

What the Danvers Statement on Biblical Manhood and Biblical Hood REALLY says

They could have written it in plain English, but they didn't want you to know exactly what they were saying. By giving males leadership authority, it automatically puts females in an inferior position. My interpretations of their Statement are in bold. - Shirley Taylor

The Danvers Statement on Biblical Manhood and Womanhood

In December, 1987, the newly-formed Council on Biblical Manhood and Womanhood met in Danvers, Massachusetts, to compose the Danvers Statement on Biblical Manhood and Womanhood. Prior to the listing of the actual affirmations that comprise the Danvers Statement, we have included a section detailing contemporary developments that serve as the rationale for these affirmations. We offer this statement to the evangelical world, knowing that it will stimulate healthy discussion, hoping that it will gain widespread assent.

Rationale

We have been moved in our purpose by the following contemporary developments which we observe with deep concern:

1. The widespread uncertainty and confusion in our culture regarding the complementary differences between masculinity and femininity; **The Equality for women movement is gaining ground and we must stop it.**
2. the tragic effects of this confusion in unraveling the fabric of marriage woven by God out of the beautiful and diverse strands of manhood and womanhood; **Women are ruining marriages.**
3. the increasing promotion given to feminist egalitarianism with accompanying distortions or neglect of the glad harmony portrayed in Scripture between the loving, humble leadership of redeemed husbands and the intelligent, willing support of that leadership by redeemed wives; **Women are tired of hearing about submission and are beginning to speak up.**
4. the widespread ambivalence regarding the values of motherhood, vocational homemaking, and the many ministries historically performed by women; **Women's place is in the home and not in the workplace or church leadership.**
5. the growing claims of legitimacy for sexual relationships which have Biblically and historically been considered illicit or perverse, and the increase in pornographic portrayal of human sexuality; **Equality for women will lead to homosexuality. The Apostle Paul didn't link women with homosexuality, but we do.**
6. the upsurge of physical and emotional abuse in the family; **Women are being abused because they are not graciously submitting.**
7. the emergence of roles for men and women in church leadership that do not conform to Biblical teaching but backfire in the crippling of Biblically faithful witness; **Women can't have authority over men. The rest of the sentence doesn't make sense, but women are to blame, anyway.**
8. the increasing prevalence and acceptance of hermeneutical oddities devised to reinterpret apparently plain meanings of Biblical texts; **Those scriptures may not mean what the English plain reading of them says it does, but we must ignore other possible meanings of these favorite scriptures.**
9. the consequent threat to Biblical authority as the clarity of Scripture is jeopardized and the accessibility of its meaning to ordinary people is withdrawn into the restricted realm of technical ingenuity; **When ordinary people see "husband of one wife" they immediately think that a woman can't be a husband, so this eliminates a woman from serving as a deacon or Pastor. Actually this scripture states a moral standard for the leaders and their families and doesn't address gender at all. But they don't want you to know that.**

10. and behind all this the apparent accommodation of some within the church to the spirit of the age at the expense of winsome, radical Biblical authenticity which in the power of the Holy Spirit may reform rather than reflect our ailing culture. **Say what?**

Affirmations

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

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (Gen 1:26-27; 2:18). **Men and women's physical bodies don't look alike. Any kid knows that.**
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (Gen 2:18, 21-24; 1 Cor 11:7-9; 1 Tim 2:12-14). **Masculine and feminine roles are essential to human reproduction. We are to rejoice that God created man to rule over women, the way they interpret the scriptures.**
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin (Gen 2:16-18, 21-24, 3:1-13; 1 Cor 11:7-9) . **The "Fall" was Adam watching Eve eat the forbidden fruit, and then he ate it, and blamed it on her.**
4. The Fall introduced distortions into the relationships between men and women (Gen 3:1-7, 12, 16). **This is a far stretch. According to inerrants, the world was only a few days old, and there was no relationship to speak about. They didn't even have a home or a church. If anything, it shows that Adam didn't know beans about male headship. 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. **They say the problem now is that the husband is either domineering or passive; and that the wife either tries to be the man of the house or acts as a servant, but if we get the women under control, the men will be manly and the women will be feminine. (problem: femininity is a dirty word to SBC) 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. **Men love power. Women should know their place and stick to it.******
5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women (Gen 1:26-27, 2:18; Gal 3:28). Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community (Gen 2:18; Eph 5:21-33; Col 3:18-19; 1 Tim 2:11-15). **They refuse to acknowledge that Male Headship puts too much responsibility on men and can lead to a god-like complex which is dangerous to women and the community. Those scriptures do not give men divinity, which he would have to have to have authority over anybody.**
6. Redemption in Christ aims at removing the distortions introduced by the curse. **Nowhere does Christ use these kinds of words in regards to women. 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 (Eph 5:21-33; Col 3:18-19; Tit 2:3-5; 1 Pet 3:1-7). **Actually what Peter says is, *wives, don't divorce your husbands. Continue in your marriage as you have always done, and maybe he will be saved.* 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 (Gal 3:28:28; 1 Cor 11:2-16; 1 Tim 2:11-15). **They say women can't preach. They can lead your child to Christ, and teach him in Sunday school, but they can't serve your child the Lord's Supper, or teach him when he is a teen and is shaving.******
7. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission-domestic, religious, or civil-ever implies a mandate to follow a human authority into sin (Dan 3:10-18; Acts 4:19-20; 5:27-29; 1 Pet 3:1-2). **According to**

- them, the woman is supposed to determine if this god-husband is asking her to sin. If he were the redeemed leader he is supposed to be, he would know whether or not it were a sin, and would not lead his wife into sin.
8. In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries (1 Tim 2:11-15, 3:1-13; Tit 1:5-9). Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will. **They say that if a woman feels called to preach or serve in some other capacity, she must deny that call because God can't call a woman to preach.**
 9. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world (1 Cor. 12:7-21). **They say that there is a place of service for everybody, and men and women can find a fulfilling ministry, but they have set forth in the preceding statements the limits placed on women's service.**
 10. We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large. **According to them, it all hinges on the women. The Male Headship man does not bear any responsibility, or accountability. Everything is about women submitting. You see, when women submit, it automatically gives the man Male Headship, without him doing anything to earn it or deserve it.**

**Jesus is not quoted in any of the scriptures they give.
in this document.**