

# CBMW NEWS

Beginning with the next issue (3/1: March 1998), *CBMW NEWS* will have a new title: *Journal for Biblical Manhood and Womanhood*

DECEMBER, 1997

FROM THE COUNCIL ON BIBLICAL MANHOOD AND WOMANHOOD

VOL. 2 NO. 5

## Willow Creek enforces egalitarianism

POLICY REQUIRES ALL STAFF AND NEW MEMBERS TO JOYFULLY AFFIRM EGALITARIAN VIEWS

BY WAYNE GRUDEM

**W**E ARE THANKFUL FOR THE REMARKABLE blessing of God on the evangelistic and discipleship work of Willow Creek Community Church in Illinois. But we regret to report that Willow Creek, one of the nation's largest and most influential churches, has begun to require that all new members and all church staff agree with an egalitarian policy on women in ministry. Such policies will undoubtedly influence several hundred churches in the Willow Creek Association, and thousands of other churches around the world that look to Willow Creek for leadership and are influenced by its conferences.

The arguments used by Willow Creek to defend its position are representative of egalitarian arguments in general. Therefore, if their case is found wanting in the light of Scripture, many similar positions would likewise topple.

### *The Willow Creek Position*

**COMPLEMENTARIANS EXCLUDED FROM MEMBERSHIP:**

Regarding membership at Willow Creek, the church distributes a four-page handout, "The Elders' Response to the Most Frequently Asked Questions About Membership at Willow Creek." On page 3 it says:

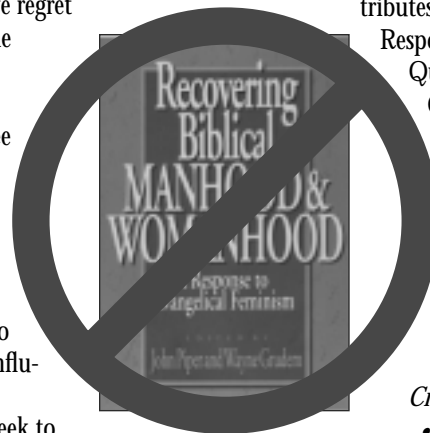
*While we respect the right of individuals to hold a different position, we ask that Participating Members of Willow Creek minimally be able to affirm with integrity the following:*

- that they can joyfully sit under the teaching of women teachers at Willow Creek

- that they can joyfully submit to the leadership of women in various leadership positions at Willow Creek

- that they will refrain from promoting personal views in ways that would be divisive or disruptive.

*see Willow Creek on p. 3*



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## The meaning *source* "does not exist"

LIDDELL-SCOTT EDITOR REJECTS EGALITARIAN INTERPRETATION OF "HEAD" (KEPHALE)

BY WAYNE GRUDEM

**A** RECENT LETTER FROM ONE OF THE world's leading Greek lexicographers, P.G.W. Glare, has undermined a foundational building block in the egalitarian view of marriage. Glare denies that the word "head" ever had the meaning "source" in ancient Greek literature. Yet this meaning is essential to egalitarian interpretations of Scripture regarding marriage.

### *Some background*

For several years egalitarians have reinterpreted the verse, "for the husband is the head (Greek *kephalē*) of the wife as Christ is the head of the church" (Eph. 5:23). They did not want to admit that the husband's role as "head" meant he had authority to lead in the marriage. As an alternative interpretation that removes the idea of authority, they have

said that "head" really means "source," because (they claim) that is what the Greek word *kephalē* ("head") meant in ancient Greek literature. They go on to say that if the word "head" just means "source," then there is no unique male authority in marriage, and no male "headship" (in the commonly understood sense) taught in this verse or in the similar expression in 1 Corinthians 11:3.

Now this reinterpretation was not persuasive, because husbands are not the "source" of their wives in any ordinary sense of "source." But egalitarians have continued to make this claim nonetheless and have said "source" was a common sense for *kephalē* in Greek.

*see LSJ rejects egalitarian view... on p. 7*

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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 dif-  
ferences between men and women,  
created equal in the image of God,  
because these teachings are essential  
for obedience to Scripture and for the  
health of the family and the Church.*

*CBMW is a member of the  
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# Newsbriefs from the world

□ **Infanticide in India continues at a terrifying rate of increase, especially among poor families.** Indian families prefer boys over girls for economic reasons, including labor value and the dowry tradition. Such preferences result in the killing of thousands of infant girls every year by various means, from being poisoned with insecticides to being buried alive. In Usilampatti, the local government hospital reported that female infanticide is almost universal. The hospital's records indicate that out of 600 female births every year, 570 disappear for what is recorded as "social causes." Reported in *ChildLink*, a publication of Compassion International, October 1997, pp. 7-8

□ **When close to a million Promise Keepers descended on the Washington Mall last month, they heard an unequivocally complementarian message.** Quotes from a liberal North Carolina newspaper showed that this message was unmistakable even for a secular audience: "Promise Keepers makes no bones about its theology... The group believes that the sexes are not equal but complementary, each having different roles and responsibilities. They find evidence for this view in the story of creation where God creates woman out of man to serve as a 'helper.' Promise Keepers believe that just as Christ is the head of the church, the man must be the head of the household, the leader and provider. Dallas pastor Tony Evans, a PK regular, told a group of men once: 'Treat the lady gently and lovingly but lead.' Many men have taken that message to heart." The reporter quoted a pastor saying, "In the home there has to be leadership. Hopefully, it's not someone who rules by force but serves by love. The biblical message is that the man should love his wife as Christ loved the church." And a PK's wife insists, "My husband doesn't abuse or misuse his God-given responsibility. He never makes a decision without talking with me about it. He honors all I have to say. He respects all my opinions." Noted in the *Raleigh News & Observer*, September 29, 1997

□ **Teachers in Catholic schools in Ireland have started to use new inclusive phrases to describe families.** They are now instructed to say "the adults who live in your house" or "the people who look after you" to use to describe two-parent, single-parent, or alternative parenting arrangements. Teachers will avoid politically incorrect references to "Mummy and Daddy" under a new teaching program in Catholic schools in Ireland that aims at "keep[ing] in tune with the reality of children's lives." *World*, November 1, 1997

□ **Greenville, South Carolina is reacting to a dramatic increase in crime among teenage females.** From 1991 to 1995, arrests of girls 17 and under in the county rose by 66 percent, outpacing the boys' increase of 21 percent over the same period. Arrests for assault have shot up over 168 percent during these years, and crimes involving weapons, drugs, burglary and theft have grown 55 percent, compared

to an 11 percent increase for boys in the county. No word yet whether this is typical for other parts of the nation. Some analysts believe there is a strong connection between this rise and the feminist quest for equality, producing a mentality that women have to be as violent as men. *The Greenville News*, July 10, 1997

□ **Following the Promise Keepers media blitz in early October, NBC News outdid itself trying to maintain PC stability on shaky ground.** On October 17, they placed a full page ad in *USA Today*, trumpeting their upcoming news and entertainment calendar for the week of October 19-25. NBC Nightly News, Today, Dateline NBC, and Meet The Press all strained to discover the differences between men and women. Most often, they settled for trying to shatter tired stereotypes, focus on appropriate tasks for men and women, and give attention to sexual harassment in the workplace. According to a NBC News poll, most adults, including 78 percent of men and 61 percent of women, say sex roles in marriage today are more equal than traditional. Notable in the presentation was the use of the word "sex" to describe male and female, rather than the more accustomed, politically correct "gender."

□ **It was bound to happen. After four years of trying to show that they can play baseball just like the men, the Colorado Silver Bullets women's team showed they can brawl like them, too.** Even after she was hit by a pitch, outfielder Kim Braatz-Voisard held her temper in check, and tried to stay calm. Then Greg Dominy, pitcher for the Americus Travelers (state champs in the Georgia Recreations and Parks 18 and under league) laughed at her, and a major league melee broke out. It all happened this summer in Albany, Georgia, with the Silver Bullets behind 10-6 with two out and nobody on in the ninth inning. It was not a proud moment for Braatz-Voisard. "It's not something we're promoting—that fighting's OK," she said. "That's not what I believe. I let my anger and frustration get the best of me. I apologize to all those boys and girls that look to us as role models." Silver Bullets GM Phil Niekro said, "Some of our players got in some pretty good licks. And some of our players got hit. I hate to see it, but it's part of baseball." The women went on the next night to defeat the Atlanta Rockies, an over-30 men's team.

□ **In related sports news, the National Basketball Association named two women, Dee Kantner and Violet Palmer as referees for the 1997-98 season.** This marks the first time in major pro sports in the United States that women will officiate regular-season games in an all-male league.

□ **Finally, women's water polo was given Olympic status this fall, wiping out the last men-only team sport in time for the 2000 Games.** Synchronized swimming remains a single-sex sport, with only women participating. The Associated Press, October 29, 1997

## Willow Creek

*continued from page 1*

This means that members now have to hold an egalitarian position—not even hesitantly or with reservations, but strongly enough to be *joyful* in living out a commitment to it. If people held another view—for example, if they thought it was contrary to Scripture for women to teach or have authority over an entire church—then they would probably think it a violation of their consciences to “affirm with integrity” that they could “joyfully submit” to and support something they thought to be wrong.

As a detailed defense of this position, we can now examine an eight-page document, “Women and Men in Ministry at Willow Creek Community Church.” This is a draft document (dated 1/29/96) that has been “under consideration” for well over a year by people at various leadership levels of the church.

### “FURTHER STUDY” INCLUDES ONLY ONE POSITION:

The position paper says the church is committed “to provide opportunity for ministry based on giftedness and character, without regard to gender” (p. 4). It lists eight books “for further study and more complete discussion of this issue,” including egalitarian writings by Gilbert Bilezikian (a founding elder of Willow Creek Church), Stanley Grenz, Gretchen Hull, Craig Keener, Aida Spencer, and Mary Stewart Van Leeuwen. We are disappointed to see that “more complete discussion” of the issue only includes one side of the discussion, because none of the eight books listed represents a complementarian position. It is noteworthy that our book *Recovering Biblical Manhood and Womanhood*, which was selected by readers of *Christianity Today* as “the most influential book in the evangelical world” in 1992, and which is now in its eighth printing, was not mentioned among the books to read for a “more complete discussion.” Moreover, the most comprehensive scholarly investigation of 1 Timothy 2:9-15 that has ever been published, *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15*, edited by Andreas Köstenberger, Thomas Schreiner, and H. Scott Baldwin (Baker, 1995), is not mentioned.

### CBMW BOOKS BANNED AT WILLOW CREEK:

The CBMW-sponsored book *Recovering Biblical Manhood and Womanhood* is not allowed to be sold in the Willow Creek bookstore. As reported in *World*, March 29, 1997, the bookstore manager says the book is “deemed not appropriate.” In a related incident, Dr. Bruce Ware, Chairman of the Systematic Theology department at Trinity Evangelical Divinity School, was teaching a Trinity extension class at Willow Creek in the spring of 1997, and had to sell one textbook, *Systematic Theology* by Wayne Grudem, out of the trunk of his car, because Willow Creek would not allow it to be sold in their bookstore, even when it was a text for a Trinity class. This is because 19 of the 1262 pages (less than 2% of the book) take a complementarian position on manhood and womanhood in marriage and the church.

### INTERPRETATIONS OF BIBLICAL TEXTS:

With regard to Biblical texts that are crucial to this discus-

sion, the Willow Creek position paper adopts several common egalitarian interpretations, such as the following:

(1) **ADAM CREATED FIRST:** Regarding the fact that Adam was created before Eve, “there is nothing in the text to indicate that man’s being created before woman is meant to imply his greater status or priority...one could just as easily argue that the ‘order of creation’ proves the superiority of women...” (p. 3).

(2) **ADAM NAMING EVE:** Regarding the fact that Adam named Eve, “He did not give her the name Eve until after the fall (Gen. 3:20), when the curse had taken effect” (p. 3).

(3) **ALL MEN APOSTLES:** Regarding the apostles, “It is true that in choosing the Twelve Jesus chose an all-male group. However, it may well be that this was intended as an appropriate accommodation to the culture of this day... all of the Twelve were Jewish but that was not intended to signal that church leadership is to be restricted to those of Jewish ancestry in our day” (p. 4).

(4) **JUNIAS/ JUNIA AS APOSTLE:** In Romans 16:7, “The name Junia has a feminine ending, and thus refers to a woman who...Paul numbers among the apostles” (p. 5).

(5) **PROPHESY EQUALS TEACHING:** In 1 Corinthians 11, “Paul here is expressly affirming that women must pray and prophesy in public (verse 5). The verb to prophesy refers to ‘public teaching, admonishing, or comforting; delivering God’s message to the congregation’” (p. 5).

(6) **“HEAD” MEANS “SOURCE”:** Regarding the meaning of *kephalē*, “head,” where the Bible says “the husband is the head of the wife” (Eph. 5:23): “There is a fair amount of evidence that...contemporaries of Paul most often took it to refer to the origin or source of something” (p. 5).

(7) **MUTUAL SUBMISSION WITHIN THE TRINITY:** Regarding the Trinity as a pattern for relationships in marriage: “Submission within the Trinity is ultimately mutual submission, not one-way submission” (p. 6).

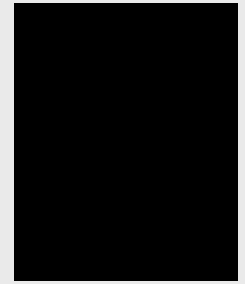
(8) **UNEDUCATED WOMEN IN CORINTH:** In 1 Corinthians 14:34-35, “Paul’s concern is focused on the disruption of learning or worship by the asking of questions. This would naturally tend to involve women since by and large they lacked education. They would have little background information about the Bible, and would therefore be filled with questions as they began to receive teaching” (p. 6).

(9) **UNTRAINED WOMEN IN EPHEBUS:** Paul’s command that women not “teach or have authority over a man” in 1 Timothy 2:12 is interpreted as “a warning to the women of Ephesus that they were not to abuse their new-found privilege of learning by trying to usurp the teacher’s place (correcting and so on) before they even understood what they were trying to learn” (p. 7).

(10) **“HAVE AUTHORITY” MEANS “DOMINEER”:** The verb *authentein* in 1 Timothy 2:12 “helps show us what Paul is warning against—not just teaching, but teaching that seeks to dominate and control” (p. 7).

### COMPLEMENTARIANS EXCLUDED FROM LEADERSHIP:

The document concludes, “We believe that God has gifted both men and women for all forms of ministry and that they are to serve on the basis of giftedness and not gender... *because of our commitment to both women and men in ministry, there is a certain level of consensus needed on this issue for*



WAYNE GRUDEM

*People like*

*Augustine,*

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*Luther,*

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***The arguments used by Willow Creek to defend its position are representative of egalitarian arguments in general. Therefore, if their case is found wanting in the light of Scripture, many similar positions would likewise topple.***

WAYNE GRUDEM

*those in leadership at Willow Creek.* To have people in leadership positions at Willow who cannot, in good conscience, support women in teaching or leadership ministry here would create a situation where key people in ministry have their ministries undermined” (p. 8, italics added).

As explained above, this requirement is now imposed on new members as well. This means that people like Augustine, Calvin, Luther, Wesley, Whitefield, Spurgeon, and thousands of other leaders in the history of the church could not join Willow Creek, were they alive today. And it means that the millions of evangelicals today who still believe the Bible requires that “some governing and teaching roles within the church are restricted to men” (*Danvers Statement*, Affirmation 6) cannot join Willow Creek.

Readers of *CBMWNEWS* should decide for themselves whether they agree with these interpretations or not, because *in many ways the Willow Creek statement is an excellent summary of egalitarianism, and if other churches adopt egalitarianism, these will likely be the positions they take.*

#### ***Why we differ with the Willow Creek position on this issue***

While detailed responses to these claims may be found in our literature (especially our book *Recovering Biblical Manhood and Womanhood*, and our booklet *50 Crucial Questions About Manhood and Womanhood*), we can indicate briefly in this article where we differ with the Willow Creek position:

(1) **ADAM CREATED FIRST:** We do not agree that “there is nothing in the text to indicate that man’s being created before woman is meant to imply his greater status or priority.” We do not agree because the Apostle Paul took the statement in Genesis 2 that “Adam was formed first, then Eve” (1 Tim. 2:13) as a reason why women should not “teach or have authority over men” (1 Tim. 2:12) in the assembled church. If we believe that the whole Bible is God’s Word for us, then we have to say that the New Testament’s own interpretations of Genesis 2 are correct, and Adam’s being created first indicates a greater authority for him as a man.

(2) **ADAM NAMING EVE:** We agree of course that Adam gave his wife the name “Eve” after the fall, but we do not agree that that was the first time Adam gave her a name. Before the fall, Adam said, “She shall be called Woman” (Gen. 2:23). The verb for “called” (Hebrew *qārā*) is the “naming verb” used throughout Genesis 1 and 2: it is used when God *calls* the light Day and the darkness Night (1:5); when he *calls* the firmament Heaven (1:8); when he *calls* the dry land Earth and the waters Seas (1:10); and when Adam *calls* each animal by its own name (2:19-20, in the very context that prepares the way for the creation of the woman). Thus, when Adam said, “She shall be *called* Woman” (2:23) he was most definitely naming her, and thereby indicating that he had an authority and leadership role with respect to her.

(3) **ALL MEN APOSTLES:** We do not agree that Jesus chose only men as his twelve apostles “as an appropriate accommodation to the culture of this day.” Jesus never hesitated to correct his culture when issues of right and wrong

were at stake. He chose twelve Jewish apostles because in God’s wise plan, *the church began among the Jews, and it was all Jewish at the beginning*—there were no Gentiles in it, but there were many women. If Jesus had wanted to demonstrate that women had full access to all leadership roles in the church, he could easily have appointed six men and six women as apostles, but he did not. The highest human authority and highest leadership responsibilities in the church, under Jesus Christ himself, belong for all eternity not to women and men alike but to twelve apostles who are men, and these men will sit on twelve thrones judging the twelve tribes of Israel (Matt. 19:28), and will have their names eternally written on the foundations of the heavenly city (Rev. 21:14).

(4) **JUNIAS/JUNIA AS “APOSTLE”:** We do not agree that in Romans 16:7, “The name Junia has a feminine ending” (thus proving that there was a woman apostle). This is a simple misstatement of fact. The ending is *-an*, which would be the accusative form both for men’s names that end in *-as* (like Silas or Thomas) or women’s names that end in *-a* (like Lydia or Martha). Therefore it is impossible to tell from the ending whether the person is Junias (male) or Junia (female). Both names are very rare in Greek, which is why there have been differing opinions in church history. The church father Chrysostom (died A.D. 407) referred to this person as a woman (*Homily on Romans* 31.7; NPNF 1, 11:555) but the church father Origen (died A.D. 252) referred to Junias as a man (MPG 14: 1289), and the early church historian Epiphanius (died A.D. 403) explicitly uses a masculine pronoun of Junias and seems to have specific information about him when he says that “Junias, of whom Paul makes mention, became bishop of Apameia of Syria” (*Index disciplulorum* 125.19-20). Finally, the word “apostle” (Greek *apostolos*) sometimes just means “messenger” (as in Phil. 2:25; 2 Cor. 8:23), so even if the name were “Junia,” no clear conclusions about her role could be drawn from this one verse. The meaning of Romans 16:7 is too obscure to us to base doctrine on it.

(5) **DOES PROPHECY EQUAL TEACHING?** We do not agree that “to prophesy” refers to “public teaching.” Teaching and prophecy are always separate gifts in the New Testament (Rom. 12:6-7; 1 Cor. 12:28, 29; 14:6; Eph. 4:11). “Teaching” is what we would call “Bible teaching” exercised by people who are given authority over the church, especially pastors or elders (Eph. 4:11; 1 Tim. 5:17). Elders did not have to be able to prophesy (which depended on the spontaneous work of the Holy Spirit) but to teach (1 Tim. 3:2; Titus 1:9). “Prophecy” in New Testament churches is never confused with Bible teaching. It is rather telling the congregation what someone thinks that God has suddenly brought to mind, and is subject to evaluation and judging by the church (1 Cor. 14:29; 1 Thess. 5:20-21). There are several people in the Bible who can prophesy but who are not qualified to be teachers over the whole church, such as children (Acts 2:17), the high priest Caiaphas (John 11:49-52), Balaam (Num. 23-24; 2 Pet. 2:15), and even Balaam’s donkey (Num. 22:28-30).

(6) **DOES “HEAD” MEAN “SOURCE”?** We do not agree that “there is a fair amount of evidence that...contempo-

aries of Paul most often took [the word *kephalē*, 'head'] to refer to the origin or source of something." What the Willow Creek statement, and egalitarians generally, are asking us to believe is that "head" (*kephalē*) meant "source *but not ruler, person in authority*" in ancient Greek literature.

This also is simply a question of fact: No example has ever been found in Greek literature where person A is called the "head" (*kephalē*) of person or group B, and where person A is not the ruler or authority over person(s) B. Not one example! About 50 examples exist where the person called "head" is the king of Egypt, or the king of Israel, or the leader of a tribe, or the general of an army, or Christ as "head" of the church, etc. In every single case, *where person A is called the "head" of person(s) B, A is in authority over B.* (For evidence, see *Recovering Biblical Manhood and Womanhood*, edited by J. Piper and W. Grudem, pp. 425-468.) It is simply not true that "contemporaries of Paul most often took ['head'] it to refer to the origin or source of something" in such contexts. The truth is, they never did.

We are aware that the assertion that "head" could mean "source without authority" in ancient Greek is fairly common in popular and even some scholarly literature. What we are claiming here is that no writer making such an assertion has ever produced one ancient text that (1) refers to a person, and (2) calls the person the "head" of another person or group, where (3) the person called the "head" (whether Christ, or the emperor, or Esau, or Zeus, or the husband) is not the one in authority in the relationship.

Elsewhere in this issue, beginning on page 1, we have reported that there is now no Greek lexicon in the world whose editors give support to the idea that the meaning "source" even exists as a possible meaning for Greek *kephalē*.

(7) IS THERE MUTUAL SUBMISSION WITHIN THE TRINITY? We do not agree that "submission within the Trinity is ultimately mutual submission, not one-way submission." In fact, we know of no one in the entire history of the church who ever said that the Father submits to the Son in the Trinity—until this new doctrine was affirmed by some egalitarians (such as Gilbert Bilezikian and Stanley Grenz) in the 1990's. The Bible never says that the Father submits to the Son, but only that the Son was "sent" by the Father (John 3:17; Gal. 4:4), the Son will eternally be "subject" to the Father (1 Cor. 15:28), the Son always does the will of the Father (John 5:30; 8:29; the Father is never said to do the will of the Son); the Father gives authority to the Son (John 5:22, 26, 27; not the other way around); the Father created "through" the Son (John 1:3; Col. 1:16; the Son did not create "through" the Father); the Father chose us "in" the Son (Eph. 1:4) and predestined us to be conformed to the image of the Son (Rom. 8:29; the Son did not choose us "in" the Father). The Father is the "head" of the Son (1 Cor. 11:3; the Son is not the "head" of the Father). The Father and the Son have eternally been Father and Son, even before the Son came into the world and before there was any creation (John 1:1-3; 17:5, 24), and the very names "Father" and "Son" imply a difference in role and a difference in authority. It is always the Father who initiates and directs, and the Son who submits to the Father's will and is obedient to the Father.

This is probably the most foundational difference of all. CBMW, together with the whole Christian church throughout history, holds that within the Trinity for all eternity there has been both *equality* in value and *difference* in role. Similarly, husband and wife can be equal in value and different in role. But the Willow Creek statement denies this both in the Trinity and in marriage. The danger is this: if we deny eternal differences in role within the Trinity, then we lose the distinctness of three persons within the Trinity, and Father, Son, and Holy Spirit are no longer eternally different in any way. Once we say this, we have lost the doctrine of the Trinity.

(8) WERE THERE NO EDUCATED WOMEN IN CORINTH? We do not agree that in 1 Corinthians 14:34-35 Paul was only concerned to prevent the disruption of worship by uneducated women asking questions. Rather, he says they must "keep silence" during the time that people are judging and evaluating prophecies (see 14:29), and he points to a difference in authority over the congregation, saying that in the church service women "should be subordinate, even as the law says" (1 Cor. 14:34). Paul says nothing about women being less educated, and in fact he had already spent one and a half years teaching the Bible in Corinth (Acts 18:11), staying in the home of Aquila and Priscilla (Acts 18:3). Surely many women were well trained in the Bible after learning from Paul himself for 18 months!

We also differ with the idea that women were uneducated. This also is a question of historical fact which is easily determined. In Greek cities like Corinth, both men and women had basic literacy skills and could read and write. Only a tiny percentage of the population went on for advanced studies, and the New Testament never makes advanced training a qualification for church office. Even the apostles were mostly "uneducated, common men" (Acts 4:13) who did not have advanced training. (For historical background showing the literary skills of women in the ancient world see the *Oxford Classical Dictionary*, second edition, p. 1139; also Andreas Köstenberger et al., *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15* [Baker, 1995], pp. 45-47, with extensive references.)

(9) WERE THERE NO TRAINED WOMEN IN EPHEBUS? We do not agree that Paul's command that women in Ephesus should not "teach or have authority over a man" (1 Tim. 2:12) was based on lack of understanding by women. Women in Ephesus surely were well-trained in Scripture, for Paul himself had previously taught the Bible there for three years (Acts 20:31)—longer than any other city. The historical information on women's education also applies here, showing that women had the literary skills necessary to read and study the Bible (see previous question). The reason Paul actually gives is not different levels of educational, but the order established by God at creation (1 Tim. 2:13).

(10) DOES "HAVE AUTHORITY" MEAN "DOMINEER"? We do not agree that the verb *authentēin* ("to have authority over") in 1 Timothy 2:12 just prohibits "teaching that seeks to dominate and control"—for Paul uses not one verb but two, and thus prohibits not one but two activities, "teaching" and "having authority." Nor can we agree that 1 Timo-

*The whole  
Christian  
church  
throughout  
history holds  
that within the  
Trinity for all  
eternity there  
has been both  
equality in  
value and  
difference in  
role. Similarly,  
husband and  
wife can be  
equal in value  
and different  
in role.*

***Eventually this policy will tend to erode male leadership in both the church and in the home, will tend to cloud over distinct gender identity for boys and girls, and will foster much conflict, confusion, and eventual dissolution of families.***

WAYNE GRUDEM

thy 2:12 is simply a command not to usurp another teacher's place. Paul does not say, "I do not permit a woman *to usurp the authority of a teacher*," but specifies two activities, "I do not permit a woman *to teach or have authority over a man*."

In addition, we don't have to speculate about the kind of people who were tending to misuse authority and teach falsely in Ephesus, for the Bible tells us they were *men* such as Hymenaeus, Alexander, and Philetus (1 Tim. 1:20; 2 Tim. 2:17; also Acts 20:30), not women. Moreover, the most exhaustive study of the word *authentein* ever done has shown conclusively that it has a neutral or positive sense ("to have authority over"), not a negative sense ("to misuse authority, to domineer, to usurp authority"); see the new research in Andreas Köstenberger *et al.*, *Women in the Church*, pp. 65-104.

#### ***But is it possible to decide who is right?***

What do you, the reader, think of these ten points? If you aren't sure which side is right, then there is only one way to find out: Get out your Bible and look up the verses in question. We do not think these questions are hopelessly entangled, or that "both sides have equally strong arguments," or that it is impossible for ordinary Christians to sort out the issues and reach their own conclusions. We are convinced that in many cases there are questions of *fact* at the bottom of the differences, facts that can be looked up and inspected by any interested lay person (not just by seminary-trained people). The Bible is not hard to understand on these issues, and the facts are not hard to find. We encourage you to look up the verses, think through the arguments for yourself, and decide which position you think is right.

Finally, does Willow Creek's success at bringing thousands of unbelievers into the Kingdom prove that their egalitarian position is right? No more than the success of hundreds of thousands of complementarian churches proves that complementarianism is right. In one case or the other, God in his grace is bringing a measure of blessing in spite of, not because of, a church's position on these things. We repeat, we are thankful for the great work that God is doing through Willow Creek Community Church, and we do not want our differences over questions about manhood and womanhood to obscure our appreciation for other aspects of that ministry.

But we also believe that this policy is representative of what we have seen in several churches with egalitarian convictions: (1) The position is based on interpretations of Scripture that seem to us to be incapable of being substantiated by facts, and are often contrary to established facts. (2) It is maintained by exclusion of information that supports a complementarian position, so that people in the church are not even told where they can find the most responsible arguments on the other side. (3) It eventually moves toward a church policy that excludes from leadership, and then from membership, anyone who holds to the historic view of the church.

We are also concerned because we believe this policy is, in the end, one that disobeys God's Word, and people can never disobey God's Word without experiencing destructive consequences. Because we serve a gracious and patient

God, the consequences of our disobedience are often slow in coming, but they do come. Our understanding of Scripture leads us to expect that eventually this policy will tend to erode male leadership in both the church and in the home, will tend to cloud over distinct gender identity for boys and girls, and will foster much conflict, confusion, and eventual dissolution of families.

Moreover, the methods of interpreting Scripture used in this position paper, if followed in other areas, can easily be used to deny the relevance of almost any other teaching of Scripture.

The ten points listed above have not been established by appeal to the plain words of Scripture that are available to every believer with a standard translation. Rather, they have been established by assuming that we can interpret Genesis 2 better than Paul did in 1 Timothy 2:13 (point 1), by using the occurrence of one event in the Bible (naming Eve) to deny the occurrence of an earlier, similar event (point 2), by thinking that Jesus gave in to the expectations of a sinful culture when establishing all men in twelve leadership positions over his church that will remain at least until the final judgment (point 3), by affirming as established fact a doubtful point of grammar which no scholar in the world can resolve on the basis of the meager evidence available to us (point 4), by ignoring the differences between two gifts (prophecy and teaching) which the Bible always keeps distinct (point 5), by substituting unattested meanings of words for meanings that have been well attested for centuries (point 6), by affirming modifications in the doctrine of the Trinity that are supported by no verse in Scripture and that have been held by no recognized writer in over 1900 years of church history (point 7), and by substituting speculative reconstructions of ancient history for the words Paul actually wrote and the historical information actually recorded in the Bible itself (points 8, 9, and 10). If these kinds of procedures are allowed to determine our understanding of Scripture, then Scripture will soon lose its effective authority, not only in issues of manhood and womanhood, but also in every other area of teaching that might be opposed by a creative scholar with such tools in his hand.

We deeply regret that this large church, which has so greatly been blessed by God in many ways, has now decided that this egalitarian viewpoint should be entrenched and that no other viewpoint should even be known in the church. It is both ironic and tragic that people today who hold the conviction that has been held by the vast majority of the church throughout its history—that some teaching and governing roles in the church are restricted to men—cannot serve on staff or even join Willow Creek Community Church. We hope the church will reconsider its policy and the positions which led to it.

More complete information supporting the positions of the Council on Biblical Manhood and Womanhood may be found at our web site: [www.cbmw.org](http://www.cbmw.org), in our book *Recovering Biblical Manhood and Womanhood* (Crossway, 1991), or the recent book by Andreas Köstenberger *et al.*, eds., *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15* (Baker, 1995).

## LSJ rejects egalitarian view

*continued from page 1*

Their one piece of evidence from Greek dictionaries (lexicons) was found in the *Greek-English Lexicon* edited by H. G. Liddell, Robert Scott, and revised by Henry Stuart Jones (ninth edition: Oxford: Clarendon, 1968, pg. 945). Part of the entry in the Liddell-Scott-Jones lexicon (LSJ or simply Liddell-Scott) reads as follows (with examples given for each section):

### II. 1. Of things, extremity

- a. In Botany
- b. In Anatomy
- c. Generally, *top*, *brim* of a vessel...*capital* of a column
- d. In plural, *source* of a river, *Herodotus* 4.91 (but singular, *mouth*); generally, *source*, *origin*, *Orphic Fragments* 21a; *starting point* [examples: the head of time; the head of a month].

Even this entry did not prove the egalitarian claim that a person could be called the "source" of something by using *kephalē*, because the major category for this lexicon entry had to do with the end-point of "things," not with persons (persons are in view in Ephesians 5:23, with Christ and a husband being called "head").

In addition, people who used this lexicon to say that *kephalē* could mean "source of a river" failed to notice that the LSJ lexicon said it meant source of a river "*in plural*," but it also said that in the "singular," *kephalē* meant "*mouth*" of a river. Now the word *kephalē* in Ephesians 5:23 is in the singular. This shows how inappropriate it is to use this entry in LSJ to apply to Ephesians 5:23. The egalitarians who use this argument have never explained why they cite the *plural* example from Liddell and Scott (source of a river) and apply it to the *singular* example from Ephesians 5:23. If they want to use this entry from Liddell and Scott at all, to be consistent they should apply the *singular* definition "mouth" to the *singular* use of *kephalē* in Ephesians 5:23. This would give the impossible result, "for the husband is the *mouth* of the wife as Christ is the *mouth* of the church!"

In an article written in 1985, I argued that the reason *kephalē* could be applied to either the *source* or the *mouth* of a river was that in these cases *kephalē* was used in a fairly common sense to mean the "end-point" of something. In this way, the top of a column in a building was called the "head," and the ends of the poles used to carry the Ark of the Covenant are called the "heads" of the poles in the Septuagint translation of 1 Kings 8:8. This is a natural and understandable extension of the word *head* since our heads are at the "top" or "end" of our bodies. In fact, this is what the editors of Liddell-Scott-Jones intended, for they placed the river examples as a sub-category under the general category, "of things, extremity."

The entry in LSJ also quoted another text, *Orphic Fragments* 21a, which said, "Zeus the *head*, Zeus the middle, Zeus from whom all things are perfected." But this text is also ambiguous, because the meaning "beginning, first in a series" would easily fit here. (For example, my oldest son is the "beginning" or "first" of my sons, but he is not the "source" of my other sons.) So this quotation also fails to

establish a distinctive sense "source" for *kephalē*.

Nevertheless, egalitarians persisted in mentioning the "source of a river" example as if it somehow gave a basis for them to say that "source" was the best meaning in Ephesians 5:23. And for popular audiences who could not check LSJ for themselves, it sounded quite convincing.

(For further details, see "Does *kephalē* ('Head') Mean 'Source' or 'Authority Over' in Greek Literature? A Survey of 2,336 Examples," *Trinity Journal* 6 NS [1985], pp. 38-59, and then, answering objections and arguing this in more detail, "The Meaning of *kephalē*: A Response to Recent Studies," *Trinity Journal* 11 NS [1990], pp. 3-72. The 1990 article also appears as an appendix to *Recovering Biblical Manhood and Womanhood*, edited by John Piper and Wayne Grudem [Wheaton: Crossway, 1991] pp. 425-468.)

### The letter from the Editor of the Liddell-Scott-Jones lexicon

Early in 1997, I decided to send a copy of my 1990 article on *kephalē* to the editor of the Liddell-Scott lexicon in Oxford, England, so that their editorial team might at least consider the evidence and arguments in it. To my surprise, the current editor of Liddell-Scott, P. G. W. Glare, responded in a personal letter dated April 14, 1997, which I quote here with his permission.

Regarding *kephalē*, Glare says, "The entry under this word in LSJ is not very satisfactory." But he adds, "I was unable to revise the longer articles in LSJ when I was preparing the latest Supplement, since I did not have the financial resources to carry out a full-scale revision."

With regard to my study of *kephalē*, he writes, "I am in broad agreement with your conclusions." He adds, speaking of the usage in the Septuagint (the Greek translation of the Old Testament), "*kephalē* is the word normally used to translate the Hebrew *r'osh*, and this *does seem frequently to denote leader or chief* without much reference to its original anatomical sense, and here it *seems perverse to deny authority*" (italics added).

Then Glare adds the following comment: "**The supposed sense 'source' of course does not exist and it was at least unwise of Liddell and Scott to mention the word.** At the most they should have said 'applied to the source of a river in respect of its position in its (the river's) course'" (bold added). Coming from someone who, because of his position, can rightfully be called the preeminent Greek lexicographer in the world, this is a significant statement. Glare adds that "in most cases the sense of the head as being the controlling agent is the one required" when dealing with similes or comparisons.

Finally, with respect to my 1990 article, he adds, "I shall file it in the hope that one day we will be able to embark on a more thorough revision of the lexicon."

### Other recent evidence

In a related development, further evidence for the use of *kephalē* to mean "end-point" and not "source" in the texts claimed by egalitarians is found in John Chadwick's *Lexicographica Graeca: Contributions to the Lexicography of Ancient Greek* (Oxford: Clarendon, 1996). Chadwick, a

*The supposed sense 'source' of course does not exist and it was at least unwise of Liddell and Scott to mention the word.*

P.G.W. GLARE

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member of the Faculty of Classics at the University of Cambridge, says that his book “arose from working on the new supplement to Liddell and Scott as a member of the British Academy’s Committee appointed to supervise the project” (p. v). He says, “*kephalē* can mean simply *either extremity of a linear object*” (p. 181), and then quotes the two examples where it can refer to either end of a river (what we would call its “source” or its “mouth”). He then says the same variety of usage is found with Greek *archē*, which can mean either “beginning” or “end.” He explains, “in English a rope has two ends, in Greek two *archai*” (p. 181). Returning to *kephalē*, he turns to the quotation about Zeus from the *Orphic Fragments* 21a, and says, “On the same principle as the rivers, it may also mean the starting point” (p. 183, referring also to *Placita*, 2.32.2.)

Finally, an analysis of the last decade of debate over *kephalē* from the perspective of modern linguistic principles is found in Max Turner, “Modern Linguistics and the New Testament,” in *Hearing the New Testament*, edited by Joel Green (Grand Rapids: Eerdmans, and Carlisle: Pater-noster, 1995), pp. 165-172. Turner, who is Director of Research and Senior Lecturer in New Testament at London Bible College, analyzes the texts where the meaning “source” has been claimed and shows that other, established senses are preferable in each case. He says that the meaning “source,” as claimed by some, “is not recognized by the lexicons, and *we should consider it linguistically unsound*” (p. 167, italics added).

### Conclusion

Where does this leave us with regard to the dispute over *kephalē* in the ancient world? Up to this time, Liddell-Scott was the only lexicon that even mentioned the possibility of the meaning “source” for *kephalē*. All the other lexicons for the New Testament gave meanings such as “leader, ruler, person in authority” and made no mention of the meaning “source” (see Bauer-Arndt-Gingrich-Danker, p. 430; Louw-Nida, 1:739; the older lexicons by Thayer, p. 345, and Craemer, p. 354; also *TDNT*, 3:363-372; the sixth German edition of Walter Bauer, *Griechisch-deutsches Wörterbuch* [1988], p. 874-875; and most recently *A Greek-English Lexicon of the Septuagint* edited by J. Lust, E. Eynikel, and K. Hauspie [Stuttgart: Deutsche Bibelgesellschaft, 1996], p. 254.)

But now the editor of the only lexicon that mentioned the meaning “source” in any connection says that the supposed sense “source” for *kephalē* “of course, does not exist,” and says that it was “at least unwise” for Liddell and Scott to mention the word source. (If it was “at least unwise,” we may conclude that it was perhaps more than unwise.) Moreover, he agrees that the meaning “leader or chief” is clearly attested for *kephalē*.

This letter therefore seems to indicate that there is no “battle of the lexicons” over the meaning of *kephalē*, but that the authors and editors of all the lexicons for ancient Greek now agree (1) that the meaning “leader, chief, person in authority” clearly exists for *kephalē*, and (2) that the meaning “source” simply does not exist.

## Stanley Grenz and feminist theology

### FEMINIST IDEOLOGY, DEFECTIVE THEOLOGICAL METHOD LEAD TO EGALITARIAN CONCLUSIONS

BY STEPHEN D. KOVACH

STANLEY J. GRENZ, PROFESSOR OF THEOL-ogy and ethics at Regent College in Vancouver, B.C., seeks to gain broad approval for his writings in both evangelical and non-evangelical circles by voicing his appreciation of others’ viewpoints and by stating his conclusions in ways that are less than entirely unambiguous. While his position on several issues, despite his numerous books and articles, can be gauged only with difficulty, his egalitarian views have recently been set forth quite clearly in *Women in the Church* (co-authored with Denise Muir Kjesbo, 1995). The publication of this work was followed by a journal article that explains the theological method by which Grenz arrives at his egalitarian conclusions. The article, entitled “Anticipating God’s New Community: Theological Foundations for Women in Ministry,” seeks to provide a theological foundation for Grenz’s belief that “women and men ought to be full partners at every level of Church life, including within the ordained ministry.”<sup>1</sup>

In the following essay, we will attempt to examine the theological foundation of Grenz’s egalitarian views. Some evangelicals judge Grenz’s approach to the role of women in the church to be irenic and helpful. However, as will be seen, Grenz frequently misrepresents the complementarian

position on biblical manhood and womanhood. What is more, his argument in the above mentioned article can be shown to suffer from substantial leaps in logic that invalidate the egalitarian conclusions Grenz derives from his adduced evidence.

Specifically, the present article will expose the flaws of Grenz’s theological method in his effort to justify women’s functioning at all levels of ministry as it pertains to the doctrines of God, creation, and the church. In conclusion, we will provide observations on how Christians can identify the theological flaws frequently plaguing egalitarian arguments.

### ***A flawed theological method: Misrepresentations and faulty logic***

At the outset of his article, Grenz refrains from any exegesis of the biblical texts regarding women in ministry, contending that an undue emphasis on interpreting the relevant biblical texts has led to an impasse in the current debate. Instead of focusing on Scripture directly, Grenz suggests that theology, more broadly defined, will help us come to proper (that is, egalitarian) conclusions. One may ask how theology can be done without looking at specific texts if

1. *Journal of the Evangelical Theological Society* 38/4 (December 1995): 595-611; the quote is from p. 595.



the Bible is considered to be one's sole and final authority of faith and practice. Apparently undaunted by such concerns, however, Grenz launches into a discussion of the doctrines of God, creation, and the church as these relate to the role of women in ministry. In each of these areas, Grenz finds confirming evidence that women should be involved at all levels of church ministry.

### Misrepresentations

But the avenue by which Grenz is able to arrive at his egalitarian conclusions involves serious misrepresentations of others' viewpoints and substantial leaps of logic. Despite his irenic reputation, the following examples demonstrate beyond the shadow of a doubt that Grenz, wittingly or unwittingly, misleadingly misrepresents the complementarian position. Thus he asserts that complementarians believe that men "more completely reflect the divine image than women";<sup>2</sup> that "some complementarians oppose women's ordination because the ordained position embodies in some symbolic manner the actual nature of our Lord";<sup>3</sup> and that complementarian viewpoints promote dominance because "complementarians... are keen to connect authority and power—understood as dominance—with church structures."<sup>4</sup> Grenz provides no substantiation whatsoever for any of these assertions.

### Leaps of logic

In addition to these misrepresentations, Grenz engages in leaps of logic that seem to betray reliance on presuppositions rather than resulting from an unbiased assessment of the evidence. In his short journal article, at least three such leaps can be detected. First, Grenz discusses the nature of God as containing both masculine and feminine characteristics. From this simple statement, Grenz draws the conclusion that God can be adequately reflected only if women function on all levels of church ministry equal to men.<sup>5</sup> But this hardly follows: the idea that God's nature includes feminine as well as masculine characteristics does not explain how masculine and feminine characteristics of God are automatically translated into various human roles or functions.

Grenz's second leap in logic is similar to the first: because the image of God includes male and female who are equal in essence and dignity, Grenz asserts, the church must include women in church leadership at all levels.<sup>6</sup> But again, this represents a purely functional view of persons, locating their

inherent value by what role they play in life rather than their inherent value as a special creation by God. Contrary to Grenz, it is clearly possible that men and women are assigned different, *complementary* roles in the family and the church and that both men and women are created in the image of God, equal in essence and dignity but different in role. As it turns out, Grenz's argument only holds if an egalitarian viewpoint is assumed at the outset and a complementarian understanding excluded *a priori*.

Third, Grenz claims that the doctrine of the priesthood of all believers leads to an egalitarian view of ordained office.<sup>7</sup> Once again, this hardly follows, since not all believers (even men) are assigned leadership roles in churches. Christians are part of a priesthood because we have the privilege of direct access to God through Christ. Grenz's discussion of the priesthood of all believers is plagued by a

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misunderstanding of what Scripture actually teaches in this regard. Rightly understood, the New Testament on the subject speaks of every believer's direct access to God (without further intermediaries; see e.g. Heb. 10:19-22), not about particular church functions of men and women. But an egalitarian scheme of gender roles can be extrapolated from the notion of the priesthood of all believers only by imposing one's egalitarian commitment onto a framework that does permit other options, including a complementarian understanding.

While these three instances of leaps of logic differ in the particular point they are trying to make, each can be traced to the same fundamental conviction: the dogma of modernity, disdained by Grenz

in his other writings, particularly on postmodernity, that views a person's worth or value solely in terms of status or role. This is clearly borne out by the general orientation of the egalitarian viewpoint, as can be illustrated by a quote from Jeannette Scholer:

*The claim that women are inferior is a real, although often unspoken, force in the church today. Some claim that it is possible to believe in the full personhood of a woman on the one hand and limiting her status and function on the other. For me, and for most of us here, these terms are inextricably bound. As Gretchen Hull pointed out, 'Yes, but...' is really no and means that women are not fully redeemable. If women are fully human, Christ's death must be fully efficacious for them, and, once redeemed, they cannot be limited in status and function in church and society.*<sup>8</sup>

If God has masculine and feminine characteristics and the image of God includes male and female equally

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2. *Ibid.*, 600.

3. *Ibid.*, 605.

4. *Ibid.*, 610.

5. *Ibid.*, 597.

6. *Ibid.*, 601.

7. *Ibid.*, 603.

8. Jeannette F. Scholer, "Turning Reality into Dreams," in *Women, Authority and the Bible*, ed. Alvera Mickelsen (Downers Grove, Ill.: InterVarsity, 1986), 301.

*These three leaps of logic can be traced to the same fundamental conviction: the dogma of modernity... that views a person's worth or value solely in terms of status or role.*

STEPHEN KOVACH

(essence), then all positions in church leadership (roles) must be open to and include women. This inference, drawn apart from any study of specific scriptural texts, is based upon the valuing of people for what they do rather than for who they are. The erroneous nature of this notion will become clear in the following discussion.

***Dubious theological conclusions:  
Grenz on God, creation, and the church***

Professor Grenz is part of a movement in evangelical circles which has been identified by Millard Erickson as postconservatism.<sup>9</sup> This movement, which includes Clark Pinnock, John Sanders, and James McClendon as well as Grenz, has decided to “shed theological conservatism” by embracing such concepts as:

- broadening the sources of theology to include culture and experience;
- rejecting propositional inerrancy in favor of narrative theology;
- propounding an “open view” of God to replace both classical Arminian and Reformed theology;
- advancing an “optimistic” view of salvation outside of explicit faith in Christ through general revelation and other religions;
- and rejecting any epistemological certainties (ways of knowing) based on universal or absolute truth.<sup>10</sup>

While Grenz may not have adopted all of these positions, he is the unquestioned leader in terms of a new theological method that views culture as a source of theology and that rejects propositional inerrancy in favor of narrative or postliberal theology.<sup>11</sup> Grenz’s article critiqued here provides clear evidence for how his postconservatism accounts for his egalitarian stance. It also reveals how egalitarianism is based on non-evangelical thought constructs.

***1. The Doctrine of God***

In seeking to justify the full inclusion of women at all levels of ministry, Grenz not only leaps from God’s masculine and feminine characteristics to leadership positions for women in ministry, he also engages in the recent feminist practice of redefining the Trinity.

In order to obliterate the distinction between essence and function (see already the discussion above) as seen in the orthodox formulation of an ontological (related to essential being) or hierarchical relationship involving different eternal functions,<sup>12</sup> Grenz makes the completely

unsubstantiated statement that the Father is dependent on the Son as much as the Son is dependent on the Father.<sup>13</sup> This mutuality or cooperation between the Father and Son should lead to cooperation and equality of men and women in all church positions.

But contrary to Grenz’s claims, there is absolutely no biblical support for the notion that the Father is dependent on the Son for his deity. Scripture definitively states that the Son is always dependent on the Father in his eternal role as divine agent of the Father (1 Cor. 8:6) in creation (Col. 1:16), redemption (Gal. 4:4-5), and eschatological reconciliation (1 Cor. 15:28). Jesus said, “For just as the Father has life in himself, even so he has granted the Son to have life in himself, and he gave him authority to execute judgment, because he is the Son of Man” (John 5:26-27). The authority came from the Father, because the Son is eternally the Son through whom we were chosen from the foundation of the world (Eph. 1:3-4).

The only substantiation Grenz seeks to provide for his claim is not from Scripture; Grenz rather refers to a passage in Athanasius’s treatise “Against the Arians.” It can be shown, however, that Grenz misinterprets Athanasius’s statement regarding the importance of the work of the Son for the Father by interpreting it to mean that the Father is of necessity unable to be God without the work of the Son. Once again, Grenz subsumes the essence of God under his function. But the real import of Athanasius’s statement is rather that the Son is the Word of the Father, who is the divine agent through whom the divine will is effected.<sup>14</sup> The fact that Grenz must resort to misuse of an early Church Father to substantiate his conclusion is a telling example of the lack of evidence that plagues egalitarians in their effort to eradicate the doctrine of the eternal subordination of the Son from Scripture.

But the real source for Grenz’s concept of the eternal dependence of the Father on the Son is not Athanasius—it is Wolfhart Pannenberg, who served as Grenz’s doctoral mentor at Munich.<sup>15</sup> Pannenberg explicitly states that the historical resurrection of Jesus is necessary for the deity of the Father.<sup>16</sup> The life and passion of Jesus as well as the work of the Holy Spirit in history are required before God’s rulership from eternity can be sustained.

Among the many doctrinal errors that result from this idea, only two can be mentioned here. First, this notion denies the biblical witness of the gift of the Son by the Father’s own divine will. Second, events in history require a prior foundation in being through which events occur (that

9. Millard J. Erickson, *The Evangelical Left: Encountering Postconservative Evangelical Theology* (Grand Rapids: Baker, 1997).

10. Roger E. Olson, “Postconservative Evangelicals Greet the Postmodern Age,” *Christian Century* 112.15 (May 3, 1995): 480. Cited in Erickson, *Evangelical Left*, 29-30.

11. Henry H. Knight, III, “True Affections: Biblical Narrative and Evangelical Spirituality,” in *The Nature of Confession: Evangelicals and Postliberals in Conversation*, ed. Timothy R. Phillips and Dennis L. Okholm (Downers Grove, Ill.: InterVarsity, 1996), 197-98 (identifies Grenz as the evangelical most thoroughly embracing postliberalism); Stanley J. Grenz, *Revisioning Evangelical Theology* (Downers Grove, Ill.: InterVarsity, 1993), 93 (identifies culture as a source or norm of theology).

12. For a more thorough discussion of these issues, see Stephen D. Kovach, “Egalitarians Revamp the Trinity,” *CBMW News* 2/1 (Dec. 1996):1-5.

13. Grenz, “Anticipating God’s New Community,” 597-98.

14. Athanasius, “Against the Arians,” 3.30.67. Cited in Philip Schaff and Henry Wace, ed. *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, vol. 4 (New York: Christian Literature Company, 1892), 430.

15. Grenz, “Anticipating God’s New Community,” 598, n. 12.

16. Wolfhart Pannenberg, *Systematic Theology*, trans. Geoffrey Bromiley, vol. 1 (Grand Rapids: Eerdmans, 1991), 313.

is, God must have existed before He could perform any deeds). The Father and the Son existed in eternal relationship prior to the incarnate activity of the Son on earth.<sup>17</sup>

Thus, feminist trinitarian error informs the foundation of Grenz's egalitarianism: the postulation of a mutually dependent relationship between God the Father and God the Son in place of the orthodox hierarchical and functional relationship that exists from eternity.

## 2. The Doctrine of Creation

Grenz ties the idea of the Trinity as a relationship of mutual dependence to the concept of the image of God. Thus, the image of God as male and female requires both men and women to serve at all levels of the Church. As the doctrine of the Trinity indicates, God is the fellowship of trinitarian persons throughout all eternity. At creation, the triune God designed mankind to mirror the unity-in-diversity and mutuality that characterizes the eternal divine reality. Consequently, neither the male as such nor the isolated human—whether male or female—is the image of God. Rather than being an individual possession, the *imago Dei* (image of God) is a corporate or social reality.<sup>18</sup>

But once again, Grenz commits the error of seeing the value of a human being in his or her *function* (corporate or social reality) rather than *essence*. People are valued and valuable only as they contribute to one another. Therefore, the inherent value or essence of a person prior to functioning in relationship to others is denied. Grenz again directly ties his errant view of the Trinity to human beings to further his egalitarian ideological convictions.

## 3. The Doctrine of the Church

Grenz contends that as a result of being a new creation in Christ, the church as an eschatological community in Christ must reflect no distinctions in economic standing, ethnic background or gender.<sup>19</sup> This community known as the church will be the egalitarian community enjoyed by Adam and Eve prior to sin.<sup>20</sup> Grenz also maintains that the fact of giftedness to teach requires that all church positions related to teaching be open indiscriminately to all. Complementarians, Grenz argues, subsume ecclesiology (the doctrine of the church) under anthropology (the doctrine of man) by focusing on the relationship between the sexes in keeping with the complementarian notion of creation order instead of focusing on the giftedness of individuals to serve in the church.<sup>21</sup>

But Grenz again fails to distinguish between *essence* (position in Christ) and *function*. The fact that in Christ

everyone is equally valued by God does not eliminate gender distinctions. These distinctions are obliterated by salvation as little as is a person's race. Roles in the church are defined by biblical revelation, not anthropology. I agree with Grenz that the model envisioned for the Christian community is Adam and Eve before the Fall but disagree that this logically implies an egalitarian view of gender roles. Rather, Genesis 2:18 defines Eve's role as helper which 1 Timothy 2:13 extends to the family of God by limiting certain teaching roles in the church to men.

## Conclusion

More criticisms could be registered regarding this short article by Grenz, but it should be clear by now that Grenz's theological method, and thus also his egalitarian conclusions, are severely flawed. I will close with three closely related observations. First, it is important to note how the idea of relationships without any hierarchical or functional distinctions dominates Grenz's theological discussion of women in ministry. Grenz's view comes dangerously close to affirming that people created in the image of God have no value apart from relating to other people. Worse still, Grenz's egalitarian presuppositions dominate and override anything the biblical witness might say.

This, secondly, illumines Grenz's opening contention that the primary biblical texts on women's roles in the church are inconclusive. To the contrary, Grenz's assertion amounts to an implicit admission that an egalitarian framework does not allow for a literal interpretation of passages such as 1 Timothy 2:12-13 or 1 Corinthians 11:3. Therefore, theological ideas based on egalitarian ideology must override the plain meaning of the biblical texts. This is clearly seen in the tendency in both feminist and at least some egalitarian theology to dismantle the orthodox notion of an ontological and hierarchical Trinity and to replace it with a Trinity of purely equal social status.

The result of this is, thirdly, a proliferation of novel, highly speculative theological constructs that are not only dubious but take their cue not primarily from Scripture but from extrabiblical sources. As mentioned, Grenz's theological method includes the notion of culture (in this case modern feminism) as a source or norm alongside Scripture and tradition,<sup>22</sup> and his narrative, non-propositional view of Scripture hardly qualifies as evangelical.<sup>23</sup> Therefore one must be careful not only to be aware of ideological agendas that determine theological conclusions but also take heed to see whether so-called "biblical feminists" or "evangelical egalitarians" such as Grenz are in fact evangelical.

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17. Henri Blocher, "Immanence and Transcendence in Trinitarian Theology," in *The Trinity in a Pluralistic Culture: Theological Essays on Culture and Religion*, ed. Kevin J. Vanhoozer (Grand Rapids: Eerdmans, 1997), 113-14.

18. Grenz, "Anticipating God's New Community," 600.

19. *Ibid.*, 601.

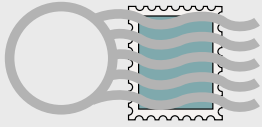
20. *Ibid.*, 602.

21. *Ibid.*, 604.

22. Grenz, *Revisioning Evangelical Theology*, 93.

23. D. A. Carson, *The Gagging of God* (Grand Rapids: Eerdmans, 1996), 481.

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# When Women Were Priests

ON CONSPIRACY THEORIES, GODDESS WORSHIP, MS. MAGAZINE AND OLIVER STONE

*When Women Were Priests: Women's Leadership in the Early Church and the Scandal of Their Subordination in the Rise of Christianity*, by Karen Jo Torjesen. New York: HarperSan Francisco, 1993. 271 pp. Reviewed by Brent E. Kassian

**A**CCORDING TO THE ENDORSEMENTS on the back cover and inner jacket, which come from sources such as Elizabeth Schussler Fiorenza, Matthew Fox, and John Spong, the book claims to be a sophisticated and powerful analysis which sheds new insight into the historical evidence that women were priests and bishops in the early church. In her preface, the author tells us that her work evolved from a series of conversations with other feminist authors, with people who attended her public lectures, women who participated in her retreats, and her own students.

This volume will be of little value or interest to many evangelical readers as Torjesen writes from a liberal theological perspective and the manner in which she deals with her subject matter is clearly guided by her feminist presuppositions as a professor of Women's Studies and Religion at Claremont Graduate School in California. The book is important, however, owing to its claim that women in the early church functioned in positions of ultimate church leadership equal to men. If the primary sources bear out Torjesen's thesis, as she claims they do, this would obviously have major ramifications on the current complementarian-egalitarian debate.

### *Conspiracy theories*

The book is divided into nine chapters. In her introduction, Torjesen argues that "women are to reclaim their rightful, equal place in the church today" (p. 7) and they will accomplish this by understanding "why and how women, once leaders in the Jesus movement and the early church, were marginalized and scapegoated as Christianity became the state religion" (p. 7). She equates women's equality with women's ordination.

In her opening chapter, and throughout her work, she claims to unveil a "hidden history of women's leadership, a history that has been suppressed by the selective memory of succeeding generations of male historians" (p. 10). She declares that this conspiracy to suppress women's leadership began with the original authors of the New Testament. For example, she complains that Paul, in 1 Corinthians 15:1-4, "purposefully omitted the announcement of the resurrected Christ to Mary" (p. 35) and in 1 Corinthians 11:2-16 and 14:34-35 she "catches tones of ambivalence and anxiety" (p. 13).

Torjesen finds that the gospel writers had a "similar ambivalence about the importance of the women at the tomb" (p. 37). She further asserts that John the Seer actually attacked women's authority in his remarks to the church of Thyatira in Revelation 3:20-23. According to Torjesen, the apostle resorted to the evocation of the "frightening image of the female leader as a disreputable woman who was probably also promiscuous" (p. 111) not to refute

heresy, but to generate opposition to one of the congregation's woman leaders.

The author also expands her conspiracy theory in later chapters to include a number of the early church fathers such as Chrysostom, Augustine, Origen, Justin Martyr and Tertullian. She argues that these patristic writers adopted Graeco-Roman sexist social attitudes which apportioned to men and women different sets of activities, different roles, and different standards for excellence. Hence, they fabricated the conceptual underpinnings which not only barred women from experiencing the rich diversity of ecclesiastical life but also restricted women's sexual expression through theological links to their reproductive sexuality and social role of care for body life (p. 210).

According to Torjesen, later church figures, such as Bonaventure and Thomas Aquinas were largely responsible for connecting female sexuality to demonic power (p. 228). This connection paved the way for the persecution of women which began when German inquisitors Jakob Sprenger and Heinrich Institoris "created the systematic theology that linked the threat of female sexuality with the folk belief in the magical powers of witches" (p. 229).

Potential readers should be advised that they may find certain sections of Torjesen's thesis on sexuality morally offensive. For example, in chapter seven, *The Penetrator and the Penetrated*, she concedes that the Greek practice of pedophilic homosexuality between the "bearded male lover and the adolescent boy" (p. 187) could actually preserve the sexual dignity of an adolescent boy if "noble homosexual intercourse was performed" (p.188).

### *Goddess worship*

In her concluding chapter, "What if God Had Breasts," Torjesen issues a clarion call for Christianity to return to what she believes are the essential teachings of the Christian gospel: goddess worship. She writes: "Knowing about our roots in the earth-centered religion of Old Europe, with its Mother goddess and its kin-centered culture, can augment our efforts to reclaim the non-violence and egalitarianism of the new order announced by Jesus...Christian churches need to return to their own authentic heritage...and restore women to equal partnership in the leadership of the church" (pp. 268-69).

In addition to the obvious disagreement and difficulty that evangelical readers will have with Torjesen's concluding call for goddess worship, there are a number of weaknesses with Torjesen's argument.

First, her analysis of the New Testament is extremely shallow. There is a deplorable absence of any significant marshaling of evidence, careful exegesis, or weighing of interpretive alternatives. Her attacks on the character of the New Testament authors are vindictive and without sub-

stance. Most often, she is so concerned to advance her agenda that she ignores the Palestinian setting of the New Testament church. For example, while she argues that the "predominance of women in the leadership of the Christian community at Philippi may have been a natural carryover from their apparent predominance at the Sabbath worship" (p. 19), she somehow forgets that according to the Old Testament, only men could be priests and it was the priests' duty to teach the Law to the people (Deut. 17:11; 33:10). She neglects any mention of the fact that while God gave Israel prophetesses, he did not, in contrast to other religions in the ancient Near East, give them priestesses. She offers no evidence to show that this divine directive was compromised by the Jewish community prior to or during the ministry of the early church. Her reference to an obscure and questionable fifth century inscription as support of Jewish women's leadership in the first century synagogue is as bizarre as it is fallacious (p. 18).

Second, Torjesen frequently displays a sloppy application of historical-cultural research. She reads the cultural anthropology of the second and third century, including speculative gnostic reconstructions, back into the first century church environment. For example, she proposes that the late second or third century Gospel of Mary reveals a genuine lost historical tradition about the leadership of Mary Magdalene and the opposition of Peter, the apostle (pp. 10,35,36). Torjesen insinuates that this tradition is representative of the first century tensions between the existing fact of women's leadership in the first century church and traditional Graeco-Roman views about male-female roles.

In addition, she demonstrates an annoying tendency to reconstruct the Graeco-Roman household to support her own position. She acknowledges that her documentary sources for her speculation are slim and "less familiar" (p. 56) but proceeds to utilize them anyway. She presents the evidence in such a fashion so as to give readers the impression that the vast majority of Graeco-Roman women were acknowledged as patrons. She implies that the majority of these women not only possessed important economic resources which were at the disposal of the early communities (p. 76), but that they routinely ran industrial businesses as well as owned large villas and homes (p. 56). However, the New Testament itself records the opposite view: the vast majority of Graeco-Roman society were poor, especially women. One suspects that Torjesen reads too much San Francisco and not enough history into her work.

### *Ms. magazine*

Another problem is that her footnotes contain numerous quotations from only a narrow range of theological opinion (feminist) or from 3rd-4th century sources which provide an appearance of serious biblical scholarship but are often inaccurate. Her bibliography may seem impressive to first year women's studies students or the editors of *Ms. magazine*, but she consistently ignores other viewpoints.

For example, there is no interaction with complementary positions advocated by Stephen B. Clark's *Man and Woman in Christ: An Examination of the Roles of Man and*

*Women in Light of Scripture and the Social Sciences* (Ann Arbor, Mich.: Servant, 1980) and E. Earle Ellis's *Pauline Theology, Ministry and Society* (Grand Rapids: Eerdmans, 1989), pp. 53-85. Furthermore, she avoids any discussion of significant treatments such as Suzanne Heine's two works, entitled respectively *Women and Early Christianity: Are the Feminist Scholars Right?* [London: SCM, 1988] and *Christianity and the Goddesses. Systematic Criticism of a Feminist Theology* (London: SCM, 1988). Heine, although representing an overall positive evaluation of feminist concerns, offers a thorough and devastating critique of a Torjesen-like simplistic utilization of gnostic sources to prove the existence of rampant anti-feminism in the early church.

Finally, Torjesen's greatest weakness is that while she correctly documents that some New Testament women functioned in spheres of genuine spiritual service and responsibility in the early New Testament community, such as Joanna, wife of Chuza (Luke 8:1-3) or Lydia at Philippi (Acts 16:11-15), none of the women she devotes biographical attention to were ever described in the New Testament as elders, bishops, or pastor-teachers, either ordained or non-ordained. This is the same fatal flaw which can be observed in many evangelical egalitarian arguments (on this, see, e.g., the review of an article by Wendy Cotter in *CBMW/NEWS* Vol. 1, No. 4, October 1996, p. 14).

### *...and Oliver Stone*

In conclusion, Torjesen does not shed any new light on this debated issue. Her analysis of the biblical evidence is unconvincing, and her appeals to extrabiblical sources as authoritative are inconsistent. She does not present a cohesive and plausible argument for a massive and scandalous two thousand year conspiracy to keep women from positions of ultimate responsibility in the church. Only in a Los Angeles courtroom with a celebrity murder suspect or in an Oliver Stone movie does her kind of rationale ever succeed.

What she does accomplish, is to offer a concise representative reflection of contemporary liberal feminist thinking regarding historical issues in the early and emerging church. Also, in the opinion of this reviewer, Torjesen's work will serve to prefigure future arguments of evangelical egalitarians. With no compelling New Testament evidence to support their viewpoints, egalitarians will be forced to make greater and more emotive excursions into speculative historical reconstructions to advance their agenda.

Brent Kassian is Executive Director of Capilano Rehabilitation Centre in Edmonton, Alberta, and is also a Teaching Elder at Calvary Baptist Church in Edmonton. His wife, Mary, serves on the Council on Biblical Manhood and Womanhood

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BRENT KASSIAN

# I was just thinking...

BY ANDREAS KÖSTENBERGER

*On issues such as the translation of gender-related terms in Scripture and other pressing matters, it is important not to discredit one's position by an overly combative tone.*

ANDREAS KÖSTENBERGER

**A**FTER A YEAR AS EDITOR OF *CBMWNEWS*, it's time to pause for review and reflection. Five issues have appeared, with cover stories on "The myth of 'mutual submission,'" "Egalitarians revamp the Trinity," "CBMW executive director challenges fellow pastors," "NIV controversy: participants sign landmark agreement," and the current issue. Following are some thoughts on the past year.

First, the magnitude of the question of biblical manhood and womanhood in marriage and the church is at times almost overwhelming. Denominational news and reports from many other Christian groups and organizations continue to pour in, as do publications on popular as well as scholarly levels; the issue truly has amazing staying power.

Second, the powerful forces of contemporary culture continue to press hard on the church and are threatening increasingly to replace the biblical teaching on men's and women's roles with egalitarian, "culturally correct" substitutes. It seems that scriptural passages on biblical manhood and womanhood are awarded less and less prominence in the debate, if they are consulted at all. Some argue that culture and experience should be given more weight in the way we interpret Scripture, claiming that the study of Scripture alone inevitably leads to confusion and disagreement; I encourage you to read S. Kovach's disturbing critique of S. Grenz in the current issue in this regard.

Third, I continue to be amazed at the outpouring of public support for CBMW's effort to oppose the inclusive NIV. At least in my neck of the woods, the media have sought to portray such efforts as engineered single-handedly by "fundamentalist" Southern Baptists. But the truth is, a large number of pastors and church members from many

denominations have voiced dismay at plans to "gender-neutralize" the NIV (and it strains credulity to argue, as some have, that all of these are merely the victims of misinformation). The outcry was not engineered top-down, it resonated at the grassroots level—powerful evidence against those who claim to prepare "gender-neutral" translations because that's what people are asking for. And not only Southern Baptists, but noted theologians of the stature of a J.I. Packer as well as evangelical leaders such as James Dobson, Chuck Colson, or Bill Bright have united in their opposition against the inclusive NIV. I believe that it is for hours such as these that God has called CBMW into being, and I am grateful and proud of the significant part CBMW has played in the NIV controversy of the last few months.

Fourth and last, there is the danger of overzealous, inadequately nuanced individuals, capturing and controlling the current discussion. Whoever drilled holes in an NIV and sent it to the International Bible Society may have thought they were helping, but they have given our opponents many opportunities to portray us as anti-intellectual reactionaries who drill first and think later. On issues such as the translation of gender-related terms in Scripture and other pressing matters, it is important not to discredit one's position by an overly combative tone. To cry "inerrancy" at every juncture of the debate is unhelpful (this, of course, does not mean that gender-neutral translation never compromises this crucial biblical doctrine) and only betrays an unduly simplistic view of the issues involved in translation. We must take care not to alienate those sympathetic to our views by combative rhetoric or a simplistic appraisal of the issues.

Editing *CBMWNEWS* this past year has been both challenging and rewarding. What an exciting day to promote biblical teaching on what it means to be a man or a woman. May I challenge you the reader to carefully consider your role in advancing a biblical perspective on manhood and womanhood.

## Evangelical Theological Society Papers

**T**he 49th annual meeting of the Evangelical Theological Society is scheduled for November 20-22 in Santa Clara, California. As a service to our readers, below is a listing of some papers of interest on the schedule.

Mark Strauss, "Are 'Gender Inclusive' Bible Translations Inherently Inaccurate? A Response to Wayne Grudem." *Friday, November 21 at 9:40 am.*

Wayne Grudem, "Catherine Kroeger and IVP on *kephalē* ('head'): Does Anyone Check the Evidence?" *Friday, November 21 at 10:30 am.*

Russell Yee, "For Better, For Worse: The History and Use of Traditional Marriage Vows" *Friday, November 21 at 11:20 am.*

Donald M. Lake, "A New Look at 1 Timothy 2" *Friday, November 21 at 2:50 pm.*

Stephen D. Kovach, "General Revelation and Religious Pluralism: An Exclusivist Critique of Grenz, Pinnock and Sanders." *Friday, November 21 at 5:20 pm.*

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



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

## Reprints of review articles

- ① Stephen Baugh, "The Apostle Among the Amazons" (a review of Richard and Catherine Kroeger, *I Suffer not a Woman* (Baker, 1992), reprinted from the *Westminster Theological Journal* 56 (1994):153-171).
- ② Albert Wolters, review of *I Suffer Not a Woman* reprinted from *Calvin Theological Journal* 28 (1993), pp. 208-213.
- ③ Robert W. Yarbrough, "I Suffer Not a Woman: A Review Essay," reprinted from *Presbyterion* 18/1 (1992), pp. 25-33.
- ④ Richard Oster, review of *I Suffer Not a Woman*, reprinted from *Biblical Archaeologist* 56:4 (1993), pp. 225-227.  
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- ⑤ Stephen Baugh, review of Craig Keener, *Paul, Women and Wives* (Hendrickson, 1992). 14 pages, \$2.00.

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- ⑥ Thomas Schreiner, review of *Women in the Church*, by Stanley Grenz and Denise Muir Kjesbo (InterVarsity, 1995). Reprinted from *Trinity Journal*. 12 pages, \$2.00.
- ⑦ Andreas Köstenberger, review of *Women in the Church*, by Stanley Grenz and Denise Muir Kjesbo (InterVarsity, 1995). 15 pages, \$2.00.
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- ③ Wayne Grudem, "Why Paul Allows Women to Prophecy but not Teach in Church," 13 pages, \$2.00. (Reprinted from *JETS* 30:1 (Mar 87), 11-23).
- ④ Stephen D. Kovach, "The Eternal Subordination of the Son: An Apologetic Against Evangelical Feminism." Presentation at the Annual Meeting of the Evangelical Theological Society, November 18, 1995. 25 pages. \$3.00
- ⑤ Andreas Köstenberger, "Ascertaining Women's God-Ordained Roles: An Interpretation of 1 Timothy 2:15," *Bulletin of Biblical Research* 7 (1997): 1-38. \$3.00
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- ① John Piper and Wayne Grudem, editors, *Recovering Biblical Manhood and Womanhood*. Twenty-two men and women combine their talents to produce the most thorough response yet to evangelical feminism. Includes perspectives from related disciplines such as biology, law, psychology, sociology, and church history. Voted "Book of the Year" in 1992 by *Christianity Today*. Paper, 576 pages. \$19.95. **Over 35,000 in print!**
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MANHOOD AND WOMANHOOD

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

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

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## Quoted & Quotable

When biblical values are abandoned, history shows that women suffer. In the U.S., tolerance of illegitimacy, cohabitation and divorce—the antitheses of biblical values—have led to the feminization of poverty. We've reached the point where women and children comprise 70 percent of Americans living below the poverty line.

Gary Bauer, Family Research Council President, *Citizen*, September 22, 1997, p. 16

I'm a figment of your imagination. The personification of every female stereotype ever stuffed down your throat by the sexist, male dominated media. You should read *Little Women*.

Katherine the Tooth Fairy, when asked if she is really the tooth fairy on the ABC made-for-TV movie "Toothless" October 5, 1997

Mixed gender training has nothing to do with combat readiness. It has to do with politics and the desire to show absolute equality even where it doesn't exist and can't.

John Leo, U.S. News and World Report, August 11, 1997

The NIV is the language of today. The minority that agitates for "gender-inclusive" revision aims at imposing what they prefer to believe is the language of tomorrow.

Richard John Neuhaus in *First Things*, October 1997, p. 91

In any decent society men feel it is their job to protect women from physical attack. Ideologues who wish in the name of choice or gender equality, or any other idol, to strip men of this sensibility are not acting in the interests of women. Nowadays movies like G.I. Jane often show men and women engaged in hand-to-hand combat. In the movies, the one invariable rule is: Women win such battles. In real life, they get sent to emergency rooms or battered women's shelters.

Maggie Gallagher, in the *New York Post*, August 19, 1997

I found that there was a direct correlation between the thinking of young girls and the women's rights movement. They saw themselves as being equals to males at all levels, including negative behavior.

Dr. Andrew Chisholm, at the University of South Carolina, on the startling rise in crime among female juveniles from 1991-1995. *The Greenville News*, July 10, 1997

PK appears to endorse with special fervor the biblical passages indicating that women should be subject to their husbands as head of the household. Am I buying that proposal? Never have, never will. But if the Promise Keepers believe strongly in that concept, then let them go forth with that message. My guess is that in today's cultural climate, winning that argument is about as likely as the Chicago Bears winning this year's Super Bowl.

James M. Wall, in *Christian Century*, October 29, 1997, p. 963

With women in the military, two bad things are happening at the same time. The military is made more sensitive and less manly, and manliness is set free from the counterweight of feminine sentiment and feminine reason. The military protects the country, as a husband or father protects his family. When a man takes responsibility for others, it is a manifestation of his protective nature.

Harvey Mansfield, professor of government at Harvard University, in *The Wall Street Journal*, November 3, 1997

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