship of the husband and father. From there, he goes on to expound the ways in which the family constitutes (or should constitute) the "fundamental social unit."

Blankenhorn, David. "Fatherhood Uprooted: A Sociologist Looks at Fatherlessness and its Causes." *Touchstone* 14 (2001) 20-25.

Blankenhorn looks at fatherhood through a sociological and psychological lens and reports some fascinating findings. At the outset, he claims that absentee fathers constitute our greatest social problem. As cases in point, Blankenhorn calls attention to the fact that the absence of the father is the "single most important predictor" of young men getting in trouble with the law and young girls engaging in early sexual activity and having a child out of wedlock. Then, he calls attention to the fact that one of the most surprising discoveries of clinical research is that "fatherless children deeply love and want their fathers." This he interprets as a sign of transcendent heavenly fatherhood. He concludes by warning of the folly—which contemporary society has largely bought—of reducing fatherhood to biological categories.

Campbell-Reed. "Should Wives 'Submit Graciously'? A Feminist Approach to Interpreting Ephesians 5:21-33." *Review and Expositor* 98 (2001) 263-276.

Campbell-Reed proclaims that we need a new perspective for the interpretation of Eph. 5:21-33, and in particular that we need a feminist perspective on the passage that will not only consider the passage in its context but will also appropriate "one's experience (religious and otherwise) as a part of the hermeneutical approach to interpretation." She avows that the primary thrust of the Scriptures is human freedom. Thus any contrary texts must be read in that light. Given that background, her conclusions about the Eph. 5 passage are not that surprising. She seems to doubt that Paul authored Ephesians. She suggests that the "household code" might have been an early Christian accommodation to the surrounding culture, much like the slavery that was tolerated for a time. Then she finally appeals to "mutual submission" as the solution to the texts' difficulties, noting that "if we are all indeed equal, then distinctions between who submits, and who loves would be immaterial."

Clark, Elizabeth. "Women, Gender, and the Study of Christian History." *Church History* 70 (2001) 395-426.

Clark studies the way in which the history of the church has been recorded with regard to women. Writing within the broader context of the history of religions, but with particular attention being given to Christianity, Clark examines the current status of religious studies in light of feminist expectations. She then analyzes the different connotations between historical studies under the different titles of "women's studies" and "gender studies." She pays particular attention to the way in which she feels "woman" or "the female" are rhetorical codes in historical analysis for other, often negative, concerns.

Crawford, Janet. "Women and Ecclesiology: Two Ecumenical Streams?" *The Ecumenical Review* 53 (2001) 14-24.

Crawford surveys the 50 years that have passed since the World Council of Churches raised the question of the ordination of women. She interacts with four major international studies that have been dedicated to the issue. Special emphasis is placed on the Ecumenical Decade of Churches in Solidarity with Women, which concluded in 1998. She laments that the concerns voiced by women during the Decade "have, seemingly, had no impact." Crawford suggests that the current state of the institutional church, dominated by male power structures, has resulted in violence and oppression against women. She claims that as long as the existing power structures remain, true fellowship will remain a dream.

Cunningham, Agnes. "Women in the Life of the Church: 1961 and 2001." *Chicago Studies* 40 (2001) 128-138.

Cunningham's article is a celebration of the feminist movement of the 20th century. More particularly, it is a presentation of how the journal *Chicago Studies* has influenced and fed that movement from the time of its inception in 1961.

Forbes, Catherine. "Searching for a Priest . . . Or a Man? Using Gender as a Cultural Resource in an Episcopal Campus Chapel" *Journal for the Scientific Study of Religion* 40 (2001) 87-98.

Forbes argues that gender is a "fluid cultural resource" that pastoral search committees often use in contradictory ways. The source of data for her research is an Episcopal campus chapel's search committee. She concludes that a patriarchal agenda has so permeated the culture that search committees

often use gender as a criterion even when they believe that they are not. Forbes does not argue for the ordination of women; she assumes its legitimacy from the beginning and constructs her research and study from that point.

Frost, Ruth. "Graced, Gifted & Gay: One Woman's Story." *Dialog: A Journal of Theology* 40 (2001) 33-39.

In this narrative of her life and her struggle with homosexuality, Frost condemns the ELCA for its misuse of grace in its dealings with gay and lesbian people. Arguing entirely from experience and emotional appeal, she urges the ELCA to allow equal access for gay and lesbian persons to service in the church.

Haas, John. "The Christian Heart of Fatherhood: The Place of Marriage, Authority, and Service in the Recovery of Fatherhood." *Touchstone* 14 (2001) 47-52.

Evidently a Catholic complementarian, Haas provides a nice little exposition of the importance of the loving headship of the father in the home as the key to restoring God's plan for the family.

Hinkle, Christopher. "A Delicate Knowledge: Epistemology, Homosexuality, and St. John of the Cross." *Modern Theology* 17 (2001) 427-440.

Hinkle proposes a pro-homosexual stance via an epistemological argument that (conveniently enough!) does not have to contend with Scripture as he does not hold Scripture to have binding authority. Interestingly, he tries to appropriate the Reformed Epistemology of Alvin Plantinga and others (he clearly misappropriates it) to suggest that the "religious awareness of gay and lesbian Christians" is the epistemic authority by which their sexual behavior is vindicated. Hinkle does recognize, however, that there are difficulties in pushing Plantinga's epistemology to this sort of conclusion. At that point, he jumps off the Plantinga bandwagon and esteems St. John of the Cross in his place.

Johnson, Elizabeth. "Naming God She: Theological Implications." *The Princeton Seminary Bulletin* 22 (2001) 134-149.

Johnson's outcome based agenda is clear from the outset of her article. She wants to name God "she," with a view to improving the lives of women and abating patriarchalism in the broader contemporary culture. On her view, a deity given predominantly masculine referents legitimizes patriarchalism in society, and so we must work to recast our language about God. After establishing her agenda, she then goes about the task of seeking support for it. This she finds

in her “three ground rules that govern all speech about God”: 1) God is incomprehensible, 2) anything predicated of God is necessarily symbolic or metaphorical but in no sense literal, and 3) there must therefore be many names for God. She even states that while she “holds the trinitarian formula dear,” the names Father, Son, and Holy Spirit do not constitute “a literal formula, nor was it ever intended to be the only way that Christians name God.” In himself, it is of course true that God is neither male nor female but spirit. And it is also true that there are occasional feminine metaphors for God in the Bible. But Johnson fails to appreciate that God is nowhere named in Scripture a woman. As such, she has denied the right of God to name himself in revelation to his creatures. Moreover, she has made little of the fact that when the second person of the Trinity became incarnate, he did so as a man (and will continue throughout eternity as the God-Man).

Jones, Gareth Lloyd. “Mary Magdalene: Prostitute or Preacher?” *Scripture Bulletin* 31 (2001) 86-100.

Jones argues that it is a misinterpretation of the biblical data to construe Mary Magdalene as a repentant prostitute. Rather, he suggests that Mary was an apostle, and in fact, the greatest of apostles. But in a power grab, the misogynistic apostles and early church fathers buried this tradition and even excluded some books from the canon that testified to Mary’s supremacy among the apostles. This portrayal, however, is sadly lacking in honesty in its assessment of the Scriptural texts, and appears at root to be motivated by an ideological agenda. One of Jones’ main arguments, for instance, is to conclude from the fact that since Mary Magdalene was an eye-witness of the resurrected Christ, she was necessarily an apostle, and moreover must have held the priority seat because she was the first witness of the resurrected Christ. Jones, however, seems to stop at this point and suggest that the only qualification for apostleship was an eyewitness encounter. This is simply fallacious, however, as we know that there were numerous persons who witnessed the resurrected Christ but were not therefore commissioned as apostles. In fact the qualifications for apostleship were two-fold: eyewitness on the one hand, coupled with a commission from the Lord Jesus on the other.

Kienzle, Beverly and Nancy Nienhuis. “Battered Women and the Construction of Sanctity.” *Journal of Feminist Studies in Religion* 17 (2001) 33-61.

Kienzle and Nienhuis explore the history of the association of battering, suffering and sanctification. They specifically look at the theology of the church

that teaches a woman to endure an abusive relationship with her husband for the purpose of spiritual reward. Investigating historical attitudes toward violence against women in the lives of the church leaders of the Middle Ages, the authors examine the lives of four medieval women: Monica, the mother of Augustine; Godelieve of Gistel; Dorothy of Montau; and Catherine of Genoa. Adopting a critical feminist interpretation, Kienzle and Nienhuis are sharply critical of any theology of suffering related to a “theology of obedience and ownership.” Their dissatisfaction with a theology of suffering is not limited to explicit spousal abuse, but is founded on a rejection of the biblical texts that encourage the believer to suffer as Christ suffered.

Loftus, Jeni. “America’s Liberalization in Attitudes Toward Homosexuality, 1973 to 1998.” *American Sociological Review* 66 (2001) 762-782.

Not surprisingly, Loftus shows from her study of surveys from 1973-1998 that Americans generally are now more liberal in their attitude towards homosexuality. She notes that Americans held an increasingly negative view until about 1990 when the liberalization trend began and has since increased. Over the same span of time, Loftus also noted that the surveys reflected a dichotomy between American assessment regarding the morality of homosexual behavior on the one hand and a declining interest in restricting homosexuals’ civil liberties on the other hand.

Mankowski, Paul. “Jesus, Son of Humankind? The Necessary Failure of Inclusive-Language Translations.” *Touchstone* 14 (2001) 33-42.

Mankowski makes a compelling case for the rejection of inclusive language translations. He demonstrates the failure of such efforts not only for those who would rename God, but for those as well who would attempt to hold a line between advocating inclusive language on a “horizontal” plane (i.e. in reference to man) while resisting it on the “vertical” plane (i.e. in reference to God).

Olofsson, Folke. “God and the Genesis of Gender: The Trustworthy Biblical Design of Man and Woman.” *Touchstone* 14 (2001) 36-41.

Olofsson commendably makes the case for a complementarian view of marriage and ministry on the basis of God’s created intention as reflected in Genesis 1 and 2. He suggests that how we address these issues today boils down fundamentally to whether or not we are willing to trust God’s good intent in creation. He also helpfully notes how an understanding of the Trinity demonstrates the viability of a position that maintains full personal equality while simultaneously

holding to a subordination of functions. There is an unusual moment (for a Protestant reader) when Olofsson's Mariology raises its head in the midst of the article. Everything is going along just swimmingly, and then all of a sudden Olofsson transposes the Adam - Christ (i.e. first Adam, last Adam) paradigm of redemptive history onto an Eve - Mary paradigm wherein Mary is now supposedly "the representative of humankind, as is also Eve, and in a human sense Mary reverses the disobedience of the Fall."

Peng, Wang. "On Paul's Prohibitions on Women in 1 Corinthians." *Chinese Theological Review* 15 (2001) 88-101.

Peng sets out to demonstrate that the complementarian readings of 1 Cor. 11 and 14 are wrong. She is content to do so by the employment of any number of arguments (it's hard to tell which ones she actually holds) so long as the feminist reading is allowed finally to stand. In the course of her article, it is as if she throws out a number of critiques, any one of which, if true, would defeat the complementarian reading, thinking all the while that at least one of them must be true. So, she appeals to the historical-critical method. She pits Paul against Paul. She suggests that while Paul quite possibly intended the complementarian reading, he was bound up in a patriarchal society, and while we should move past him, we cannot really hold it against Paul that he was not an enlightened feminist. It seems clear that Peng's design is to force the Scriptures to fit the feminist reading.

Podles, Leon. "Missing Fathers of the Church: The Feminization of the Church and the Need for Christian Fatherhood." *Touchstone* 14 (2001) 26-32.

Podles is here elaborating on his thesis in *The Church Impotent: The Feminization of Christianity*. He begins by noting afresh that the church is largely feminized, a fact which in turn leads young men to conclude that they must distance themselves from this entity in order to establish their masculinity. Podles appeals that "men can be taught to be men only by other men, and all too many pastors are not real men." Consequently, they need fathers and pastors that will give time and attention to the challenges that are particular to the bringing up of young men. Podles concludes with a few helpful practical suggestions for doing just this.

Reardon, Patrick Henry. "Thou Art the Everlasting Son of the Father: The Christian Meaning of the Fatherhood of God." *Touchstone* 14 (2001) 53-57.

Reardon makes the case that our understanding of the ontological Trinity must include room for the eternal Sonship of Christ and the eternal Fatherhood of God. He would appear to support the view of the "eternal

generation" of the Son. Following from this, Reardon notes, the Fatherhood of God is not primarily a metaphor whereby "our relationship to him somehow resembles our relationship to our earthly fathers." Rather, it works the other way around. Hence, Reardon points out that it is not an optional metaphorical way of referring to God. "It is not a title given him by man. It is the proper name by which he is addressed by his Son from all eternity."

Robbins, Mandy. "Clergywomen in the Church of England and the Gender Inclusive Language Debate." *Review of Religious Research* 42 (2001) 405-414.

Robbins undertook this study with a desire to ascertain the attitudes of Anglican clergywomen towards gender inclusive language, particularly as it pertained to the variables of age and education. She found that while most (nearly 3/4) felt "alienated by the use of exclusive language," a much smaller percentage (10.4%) actually wanted to see the use of inclusive language in Bible translation. She further discovered that younger, paid clergywomen were more likely to favor inclusive language than older women or those not financially compensated.

Rogness, Peter, Mary E. Lowe, Meg Madson, Gilbert Meilaender, Karen Lebacqz, Barbara Lundblad, and David Fredrickson. "Dialogue in Dialog: Are Same Sex Unions Marriage." *Dialog: A Journal of Theology* 40 (2001) 21-32.

Seven theologians in the ELCA argue the question of whether North American Lutheran clergy should bless committed relationships between gay and lesbian persons; and if so, should these relationships be recognized as marriages. Each participant argues his case in essay form with five theologians affirming the question and two theologians offering dissenting opinions.

Russell, Letty. "Hot-House Ecclesiology: A Feminist Interpretation." *The Ecumenical Review* 53 (2001) 48-56.

Russell shares her feminist vision for the church as a safe place for women and all those whom society has marginalized. She argues that for the church to become such a place, the Spirit will have to be poured out on women, good news must be preached by women, hospitality must be offered to women, and justice must be shared by women. Russell interacts with Scripture to build her ecclesiology, though she uses Gal. 3:28 as a hermeneutical lens by which to read the Bible.

Sawyer, Deborah F. "Disputed Questions in Biblical Studies: 3. A Male Bible?" *The Expository Times* 112:11 (2001) 366-369.

Sawyer questions the feminist assertion that the Bible is a male book that celebrates a patriarchal God. Utilizing a deconstructionist hermeneutic focusing primarily on the narrative of Abraham, she argues that the Bible is neither male nor female. She suggests that the Bible actually parodies the patriarchal concept of masculinity, uncovering a vulnerable maleness in the biblical tradition. She believes that the maleness affirmed in the biblical texts is complex, rather than purely hegemonic.

Stacey, Judith and Timothy Biblarz. "(How) Does the Sexual Orientation of Parents Matter?" *American Sociological Review* 66 (2001) 159-183.

Stacey and Biblarz report on the findings of 21 studies concerning the impact of parental sexual orientation on the well-being of children. The authors claim that these studies have demonstrated that the effects of sexual orientation on child outcomes are largely negligible, or are the product of homophobia and discrimination.

Stiebert, J. and J.T. Walsh. "Does the Hebrew Bible Have Anything to Say About Homosexuality?" *Old Testament Essays* 14 (2001) 119-152.

The short answer from Stiebert and Walsh as to whether or not the Hebrew Bible has anything to say about homosexuality is "no." They examine Genesis 19, Judges 19, Leviticus 18:22, and 20:13 and conclude from them that there is no prohibition of homosexuality in these texts, only the social conventions of masculinity attached to the ancient Hebrew world. Stiebert and Walsh suggest that what is particularly under consideration—more as a result of culture than anything else—is a particular sexual act between men and not homosexual orientation as such. The authors maintain that cultural milieu was concerned with patterns of strong masculinity, such that the assuming of a passive role in homosexual intercourse by a free male Israelite is all that is explicitly condemned in the OT.

Stoyle, Jacci. "Did a Woman Tell this Story? Using Revisioning as a Method of Theological Reflection." *Contact* 135 (2001) 22-28.

Stoyle suggests that despite the patriarchal nature of Scripture, women can still draw inspiration and theological insight from Scripture through the use of feminist revisioning. By removing the biblical characters from their historical and cultural context and revisioning them into a personal setting more sensitive to feminist concerns, Stoyle believes that women, who

have been rendered invisible by the Bible, can be "written back in." She demonstrates this by a personalized modern reading of the woman with the perpetual hemorrhage in Mark 5. Though she acknowledges that such an imaginative hermeneutic could "make a mockery of Scripture," she believes that the risk is worth taking.

Stuckenbruck, Loren. "Why Should Women Cover Their Heads Because of the Angels? (1 Corinthians 11:10)." *Stone-Campbell Journal* 4 (2001) 205-234.

Stuckenbruck surveys the traditional arguments for interpreting Paul's remark about the angels in 1 Cor. 11:10. In wrestling towards her conclusion, she appears to posit a dramatic inconsistency on the part of Paul as the background to this exegetical difficulty. Stuckenbruck claims that for Paul the irreducible gender reality is found in the flat equality understanding of Gal. 3:28, whereas in texts like 1 Cor. 11, Paul is really struggling with "socially-conditioned views and assumptions." According to Stuckenbruck, it appears on the face of it that Paul in 1 Cor. 11:2-16 intends to teach the social inferiority of women, thus leaving us with "an irresolvable tension in Paul." Against that backdrop, she understands Paul to have "prophylactic" intentions in mind when requiring the female head covering. That is, on the one hand, the head covering serves to protect "the woman against inadmissible invasions from the outside and, on the other hand, protects those on the outside (so, from the male point of view!) against the vulnerability to evil that the woman represents."

Townsend, Leslie Kendrick. "Embodiment versus Dualism: A Theology of Sexuality from a Holistic Perspective." *Review and Expositor* 98 (2001) 157-172.

Townsend's article is both distasteful and inappropriate. Much of it must be considered too lewd to represent here. The thrust of her article, however, is that as humans our genitalia and sexual functions are sources of revelation about God, and that the suppression of this claim stems from a patriarchal mentality. In one of her milder comments for instance, Townsend states, "The physiological crises of menstruation, pregnancy, lactation, and menopause serve as instruments of revelation in female experience." She has yet more distasteful remarks concerning how the male experiences of erection, impotence, and ejaculation are reflective of the divine reality.

Ullestad, Steven L., George P. Mocko, Anita C. Hill, James Martin-Schramm, and Marc Kolden. "Dialogue in Dialog: Can Pastors be Openly Gay or Lesbian." *Dialog: A Journal of Theology* 40:1 (2001) 9-20.

Four theologians in the ELCA argue the question of whether North American Lutherans should ordain gay and lesbian persons to the ministry of Word and Sacrament; and if so, should gay and lesbian pastors be required to be celibate. Each participant argues his case in essay form with two theologians affirming the question and two theologians offering dissenting opinions.

Vitz, Paul. "The Father Almighty, Maker of Male and Female." *Touchstone* 14 (2001) 33-39.

Vitz provides a fascinating account of how a right understanding of the Fatherhood of God helps men and women towards healthy psychological integration.

Walton, Heather. "The Wisdom of Sheba: Constructing Feminist Practical Theology." *Contact* 135 (2001) 3-12.

Walton utilizes midrash, the Jewish technique of using narrative as a starting point for discussion, to explore the power relationships inherent in male-dominated theological thinking. Walton argues that the use of midrash allows women who respect their theological heritage to argue with and envision the biblical text. She demonstrates the technique with an aberrant reading of 1 Kings 3:16-28 told from the perspective of the Queen of Sheba. Walton believes that such a hermeneutic will allow women to actively participate in feminist practical theology.

Undeclared Authors/Articles

Capps, Donald. "Curing Anxious Adolescents Through Fatherlike Performance." *Interpretation* 55 (2001) 135-147.

Capps examines two of the healings of Jesus - the exorcism of the demon-possessed boy in Mark 9 and the raising of Jairus' daughter in Mark 5. Through a series of extra-biblical speculations (he believes that the boy suffered from anxiety related to aggressive emotions toward his father while the girl suffered from anxieties related to her emerging sexuality), Capps argues that the role that the father played in each demonstrates the importance of fathers in the adolescent period of a child's life. Jesus' interaction with the two children shows that he offered the adolescents a "non-anxious presence together with the empowerment of fatherlike performance through the

physical action of an extended hand." Capps suggests that this model of fatherhood transcends time and bridges the gap between the centuries.

Foster, Rachel Ann and Renee L. Babcock. "God as a Man Versus God as a Woman: Perceiving God as a Function of the Gender of God and the Gender of the Participant." *International Journal for the Psychology of Religion* 11 (2001) 93-104.

Foster and Babcock report the findings of their study in which 435 students at an American university wrote stories about an encounter with either a female god or a male god. The stories were analyzed on the basis of their content for differences and continuity depending on the gender of the god. They generally found that women seem to view God as more supportive than do men, and describe a god who is more oriented toward intimacy than do men. Most of the students had no trouble accepting a male God, while both men and women expressed surprise when God was female. The stories about a female god were stories of skepticism and surprise, while the stories of a male god were stories of mission and purpose. The authors suggest, though the results are not definitive, that their study shows there are significant gender differences in the concept of God.

Ganzevoort, R. Ruard. "Religion in Rewriting the Story: Case Study of a Sexually Abused Man." *International Journal for the Psychology of Religion* 11 (2001) 45-62.

Ganzevoort presents part of his research on religious dynamics in sexually abused men. He describes its purpose as offering insight into the interaction of abused men and their religious beliefs and experiences. His report is based on the narratives of three case studies. He concludes that religion can provide "structures and images for a meaningful narrative." Religion has a serious place and function in coping with sexual abuse that is immersed in the narrative process. He claims that his research highlights ways to access this narrative process.

Harrison, Nonna. "Women, Human Identity, and the Image of God: Antiochene Interpretations." *Journal of Early Christian Studies* 9 (2001) 205-249.

Harrison explicates the interpretations of Genesis 1:26 by Diodore of Tarsus, Theodore of Mopsuestia, and Theodoret of Cyrillus. Most early Christian authors regarded the divine image as being shared equally by man and woman. But the three Antiochene authors, who are the subject of the essay, had a different understanding. Diodore and Theodore identify the image of God with a kind of authority and interpret

Gen. 1:26 in light of 1 Cor. 11:7 to show that women do not have the image of God. Theodoret shared the same understanding of the Gen. 1:26 / 1 Cor. 11:7 relationship, but believed that if women did possess the image of God, it was only an image of the image.

Hutchinson, John C. "Women, Gentiles, and the Messianic Mission in Matthew's Genealogy." *Bibliotheca Sacra* 158 (2001)152-164.

Hutchinson's article is given to a discussion of why four OT women are mentioned in Matthew's presentation of Christ's genealogy in Matthew 1. In the course of the article he identifies and evaluates the four most common views before elaborating on his conclusion. Hutchinson sees the emphasis in terms of salvation history. He draws attention to the fact that the four women selected are representative of four major eras in Israelite history wherein the faith of a Gentile plays a crucial role in contrast to the faltering faith of Israel. The point of all this suggests Hutchinson, was to remind the Jews of Matthew's day "of God's faithfulness to His . . . covenant promises," and to demonstrate Jesus' messiahship was for all peoples.

Huttar, David. "AYΘENTEIN in the Aeschylus Scholium." *Journal of the Evangelical Theological Society* 44 (2001) 615-625.

Huttar rightly notes that understanding Paul's use of the word ἀυθεντείν in 1 Tim. 2:12 is an important component in the gender debate. Insofar as it pertains to this debate, Huttar is concerned to work with one extra-biblical reference in particular—a passage in Aeschylus' *Eumenides*—where it has been routinely claimed that "the meaning is unambiguously 'to commit murder.'" In the course of his article he shows, however, that this reading is based on an emendation and that the meaning "to commit murder" is likely not a viable option for this verb. This reading makes the egalitarian interpretation of 1 Tim. 2 yet more difficult to sustain.

Koukoura, Dimitra. "What Does It Mean to Live in the World and for the World?" *The Ecumenical Review* 53 (2001) 36-43.

Koukoura argues that because the role of women in patriarchal society since the industrial revolution has changed, it is only natural that their role in the church should also change. She then approvingly summarizes the recent history of the Greek Orthodox church with regard to the role and theological education of women in the church.

Laaser, Mark. "Sexual Misconduct Among Clergy: Update and Treatment Options." *Review and Expositor* 98 (2001) 207-224.

Laaser offers an assessment of clergy sexual misconduct followed by a number of suggestions of counseling and treatment options for those who are guilty of such misconduct. He suggests that most offenders were themselves the victims of some sort of emotional trauma in their own development. From a legal standpoint, Laaser advises that the person in question either be removed from the position or take a leave of absence depending upon the circumstances. Nevertheless, he is quite open to the possibility that such a one can be restored to pastoral office.

Lawther, Betty Coble and Jenny Potzler. "The Church's Role in the Healing Process of Abused Women." *Review and Expositor* 98 (2001) 225-241.

Lawther and Potzler discuss the painful experiences of abused women, and follow this with several diagnoses and strategies for the church to understand and employ in the attempt to minister to these women.

Laythe, Brian, Deborah Finkel, and Lee A. Kirkpatrick. "Predicting Prejudice from Religious Fundamentalism and Right-Wing Authoritarianism: A Multiple-Regression Approach." *Journal for the Scientific Study of Religion* 40 (2001) 1-10.

The authors use statistical analysis to conclude that "religious fundamentalism" is a negative predictor of prejudice against racial minorities, while it is a positive predictor of homosexual prejudice. They conclude that Christian fundamentalism is more than authoritarianism. The Christian belief content causes it to be inversely related to some forms of prejudice, but positively related to others. The study does not define its criteria for establishing prejudice.

Looy, Heather. "Sex Differences: Evolved, Constructed, and Designed." *Journal of Psychology & Theology* 29 (2001) 301-313.

Looy reviews three theoretical frameworks to explain and predict psychological and behavioral differences between men and women. Evolutionary psychology, which often assumes scientific naturalism, claims that "universal differences between females and males reflect the fact that each sex plays different reproductive roles, and therefore has faced different adaptive 'problems' during evolutionary history." Social Constructionism suggests that perceptions, knowledge, worldviews, expectations, and behaviors are "powerfully shaped by our historical and cultural contexts." Looy argues that both Evolutionary

Psychology and Social Construction have serious limitations. She therefore suggests that Intelligent Design should be considered as a powerful complement to Evolutionary Psychology and Social Construction. Although she does believe that Intelligent Design is too limited to account for the rich diversity between the sexes, it does provide a lens for interpreting and understanding human sexuality that is far more rich and complete than naturalism.

Mathewes-Green, Frederica. "What Women Need: Three Bad Ideas for Women and What to Do About Them." *Touchstone* 14 (2001) 20-25.

Mathewes-Green makes a compelling argument that abortion, careerism, and promiscuity are three bad but vitally intertwined ideas comprising much of the nexus for feminist thought. The latter two ideas, she argues, have come together in definition of an abortion culture as they have dramatically changed a woman's expectation that pregnancy would be a blessing into an expectation that a pregnancy is an inconvenience at best. Over against this mess, Mathewes-Green suggests that we replace these three bad ideas with three good ones: "support the pregnant woman," "offer grief-counseling for post-abortion women," and "reach young people before they have become sexually active and give the resources and incentive to remain chaste." Following from these points, she also draws attention to the fact that society has long allowed young men to live down to a low level of expectation, when in fact, they too need to be challenged with a "vision of the nobility of fatherhood."

McClymond, Michael. "Two Become One, Two Become Three: Pleasure and Procreation in Christian Understandings of Sex." *Modern Reformation* 10 (2001) 16-21.

McClymond provides a brief history of key Christian understandings of sexual intimacy in the history of the church. He compares Protestant and Catholic views, and notes that insofar as Augustine has influenced both traditions, the gulf might not be quite so far apart as is frequently thought. McClymond decries the Catholic rejection of pleasure as a "legitimate sexual aim," but he also rightly notes that much more is at stake in the marriage relationship than the mere pursuit of sexual gratification.

Murre-van den Berg, Heleen. "'Dear Mother of My Soul': Fidelity Fiske and the Role of Women Missionaries in the Mid-nineteenth Century Iran." *Exchange* 30 (2001) 33-48.

Murre-van den Berg chronicles the efforts of Fidelity Fiske and a group of woman missionaries to reform the Nestorian Christians in northwestern Iran and establish

women's education among the Nestorians. The first part of her article examines the letters written to Fiske by the converts following her return to the United States after fifteen years on the field. The last half of the essay interacts with the themes of those letters in the broader context of women missionaries in the nineteenth century.

Pitre, Brant. "Blessing the Barren and Warning the Fecund: Jesus' Message for Women Concerning Pregnancy and Childbirth." *Journal for the Study of the New Testament* 81 (2001) 59-80.

Pitre paints a picture of Jesus as an eschatological prophet who preached a message of apocalyptic asceticism. He bases this analysis on the beatitudes for the childless that Jesus spoke, believing that Jesus taught that procreation should be abandoned in light of the coming tribulation. From this analysis, Pitre argues for a motif of eschatological childlessness in the teachings of Jesus.

Yarhouse, Mark A., Lori A. Budett, and Elizabeth M. Kreeft. "Competing Models for Shepherding Those in the Church Who Contend with Same-Sex Attraction." *Journal of Psychology & Christianity* 20 (2001) 53-65.

The authors analyze six competing models of shepherding persons in the church who contend with same-sex attraction. The first is the "Reject/Rejection" model which involves active rejection of homosexuality and the gay person. The second is the "Refer" model which assumes that the church does not have the resources to deal with homosexuality and redirects the person to those who can provide such services. The third is the "Repair" model which focuses on changing one's sexual orientation from homosexual to heterosexual. The fourth is the "Resolve" model which emphasizes a change in intention, focusing on chastity. The fifth is the "Recognize" model which helps a person come to terms with his same-sex orientation, causing an accurate self-perception. The final model is the "Embrace" model which encourages the integration of the same-sex orientation into a gay identity. The authors suggest that the Repair, Resolve, and Recognize models best comprise shepherding. The authors then offer several helpful guidelines for traditionalists to consider as they provide services to individuals struggling with a same-sex orientation. ■

Live the Difference: Womanhood in the New Millennium

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THE DANVERS STATEMENT

OUR PURPOSES

Recognizing our own abiding sinfulness and fallibility, and acknowledging the genuine evangelical standing of many who do not agree with all of our convictions, nevertheless, moved by ... the hope that the noble Biblical vision of sexual complementarity may yet win the mind and heart of Christ's church, we engage to pursue the following purposes:

1. To study and set forth the Biblical view of the relationship between men and women, especially in the home and in the church.
2. To promote the publication of scholarly and popular materials representing this view.
3. To encourage the confidence of lay people to study and understand for themselves the teaching of Scripture, especially on the issue of relationships between men and women.
4. To encourage the considered and sensitive application of this Biblical view in the appropriate spheres of life.
5. And thereby
 - to bring healing to persons and relationships injured by an inadequate grasp of God's will concerning manhood and womanhood,
 - to help both men and women realize their full ministry potential through a true understanding and practice of their God-given roles,
 - and to promote the spread of the gospel among all peoples by fostering a Biblical wholeness in relationships that will attract a fractured world.

OUR AFFIRMATIONS

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

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood.
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart.
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin.

4. The Fall introduced distortions into the relationships between men and women.
 - In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
 - In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women. Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community.
6. Redemption in Christ aims at removing the distortions introduced by the curse.
 - In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership.
 - In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men.
7. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission-domestic, religious, or civil-ever implies a mandate to follow a human authority into sin.
8. In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries. Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.
9. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world.
10. We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.



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