

CBMW NEWS

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Council on Biblical

MANHOOD AND WOMANHOOD

Saved through childbearing?

A FRESH LOOK AT 1 TIMOTHY 2:15 POINTS TO PROTECTION FROM SATAN'S DECEPTION

BY ANDREAS KÖSTENBERGER

BUT WOMEN WILL BE SAVED THROUGH childbearing" (NIV): this simple statement has mystified average Bible readers as well as Christian scholars for centuries. Is Paul here suggesting salvation by works? In what sense can a woman be "saved" by bearing children? What would be so virtuous about bearing children that could become the cause of women's salvation? And what about single women or married women who do not or cannot have children? Even apart from these interpretive questions, the passage sounds horribly sexist and out of date in the days of female Prime Ministers or Supreme Court Justices. How are we to understand this passage, and how are we to apply it?

Consulting the translations

Turning to existing translations does not alleviate the difficulty. The NASB reads, "But women shall be preserved through the bearing of children"; the NIV has, "But women will be saved through childbearing"; the *New Living Translation* adds to this in a footnote, "Or 'will be saved by accepting their role as mothers,' or 'will be saved by the birth of the Child.'" To which the *Contemporary English Version* adds, "Or, 'saved by being good mothers.'" Clearly, there is no agreement on what this passage means!

Checking the commentaries

Consulting commentaries likewise does not solve the problem. Indeed, the array of alternatives surely must cause most to throw up their hands in utter despair of ever arriving at the verse's meaning. Some church Fathers, such as Augustine, thought Paul was here speaking of the bearing of "spiritual children," that is, good works. Other ancient interpreters, such as Chrysostom and Jerome, thought women's salvation was contingent on their (physical) children's perseverance in holy lives of faith, taking the latter part of the verse ("if they continue in faith and love and sanctity with self-restraint") as referring not to the women themselves but to their offspring. Or perhaps Paul, as G. Knight claims, is here speaking of "the" childbirth, Mary's giving birth to Jesus the Messiah, which became the cause of our salvation. But then why is 1 Tim. 2:15 merely referring to

women and not also to men, since surely men are the beneficiaries of Christ's saving work as well?

In light of the high rate of women dying in childbirth in the ancient world, some, such as C. Keener, have suggested that the verse speaks of women's physical preservation through childbirth. But what of the Christian women who were not kept safe but rather died while giving birth? Non-evangelical interpreters may claim that the author (not the apostle Paul) really believed, for some odd reason, that women would experience spiritual salvation by fulfilling their procreative role, however that may be understood. This, of course, would introduce a contradiction into the canon, since the statement could hardly be reconciled with Paul's adamant insistence that it is "by grace you have been saved through faith—and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast" (Eph. 2:8-9).

Finally, the most common interpretation among conservative evangelical interpreters today is that women will eventually be spiritually saved by adhering to their God-ordained role centering around the home. This view seeks to alleviate the difficulty of the phrase "saved through childbearing" by interpreting the term "saved" as referring to a woman's consummated salvation on the last day rather than the salvation she already has received at the time of her conversion. And "childbearing" is understood as referring not merely to the birthing process but, by extension, also to the raising of children and the managing of the home.

Where do we go from here?

Is this really the best interpretation we can provide? Even the most common current view does not entirely remove the dilemma of finding Paul here speaking of salvation by works. Merely shifting the temporal point of reference from past or present to future does not completely solve the difficulty. Moreover, the meaning and significance of the statement "women will experience final salvation by giving birth to and raising children" remains unclear. This interpretation has little explanatory value and still leaves us without adequate help in knowing how to apply the message of this passage to our everyday lives.

see *Saved through childbearing...* on p. 3

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

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



Newsbriefs from the world

□ A recent study presented at the annual meeting of the American Sociological Association indicated that there is a predictable profile of women who are more likely to keep their own last names after marriage. While the vast majority of women plan to take the last name of their husband after marriage, researchers found that women who chose alternative last names are more likely: to be from the Northeast, to have lived with their spouse before marriage, to be older, to have more years of education, to have not been married previously, and to hold "more liberal gender role attitudes." *The Hartford Courant*, August 23, 1996

□ Related to the above, *USA TODAY* (June 15, 1997) reported that in a CNN/USA TODAY/Gallup Poll, 39% of Americans believe that a woman should take her husband's last name when she marries, and 44% expressed no preference whatsoever. Most interesting were the facts that only 11% supported a hyphenated last name, and only 2% insisted that a woman should keep her own last name. We suspect that of the 44% who say "whatever" and the 39% who embrace a "traditional" view, few have seriously pondered the significance of the last name in marriage and family. Interested readers might consult the article by Leon Kass, "What's Your Name?" in *First Things*, November 1995. The article is available at www.firstthings.org.

□ Sarah McGarth, in a letter to the editor of the *Bergen County Record*, recently pointed out the heretofore unnoticed subliminal sexist message in school crossing signs. Her letter, reported in the *National Review*, August 11, 1997, is reproduced here. We are *not* making this up.

"I'd like to call your attention to the subliminally sexist message of one of our most common roadside signs: the 'school-crossing' sign that appears in almost every neighborhood in the country. This sign features a picture of two children, a boy and a girl, crossing the street together. The boy is much taller than the girl, portraying the part of the older brother, while the girl's role is that of the dependent younger sister. The boy seems to have his hand gripping the little girl's elbow, as if he were guiding her. All these details suggest that the boy is dominant, and the girl is weaker. I suggest that half of our school-crossing signs be changed to show a taller girl and a smaller boy. A small change like this could give American children a much better sense of the full range of possible relationships between males and females."

□ This summer, two Reformed denominations voted to dissociate from ecclesiastical fellowship with the Christian Reformed Church (CRC) over the issue of women's ordination. Both the Presbyterian Church in America (PCA) and the Orthodox Presbyterian Church (OPC) passed resolutions to that effect in their general assemblies. OPC delegate Jeff Taylor indicated in *Christianity Today* (Aug. 11, 1997, p. 55) that the CRC is on a slippery slope—"It would be naive for us to think the issue is women in office. The issue is also the authority of Scripture, homosexuality, Creation and evolution."

□ The gender police are active in our national museum, the Smithsonian, warning of ideological contamination within. In the Natural History Museum, a label next to an exhibit of American hartebeests warns, "Female animals are [here] being portrayed in ways that make them appear deviant or substandard to male animals." A family of lions at a watering hole are also labeled sexist since the standing male and reclining female suggest a pre-feminist division of labor. Heather MacDonald, author of "Revisionist Lust: the Smithsonian Today" writing in *The Washington Times* (June 29, 1997, adapted from a longer piece in the *New Criterion*) notes that today's Smithsonian "has been transformed by a wholesale embrace of the worst elements of America's academic culture" and is mired in a "mindless parroting of academic fads."

□ Among the co-ed U.S. armed forces (11 % female) serving in Bosnia, there's an average of one pregnancy reported every three days. The military has been "doing its part to encourage safe sex, with stores at bases in Bosnia and staging grounds in Hungary doing a brisk business in condoms." *Reuters News Service*, July 22, 1997

□ A recently formed organization, The Association of Women in Youth Ministry (AWYM) now exists "to promote the leadership development of professional and volunteer women serving youth." While we would encourage women to be involved in youth ministry within biblical boundaries (see W. Grudem, "But What Should Women Do in the Church?" in *CBMWNEWS* 1:2, November, 1995), we are also cautious in our approach to this organization. Their literature is enthusiastic about a recent book, *Breaking the Gender Barrier in Youth Ministry*, but there is no clear indication of their position regarding manhood and womanhood. If any of our readers are involved (either pro or con) with the organization, please contact us.

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Saved from childbearing

continued from page 1

I believe that there is a better way to interpret this puzzling verse. While I hasten to add that not all conservative evangelical scholars (or even members of the Council on Biblical Manhood and Womanhood!) hold to this view, I submit the following attempt to find a way out of the interpretive labyrinth of 1 Timothy 2:15 to all those who are, like I was, dissatisfied with the above efforts at getting at the meaning of the verse.

Interpreting 1 Timothy 2:15

The close parallel of 1 Timothy 5:14-15

We start by examining the only other passage in the New Testament where the word for "bearing children" is used, a close parallel passage in the same epistle. In 1 Timothy 5:14-15 we read, "Therefore, I want younger widows *to get married, bear children, keep house,* and give the enemy no occasion for reproach; *for some have already turned aside to follow Satan.*" Three observations arise from a comparison of this passage with 1 Timothy 2:15: first, both passages deal with the proper role of women; second, in 1 Timothy 5:14-15 the phrase "to have children" (*teknogonein*, compare *teknogonia* in 1 Tim. 2:15) is linked with the expression "to keep house" (*oikodespotein*). It may be that Paul used the phrase "childbearing" in 1 Timothy 2:15 as a shorthand for **the woman's involvement in the domestic sphere**. This would alleviate the difficulty of applying the verse to childless women, single or married, since concern for one's family and the home are not limited to women with children.

The third observation pertains to Paul's concern that women be kept safe from Satan. In 5:14-15 Paul explicitly refers to Satan as the enemy from whom women are to be kept safe: "for some have already turned aside to follow Satan." And how is this to happen? *Women* (in this case young widows) *will be kept safe from Satan if they devote themselves to marriage, family, and the home.* Our study of the close parallel passage in 5:14-15 sends us therefore back to 1 Timothy 2:15 with the following questions: from whom or what are women to be "saved" there? Could it be Satan and his efforts to subvert the woman's natural and spiritual callings? And what does "childbearing" mean? Does it merely refer to the birthing process or extend to the entire realm of marriage, family, and the home?

"Saved through childbearing" in 1 Timothy 2:15

Arguably, the question of the meaning of the term commonly translated "save" (*sōzō*) lies at the heart of the interpretation of the present passage. A look at the usage of *sōzō* in the New Testament reveals that the Gospels usually employ the term in the sense of "to be healed," "to be made whole," "to get well." Thus the woman who sought to receive physical healing from Jesus thought, "If I just touch his garments, I shall get well" (Mark 5:28 par.). But the meaning assigned to *sōzō* in the Gospels can hardly be

the correct one in 1 Timothy 2:15. How can a woman be "physically healed" or be "made whole" by having children? Note also that people often approached Jesus and were healed physically, but sometimes there is no indication that they were also saved spiritually (see e.g. John 5:1-18).

Paul uses the term *sōzō* differently. In the vast majority of instances, the expression refers to spiritual (religious) salvation. Romans 5:9 may serve as an example: "Much more then, having now been justified by his [Christ's] blood, we shall be saved from the wrath of God through him." However, this meaning for *sōzō* can be applied to 1 Timothy 2:15 only with difficulty. As mentioned, Paul's teaching of salvation through childbearing in 1 Timothy 2:15 would appear to stand in direct conflict with his teaching of salvation by grace elsewhere in his letters, a fact that even the best efforts at reconciling these two strands of Pauline teaching cannot entirely escape.

In our search for possible alternatives, we turn to several remaining passages in Paul's writings where the more common meaning of "spiritual salvation" cannot easily be squared with the context. This last group of passages includes the following references:

- 1 Corinthians 3:15: "If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire";
- 1 Corinthians 7:16: "For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?";
- 1 Timothy 4:16: "Pay close attention to yourself and to your teaching; persevere in these things; for as you do this you will insure salvation both for yourself and for those who hear you";
- 2 Timothy 4:18: "The Lord will deliver me from every evil deed, and will bring me safely to his heavenly kingdom."

Let us briefly consider each of these instances. In 1 Corinthians 3:15, the phrase "shall be saved" may include the notion of experiencing ultimate spiritual salvation. Yet the reference is still unusual. A person's "salvation" here seems to be spoken of in terms of an escape from danger, a common Greek idiom in Paul's day (see Josephus, *Vita* 304; Strabo, *Geog.* 3.5.11; 9.2.11). This reflects the common non-religious Greek usage of *sōzō* in the sense of physical preservation from any kind of danger, be it enemy forces, shipwreck, or any other harm. The specific danger was implied or explicitly stated in the context. Christian usage then merely applied this secular usage to the religious sphere by identifying the danger from which people were "saved" as sin, death, Satan, or the curse.

Still, the original secular usage occasionally persists in the New Testament, such as in Acts 27-28 where *sōzō* is found several times with reference to Paul and his fellow travellers' preservation from death and dangers at sea (*sōzō*: 27:20,31; *diasōzō*: 27:43,44; 28:1,4).

The difficulty with the next two references, 1 Corinthians 7:16 and 1 Timothy 4:16, is, of course, that a spouse cannot in an ultimate sense said to be the "savior" of his or

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1 TIMOTHY 4:16:

Eve, Paul implies, was not kept safe at the Fall; she was deceived. Why? Because she left her proper domain under her husband's care. What happened as a result? She became an easy prey for Satan.

her marital partner, just as Timothy can hardly be said to literally "save" his hearers. For in Scripture it is always God, not man, who saves. Moreover, seeking to alleviate this difficulty by distinguishing between *ultimate* and *intermediate* agents, in the present case God on the one hand and the spouse or Timothy on the other, does not entirely resolve the problem. It may work in 1 Corinthians 7:16, where the reference is to the conversion of an unbelieving spouse, a conversion of which the believing spouse may be said to be the intermediate agent.

But the reference in 1 Timothy 4:16 is to Timothy's ongoing efforts to "save" his hearers by watching his life and doctrine closely. In what sense can Timothy be said here to be the intermediate agent of his hearers' salvation? A better solution involves the recognition that being "kept safe" from harm or danger is a perfectly legitimate meaning for the Greek term *sōzō*. In that case, Timothy is merely said to help keep his hearers safe from the dangers of succumbing to false teaching in their beliefs and practical life application.

Finally, 2 Timothy 4:18 ("The Lord will deliver me from every evil deed, and will bring me safely to his heavenly kingdom") also seems to carry the connotation of "providing safe passage to" in the sense of preservation from all (spiritual) harm, an understanding corroborated by the fact that translations such as the NIV or the NASB translate *sōzō* here with "bring [Paul] safely" into God's heavenly kingdom.

What do we learn from all of this? Simply put: that *sōzō*, the term in the passive frequently rendered "be saved," may in certain contexts denote a person's physical or spiritual preservation from danger or harm. This is further confirmed by the fact that three standard Greek lexicons (*Bauer, Arndt, and Gingrich; Liddell and Scott; and Louw and Nida*) all include preservation from danger in the range of meaning of *sōzō*. Is "be kept safe from" therefore the meaning of *sōzō* in 1 Timothy 2:15? (Note that the NASB translates the passage as follows: "But women shall be preserved through the bearing of children.")

Indeed, this rendering would cohere well with the passage already discussed which is found in the same epistle, 1 Timothy 4:16. Will Timothy, by his example and teaching, literally "save" his hearers who are already Christians? Of course not. Or will he perhaps "save" them in some other sense, such as "ensure their (ultimate) salvation" on the last day? If so, this end-time reference point is not made clear in the context which seems to be concerned with Timothy's *present* ministry and believers' *present* experience. Arguably, a better understanding of the passage is that

Timothy will help to *keep* believers *safe* from falling into the errors of the false teachers, heretics who, in turn, are frequently unmasked in the Pastorals as instruments of Satan (see e.g. 2 Tim. 2:26).

Paul's concern for believers' protection from spiritual harm

Once alerted to the possibility that *sōzō* may refer to spiritual protection rather than salvation in 1 Timothy 2:15, we discover that Paul's concern for the spiritual protection of believers pervades his writings. In 1 Corinthians 7:5, he counsels that husband and wife not make themselves vulnerable to Satan by prolonged abstinence from sexual intercourse. In Ephesians 4:27, he warns that unresolved anger would give the devil a foothold.

The theme of believers' spiritual protection is particularly prominent in the Pastorals. In 1 Timothy 3:6 and 7, Paul warns that new converts should not be appointed as overseers and that overseers must have a good reputation with outsiders lest either group fall prey to Satan. Younger widows should remarry and devote themselves to their family and the home, which some have failed to do, turning away and following Satan instead (1 Tim. 5:14-15). Paul

also is concerned that those who want to get rich might fall into temptation and a snare (1 Tim. 6:9-10; see 2 Tim. 2:26). The entire epistle of 1 Timothy closes with Paul's warning against succumbing to heretical teaching (6:20-21).

Numerous references in 1 and 2 Timothy speak of a person's need to guard what has been entrusted to him or similar expressions (see e.g. 1 Tim. 6:12; 2 Tim. 2:12,14; 4:7,15,18). Conversely, Paul warns against following the example of those who "strayed" or "turned aside" from the right way (see e.g. 1 Tim. 1:6,19-20; 2:14; 3:6,7; 4:1; 5:12,13,15,21; 6:9-10,21). This list impressively demonstrates that underlying Paul's writing to Timothy was a strong concern that believers under Timothy's care be kept safe from the errors of false teaching (including life-style implications) and the false teachers themselves, who ultimately were instruments of Satan. Paul conceived of the pastoral task therefore as a struggle for the protection of believers from Satan and for God.

Women's protection from Satan

If this be so, and "women shall be kept safe by childbearing" is the likely rendering of 1 Timothy 2:15, what are women to be kept safe *from*? On the basis of what has been said thus far, and without much further demonstration, it can be argued that what women are to be kept safe from is *being deceived, ultimately by Satan himself*.



Three factors combine to make this the probable understanding of the passage: first, the close parallel of 1 Timothy 5:14-15 where, as mentioned, Satan is explicitly referred to and where “childbearing” is likewise mentioned as the way by which women will be kept safe; second, the fact that Satan is clearly in view in the preceding verse, 1 Timothy 2:14, where Paul conjures up the scenario of the Fall as one of two reasons why women are not to occupy roles of ultimate authority over men in the church (see vv. 12 and 13): “And Adam was not the one deceived; it was the woman who was deceived and became a sinner.” Eve, Paul implies, was not kept safe at the Fall; she was deceived. Why? Because she left her proper domain under her husband’s care. What happened as a result? She became an easy prey for Satan. How can women under Timothy’s charge (and in churches everywhere) avoid repeating the same mistake? By “childbearing,” that is, by adhering to their God-ordained calling, including a focus on marriage, family, and the home. 1 Timothy 2:15 thus turns out to be Paul’s prescription for women as a lesson learned from the scenario of the Fall described in the preceding verse.

Third, the understanding of 1 Timothy 2:15 in terms of women’s being “kept safe” through childbearing is supported by Paul’s above-mentioned concern for the spiritual preservation of believers which pervades the Pastorals.

What does it mean, then, for a woman to be “kept safe [from Satan]”? It means, among other things, that she will not yield in her mind to false notions of what it means for her to be a woman and in particular a woman of God. It means that she will respect divinely set boundaries in the exercise of her spiritual gifts and ministry calling in trust and obedience to God’s Word. It means that she will find fulfillment in her domestic calling, in her relationship with her husband, in her role as mother and maker of the home, and in proper ministry involvements in God’s “household,” the church (see 1 Tim. 3:15).

The women who overstep these God-given boundaries, on the other hand, will not be “kept safe from being deceived [by Satan].” By pushing and transgressing the limits set by the Creator, those women will actually suffer a degree of loss of their God-given femininity. They will forfeit, at least to some extent, fulfillment in marriage, family, and the home. They will fall prey to error in interpreting Scripture, error very possibly not confined to their understanding of women’s roles in the church. They will disrupt (male-female) harmony in the church, creating division rather than promoting harmony as women and men serve God and others alongside each other in appropriate, God-ordained roles. And there may be other consequences, not the least grieving the One whose commands are ignored.

Conclusion

We’ve come a long way in our efforts to understand the true message of 1 Timothy 2:15 for women in Paul’s and our day. What we have argued is that Paul here expresses concern that women be kept safe from being deceived by Satan, and that he therefore encourages women to embrace

and pursue their God-ordained calling centering around the family and the home. Our concern today should be, like Paul’s, that women discern and adhere to their God-given calling in life. This involves many people. *Husbands* ought to love their wives as Christ loved the church and gave himself up for her to make her holy, cleansing her to present her to himself as a radiant church without stain, wrinkle, or any other blemish, but holy and blameless, fully kept safe from (being deceived by) Satan and kept safe for God (see Eph. 5:25-33). *Pastors* are to help women embrace their God-ordained calling and to encourage their involvement in appropriate ministry roles. *Mature Christian women* are to “encourage the younger women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored” (Tit. 2:4-5). *Men* are to treat women as fellow-heirs of grace, seeking to encourage them in their quest for godliness and as participants in the life and mission of the church.

Women themselves are to learn through formal and informal study of Scripture, to serve at home and in a great variety of functions in the local church. And *we all* are to praise our Creator and Savior who has made us male and female and who is faithful to keep us from all harm and will bring us safely into his heavenly kingdom (see 2 Tim. 4:18).

The above presented interpretation of 1 Timothy 2:15 also strongly affirms a complementarian understanding of biblical manhood and womanhood. Women, like men, were assigned by their Creator certain roles, and it is part of “working out our salvation” (Phil. 2:12) to adhere to these roles in our Christian lives and ministry. Salvation in Christ does not obliterate these role distinctions, as egalitarians claim—it rather aids believers in living once again within the parameters originally established by the Creator, as creatures saved from the curse of sin and restored to God’s original design for men and women.

At the same time, the interpretation of 1 Timothy 2:15 advocated here has explosive implications for so-called “biblical feminism.” For if our reading of 1 Timothy 2:15 is correct, women will be vulnerable to Satan if they devalue and abandon a focus on the family and the home or encourage others to do so. They would be an easy prey for his age-old enticement (see Gen. 3) that the roles assigned to creatures by their Creator are too confining and that people must rebel against these roles and find self-fulfillment apart from God. In light of the fact that teachers will be judged more severely (Jas. 3:1) and that Jesus held the Pharisees responsible for not only failing to abide by God’s standards themselves but also leading others astray, those who encourage women today to ignore God-ordained parameters in the way they function in the church need to ponder seriously the weighty consequences of their actions.

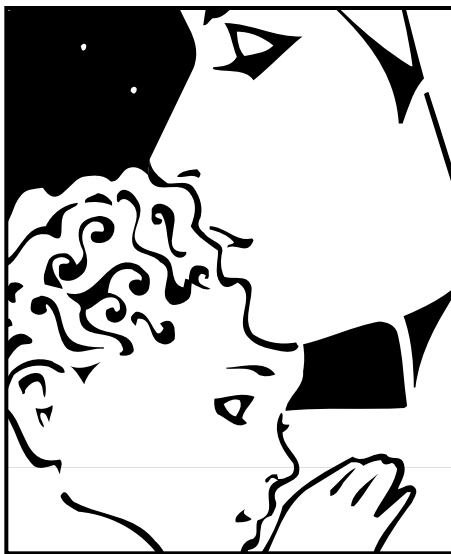
By clarifying the message of 1 Timothy 2:15, we also hope to commend the passage’s teaching to those who previously did not apply it because they did not understand it. 1 Timothy 2:15 does not merely contain an obscure, situation-bound injunction for women in Timothy’s Ephesus at

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the end of the first century A.D. It is grounded in the wise counsel of the Creator and pertains to the sphere of the outworking of our salvation in this life. How are women kept safe from the allurements of Satan? How are they to avoid falling into temptation as Eve, the mother of women, did? By adhering to, and finding fulfillment in, their God-given role centering on the family and the home.

Does that mean that women are to be “confined” to the home? Not at all. The mandate for women to center their calling around the home does not mean to limit it to the home. As passages such as Proverbs 31 make very clear, women will participate in a great variety of activities from their home as a base and thus be great blessings to their husbands and children. More than that, women, by bearing children and thus fulfilling their natural procreative and biological functions, actively participate in humanity’s rule over creation (see Gen. 1:28: “Be fruitful and multiply; fill the earth and subdue it”). Single women, likewise, can take an active part in God’s work as they



devote themselves to matters pertaining to “God’s household” (1 Tim. 3:15; see 1 Cor. 7:29-35).

But these concluding observations cannot be exhaustive, nor has the primary purpose of this essay been to prescribe specific detailed points of application. Women can expect to be kept safe from (Satan’s) deception and the spiritual and life-style implications of false teaching if they adhere to their God-given role centering in the family and the home. While the interpretation suggested above may not solve all problems of application, it should nonetheless be obeyed if it faithfully reflects biblical teaching. May God give today’s Christian women grace as they ponder their God-given calling and as they live it out for his glory and their good.

Editor’s note: Scripture references are to the NASB unless otherwise noted. This essay is a summary of the author’s argument in “Ascertaining Women’s God-Ordained Roles: An Interpretation of 1 Timothy 2:15,” *Bulletin of Biblical Research* 7 (1997): 1-38. Reprints of the complete article can be obtained from CBMW. See page 15 for details.

Episcopalians impose mandate

GENERAL CONFERENCE VOTES TO REQUIRE ORDINATION OF WOMEN AS PRIESTS

BY STEVE HENDERSON

IN JULY 1997, THE EPISCOPAL GENERAL Convention, meeting in Philadelphia, passed legislation requiring the ordination of female priests. This action follows the pattern seen in other denominational bodies (e.g. the PCUSA) of first *permitting* a practice of ordaining women, and then some years later, *requiring* the ordination of women. Twenty-one years ago, the Episcopal body voted to permit bishops to ordain women. Since then, there have been only isolated pockets of resistance, with four dioceses (Eau Claire, WI, Ft. Worth, TX, Quincy, IL, and San Joaquin, CA) still refusing to ordain women priests.

At the same conference this summer, a proposal to bless same-sex marriages was narrowly defeated with clergy delegates voting 57-56 against the proposal and the diocesan representative vote deadlocked at 56-56.

In an interesting development, the introduction of this church legislation prompted several Episcopal clergy-women (priests and deacons) to write an open letter to the church protesting the proposed canonical change.

In the letter they assert that the process of change needs to take place slowly, over “at least two generations.” Thus, they say that patience is required, and to mandate the ordination of women priests “would be to indulge in the sin of impatience toward those who clearly differ from us.”

In addition, they invoke the convention’s integrity, asking the church to hold to an earlier promise that “during the process of reception the ordination of women would be permissive, not mandatory.”

To conclude, these seventy five women note that they “believe that in the fullness of time, God will move the universal Church to wholeheartedly embrace the ordination of women. We see no need to act in a precipitous, coercive, or un-Anglican manner. Rather, we urge the defeat of the proposed changes to Canon III.8.1 and the adoption of mutual respect across our differences while the Holy Spirit brings to completion the work begun in passing the ordination of women.”

Two trends in modern culture have come into conflict here: feminism and tolerance. We are not surprised to see that a pattern has been followed: in the end, tolerance is a surface value that does not extend to those who oppose feminism. Those who think that feminists simply want their position to be “tolerated” as one view among many should take note.

Because truth matters, disagreements over substantive issues matter. Tolerance awaiting cultural capitulation differs from loving your brothers and sisters who hold to a different view, while seeking to convince them of truth.

STEVE HENDERSON

Christ: a model for headship and submission

A CRUCIAL VERSE IN 1 CORINTHIANS 11 OVERTURNS EGALITARIAN INTERPRETATIONS

BY JACK COTTRELL

IN RECENT YEARS THE DEBATE OVER THE meaning of male headship has centered around the meaning of the Greek word *kephalē* ("head") in passages such as Ephesians 5:23 and 1 Corinthians 11:3. Egalitarians have argued that its basic metaphorical meaning is "origin," "source," and that this is how it should be understood in these passages. Complementarians have contended for the traditional view, maintaining that the basic meaning of *kephalē* is "leader, one in authority." The present article seeks to shed new light on this issue so vital for the roles of husbands and wives in the home and the roles of men and women in the church by an in-depth study of the order of pairs in 1 Corinthians 11:3: *Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.*

A look at the text

In our text, Paul says that "the man is the head (*kephalē*) of a woman." A common egalitarian argument is that in this verse *kephalē* cannot here have the sense of "leader, one in authority" because of the order of the three main elements of the verse. If *kephalē* were meant to have a hierarchical sense, then the order of the pairs would have been different. The last pair would have been first: God is the head of Christ; Christ is the head of man; man is the head of woman. But this is not the given order; therefore *kephalē* must mean something else.

Payne states this view very succinctly: "The interpretation of 'head' in this passage as a chain of command or hierarchy demands rearrangement of the sequence that Paul gives."¹ Bilezikian makes the same argument: "Paul's precise sequential arrangement of the three elements of this verse shows that he is not building a chain of command." If this were his point, he would have put the God/Christ pair first. "It is inconceivable that Paul would have so grievously jumbled up the sequence in a matter involving God, Christ, and humans." Bilezikian says this is "an insuperable argument against the hierarchical interpretation of 11:3."²

But if *kephalē* means "source" (as egalitarians generally claim), then there is a natural chronological order, beginning with man's origin from the creative hand of Christ (Gen. 2:7), followed by the woman's origin from the side of the man (Gen. 2:21-23), and culminating in Christ's origin from God at His incarnation into this world.³ "If

the incarnation is in view," says Keener, "then 11:3 is in chronological sequence.... Christ is the source of Adam, Adam of Eve, and God of Christ."⁴

Thus egalitarians argue that "source" is the only view that is consistent with the natural chronological order of the three pairs in 1 Corinthians 11:3. If authority were the main point, then verse 3 would have the order of God/Christ, Christ/man, man/woman.

But this argument *assumes* that in the latter case the point of the verse would be to affirm an ordered hierarchy (God > Christ > man > woman), and it assumes that this is what non-egalitarians are claiming the verse does. These assumptions are erroneous, however, and to attack the non-egalitarian view of the verse on the basis of the order of the pairs misses the whole point.

Reasons for the order

Exactly what is the relation among these three statements, then? Why do they have this particular order? This is not at all difficult to understand when we take *kephalē* to mean "leader, one in authority." The main point is the second statement, which succinctly affirms the complementary authority/submission relationship which God established between men and women in the very beginning.⁵ Man is the *head* over the woman; woman is *subordinate* to the man. But in order to preclude the possibility that either the man or the woman might misunderstand the nature of his or her role, Paul adds the other two statements as illustrations or analogies for both sides of the man/woman relationship.

In the first relationship, Christ is the model for man's role as the head of the woman; in the second relationship, Christ is also the model for the woman's role as subordinate to the man. Thus Christ, in his incarnate state and in his role as Redeemer, becomes the model for *both* men and women, since he is the head of every man and at the same time subordinate to God the Father.⁶

Objections, questions and concerns

What does it mean to say that Christ is the head (authority over) every man? This is not simply a reference to the fact that the second person of the Trinity was involved in the creation of Adam. Rather it means that Christ, as the risen and exalted Redeemer, has authority over every man. The

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1. Philip Payne, "Response" to B. and A. Mickelsen, in *Women, Authority and the Bible*, ed. Alvera Mickelsen (Downers Grove: Inter Varsity Press, 1986), 128.

2. Gilbert Bilezikian, *Beyond Sex Roles*, 2 ed. (Grand Rapids: Baker, 1990), 138; see now also *id.*, "Hermeneutical Bungee-Jumping: Subordination in the Godhead," *Journal of the Evangelical Theological Society* 40 (1997): 57-68, esp. 61.

3. *Ibid.*

4. Craig S. Keener, *Paul, Women, and Wives* (Peabody, MA: Hendrickson, 1992), 33-34; see also Payne, "Response," 16.

5. Jack Cottrell, *Gender Roles and the Bible* (Joplin, MO: College Press, 1994), ch. 2.

6. This point is explained very well by Karl Barth in *Church Dogmatics III/4*, trans. A. T. Mackay et al. (Edinburgh: T. & T. Clark, 1961), 173.

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word for “man” is *anēr*; which is the term used in the Greek language specifically for males. Thus Christ is the head over all human males. This includes both Christians and non-Christians, though only the former will acknowledge Christ’s authority over them.

Thus because we understand *kephalē* as “authority over” and not “source,” we are able to see beyond the dubious view that Paul must be referring to some kind of creation, whether the original or the new.⁷ We can see instead that Christ’s headship refers to the triumphant victory that he won through His death and resurrection, and to the lordship that he exercises over all things from his enthronement at the right hand of God. The Father has made the crucified Savior “both Lord and Christ” (Acts 2:36) and has given him “all authority in heaven and on earth” (Matt. 28:18). “He put all things in subjection under his feet, and gave him as head over all things” (Eph. 1:22).

Because he has this general authority over all things, he necessarily has authority over specific individuals and groups. Thus he is head of the church (Eph. 5:23), and he is the head over every man.

Someone might observe that in this sense Christ is equally the head over every woman. So why does Paul say this at all, and why does he say it of men specifically? The answer is that the central idea in v. 3 is that “the man is the head of a woman.” The main subject of the passage is the man/woman relationship, especially the authority/submission aspect of this relationship. Thus at the beginning of the discussion Paul lays down the general principle that is at stake, that is, the man is the head of a woman. But in order to guard against any male tendency to use this principle as an excuse for autocratic exploitation of women, he reminds all men that *they too have a head*, and that head is Christ. Therefore they are not free to define and to exercise their headship in any way they choose, but only according to the pattern of Christ’s own headship and in accordance with Christ’s teaching about male headship given through the inspired apostles (Eph. 5:23-33; 1 Pet. 3:7).

Why, then, does Paul say that “God is the head of Christ”? The headship of God over Christ involves Christ’s subordination to the Father. In the same way, man’s headship over the woman involves the woman’s subordination to the man. Egalitarians, of course, object to this whole concept; and even many women who accept their subordinate role do so with reluctance and resentment, thinking that subordination somehow implies inferiority.

To counter such objections and to alleviate such concerns, Paul reminds us all, and especially women, that Christ Himself has a head and occupies a subordinate role

under the Father.⁸ This is important, because the New Testament is very clear that although Christ is subordinate to the Father, he is in no way *inferior* to him in his essence. He is fully divine and equal with the Father and the Spirit in essence and glory. Neither is Christ inferior in terms of his specific role as Redeemer. Although his role involves placing himself in a position subordinate to the Father, his role or work itself is in no way an inferior work among all the works of deity. Indeed, in many ways it is the most glorious of all (Phil. 2:9-11).

Summary and conclusion

The function of this statement, then, is to remove obstacles that hinder women from accepting their God-intended role of submission to male headship.⁹ As Neuer says, “This comparison makes it clear that the subordination of woman to man envisaged by Paul has nothing to do with devaluing or oppressing women” or with “any kind of contempt for women.”¹⁰ “The headship of God the Father in relation to the incarnate Son in no way diminishes the dignity of Christ’s person or His full equality in the Godhead,” says Bacchiocchi. “In the same way the functional headship of man in the home and in the church in no way detracts from, or is detrimental to, the dignity and equality of woman in personhood.”¹¹

In conclusion, the order of the pairs in 1 Corinthians 11:3 is not only consistent with the view that *kephalē* means “authority over”; it actually reinforces this view. The center pair is the main point: the man is the head or leader of a woman, implying the role of submission for the latter. The surrounding pairs present the incarnate Christ in the roles of both headship and submission, thus providing a model for both sexes. Headship is therefore not intrinsically superior to submission, and submission is not intrinsically inferior to headship. Christ exercised both roles, that of head over the human race, and that of submission to God the Father, and dignified both.

May the God of all grace give us the grace to live out our God-given callings, both of authority and submission, as unto him, for his glory.

Jack Cottrell is Professor of Theology at Cincinnati Bible College and Seminary in Cincinnati, Ohio, and a CBMW council member.

7. The latter is the view of Gordon Fee, *The First Epistle to the Corinthians* (Grand Rapids: Eerdmans, 1987), 504.

8. The language of subordination is used frequently to express the Son’s relation to the Father in his messianic office and work. See John 4:34; 5:19,26; 7:16; 14:28; 1 Cor. 3:23; 15:24-29; Gal. 4:4; Phil. 2:7-8; Heb. 5:8; 10:7. See Stephen Kovach’s argument for eternal subordination, “Egalitarians Revamp Doctrine of the Trinity,” *CBMWNEWS* 2/1 (1996): 1-5.

9. See Thomas Schreiner, “Head Coverings, Prophecies and the Trinity: 1 Corinthians 11:2-16,” in *Recovering Biblical Manhood and Womanhood*, ed. John Piper and Wayne Grudem (Wheaton, IL: Crossway, 1991), 130.

10. Werner Neuer, *Man and Woman in Christian Perspective*, trans. Gordon Wenham (Wheaton, IL: Crossway, 1991), 111-12.

11. Samuele Bacchiocchi, *Women in the Church* (Berrien Springs, MI: Biblical Perspectives, 1987), 127.

Small changes made to guidelines

THREE CHANGES DETAILED IN A WORD FROM CBMW PRESIDENT WAYNE GRUDEM

AFTER CONSIDERING COMMENTS FROM many people, the signers of the Colorado Springs translation guidelines on gender-related language in Scripture (*CBMWNEWS* 2:3, p. 6) have agreed to the following changes:

Guideline change #1

A.3. "Man" should ordinarily be used to designate the human race [DELETE: **or human beings in general**], for example in Genesis 1:26-27; 5:2; Ezekiel 29:11; and John 2:25.

This is because the phrase was confusing and widely misunderstood. Many people thought we meant that women should always be called "men," which we surely did not intend!

Guideline change #2

B.1. "Brother" (*adelphos*) should not be changed to "brother or sister"; [ADD: **however, the plural *adelphoi* can be translated "brothers and sisters" where the context makes clear that the author is referring to both men and women.**]

This does not say it *has* to be translated that way, but that it can be. (Translators still might want to keep "brothers" for the sake of continuity in Bible translations, for example, and they should keep "brothers" where only men are in view or the context is ambiguous.) This change is a result of much evidence from Greek lexicons and Greek literature that we were unaware of earlier (see further information below).

Guideline change #3

C. We understand these guidelines to be representative and not exhaustive, [ADD: **and that some details may need further refinement.**]

The endorsers of the statement recognize that there may yet be new information or more precise ways of formulating certain things, but they would only be refinements, not fundamental changes.

Evidence regarding *adelphoi* as "brothers and sisters"

Many times the plural word *adelphoi* means "brothers," and refers only to males. But in Greek, the masculine plural form of a word is also used when referring to a mixed group of men and women. In the following actual sentences from Greek literature, the sense "brother and sister" or "brothers and sisters" seems to be required:

1. That man is a cousin of mine: his mother and my father were *adelphoi*.
2. My father died leaving me and my *adelphoi* Ted and Thelma as his heirs, and his property devolved upon us.
3. The footprints of *adelphoi* should never match (of a man and of a woman): the man's is greater.
4. An impatient and critical man finds fault even with his own parents and children and *adelphoi* and neighbors.¹

In standard English, we just don't say, "My brothers Ted and Thelma." So the Greek plural *adelphoi* sometimes has a different sense from English "brothers." In fact, the major Greek lexicons for over 100 years have said that *adelphoi*, which is the plural of the word *adelphos*, "brother," sometimes means "brothers and sisters" (so BAGD, 1957 and 1979; Liddell-Scott-Jones, 1940 and even 1869).

This material was new evidence for those of us who wrote the May 27 guidelines — we weren't previously aware of this pattern of Greek usage outside the Bible. Once we saw these examples and others like them, we felt we had to make some change in the guidelines.

One other factor influencing our decision was that the masculine *adelphos* and the feminine *adelphē* are just different forms (masculine and feminine) of the same word *adelph-*, which is again different from English where bro- and sis- are completely different roots. (The root *adelph-* is from *a-*, which means "from," and *delphus*, "womb," [LSJ, p. 20] and probably had an early sense of "from the same womb.")

Therefore in the New Testament, when Paul wrote, "Therefore, I urge you, brothers (*adelphoi*), in view of God's mercy..." (Rom. 12:1), it seems that the original hearers would have heard him to say something very much like "brothers and sisters" in English today. (Or technically "siblings," but that is not the way anyone speaks to anyone else today: would we say, "Therefore, I urge you, siblings..."?)

Why then does the New Testament sometimes specify "brothers and sisters," putting both masculine (*adelphoi*) and feminine (*adelphai*) forms (as in Matt. 19:29 or Mark 10:30)? Sometimes the authors may have specifically included feminine forms to make it very clear that women as well as men were included in a certain statement (since *adelphoi* could at times mean only "brothers").

These changes will now be included in all future printings of the guidelines. I think they make the guidelines stronger, more accurate, and more likely to gain general acceptance from the broader Christian world.

The full text of the guidelines is available at www.cbmw.org

1. The quotations are found in the following sources: (1) Andocides, *On the Mysteries* 47 (approx. 400 B.C.); (2) *Oxyrhynchus Papyri* 713, 20-23 (97 A.D.; with Greek names Diodorus and Theis, not Ted and Thelma); (3) Euripides, *Electra* 536 (5th cent. B.C.); (4) Epictetus, *Discourses* 1.12.20-21 (approx 130 A.D.).

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Women in the corrections chaplaincy

HOW SOCIETAL PRESSURES ARE WORKING AGAINST BIBLICAL STANDARDS IN U.S. PRISONS

DR. DOUGLAS PAUL PRUIETT

SHOULD WOMEN SERVE AS CHAPLAINS of corrections facilities (jails and prisons)? In addressing this question, it is important to remember the changed social climate that has pressed such a question on the church and the state. As a result of the women's movement in America and other trends in society, women in the workplace are commonplace today, including women in top executive positions or supervisory positions over men. This raises the question why women should be denied in the church a privilege they have been granted in the marketplace, that is, that of being placed in positions of authority over men.

Following the world's lead

Indeed, American society has fully embraced an egalitarian philosophy, and many churches and ministry organizations are eager to follow suit. What needs to be kept in mind, however, is that it is dangerous to allow the world to set the church's agenda. Thus some see in the recent advances of so-called "biblical feminism" and egalitarianism in the church a troubling sign. As Harold O. J. Brown states, "What is at issue is not merely a revolt against the traditional stereotyping of sexual roles. The revolt is a symptom of a very deep and strong resistance to the concepts of both authority and reality."¹

Women in the corrections chaplaincy

The above-mentioned trends are also affecting the corrections chaplaincy. For instance, in 1993 there were four female chaplains in Florida State Prisons, two of which were senior chaplains of their facility. In 1996 there are eleven female chaplains, three of which are senior chaplains at their facility. Thus, in three short years, the number of female chaplains has increased by nearly 200 percent.²

In dealing with the question of whether women should serve as chaplains of corrections facilities or not, it must be remembered that the position of corrections chaplain is one of spiritual authority. Although the chaplain is not technically the facility's pastor, the inmates and staff view

him as such. The chaplain is called to preach and teach God's Word. He is called to counsel with men (counseling with women is best done by mature Christian women volunteers). And he is called to represent the ministry in the community and from the pulpits of local churches. Hence, the chaplain functions much as a pastor or elder.

The chaplain should therefore meet the qualifications of pastor or elder as stated in 1 Timothy 3:1-7. One of these qualifications is that he be a man. For it is the nature and purpose of a Christian leadership role that determine the scriptural qualifications for that role. This holds true even if the role is performed outside the walls of the church.

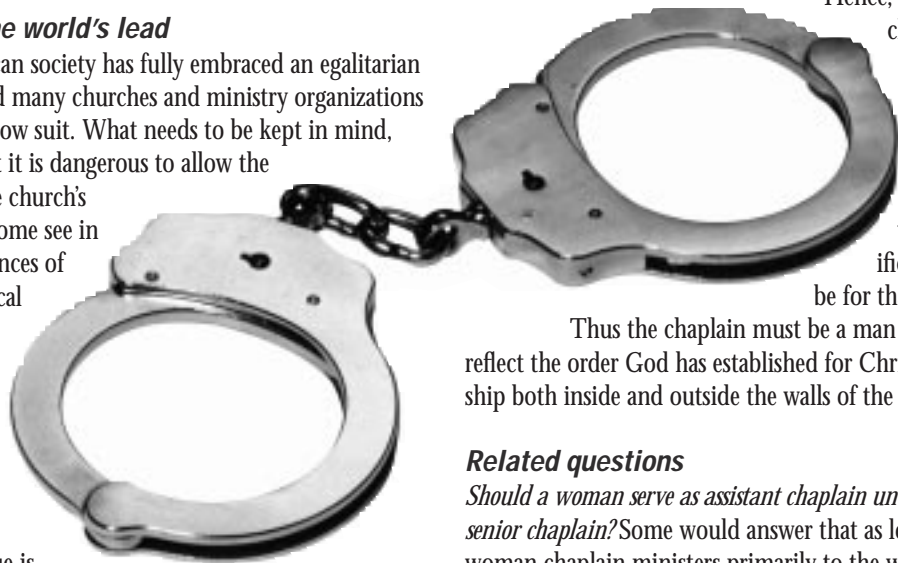
Hence, what the chaplain does and how the facility views his role determine before God what the qualifications are to be for that position.

Thus the chaplain must be a man in order to reflect the order God has established for Christian leadership both inside and outside the walls of the church.

Related questions

Should a woman serve as assistant chaplain under a male senior chaplain? Some would answer that as long as a woman chaplain ministers primarily to the women in the facility she should be welcomed into this ministerial role. Yet to argue thus is equivalent to granting that a woman can be the pastor or associate pastor of a church as long as she ministers primarily to the women in the church. God makes no such distinction in his Word. The pastoral role is simply reserved for men (1 Tim. 3:1-7; Tit. 1:6-9). When a woman serves as the assistant chaplain, the facility views her as the egalitarian counterpart to the male chaplain. Thus, if the male chaplain is busy or absent, the facility looks to the female assistant chaplain to function in all respects as the male chaplain does.

May a female senior chaplain serve in an all-female facility? Even in this case there are male staff and support personnel who look to the chaplain for spiritual counsel and instruction. There are husbands and boyfriends of inmates who look to the chaplain for help. The chaplain is called at times to conduct marital and premarital counseling. Hence, in these cases the female chaplain's duties are sim-



What is at issue is not merely a revolt against the traditional stereotyping of sexual roles. The revolt is a symptom of a very deep and strong resistance to the concepts of both authority and reality.

HAROLD O.J. BROWN

1. Harold O. J. Brown, "The New Testament Against Itself," in *Women in the Church*, ed. Andreas J. Köstenberger, Thomas R. Schreiner, and H. Scott Baldwin (Grand Rapids, MI: Baker Books, 1995), 201.

2. Figures derived from the 1993 and 1996 editions of the Florida Department of Corrections Chaplain's Directories.

ply not confined to ministry to women. She is viewed by the facility as the chaplain, in the true present-day egalitarian sense. She is not just the chaplain to women—she is the chaplain. Does this therefore reflect God's order for Christian leadership?

Conclusion

Women can and should have a strong and vital role in ministering to women in jails and prisons, but not from an official position as facility chaplain. As Raymond C. Ortlund, Jr. states, "A man, just by virtue of his manhood, is called to lead for God. A woman, just by virtue of her womanhood, is called to help for God."³ The position of corrections chaplain is one of spiritual leadership and thus is suited for a man. Nevertheless, there are ways for women to minister that conform to God's Word rather than the world's standards. They may help the chaplain in many ways. They may serve as volunteers to teach and counsel

3. Raymond C. Ortlund, Jr., "Male-Female Equality and Male Headship," in *Recovering Biblical Manhood and Womanhood* (Wheaton, IL: Crossway, 1991), 102.

women inmates. They may lead women's Bible studies. They may grade Bible lessons. They may pray for the inmates and the ministry. They may help with special gatherings. They may serve as spokeswomen in the community. But all these things must be done in such a way that the inmates, administration, and the community will not construe women helpers to be the female equivalent of the male chaplain.

If God's order is followed in the corrections ministry, it will bring honor to God and be a witness to a world that largely fails to acknowledge male-female role distinctions. Men and women are indeed assigned different roles in ministry, and the church must be careful to respect and apply scriptural principles in appointing individuals to particular ministry positions.

Douglas Paul Pruiett is Senior Chaplain of Brevard County Detention Center in Florida

How to change our culture

It doesn't matter that most women do not identify themselves as feminists. What matters is that they watch television and read magazines, constantly imbibing the insistent message that our culture intimidates women and keeps them down....

To deny or downplay the alleged misfortunes of women is to risk being regarded as callous. To cynically join in exploiting women's fears is morally not an option....

Independents, conservatives, libertarians and honest liberals who want all women to vote freely, intelligently and without fear, will have to undertake the long and arduous task of setting the record straight.

They will have to persuade a confused and apprehensive public that American women are not oppressed, that they are not victims of bias by the medical profession, that there is no adolescent girl self-esteem crisis, that the wage gap is closing quickly and that what disparity remains has little to do with sexism, that no one is waging 'an undeclared war against women,' and that there is no conspiratorial 'backlash' seeking to undo women's progress.

That won't be easy. It means challenging all the false claims of all the *agents provocateurs*. It means gathering and supporting groups of objective scholars, some of whom will react publicly whenever feminist researchers release yet another mendacious 'study that shows....' It means using truth and reason to contend for the minds of American women.

Christina Hoff Sommers,
in *The Washington Post*
National Weekly Edition,
January 13, 1997, p. 22.

A classic case of mistaken identity

FAILED SURGERY DEMONSTRATES THAT SEXUAL IDENTITY IS MORE THAN ANATOMY

BY ANDREAS KÖSTENBERGER

A CLASSIC CASE OF A SURGICAL ACCIDENT and its consequences that was long used as evidence of the pliability of sexual identity turns out, in follow-up, to suggest the opposite: that a sense of being male or female is innate, immune to the interventions of doctors, therapists and parents," reports *New York Times* columnist Natalie Angier in a March 1997 article entitled "Study suggests gender identification cannot be taught."

In 1973, the story became known of an infant boy whose penis had been irreparably damaged during circumcision ten years earlier. His parents, after consultation with medical experts at Johns Hopkins Medical School, determined that it was in the boy's best interests to be reared as a girl. But even with hormone treatments and surgically created female genitals, he hated to wear girls' clothing, played with guns and insisted on using the toilet while standing. In spite of these contradictory behaviors, the case was cited in research texts and journals on sexuality as proof that sexual identity is not fixed at birth, but more fluid and dependent on environmental or social factors. In fact, 20 years ago his case was used widely in professional and popular media to support sex reassignment as appropriate for males with deformed, ambiguous or injured genitals.

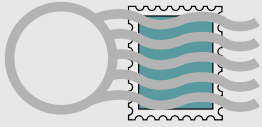
The doctors know now that this textbook case was in fact a complete flop. Nevertheless, it will take a long time to remove the impact of such "proof" from the public consciousness. This spring the *New York Times*, along with articles in *Time* (March 24, 1997 p. 49) and *The Washing-*

ton Post (March 18, 1997, section Z, page 7) summarized the full story which appeared in the *Archives of Pediatric and Adolescent Medicine*. In that journal, Drs. Milton Diamond and H. Keith Sigmundson presented an in-depth follow-up report that flatly contradicts earlier conclusions in the case. Far from being satisfied with being reassigned to a female identity, the boy went through the struggles in childhood and adolescence, and ultimately renounced this imposed female identity at age fourteen choosing then to live as a man. He is now in his thirties, married and as well-adjusted as can be expected for someone who has undergone such an unusual ordeal.

Drs. Diamond and Sigmundson wrote that, "despite everyone telling him constantly that he was a girl, and despite his being treated with female hormones, his brain knew he was a male. It refused to take on what it was being told." In addition, Diamond said in an interview, "It's easy for us to modify genitals. But we can't modify the brain. That's what this kid proves."

As it turns out, the boy's parents did their everything they could to raise their child as a daughter, choosing feminine clothes, toys, and activities, but to no avail. "Joan" would tear off her dresses, refuse to play with dolls, and seek out male playmates. "Joan's" mother would try to get her to imitate her makeup routine; instead, "she" mimicked her father shaving. In second grade, "she" suspected that she would fit in better as a boy, but doctors insisted that she act feminine, preferring to suggest to her that she

—continued next page



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Support grows for guidelines

THREE DENOMINATIONS AND A SEMINARY VOICE SUPPORT FOR CBMW INITIATIVES

BY DAVID WEGENER

THREE KEY U.S. DENOMINATIONS, THE Southern Baptist Convention, the Conservative Congregational Christian Conference, and the Presbyterian Church in America, along with the faculty of Westminster Theological Seminary in California, voted to commend the initiatives with which CBMW has been involved in the past six months concerning gender guidelines for Bible translation.

In their June 17-19 meeting in Dallas, Texas, the 16-million member Southern Baptist Convention reaffirmed their belief in the inerrancy of Scripture and called on "every Bible publisher and translation group to continue to use time-honored, historic principles of biblical translation and refrain from any deviation to seek to accommodate contemporary cultural pressures."

While they did not specifically mention the NIV controversy, they noted that some translations of the Bible had sacrificed accuracy by adopting "gender-inclusive language" and therefore requested "that the agencies, boards and publishing arms of the Southern Baptist Convention refrain from using any such translations in our various publications, and from using them in printing copies or portions of copies of the Bible."

At their 49th annual meeting in Greeley, Colorado, the 40,000 member Conservative Congregational Christian Conference (CCCC) voted to "applaud and commend" Zondervan, IBS and the Committee on Bible Translation for their decision not to publish a gender-inclusive version of the NIV. While they share the desire to communicate God's truth with clarity to the people of our own day, the CCCC called on those responsible for the NIV "to continue to use time honored historic principles of biblical translation, and to steadfastly resist the pressures of sinful human culture which would obscure, diminish or subvert

any aspect of God's inerrant truth." Specifically they mentioned the need to "preserve the distinction between men and women which our wise and gracious God has established in creation and revealed in His Word."

It is interesting to note that, unlike many ecclesiastical organizations, the CCCC rarely adopts resolutions and last did so a decade earlier. According to CCCC board of directors member David Williams, they decided to take this stand in order to let these organizations know that we "view with concern any ideological tampering with the Scriptures."

In a pointed resolution adopted at their June 9-13 General Assembly, the 268,000 member Presbyterian Church in America voted to concur with the decision of Zondervan, IBS and CBT to abandon "their plans to publish a gender-inclusive version of the NIV." The reason for this concurrence was made clear: "such a version is inconsistent with the Biblical doctrine of divine inspiration." While they acknowledge they have no jurisdiction over the institutions mentioned, the PCA took this stand because they believe "the translation of Holy Scripture to be a matter of public and ecclesiastical interest."

The Faculty of Westminster Seminary in Escondido, California, in a similar resolution, voted to "approve the thrust of the 'Guidelines for Translation of Gender-Related Language in Scripture,'" which were adopted at a meeting of representatives from CBMW and those responsible for the NIV hosted by Focus on the Family (See *CBMWNEWS* 2:3, June 1997, p. 6).

All these resolutions show that a large group of pastors, lay leaders and academicians believe that the issues raised by the NIV inclusive language controversy are extraordinarily important. Indeed, they believe that the adoption of certain principles for the translation of the Bible are critical for maintaining the church's historic position on Biblical inerrancy.

Mistaken identity (from page 11)

was just a tomboy. In 1977, at age fourteen, still unaware of her past or her Y chromosome, "Joan" finally refused to live as a girl. When "she" finally confronted her father, he told her of her true sexual identity. Rather than being devastated, "Joan" felt relieved. John later comments, "For the first time everything made sense, and I understood who and what I was."

John also displayed unusual insight into medical and social pressures when he recalled how one doctor warned him that "it's gonna be tough...you're going to be very alone" unless he underwent vaginal surgery and lived as a female. He noted, "And I thought to myself, you know I

wasn't very old at the time, but it dawned on me that these people gotta be pretty shallow if that's the only thing they think I've got going for me, that the only reason why people get married and have children and have a productive life is because of what they have between their legs."

This case provides striking evidence that sexual identity lies far deeper than gender identity, that is, sociologically taught male-female differences. Sexual identity involves much more than external genitalia—it involves who we *are* as males and females. As believers, we know that manhood or womanhood is built into us by our Creator who created man as male and female. And, as Scripture tells us, this Creator has also ordained certain roles for men and women that are commensurate with his creative design and purposes. This case warns us again of the folly of resisting or seeking to overturn his creative design.

Is language really changing so rapidly?

THE USE OF WORDS HAS CHANGED OVER THE YEARS, BUT GENERIC "HE" IS STILL ALIVE AND WELL

BY STEVE HENDERSON

THROUGHOUT THE RECENT NIV CONTROVERSY over inclusive language, a common reason given for supporting gender-neutral language has been the changes in usage in contemporary American English. Catherine Kroeger wrote that the decision to abandon gender-related changes in future editions of the NIV "would freeze the text of the NIV in the form of its 1984 revision, thus destroying its nature as a 'living translation' that keeps pace with our changing language" ("Open Letter to the International Bible Society," June 11, 1997). John Kohlenberger, in a seminar address at the Christian Booksellers Association meetings on July 14, 1997, said, "We may not like changes in our language, but we have to recognize them and respond to them or we will miscommunicate... We must take care not to use potentially exclusive language when we intend our communication to be inclusive. If we are misunderstood, we have miscommunicated, and we have misrepresented the Word of God."

But is our language really changing at breakneck speed? Syndicated columnist James J. Kilpatrick, who writes a column on language usage for the Universal Press Syndicate, addressed the "Clumsy struggles to avoid using 'he.'" He cites numerous "horrid examples," including: From a headline in San Bernardino, Calif.: "Do your child a favor; teach them grammar." From a placard of patients' rights at Kenner Army Hospital in Virginia: "The patient is not a routine concern—he/she is an individual case... the patient is not in a normal condition—he/she is in a state requiring medical attention... The patient is deserving of the most courteous and attentive treatment we can give him/her..."

Kilpatrick asks his readers, "Did you wince? Shudder? Roll your eyes? The problem is as old as the English language itself: There is no gender-neutral singular pronoun to link with a singular antecedent." He notes that for many centuries this lack caused no problem, and the custom developed of using a generic masculine referent. But this practice began to develop some guilt by association and tortured solutions began to appear, including the "plural solution" (instead of asking if each child had *his* book, asking if all the children had *their* books); the "Virgulean solution" (using the virgule, more commonly known as the slash to conjoin both pronouns as his/her or he/she); the "distaff solution" (using only feminine pronouns) and the "alternating solution" used by the editors of *Parenting* magazine, in which alternating paragraphs are cast for girl babies or for boy babies.

Unimpressed with these solutions and somewhat exasperated by all their grammatical and lexical end runs to avoid offense, Kilpatrick recommends, "When all else fails, and every recasting seems more awkward than the one before, I would throw prudence to the winds. Plunge into the vortex! Without apology, let us revert to the hoary tradition of, 'Every child who fails to bring HIS homework will be kept in school until HE does it.'"

To solve a similar quandry over the usage of singular verbs and collective sports team names, William Safire offers his own personal *dictum*: "to reach a decision, let us turn to the great guiding principle of English grammar, revered by linguistic sages, eminent lexicographers and the most useful usagists: 'No matter how "correct" it may be, if it sounds funny to the ear of the native speaker, it ain't right.'" The point in both columns seems to be that usage is more resistant to change than we might be told to think; clumsiness in *writing* and in *hearing* ought to be avoided.

With this in mind, we want to alert readers of *CBMWNEWS* to a new booklet, "What's Wrong with Gender-Neutral Bible Translations?" scheduled for October release. In this booklet, CBMW President Wayne Grudem discusses the guidelines on Bible translation and evaluates several modern "inclusive" translations. Finally, he surveys the contemporary usage of generic masculine pronouns and offers many striking and very current examples, including the following:

A student who pays *his* own way gets the tax credit.

USA TODAY, July 30, 1997, p. 3B

"Or is it when someone with a heavy accent calls up (a news organization), *he* tends to be dismissed more readily than someone who speaks standard English?"

USA TODAY, Aug. 21, 1997, page 3D, quoting Ted Koppel who was preparing a Nightline broadcast on claims of police brutality in New York City

"Anyone can do any amount of work, provided it isn't the work *he* is supposed to be doing at that moment."

Reader's Digest, Sept., 1997, page 61, quoting Robert Benchley

Wages are flat, hours are up, bosses are morons and everyone's stuffed into a cubicle — if *he's* lucky enough to have a job.

Newsweek, Aug. 12, 1996, p. 3

"If a timid person who wants to be more assertive at work takes Prozac without dealing with the issues that make *him* timid, the message becomes the opposite of what we try to do with therapy..."

Christianity Today, Aug. 14, 1995, p. 36, quoting Wheaton psychologist Karen Maudlin

The Cardmember agrees to use the service only for *his* benefit and for the benefit of members of *his* immediate family.

Your Personal Benefits Guide, "a brochure from Discover Card, Aug. 8, 1997, p. 14

Consistent with these examples of a generic "he" the standard editorial style manuals in use today do not demand gender-neutrality. Grudem cites *The Associated Press Stylebook and Libel Manual* (1994, p. 94) which directs, "use the pronoun his when an indefinite antecedent may be male or female: A reporter attempts to protect *his* sources. (Not his or her sources...)"

Finally, Grudem indicates that "major dictionaries all recognize generic 'he,' not as archaic but as current English. The definition of 'he' as a pronoun that is 'used to refer to a person whose gender is unspecified or unknown' is given in *The American Heritage Dictionary of the English Language*, third edition (1992), p. 831. Sample sentences include, " 'He who hesitates is lost,' 'No one seems to take pride in his work anymore,' and 'One should do the best he can.' "

Grudem concludes, "There is no dispute over whether such generic usage is understandable in ordinary English today." This booklet will equip clergy and lay church leaders to discuss this issue with clarity. It gives solid reasons for retaining gender-specific terms in accurate Bible translations, using evidence from biblical and contemporary writing to demonstrate that gender-neutral language is not required either by accurate translation practices or by current usage.

This booklet is available from CBMW for \$3.00 per copy.

(\$2.50 each in quantities of ten or more)

See the enclosed order envelope for easy ordering information.

I was just thinking...

BY ANDREAS KÖSTENBERGER

WATCHING THE BIRTH OF MY FIRST son, David, a few months ago, I was struck by the caliber of women in the room and their high level of competence: my brave wife, the skilled lady doctor, the capable nurse. While I sat quietly in a corner, unable to do anything to help (or so it seemed), these women proved that they can do their work at least as well, and probably better, than men.

Surely, it occurred to me, God's assigning to men the ultimate responsibility for the family and the church in Scripture is not based on gifts, skills, or levels of competence. It is issued merely on the basis of God's good pleasure and his sovereign divine preference.

Now there remain two responses: to measure the church and the Christian home by the standards of con-

temporary culture, that is, equal opportunity and non-discrimination, or to take God's decreed design for male-female relationships at face value, accepting it by faith and acting accordingly.

That day, when my son was brought into the world by the efforts of these women, I was also reminded of the awesome responsibility that comes with the privilege of being given charge of the institutions of the family and the church as a man. It is a mandate to be fulfilled with humility and a sense of dependence on God's grace, with profound, self-giving love and a commitment on the part of the husband to nurture his wife or, in the case of pastor or elder, to build up the bride of Christ, the church.

Who is equal to this task? But his grace is sufficient for me . . .

*God's assigning
to men the
ultimate
responsibility
for the family
and the church
in Scripture is
not based on
gifts, skills, or
levels of
competence.*

ANDREAS KÖSTENBERGER

Favorable reviews published

A SURVEY OF SOME RECENT REVIEW ARTICLES OF *WOMEN IN THE CHURCH*

THE LAST FEW MONTHS HAVE SEEN THE publication of several favorable reviews of the book *Women in the Church*, edited by Andreas Köstenberger, Thomas Schreiner, and H. Scott Baldwin. A reviewer in the *Religious Studies Review* writes, "The study deserves a sympathetic reading from those who may concur with its results, such as Catholics and Orthodox, or from those who vigorously disagree." This commendation is all the more remarkable since it comes from someone who comes out clearly against the complementarian position taken by the authors of *Women in the Church*.

Another review of *Women in the Church* (reviewed jointly with the egalitarian work *Women Caught in the Conflict* by Rebecca Groothuis) appeared recently in the *Wisconsin Lutheran Quarterly*. The reviewer, John F. Brug, concludes his review as follows: "Although readers may not agree with every viewpoint or detail of interpretation in this book, it can be recommended as a very thorough study of all of the elements involved in the interpretation of this controversial passage. It is not light reading, but careful readers will be rewarded with many insights into the understanding of this passage. The book is highly recommended for that purpose." Interestingly, Brug continues that "the same cannot be said of the second work reviewed here" (that is, Groothuis's volume).

According to Brug, Groothuis herself "condemns using radical feminism as a 'straw man' to attack all brands of feminism, but throughout the book she repeatedly sets up 'straw-men' of distorted 'traditionalism' to discredit the

biblical view... few, if any, advocates of a so-called 'traditional' position would recognize much similarity between Groothuis's caricature and their position."

The most thorough review to date has appeared in the German *Jahrbuch für evangelische Theologie 1996*. The reviewer is Helge Stadelmann, rector of the Freie Theologische Akademie in Gießen, Germany, and a noted figure in German conservative evangelical circles. He commends *Women in the Church* at the outset as "significant, information-rich, and exegetically detailed." Stadelmann provides summaries of the major findings of each chapter and comments, "*Women in the Church* is a collection of articles, but is handled so well editorially that the book is a

harmonious unit. After an introduction on the thematic development of the whole, the editors build the individual contributions into chapters that coordinate exactly and make explicit reference to each other." Stadelmann sees *Women in the Church* as a welcome supplement to the more broadly laid out volume *Recovering Biblical Manhood and Womanhood* (ed. J. Piper and W. Grudem) and expresses his hope that the book will make a significant impact in the German-speaking world. He concludes by saying, "On this particular topic evangelical works of this standard have yet to appear in Germany." As a further confirmation of the significance of this work, the German publisher Brunnen-Verlag is planning to publish a German edition of *Women in the Church* in 1998.

Note to readers: Women in the Church is available from CBMW, see our resource listing on p. 15.

CBMW BOOKS AND RESOURCES

Booklets—\$3.00 each

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

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

Tapes

- ① Wayne Grudem, *Men and Women in Creation, Marriage and the Church*. Three tape set. \$15.00.
- ② Robert Lewis, *Men's Fraternity*. 28 audio tape set and workbook on teaching biblical manhood to men. \$85.00.
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- 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

Reprints of review articles

- ① Stephen Baugh, "The Apostle Among the Amazons" (a review of Richard and Catherine Kroeger, *I Suffer not a Woman* (Baker, 1992), reprinted from the *Westminster Theological Journal* 56 (1994):153-171).
- ② Albert Wolters, review of *I Suffer Not a Woman* reprinted from *Calvin Theological Journal* 28 (1993), pp. 208-213.
- ③ Robert W. Yarbrough, "I Suffer Not a Woman: A Review Essay," reprinted from *Presbyterian* 18/1 (1992), pp. 25-33.
- ④ Richard Oster, review of *I Suffer Not a Woman*, reprinted from *Biblical Archaeologist* 56:4 (1993), pp. 225-227.
These are available as a packet of four reprints—21 pages, \$2.00
- ⑤ Stephen Baugh, review of Craig Keener, *Paul, Women and Wives* (Hendrickson, 1992). 14 pages, \$2.00.
- 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.

Reprints (cont.)

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

Other reprints

- ① Darrel W. Cox, "Why Parachurch Leaders Must Meet the Same Biblical Qualifications as Church Leaders." 46 pages, \$3.00.
- ② Wayne Grudem, "The meaning of 'kephalē' ('head'): A Response to Recent Studies." Appendix 1 in *Recovering Biblical Manhood and Womanhood*, 70 pages, \$4.00.
- ③ Wayne Grudem, "Why Paul Allows Women to Prophecy but not Teach in Church," 13 pages, \$2.00. (Reprinted from *JETS* 30:1 (Mar 87), 11-23).
- ④ Stephen D. Kovach, "The Eternal Subordination of the Son: An Apologetic Against Evangelical Feminism," Presentation at the Annual Meeting of the Evangelical Theological Society, November 18, 1995. 25 pages. \$3.00
- ⑤ *Gender-Neutral Language Bible Information Packet*. This includes key articles reprinted from *World* magazine, and Wayne Grudem's booklet, "What's Wrong with Gender-Neutral Bible Translations?" and other related items \$12.95.
- ⑥ 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

Books and Bibles

- ① John Piper and Wayne Grudem, editors, *Recovering Biblical Manhood and Womanhood*. Twenty-two men and women combine their talents to produce the most thorough response yet to evangelical feminism. Includes perspectives from related disciplines such as biology, law, psychology, sociology, and church history. Voted "Book of the Year" in 1992 by *Christianity Today*. Paper, 576 pages. \$19.95. **Over 35,000 in print!**
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- ④ *Women in the Church*, edited by A. Köstenberger et al. This ground breaking new work highlighted in past issues of *CBMWNEWS* contains several studies examining the exegetical, syntactical, historical and theological issues surrounding the pivotal words in the text of 1 Timothy 2. 334 pages, \$22.00. **Our price—only \$15.00!!**
- ⑤ Wayne House, *The Role of Women in Ministry Today*. This practical guide to women in ministry in the local church has now been updated by Dr. House and is available through *CBMW*. Published by Baker, **now available for \$12.95.**
- ⑥ *Out of My Mind: The Best of Joe Bayly*. This book assembles the best of Joe Bayly's popular column, "Out of My Mind" published in *Eternity* magazine from 1961 to 1986. Bayly tackles issues with style, wit and prophetic insight. Introduced and edited by Tim Bayly, *CBMW* executive director, the book includes tributes by Kent Hughes, C. Everett Koop, Chuck Swindoll, and Kenneth Taylor. Published by Zondervan at \$10.99, **available now through *CBMW* for only \$5.00!**

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Council on Biblical

MANHOOD AND WOMANHOOD

The Danvers Statement AFFIRMATIONS

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

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

This statement of affirmations may be reproduced without change and in its entirety for non-commercial purposes without the prior permission of CBMW.

Quoted & Quotable

What would the chivalrous Robert E. Lee, beau ideal of Southern military manhood, think of 22-year-old Southern officers and gentlemen bellowing at and bullying 17-year-old girls? While the accomplished young women who have chosen VMI have shown true grit and are rightly their parents' pride, to treat them like Marine grunts is unnatural, unmanly and wrong. Young women are not to be treated like young men.

Pat Buchanan, in *The Washington Times*, September 7, 1997

The female person in the Army is a big story here, and the coverage is pretty sensitive. But this male-female thing is very American. I find the press coverage exaggerates the issue, with the whole public relations thing, trying to create an impression that there's no difference between men and women. I also find a certain touch of hypocrisy.... There is a man and there is a woman and there is a difference. But if you say that in this country, you are political-ly dead.

Petr Orlov, a Russian journalist observing the arrival of women cadets at VMI. *Chicago Tribune*, August 24, 1997

It is unthinkable that the "rat line" could survive as a common base-line experience at a coeducational VMI, if only because it is hard to imagine well-mannered VMI men routinely dishing out such treatment to women—and just as hard, in our current litigious climate, to imagine women taking it for very long.

Wilfred M. McClay, in *Commentary*, Sept. 1996, p. 48

The Boy Scouts of America stands alone among scouting organizations in English-speaking countries in attempting to defend gender apartheid and gender segregation. We hope the California Supreme Court will not assist them in their campaign to exclude girls from the world's largest youth organization.

Attorney Gloria Allred, coining a new term, "gender-apartheid" in encouraging courts to force the Boy Scouts of America to admit a 13-year-old girl. (AP), June 3, 1997

By mixing up fake discrimination with the real thing for the sake of an arresting sound bite, she diminishes the horror of real discrimination, real segregation, real apartheid.

Arriana Huffington, criticizing Allred in *The Washington Times*, June 29, 1997

I am convinced there is a connection between our unwillingness to uphold socially responsible masculine roles and the dramatic rise in irresponsible, hypermasculine street violence, much of which is directed at women. So call me a Neanderthal if you like, but I do not want my daughter to marry a male someday who, upon hearing suspicious sounds in the middle of the night, will awaken her and ask her to flip a coin to see whose turn it is to investigate.

William R. Mattox, Jr., in *USA TODAY*, March 5, 1997

We are not suggesting at all that a female is inferior to a male...it's just a matter of...a God ordained role. The Bible does not change. The word of God does not change. Before that happens, heaven and Earth will pass away. I know everything is changing these days, but the word of God does not and will not change.

The Rev. Maxwell Washington, pastor of St. Matthew's Baptist Church in Washington, DC, responding to media following the expulsion of three ministers from the Missionary Baptist Ministers Conference of Washington. The three were expelled for ordaining women pastors. *The Washington Post*, June 16, 1997

Council on Biblical

MANHOOD AND WOMANHOOD

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