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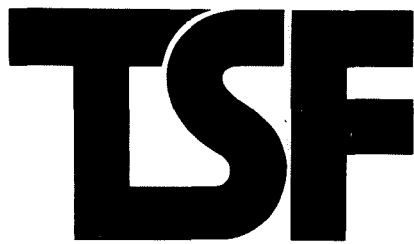
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fast to the content of Scripture as infallibly normative. I am simply trying to be honest about how this works.

Second, how can I be taken seriously when I endorse inerrancy in the closing pages of the book, after having savaged the idea in so many places earlier? The answer lies in the ambiguity of the term. You can drive a truck through article XIII of the Chicago Statement on Inerrancy. Thus I conclude that what inerrantists really want to do is to affirm the complete truthfulness of the Bible as I do myself. I would not take second place to any of them in being open to the truth of God's Word written. So why open oneself to criticism for eschewing a term which, like it or not, multitudes of evangelicals prefer? I admit that it comes down to strategy in our context. Like Stuart Hackett of Trinity Evangelical Divinity School, I do not particularly like the term.

Third, what is a person to make of this book in relation to my theological development or, as some might have it, meanings? I think one has to see it as a statement on Scripture which is epistemologically more modest and theologically more trinitarian than my *Biblical Revelation* (1971). In the earlier book, still in print, you have more of a black and white case for the Bible. It has an appeal for those who want to have a strongly rational fix upon the authority of the Bible, and possibly for those with the kind of personality which wants a very clear-cut authority pattern. In the present book, I have moved my theory closer to evangelical practice. In practice, Christians do not demand an airtight case for Scripture; they do not require a definite solution to every biblical difficulty; and they do not consider interpretation to be solely a scientific achievement. What Christians know instinctively is that what

really matters is God revealing our Savior to us and transforming our lives by the Spirit. When our relationship with the Lord is evangelical, there is no need to inflate our evidences or shy away from the vulnerabilities of revelation. Anxiety about the exact age of Methuselah is not likely to throw us into a spin and create a crisis of faith in us.

In the last analysis, though, I did not write the book to refute anybody, even myself. I wrote it to help people honestly struggling with an important and difficult issue. I will be glad if it helps them.

TSF CAMPUS MINISTRY

Some of our readers may not realize that *TSF Bulletin* is merely one phase of the TSF program. Currently we have 20-25 student chapters operating on seminary and graduate school campuses around the country. Occasionally we print reports of their activities. If something is scheduled to take place in your vicinity, or if something has already occurred, please let us know. If you or a group of students or any faculty personnel are interested in starting a TSF chapter on your campus or in your area, again we request that you write to us. We are more than willing to serve in whatever way we are able. Information can be obtained from

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Get Rid of the Lust in Your Life

by Paul A. Mickey

There's a word game we used to play with our children on long car trips to help break the monotony, and I wouldn't be surprised if you've played it too. We called it word association, and it goes like this:

I might say, "Italian," and then you say the first word that comes into your mind—such as "pizza."

I say, "winter"—you say, "Palm Beach."

I say, "lust"—and you say, . . . "sex."

Well, maybe you don't; but many people do see a direct and inseparable link between lust and sex. And more than that, they may see lust as something of a positive factor. If you've got good sex in your marriage, the thinking goes, then you just have to have a good dose of old-fashioned lust. In short, many couples accept lust as a natural and inevitable part of their lives. As a result, they fail to recognize it for what it really is—a destructive force that can undermine healthy marital sex and then go on to destroy the very foundations of the matrimonial relationship.

The association between lust and sex is understandable in our society, I suppose. In fact, lust and sex sometimes almost seem synonymous. Lust automatically comes to mind when we talk matter-of-factly about one-night-stand sex, group sex, casual sex, extramarital sex, and drunk-as-a-skunk I'm-sorry-I-did-it sex.

Paul Mickey is Associate Professor of Pastoral Theology at Duke University Divinity School and Interim Director of TSF. This article is taken from Tough Marriage, copyright © 1985 by Paul Mickey and William Proctor. Reprinted by arrangement with William Morrow & Co., Inc.

But lust—especially the kind of lust you need to guard against in your marriage—goes far beyond sex. As a matter of fact, lust is *any* excessive desire, any uncontrollable urge for immediate gratification. Although sex is an obvious target for lust, it's only one among countless others. The main motivation behind lust is to feel better *fast*. And that means capturing the object of your lust. Once you've got your prey in hand, that's supposed to relieve you of the gnawing desire, to satisfy that desperate need that says, If I don't have it, if I can't do it, my life will fall apart!

Lust may involve a craving for food, alcohol, sports, new fashions, job promotions, or many other things. The only common condition to unleash lust is that you must want something and believe you've got to have it right *now*. The pleasure won't be deferred for later fulfillment. And if you find you just can't get what you want, you may become so frustrated that you lose your ability to think and reason clearly.

We're all victims of lust. I know the sweetest little old lady who thinks she can't live without chocolate candy, even though she's diabetic. She's usually either unhappy or under medical treatment.

Then there's a doctor friend who absolutely has to indulge in chess several evenings a week, even though his passion leaves his wife alone and frustrated. I even believe there can be a lust for electronic temptations like television. A career woman I know locks her office door every day, no matter what other pressing matters are on her desk, so that she can see her noontime soap opera on a miniature TV she keeps in a drawer.

Now, some of these little lustful compulsions may seem more like harmless quirks than vices. But lust of any type is dangerous because it's self-centered, mechanistic, inflexible, and insensitive to the needs of others.

Take the seeming innocuous needs of the rabid football fan. A relaxing afternoon of NFL action is certainly something I can appreciate. But did you ever see a die-hard football addict at a wedding reception during the "game of the century"? It would be comical if it weren't so pathetic.

I recall one situation where a husband was chomping at the bit to get back to the television during such a reception. He was restless and came just short of being rude to new people he met. His wife was obviously getting embarrassed and a little irritated, and I could see that they were only one step away from some harsh words. Sure enough, he exploded at her, and before long, they were both headed out the door—I suppose to pick up the last few minutes of the game.

Lust is any excessive desire, any uncontrollable urge for immediate gratification. Although sex is an obvious target for lust, it's only one among countless others.

In this case, both spouses had to pay a high price. The wife had interfered with her husband's lasting relationship with his football team—but it turned out to be a lust that just couldn't be denied. "It was *your* cousin's wedding," I heard him growl as he walked out the door. "It was *your* idea to go. It was *your* fault I missed the game."

Clearly, he couldn't control himself unless he satisfied his lust *now*. And his wife had become the fall guy for this lust. She was playing second fiddle to this craving he had, and to some extent their relationship had started to wobble under the pressure.

Of course, a situation like this could continue to careen further out of control. I've known other marriages where the husband's lust to see every ball game has prompted him to take money earmarked for a new refrigerator and buy a new video cassette recorder. He wasn't about to miss any big game if he had to be out of the house! The wife and kids took a definite back seat to football during the season, as this man's lust caused him to confuse fantasy with reality.

The consequences of lust are bound to affect any marriage relationship because the emphasis is on what *I* want rather than on what she wants or on what's best for both of us. As a result, lust, which is nothing more than a drive toward selfish gratification, usually interferes with true intimacy. That is, it undercuts the emotional and spiritual bonds that must be present if you expect a physical relationship to have staying power or even to improve, like fine wine, with age.

So clearly, it's important to get rid of the lust in your life if you hope to build a strong marriage. But the first and most difficult step may be just identifying what is lust and what isn't. For example, even though sex is often associated with lust, not all intense sexual desire is automatically lustful. I've known plenty of married couples who could hardly wait to climb into bed together and who carried on passionate sex lives—but without being lustful at all.

How can this be?

This brings us back again to our basic definition of what lust really is. A wildly satisfying sex life may be completely devoid of lust so long as each partner gives priority to the other's pleasure and enjoyment. But when one spouse begins to focus primarily on his or her own private pleasure, the stage is set for lust to appear upon the scene.

Lust is selfish, insensitive gratification, and in *retrospect* we

usually know without question when it's been present as we look back on some period or series of incidents in our lives. But it's not always so easy to recognize lust when it's just beginning its destructive work. The reason is that lust tends to hide at first behind what I call one of the seven veils of lustful behavior. These veils, which are described below, are warning signals that we must heed if we hope to defeat lust before it gets started with its destructive work.

The Workaholic Veil

A workaholic is a person who's never satisfied unless there's more work to be done. For this man or woman, work becomes the ultimate focus and purpose in life. In short, workaholicism usually indicates a lust for work that subordinates marriage and family concerns and demands first priority. This kind of lust may hide behind the oft-repeated rationale, "I'm doing all this for *us*"—i.e., the family. But in fact, the driving mo-

tivation is a lust for money, power, position, or just plain busy-work.

The Pleasure Veil

The goal here is to "realize my potential," or to "feel good now," or to "enjoy life to the hilt." The person driven by this type of lust may flow from one source of perceived pleasure to another—sex, drugs, food, or whatever. Those in this category are impulsive and undisciplined when the object of their desire becomes available. They're going to overindulge whenever they get the chance. Usually, though, they'll know they've gone too far when guilt sweeps over them. A major characteristic of this type of lust is that it undercuts the ability to defer immediate satisfaction for more rewarding, long-range goals.

The Television Veil

When you get engrossed in a TV program, it can give the illusion that you've been around the world, performed great feats, and achieved monumental success—all without any effort expended! It's no wonder psychologists and other pundits have begun to refer to compulsive television watching as addictive.

Certainly, TV has its merits, but when it's viewed in excess, the tube can take over a person's life. I even encountered one family who wired their TV to a wall switch so that as soon as they entered the living room and turned on the lights, the TV came on as well! Their lust had become second nature, almost a mechanistic kind of experience. The television had so taken over their lives that they chose not to exercise any control over it at all.

In this case, there was almost no meaningful conversation during the evening between husband and wife, and soon they began to drift apart. Also, very subtly, their basic values and habits seemed to be coming more and more under the influence of the tube. For example, the husband found he was falling into using the jargon favored by some of the characters on one adventure program.

My solution was just to tell them in no uncertain terms to unhook the TV from the light switch and then exercise conscious control over *each* program they watched. Also, we built in some time each evening for them to talk to one another without the intrusion of the tube. It took only a week or so for their relationship to get back on the right track.

The Veil of Conversational Malnutrition

If you can't carry on a meaningful, civil conversation with your spouse, that's a sign that one of you may be confronting, or on the verge of confronting, problems with lust.

Often, we get involved in lustful activities because there's something wrong with our human relationships, and especially with the marriage relationship. For example, an unsatisfying, boring, or too infrequent sexual relationship may cause one or both spouses to begin to look for outside outlets. And this lack of satisfaction may first emerge in problems in conversation between the partners.

If the individual is only *thinking* about being unfaithful, the irritability that often accompanies indecisiveness may get in the way of satisfying talk with a spouse. On the other hand, if a person is already involved in an extramarital relationship, feelings of guilt may make it hard to engage in deep, meaningful discussions.

In short, being a good spouse means being able to engage in positive, constructive conversation. If the conversation isn't there, lust may very well be.

The Veil of Off-Color Jokes and Language

Dirty jokes or even seemingly innocuous references by a person to infidelity may reflect an intensifying of lust in life. If a person is considering being unfaithful or is in the process of being tempted by a man or woman outside the marriage, he probably won't mention explicitly how his extramarital thoughts and problems are progressing. But he may be signaling indirectly that something lustful is in the works as he is drawn more into sexually oriented talk.

yourself what titillates you and what doesn't. If you tend to get turned on sexually by certain kinds of pictures or writing, stay away from them. It's a slippery slope from reading about something or looking at it to taking the first of a series of steps to *doing* it.

Reading matter that suggests lustful thoughts of any type (and that can mean sex, wealth, power, or anything else) starts out by desensitizing you. At first, you may get a kind of kick, which remains in the realm of fantasy. But then you find you need more intense stimulation, and that's when fantasy may turn into action.

But this requires some more thought and discussion. So let's turn our focus from the veils that may disguise lust to the real dangers of lust in your marriage—the inexorable movement from lustful fantasy to unfaithful reality.

Fantasy: The Window to Real-Life Lust

I can still remember my mother saying to me when I was just a young boy, "Use your imagination, Paul!" She wanted me to learn to think freely about various ways I might act, because she knew that dreams are the stuff reality and achievement are made of.

Lustful adult fantasies work on much the same principle. In a very real sense, our fantasies are the windows that show us the way to more concrete lustful acts and relationships. They're a way of viewing the world as we wish it were, and also as we plan to make it. They reveal exactly what preoccupies us and what our priorities would be if only we were in complete control of our lives.

But at this point, let me make an important distinction

The consequences of lust are bound to affect any marriage relationship because the emphasis is on what I want rather than on what she wants or on what's best for both of us. As a result, lust usually interferes with intimacy.

The Graphic Movie Veil

Movies that emphasize sex, crime, and violence—and many do seem to fall into one of these categories these days—may attract people who are heading steadily in a more lustful direction. These individuals may not have reached the point where they want to act out their fantasies, but they clearly want to be stimulated in certain lustful directions and films are the easiest way to take the first step.

The Veil of Published Pollution

Magazines don't have to be outright pornography to get a person thinking in directions that can be unproductive to a marriage. We've become so permissive in our society that it's acceptable to have publications around the home that depict men and women, including many celebrities, dressed in provocative, revealing costumes. It is even considered necessary to expose readers to models who are partially or totally nude—as long as it's done in the name of "art."

I realize it may seem hopelessly old-fashioned and prudish to speak out against such trends. But I feel no need to apologize. We've headed so quickly down the road of permissiveness and amorality in the past two decades that I think we're in danger of completely losing any sense of absolute standards and values. And the problem begins for each of us when we say that it's not necessary to try to control the direction of our lustful fantasies.

So I recommend that you don't fall into the trap of looking at magazines or other literature just because society says it's all right. Rather, search your own libido and determine for

between *fantasizing*, on the one hand, and more constructive, future-oriented mental exercises, on the other. For example, there's the very helpful process that Dr. Robert H. Schuller has called *possibility thinking*. Simply stated, possibility thinking is a procedure where in a positive, "can-do" frame of mind, you set a goal, do some intelligent planning, and then apply your talents and beliefs to achieve the end you seek.

Say, for instance, that you want to be a dentist. You can't sit around and just *pretend* you're a dentist and hope to experience any real satisfaction. So you go to school, study hard, and finally you graduate and become a dentist. All the while, you're visualizing success by using your imagination as an instrument of inspiration to move you unswervingly toward your goal.

That's the positive, constructive side of using your imagination. In contrast, mere fantasizing can lead to activity of a very different nature, mostly because it's rooted in lust. When you fantasize, you may visualize participating in a certain activity. But this time, the activity is one that is more likely to be destructive than constructive. Also, there's no discipline or focus in the way most fantasies occur. They pop into your mind and proceed to lead you off on a wild goose chase, which usually causes you to end up far from the real goals you want to achieve.

One man who came to me for help was facing a shattered marriage and frustration in his career goals—all because he had allowed his fantasies to run wild. He had dreamed of being wealthy since he was a child, but fantasy soon overcame his better judgment. He fell into the habit of not setting goals

and of failing to work step by step toward his ultimate objective of financial security. Instead, he just followed his fantasies from one immediate gratification to another.

Because he was quite intelligent and got a decent education, he was able to land a series of good jobs in his twenties. But every time he got a little extra money, he went out and bought expensive cars or went with his wife on luxurious vacations. He simply couldn't wait to enjoy the "better things of life."

Also, he soon realized that he would never become rich as quickly as he wanted in a salaried position, so he started playing with entrepreneurial schemes and risky investments. Of course, he never took time to study and plan for these private business ventures—he was too busy fantasizing about where they would eventually take him. As a result, he lost even more money.

It would be wonderful if I could tell you that the lust in your life will evaporate into thin air . . . but more often, the lust gets eliminated through what the Bible calls sanctification—or being made holier and purer as you draw closer to God.

The problem was that he had turned into a kind of Toad, from Kenneth Grahame's story, *The Wind in the Willows*. Practically anything new or fascinating that crossed his path would catch his fantasy, and he would be off pursuing a mania that had the potential to wreck his entire life.

In short, this man simply couldn't afford his fantasies, and soon he was so deeply in debt he had no chance of getting out on his own. A lust for luxury had clouded his better judgment, and he began consistently to spend money he didn't have.

At one point, he got so far into a financial hole that he had to declare bankruptcy. Also, he lost job after job because he consistently got into disagreements with his bosses. His main problem was that he was totally frustrated that he wasn't moving ahead more rapidly toward his goal of great wealth.

All these financial problems finally placed his marriage in jeopardy, and in desperation the couple sought me out. After several sessions, we traced the problem back to his unbridled fantasies about wealth and position. The answer to this man's problems was to put him on a strict, practical, step-by-step "recovery" program from his fantasy life. I actually *forbade* him to act on his fantasies for a period of several months.

"I know it's going to be hard," I told him. "But you've got to start disciplining your mind. Your problems start in your mind, because first you come up with some wild desire or scheme. Then you begin to live your fantasy without really thinking through the consequences. So you've got to stop this process before it even gets started."

Even though their relationship had become strained, he and his wife were able to talk freely with one another. So I encouraged him to tell her as soon as a fantasy came into his mind. A practical woman, she served as a "reality check" for him. As long as she knew what was going on in his mind, she was in a position to poke holes in the most outrageous schemes and deflate the crazy ideas before her husband began to act on them.

In this man's case, fantasy became synonymous with lust, or a drive toward immediate, self-serving gratification. And the temptation to fantasize was so deeply ingrained that it took a while for his way of thinking to change. But at least we managed to put the brakes on his actions until his lustful thoughts dissipated and his imagination turned in more realistic, healthy directions.

But what about sexual fantasies? I've suggested that all lustful thinking—including sexual lust—may lead to destructive acting out of the fantasy. But is that really true as far as sex is concerned?

As you know, we've been deluged in recent years by a wave of advice from sex researchers, pop psychologists, and other pundits that promotes the benefits of sexual fantasies. There's a tendency to consider most if not all erotic fantasies as normal, even including those that involve violent or sadistic behavior. The argument goes like this: Whatever stimulates your libido is good for you! It's fun! It's perfectly all right as long as it doesn't lead to destructive action—and there's no reason it should lead to such action.

I couldn't disagree more. Time after time, I've encountered people who were victims of a danger of sexual fantasy, which

I call the sexual domino effect. Here's how it works:

Sexual Domino #1:

You begin to fantasize about some sort of illicit, extramarital sex. This could happen after you take in information of stimulation—such as through the movies, television, soft-core magazines, or some other outside source. Or you might just take a "mental trip" back to an old love affair or to some other sexually stimulating incident.

Sexual Domino #2:

You become preoccupied for periods of time with lust and fantasy so that you begin to engage in self-gratification. Even when you have sex with your mate, you usually rely on a fantasy to turn you on. Your spouse is no longer as involved in your sex life.

Sexual Domino #3:

Your sexual fantasy life and periods of self-gratification increase in scope, mainly because you're becoming desensitized. The initial pleasure you got from your fantasies just isn't enough anymore.

Sexual Domino #4:

You begin to look for more sexual excitement outside the home. It may be more voyeurism than direct involvement at first—such as going to porno movies or live sex shows.

Sexual Domino #5:

Finally, looking just can't satisfy you anymore, so you decide the time has come to take a little action. Now, you've reached the point where you're ripe for having an extramarital relationship. Often only half-consciously, you begin to look for opportunities; and sure enough, they begin to come your way. It may be a one-night stand on a business trip; or you may move right into a full-blown affair with some available person in the neighborhood or at work. However it happens, you've taken the decisive step of moving from fantasy to actual infidelity.

I realize that many times people don't go through all these dominoes. But still, many times they do. In my counseling experience, an extramarital sex act is rarely the first expression of the lust in a person's life. On the contrary, it's usually the *last*. The consummated infidelity occurs only after a number of those other dominoes have tumbled down.

Jesus summed up this process rather well in his Sermon

on the Mount: "You have heard that it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart."

Some argue, of course, that extramarital "love," for them, had nothing to do with lust. They say it was a romantic impulse, completely unplanned. I say, Hogwash! I've found that in almost every case there's a period of preparation and an increasing level of lustful fantasizing before an actual affair. So stop the process before it even gets started! Recognize those sexual fantasies for what they are: the first rituals in an increasingly powerful movement toward infidelities that could leave your marriage in shambles.

Of course, it's not always so easy to change the direction of your fantasies and to head off an impulse toward infidelity. Lust is a powerful force that is rooted deeply in our selfish, rebellious nature. Indeed, the basic difference between lust and love seems to be that the first is self-directed while the second is other-directed.

So I know it would be wonderful if I could tell you that the lust in your life will evaporate into thin air, never to haunt you again, if you just take a few simple steps to get rid of it. And sometimes, through a powerful personal experience with God, this may indeed happen.

But more often, the lust gets eliminated through what the Bible calls a process of sanctification—or being made holier and purer as you draw closer to God. In other words, what

we're talking about here doesn't usually involve quick-fix solutions. Old, pleasurable habits die hard. There may even be withdrawal pains.

But if you seek help from your spouse in opposing your fantasies—or from some other confidant if you feel it would be hurtful to discuss some matters with your spouse—your chances for success will be greatly enhanced. And if you can also bring God, through prayer, into the process of changing and uprooting those destructive lusts, that's even better. I can tell you from my own experience that with you, your spouse, and God working together, you'll virtually assure your chances of success in observing this seventh commandment.

TSF AND ESA JOINT-SEMINARS

TSF and Evangelicals for Social Action (of which Dr. Grounds is president) are planning seminars at theological and graduate schools across the country. These seminars will present the Biblical/theological bases for political involvement and address the difficulties in motivating Christians to become more aware and to participate more actively in community and national affairs. Effective working models will also be presented. For more information concerning these seminars, write to Dr. Grounds in care of the *Bulletin*.

The Resurrection of Jesus as Hermeneutical Criterion (Part II): A Case for Sexual Parity in Pastoral Ministry

by Ray S. Anderson

Can we say that Jesus not only is the living Word who inspires the words and teaching of the New Testament and thus insures its trustworthiness, but that he is also a contemporary reader and interpreter of Scripture? We answered this question in the affirmative in the last issue, and argued the following thesis: *the resurrection of Jesus to be the living Lord of the church constitutes a continuing hermeneutical criterion for the church's understanding of itself as under the authority of Scripture.*

We saw that the resurrection of Jesus served as a criterion by which the early church determined questions of apostolic authority, the experience of salvation, and the "rule of faith." We also suggested that the risen Lord continues to serve as a criterion for interpreting the purpose of Scripture in the contemporary church. Where there is a tension within Scripture between the "now" and the "not yet," we argued that a proper interpretation of Scriptural authority as a rule of faith must take into account the presence and work of the risen Christ within his church. This is not an appeal to experience over and against the authority of Scripture. Rather, this is a recognition that Jesus himself continues to be the hermeneutical criterion by which the authority of Scripture is preserved in its application to a concrete and present situation.

The purpose of this article is to apply this thesis in one

specific area of concern for the contemporary church: the role of women in pastoral ministry.

In choosing the case of sexual parity in pastoral ministry for the purpose of working through an application of our thesis, I am well aware that this is one of the most complex and vital issues facing the church today. There are, of course, many facets of the issue, not least of which is the issue of a critical exegesis of the primary New Testament texts which deal with the role of women in society, marriage, and the church. There is no way to review the extensive exegetical and theological literature which has recently emerged concerning this question in the short space of this article.¹

What is clear is that while the New Testament speaks with an emphatic voice concerning a restriction upon the role of women in certain teaching and ministry situations, in other situations the emphasis is as clearly on the side of full participation and full parity. One only has to compare the insistent commands issued by the Apostle Paul that women be "silent in the churches" and "not be permitted to teach or to have authority over a man" (1 Cor. 14:34; 1 Tim. 2:11), with the rather matter-of-fact instruction that a woman who prophesies (in public worship) should keep her head covered (1 Cor. 11:4). Even more significant is the same Apostle's practice of identifying women as co-workers [*synergoi*] along with men (Phil. 4:2-3), and his commendation of Phoebe in the church at Rome as a "deaconess," which is a dubious translation in the RSV of the masculine noun *diakonos* (Rom. 16:1-2). Paul goes on to describe Phoebe as his "helper" (RSV), which again

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