

Woman this is **WAR!**

Gender, Slavery &
the Evangelical Caste System

Jocelyn Andersen

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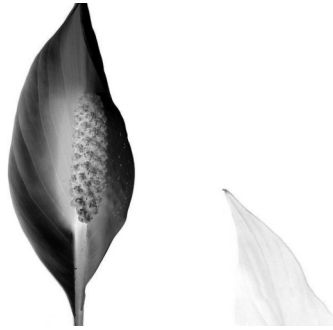
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**To my beloved spouse
who calls himself my 'êzer**



Contents

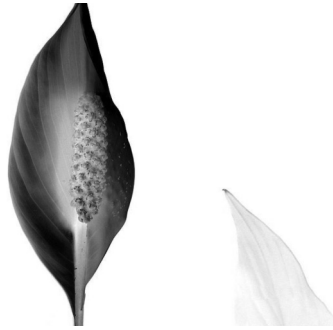
Acknowledgements	vii
Foreword	ix
Fried Egg Sandwich	1
Twelve Dollar Tuna	3
Evidence	
1.) Common Enemies	11
2.) Feminist Fright	17
3.) Setting the Record Straight: A Short History	27
4.) Women (and men) with an “Agenda”	41
5.) Was There Not a Cause?	57
6.) Traditions of Men Pertaining to Marriage	63
7.) Twist It Brother	69
8.) Gender-Biased-English-Translation-Theology	73
Arguments	
9.) Nature Based Arguments	93
10.) Headship—Vs. Lordship	103

11.) Trinitarian Marriage	119
12.) She Said <i>He</i> Said	139
13.) Submit Yourselves One to Another: Ephesians 5:21–22	143
14.) Evil Woman	149
15.) ... As Also Saith the Law	159
16.) Because of the Angels	173
17.) Husbandolatry	177
18.) Prejudice: The Great Wall	183
19.) Deborah: Prophet, Head of State, & Commander in Chief	197
20.) Smokescreens, Mantras, and Slogans	203
21.) Equal but Different	211
22.) The Family Business	219
23.) My Sin's Better Than Your Sin	223

Submission & Abuse

24.) Abuse: What Is It? What Causes It?	227
25.) Poor Master	239
26.) Divorce: The Ultimate Act of Un-Submission	247
27.) Happy Slaves	251
28.) Sequence of Subjection	259
29.) What to Do?	265

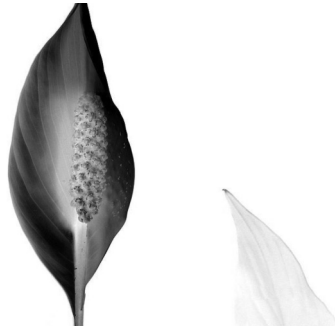
About the Author	268
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which occurred while working on this book. Your comforting words, wit, accumulated wisdom, and unconditional support has uplifted, consoled and sometimes cracked me up when I needed a good laugh as we have all attempted to live Biblical lives while coming to terms with the conflicting issues facing Christian women today.



Foreword

THE BOOK YOU ARE HOLDING IN YOUR HANDS IS A CULMINATION of almost thirty years of laying up the Word of God in the heart of the author. I have witnessed her faithfulness in reading her Bible every day, always picking up today where she left off yesterday, and searching to find meaning in that which seemed to be hidden hoping to understand just a little more of the truth of God as she went.

This book reveals truths which have been kept from many of us by our Christian leaders, and will have you reaching for your own Bibles as your eyes are opened to some things you may never have thought of before. As Biblical truth unravels tangled theology, you will find yourself listening just a little closer, and maybe a little differently, to what you hear coming from pulpits on Sunday mornings.

As I wrapped my mind around the contents of this book, I found myself pondering the question of why one human being would want to dominate another and then claim that domination to be the will of God. The words of great Christians contained in this book stirred my heart and tugged at my convictions. That ‘Great Cloud of Witnesses’ became a little more defined as I read powerful quotes from the women and men of God who had gone before me—Godly people

who saw through the smokescreens of their day and recognized gender inequality for the evil that it was.

This book is more than an exposé of errors traditionally taught concerning gender roles, but a powerful revelation of the stand we must take against a doctrine that threatens to annihilate the autonomy of over one half of the evangelical Church.

Right is right and wrong is wrong. We must stand up for that which is right, and we must make a strong stand against that which is wrong. I will close with a few lines from a song,

“This is where I will draw the line. This is the line of demarcation.”

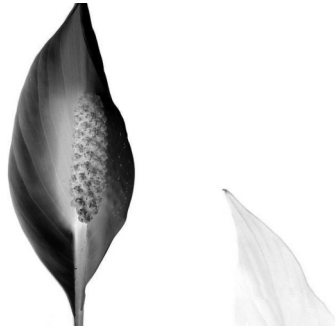
This is where we say, *I will not be this way. I will make a change* even though it is not the popular thing to do. I will not “go down without a sound.”

Read this book prayerfully. I pray it moves you the way it moved me.

Butch Watkins,
Husband of the Author

“Gentlemen, don’t even think about marriage until you have mastered the art of warfare.”

John MacArthur
(Quoting World War Two Field Marshall Montgomery)
Introduction to his teaching, “The Fulfilled Family. . .”



Fried Egg Sandwich

“**M**Y WIFE WAS UPSET BECAUSE I WOULD NOT ALLOW HER TO GET her nails done, but, you see, *Adam was in charge*. The man has the rule over his wife. If a man wakes up at 3 AM hungry for a fried egg sandwich, then she has to get up and make it for him...”

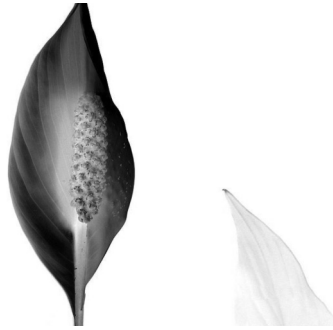
I was not sympathetic with what I was hearing from the man behind the pulpit. But as the speaker shared his views on what he believed constituted a biblical marriage relationship, my heart did go out to his wife. He unapologetically ruled supreme in their home, deciding the smallest details of their daily lives, even whether or not his wife could have her nails done on a given day. There was no question about her submission. And because she submitted meekly to his bullying, he was pleased to present her as a splendid example of Biblical womanhood. Even so, I was convinced that describing her as, “scared to death of him,” would have come closer to the truth.

When this man’s wife was awakened from peaceful slumber in the middle of the night and forced out of bed to cook that egg, did she get up willingly, or did she feel like the live-in-body-servant her husband obviously believed she was? Did she lovingly prepare that sandwich while enjoying a few companionable moments with her

spouse? Or did she, to all outward appearances, joyfully, set it on the table all the while wishing she was still back in bed?

When he received that sandwich, did he eat it with relish and the satisfaction of believing that all was as it should be in his world? Would it have bothered him to know that his wife may not have shared his sentiments? And if she felt resentful and used at having her rest disturbed for no other reason than to satisfy his craving for a 3 AM snack, would it have been Christ-like of him to have blithely enjoyed that snack without giving a second thought to her feelings?

While recognizing and appreciating God-given differences between the sexes, this book explores the answers to these and other questions pertaining to the Biblical appropriateness or inappropriateness of assigning rigid gender roles to men and women that claim to pertain to both this life and the next.



Twelve Dollar Tuna

I WAS HUNGRY AND WAITING FOR A PLANE, SO IN SPITE OF EXORBITANT airport prices, I decided to purchase a little something to eat. That little something turned out to be a simple tuna sandwich and drink that came to a whopping total of \$13! Although I was appalled at what I was asked to pay for that sandwich, I had to admit it was the best tuna sandwich I had ever tasted, so I took note of the ingredients and added a new recipe, *Twelve Dollar Tuna*, to my personal cookbook. It was an instant hit at home, and my husband, Butch, began to take Twelve Dollar Tuna for lunch on a regular basis.

He and I have always enjoyed a relaxed and peaceful life together. We are very compatible and in agreement about most things. One thing that could have been a major issue in the early days of our marriage was my job. I was employed in a corporate position which required extensive travel, and I was typically gone a few weeks of every month. My husband knew this would be the case when he encouraged me to take the job only *one week* after our wedding. We both felt, though we had no idea why, that it was God's will for me to accept the offer. We now know why and are grateful that we were obedient to the Spirit of the Lord concerning that job.

When I was not traveling, I cooked most of our meals. But Butch had no problem with cooking and cleaning, whether I was on the road or not. And he always insisted on making his own lunches, even when I was at home. I was more than willing to make them for him, but he would not hear of it; so our weekday mornings fell into the pleasant routine of getting up early, drinking our coffee, reading our Bibles, and chatting with one another for a few minutes before Butch began preparing his lunch while I got ready for my day at the office.

Things have changed quite a bit at our house since those early days when we both worked outside the home. We both still work, but adjusting to working at home has been a challenge at times. Butch often begins his day in the middle of night. Some days I get up with him. We enjoy spending time together even if it is in the middle of the night, but depending upon whether or not I go to bed early or burn the midnight oil, I sometimes stay in bed when he gets up. And, by mutual agreement, that works for us.

The introduction of Twelve Dollar Tuna into our lives caused a slight bump in the road, which, thankfully, we quickly ironed out, and found that it helped to clarify our thinking on the Fried Egg Sandwich issue at the same time. We had discussed the Fried Egg Sandwich scenario many times and agreed that not only was it not for us but we believed it was sinful as well.

Butch loved my Twelve Dollar Tuna and for a while took it for lunch at least once a week. It was my special gift to him—although he did not know that at first. At this point some will think, “A tuna sandwich, that’s no special gift! That is just preparing your husband’s lunch and sending food he likes to work with him.” But I disagree. And my husband says he disagrees as well. Butch likes all kinds of food, but, for his lunches, he has a preference for sandwiches. He is quite happy with bologna sandwiches, ham sandwiches, turkey sandwiches and chicken sandwiches, along with an occasional order of taquitos from the convenience store for variety. He is not difficult to please when it comes to food, and my Twelve Dollar Tuna particularly pleased him; and that made me feel good.

Well, it turns out my easy to please, independent, husband, who has always insisted on making his own lunches, did not have a clue as to how to make Twelve Dollar Tuna—and he was not the least bit interested in learning how. He had often watched me make it and knew that it required a bit more preparation than he wanted to put into it in the middle of the night. Although he enjoyed the sandwiches, he did not require me to make them for him; I made them because I wanted to. It was a personal thing with me. I knew he loved them, and it was one of those little things I enjoyed doing for him. However, Butch wasn't aware that making Twelve Dollar Tuna for his lunches was a special labor of love . . . until the day I thought he was *requiring* it of me.

Late one night, forgetting the next day was usually a Twelve Dollar Tuna day, I forgot to make it and dragged my weary self off to bed around midnight. When Butch's alarm went off at 2 AM, I had barely been asleep two hours. I may have been briefly awakened at his alarm but had no intention of getting up. That would not have been unusual. By mutual agreement, due to our different work schedules, if I was still sleeping when Butch woke up, he just got up, went to work, and we saw each other later. This particular morning, though, he had no idea that I had been asleep for only a few hours. All he saw was that I appeared to be awake when the alarm went off. That would not have been unusual either. He must have woke up hungry and, it being Twelve Dollar Tuna day, asked me, very sweetly of course, if I was going to get up and make it for him. It was so out of character for Butch to ask me to get out of bed in the middle of the night to prepare food for him that I should have realized he believed I was wide awake. My answer was a less than Christ-like, "Are you kidding?"

I did feel badly, though, about forgetting to make his Twelve Dollar Tuna, as well as for my poor attitude—even if it was at 2 AM! When I asked him about it later, he told me that he had not taken anything at all for lunch that day. Then the guilt really kicked in, and I worked myself into quite a lather imagining that he had gone lunch-less just to spite me. Now that would have been entirely out of

character for my husband, and I knew that; but my conscience was killing me over my poor attitude (and for him going hungry), so I accused him of being manipulative and trying to control me through guilt. I was furious that he did not respect our mutual agreement to keep different sleep/wake schedules and that he would stoop so low as to go without lunch in order to manipulate me. I declared that I would get up in the middle of the night and make Twelve Dollar Tuna sandwiches from now on, only it would no longer be a labor of love but rather an act of *compliance*. I told him that, in the future, his Twelve Dollar Tuna would be nothing more than Fried Egg Sandwiches.

If that declaration had been allowed to stand, not only would Twelve Dollar Tuna have been turned into Fried Egg Sandwiches, but the reality of our uniquely balanced, completely voluntary, love relationship would have changed as well, on both sides, and neither of us wanted that.

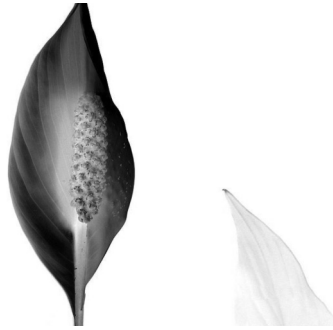
Well, I have a wonderful husband who patiently explained what I should have known all along, that he honestly believed I had been wide awake, as I frequently am. On more than one occasion he had watched me cheerfully making Twelve Dollar Tuna at 3 AM, and he, having no idea what time I had actually gone to bed, thought this was just another one of those early mornings I would be up with him. He had gone without lunch, not to spite me, but because it had been a particularly busy day at work, and he had not had time to stop for taguitos, which he had planned to do. I sincerely repented for my terrible attitude and begged his forgiveness. He forgave me and assured me that he could never enjoy a bite of Twelve Dollar Tuna if it was, in reality, a Fried Egg Sandwich.

When husbands demand compliance—even an appearance of cheerful, joyful compliance—from wives, Twelve Dollar Tuna is turned into Fried Egg Sandwiches, and something has gone seriously awry in any marriage. The mystical, Heavenly, completely voluntary, love union—that represents that of Christ and His Church, at that point, *completely ceases to be* and is replaced by an earthly compliance that should be as abhorrent to any husband as it is to Christ.

Our God compels us to do *nothing* and certainly is not interested in mere compliance. If that was the case, He would have created a world full of automatons. But He did not. From us—from both His sons and His daughters—He wants only Twelve Dollar Tuna. And He will spew Fried Egg Sandwiches out of His mouth.

The Evidence

For some, this will be the first time the case for equality is seriously considered. For others, the case has been closed for quite some time. We propose that there is enough evidence presented in this book for the case to be reopened.



I

Common Enemies

“The feminist and diabolical spirit has invaded every major Christian movement. Their goal is to place women right beside men in administration, decisions of doctrine, and practice, and superintendent responsibilities. They would rather the church cease to exist than to fail their goal, and, in fact, the church will cease to be a part of Christ’s body if they succeed.”¹

Pastor Joseph Chambers, 1996

THESE WORDS, WRITTEN BY A CONTEMPORARY PASTOR, ARE A VERITABLE declaration of war against women and echo the sentiments of many evangelical leaders. Where is the proof that those who support practical equality between the sexes “would rather the church cease to exist than to fail their goal?” Chambers’ words reveal a morbid fear of female influence and a prejudicial view of women that is often displayed within evangelical and fundamental Christian fellowships.

1. *A Palace for the AntiChrist*, New Leaf Press, Green Forest, AR., 1996

The same kind of fear and prejudice doomed millions of Africans to perpetual slavery in the seventeenth, eighteenth, and nineteenth centuries. Slaveholders believed that emancipation of slaves would result in the end of peaceful civilization as they knew it. Angelina Grimké refuted this bigoted theory with facts.²

When women resorted to public forums in efforts to end slavery, they found their hands largely tied for no other reason than the fact that they were female. During those years, women were severely criticized and socially penalized for breaking from prescribed roles in making public efforts to effect immediate emancipation for slaves. They could not help but realize that they, themselves, were bound as tightly into a caste system based on gender as slaves were bound in a caste system based on color. Thus, the American “Woman’s Rights” movement was born.³

The two causes, freedom for slaves and equal rights for women, seemed to converge almost immediately. Although abolition of slavery was not the first humanitarian cause that highlighted the need for women’s rights, there is little doubt the American Woman’s Rights movement was a direct result of women’s participation in the efforts of the American Anti-Slavery Society which eventually experienced a split over the woman issue.⁴ In England the Woman’s Rights issue

2. “I can prove the safety of immediate Emancipation by history. In St. Domingo in 1793 six hundred thousand slaves were set free in a white population of forty two thousand . . . cultivation prospered, every day produced tangible fruits of its progress . . . all continued quietly until in 1802, France determined to reduce these liberated slaves again to bondage. It was at *this time* that all those dreadful scenes of cruelty occurred, which we so often hear *unjustly* spoken of. In Qaudaloape, eighty-five thousand slaves were freed in a white population of thirteen thousand. The same prosperous effects followed manumission there.” Angelina Emily Grimké, *An Appeal to the Christian Women of the South*, 1836

3. The early women’s rights movement was called “Woman’s Rights.”

4. “We will illustrate our position by the division of the American anti-Slavery Society, which took place in the city of New York, May 12th, 1841. The anti-slavery enterprise has furnished a high school of morals, where not only

seemed to run a parallel course with the slavery issue as well. In fact, in *every* major movement on behalf of human rights, the issue of women's rights presented itself, but the slavery issue appears to have been the catalyst for propelling women's rights into a full-fledged movement in the United States.

The causes of emancipation for slaves, subsequent civil rights for people of color, and the emancipation of and equal rights for women, have fought common enemies in religion, law, public opinion, and in the most implacable and powerful enemies of all, *fear* and *prejudice*.

It took years of abolitionist agitation and finally a devastating war to win freedom for American slaves. It took even longer for black men to gain the right to vote. Even after laws were passed giving them this right, fear and prejudice continued to dominate and withheld from them the practice of it.⁵ The Woman's Suffrage Movement, which culminated in the twentieth century, ostensibly won the right to vote for all American women. But even after the Nineteenth Amendment was passed, black women (and men) still had to fight for their right to cast a vote.⁶ Now, in the opening years

the rights of the slaves are taught, but the moral standing of the whole human family is investigated. The reason assigned by the seceders for the division was what is technically called the 'woman's rights question.'" Elizabeth Wilson, *A Scriptural View of Women's Rights AND DUTIES*, Pennsylvania, 1849

5. Segregation (Jim Crow) laws made it difficult if not almost impossible for most African-Americans to practice many of their constitutional rights before the mid-twentieth century.

6. A few courageous black women cast their votes anyway. Mary McLeod Bethune voted in every election from the first year the Nineteenth Amendment passed until her death at age 79. Bethune's faith was strong in the God who could make a way out of no way. Her faith was rewarded. God raised her from illiteracy in the cotton fields of South Carolina to become Advisor to a President and friend of First Lady Eleanor Roosevelt. She was the first African-American woman to start a four year college and the first African-American (male or female) to hold a federal office. Mary McLeod Bethune was a committed Christian woman who advocated equality for all, regardless of color or sex. We are surrounded by so great a cloud of witnesses....

of the twenty-first century, for the first time in the history of the United States, the American people have broken all precedent and elected an African American to the presidency. The African American male, though still dealing with racial prejudice, appears to have finally broken free from a cruel caste system based on the color of his skin. American women also seem to have largely broken free from a caste system based on their sex—all except many *Christian American women . . . of any color.*

Is it any coincidence, then, that in this historical, precedent-breaking era, yet another civil war is very much in progress, not between the states but within the Christian Church between the sexes? And what is at stake is not merely a set of theological differences between denominations. No, simple doctrinal differences are not the culprits in this war; indeed, denominations that have yet to find common ground in many theological areas lend support to one another in a war which transcends both logic and theology. In this war, the enemy is not men or women, as the case may seem, but rather a demonically inspired, implacable *prejudice*, which is demonstrated through the attitudes and actions of those it operates through—whether male or female—and which has nestled for far too long, and far too comfortably, within the hearts of far too many.

This prejudice defines masculinity and femininity using subjective and unfair stereotypes, forcing men and women into molds God never fashioned for them, obliterating the individuality of all in the process. This narrow model for gender roles, the success of which hinges *entirely* on the subordination of women,⁷ is not found in scripture and is not mandated by God. In some cases, it may produce orderly families, even happy families, but as it is based on hierarchy and not love, it is more often responsible for untold suffering.⁸

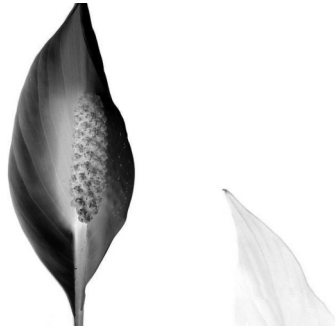
7. “If the wife does not fulfill her responsibility, it is almost impossible for the husband to fulfill his.” Prince, Derek, *Husbands & Fathers*, Chosen Books, Grand Rapids, MI, 2000

8. The divorce rate among Christians is not less than that of non-Christians, and studies have shown that abuse rates are higher among those who hold

There is little doubt that, as a whole, husbands and fathers need to show more interest in the daily lives of their families. But is it true that, primarily, that interest should take the form of presiding over the family as ruler rather than lovingly involving themselves in the many different, legitimate, aspects of being a husband and father? How many Christian men are under tremendous pressure to assert themselves as “heads of their households” but are at a complete loss as to how to implement the concept? Indeed, how many are not even interested in implementing the concept, and are made to feel like utter failures as a result? How many loving husbands and fathers are derogatorily labeled as passive, called wimps, and are made to feel like less than men because they rightly consider their wives equal to themselves in every way?

The good news is that the ground is level at the cross. And that level does not apply only to spiritual experience. It extends to practical application as well. Jesus said we would know the truth and the truth would set us free. The redeeming love of our Savior *can* liberate men and women to relate to one another, as the equals they are, without fear or prejudice.

stereotypical gender roles, whether Christians or not. Some family counselors, such as, Barrington H. Brennen, claim that Christian teaching produces abusive behavior in husbands. Also see, *Gender Role Attitudes, Religion, and Spirituality as Predictors of Domestic Violence Attitudes in White College Students*, Journal of College Student Development, Mar/Apr 2004, Berkel, LaVerne A, Vandiver, Beverly J, Bahner, Angela D



2

Feminist Fright

CHRISTIAN AUTHOR, NANCY LEIGH DEMOSS, BELIEVES THAT women are in trouble. We agree. In 2001, she wrote that women were confused, miserable, frustrated, and in bondage.⁹ DeMoss has not been the first to reach this conclusion, nor is the concern limited to the Christian camp. In 1963, Secular author Betty Friedan wrote the same thing in her book, *The Feminine Mystique*. During the course of her research, Friedan was surprised to find that women were frustrated, unfulfilled, and in general suffering from an identity crisis.

DeMoss and Friedan, decades apart in years, worlds apart in worldview, reached many of the same conclusions concerning the unhappy state of women. But the parallels end there as Friedan and DeMoss part ways dramatically when it comes to offering solutions. Although they agree that women, on the main, are unhappy, unfulfilled, and suffer from an identity crisis, they disagree on what steps women should take in order to reverse the situation. They are in perfect harmony and emphatically declare that the way women

9. *Lies Women Believe: And the Truth That Sets Them Free*, Moody Press, 2001

perceive their roles as women and attempt to live out those perceptions are major causes of their unhappiness, but they offer conflicting advice regarding how they believe women can achieve freedom and fulfillment.¹⁰

Friedan placed a high premium on economic independence for helping women find freedom and fulfillment, and she urged women to break free from the stereotypical roles society forced upon them. DeMoss advises just the opposite. Absolute dependence, she claims, is the road to personal freedom and fulfillment. The roles Friedan denounced as being the major causes of frustration and unhappiness in most women are the very roles DeMoss, and a host of other evangelical writers, claim will bring peace, fulfillment, and freedom to the women who joyfully embrace them.

So which is it? Are women miserable because they lead independent, “selfish,” lives, or is it dependency and selflessness that are making women miserable? Have DeMoss and Freidan correctly diagnosed the reasons behind female misery but prescribed the wrong cure?

The writings of these two women typify the conflict between secular and evangelical approaches to the issue of female happiness. Fundamentalist Christians and most evangelicals insist that women cannot be truly happy unless they accept subordinate roles within their homes and place themselves not only willingly but *joyfully* in subjection to their husband’s authority. This is directly opposite to the secular feminist insistence that the road to happiness and fulfillment lies in breaking the shackles of subordination and in severing dependence on men by establishing careers and financial independence for themselves.

10. Over 150 years ago, Elizabeth Wilson identified the frustration and confusion of women in the 19th century and wrote that no one could agree as to what woman’s proper sphere was, so how could the women themselves know? Elizabeth Wilson, *A Scriptural View of Women’s Rights and Duties in all the Important Relations of Life*, Pennsylvania, 1849

It is interesting to note that while women have not always agreed among themselves as to what their roles should be, historically, there has been consistent agreement among men. Males in every age and every culture have agreed that females should hold subordinate positions in the home and in society. In contemporary times, where the sentiment cannot be manifested overtly, it is often manifested in more subtle but definitely tangible ways. For instance, studies reveal that, in the workplace, men who hold traditional views concerning male/female roles fare better when it comes to job promotions and pay raises than egalitarian men.¹¹

Christian women are frequently warned that desiring practical equality with men is tantamount to rebelling against God Himself.¹² They are conditioned by respected leaders to believe that it is selfish and sinful for them to consider the idea that they may have a divinely mandated right to practical equality with men.¹³ And many, who are not completely convinced, are shamed into keeping their ambivalence to themselves for fear of becoming recipients of one of the most dreaded labels among evangelicals, that of “FEMINIST!” Kathryn Joyce observed that, “Feminism—that is, sworn enmity to it—has become a rallying point for conservative and orthodox

11. Is the Gap More Than Gender? A Longitudinal Analysis of Gender, Gender Role Orientation, and Earnings, Timothy A. Judge and Beth A. Livingston, University of Florida, *Journal of Applied Psychology* Copyright 2008 by the American Psychological Association, 2008, Vol. 93, No. 5, 994–1012

12. “There is a biblical division of responsibilities in both the family and the church. To question these is not a revolt against unwarranted prejudice but a revolt against the order of the universe itself.” Unnamed religious leader quoted by Joseph Chambers, *A Palace for the AntiChrist*, New Leaf Press, Green Forest, AR, 1996

13. “The modern day feminist movement was birthed and has been sustained by persuading women to march and clamor for “rights”: the right to vote; ... the right to equal employment opportunities; the right to equal wages; ... the right to be free from a husband’s name. . . .” Nancy Leigh DeMoss, *Lies Women Believe: And the Truth That Sets Them Free*, Moody Press, Chicago, Illinois, 2001

believers. . . .”¹⁴ Even the word “rights,” frequently framed in quotes and almost always preceded by the word *selfish*, has become anathema in many evangelical circles.

DeMoss warns her readers not to listen to anyone who refutes complementarian teaching. Although she words her warning as referring to the “scriptures,” a careful reading of her text reveals that she is, in reality, referring to complementarian doctrine.¹⁵ DeMoss obviously agrees with Grudem in viewing all non-complementarian interpretations of scripture as “feminist” interpretations, and are therefore to be rejected outright.¹⁶ In this respect, complementarianism appears suspiciously cultish.¹⁷ To a complementarian, egalitarian equals heretic. How could it mean otherwise when it is taught that practical equality between the sexes will destroy the church, the home, and most especially, according to Grudem . . . men.¹⁸

In her book, *Out of the Cults and into the Church*, Janis Hutchinson quoted Hoffer when she wrote, “Mass movements can rise and

14. *Quiverfull: Inside the Christian Patriarchy Movement*, Beacon Press, 2009

15. Nancy Leigh DeMoss, *Lies Women Believe: And the Truth That Sets Them Free*, Moody Press, Chicago, Illinois, 2001

16. “I use the word *egalitarian* to refer to those within the evangelical world who say that no differences in the roles of men and women should be based on their gender alone. In particular, egalitarians deny that there is any unique male leadership role in marriage or in the church. Sometimes I use the phrase *evangelical feminists* to mean the same thing as egalitarians.” Wayne Grudem, editor, *Biblical Foundations For Manhood And Womanhood*, Crossway Books, Wheaton, IL, 2002

17. When discussing their views with those believed to be “feminist” (or otherwise), rather than depending on scripture to defend their doctrine, complementarians tend to be overly dependent on the views of complementarian authors and resources. According to Wayne Grudem, the complementarian definition of “feminist” is anyone who believes in practical gender equality. That means complementarians consider everyone but themselves to be “feminists.”

18. “. . . the No Differences error . . . most significantly results in the *destruction of men.*” (emphasis added) *Biblical Foundations For Manhood And Womanhood*, Crossway Books, Wheaton, IL, 2002

succeed without a belief in God . . . but never without a belief in a devil. This is because the strength of a mass movement is proportionate to the vividness and tangibility of its devil. When Hitler was asked whether he thought the Jew should be completely destroyed, he answered, ‘No . . . We have then to reinvent him.’ Hitler further explained that ‘It is essential to have a tangible enemy, not merely an abstract one.’”¹⁹ There is no doubt that the devil of the complementarian movement is the feminist.

Fear, shame, and dire warnings of disaster²⁰ are potent weapons which are used expertly by complementarian leaders in keeping men and women in line regarding gender roles. Where ridicule and derogatory labeling are not effective, extravagant promises of power, happiness, and freedom are made. All this bears a strong similarity

19. Janis Hutchinson, *Out of the Cults and Into the Church, Understanding & Encouraging Ex-Cultists*, Kregel Resources, Grand Rapids, MI, 1994

20. Kassian’s Tsunami theory is an example of this, and in her book, *Me? Obey Him?*, Elizabeth Rice Handford warned wives that they might become infertile or that God might kill their children if they did not obey their husbands. Handford wrote this in 1972, but the book is still recommended reading for complementarians with Nancy Leigh DeMoss currently serving on the board of reference of Handford’s ministry to women, Joyful Ministries. Popular complementarian Elisabeth Elliot continues giving the book extensive publicity on her now retired, Gateway to Joy, radio broadcast (her shows are still archived and available). Handford wrote: “Therefore Michal, the daughter of Saul had no child unto the day of her death” (2 Samuel 6:23). But God’s punishment was not ended. She adopted the five sons of a kinsman. All five of them were slain to atone for King Saul’s breaking an oath . . . (2 Samuel 21:8). God does not lightly regard a woman’s rebellion against her husband.” (Sword of the Lord Publishers, 1972) Over a half-million copies of this book are in circulation. Complementarians are currently buying, reading, and recommending this book.

http://www.johnrrice.com/Me_Obey_Him.html [4/23/2010]

<http://www.backtothebible.org/index.php/Gateway-to-Joy/Me-Obey-Him.html> [4/23/2010]

<http://ccostello.blogspot.com/2008/02/me-obey-him-giveaway.html> (14 of 14) [4/23/2010 1:01:24 PM]

to methods used by religious cults where the loyalties of autonomous adults are held in check through fear-mongering, promises of bliss/misery, disaster, or relative utopia.

Ridicule and shame tactics, along with mob violence, were primary weapons wielded by proponents of slavery against those who opposed the practice. Abolitionists were viewed as members of a radical sub-culture and were cruelly persecuted (by Christian and non-Christian alike) in both North and South.²¹ Abolitionists swam against a strong tide of public opinion in two areas: 1.) They raised awareness of the fact that slavery was wrong, and 2.) many of them, both males and females, advocated for “Woman’s Rights.”²² Before the civil war, being an abolitionist placed one decidedly outside the cultural mainstream and incurred serious social liabilities.²³ Angelina Grimké, because she could no longer endure Christian-condoned slavery, voluntarily left the South at the age of twenty-five. But because of her public stand against slavery, she soon found herself *involuntarily* exiled, forbidden, under pain of arrest or death, to return to her Southern home.²⁴ Even in the North, “abolitionist!”

21. “Every little while I could hear something about the abolitionists . . . If a slave ran away and succeeded in getting clear, or if a slave killed his master, set fire to a barn, or did anything very wrong in the mind of a slave-holder, it was spoken of as the fruit of abolition.” Frederick Douglass, *A Narrative on the Life of Frederick Douglass, an American Slave*, 1845

22. Although abolition was Theodore Weld’s top priority, he supported “Woman’s Rights” by opening his classrooms to women and training them to advocate publicly and equally alongside men.

23. “The slightest manifestation of humanity toward a colored person was denounced as abolitionism, and that name subjected its bearer to frightful liabilities.” Frederick Douglass, *A Narrative on the Life of Frederick Douglass, an American Slave*, 1845

24. “I stand before you as a Southerner, exiled from the land of my birth, by the sound of the lash, and piteous cry of the slave. I stand before you as a repentant slaveholder. I stand before you as a moral being, endowed with precious and inalienable rights, which are correlative with solemn duties and high responsibilities: . . .” Angelina Grimké, Speech before the Legislative Committee

was a label that subjected people to severe persecution. More than one abolitionist died at the hands of pro-slavery mobs. Theodore Weld, husband of Angelina Grimké and advocate of women's equality, braved fearful mob violence because of his abolitionist activities. He eventually became known as the most mobbed man in America, but none dared to label Weld as passive or wimp because he believed and practiced equality of the sexes both before and after his marriage. His courage was remarkable and widely acclaimed.²⁵

An eerie parallel to the nineteenth century slaveholder's cry of "*abolitionist!*" is the twenty-first century evangelical cry of "*feminist!*" But in view of its historical context, should Christian women and men cower in fear of the label?

In 1931, the word "Feminism" was defined as; "The *cult* of advocating for women full equality with men in regard to political rights, working conditions, social standing, etc., *propaganda* on behalf of "woman's rights."²⁶ The definition of feminism reflected the derisive attitudes of the males of the period, towards "woman's rights" (women had no say in what was published). The publishers of the Webster's dictionaries were not unprejudiced when it came to women and their "place;" and through the language itself, managed to insert an enduring legacy of contempt with anything associated with feminism. The word "feminist" did not begin to appear in American dictionaries until the 1940s. Although, by that time, the definition of "feminism"

of the Massachusetts State Legislature, February 21, 1838, Printed in *THE LIBERATOR*, March 2, 1838

25. "Weld found that his greatest danger came when he emerged from the meetinghouse and had to confront the mob. Sometimes, as was the case at Circleville, his sympathizers formed a bodyguard to see him to his lodgings; but more often Weld simply drew himself up to his full height, folded his arms, and stood surveying his tormentors. He had learned that such is the psychology of mobs that they were reluctant to assault a man with folded arms." Thomas, Benjamin P., *Theodore Weld: Crusader for Freedom*, 1950

26. *The New Universities Webster Dictionary*, Edited by Joseph Devlin, M.A., The World Syndicate Publishing Co., New York, NY, 1931

had been slightly upgraded from *cult* and *propaganda* to “*doctrine*,” anything associated with the word was still tainted by the stigma of the early definition. The stigma remains strong among evangelical Christians today.²⁷

It is true that during the course of the movements for women’s rights, as with all movements, there have been those who took positions that violated the consciences of many people, not just Bible believing Christians. The modern movement for gender equality for Christian women is no different, but does that make the movement itself wrong? Even anti-feminist author, Mary Kassian, admits that the modern evangelical feminist movement *did not* grow out of the secular feminist movement but rather concurrently with it.²⁸

Biblical feminism cannot be historically linked with any secular feminist movement. But it is a singular fact that no secular feminist can trace the history of women’s rights without lauding the efforts of many Biblical feminists, both men and women, beginning as early as the 1600s.²⁹ Secular historians are more than willing to admit this and frequently honor the accomplishments of Christians in the long struggle for women’s rights.

27. “I believe one of the greatest dangers facing the Christian church today is women who advocate feminist viewpoints . . . Feminists should not be allowed to infect Christian women with their alien ideologies.” Beverly LaHaye, *The Restless Woman*, Zondervan, Grand Rapids, MI, 1984

28. “. . . readers should understand that religious feminist theology did *not* develop as a result of secular feminist philosophy, but rather emerged and developed *concurrent* to it.” (emphasis added) Mary Kassian, *The Feminist Mistake: The Radical Impact of Feminism on Church and Culture*, Wheaton, Ill, 2005

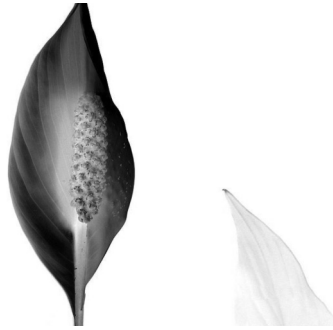
29. 17th century Quaker, Margaret Fell, is credited by some historians with being the first feminist. This is perfectly logical as Quakers were the first people to acknowledge equality of the sexes. “Perhaps the best known of Margaret Fell’s pamphlets is *Women’s Speaking Justified* . . . published in 1666 during her four-year imprisonment. Feminist historians have recognized it as a key document, one of the first by a woman, in the evolution of woman’s vision as an equal partner with man.”

http://www2.gol.com/users/quakers/margaret_fell.htm

The historic need for women's rights was acknowledged by Christians and non-Christians alike, and, in consequence of this, conventions were formed which dealt with the issue according to the convictions and consciences of the memberships. It was only natural that groups should diverge on moral issues. The first women's rights organization experienced a split, caused by, among other things, moral issues.³⁰ This has been used by anti-feminists to denounce the entire concept of women's rights. But the truth is, the earliest "feminists" (there was no such word in those days) *were* Christians, and the disparaging associations connected with the word are left over relics of centuries of tradition and legislation based on notions of inferiority. In times past, those who dared to question the status quo concerning gender roles were subjected to fearful social consequences.³¹

30. "Although disagreement over the Fifteenth Amendment was the major issue that split the woman's movement, the issue of a "free platform" and the raising of controversial issues like divorce also contributed. Stanton and Anthony continued to fight for woman suffrage, but maintained an interest in other aspects of women's rights. The more conservative AWSA leaders chose to limit their strategy primarily to suffrage, which ironically had been the most controversial of the women's issues when it was first raised at Seneca Falls. NWSA's policy of a free platform, accepting speakers on a variety of woman's issues, created more problems between the two associations when a sensational new personality allied herself in 1871 with the NWSA—Victoria Woodhull." (Sherry H. Penney and James D. Livingston, 2003)

31. Elizabeth Cady Stanton said the social backlash against the women who led the conference at Seneca Falls was so severe, she doubted she would have had the courage to go through with it had she known beforehand what she would have to endure.



3

Setting the Record Straight: A Short History

IN EVANGELICAL AND FUNDAMENTALIST CHRISTIAN WRITINGS, there are few complimentary references to historic women's rights movements. Popular anti-feminist authors depict early women's rights advocates as neurotic, self-centered, and bored middle-class housewives with nothing better to do than hate men and stir up dissatisfaction in women by telling them how badly they were being treated. The unselfish, humane, contributions many of these women made to society are glossed over if mentioned at all.³² Nowhere, is the historical record of the struggle for women's rights more skewed than when portrayed by anti-feminist, Christian, authors.

32. "One of the greatest mistakes these early nineteenth century feminists made was in seeking self-fulfillment instead of seeking to help others ... These troubled, neurotic women who rejected Jesus Christ had turned away from the only person who could have given them the kind of encompassing love they lacked. But they were too busy hating men to seek the Lord." Beverly LaHaye, *The Restless Woman*, Zondervan, Grand Rapids, 1984

The work and contributions made by women who lived unselfish and sacrificial lives on behalf of others, is ignored by many Christian historians. The misleading practice of evangelical authors in painting all women's rights advocates with the same prejudicial brush is appalling. Mary Kassian did exactly that in her 2005 book, *The Feminist Mistake*, where she attempted to trace the history of Biblical feminism using primarily, non-evangelical examples in order to prove that the road to equal rights leads to rejection of God, hatred of family, and ultimately to lesbianism. Shirley Taylor, founder of Baptist Women for Equality,³³ says that fear of embracing the homosexual lifestyle is commonly instilled in Christians by those who oppose the idea of equality for Christian women.

Kassian's treatment of the women's rights movements is typical in that laudable Christian initiatives and contributions were either glossed over or ignored entirely. In *The Feminist Mistake*, Kassian focused almost exclusively on secular, Socialist/Marxist, and Roman Catholic contributions to the feminist movement. She included one extreme example of a professing Christian rejecting her evangelical heritage in favor of becoming a feminist and a lesbian.³⁴ Throughout her book, Kassian affirmed her belief that lesbianism cannot be separated from feminism, and that, indeed, lesbianism was the *real* issue behind feminism. Kassian assured her readers that when feminism is embraced, lesbianism is almost sure to follow.³⁵ This is not new. In 1976, Beverly LaHaye warned Christian women who were single and

33. <http://www.bwebaptist.com/>

34. "By 1990 Mollenkott had embraced the lesbian lifestyle . . . The journey of this evangelical feminist started from a different denominational perspective from the first two feminists cited and yet led toward the exact same end. . . . her rejection of God's pattern for male and female roles led to a rejection of biblical morality." Mary Kassian, *The Feminist Mistake: The Radical Impact of Feminism on Church and Culture*, Crossway Books, 2005

35. "The issue had been forced. Lesbianism—Women's liberation . . . What was the connection?" *ibid*

living with roommates to “Beware of improper physical attachment between you and your roommate.”³⁶

Kassian begins her book with dire warnings of personal and familial disaster if Christian women do not reject all forms of feminism. Through prolific blogging and other publications, Kassian’s disciples perpetuate her “waves” of the feminist movement theory, which Kassian compares to the disastrous waves of a tsunami.

Though Kassian admits that early feminists had legitimate grievances, she attempts to prove that modern evangelical thought on the subject has been wholly influenced by women who were brainwashed through attending radical feminist *consciousness raising* groups. Kassian claims these groups transitioned attendees through several levels of indoctrination into feminist ideology which, if successful, would culminate in a complete paradigm shift from a biblical world view.³⁷

Early abolitionists, especially women, whose sphere was restricted to the “parlor,” used much the same methods in their re-conceptualization (consciousness-raising) efforts. For years, abolitionist ideology, which has since proven to be right, was denounced by mainstream Christians whose conceptions had been formed from generations of believing that

36. *The Spirit-Controlled Woman*, Harvest House Publishers, 1976. Many of the books written in the 1970s and 1980s are still widely promoted and read among complementarian Christians today. The LaHaye’s are high profile evangelicals with Beverly currently serving on The Board of Reference for the complementarian organization, The Council for Biblical Manhood and Womanhood (CBMW). A non-profit organization that she founded, Concerned Women for America, vehemently opposes legislation to help battered women.

37. Kassian states that, “Group Consciousness-raising, or re-conceptualization, was best accomplished in small groups made up of seven to twelve women brought together through informal or formal means . . . A range of topics was introduced, and many personal experiences exchanged . . . Members began to question the entire role of women, which until that time, many had taken for granted. Finally, the group leader guided the group into acceptance of feminist ideology and involvement in the feminist movement.” *The Feminist Mistake: The Radical Impact of Feminism on Church and Culture*, Crossway Books, 2005

non-whites were inferior to whites and that slavery was an institution ordained by God.³⁸

There is nothing wrong with re-conceptualization when the conceptions we hold are false.

In 1843, Rhoda Bement, a woman whose conscience led her to attend anti-slavery meetings was placed on trial by her church and charged with acting disrespectfully towards her pastor (she had confronted him for lying about his abolition sympathies). She was also charged with refusing to attend communions and services in which this hypocritical pastor officiated, and with refusing to partake of communion (she advocated temperance and would not drink the alcoholic wine served). But the crux of the whole matter was that she had attended “in a conspicuous manner” a lecture led by Abby Kelley, a Quaker abolitionist, on a Sabbath, while her church was holding service.

Bement’s emotional outbursts may not have been exemplary (for that matter, neither were her pastor’s, nor his motives for initiating her trial). But many of her fellow church-members felt she was right, opposed the trial, and left with her when she was disfellowshipped.

Bement’s trial was a sideshow designed to put woman in her place. Her pastor said as much when he accused her of actions unbecoming *for a woman* in regards to her abolition activities. Her trial brought dozens of people to the witness stand and kept the village in turmoil for two months.³⁹

Kassian gives many examples of what she believes is the end result of feminism—which is lesbianism—and this in spite of her admis-

38. “Ham will be ever lower than Shem; Shem will be ever lower than Japheth. All will rise in the Christian grandeur to be revealed. Ham will be lower than Shem, because he was sent to Central Africa. Man south of the Equator—in Asia, Australia, Oceanica, America, especially Africa—is inferior to his Northern brother.” *Slavery Ordained Of God*, Rev. Fred. A. Ross, D.D., 1857

39. How Abby Kelley Turned Seneca Falls on Its Ear Five Years Before the Seneca Falls Woman’s Rights Convention, 2004, Presentation by Judith Wellman, <http://www.wwhp.org/Resources/akfoster.html>, [3/1/2010]

sion that evangelical feminism cannot be proven to have grown from any secular feminist movements. Kassian bases an entire book on a concept she admits from the outset that she *cannot prove* then focuses her argument on the extreme secular, Socialist/Marxist, or Roman Catholic contributions to feminist movements. The question asked in the seventeenth century by Margaret Fell⁴⁰ is applicable today to Kassian's biased conclusions; "*And what is all this to Women's Speaking (equality for women) that have the everlasting Gospel to preach, and upon whom the Promise of the Lord is fulfilled, and his Spirit poured upon them according to his Word...?*"⁴¹

Christian women, today, have been sold a bill of goods. And blatant fear tactics are skillfully employed to keep them in line by convincing them that if they entertain the very idea of equality with men they are in danger of being seduced by a movement, and indoctrinated into an ideology, that will steal any chance they have for true happiness and can ultimately steal even their souls.⁴² Barbara Hughes calls it a "life or death" issue.⁴³

Within the Church, women who advocate for God-given, human rights, *for women*, inevitably become libeled as feminists—the word feminist being evangelical code for "*enemy of all that is good.*" But an honest study of history reveals that movements for the betterment of humankind have almost always been initiated by Christians who

40. Margaret Fell, co-founder of the Society of Friends, the Quakers, was a seventeenth century Christian credited with being the first woman to write a fully developed treatise on women speaking publicly

41. Margaret Fell, *Women's Speaking Justified...*, 1666

42. "...evangelical feminism a new path into liberalism as it leads to an increasing rejection of the authority of scripture in our lives." Wayne Grudem, *Evangelical Feminism & Biblical Truth*, Multnomah Publishers, 2004

43. "Wayne Grudem has produced an invaluable resource for refuting the confusing and tortured arguments evangelical feminists are using to redefine women's roles in the church and home. His masterful work helps clarify what is at risk in this *life and death issue.*" (emphasis added) Barbara Hughes, endorsing Grudem's book, *Evangelical Feminism & Biblical Truth*, Multnomah Publishers, 2004

were then joined by secular activists. It is no different with the various movements for women's rights, but if the opposite were true, it would not make the movements themselves wrong.

Francis Schaefer claimed that believers could never be true allies with unbelievers, but they could be co-belligerents together if *standing for what is right happens to bring Christians alongside non-Christians who are also standing for what is right*. It is important to understand that regardless of where activists ultimately take a movement, it does not annul the part that is right. Right is always right, and wrong is always wrong, regardless of who advocates for it. It is a reproach on Christianity and a stain on Christian history that slavery was preached, for generations, as a God ordained institution.⁴⁴ Slaves were kept ignorant and so indoctrinated that even some of them believed their bondage was biblical, ordained of God, and that the abolitionists, the Yankees, and ultimately emancipation itself, were all instruments of Satan.⁴⁵

The historic oppression of women, even in America, has been heinous and brutal. Anyone who denies this either does not know history, or simply does not care. In some countries, female brutalization has government approval. In Iran, an edict was issued giving husbands the right to slap their wives if they spent too much money.⁴⁶ Some may find this laughable, but it is certain the wives

44. "... we of the South don't understand your women's-rights conventions ... your convention ladies despise the Bible. Yes, sir; and we of the South are afraid of them, and for you. When women despise the Bible, what next? ... if slavery tends in any way to give the honour of chivalry to Southern young gentlemen towards ladies, and the exquisite delicacy and heavenly integrity and love to Southern maid and matron, it has then a glorious blessing with its curse." *Slavery Ordained Of God*, Rev. Fred. A. Ross, D.D., 1857

45. "I don' know how come things got so unnatchel after de Surrender. N* got to bein all kin' o' things what de Lawd didn' inten' 'em for, lak bein' policemen an' all lak dat. It was scan'lous! 'Course, it was de Yankees what done it." Nettie Henry, extracted from *Mississippi Slave Narratives*, 1941

46. <http://www.cnn.com/2009/WORLD/meast/05/10/saudi.court.wife.slapping/index.html?imw=Y&ieref=mpstoryemail> [3-1-10]

who are slapped are not the least bit amused. It is also certain that a man who will slap his wife is capable of much worse behavior. *Christians who callously criticize advocates of women's rights are themselves advocating for the suppression of those rights.*⁴⁷

The various movements for women's rights have generally been instigated by movements for *human* rights. Christian men and women have led or been prominently featured in most, if not all, movements for human rights—and *this for unselfish and humane reasons.*

Historically, with few exceptions, the consistent male response to the public involvement of women in humane missions, both ecclesiastical and secular, has been self-centered and inhumane—caring more for countering perceived threats to male authority than for alleviating human suffering. An example of this is the Pastoral Letter issued in 1838, urging all churches to close their doors to the Grimké sisters who were touring Massachusetts and raising the consciences of people to recognize that slavery was wrong.

To most people today, acceptance of institutionalized slavery is unimaginable, but in the 1800s, the concept of God-ordained slavery was so entrenched in the psyches of most Americans that it took a war to free human beings who were considered nothing more than “chattel” to Southern slaveholders.

The Grimké's success at re-conceptualization quickly worked against them. They were popular speakers who received an overwhelming response of agreement from those who attended their lectures—from everyone, that is, except those in the highest positions of church leadership. Now, why would church leadership have a problem with such a humane, obviously God-ordained, mission? One of their main problems, they claimed, was that public speaking on the part of women was highly improper behavior which set them outside the bounds of male “protection.”

47. “The modern day feminist movement was birthed and has been sustained by persuading women to march and clamor for “rights...” Nancy Leigh DeMoss, *Lies Women Believe*, 2001

The truth of the matter was that the sisters had gained so much popularity with the general public—both male and female—that the male leadership of the denomination perceived a serious threat to their gender-based authority structure. Private homes and church fellowship halls could not hold the crowds of women who came to listen to the sisters (primarily Angelina), but even worse, *men* attended their meetings as well. Sympathetic pastors had opened church sanctuaries to the lectures and, using common sense, as this was the only way the crowds could hear them, had allowed the sisters to speak from the pulpits. This was unacceptable. In allowing women to speak publicly to mixed crowds—from the *pulpits* no less—the threat to male authority was implicit. It was at that point, heedless of the suffering of *millions* of slaves, that a letter was issued to Massachusetts pastors forbidding them to open their church doors to Angelina and Sarah Grimké. In fear of being put out of the association, the pastors complied. In the final analysis, maintaining male authority was more important than putting an end to the enslavement of over three million human beings.

A primary catalyst for historic American and British women's rights movements was opposition to the public involvement of women in human rights issues. And it is a sad truth that much of this opposition came from within the *Church*. Women have invariably been forced to defend their right to speak publicly and to work for the betterment of humanity outside the spheres of their homes and families. This naturally led to the realization that lack of education, lack of opportunity, the lack of political power inherent in the simple right to vote, and the lack of legal *existence* for married women⁴⁸ was a serious limitation in efforts to contribute to the good of society and relief of human suffering. Women's rights movements rarely seem to have begun from what would have been a legitimate effort to simply

48. "By marriage the husband and wife are one person in law; that is the very being or legal existence of the wife is suspended during the marriage, or at least is incorporated or consolidated into that of the husband." William Blackstone, *Commentaries On The Laws Of England* (1765–69), Based on the first edition printed at the Clarendon Press (Oxford, England)

better the condition of the women themselves, but rather out of frustration from attempting to better the condition of *others* and finding themselves seriously handicapped in the process.

Both feminist and anti-feminist authors alike tend to offer oversimplified solutions to the troubles that continue to plague women. Mere mechanical changes such as working women staying home, submitting to and depending on husbands for their livelihoods, or homemakers leaving the home-front in order to gain personal and financial independence will not solve the problems confronting women, especially *Christian* women, today. Legally, slaves were freed. Legally, women were given the vote. These legal changes were necessary and helpful, but the benefits of them have been limited, because *hearts and attitudes* are slower to change than laws. Women should feel free to work outside the home if they choose, without being made to believe their value derives from that choice. Women should feel free to be keepers at home if they choose, without being penalized by marital subjection and marginalized by society.

Both racial and gender issues remain hotbeds of controversy. In regards to women, Christian leaders must stop meddling in lifestyle choices agreed upon between couples for the practice of personal freedom and autonomy within their marriages. There is pitifully little ecclesiastical interference in situations where the personal freedom of wives is criminally interfered with by husbands. The readiness of evangelical leaders to squelch the autonomy of women in the home, church, and society is nothing less than a manifestation of the slave-holding spirit that prevailed in the lives of nineteenth century “Christians” to such an extent that it took a war to tear their legal “property,” from their bloody grip. It is the same slave-holding spirit that must be renounced and repented of, today, before true resolution and healing can come.

Although anti-feminist authors rage against women’s rights, the word “rights” is not a curse word. The United States of America was founded by a war fought to win what are readily acknowledged as inherent, inalienable (God-given), human *rights*. What many women are unaware of is that the inalienable rights referred to in

the United States Declaration of Independence were directed, at that time, towards white males *only*. Other than their right to live in this country, petition their government, and pass their citizenship along to their naturally born children, women possessed few rights of citizenship in the United States either before the Revolutionary War or after. Certainly the constitutional right of “pursuit of happiness,” was a right worth waging a war over to attain for males, but was not a right granted to pre or post revolutionary war females, and it is not a right granted to females today within some Christian churches and denominations. Women were not granted the right to have their voice heard through the ballot until 1920—and that after almost 100 years of activism, petition, protest, and jail.

For publicly protesting for their right to vote, women were *jailed*. Their behavior was classified as criminal. Did that make them wrong? How many people are honored today whose behavior was once classified as “criminal” but time has since proven to be right?⁴⁹ Many who spoke out against slavery were jailed as criminals, and worse. They were mobbed, beaten, and murdered.⁵⁰ *All* of the apostles of

49. Rosa Parks broke the law when she refused to give up her seat on the bus to a white man. But she was not wrong. Her civil disobedience triggered the official beginning of the long overdue civil rights movement. It is common knowledge that she was an activist for racial equality, but how many know that she was also a morally blameless woman and a committed Christian?

50. “Amos Dresser received twenty lashes on his bare back when abolition pamphlets were discovered in his luggage. Weld’s friend Charles Stuart was driven out of Plainfield, Connecticut, by a crowd of angry farmers armed with buggy whips. At Berlin, in Trumbull County, Ohio, Marius Robinson was dragged from a store where he was sleeping at ten o’clock one Saturday night, taken down the road about a mile, stripped naked, tarred and feathered and driven in a wagon about ten miles farther from town. Set down at daybreak on Sunday morning, he was taken in by a farmer and his wife, who gave him clothing. He had a deep gash in his hip, inflicted when he was dragged over a rack of scythes in the store, and a piece of flesh came off his arm with the tar. But he would only rest until evening, when, going on to the next village, he delivered a lecture on “the Bible view of slavery.” He was “considerably bruised and sore,”

Christ, and even our Savior Himself, were tried and executed as criminals.

Kassian compares feminist ideology to the crests of a tsunami, which accelerate in destructive power with each successive wave, and predicts disaster if feminist thought is not squelched within the Christian community accompanied by a mass return to patriarchal lifestyles.⁵¹ This type of fear-mongering is typical of complementarian authors. Christian women who entertain thoughts of re-evaluating women's roles in the home, church and society are libeled as sick and selfish, marked as "*feminists*," and that meant to serve as an epitaph against any future influence they might wield within the Christian community.

Among Christian men, the patriarchal lifestyle is largely sustained by two things, either an excessive need to be in control or fear of being labeled as passive or wimps. It is sustained in women through fear of being labeled as usurping feminists or unfeminine. Of course the extravagant promise of a wonderful marriage is the carrot held out for women, while men are led to believe that they are fulfilling divine destinies by presiding regally over the lives of their wives and children.⁵²

he said, making light of his hurts when he wrote to Weld, 'but lectured the better for it.'" Thomas, Benjamin P., *Theodore Weld: Crusader for Freedom*, 1950

51. "A typical tsunami consists of a dozen or more such waves, with the third to eighth crests being the largest and most destructive. The philosophy of feminism is part of the seismic postmodern earthquake." Mary Kassian, *The Feminist Mistake: The Radical Impact of Feminism on Church and Culture*, 2005

52. "Within marriage an egalitarian view tends toward abolishing differences and advocates "mutual submission," which often results in the husband acting as a wimp and the wife as a usurper..." Wayne Grudem, editor, *Biblical Foundations For Manhood And Womanhood*, Crossway Books, Wheaton, IL, 2002

"One thing that makes a marriage work is the acceptance of a divine order ... the acceptance of divine hierarchy ... it is the inequalities that make the home work." Elizabeth Elliott, *Let Me be a Woman: Notes to My Daughter on the Meaning of Womanhood*, Living Books, Wheaton, Ill, 1982

"Today it is still man's responsibility to rule his world..." Charles Stanley, *A Man's Touch*, Victor Books, Wheaton, IL, 1988

Early women's rights advocates, many of whom were males, were not, as a rule, self-centered, bored, or filled with various neuroses, nor were they deceitful people with evil "agendas."⁵³ Rather, many were persons of unquestioned piety who found that their legal and social standing as women hindered them from relieving the suffering of others.

What an indictment on Christian authors that secular authors, though they freely admit they have little to no comprehension of the faith that motivated many of the pioneers of the women's rights movement, graciously acknowledge and even write of that faith with great respect.⁵⁴ And what a tragedy that lies are propagated by those who claim to be purveyors of truth in declaring that the first female advocates for women's rights were bored, self-centered, dysfunctional, mentally ill, man haters, devoted to the utter destruction of men, marriage, the family, and society.

Not a single anti-feminist author can prove that early advocates of women's rights painted a deceptive picture of the condition of women at the time. The condition of women during the nineteenth century and before was horrendous. The marriage laws were, as Theodore Weld put it, "vandal laws" which stripped women of property, basic rights of humanity and citizenship, and even of their legal identities. Upon marriage, the property of wives was legally transferred to husbands who could leave it entirely away from them, leaving widows destitute upon the deaths of their husbands.⁵⁵ Wives were treated as

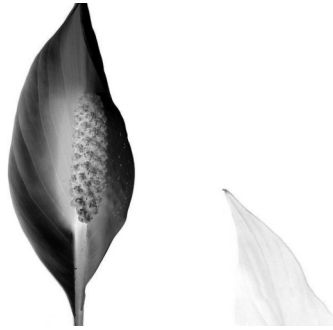
53. "A study of the development of modern feminism . . . impressed me with the fact that this massive revolution did not begin as a massive revolution. It started in the hearts of a relatively small handful of women with an agenda . . . It spread by painting for women a picture (deceptive as it was) of their plight . . ." Nancy Leigh DeMoss, *Biblical Womanhood in the Home*, 2002

54. Gerda Lerner, *The Feminist Thought of Sarah Grimké*

55. "A woman's personal property by marriage becomes absolutely her husband's, which, at his death, he may leave entirely away from her . . . I know an instance of a woman, who by labor and economy had scraped together a little maintenance for herself and a do-little husband, who was left, at his death, by

children by being placed under the guardianship of husbands who had the “right” to *discipline* them—discipline which included legally imprisoning and beating them. But however mistaken DeMoss is in her interpretation of history, she is right about one thing, early advocates for women’s rights *were* women with an “agenda.” They were that and more; they were women with a *purpose*, and that purpose ordained by God.

virtue of his last will and testament, to be supported by charity.” Sarah Grimké, Letters on the Equality of the Sexes Addressed to Mary S. Parker, President of the Boston Female Anti-Slavery Society, Letter XII: Legal Disabilities of Women



4

Women (and men) with an “Agenda”

THE HISTORY OF WOMEN’S RIGHTS IS A PART OF EVERY CHRISTIAN’S heritage and should be a proud part. Christian men, as well as women, raised their voices on behalf of “Woman’s Rights.” One of the most notable was runaway-slave-turned-advocate and gifted orator, Fredrick Douglass.⁵⁶

The Society of Friends, more commonly known as the Quakers, was the first Christian denomination to acknowledge, not only the equality of all people, but specifically the equality of men and women. Is it surprising then, that it was a Quaker who is credited by some as being the first feminist in the seventeenth century? And later, in the eighteenth century, the first person to speak out against slavery in the United States was a woman and a Quaker. Still further

56. “Observing woman’s agency, devotion and efficiency in pleading the cause of the slave, gratitude for this high service early moved me to give favorable attention to the subject of what is called “woman’s rights” and caused me to be denominated a woman’s rights man. I am glad to say I have never been ashamed to be thus designated.” *Life and Times of Frederick Douglass*, 1881

on, in the nineteenth century, four of the five women who organized the first women's rights conference in America were Quakers as well.

Margaret Fell

Margaret Fell, an English Quaker and co-founder of the Society of Friends,⁵⁷ is credited with being the first woman to publicly advocate for the right of women to participate in the public arena and to be involved in the leadership of the church. In 1666, she became the first woman to publish a fully developed treatise on the right of women to speak publicly.⁵⁸ Her argument was compelling and based entirely on scripture. There is no record that, during the course of pursuing her "agenda" of helping to establish the Society of Friends, and the equal rights for women promoted within that society, Fell ever abandoned her faith in the God of Abraham, Isaac and Jacob, or forsook her family to embrace an immoral lifestyle. Fell's husband, Thomas Fell, trusted her entirely with the running of their estate while he travelled extensively in the course of carrying out his duties as Judge.

The Society of Friends acknowledged the practical equality of all people from their inception. Although it took a while for them to learn how to implement the concept, they did finally succeed, and as a result, many "Friends," both men and women, were involved in the early movements for women's rights. The first national Woman's Rights Conference was organized primarily by women who had already gained experience in public speaking, administration, and organizational skills through their activities in Quaker meetings. As the first woman to speak publicly in the United States was not permitted to do so until 1836, the providence of God is evident in preparing Quaker women for public speaking and in providing them with opportunities to gain the organizational experience needed for

57. The Society of Friends is known more commonly as the Quakers

58. *Women's Speaking Justified, Proved and Allowed of by the Scriptures, All Such as Speak by the Spirit and Power of the Lord Jesus And How Women Were the First That Preached the Tidings of the Resurrection of Jesus, and Were Sent by Christ's Own Command Before He Ascended to the Father (John 20:17)*, by Margaret Fell, 1666

furthering the causes of abolition and women’s rights. The first American “Woman’s Rights” Conference held at Seneca Falls, New York, in 1848, was held at a Methodist Church. Most of the organizers were Quakers, and the majority of attendees were professing Christians.

Margaret Fell advocated not only for freedom of conscience in worship and religious matters, for which she was imprisoned on more than one occasion, but also for the right of women to preach the gospel, teach the Bible, and participate in the affairs of the church on an equal basis with men. No one who reads her writings can doubt her high esteem for the Written Word of God, the Bible.

Jesus said, “Wherefore by their fruits ye shall know them.” What are the fruits of Margaret Fell’s labors? Following Fell’s example in the seventeenth century, history records the voices of “Friends” speaking out against societal injustice in the following centuries as well. According to Angelina Grimké, an abolitionist and member of The Society of Friends herself, the very first Quaker voice raised against slavery was the voice of an American *woman* who lived during the 1700s. Because of her outspoken stance against slavery, this courageous woman was excommunicated from her Quaker meeting, but stood her ground until her death.⁵⁹ After her death, the Quakers never excommunicated another Friend for speaking out against slavery but rather for *owning slaves*. Such is the legacy of Godly women who dared to stand against false religious tradition and corrupt public opinion.

Elizabeth Fry

It is a malicious lie that advocating for the rights of women produces self-centered women who lose regard for the Word of God and care nothing for their husbands and families. Elizabeth Fry is counted among early feminists, and it was the fact of her motherhood that

59. “They know that the first Quaker who bore a faithful testimony against the sin of slavery was cut off from religious fellowship with that society. That Quaker was a *woman*.” Angelina Emily Grimké, *An Appeal to the Christian Women of the South*, 1836

moved her to compassion in advocating for the education of women so that they could provide for themselves and for their children. She understood that it was unrealistic to believe that every woman would have a husband to provide for her in the restricted society they lived in. Fry operated under no such delusion that “femininity” was the highest calling in a woman’s life or that breaking from the accepted mold was unwomanly.

In 1818, Fry, a Quaker, became the first woman in the British Empire to speak before the House of Commons.⁶⁰ Her subject was prison reform. At the time, men and women were not granted separate quarters in English prisons, and children were often imprisoned with their convicted mothers. Young children were convicted of crimes, imprisoned, and executed. Prisoners had no food or clothing unless provided by friends, family or fellow prisoners. Elizabeth Fry could see that prison reform was badly needed, and she rose to the occasion.

Many of the women in prison were there for stealing food in order to feed themselves and their children. The “True Woman” cult that prevailed in the nineteenth century had nothing to offer women who had no men to protect and provide for them.⁶¹ Fry identified the lack of education as contributing to the imprisonment of women whose only crime was attempting to keep themselves and their children alive, so she began schools in the prisons, first for the children, and then for their mothers.

The education of women was an important aspect of the women’s rights movement. In the 1800s *all* universities were still closed to women. Fry, who eventually gave birth to eleven children, focused much of her work on women and children, but her compassion extended to men

60. Both of these significant “firsts” for women, in both the United States and England, were accomplished by committed *Christian* women.

61. The True Woman cult, prevalent in the nineteenth century, held that “Piety, purity, submissiveness, and domesticity” were ... natural to women ... The vision of women as “wan, ethereal, spiritualized creatures bore little relation to the real world, especially of the working class...” *ATQ (The American Transcendental Quarterly)*, Sept, 2005 by Susan M. Cruea

and included prison reform for them as well. She traveled throughout Europe educating Monarchs and government officials on the need for prison reform. Can anyone fault Fry's motives in publicly advocating for the rights of prisoners to have decent living conditions and for the right of women to an education? Can anyone doubt that God called this woman to do the work she did? Jesus said, "Wherefore by their fruits ye shall know them." What are the fruits of Elizabeth Fry's mission? The compassion she felt for the women she advocated for is indisputable. Until her death, in 1845, Fry never failed to visit convict ships carrying women before they set sail for the penal colonies.

Elizabeth Heyrick

Elizabeth Heyrick, an English Quaker, was another woman with an "agenda." She was a nineteenth century activist who did not shrink from a challenge. Her activities not only placed her at odds with the standards of her culture regarding her place as a woman, they also found her standing in opposition to the popular concept of gradual emancipation in which some blacks, many of whom were already free anyway, were deported and colonized in Liberia. Gradual emancipation was freeing a few slaves but making no real progress towards abolishing the institution as a whole. Its biggest advantage could be seen in the fact that it was a great salve for the consciences of those who disliked slavery but disliked being unpopular even more.

In 1824, Heyrick's controversial pamphlet, which advocated the immediate emancipation of all slaves, enjoyed a wide circulation and placed her at odds with the male dominated anti-slavery society which advocated gradual emancipation. Christian leader, William Wilberforce,⁶² who eventually came into agreement with Heyrick, at first attempted to suppress knowledge of her pamphlet and, *because he did not approve of her public activities as a woman*, forbade leaders of the anti-slavery movement to speak at women's anti-slavery societies. Although Heyrick's influence over the general public was

62. Wilberforce was a member of the British Parliament and leader of the movement to abolish the slave trade

felt, among other things, through the pamphlet she wrote, many believe her influence with Wilberforce was given a significant boost by her threat to withdraw funding from the Anti-Slavery Society.⁶³ Although she did not live to see the fruits of her labor, it is widely acknowledged that Heyrick's work was a significant influence in passing The Abolition of Slavery Act of 1833. The Act freed every slave in the British Empire *without* causing a civil war.

Jesus said, "Wherefore by their fruits ye shall know them." What are the fruits of Elizabeth Heyrick's work? Multiplied millions of West Indian and African slaves (and their descendents) gladly acknowledge a tremendous debt of gratitude to Elizabeth Heyrick for her "agenda."

The Grimké Sisters

Angelina and Sarah Grimké were sisters with an "agenda." Their reputations for kindness, generosity, and piety were unquestionable. On her death certificate, after the question about her "occupation," Sarah's brother-in-law wrote, "Doing good." The Grimké sisters,

63. "Who wrote that pamphlet which moved the heart of Wilberforce to pray over the wrongs, and to plead the cause of the oppressed African? It was a *woman*. Elizabeth Heyrick. Who labored assiduously to keep the sufferings of the slave continually before the British public." Angelina Emily Grimké, *An Appeal to the Christian Women of the South*, 1836

"In 1830, the Female Society for Birmingham submitted a resolution to the National Conference of the Anti-Slavery Society calling for the organization to campaign for an immediate end to slavery in the British colonies. Heyrick, who was treasurer of the organization, suggested a new strategy to persuade the male leadership to change its mind on this issue. She suggested that the society should threaten to withdraw its funding of the Anti-Slavery Society if it did not support this resolution. This was a serious threat as it was one of the largest local society donors to central funds, and also had great influence over the network of ladies associations which supplied over a fifth of all donations. At the conference in May 1830, the Anti-Slavery Society agreed to drop the words "gradual abolition" from its title. It also agreed to support the Female Society's plan for a new campaign to bring about immediate abolition."

<http://www.spartacus.schoolnet.co.uk/REantislavery.htm>, [3-11-10]

born into a wealthy family, left their Southern home and sacrificed lives of ease and luxury to devote their lives to abolishing the sin of slavery. Angelina made history twice, first by being the first woman in the United States to speak publicly, and again by being the first woman in America to address a state legislature. Her subject, both times, was slavery. Sarah is known as being the first woman in the United States to write a theological treatise on female equality.

The Grimké sisters not only hated the sin of slavery but wholeheartedly endorsed equality of the sexes. Sarah never married, but Angelina and her husband, abolitionist Theodore Weld, lived long and happy lives as fully equal companions.⁶⁴ Angelina retired from public life after her marriage, but with the support of her husband, continued to work tirelessly for the rights of slaves and women.

Although women, whether married or unmarried, suffered from unfair legal and social bias,⁶⁵ all early women's rights activists and suffragists identified marriage as a primary source of female oppression. The Grimké sisters were no exception with Weld being in full agreement with his wife and sister-in-law.

Author, Beverly LaHaye, indicts the women of the eighteenth and nineteenth centuries as being hedonistic and selfish for identifying marriage as a primary source of women's oppression,⁶⁶ but the truth is

64. The Grimké-Weld's happy experience was not anomalous. And unlike the doctrine of male authority, there are no dangers of abuse inherent in the practical application of gender equality.

65. "In ecclesiastical, as well as civil courts, woman is tried and condemned, not by a jury of her peers, but by beings, who regard themselves as her superiors in the scale of creation. Although looked upon as an inferior, when considered as an intellectual being, woman is punished with the same severity as man when she is guilty of moral offenses. Her condition resembles, in some measure, that of the slave, who, while he is denied the advantages of his more enlightened master, is treated with even greater rigor of the law." Sarah Grimké, *Letters on the Equality of the Sexes Addressed to Mary S. Parker, President of the Boston Female Anti-Slavery Society*, XII: Legal Disabilities of Women

66. "The feminists of the 1700s and 1800s identified marriage as a primary means of women's oppression ... the same themes are being promoted

that up until the mid-1900s, marriage *was* a primary means of women's oppression. When Sarah Grimké wrote that, "a husband and wife are one person *and that person is the husband*," she was not being facetious. During her lifetime, the law commentaries of Sir William Blackstone reigned supreme within the legal systems of the United States and England. Sarah was merely quoting the law. Elizabeth Wilson alluded to Blackstone Law when she reminded her readers that the Revolutionary War was fought to free American men from British rule, and it was high time American women were freed from British rule as well.⁶⁷ It is alarming to find that the national chairman of Phyllis Schlafly's Eagle Forum Court Watch has founded an organization dedicated to the return of Blackstone law.⁶⁸

A Woman Called Moses, 1820?–1913

"I looked at my hands to see if I was the same person now I was free. There was such a glory over everything, the sun came like gold through the trees and over the fields, and I felt like I was in heaven."

Harriet Tubman

After crossing the Mason-Dixon Line

Born Araminta Ross, Harriet Tubman is without a doubt one of the most courageous persons and greatest Christians who ever lived. After escaping from slavery, moved by a passion that could only have been born of God, and, according to her own testimony, led by

in feminist writings today: Destruction of family; advocacy of women in the work force to assure "equality" with men; and the glorification of hedonistic selfishness..." Beverly LaHaye, *The Restless Woman*, 1984

67. *A Scriptural View of Women's Rights and Duties in all the Important Relations of Life*, Pennsylvania, 1849

68. "Blackstone's president, Dr. Virginia Armstrong ... now devotes her attention to the Eagle Forum's Court Watch Project of which she is the National Chairman and to the Blackstone Institute, which she founded."

http://www.eagleforum.org/court_watch/misc/armstrong-bio.shtml

<http://www.blackstoneinstitute.org/president.html>

<http://www.blackstoneinstitute.org/about.html> [3-1-10]

the Spirit of God Himself, Harriet hazarded both life and freedom in making nineteen, possibly twenty, trips below the Mason-Dixon Line to lead others out of slavery. After freedom was gained, she worked tirelessly to help ex-slaves learn self-sufficiency and even founded a home for elderly former slaves who had no family to care for them. While she lived, she was held in the highest esteem by black and white alike.

Harriet Tubman was a national hero as well as a great Christian, but until the 1960s, she received no honor in the county in which she was born. A woman named Addie Clash Travers, who claimed to be a distant relative of Tubman, established Harriet Tubman Day in Bucktown, MD. This should have been done sooner, but Tubman had two strikes against her; she was black, and she was a woman.

Booker T. Washington credits Tubman for bringing the white race and the black race together and for helping tear down the wall of prejudice between them. Tubman was not a respecter of persons, and in spite of her unquestioned purity, piety, and decency, she wasn't a "True Woman" either.⁶⁹ There were times when her lifestyle and demeanor were decidedly "un-feminine," and she failed miserably in the submissiveness and domesticity departments. For example, during escapes, she held absolute authority over everyone in her group, including the men. On more than one occasion she held a gun to a male head when that head endangered the lives of everyone else in the group.⁷⁰ Tubman was a fervent advocate of rights for women as

69. "Due to her emotional and physical frailty, a True Woman needed to be protected by a male family member..." *ATQ (The American Transcendental Quarterly)*, Sept. 2005 by Susan M. Cruca

70. "If anyone ever wanted to change his or her mind during the journey to freedom and return, Tubman pulled out a gun and said, "You'll be free or die a slave!" Tubman knew that if anyone turned back, it would put her and the other escaping slaves in danger of discovery, capture or even death. She became so well known for leading slaves to freedom that Tubman became known as the 'Moses of Her People.'" http://inventors.about.com/library/inventors/blharriet_tubman.htm [4/23/2010]

well as for slaves. She never missed a “Woman’s Rights” meeting if she could help it.

Margaret Fell, Elizabeth Fry, Elizabeth Heyrick, Angelina and Sarah Grimké, Harriet Tubman, and a host of others were not brainwashed by “feminists.” They *were* the feminists. They were not “indoctrinated” by re-conceptualization meetings. They were the ones *holding* the re-conceptualization meetings. They were moved by compassion and by their Christian faith to labor on behalf of others. They found themselves speaking out for the rights of women only as a secondary issue. Each of these godly women influenced scores of other godly women who then added their voices to a chorus that, even today, reaches into Heaven.

The refusal of evangelical authors to acknowledge the work of godly people who advocated for women’s rights and the connection between their work and the work of Biblical feminists today is indicative of how deeply prejudice and hatred against women is ingrained in the hearts of both men and women; and it manifests itself nowhere so blatantly as within evangelical and fundamentalist Christian thought and writing.⁷¹

Early advocates for gender equality, so many of them devoutly *Christian* advocates, swam boldly against the tide of public opinion sacrificing much in securing rights that no sane contemporary woman would relinquish if given the choice to do so—“rights” which anti-feminist authors Mary Kassian, Barbara Hughes, Nancy Leigh DeMoss, and Beverly LaHaye gladly avail themselves of on a daily basis.

Those who went before us, braving ridicule and persecution, even placing themselves in physical danger, some spending years in dank

71. Historically, the animosity of Christians against women has been astounding. In 1558, when John Knox wrote *The First Blast of the Trumpet Against the Monstrous Regiment of Women*, his denunciation of women was so venomous that even living in the shadow of Mary Tudor and the fires of Smithfield could not excuse the hatred he expressed. He claimed the authority by which he wrote came from God.

prisons, then choosing to return again, without backing down from what they believed, deserve so much better than the scorn heaped upon them by complementarian authors.

Beverly LaHaye writes that women who have been liberated from traditional "moral standards" (she actually means "roles") are restless women, who demand selfish "rights," and reflect little femininity.⁷² Beverly LaHaye is wrong. Women who advocate for equal rights do not all desire liberation from traditional moral standards, and it is not selfish to appropriate to one's self that which God has already given; as Shirley Taylor wrote, "Equality for women is not theirs to give, but ours to claim."⁷³

As Christians, we are woefully ignorant of our history and heritage regarding women's rights. This is not strictly the fault of prejudiced evangelical authors. During much of the twentieth century, in our public school systems, aside from Madame Curie, Florence Nightingale, Susan B. Anthony, and very few others, students were taught little about women's historical contributions to our culture or about women's history in general.⁷⁴ And in our Churches and Sunday Schools, if anyone knew of the contributions of godly men and women to the women's rights movements, well . . . , mum was definitely the word.

And mum is still the word in many evangelical circles. But added to that is the sinful *misinformation* connecting the activities of early Christian reformers with the more radical, even immoral, elements of the historical and modern feminist movements. It is time

72. *The Restless Woman*, 1984

73. <http://www.bwebaptist.com/files/Openletter.pdf>

74. "...the history of humankind has always been written by men as if it were the history of men." C.S. Cowles, *A Woman's Place? Leadership in the Church*, 1993

"Though nothing remains that represents the authentic voice of women themselves, there is a wealth of evidence showing how men sought to define women." Roger Just, *Women in Athenian Law and Life*, Routledge, London and New York, 1989

to acknowledge the fact that Christians are surrounded by a great cloud of witnesses, both male and female, who believed and taught that women's rights and complete, practical, equality with men were biblical, valid, and urgent issues.

Christian women are constantly warned that the more radical aspects of modern feminism, such as self/goddess worship and lesbianism are the end result of pursuing more than a theoretical, non-tangible, equality between males and females. Men are warned that their sons could become homosexuals if they believe and practice gender equality. Anti-feminist writings are filled with such warnings, but, as we have shown, historical facts simply do not back their claims.

I . . . do speak of women as nature and experience do this day declare them. Nature I say, doth paint them further to be weak, frail, impatient, feeble and foolish: and experience hath declared them to be inconstant, variable, cruel, and lacking the spirit of counsel and regiment. And these notable faults have men in all ages espied in that kind, for the which not only they have removed women from rule and authority, but also some have thought that men subject to the counsel or empire of their wives were unworthy of all public office.

John Knox
*The First Blast of the Trumpet Against the
Monstrous Regiment of Women, 1558*

The whole sex, which by creation was equal with man, is, for sin,
made inferior . . .

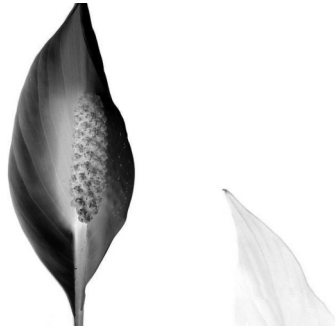
Matthew Henry
Commentary on Genesis 3

Woman was originally the inferior . . . She is more easily deceived and more easily deceives

John Wesley

By marriage the husband and wife are one person in law; that is the very being or legal existence of the wife is suspended during the marriage...

Sir William Blackstone



5

Was There Not a Cause?

THE CLAIM THAT EARLY ADVOCATES FOR WOMEN'S RIGHTS ALL came from financially comfortable, middle class backgrounds "with too much time on their hands" is a familiar refrain from those who benefit from, yet at the same time feel threatened by, the accomplishments of nineteenth and early twentieth century feminists. What is rarely pointed out is that most poor and working class women possessed neither the funds, nor the time to be as involved as they would like to have been, but in the nineteenth century, many poor and working class women *were* involved. Harriet Tubman is just one example of a woman who had little time for herself and even less money, yet she never missed a meeting for women's rights if she could help it.

Early advocates for women's rights have been criticized for identifying marriage as a source of women's oppression, even though it is a well documented fact that, from antiquity, marriage *has* been used as a primary means of oppression to women. Elizabeth Wilson, a nineteenth century wife and author whose regard for the scriptures is evident in her writing, did not attribute just some of women's oppression to marriage. She attributed *all* of it: "The husband's

authority [is] the source of *all* woman's deprivation of rights (italics added)."⁷⁵ Wilson's husband obviously agreed with her as he registered his name along with hers in connection with the women's rights book she published in 1849.⁷⁶

In her book, Wilson explains Blackstone law:

"A woman, in her husband's life-time, loses her identity; she is not known in law, as an individual, except in criminal cases. She cannot transact any business in her own name. If she has been appointed an executrix before marriage, and has taken the oath of office, and is discharging its duties, whenever she becomes a *wife*, she is considered *dead* in the eyes of the law, and every person knows that dead people cannot perform any of the duties of the living, and hence a new executor must be appointed. The legal existence of the woman is suspended during the marriage, or at least it is incorporated into that of the husband, under whose wing, protection, and cover, she performs everything. Laws framed in a semi-barbarous age, under the feudal system, when recourse was always had to the sword for protection, still continue to govern women. In the husband the wife still lives, moves, and has her being. There could not be a law devised better calculated to crush the energies and to degrade an individual, and which is, at the same time, a more arrogant usurpation of the prerogatives of God."⁷⁷

During Wilson's lifetime, women were oppressed by devastating laws, especially widows. Wilson claimed that men could not be trusted with framing laws to protect the welfare of women, and she was right. She asks, "Who has the framing of the law that makes the husband the owner of the wife's property?" Can anyone deny that laws which allowed the nearest relatives of a dead husband to lay claim to two-thirds of a widow's inheritance leaving her the interest on only the *remaining third* to survive on, is monstrous?

75. *A Scriptural View of Women's Rights AND DUTIES*, Pennsylvania, 1849

76. "Entered according to the act of congress, in the year 1849, by Martin and Elizabeth Wilson, in the Clerk's office of the District Court, of the Eastern District of Pennsylvania." *ibid*

77. *ibid*, p. 264

Male lawmakers, many of whom were *husbands*, in the State of Ohio passed such a law. They did have the decency to legislate that a woman's clothes, six place settings of dishes, and a few more personal items, belonged to her, but was it not outrageous that it had to be legislated that a widow's *own clothes* belonged to her? This is an example of the many oppressions women, with or without "agendas," lived with.⁷⁸ *Was there not a cause?*

Women today would not tolerate such laws, even those who criticize early reformers. Yet prior to 1920, women had no say in the enactment of any law. Those who criticize early advocates for women's rights are hypocrites who enjoy without complaint the very "rights" they fought for and secured for women.

Within some evangelical and fundamentalist Christian communities, marriage is *still* a primary source of oppression to women. And men who would keep women in their place know that finances are a powerful weapon in doing so. How can anyone claim that marriage is not oppressive when Christian wives are told that having personal financial resources makes it difficult for them to obey God by submitting to their husbands, and for that reason are advised to give up financial independence by either not working outside the home or by turning all earnings over to the husband to manage?⁷⁹

78. "Does it wipe the tear of sorrow from the widow's cheek, and make her heart leap for joy, to have her property wrested from her, and a portion of it dealt out to her as if she were a pensioner on the bounty of the legal tribunals? Is this the way husbands manifest that they love their wives as themselves? ... It is mere pretext to say, that those laws which 'oppress and vex the widow,' are made for the protection of children ... Does woman lack parental affection so much more than man, that she must be bound by oppressive laws, lest she should rob her children or mismanage her property? ... When there are no children to provide for, and a man dies intestate, his relatives come in as legal heir to the two-thirds of all the real estate, and the widow is only entitled to the interest of the other third. ..." Elizabeth Wilson, *A Scriptural View of Women's Rights AND DUTIES*, Pennsylvania, 1849

79. Author, Waneta Dawn, while blogging about Pastor John Piper's and the CBMW's methods for controlling women, commented on the financial abuse that

Books written on the subject in the 1960s, 1970s, and 1980s are not obsolete today within the complementarian movement. These books are still heavily promoted, widely read, and the authors more committed than ever to traditional role religionist principles, albeit more than a few have shifted their doctrine in order to accommodate complementarianism.⁸⁰

is encouraged within many complementarian marriages. She writes: "...then economic abuse must be ok, too. That means Piper and the husbands in his congregation can keep their wives from getting or keeping jobs, can limit their access to family money, can put their wives on an allowance and/or make them ask for money, or can use the lion's share of family finances for themselves..." This writer responded to that post as follows: "Actually economic abuse as you described it above is recommended by Tim LaHaye in his book, *How to be Happy Though Married*. His wife, Beverly LaHaye, is currently on the board of reference for the CBMW.

[http://submission Tyranny.blogspot.com/2010/03/cbmw-uses-power-and-control-tools-of.html#comments \[3-30-2010\]](http://submission Tyranny.blogspot.com/2010/03/cbmw-uses-power-and-control-tools-of.html#comments [3-30-2010])

"When a wife works, certain dangers arise ... The most important is that if the wife works and keeps her money separate from her husband's, it breeds a feeling of independence and self-sufficiency which God did not intend a married woman to have ... The husband should handle the finances in a marriage ... They should not have separate bank accounts; if the wife works she should put her earnings into the family account ..." *How To Be Happy Though Married*, Tim LaHaye, Living Books, Wheaton, Illinois, 1968

80. Before the late 1980s, Moody Bible Institute, Tim & Beverly LaHaye, and numerous other well known evangelicals, churches, and denominations taught that males and females were originally created equal. They still taught gender hierarchy, but taught that it was a result of the Fall, *not* a "divine order of creation." Beverly LaHaye states this clearly on page 36 of her 1984 book, *The Restless Woman*. The president of Moody Bible Institute was one of the editors of the 1909 edition of the Scofield Reference Bible which taught that gender hierarchy was a result of the Fall, not a created order (Scofield Reference Bible, Oxford University Press, New York, 1909). Moody Bible Institute also included women in pastoral courses which they no longer do. These and other leaders and Bible Colleges have changed their doctrine to teach the complementarian "divine order of creation."

But women do not necessarily need to be married in order to experience oppression within evangelical denominations. They just need to be female. Consider the following:

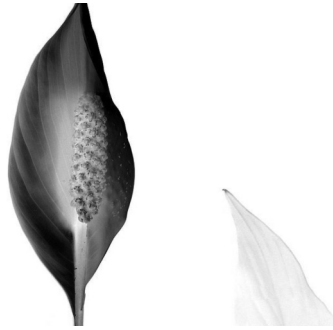
“A hurtful episode took place in the closing weeks of 2001 that reveals again how some Baptists choose to treat women. Basically, a Georgia Baptist leader threatened to suppress Baptist Women in Ministry of Georgia, who were scheduled to meet in Georgia convention facilities. The women moved to a local church after he told them he would place a monitor in their meeting and have them shut down immediately if they said anything that disagreed with the Georgia or Southern Baptist Conventions, sounded supportive of CBF, or expressed a view contrary to the 2000 Baptist Faith and Message statement’s stance against women serving as senior pastors . . . It’s one thing to disagree on Biblical interpretation about the role of women. That’s acceptable. It’s another thing to treat women as an enemy who has no right to a point of view. That’s oppressive.”⁸¹

Is there not *still* a cause?

81. Robert O’Brien, A World Of Hushed Tones, Virginia Baptist Women In Ministry Summer 2002, Vol. 11, No. 1, http://www.baptistwomeninministry.org/documents/synergy/vol_11_1.pdf [2-22-2010]

But he answered and said unto them, why do ye also transgress the commandment of God by your tradition?

Jesus Christ



6

Traditions of Men Pertaining to Marriage

MANY TRADITIONS CONNECTED WITH MARRIAGE ARE CONSIDERED holy writ but are not found in the Bible or even in Christian tradition but are remnants of a pagan culture—ancient Athens—which was a radical democracy, decidedly idolatrous, and, relevant to the current gender issue, a *slave-owning* society.

For instance, the practice of women taking their husband's names at marriage is not a biblical practice, yet the worst accusation Beverly LaHaye could find to level against Lucy Stone, a leader of the conservative wing of women's suffrage and the first American woman who refused to take her husband's name after marriage, is the fact that she refused to merge her legal identity with that of her husband by taking his name.⁸² DeMoss also criticizes women for not taking a husband's name.⁸³ Today, within some evangelical and fundamental Christian communities, women who wish to preserve

82. Beverly LaHaye, *The Restless Woman*, 1984

83. See footnote #13

their own legal identities are libeled as “feminists”—meaning they are considered to be in rebellion against God and drifting away from Christian morality.⁸⁴

But how are such accusations justified when the practice of name changes after marriage can be traced directly to a pagan culture in which a woman was required to change her name whenever she changed households, *whether or not the change had to do with marriage*? If an Athenian woman’s father died and she was placed under the guardianship of a maternal uncle, her name automatically changed to reflect that of her uncle. If her guardian happened to be a non-relative, the results were the same. Her name changed *each time* she permanently changed households. At no time during their lives were Greek women considered autonomous adults, and it did not matter how many times a Greek woman had to change households, her name changed each time to reflect that of the male head of household.⁸⁵

There is no scriptural basis for stigmatizing Christian women who choose not to align themselves with the laws of ancient Athens. And it is to the scriptures that we appeal as our authority in these matters.

Women in the Bible always *retained* their pre-marriage identities just as their husbands did. Marriage did not obliterate the individual public/legal identities of Biblical women. Rather, their marital status *added* to their identities instead of diminishing them. Yet, in spite of Biblical evidence to the contrary, female name changes after marriage continue to be patterned after the laws of a pagan culture that left its women with no identities aside from that of the males

84. “Are you in transition back to Christian morality, or are you drifting toward selfish feminism?” Beverly LaHaye, *The Restless Woman*, 1984

85. “A woman’s lifelong supervision by a guardian, her *kyrios* (lord), summarizes her status in Athenian law. She was not considered a legally competent, autonomous, individual responsible for her own actions or capable of determining her own interests.” Roger Just, *Women in Athenian Law and Life*, Routledge, London and New York, 1989

in whose households they resided.⁸⁶ Even the practice of joining the name of husband and wife through hyphenating is a legal identity change, and therefore a compromise with Athenian law which necessitated an identity change for wives though not for husbands.

Modern women who are not inclined to change their names after marriage are often pressured to do so from the men they marry, from pastors and spiritual leaders, from public opinion, from marked silences observed at introductions, and from disapproving attitudes and subliminal messages coming from those closest to them. But where is scriptural precedence for this? Changing a woman's name originated as an *ownership* issue; what is it about the tradition that makes it holy?⁸⁷

The tradition of "giving the bride away" comes from ancient Athenian culture as well. To ensure the production of legitimate offspring, freeborn Athenian women were literally *given away* by their *kyrios* (lord) through legal contract. It is oxymoronic that these freeborn women were considered prized possessions. The reason for this was that only Athenian citizens could participate in the public life of the *polis* (the Greek city-state), thereby ensuring its continuance. And only free-born Athenian women could provide the polis with citizens. But the union between a freeborn Athenian woman and a male citizen had to be of a specific sort in order for their offspring to be considered legitimate, which was crucial to citizenship and all future inheritance and opportunity. In order to ensure legitimate

86. "Women are specified by their relationships with men (Schaps 1977). Men are specified by their proper names. . . . the normal practice was to refer to a woman as so-and-so's mother, wife, sister, or daughter, and we know the names of remarkable few of the many women mentioned in law-court proceedings." Roger Just, *Women in Athenian Law and Life*, Routledge, London and New York, 1989

87. "A wife should no more take her husband's name than he should hers. My name is my identity and must not be lost." Lucy Stone

offspring Athenian women had to be transferred from one *kyrios* to another.⁸⁸

From an Athenian male's point of view, the real value in being married to a freeborn Athenian woman was that she was the *only* source of future citizens. The success or failure of the Athenian culture, a culture so powerful its influence is still felt today, hinged upon just one thing—citizens descended from freeborn Athenian *women* passed from one “lord” to another by legal contract. Just so the success or failure of complementarianism hinges on the *women*. Female subjection is the *only* thing that can lay claim to making complementarianism work.⁸⁹ But just because a thing can be made to work, does not make it right.

The wives of many Athenian citizens were essentially nothing more than prized broodmares and head housekeepers.⁹⁰ Modern women would be horrified to be thought of and treated as Athenian women were—human chattel, property to be bargained for, and transferred from one *kyrios* to another through contract.⁹¹ Yet how

88. “She whom her father, or her homopatric brother or her grandfather on her father’s side gives ... to be a lawful wife, from her the children shall be legitimate ... Plato gives a much more extended list of male relatives who had the right to give a girl in marriage ...” Roger Just, *Women in Athenian Law and Life*, Routledge, London and New York, 1989

The transferring *kyrios* could be her father, brother, any male guardian, etc ... He could also be her husband. Athenian husbands could, and did, transfer wives to other men.

89. “If the wife does not fulfill her responsibility, it is almost impossible for the husband to fulfill his.” Derek Prince, *Husbands & Fathers*, Chosen Books, Grand Rapids, MI, 2000

90. “We have *hetairai* for pleasure, *pallakai* to care for our daily bodily needs, and *gynaiques* (Athenian women married to citizens by engue whose children were legitimate) to bear us legitimate children and to be the faithful guardians of our households ...” Roger Just, *Women in Athenian Law and Life*, Routledge, London and New York, 1989

91. “The marriages of a special class of women, *epikleroi*, or ‘heiresses,’ ... were awarded to their father’s closest kin.” *ibid*

many blushing brides today proudly listen to the words, “Who *gives* this woman . . . ?” accepting the lie that anyone has the right to either keep or give them?

The practice of having witnesses at our marriage ceremonies can also be traced to Athenian law where, “The sole purpose of witnesses was to ensure the recognition of the progeny of the union as legitimate and therefore heirs of the *oikoi* (family/household) from which they had descended.” And quoting Demosthenes, Just writes,

“No man in concluding a transaction of such importance . . . would have acted without witnesses. This is the reason why we celebrate marriages . . . and call together those who are closest to us, because we are dealing with *no light affairs* (italics added).”⁹²

No, the affairs were not *light*; they were affairs upon which citizenship, inheritance, livelihood, and social and political status, stood. If an Athenian man or woman lost their citizenship, or was declared illegitimate (which accomplished the same), their lives were catastrophically destroyed. The presence of witnesses was crucial in attesting to the legality of any union between those claiming Athenian citizenship.

Nineteenth century activists who criticized marriage laws were not against the institution itself. They were rightfully campaigning against the “vandal” laws that were associated with marriage.⁹³ These laws plundered the properties, obliterated the legal rights, the identities, and the very legal *existences* of women as they entered into matrimony.

The Athenian city-state, from which so much of our language and cultural traditions originate, was a *slaveholding* society, and some

92. *ibid*

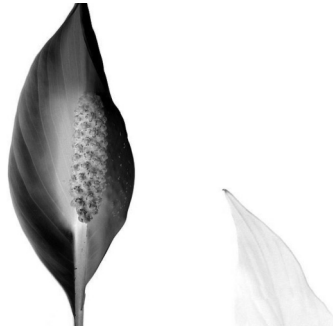
“At all events, the *giving of a woman in marriage* . . . involved an immediate transfer of wealth to the woman’s husband.” (emphasis added) *ibid*

93. “Theodore [Weld] emphatically stated how pleased he was to refute the property laws, of the time, which transferred the wife’s property to the husband as soon as they married: “a vandal law,” he called it.” Ellen H. Todras, *Angelina Grimké: Voice of Abolition*, 1999

believe, in regards to gender, that there is no minor connection between the intrinsic attitudes of slaveholders and those of sexists. Just wrote:

“... lack of self control, incontinence, physical indulgence, inebriation, sensuality, luxury, are reported as the natural characteristics not only of slaves and of women but also of the *barbaroi* who lived beyond the bounds of the civilized Greek world. It is part of the complex Athenian male self-definition that barbarians are routinely characterized in their wildness and in their luxury as being *both* effeminate *and* slavish ... It is this opposition which is crucial, for on it turn the Athenian notions of freedom and subordination, notions themselves grounded in Athens' economical structure, in the fact that it was a *slave-owning* society. And here of course is the nexus between politics and the attributes of gender; it is the opposition between those innately possessed of self-control and those who lack it that ideologically renders women's subordinated place within the social structure of the [Greek] *polis* a 'natural' one.”⁹⁴

94. Roger Just, *Women in Athenian Law and Life*, Routledge, London and New York, 1989



7

Twist It Brother

BIBLICAL INSTRUCTIONS REGARDING CHRISTIAN BEHAVIOR between married couples are no different than for all Christians, whether married or not. The marriage relationship itself should be recognized as vastly different and far superior to any other earthly relationship, but the everyday etiquette of spouses in attitudes toward and the treatment of one another should not only equal but excel in the courtesy and sincere compassion with which all Christians are commanded to extend to all others. It is shameful that even courtesy has become a twisted tool for complementarian men who are desperate to demonstrate the “realities” of manhood and womanhood.⁹⁵

In explaining how courtesies can be used to masculine advantage, pastor and author, John Piper, who believes that it is inappropriate for women to hold equal or superior positions to men in the

95. *Recovering Biblical Manhood And Womanhood: A Response to Evangelical Feminism*, Edited by John Piper and Wayne Grudem, Crossway Books Wheaton, Illinois, 1991

workplace,⁹⁶ described some ways in which men can exert their masculine personhoods over women who may be equal or superior to them on the job. Piper calls upon men to exert their “mature masculinity” or “manhood” over women they are not married to by practicing simple courtesies such as opening doors and holding chairs for them, etc.⁹⁷

For men to use their superior physical strength in defense of woman’s equality is noble. For men who are dedicated to protecting the autonomy of women to open doors or hold chairs is more than acceptable. But to use courtesy as a way of lording it over women,

96. “We must reckon with the possibility that in the various spheres of life it is possible that role relationships emerge for men and women that so deeply compromise what a man or woman senses is appropriate for their masculine or feminine personhood that they have to **seek a different position.**” (Emphasis added) *Recovering Biblical Manhood And Womanhood: A Response to Evangelical Feminism*, Edited by John Piper and Wayne Grudem Crossway Books Wheaton, Illinois, 1991, p. 43

“The God-given sense of responsibility for leadership in a mature man will not generally allow him to flourish long under personal, directive leadership of a female superior . . .” John Piper, *Vision Of Biblical Complementarity, Manhood And Womanhood Defined According To The Bible*, *Recovering Biblical Manhood And Womanhood: A Response to Evangelical Feminism*, Edited by John Piper and Wayne Grudem Crossway Books Wheaton, Illinois, 1991

97. “If, in the course of the day, a woman in the law firm calls a meeting of the attorneys, and thus takes that kind of initiative, there are still ways that a man, coming to that meeting, can express his manhood through culturally appropriate **courtesies** shown to the women in the firm. He may open the door; he may offer his chair; he may speak in a voice that is gentler. It is true that this becomes increasingly difficult where a unisex mentality converts such gentlemanly courtesies into offenses and thus attempts to shut out every means of expressing **the realities of manhood** and womanhood . . .” (Emphasis added) John Piper, *Vision Of Biblical Complementarity, Manhood And Womanhood Defined According To The Bible*, *Recovering Biblical Manhood And Womanhood: A Response to Evangelical Feminism*, Edited by John Piper and Wayne Grudem, Crossway Books Wheaton, Illinois, 1991

in situations where acting lordly would be unacceptable, *is* unacceptable. Courtesies extended in order to stroke one's own ego are selfish in the extreme, condescending, and sinful. Treating others condescendingly (even masking it with politeness) is not courteous by any stretch of the imagination. It is insulting, and it is wrong. No woman should feel honored or appreciative when courtesies are sullied by such men.

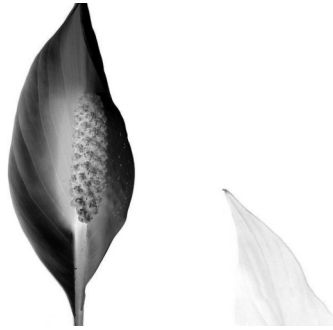
The complementarian “servant leadership” of husbands toward wives, and the “culturally appropriate courtesies” that Piper advised men to use as “expressions of manhood” are nothing more than “polite rule,” a gentle form of male domination, gender-based despotism,⁹⁸ and just another sinful fulfillment of Genesis 3:16.⁹⁹

Our dealings with all people, and most especially with our spouses, should flow from hearts of genuine love and respect. Insincere, condescending, etiquette is not respect, and it certainly is not love.¹⁰⁰

98. Despot: ... *Gr. Despotes*, Master, Lord, Despot; ... an absolute ruler; *Webster's New International Dictionary of the English Language*, Second Edition, Unabridged, G. & C. Merriam Company, Publishers, Springfield, Mass, U.S.A., 1955

99. ... and he shall rule over thee

100. “Though I speak with the tongues of men and of angels *and have not love* I am become as sounding brass or a tinkling cymbal And though I have the gift of prophecy and understand all mysteries and all knowledge and though I have all faith so that I could remove mountains *and have not love* I am nothing And though I bestow all my goods to feed the poor and though I give my body to be burned *and have not love* it profits me nothing.” 1 Corinthians 13:1-3



8

Gender-Biased-English-Translation- Theology

THE FIRST EXAMPLE OF GENDER BIAS IN THE ENGLISH BIBLE IS found in the Book of Genesis, in its treatment of the word “helpmeet.”¹⁰¹ The word *helpmeet* comes from the King James Bible, but there is no such word as *helpmeet* found in the Hebrew text which underlies that translation—in either a single or a compound form. The word “meet” found in Genesis 2:18 & 20, of the King James Version, has no corresponding Hebrew. It is a translator supplement. The general rule, we are told, is that translator supplements, in the King James Version, are printed in italics to alert readers that the word has been *added*. But in many instances, most especially in passages dealing with gender issues, this rule is violated.¹⁰²

101. “And Adam gave names to all cattle and to the fowl of the air and to every beast of the field but for Adam there was not found an help meet for him.” Genesis 2:20

102. “One characteristic of this version is its use of italics. They are used to indicate words supplied by the editors to help clarify the meaning and better

Complementarian commentator, Michael Stitzinger, due to the use of the words “help meet” in the King James Version, cites Genesis Chapter Two as definitive proof of female subordination. But however the word is considered, either as a single or compound word, “helpmeet” is a wholly extra-scriptural creation.¹⁰³ Nor does the Hebrew word translated “help” in that same verse carry any hint of subordination. Were it not for the literal fulfillment of the prophecy given in Genesis 3:16, the two words, translator supplement or no, could never have been transformed into one compound word carrying with it the cursed notion of “willing slave.”¹⁰⁴

The Hebrew word *‘ezer*, translated “help” in Genesis 2:20, does not mean “assistant,” which is what Bible commentators suggest and what women have been told for ages is what they were created for.¹⁰⁵ Assistants are easily, and often cheaply, hired. Rather, the word means to help as in aid (which at times may take the form of assisting),

relate the original language into English.” *The Holy Bible, Old and New Testaments in the King James Version*, Thomas Nelson Publishers, Nashville, TN, 1976

103. Some Hebrew texts include the word *meet*, in Genesis 2:18 & 20 but not the Hebrew Text that underlies the translation of the Authorized Version. In the original Strong’s Concordance (as opposed to the New Updated or Strongest Strong’s), Hebrew reference #5828, *‘ezer*, applies to *both* words “help” and “meet.” The Blue Letter Bible provides an interlinear where this can be viewed online <http://www.blueletterbible.org/Bible.cfm?b=Gen&c=2&v=1&t=KJV#top> [3-2-10]

104. Stitzinger writes the following hypothesis without citing a single verse of scripture to back his conclusion. “The most consistent and harmonious answer is found when the helper proposed for man is understood as positionally subordinate in function to man. Until this time, all of man’s help was superior. However, man had a specific need for a human helper. The divine helper supplied this need by designing for him a subordinate human.” Michael F. Stitzinger, *Genesis 1–3 And The Male/Female Role Relationship*, http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt/OTeSources/01-Genesis/Text/Articles-Books/Stitzinger-Gen-1-3-GTJ-1981.pdf

105. “She is to be his partner and assistant.” John Piper, *Recovering Biblical Manhood And Womanhood: A Response to Evangelical Feminism*, Crossway Books, Wheaton, IL, 1991

protect, succour, and deliver. *Ēzer* is taken from another Hebrew word, *azar*. The contexts in which both words are used make it clear that neither word can correctly be translated “assistant” in the subordinate sense. *Both* words can mean aid, protect, help or succour.¹⁰⁶

For many men, protector and succourer is an unacceptable application to be used in reference to women towards men, but there are many historical instances of women protecting or rescuing men. Biblically speaking, Abigail protected men when she defied her husband, Nabal.¹⁰⁷ Her good character and exemplary behavior is venerated in scripture. David endorsed her actions by taking this strong woman as his wife after the death of her cruel and foolish husband.

In Psalms 33:20, King David declared that the Lord was his “help.” Does this imply that God was to be a submissive, support person in *assisting* David to succeed?

Gender-biased-English-translation-theology is easily brought to light when we read the contexts in which the words *ēzer* and *boēthos*, are used. In both Hebrew and Greek texts, David calls the Almighty his “help” and deliverer using the same language applied to the woman in Genesis 2:20. He cries out to God to aid him, to

106. In the Septuagint, the Greek translation of the Hebrew scriptures (which was the Bible Jesus used as well as the Bible of the early Church), the Greek adjective translated “help” in Genesis 2:20, is *boēthos* from which the Greek word *boētheō* is derived (*boētheō* is translated “help” in Acts 16:9, where Paul receives the vision of the Macedonian asking him to come and *help* them). *Boēthos* is also used in Hebrews 13:6 and in the Greek version of Psalms 30:10 speaking of God—no connotation of subordination there. Plato used *boēthos* to mean something like assistant, but Plato is not a fit interpreter of Holy Writ, and the Biblical context of the word does not support the meaning of *subordinate* assistant. There is another Greek word translated “help” that is used in Luke 10:40, where Martha pleads with Jesus to bid Mary to come help her serve their guests. This word, *synantilambanomai*, which would seem to carry more of a connotation of “assistant” than *boēthos*, is not the word used in Genesis and clearly does not refer to a subordinate assistant. *None* of these words carries the slightest connotation of subordination.

107. 1 Samuel Chapter 25

help him, as his protector, succourer, and deliverer—as the one who would help him to be victorious.

God indeed was David's help, and the scriptures are clear that he is our help as well. We often receive assistance from the Lord, but he is certainly not our subordinate assistant. David was not asking for an assistant in his prayers to God; he understood perfectly that it was not an assistant he needed but something much more. And it was for the “much more” that God created woman.

Should husbands and wives aid each other in their various interests and callings? Yes, they should. Does that mean that one or the other should always act as a personal assistant? No, it does not. But the Bible does say that married couples, *both* spouses, must be concerned with pleasing *each other*.¹⁰⁸ That means their allegiance to each other should supersede and surpass their love and loyalty to all others and all earthly endeavors. It means they now have much more on their plates than if they had chosen to remain single.

As we have seen, the word, “help,” as used in Genesis 2:20, in either the Hebrew or the Greek, carries no connotation of subordinate-assistant. And the word *meet* is not even in the text from which the word *helpmeet* is said to have originated.¹⁰⁹ The first man and the first woman were helps for *each other* for the simple reason that they were alike; they were both *human*. It is unscriptural and indeed unchristian to suggest that woman is a help to man but that he is not a help to her.¹¹⁰ That is certainly not preferring the other before ourselves or obeying the command of Christ to treat others as we would like for them to treat us. Assisting one another should be our privilege and joy whether we are male or female. Many people assist each other on

108. 1 Corinthians 7:32–34

109. This author believes the texts underlying the Authorized Version are reliable, though not always the English translations based on these texts.

110. “The truth is God did not make the man to be a ‘helper’ to the woman. He made the woman to be a ‘helper’ to the man.” Nancy Leigh DeMoss, *Lies Women Believe: And the Truth That Sets Them Free*, Moody Press, Chicago, Illinois, 2001, p. 142

a daily basis, and making exceptions for relationships such as parent/child, employer/employee, etc., there is no subordination involved.

Where, in Genesis, do we read that the two humans were not created equal in every way? Do we not read that *both* were given the mandate to have dominion over all creation? The scriptures are clear that *mankind* (both male and female) was given a mandate to rule over the plant and animal kingdoms. Even complementarian authors agree that no hint of a “divine mandate” to males can be found in the first chapter of Genesis—although they are quick to add that nothing in the account says that Adam *wasn’t* placed in charge either.¹¹¹ That is nothing less than the old “I-can-produce-52-witnesses-who-can-testify-that-they-*didn’t*-see-me-do-it” defense. Everyone knows that 52 witnesses who *didn’t* see are worthless compared to a single eye-witness who *did* see. In Genesis Chapter One, we read the divine mandate investing *Ishshaw*¹¹² with dominion as well as *Iysh*.¹¹³ That is our witness. Where is the witness that invests only males with dominion?

It is not found in Genesis 2:20; all we read there is that there was no “help” to be found for Adam. Why not? The answer is simple; it was because there was no one else *like him* on the planet. The implication of this verse is clear; each of the animals, both male and female, already had a help as opposed to a subordinate help-er. Each animal had its own male or female counterpart. But the man, at the moment of his creation, did not have a human counterpart. On the other hand, the woman came into being with a help for her—her husband—*already in place*.

The Bible says that both male and female humans were created in God’s image¹¹⁴ and that both were instructed to have dominion

111. Michael F. Stitzinger, Genesis 1–3 And The Male/Female Role Relationship, http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt/OTeSources/01-Genesis/Text/Articles-Books/Stitzinger-Gen-1-3-GTJ-1981.pdf

112. Hebrew for “woman”

113. Hebrew for “man” (in most cases)

114. Humans are not, as so many are saying these days, God’s image *bearers*. Being created in God’s image is a state of being. It is something we *are*, not something we *do*.

over all the rest of His creation. We see no command given, in either the first or second chapter of Genesis, empowering mankind to rule over any of his or her own species. It is simply not there. Ishshaw was given the *same* mandate as iysh concerning subduing the earth and taking dominion over the plant and animal kingdoms.

All Christians, male and female alike, are commanded to put themselves at the disposal of one another and to help one another, i.e., be “subject to” (submit to) one another.¹¹⁵ Jesus illustrated this clearly in the parable of the Good Samaritan. The reason Jews did not consider Samaritans their *neighbors* is because they did not consider Samaritans their *equals*. Yet Jesus told a story about a Jew who was badly wounded, and not one of his *equal* countrymen would condescend to “help” (aid and succour) him. Who did? A lowly, despised, *inferior*, Samaritan, who not only stopped to bind the wounds, but went the extra mile in seeing that the injured Jew would be well cared for after his departure. This Samaritan, who no doubt had suffered much prejudicial treatment and humiliation from haughty-spirited Jews who considered themselves superior to Samaritans, showed more of the love of God than even the Levites, who were supposed to be men of God. Jesus said this man, who helped and succoured, was *neighbor* to the Jew. That was the same as saying that he was positionally *equal* to the Jew, both spiritually and physically. Are men and women not “*neighbors*”?

What spirit moved Grudem to stress that women were created to help men, and *not* the other way around? Does that sound like the humble mind of Christ? Or did that statement come from the one who is King over all the children of pride?¹¹⁶

The Lord God did not provide the first man—or any other man—with a personal body servant in the form of a wife. He provided him with a companion equal to himself in every way. With husbands and wives, it is just as the preacher says, “Two are better than

115. 1 Peter 5:5_{KJV}

116. Job 41:34_{KJV} If Leviathan is king over all the children of pride, who then, could he be? He must be a much more significant being than a mere crocodile.

one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.”¹¹⁷

Only by using gender-biased-English-translation-theology,¹¹⁸ can Genesis 2:18, 2:20, and 3:16 be considered evidence that the present gender role distinctions, defended so fervently by traditional role religionists, were ordained of God either before or after the Fall.

Gender-biased-English-translation-*helpmeet*-theology and the rigid caste system enforced among evangelicals today are both fraught with sin, most especially with the sin of pride.¹¹⁹ Grudem,¹²⁰ who claims that being a helper does not always imply subordination (but with women he says it does), cannot stomach the idea that man might be thought of as a helper in the same sense that he perceives a woman might. This is clear from his statement that, “Eve was created as a helper for Adam, *not* Adam as a helper for Eve” (Emphasis added).¹²¹ Such desperation to prove that man is *not* a help to woman shrieks of either arrogance or helplessness and reeks of fear, pride, and prejudice. If man is in such desperate need of a subordinate helper, it can be for only one of two reasons: Either God created him with so much majesty that it is below him to do for himself what he is perfectly capable of doing, or that he was incapable of dominating the earth in the first place and a more capable human had to be created in order to “assist” him in carrying out God’s command.

117. Ecclesiastes 4:9–12

118. Physician and missionary, Katharine Bushnell (1856–1946), began her studies of Greek and Hebrew because in learning to read the Chinese Bible, she noticed that alterations had been made to support male dominance, and she wanted to see if any similar alterations had been made in English translations. She found that they had.

119. The fear of the LORD is to hate evil *pride* and arrogance . . . These six things doth the LORD hate yea seven are an abomination unto him . . . *A proud look* . . .

120. The first president and current board member of the Council for Biblical Manhood and Womanhood (CBMW)

121. Wayne Grudem, *Biblical Foundations For Manhood And Womanhood*, Crossway Books, Wheaton, IL, 2002

In reality, though, it is neither of these things, and gender-biased-English-translation-helpmeet-theology is merely a fulfillment of the prophecy that man would rule over woman.

What do despots and wives have in common?

The answer to that question is “nothing really,” except an interesting linguistic connection.

A Lesson in Greek:

In 1 Timothy 5:14, Paul instructs younger women to marry, bear children, and “**guide** the house...” Paul specifies that he writes this by the permissive will of God, not by the command of God. Therefore, it is Paul’s counsel, and not a Heavenly command, that women marry and rule households.¹²² But the apostle’s command is not a sexist one as evidenced by the fact that the word Paul used, which has inaccurately been translated “guide,” is *oikodespoteo* (meaning household/family despot). The word should have been translated *ruler* of the home.

Oiko refers to the home or family, and *despoteo* means to *rule*. It is a derivative of the word *despotes* which means “ruler” or “absolute ruler.” *Despotes* is the word from which our English word *despot* comes from.¹²³

Despot is a word which means absolute authority, and when 1 Timothy 5:14 is read in the original language, it tells a wife that she is to *rule* her household, and all will agree that the word “rule” carries much more impact and authority than the word “guide.”

James Strong exhibited gender bias in his concordance by assigning one of the alternate definitions of *despotes* as “husband” when

122. Paul’s advice to Timothy that women marry and rule households must be balanced against his letter to the Corinthians that unmarried people should not seek to be married and, due to the persecution that was going on at the time, that married people should be as if they were not married. We find there an explicit Biblical command that unmarried Christians are not to seek spouses.

123. See footnote #97

none of the words in the Received Text translated husband are derived from this word. Although many husbands are indeed despots, there is no scriptural precedent for it. The word husband is *not* synonymous with *despotes*.

Lexicons and commentaries are helpful, but we must never forget that they are written by men whose personal opinions and gender-biased-English-translation-theology are often evident in their work.

We are not writing of gender bias found within the scriptures themselves. The truths found in scripture predate and transcend all human culture and bias; powerful evidence of this lies in the fact that the writings of Moses do not contain a trace of his Egyptian upbringing. Here was a Hebrew man who spent the first third of his life raised as a prince in the palaces of Pharaoh, trained in “All the wisdom of the Egyptians,” who was so Egyptian the daughters of Jethro described him as an Egyptian when he first arrived in Midian, and yet the first five books of the Bible, which are attributed to him, reveal no hint of the writer’s Egyptian education.¹²⁴

That God can use humans to accurately relay His Word while retaining their personal styles, yet keeping his message free from the opinions and biases of those men or women is nothing less than supernatural.¹²⁵ Gender bias found in Bible translations, Bible dictionaries and lexicons is purely the fault of the translators. It is not found in the scriptures themselves.

The Vow of the Nazarite: He, She, It, or They?

In Acts 18:18, we read of Paul taking a vow, during the process of which he shaved his head. This harks back to Numbers 6:1–21, where the law of the Nazarite is outlined in great detail. Famous Nazarites

124. Acts 7:22

125. There is no evidence that women did not participate in giving us our canon of scripture by writing portions of it. Elreta Dodds wrote: “Theologians and scholars are very careful not to dogmatically assert that no woman ever wrote a verse of scripture.” *Is God a Chauvinist? The Bible and Women, A Complete Look*, Press Toward the Mark Publications, Detroit, MI, 2002

were Samuel and Samson. Samuel was a lifelong Nazarite dedicated to God as such before his conception,¹²⁶ and Samson was a Nazarite from his mother's womb¹²⁷ whose vow was temporarily interrupted by the cutting of his hair.¹²⁸ It is entirely possible that John the Baptist was a Nazarite as one of the prohibitions to a Nazarite was wine, and John not only fasted often but drank no wine.¹²⁹

Under the Law of Moses, both women and men, equally, could take the vow of the Nazarite. The law regarding Nazarites was generic with no special circumstances distinguishing male Nazarites from female Nazarites. So there is no explanation beyond that of gender bias for the fact that in Numbers Chapter Six, from verse three on, the Nazarite is referred to exclusively as *male*.

The Hebrew word translated “he, his, him, and himself,” in Numbers 6:3–21 can, according to context, also be translated she, it, her, them, they, their, themselves, etc. And since Numbers 6:2 specified *both* men and women as candidates for the Nazarite vow, instructions for conduct during the days of the vow should have been correctly translated in gender neutral, plural—not male singular.

The argument cannot be made that the word for “separation” (in reference to the one taking the vow) is a masculine noun, therefore the Nazarite is consistently referred to as a male; the Hebrew word used in reference to the Holy Spirit throughout the Old Testament, *ruwach*, is a *feminine* noun, yet no translator refers to the Holy Spirit as “She.”

126. Hannah, the mother of Samuel, before his conception, consecrated him as a Nazarite unto God all the days of his life. She did this without consulting her husband. Elkanah respected his wife's vow, and, throughout his lifetime, Samuel honored his mother's vow. Next to Moses, Samuel was the most powerful man in the Old Testament, serving simultaneously as priest, prophet, and head of state.

127. In essence, the mother of Samson had to take the vow of a Nazarite for the entirety of her pregnancy, Judges 13:1–14

128. Numbers 6:5 forbids Nazarites to cut their hair during the days of their vow

129. Matthew 11:18

English translators, it seems, arbitrarily ignore or abide by rules of their own creation only when it suits them, and within the context of Numbers Chapter Six, write of the Nazarite vow as if it was a vow exclusive to males, and effectively usurp to males that which, according to Numbers 6:2, belongs to *both* sexes—the right to separate themselves to God by taking the vow of the Nazarite. We are commonly taught that women, by nature, are usurpers, but there is much historical and scriptural evidence that disputes that claim; and through many examples, of which the translation of Numbers Chapter Six is just one, scripture shows just the opposite to be true.

Even So MUST THEIR Wives

1 Timothy 3:8–13, deals with the office of deacon, and gender-biased-English-translation-theology is evident in translations of the passage. Contrast the following translations:

Literal translation: And these also let them be proved first then let them serve being unimpeachable being found blameless women in like manner be grave not slanderous sober faithful in all things.¹³⁰

The King James Version: And let these also first be proved then let them use the office of a deacon being found blameless Even so must their wives be grave not slanderers sober faithful in all things.

The New International Version: They must first be tested and then if there is nothing against them let them serve as deacons In the same way their wives are to be women worthy of respect not malicious talkers but temperate and trustworthy in everything.

In the King James Version, the words “*must their*” are not found in the original but have been *added* and effectively change the context, demanding that the Greek word *gune* (pronounced goo-nay) must be rendered *wives* rather than simply *women*, as the text literally reads.

In reading the literal translation, servants of the church are referred to in a manner that makes no difference between men servants and women servants. The only eligibility mentioned is that

130. *The Interlinear Greek English New Testament*, Zondervan, Grand Rapids, MI, by George Ricker Berry

they be proved and found worthy by living irreproachable lifestyles; but, by the time the language migration is completed, that gets lost in translation, and the women servants of the church have been transformed into English housewives.

The Strong's concordance is a helpful resource in understanding the original languages the Bible was written in,¹³¹ but James Strong, along with Thayer and other scholars, often displays unmistakable gender bias in his Hebrew and Greek definitions. He did so when he wrongly defined *gune* (goo-nay) as referring primarily to wives rather than simply to women. Like the Hebrew, the Greek language does not have separate words for man/husband or woman/wife, and the primary word used in the New Testament in reference to woman, either married or unmarried, is *gune*. There is no hermeneutical ground for leaning one way or the other except as indicated by context, and the context of 1 Timothy 3:8–13 does not give so much as a hint that *gune* should be translated as anything other than “women.”

Silly Women

This example of gender-biased-English-translation-theology might appear minor to some, but we do not believe it to be so. In 2 Timothy 3:6 a different word for woman is used and, again, James Strong, in agreement with the translators of the Authorized Version, displays misogynistic bias. In this passage we are given a description of false teachers who target females as primary victims. These female victims are described in the Greek as *gunaikarion*. Strong writes that *gunaikarion* is a diminutive of *gune* (woman, wife, or women). A diminutive of “woman” would indicate a young, not fully developed, or immature woman, but rather than reflecting the young and immature in his concordance, James Strong defines *gunaikarion* as “silly” women, which is the word used by the translators of the King James Bible, and does not reflect with the least bit of accuracy what *gunaikarion* meant to the ancient Greeks. The word “*karion*,” which

131. James Strong's Exhaustive Concordance of the Bible with Greek and Hebrew Dictionary, Regal Publishers, Inc., Nashville, TN

is added to *gune* to form the word *gunaikarion*, is still used in the Greek language today and means *nut* or *kernel*.¹³² Nuts and kernels are seeds, so we see that the word does not carry a connotation of foolish but rather the promise of growth or development. It is not a stretch to connect a seed with the young and undeveloped. All Christians, no matter what their natural age when they come to Christ, begin their Christian lives as spiritually young and undeveloped in the faith. So, how is it justified that physically or spiritually immature female victims, targeted by false teachers in 2 Timothy 3:6, are downgraded, using gender-biased-English-translation-theology, from young and spiritually undeveloped women to *silly* women?

The word “silly” is used only one time in the New Testament—in reference to women—and that with no corresponding Greek to support it. This unfortunate rendering was entirely inappropriate and prejudicial. And the fact that it has gone unchallenged up to the present time indicates how deeply ingrained and acceptable the derogatory stereotyping of women still is.

The androcentricity¹³³ of English-translation-theology, even of the English language itself, often interferes with our perceptions of simple definitions. Take for instance the argument that God called the race “man” and not “woman.”¹³⁴ This argument is set forth by Grudem as a valid argument. Why has he not been challenged on this? God did *not*

132. “karion in Greek means nut or kernel” <http://ddr.nal.usda.gov/bitstream/10113/14177/1/IND44050733.pdf>,

“The name comes from Greek *pro-* (meaning *before*) and *karion*, meaning *nut* or *kernel*” <http://simple.wikipedia.org/wiki/Prokaryote>

133. **Androcentrism** (Greek, **andro-**, “man, male”) is the practice, conscious or otherwise, of placing male human beings or the masculine point of view at the center of one’s view of the world and its culture and history. <http://en.wikipedia.org/wiki/Androcentrism>

134. 4. “God named the human race ‘Man,’ not ‘Woman.’” Wayne Grudem, editor, *Biblical Foundations For Manhood And Womanhood*, Crossway Books, Wheaton, IL, 2002

call the race *man*. That is an English translation mistake. God called the race *ʾādām* (pronounced *Audawm*).

“and Elohiym said let us make *ʾādām* in our image after our likeness and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth and over every creeping thing that creeps upon the earth so Elohiym created *ʾādām* in his own image in the image of Elohiym created he him male and female created he them and Elohiym blessed them and Elohiym said unto them be fruitful and multiply and replenish the earth and subdue it . . . Yahweh Elohiym had not caused it to rain upon the earth and *there was* no *ʾādām* to till the ground . . . In the day that Elohiym created *ʾādām* in the likeness of Elohiym made he him male and female created he them and blessed them and called their name *ʾādām* in the day when they were created.”

ʾĀdām is the Hebrew word for the English *Adam*. *ʾĀdām* is used in reference to personal names for both the man (*ʾiysh*) and for the woman (*ʾishshâw*)¹³⁵—a personal name *Iysh* usurped for himself alone after sin entered into the world. After the Fall, *ʾādām* is rarely used as the name for the human race, and is not used at all in reference to *ʾishshâw*,¹³⁶ but this is by default on the woman’s part, and not by the command of God. *Iysh* is used in Ezra 3:1 and other places in reference to both males and females, but God did not name the human race *iysh*; He named them *ʾādām*. After the usurpation, *ʾādām* is rarely seen in scripture aside from being used as the personal name of the first male.

Bible Commentators: Setting Standards of Public Opinion

Nineteenth century Christians complained that Bible commentators carried entirely too much sway and were far too instrumental in setting the standards of public opinion and social custom with regard to

135. Genesis 5:1–2

136. Elizabeth Wilson held that 1 Corinthians 15:22 is a reference to *ʾādām* (both *ʾiysh* and *ʾishshâw*). Elizabeth Wilson, *A Scriptural View of Women’s Rights and Duties in all the Important Relations of Life*, Pennsylvania, 1849

gender roles. This still holds true today within many denominations and churches.

Many of the legal limitations nineteenth and early twentieth century women endured found their genesis literally in the book of Genesis. For instance, the exclamation of Adam that a man and his wife were one flesh found its physical application in laws intended to merge a woman's very being and legal existence into that of her husband.¹³⁷ In the 1800s, legally, married women simply did not exist.¹³⁸

Is it any wonder that early advocates of women's rights identified marriage as a primary source of women's oppression? They did not make this connection because they hated the family or the institution of marriage itself. Indeed, many of them were happily married

137. "It is said in the latter portion of scripture, that a great woman of Shunem constrained Elisha to eat with her. There is no mention made of her husband's instrumentality in thus constraining him. Indeed, he is known only as the husband of the great woman of Shunem. . . . They did not understand, in those days . . . the art of *woman-merging*. She retained her individuality." Elizabeth Wilson, *A Scriptural View of Women's Rights AND DUTIES*, Pennsylvania, 1849

138. "By marriage the husband and wife are one person in law; that is the very being or legal existence of the wife is suspended during the marriage, or at least is incorporated or consolidated into that of the husband: under whose wing, protection, and cover, she performs everything; and is therefore called in our law-french a *fem-covert* [married woman]; is said to be *covert-baron*, or under the protection and influence of her husband, her baron, or lord; and her condition during her marriage is called her coverture. Upon this principle, of an union of person in husband and wife, depend almost all the legal rights, duties, and disabilities, that either of them acquire by the marriage. I speak not at present of the rights of property, but of such as are merely personal. For this reason, a man cannot grant anything to his wife, or enter into covenant with her: for the grant would be to suppose her separate existence; and to covenant with her, would be only to covenant with himself: and therefore it is also generally true, that all compacts made between a husband and wife, when single, are voided by the intermarriage. . . ." William Blackstone, *Commentaries On The Laws Of England* (1765–69), Based on the first edition printed at the Clarendon Press (Oxford, England)

with their husbands in perfect accord with them on the gender issue. The connection was made because marriage actually was wielded as a powerful legal weapon against female autonomy.

In previous decades, political correctness was not the issue it is today. In actuality, it was not an issue at all. Matthew Henry, John Wesley, and most Bible commentators of the period, could shout from the rooftops that women were inferior to men, and people would still flock to their lectures (and would still buy their books). In short, they received no public or financial censure for saying and writing things that, today, would rightly be considered outrageously prejudicial.

But even before Calvin, Henry, Wesley, Scott, Spurgeon, Scofield, Dake, and a plethora of others replaced the authority of scripture with the authority of the Bible commentary, Presbyterian minister John Knox waged war against the female sex in his infamous diatribe, *The Monstrous Regiment of Women*.¹³⁹ In part, his hatred could have been blamed on his horror at what was happening at the time. But how he could connect the actions of the Roman Catholic English Queen with all women is beyond comprehension except within the context of fulfilled prophecy. God said there would be enmity between the serpent and the woman, and no one can deny that there certainly has been—and not just in pagan cultures.

Although few take seriously the writings of early commentators concerning the intellectual and emotional inferiority of women, their less radical though still oppressive restrictions on the roles of women continue to be venerated and implemented within homes and churches. But should they be? Is it not only possible but plausible that a commentator who believed God created woman intrinsically inferior to man could also harbor generalized gender discrimination as well? If persons were being sought to form an unbiased panel, whose purpose was to determine the intellectual and emotional capabilities and merits of the female sex, how many venerated Bible

139. John Knox, *The First Blast of the Trumpet Against the Monstrous Regiment of Women*, 1558

commentators could be declared unprejudiced, unbiased, and qualified to address issues that carry enormous import to more than half the human race?

John Calvin, a reformation minister whose teachings continue to hold sway over millions of Christians, taught that woman was cast into servitude as a result of sin and that her servitude was to continue throughout her lifetime.¹⁴⁰ Would Calvin qualify for the panel as an unbiased member? According to his judgment regarding the “servitude” of women, can he really be trusted to instruct Christians regarding gender relations?

John Wesley, founder of the Methodist denomination, taught that females were originally created inferior to males. He held to the “frail, evil woman” philosophy that women are mentally weak and dangerous—more easily deceived than men but smart enough to be adept at deceiving others.¹⁴¹ Would John Wesley make the cut, or would he be disqualified due to prejudice and preconceived notions?”

Matthew Henry was a popular commentator while he lived and remains a popular commentator today. Henry was adamant that women were not to attempt to thwart divine punishment which included pain in child bearing. Is Henry unbiased? Is he qualified to teach the Church concerning relationship roles of men and women? In many churches, today, he still does.¹⁴²

140. “For this form of speech, “Thy desire shall be unto thy husband,” *is of the same force as if he had said that she should not be free and at her own command, but subject to the authority of her husband and dependent upon his will; or as if he had said, ‘Thou shalt desire nothing but what thy husband wishes.’*” (italics added) John Calvin Commentaries, Genesis Chapter 3

141. Notes on 1 Timothy, Wesley, M.A., Explanatory Notes of the New Testament, The Epworth Press, London, Reprinted 1948

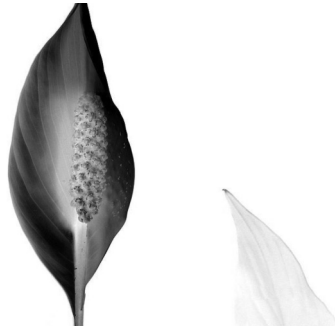
142. “. . . they not only violate a divine law, but thwart a divine sentence . . . She shall be subject, but it shall be to her own husband Though the difficulties and dangers of childbearing are many and great, as they are part of the punishment inflicted on the sex for Eve’s transgression. . . .” Henry Commentary on Genesis 3 and 1 Timothy 2

This writer believes it is time to admit that men or women who display prejudice against women by teaching the evil-woman doctrine,¹⁴³ and who hold an inordinate love of the doctrine of male authority, disqualify themselves as Bible expositors on gender relations and forfeit the right to instruct Christian men and women on the subject at all.

Thus far we have shown that the identity crisis afflicting women, though real, is nothing new. Writers have been addressing the problem specifically at least as early as the 1800s. We have shown that the Church has been largely lied to, or at least kept in the dark concerning the true history of women's rights and the many godly men and women who have opposed gender-based authority in the home, church, and society. We have shown that Bible translations, Bible commentaries, and lexicons are littered with examples of gender bias. In short, we have presented enough evidence to justify, at the very least, an in-depth, fresh, look at what the Bible really says concerning the gender issue.

143. "We strip men of the motivation to fulfill their God-given calling to provide leadership." *Biblical Womanhood in the Home*, edited by Nancy Leigh DeMoss, Crossway Books, Wheaton, Illinois, 2002, p. 75

Arguments



9

Nature Based Arguments

Anatomists tell us that in the embryo skeleton there is a marked difference of general conformation in the two sexes; that in the male there is a larger chest and breathing apparatus, which, affects the whole organization, forming a more powerful muscular system, and producing a physical constitution which predestines him to bold enterprises and daring exploits. The woman, being differently constructed, finds it *natural* to content herself in the house, removed from the gaze of the world, and from rude contact with its jostling cares.

Justin D. Fulton
The True Woman, 1869

FREDRICK DOUGLASS ADDRESSED THE FACT THAT MANY WOMEN accepted gender-based oppression believing that any attempt to change their subordinate status was rebellion against the “natural” order of things. He said:

“...it was a great thing for the friends of temperance to organize against intemperance; it was a great thing for humane people to organize in opposition to slavery; but it was a much greater thing, in view

of all the circumstances, for woman to organize herself in opposition to her exclusion from participation in government. The reason is obvious. War, intemperance and slavery are open, undisguised, palpable evils. The best feelings of human nature revolt at them. We could easily make men see the misery, the debasement, the terrible suffering caused by intemperance; we could easily make men see the desolation wrought by war and the hell-black horrors of chattel slavery; but the case was different in the movement for woman suffrage. Men took for granted all that could be said against intemperance, war and slavery. But no such advantage was found in the beginning of the cause of suffrage for women. On the contrary, everything in her condition was supposed to be lovely, just as it should be. She had no rights denied, no wrongs to redress. She herself had no suspicion but that all was going well with her. She floated along on the tide of life as her mother and grandmother had done before her, as in a dream of Paradise. Her wrongs, if she had any, were too occult to be seen, and too light to be felt. It required a daring voice and a determined hand to awake her from this delightful dream and call the nation to account for the rights and opportunities of which it was depriving her. It was well understood at the beginning that woman would not thank us for disturbing her by this call to duty, and it was known that man would denounce and scorn us for such a daring innovation upon the *established* order of things.”¹⁴⁴

Many of the nineteenth century arguments used in favor of continued oppression of women were nature-based arguments, and many today continue to make nature-based arguments against female autonomy. But, as the examples below reveal, when taken as a whole, nature-based arguments contradict and cancel themselves:

“Woman as a helpmeet finds in her own nature the natural introduction to the spheres of usefulness and influence ever open to her. She has a body, a mind, and soul. She must help, physically, mentally,

144. Fredrick Douglass, before the International Council of Women, Washington, D.C. *Woman’s Journal*, April 14, 1888. <http://www.blackpast.org/?q=1888-frederick-douglass-woman-suffrage>

and spiritually. The household partnership is opened to her physical nature.”¹⁴⁵ —Justin D. Fulton

“... when a wife is not submissive; she is only caving in to her natural inclination to usurp authority and demand her own way.”¹⁴⁶ —Carolyn Mahaney

“It is the nature of the woman to submit.”¹⁴⁷ —Elizabeth Elliott

When God said, “Wives submit yourselves to your husbands,” let me ask you this. What sort of wives was He talking about? The wives that were born submissive? Is that the way you were born? Not me.¹⁴⁸ —Elisabeth Elliot

“This doing-what-comes-naturally arrangement generates all kinds of problems.”¹⁴⁹ —Charles Stanley

Slave-holders used nature-based arguments in defending slavery. And into the twenty-first century, traditional role religionists follow suit. John Piper goes so far as to say that when the complementarian version of truth concerning masculine and feminine roles is embraced, the un-fallen, *natural*, inclinations of mankind which were lost in the garden are recovered.¹⁵⁰ This is in direct opposition to the Word of God that teaches the un-fallen state of mankind will never be restored until Christ himself restores it at His return. The Bible teaches that, since the Fall, the *natural* inclinations of all

145. *The True Woman*, 1869

146. *Feminine Appeal*, Crossway Books, Wheaton, Illinois, 2003, 2004

147. *Let Me be a Woman: Notes to My Daughter on the Meaning of Womanhood*, Living Books, Wheaton, Ill, 1982

148. <http://www.backtothebible.org/index.php/Gateway-to-Joy/Me-Obey-Him.html>

149. *A Man's Touch*, Victor Books, Wheaton, IL, 1988

150. *Recovering Biblical Manhood and Womanhood, A Response to Evangelical Feminism*, Crossway Books, Wheaton, IL, 1991

mankind are irrevocably in rebellion against God. The apostle wrote that his own natural inclinations were in opposition to the spiritual teaching of the Bible and to the spiritual leading of the Holy Spirit.¹⁵¹

This does not mean that we are incapable of living moral lives or bringing our natural inclinations into obedience to the Word and will of God; but the struggle between our natural inclinations and our spiritual growth in Christ will not end as long as we reside in earthly bodies.¹⁵²

It was an unpopular notion during most of the 1800s that slavery might be *unnatural*, but Angelina Grimké observed that slavery was so unnatural that, “The *man* must be crushed within him” before his back could be “fitted” to it. She rightly observed that since man was given domination over the animal kingdom, insurrection among animals has been unknown. But such is not the case with humans—either with humans of color or with female humans. When Grimké

151. Jeremiah 17:9, “The heart (the natural inclination of man) is deceitful above all things and desperately wicked who can know it”

Paul writes of the war between that which is natural and that which is spiritual in 1 Corinthians 2:14 and in Romans 9:18–25, “But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him neither can he know them because they are spiritually discerned . . . For I know that in me that is in my flesh dwelleth no good thing for to will is present with me but how to perform that which is good I find not For the good that I would I do not but the evil which I would not that I do Now if I do that I would not it is no more I that do it but sin that dwelleth in me I find then a law that when I would do good evil is present with me For I delight in the law of God after the inward man But I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members O wretched man that I am who shall deliver me from the body of this death I thank God through Jesus Christ our Lord So then with the mind I myself serve the law of God but with the flesh the law of sin”

152. Romans 8:4, “Because the carnal mind is enmity against God for it is not subject to the law of God neither indeed *can* be.”

spoke of the “natural” order of things, she was referring to the natural created order of equality and autonomy for all adult humans and the subjection of the plant and animal kingdoms to humans as revealed through the *clear wording* of scripture.¹⁵³ We have an irrefutable witness to this truth in the words of Genesis 1:27–28.¹⁵⁴ Who can show a clear witness against it?

“Natural” Differences

Physical coercion and arbitrary power go hand in hand.¹⁵⁵

Elizabeth Wilson

The argument is still made today that differences in physical anatomy is valid evidence that God intended men to be in charge.¹⁵⁶ It is said that men are types of Christ who is strong and women are types of the Church which is dependent upon Christ’s strength. It is true that male and female were created in the image of God as

153. “Who ever heard of a rebellion of the beasts of the field; and why not? Simply because they were all placed *under the feet of man* . . . Slavery always has and always will produce insurrections wherever it exists, because it is a violation of the natural order of things. . . .” Angelina Emily Grimké, *An Appeal to the Christian Women of the South*, 1836

154. “So God created man[kind] in his *own* image in the image of God created he him male and female created he them And God blessed them and God said unto *them* Be fruitful and multiply and replenish the earth and subdue *it* and have dominion over *the fish* of the sea and over *the fowl* of the air and over *every living thing* that moveth upon the earth.”

155. *A Scriptural View of Women’s Rights AND DUTIES*, Pennsylvania, 1849

156. “God created male and female, the male to call forth, to lead, initiate and rule, and the female to respond, follow, adapt, submit. Even if we held to a different theory of origin the *physical structure* of the female would tell us that woman was made to receive, to bear, to be acted upon, to complement, to nourish . . .”(emphasis added) Elizabeth Elliott, *Let Me be a Woman: Notes to My Daughter on the Meaning of Womanhood*, Living Books, Wheaton, Ill, 1982

types of Christ and His church (but not as types of the structure of the Godhead, which we cannot even begin to analyze). And it is true that the Church is dependent upon Christ and His strength for its very existence. That is a fact of existence. It simply “is.” And no “role” played by husbands and wives can typify this truth. Types are not “typified” by humans. Scriptural types are never portrayed as roles to be deliberately played in order to illustrate a spiritual truth. Types were events orchestrated by God *alone* in order to illustrate his truths.

Joseph is said to be a type of Christ. Did he know that he was a type and arrange to have himself sold for twenty pieces of silver so he could go to Egypt and arrange a famine in order to play the “role” of “savior” to his family and to the entire world as he knew it?

Types are created and orchestrated only by the hand of God. They are not roles that can be assigned or played by men. Men were not created to “play” the role of Christ, and women were not created to “play” the role of the Church.¹⁵⁷ Rather, the intrinsic mental, emotional, and physical differences between the sexes, like the altar made with stones untouched by human tools, illustrate within themselves a mystical and spiritual truth that can never be “acted out” by any human. We are commanded to refrain from applying man-made tools to something God has already created perfectly lest we *contaminate* it.¹⁵⁸

Men are physically stronger than women, and that proves nothing beyond the fact that men are physically stronger than women.

157. “There is ... a *drama enacted* in that Christian home which goes far beyond the mere relationship of a sinful man with a sinful woman. There is a spiritual *drama* taking place in that home which represents the deepest mystery that we know anything about. It is the mystery of Christ and the Church” (Emphasis Added). Elisabeth Elliot <http://www.backtothebible.org/index.php/Gateway-to-Joy/Me-Obey-Him.html> [4-23-10]

158. Exodus 20:25, “And if thou wilt make me an altar of stone thou shalt not build it of hewn stone for if thou lift up thy tool upon it thou hast polluted it”

Superior physical strength is not proof of a subliminal, but divine, mandate to rule. There are many strengths and interests that appear more commonly among males than among females and vice versa. It is unarguably more common for women to take a deeper interest in the business of homemaking and nurturing the family, even if she works outside the home. The choice of many wives and mothers to leave the workplace and become keepers at home is not always influenced by archaic religious beliefs, but rather from a deep desire to be where she feels she truly belongs. Being a keeper at home is a high privilege that should not entail subordination or loss of personal autonomy. But sadly, homemakers are not highly valued, even among many who advocate for traditional roles.

A popular Jerry Clower story is an example of this. He told about a “She Coon” who was a “women-libber” who would not allow him to give up his seat for her. The story is composed of stereotypes where the “she coon” was portrayed as mannish and in as unfavorable a light as he could paint her, while at the same time he described the delightful—idle—life his wife, “Mama,” led with cooks, housekeepers, soap operas, expensive cars, and the luxury of sleeping as late as she liked (Clower was quite wealthy). He accused the “women-libber” of trying to “mess with” the idyllic, idle, life Mama led as he described it in detail. He ended by saying that “Mama don’t want you messin with ‘the deal’ she’s got.”

Why did Mama need a “deal” in the first place to be a keeper at home? How would that “deal” have been *messed with* if she had stepped out of her traditional subordinate role? Would all privileges have then been revoked? Would she have been forced to trade her idyllic life for that of a working woman? Would Clower have revoked funds for luxuries? Would he have forced her to trade sleeping late for getting up early to punch someone’s time clock (if that was a true picture of “Mama” at all)?

In Clower’s story, the keeper at home is stereotypically depicted as a purposeless, privileged, idle, housewife with nothing to do except

to enjoy herself, while daddy is the benevolent source of the *conditional privileges* she enjoys. The conditions? Stay within the confines of her “role.” Do not become a she-coon.

What a choice! A woman is either a housewife or a she-coon? This either/or model is a deeply ingrained, stereotypical, prejudice within traditional psyches.

All feminists are not anti-family or pro-abortion.¹⁵⁹ And, today, many agree with Lucy Stone, a feminist who was not ashamed to admit that she believed a woman’s truest place was in the home.¹⁶⁰

Scripture gives much latitude to Christians regarding choices for individual family situations. There is no argument that today’s economy is not family friendly. One income is rarely adequate for raising a family. In some cases, if a wife’s income is greater than the husband’s, rather than styling their lives to use two incomes, many couples are making the choice for Dad to stay home with the children while Mom goes to work and brings home the income. In other cases, couples may feel that God is using the wife’s career in some special way and are committed to giving it priority over the husband’s. Some husbands are more than willing to give up jobs and relocate when the wife’s job requires a transfer to a new location.

159. “In the mid-seventies Pat Goltz, co-founder of Feminists for Life, had the honor of meeting [Alice] Paul. Paul had known some of our earlier feminist foremothers, and made it clear to Goltz that the early feminists were altogether opposed to abortion. She then related to Goltz her concern that abortion would destroy feminism if it were not stopped. Paul’s long-time colleague Evelyn Judge also recalled that she called abortion “the ultimate exploitation of women” and asked, “How can one protect and help women by killing them as babies?””

<http://www.feministsforlife.org/news/alicepaul.htm> [3/12/2010]

160. “But I do believe that a woman’s truest place is in a home, with a husband and with children, and with large freedom, pecuniary [*financial*] freedom, personal freedom, and the right to vote.” Lucy Stone to her adult daughter, Alice Stone Blackwell

The scenarios are endless, and decisions are best left for the couples themselves to make without interference from controlling spiritual leadership. It is not up to the men and women at the Council on Biblical Manhood and Womanhood (CBMW) to dictate to Christian couples how their family-lives should be structured. That kind of control, exerted through fear of ridicule, fear of rebelling against God, or fear of suffering dire personal or societal consequences if they do not comply, is called abuse in other cases and is cultish in the extreme.¹⁶¹

It Works So It Must Be Right

The argument that female subordination works in many cases so that means it must be right is prevalent among traditional role

161. **We are rebelling against God if we believe in gender equality:** “When we begin to dislike the very idea of authority and submission—not distortions and abuses—but *the very idea*—we are tampering with something very deep. We are beginning to dislike God himself.” Wayne Grudem, *Evangelical Feminism and Biblical Truth*, Multnomah Publishers, 2004

We are rebelling against the order of the universe if we advocate gender equality: “There is a biblical division of responsibilities in both the family and the church. To question these is not a revolt against unwarranted prejudice but a revolt against the order of the universe itself” (unnamed religious leader quoted by Joseph Chambers in *A Palace for the Antichrist*, New Leaf Press, Green Forest, AR., 1996)

We will all be poor and on welfare if gender equality is permitted: “As far as private property is concerned, because there are tendencies to abolish differences [between males and females], no one would be allowed to be very rich, and there would be large-scale dependence on the welfare state and on government.” Wayne Grudem, editor, *Biblical Foundations For Manhood And Womanhood*, Crossway Books, Wheaton, IL, 2002

Husbands will be wimps and wives will usurp all authority if gender equality is permitted: “Within marriage an egalitarian view tends toward abolishing differences and advocates “mutual submission,” which often results in the *husband acting as a wimp and the wife as a usurper.*” *ibid*

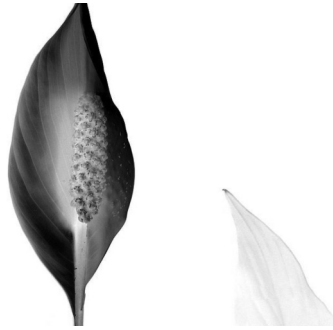
religionists. Complementarian author, Carolyn Mahaney, claims that women who resist subordinate positions to men in marriage do so only because they have been exposed to “warped or defective products,” i.e., bad marriages. Although it is true that some women claim to live happy lives in patriarchal marriages, this reasoning is completely subjective. Sharon Wall, a life-long member of the Fundamentalist Latter Day Saints (FLDS), believed with all her heart that polygamy was the will of God and was not only right, but *good*. Her experience of growing up in a happy polygamous home with many “mothers” convinced her that her religious convictions were based on truth. Later on, when her adult experience did not compare favorably with her childhood experience, she attributed it to the fact that her unhappiness was due, not to polygamy but rather, to a “warped product.” To our knowledge, she has never identified polygamy as the cause of her unhappiness although most of her children have.¹⁶² During her stay with the Auca Indians, Elizabeth Elliot wrote that she had witnessed first-hand that polygamy “worked.”¹⁶³

The complementarian It-works-so-it-must-be-right argument loses steam when true happiness is found among egalitarian couples. Charles Stanley attempts to explain the phenomenon by acknowledging that some women do an excellent job of “managing” their households, but that does not mean their egalitarian marriages are really “working.” Stanley criticizes the wife, who he admits is doing an admirable job of guiding her house. He closes his argument by warning his readers that “ruling wives” who use good managerial skills are asking for future maladies.¹⁶⁴

162. *Stolen Innocence*, by Elissa Wall, William Morrow an imprint of Harper-Collins Publishers, New, NY, 2008

163. *Let Me be a Woman: Notes to My Daughter on the Meaning of Womanhood*, Living Books, Wheaton, Ill, 1982

164. “When the ruling wife avoids . . . problems through sheer managerial skill, she fosters other maladies for the future.” Charles Stanley, *A Man’s Touch*, Victor Books, Wheaton, IL, 1988



10

Headship—Vs. Lordship

If Adam had killed that snake, that would have been Male Headship

Shirley Taylor
Founder of Baptist Women for Equality

A CORNERSTONE OF TRADITIONAL ROLE RELIGIONIST THEOLOGY is 1 Corinthians 11:3, “But I would have you know that the head of every man is Christ and the head of the woman is the man and the head of Christ is God.” In this passage, most expositors lay a faulty foundation for all other study based upon the verse by confusing *headship* with *lordship*. In this chapter, we will examine the meaning of headship, the difference between headship and lordship, and the question of whether or not any human can claim “headship” over anything.

In Matthew 21:42, Jesus says, “Did ye never read in the scriptures the stone which the builders rejected the same is become the *head* of the corner this is the Lord’s doing and it is marvelous in our eyes?” 1 Corinthians 11:3 and Matthew 21:42 are companion scriptures referring to the same thing, which is Christ as “Head” of the Church.

There is no end of arguments concerning what the Apostle meant by “head” in his letter to the Corinthians, but understanding what Jesus meant by “head of the corner,” in Matthew 21, is critical to understanding how Christ functions as “Head” of His church. And until we gain a clear understanding of what is meant by *Christ* as The Head, how can we correctly apply the meaning of 1 Corinthians 11:3 to our Christian relationships?

The Greek word *kephale*, translated as “head” in both Matthew and 1 Corinthians, is used throughout scripture with different meanings depending upon context. In one verse, it may refer to a portion of the human anatomy, the physical head. In another verse, it may carry a metaphorical connotation with the responsibility resting upon the reader to interpret the meaning according to context.

Some say the metaphor in 1 Corinthians refers to authority. Some say it does not. But Jesus settled the question when He quoted the Psalmist who wrote of the Messiah as being the *kephale* of the corner. Jesus accused the Jews of not understanding that *He* was that cornerstone.¹⁶⁵

The Spirit of the Lord, speaking through the prophets, and through Jesus Himself, used a building metaphor, “corner,” in reference to the headship of Christ. No one doubts that Christ is the *kephale* of the corner, but how many understand what the *corner* itself is? And what does it mean to be the *kephale* of the corner? The apostle understood this perfectly. It is the English reader who often does not.

When a building metaphor is used in reference to Messiah as being *kephale* of the corner, it means that Christ is the Chief Cornerstone in a building, and the word *corner* means *angle*.¹⁶⁶

165. Psalm 118:22, The Bible Jesus read (which was the Bible of the early Church as well) was the Septuagint (LXX), a Greek translation of the Hebrew Scriptures. He quoted from the LXX when he quoted the Old Testament prophecy from the Psalms which called Him the *head* of the corner—the *kephale* of the corner.

166. The original *Strong’s Exhaustive Concordance of the Bible with Greek and Hebrew Dictionary* defines corner (G1137) as, an external or internal *angle*

Most structures have angles, but there is only one structure that can lay claim to having a *primary* angle (head of the corner). And within that structure there can be only *one kephale* [head] of the corner. A primary angle is an angle that connects directly with *every* other angle within a structure. That means every angle within said structure must originate and flow from a *single* angle. This is a critical concept to grasp in understanding the relationship between Christ and all members of His Body, who, through Himself, are united with the Godhead as well as with *each other*. The Church of Jesus Christ is built of living stones¹⁶⁷ with Jesus Christ Himself being the *Chief Cornerstone* (primary angle) who not only created all things including His Church, but builds, edifies, nourishes, and unifies His building as well.¹⁶⁸

What is a cornerstone? Although most buildings have angles, no modern building has a place for a primary angle, therefore, many modern Christians have no concept of what a chief cornerstone really is. The ancient Egyptians, however, knew exactly what a chief cornerstone was. They were experts at building structures that sported a primary angle at the very top. A primary angle is a capstone. And there is only one structure that utilizes a capstone, and that is a pyramid. A pyramid is a foursquare structure¹⁶⁹ whose many angles (corners, cornerstones) flow upward to finally connect in a direct, unbroken, line to only one stone that unites the entire

or corner ... "For we are labourers together with God ye are God's husbandry ye are God's *building*." 1 Corinthians 3:9

167. 1 Peter 2:4-6, "To whom coming as unto a living stone disallowed indeed of men but chosen of God and precious Ye also as lively stones are built up a spiritual house an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ Wherefore also it is contained in the scripture Behold I lay in Sion a chief corner stone elect precious and he that believeth on him shall not be confounded."

168. Isaiah 21:16 "Therefore thus saith the Lord GOD Behold I lay in Zion for a foundation a stone a tried stone a precious corner stone..."

169. Revelation 21:16 "The city lieth foursquare"

structure into a one-of-a-kind-unity found in no other structure on earth. Every angle in a pyramid rises to unite into *one* at the tip of the capstone—which is the head of the corner.

In Christ's building, the sequence is reversed from that of a pyramid. The foundation *begins*, rather than ends, with the capstone—who is Christ himself—and is built from the top down with each stone united directly with Christ who is the life of the entire building which is His body.¹⁷⁰ The uniting factor between each member of Christ's body with every other member of Christ's body is Christ Himself, who forms a living fellowship made possible by the indwelling of the Holy Spirit—not by man-made hierarchy. That is what 1 Corinthians 11:3 is all about. Jesus Christ is the *kephale* of the Corner in the Church of the Living God. In Him we are all connected. In Him we live and move and have our being.¹⁷¹

The Church of Jesus Christ has many cornerstones, and in Psalm 144:12, daughters are identified as cornerstones.¹⁷² The Hebrew word translated cornerstone in Psalm 144:12, *zaviyth*, is derived from another Hebrew word, *ziv*, meaning bright or prominent. Prominent persons among God's people are generally considered leaders, and the Hebrew text that underlies the King James Version identifies *women* as being included among prominent leaders (cornerstones) who contribute to the adding to, nourishing, edifying, and unifying of the living stones which comprise God's building.¹⁷³

170. Ephesians 1:22–23

171. Acts 17:28

172. Psalm 144:12, “That our sons may be as plants grown up in their youth that our daughters may be as corner stones polished after the similitude of a palace....”

173. The cbmw teaches that the one of the criteria for disqualifying women from leadership is prominence, yet the Bible says women will be prominent and gives many examples of prominent Biblical women. <http://www.cbmw.org/Journal/Vol-1-No-2/But-What-Should-Women-Do-In-The-Church> [4/15/2010]

In critical and eclectic text Bible translations, a different Hebrew text from that which undergirds the Authorized Version is often used which obliterates the meaning of Psalm 144:12 by changing the word cornerstone to “pillar,” a word which aligns nicely with gender-biased-English-translation-helpmeet-theology and regulates women to strictly support positions within the home and church. But if Jesus’ position of *kephale* of the corner has to do with the building, nourishing, edifying, and unifying of His Church—which it does—then *every* cornerstone in the building has the *same* function. But like the pyramid, God’s building has only one primary angle, only one *kephale of the corner*, and that is Jesus Christ Himself, the Chief Corner Stone.

The Headship of Christ is a direct reference to his function as the Chief Corner Stone of the Church. The function of the capstone, the “head,” is described clearly in Ephesians 4:15–16 which describes a human *body* using a *building* metaphor. In this passage the head is seen adding to, edifying, and unifying the body. There is no mention of ruling: “But speaking the truth in love may grow up into him in all things which is the head even Christ From whom the whole body *fitly joined together*¹⁷⁴ and compacted by that which every joint supplieth according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love.” Christ’s headship has to do with the building, edifying, and unifying of His Church. Ephesians 5:29 tells us that Christ’s Headship also includes *nourishing* the Church.

Christ as the *kephale* of the corner is the *only* connection between Himself, the rest of the Body/Building/Bride/Church, and the God-head. Although there are many angles (corner stones) within the Body of Christ, there is only one *Head* of the Corner. That is why Jesus said, “I am the way the truth and the life no man comes to the Father but by me.” Jesus did not come to show the way. He *is* the way,

174. “Fitly joined together” is a building metaphor. The body of Christ is referred to, in 1 Corinthians 3:9, as God’s *building*.

and there is no human mediator between individual believers and God Himself except the man (human), Christ Jesus.¹⁷⁵

Christ's "Headship" consists of his mediatorship as well as his function of building, unifying (fitly joining together), and nourishing his Church. No other human but Jesus can stand as mediator between any other human and his or her God. It is Christ alone who sanctifies and presents His Bride to *Himself* without spot or wrinkle.¹⁷⁶

Complementarians teach that husbands will present their wives to Christ at the judgment, but no human husband has the power to present his human wife to Christ in the resurrection. Those who claim this is possible align themselves with the Sadducees who asked Christ who a woman would be married to in the resurrection when she had been married to seven different men on earth.¹⁷⁷ Jesus rebuked them for knowing neither the scriptures nor the power of God. He explained to them that there would be *no marriage relationship* between *anyone* after the resurrection. Who are we going to believe, Jesus, or those who claim that husbands will present and account for the actions of wives at the Judgment? Wives are women men are *married to*, and Christ said *no one* would be married in the resurrection.

Christ is both our *kephale* and our Lord. That is possible because He is God, but his Headship is not necessarily synonymous with his

175. 2 Timothy 2:5, For there is one God and one mediator between God and men the *man* Christ Jesus

176. Ephesians 5:25–27 cannot be used as a basis for Trinitarian marriage or as a command for husbands and wives to engage in a cosmic role-play. The Church is sanctified by Christ alone and His redeeming work on the cross. Wives cannot be sanctified by husbands who cannot redeem. Husbands will not present their wives to Christ at the judgment. No one will be married in the resurrection. The "He" in verses 26 and 27 refer to *Christ*, not to husbands. How can Christ present His Bride to Himself? How could He take Adam's bride from his body without diminishing him in the slightest? How could God become a man without diminishing His Godhead in the slightest? Only He knows the answers. As Isaiah wrote, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

177. Matthew 22:23–30

Lordship. Christ's Headship is a direct reference to His function as the *kephale* of the corner in regards to the creation of, the building, nourishing, edifying, and unifying of His Church. His Lordship is a reference to the universally encompassing authority that has been surrendered to the *man*, Christ Jesus.¹⁷⁸

It is common to hear the word "headship" used in regards to the relationship between men and women and most especially between husbands and wives. But to use the word *headship* synonymously with *lordship* in reference to any human relationship is heresy and blasphemy. Every Christian has only one Lord and that is Jesus Christ, our Head, from whom the whole body originates and is fitly joined together and nourished. It is no accident that the Headship of Christ is used in conjunction with building and body metaphors; because His Headship has everything to do with creating, adding to, nourishing, edifying, and unifying the living stones that comprise His Building.

Both the Headship and the Lordship of Christ entail authority—*because he is Jehovah*.¹⁷⁹ And although his Headship and Lordship are not synonymous, they are intrinsically linked. Separating the two would be as difficult as separating the soul from the spirit,¹⁸⁰ but there is no scriptural evidence that the Headship of Christ has to do with anything save the creation of, building, and nourishment of his *Body*—which is the Church.

The Headship of Christ in creation is an immutable fact. It is not something we choose to submit to or not. It just *is*. Concerning

178. Matthew 28:18

179. Colossians 2:9, "For in him (Jesus) dwelleth all the fullness of the Godhead bodily;" Psalm 118:27, "God is the LORD (JEHOVAH);" John 8:58, "Jesus said unto them Verily verily I say unto you Before Abraham was I AM." Jesus claimed to be Jehovah of the Burning Bush.

180. Hebrews 4:12, "For the word of God is quick and powerful and sharper than any two edged sword piercing even to the dividing asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and intents of the heart."

His Lordship, during this age of grace, this time of favor, this time of “acceptance . . .”¹⁸¹ at this point in time, we are given a voluntary choice as to whether or not we will submit to the Lordship of Christ. That will change in the future when every knee *will* bow, *by compulsion*, to acknowledge His Lordship and His identity as the Almighty—as Jehovah.¹⁸²

Both the Lordship and the Headship of Christ are immutable facts. There is no salvation apart from him. *He* is the source of all life. *He* is the resurrection and the life. Jesus did not come to *show* the way. He came because *He is* the way. It is a blasphemous usurpation for any human to claim personal headship or personal lordship over any other human. Christ Himself initiated the act of His Headship in both creation and salvation. In *creating* and *building* His Church, he both initiated and continues to participate in the process of His “*Headship*.”¹⁸³

Can any man aside from Christ claim initiation or active participation in any *act of headship*? The *kephale* of the woman is the man. This is a simple fact of existence. This is simply information about the sequence of events which led to the wounding of the first human male’s body in order to form the human female. The fact that the man is the head of the woman has nothing to do with hierarchy and everything to do with the prepositional sequence of creation, and that is not something that can be “play-acted” out. The man had nothing to do with forming the woman. He did not initiate the act, nor did he

181. 2 Corinthians 6:2, “For he saith I have heard thee in a time accepted and in the day of salvation have I succoured thee behold *now* is the accepted time behold *now* is the day of salvation.”

182. Philippians 2:10–11, is a New Testament reference to Isaiah 45:23 where Jehovah Himself is saying that every knee would bow to *Him*. “That at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth And that every tongue should confess that Jesus Christ is Lord (YHWH) to the glory of God the Father.”

183. His Church continues to be built. Jesus said in Matthew 16:18, “upon this rock I will *build* my church and the gates of hell shall not prevail against it.” The building process still goes on today.

participate in it. Iysh knew nothing of his counterpart until Ishshaw was introduced to him by their creator.

In addition to being an immutable fact of creation, the Headship of Christ is also an ongoing, active process of salvation in the building and nourishment of his Church. No human, therefore, can claim “headship.” The fact that man is called “the head” of woman in no way confers a position of “headship” upon men. That position is reserved for Christ alone. Men who lay claim to headship are usurpers striving to replace Christ in the lives of women. They are *men who would be God*.

Christ and His Church

Man is the *kephale* of the woman only in terms of the origins of the human race at creation—not in terms of authority or even nourishment. Woman was an immediate creation of God just as the man was, but instead of forming her from the dust of the earth, she was formed from a portion of the man’s physical anatomy. The reason for that lies in the fact that the creation of the first man and the first woman was a type of the creation of Christ and His Church. Just as Christ had to die and sleep in death in order for the Church, His Bride, to be formed, so Yahweh Elohiym caused a deep sleep to fall upon ’Âdâm while his bride was being formed. This was a type of Christ’s death. Just as Christ had to be wounded for our transgressions in order for His redeemed Church to come into being, the first man had to be wounded in order for his bride to be created (the obvious difference being that the man had no power to redeem the woman. Therefore, there is no ground for a literal parallel to be made between Christ and all husbands).

The type presented in Genesis also explains 1 Corinthians 11:9, “Neither was the man created for the woman; but the woman for the man.” This verse literally reads, “Neither was the man created *because of* the woman but the woman *because of* the man.” The word translated “for” is a simple preposition,¹⁸⁴ and the literal transla-

184. A preposition is a word that denotes time or direction: before, after, over, under, around, etc..

tion is clear that the verse is speaking of chronological flow with no connotation of authority. If chronological order denoted authority, then mankind would be at the bottom of the earthly pecking order, because 'ādām was created last.

The woman was created *because of* the man for the simple fact that she was taken out of man. If the man had not already been created, God could not have caused a deep sleep to fall upon him, open up his side, and form the woman. She was not created *for* the man, in the possessive sense. She was created *because of* the man in the prepositional sense (movement, time, or direction). The man was created *before* the woman. Therefore he could not have been created *because of* her. Time and direction rather than possession and authority are the grammatical focus of 1 Corinthians 11:9.

It is the same with 1 Corinthians 11:3, The man is the head of the woman, Christ is head of the man, and God is the head of Christ, *only in terms of prepositional flow* (movement, time, and direction), not in terms of any authority or submission structure within the marriage relationship or the Godhead.

The reference to God as being the head of Christ is a prepositional reference to his incarnation as a man. It is a reference to the human Son of God. It is not a reference to Jesus as Jehovah or to any chain of command within the Godhead.¹⁸⁵ Jehovah has always been the savior,¹⁸⁶ and the books of Psalms and Hebrews record the time He became the Son. *All* the fullness of the Godhead dwells *physically* in

185. "It says in the text, 'When He is bringing the First Begotten into 'oikoumene'—the inhabited world—'That's Incarnation, any way you spell it. He said to Him: 'You are my Son, today have I begotten you. I will be to Him a Father'—**It's a change in relationship**, the *Word* becomes the *Son*—'I will be to Him a Father. He *will* be to me a Son.'" (emphasis added) Dr. Walter Martin, Director of Christian Research Institute of California, Transcripts of a series of televised programs produced by, The John Ankerberg Show, *Defending the Faith Volume II*, Chattanooga, TN, 1985

186. Isaiah 43:11, "I even I am the LORD and beside me there is no savior."

our Lord Jesus.¹⁸⁷ As God, Jesus Christ does not need a God. He *is* God.¹⁸⁸ But excepting the stain of Adam's sin, God became a man, *exactly* like us, in order to redeem us. And that has everything to do with his Headship in the creating, building, unifying, and nourishing of his Church.¹⁸⁹ Jesus Christ, Yahweh Elohiym, the Jehovah of the Old Testament, who is revealed in John 1:1 as, THE WORD,¹⁹⁰ is the Creator of all things. And he created both the man and the woman with his own hands. *That was an act of headship.* The man had no active participation in Christ's acts of headship in his own creation, or that of the woman, and he does not participate in any *subsequent acts* of headship. That capability belongs to Christ alone.

Mankind, both male and female, is a direct creation of God alone. The fact that God chose to bring the woman into being through the man does not make her an indirect, or secondary, creation of God. Yahweh Elohiym created her with His own hands, and in His own image, just as He did the man. Man and woman are created in the image of God; they are not *image bearers* of God. There is a vast difference between the two. The one is a fact of existence—something *we are*. And the other is purported to be something *we do*. That is blasphemy. Mankind is not capable of *bearing* the image of God.

187. John 1:1, 14, "In the beginning was the Word and the Word was with God and the Word *was* God . . . and the Word was *made flesh* and dwelt among us . . ." "All the fullness of the godhead dwelt in Jesus bodily." Colossians 2:9

188. The Word became flesh and dwelt among us. Christ became completely human in every way. This is demonstrated by the fact that in His greatest agony, in His most desolate hour, when His Father could not look upon Him because the sins of the world had been laid upon Him, He cried, "Father, Father, why have you forsaken me?" For the first and only time in his life, the *human*, Christ Jesus, was separated from the power and presence of his Father. That is the cup He did not want to drink. That is what He sweated blood over.

189. John 1:14, Hebrews 2:16–18

190. Isaiah 43:11, John 1:1, Colossians 1:16, Hebrews 1:2

"Jesus claimed Jehovahistic identity (John 8:58) when He announced himself to the unbelieving Jews as the 'I AM' of Exodus 3:14." Dr. Walter Martin, *The Kingdom of the Cults*, Bethany House Publishers, Minneapolis, MN, 1997

God created us in His image. That is something only He could do. We have nothing to do with it.

The woman's source of origin was Christ—not man,¹⁹¹ and she was, in every way—not just in her “feminine” aspects—created *wholly* in the image of God just as the man was. There is no scripture that substantiates the heretical teaching that males reflect only male aspects of image of God while females reflect only female aspects.¹⁹² Aspects of God cannot be defined as either masculine or feminine. Those are wholly human designations. God is not masculine or feminine, neither is He both. God is not a man, but the Bible says He is *like* a mighty man of war who is also *like* a mother hen who gathers her chicks under her feathers and flutters over his creation.¹⁹³ We

191. “God caused a deep sleep to fall upon Adam “and he took one of his ribs and closed up the flesh thereof.” Adam was asleep when the rib was transferred, and he had no instrumentality in the transaction whatever. The great proprietor always held the property-right in him, and saw proper to transfer a part without causing any diminution of his organization, and without pain or suffering, and when thus transferred, God “builed” of it a woman, to wit, a being of the same species and grade with the man, a second man, like unto the first. Hebrew scholars all agree that it is the same word (but as some say, of feminine termination) a perfect human being, with all the attributes of man . . . responsible only to God.” Elizabeth Wilson *A Scriptural View of Women's Rights AND DUTIES*, Pennsylvania, 1849

192. “So momentous and important a work was the creation of man that the sacred historian represents the persons of the trinity as holding a consultation. Let us make man after our image and after our likeness, and *let them have dominion* . . . We see by this, that man and woman's creation was simultaneous in the Divine Mind . . . and whatever was the design our creator had in forming man, woman was the same: “let *them* have dominion,” in the plural. . .” *ibid*

193. “The LORD shall go forth as a mighty man he shall stir up jealousy like a man of war . . .” Isaiah 42:13; “. . . how often would I have gathered thy children together as a hen doth gather her brood under her wings” Luke 13:34; “the Spirit of God moved (brooded/fluttered) upon the face of the waters” Genesis 1:2; “God is not a man . . .” 1 Samuel 15:29

know that God is neither a man nor a chicken. He has no, what we call, *masculine* or *feminine* aspects. He is just who he is.

The creation of male, female and the marriage relationship are *types* of the creation of, and the mystical union between Christ and his Church. The need for man's redemption and the creation of the Church was not an afterthought in the mind of God, or an "Oops they messed up. What can I do to back-peddle and fix things?" Our redemption was part of the cosmic plan from *before the foundation of the earth*.¹⁹⁴ Although each human-being, individually, is a type of the plural Godhead (we are plural beings—body, soul, and, spirit), the creation of the marriage relationship and the physical, mental, and emotional differences between the sexes has to do with the mystery of Christ and his Church, and has *no bearing* whatsoever on our being created in the image of God.¹⁹⁵

This is worth repeating, the "types" represented by the man and woman provided in the creation account foreshadow Christ's *redemption*. They have nothing to do with how mankind is created in the image of God.¹⁹⁶

When God said, "It is not good that man should be alone," he was giving us a type of the longing of Christ for his bride. We read of that, prophetically, in the Song of Solomon. As previously stated, the deep sleep Adam fell into during the creation of his bride was a type of Christ dying for our sins. The Church could never have come

194. Revelation 13:8

195. Ephesians 5:31–32

196. Genesis 1:27, 2:18–24, Types prophetically foreshadow good things to come in regards to Christ's redemption of our souls, bodies and the earth, but types have their limits. A type may reveal one aspect of a truth and omit others. For instance under the old covenant, it took the sacrifice of *two* birds to illustrate different aspects of the *one* atoning work of Jesus Christ on the cross (Leviticus 3:7). Hebrews 10:1a tells us that the Law of Moses was a shadow (a prophetic "type") of good things to come.

into being without His atoning death.¹⁹⁷ Adam's awakening out of sleep was a type of the resurrection of Christ. The fact that the bride was taken from the man's flesh is a type of the creation of the church through the suffering of Christ's flesh during his crucifixion. The woman being presented to the man was a type of Christ presenting his bride to himself without spot or wrinkle. The human husband will not present his wife to Christ. She will not be his wife in the resurrection.¹⁹⁸ The woman being bone of his bone and flesh of his flesh is a type of Christ not only suffering in the flesh and the giving of His own physical life, but of imparting a part of himself (His Holy Spirit) as the very basis of her formation. If a person does not possess the Spirit of Christ, that person is not a part of His Body—is not “bone of His bone and flesh of His flesh, and therefore does not possess eternal life.”¹⁹⁹

197. In scripture, saints who have died are frequently referred to as “sleeping” or “asleep.”

198. Ephesians 5:25–27, the doctrine that husbands are mediators for their wives and will present them to God is utterly false. The passage in Ephesians is speaking of *Christ*—not the earthly husband—presenting the bride. As the Bible gives instructions for biblical divorce and remarriage, the view that husbands give account to God for the behavior of their wives presents numerous difficulties, not the least of which would be the question of which husband would present which wife in the case of more than one marriage. Of course that difficulty would apply in the case of widowhood and remarriage as well, but the problem is solved when we believe what Jesus said, that in Heaven there is no marriage (Matthew 22). So, in eternity, men will not be able to lay claim to marriage relationships with women who had been their wives on earth.

199. Genesis 2:21–24, Ephesians 1:22–23 “... the church, which is his body, the fullness of him that filleth all in all ...;” Romans 8:9, “Now if any man have not the Spirit of Christ he is none of his...” I John 5:11–13, “And this is the record that God hath given to us eternal life and this life is in his Son He that hath the Son hath life and he that hath not the Son of God hath not life These things have I written unto you that believe on the name of the Son of God that ye may know that ye have eternal life and that ye may believe on the name of the Son of God.”

The fact that the woman was created from the flesh of the man (that being a type of the creation of the Church through the suffering, death and resurrection of Christ), confers no authority upon men over women and gives man no legal claim to ownership of woman or primacy over her. This is a *type* of a unilaterally divine, and completely volunteer, cosmic, love relationship, not a *prescription* for a bizarre, life-long, hierarchal role-play between church-woman and her god-man.²⁰⁰

The apostle connected the *mystery* of marriage with the “bone of my bone and flesh of my flesh” relationship between Christ and his Church. Humans simply cannot grasp or portray this mystical relationship in its fullness. Therefore, it is useless to attempt to *flesh it out*. It remains a mystical, completely voluntary on both sides, one flesh relationship that confers upon no man a divine prescription of “headship/lordship over any woman. That privilege is reserved for Christ alone. “One is your master even Christ and *all ye are brethren.*”²⁰¹

Only the Headship of Jesus Christ could have brought mankind into existence at creation and then redeem the fallen race. If Christ is not our *kephale*, not only would we not exist, but we could not continue existing. If Christ is not our Head, we can have no assurance of eternal life. If Christ is not our Head, we can have no access to the presence and power of God.²⁰² *No one* but Christ can lay claim to Headship.

200. “We have already said there was a legal transfer of a portion of Adam’s body by the Great Proprietor. It was no more his, in law, than any other piece of property belongs to the original proprietor after it has been legally transferred. As far as man and wife are concerned, they are but one flesh; they have equal claims on one another . . . the wife has as much power over the husband’s body as the husband has over the wife’s . . . But as creatures of God, they are individually responsible to him alone.” Elizabeth Wilson, *A Scriptural View of Women’s Rights AND DUTIES*, Pennsylvania, 1849

201. Matthew 23:8–10

202. 2 Thessalonians 1:9

Saying that the man is the head of the woman is not the same as saying all men are the heads of all women or that the man has “*headship over*” the woman. The first is correctly prepositional, the last two heretically authoritative and possessive. Mankind has been given no authority that can remotely be referred to as “headship.” The 1 Corinthians reference to the man as the head of the woman is a direct reference to the manner and prepositional order of the creation of the first man and the first woman—only—which was a type of the great mystery of marriage having to do with Christ and his Church.

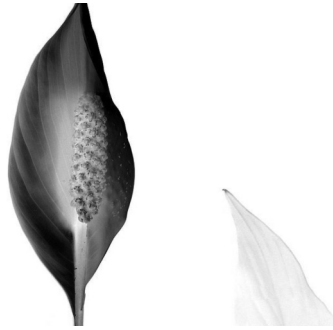
Jesus Christ, the *Kephale* of the Corner—of which there can be only *one*—builds his Church, one stone (soul) at a time. He adds cornerstones at each level—as *He* sees fit. *He* builds His Church. *We* do not. And the scriptures tell us that *women* are cornerstones in His Church.²⁰³

Concerning the chronological appearance of man, woman, and Messiah, the prepositional sequence of 1 Corinthians 11:3 is correct. And does the Bible say that any particular member of the Godhead is called the head of Christ? Christ is Jehovah, and Isaiah tells us it was *Jehovah* who laid the Head of the Corner. At no time in Church history has it ever been suggested that the name Jehovah applies only to “the Father.”

Therefore thus saith *Adonay Jehovah* Behold *I* lay in Zion for a foundation a stone a tried stone a precious corner stone a sure foundation. . . .²⁰⁴

203. Psalms 144:12, As we have shown, it is not possible for a cornerstone to be described as a pillar. They are not at all the same thing. The text underlying the Authorized Version correctly reads “corner stones.”

204. Isaiah 28:16



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Trinitarian Marriage

“God never said, ‘Reason out the construction of spiritual substance and nature’ or ‘limit my character to your reasoning powers.’”

Dr. Walter Martin²⁰⁵

AN INDISPENSIBLE DOCTRINE OF COMPLEMENTARIANISM IS THE concept of hierarchy within the Godhead. This hierarchy, it is claimed, lays the groundwork for the heretofore unheard of, and uniquely complementarian, doctrine of “Trinitarian marriage” that seems to have appeared with George W. Knight III’s book, *The Role Relationship of Men and Women: New Testament Teaching*.²⁰⁶ There is unanimity among complementarian writers in referencing the alleged hierarchy within the Godhead as a pattern for female subordination. Charles Stanley writes that if God the Father is not the

205. *The Kingdom of the Cults*, Bethany House Publishers, Minneapolis, MN, 1997

206. Moody Press, 1985, P & R Publishing, 1989

leader of the Godhead, then complementarians have no basis for teaching gender-based subordination.²⁰⁷

Complementarian blogger, Courtney Tarter, wrote that, “Instead of seeing our gender differences as mere cultural constructions we must first admit that there was something far greater going on in the Garden than we now realize, and when Creation fell, it was distorted. In creating man and woman differently, God was pointing to the beauty of the Trinitarian relationship.”²⁰⁸

We admit no such thing. We can agree that one of the ways human-kind was created in the image of God is that we are plural beings (body, soul, and spirit), but we disagree that the creation of the two sexes is a type of any chain-of-command relationship within the Godhead. The scriptures are clear that the creation of the sexes had everything to do with Christ and His Church and absolutely nothing to do with marriage typifying relationships within the Godhead.

How could marriage typify the Godhead when in marriage *two* become one, but within the Godhead there are *three*? Grudem admits this is a problem but believes he solves it by explaining, *without a word of scripture to back his hypothesis*, why he believes God made the choice to pattern marriage after the triune Godhead but made it a duo instead of a trinity. We find it presumptuous of Grudem to assign motives of his own manufacturing to the Almighty.²⁰⁹

Shirley Taylor writes that,

“Pointing to the Trinity in order to establish the ‘eternal subordination’ of the female to the male is a new and growing phenomenon. Yet this

207. “Here we see the inconsistency of claiming independence and authority for wives. If we say the Bible is wrong in placing the man in authority over the woman, then we must say Christ is not the appointed leader of the Church, nor is God the Father necessarily the leader of the triune Godhead. Yet that reality establishes the remainder of God’s chain of command as being: Father; Son; man; woman...” *A Man’s Touch*, Victor Books, Wheaton, IL, 1988

208. <http://www.cbmw.org/Blog/Posts/Confessions-of-a-Recovering-Feminist> [3/18/2010]

209. Wayne A. Grudem, *Systematic Theology: An Introduction to Bible Doctrine*, Zondervan, 1995

heretical teaching is taking hold among some in our Southern Baptist Convention—particularly at our seminaries—as a theological basis to keep women eternally subordinate to men ... Not only is it not normal, it borders on bizarre.”²¹⁰

Grudem claims that the inequality and differences between men and women reflect the inequality and differences within the trinity.²¹¹ Although he uses the word “equality” in his explanations, his use of the word is deceitful as there is nothing that comes close to equality in his view of either marriage roles or roles within the Godhead.

The equality he refers to between a husband and a wife is a reference to salvation *only*. Elisabeth Elliott agrees with him and takes the theory of a divine order of creation a step further and creates a divine order of *redemption* which permits the sexes to be *equally saved* with all equality ending there.²¹² With the exception of salvation, according to complementarian theology, the woman, in every respect, is a subordinate creature. The same analogy holds for the complementarian view of the Son of God. He is given lip service as to being God and an equal member of the Godhead, but for all that, He, along with the Holy Spirit, is regulated to eternal subordination, both in eternity past and eternity future.

Taylor is correct in her assessment that the trinity marriage concept is a relatively new phenomenon among evangelicals, but the heresy that spawned it is almost as old as Christianity itself. Until it was understood how well the doctrine reinforced the subordination

210. Shirley Taylor, Editor, Baptist Women for Equality, *The Next Step*, March 2009, http://www.bwebaptist.com/files/The_Next_Step.pdf [March 22, 2010]

211. *Biblical Foundations For Manhood And Womanhood*, Crossway Books, Wheaton, IL, 2002, p 48

212. “The passage in Galatians refers to what happens to a Christian through baptism. He becomes, whether male or female, slave or free, Jew or Greek, a son. He enjoys the same privileges which all sons of God enjoy. But this ‘order of redemption’ does not unite the two poles nor displace the ‘order of creation.’” Elisabeth Elliott, *Let Me be a Woman: Notes to My Daughter on the Meaning of Womanhood*, Living Books, Wheaton, Ill, 1982

of women, the doctrine of the Eternal Sonship of Christ has been generally rejected as heresy by the Church. But among evangelical Christians, a paradigm shift seems to have been made regarding the person of Jesus Christ and the nature of the Godhead, with pastors and Christian leaders jumping on the trinity-marriage bandwagon en masse. As doctrinal revision continues, most complementarian leaders heavily promote the Arian “Eternal Generation (Sonship) of Christ” view even though the Church has historically refuted it and the Bible does not teach it.

The doctrine of the incarnation of Christ is central to Christianity. Scripture reveals that Jesus is Jehovah of the Old Testament; He is God Almighty Himself made flesh, Immanuel—*The God with Us*. Jesus Himself said, “If you do not believe that I AM, you will die in your sins.”²¹³

The Bible says that Jesus Christ is our Creator and Savior. The Bible says that Yahweh Elohiym is our Creator and Savior. Hear O Israel Jehovah our Elohiym is One Jehovah.²¹⁴ Jesus Christ is Jehovah Himself, not a subordinate god *used by* Jehovah to create and

213. John 8:24, The “he” in this verse is a translator addition and is not found in the original. Jesus is here claiming Jehovahistic identity when He identified Himself as the “I AM” of the burning bush.

214. Jehovah and Yahweh are synonymous. Jehovah is the more familiar and is used in many versions, but, according to the Encyclopaedia Judaica, Yahweh is the correct rendering: “When Christian scholars of Europe first began to study Hebrew, they did not understand what this really meant, and they introduced the hybrid name “Jehovah” . . . The true pronunciation of the name YHWH was never lost. Several early Greek writers of the Christian church testify that the name was pronounced, “Yahweh.” This is confirmed, at least for the vowel of the first syllable of the name, by the shorter form Yah, which is sometimes used in poetry (e.g. Ex. 15:2) . . . The personal name of the God of Israel is written in the Hebrew Bible with the four consonants YHWH and is referred to as the Tetragrammaton. At least until the destruction of the first temple in 586 B.C.E., this name was regularly pronounced with its proper vowels, as is clear from the Lachish Letters written shortly before that date.” Encyclopaedia Judaica, Jerusalem, p. 680, Vol. 7

save. The scriptures are clear that it is Jehovah *alone* who creates and redeems.²¹⁵

The late Dr. Walter Martin,²¹⁶ a respected theologian, repeatedly denied the doctrine of the Eternal Sonship of Jesus Christ.²¹⁷ Martin's position, which has been the traditional position of the church since its inception, is opposed by Dr. Bruce Ware²¹⁸ who writes: "... the Son is in fact the eternal Son of the eternal Father, and hence, the Son stands in a relationship of eternal submission under the authority of this Father."²¹⁹

215. Isaiah 43:11, "I even I am the LORD (Jehovah) and beside me there is no savior"

Isaiah 44:24, "Thus saith the LORD thy redeemer and he that formed thee from the womb I am the LORD (Jehovah) that maketh all things that stretcheth forth the heavens *alone* that spreadeth abroad the earth *by myself*"

216. Dr. Walter Martin, Director of Christian Research Institute of California and author of *The Kingdom of the Cults*, Bethany House Publishers, Minneapolis, MN, 1997

217. "No, there is no such thing as the eternal Son of God ... the doctrine of the 'eternal generation of the Son' derives from Origen, who was heretical on that point." Dr. Walter Martin, Director of Christian Research Institute of California, Transcripts of a series of televised programs produced by, The John Ankerberg Show, *Defending the Faith Volume II*, Chattanooga, TN, 1985

"The Word already was. The Word is God ... The Word is the Lord Jesus Christ who was begotten in time and space and took upon himself the form of a man and became known as the Son of man/the Son of God. *We do not believe the Origenian doctrine of the eternal generation of the Son. We do not hold to the doctrine of eternal sonship.*" Dr. Walter Martin, Director of Christian Research Institute of California, Transcripts of a series of televised programs produced by, The John Ankerberg Show, *Defending the Faith Volume II*, Chattanooga, TN, 1985

218. Bruce A. Ware, Ph.D., Professor of Christian Theology, council member and past president of CBMW

219. *Father Son and Holy Spirit*, Crossway Books, Wheaton, Illinois, 2005 p. 71

"1 Corinthian 11:3 ... three relationships of headship... Christ, man, God... trinity here invoked by Paul." Bruce Ware, Address to Denton Bible Church, 2008

The entire purpose of Ware's book, *Father Son and Holy Spirit*, is to demonstrate female subordination within marriage by using the Godhead as an example of divinely mandated hierarchy. In his analogy, Ware makes the same fundamental mistake all trinity marriage proponents make in assigning to the Father most references to "God" found in the Bible, and especially so in 1 Corinthians 11:3. The word in 1 Corinthians 11:3 is "God," not "Father." So, when we refer to that verse, we must say "God," not Father. Ware says "Father."²²⁰

Trinity marriage is a relatively new twist to the old Arian doctrine that claims the Father is the leader within the Godhead with the chain of command descending to the Son and, finally, at the bottom of the heap, we find the Holy Spirit doing the bidding of both the Father and the Son.

Complementarian theology tampers with both the person and the redemptive work of Jesus Christ. In order to accept the complementarian Jesus, the doctrine of the Incarnational Sonship of Christ, which teaches that The Word *became* the Son as He entered the cosmos as a human, must be rejected,²²¹ and the doctrine of the Eternal Generation of the Son, or, the "Eternal Sonship" of Jesus Christ, which teaches that Jesus was always the Son from eternity past, must be embraced. Bible scholars, such as twentieth century Dr. Walter Martin and nineteenth century Adam Clarke, have both warned the church that the doctrine of the Eternal Generation of the Son has its genesis in Arianism which teaches that Jesus is a created being. The early church rejected both Arius and his "subordinate Son" heresy at Nicaea, but, inexplicably, while denying that a subordinate status could be applied to either the Son or the Holy Spirit, the councils

220. Bruce A. Ware writes, "In 1 Corinthians 11:3 Paul writes ... 'the head of Christ is God.' Without question, the son stands under the authority, or, if you will, the headship of the Father." *Father Son and Holy Spirit*, Crossway Books, Wheaton, Illinois, 2005 pg 72

221. John 1:1

curiously retained the doctrines of eternal generation and eternal procession in their various creeds.²²²

The London Confessions, issued by Baptists in the seventeenth century sought to correct the Arian nature of earlier Church creeds, and after three attempts, felt they succeeded in their statement which left the doctrine of the One, yet Triune, God intact while admitting to the impossibility of any mortal being to logically explain it.²²³ Yet complementarian leaders like John MacArthur, Bruce Ware, John Piper and Wayne Grudem persist in their belief that they *can* explain the Mystery of Godliness,²²⁴ and in doing so, mold a god so closely into their own images that it might well be said he is the express image of their persons.

To accept the doctrine of The Eternal Generation of the Son, as taught by complementarian leaders, is to reject scripture which teaches that Jesus Christ is Yahweh Elohiym—The LORD God—Jehovah *Himself*, who is in no way subordinate to *any* power or authority. We have many scriptural references which attest to this. It is the same with the Holy Spirit.

222. The Athanasian Creed, about AD 430 and The Westminster Confession 1644

223. “1. THE Lord our God is but one God, whose substance is in Himself; whose essence cannot be comprehended by any but Himself; Who only hath immortality, dwelling in the light, which no man can approach unto; Who is in Himself most holy, every way infinite, in greatness, in wisdom, power, love, merciful and gracious, long suffering and abundant in goodness and truth, Who gives being, moving and preservation to all creatures. 2. In this divine and infinite Being, there is the Father, the Word, and the Holy Spirit, Each having the whole divine essence, yet the essence undivided; All infinite without any beginning, therefore but one God, Who is not to be divided in nature, and being, but distinguished by several peculiar relative properties.” The London Confession, Final Edition, 1652

224. 1 Timothy 3:16, “And without controversy great is the mystery of godliness God was manifest in the flesh justified in the Spirit seen of angels preached unto the Gentiles believed on in the world received up into glory”

Until complementarian leaders came to the understanding that the concept of hierarchy within the Godhead presented a veritable air-tight case for keeping women subordinate, no responsible fundamental or evangelical Christian accepted the “subordinate Christ” heresy of Arius as a valid Christian doctrine. But the siren song of a divinely mandated gender hierarchy won the day and, among evangelical leaders, John MacArthur was one of the first to make the change from teaching the Biblical doctrine of the Incarnational Sonship of Christ, the eternal *God*,²²⁵ to the Arian doctrine of the subordinate Christ—the eternal *Son*.²²⁶

Complementarian leaders are well aware that their view of the Godhead is Arian and more in line with a tritheist position than with a trinitarian, therefore they frequently and loudly deny any similarity between their doctrine and that of Arius. They are masters in the art of theological double-talk and denial of the obvious. On the one hand, they teach subordinationism in regards to the Son’s relationship with His Father, while in the same breath deny that they do. On page 62 of *Biblical Foundations . . .*, Grudem identifies Arian doctrine as having a big FATHER with a little son and an even smaller holy spirit; an honest assessment of complementarian teaching reveals that they do the same with their blasphemous concept of a hierarchal godhead.

While loudly proclaiming mutual deity, they deftly subordinate and un-deify the Son along with the Holy Spirit morphing the Triune Godhead into a triad composed of one big God accompanied by an obedient duo of little gods.

225. Romans 9:5, “as concerning the flesh Christ came who is over all *God* blessed for *ever*”

226. Dr. John MacArthur now says: “I want to state publicly that I have abandoned the doctrine of ‘incarnational sonship. Careful study and reflection have brought me to understand that Scripture does indeed present the relationship between God the Father and Christ the Son as an eternal Father-Son relationship. I no longer regard Christ’s sonship as a role He assumed in His incarnation.” Reexamining the Eternal Sonship of Christ, <http://www.gty.org/Resources/Articles/A235> [3/19/2010]

Bruce Ware, *by his own definition* of what attributes constitute Almighty God, declares that Jesus is *not* Almighty God. On pages 92 and 93 of his 2005 book, *Father Son and Holy Spirit*, he wrote that Jesus retained all the infinite and eternal characteristics possessed by His divine nature, and if anyone says that Jesus gave up *any* attributes of deity,²²⁷ it is the same as saying that He is not God.²²⁸ Yet in the same paragraph, Ware himself wrote that Jesus gave up the attribute of omniscience which is an attribute of the Almighty. He attempted to soften the blasphemy by adding the absolutely irrelevant words, “in his own consciousness.” But if Jesus retained *all* of the attributes of His eternal and divine nature yet did not retain the attribute of omniscience, then He *cannot* be God—because God is Omniscient. And if Jesus retained His Omniscience yet did not retain it “in His own consciousness,” then where *did* He retain it? Omniscience is a *conscious* attribute.

If Jesus did not retain the eternal and divine attribute of Omniscience in His own consciousness, then He was *not* Omniscient, and therefore, by Ware’s definition, not God. His claim to be Jehovah would then have to be declared a lie.²²⁹ But the truth is that Jesus *was*

227. Attributes of deity are: Omnipotence (all powerful), Omnipresence (everywhere at all times), and Omniscience (all knowing)

228. “Jesus did not discard or give up any attributes of deity. To think so is to *deny the full deity of Christ* and to entertain a view judged by the Church as a heresy.” (Italics added) *Father Son and Holy Spirit*, Crossway Books, Wheaton, Illinois, 2005

229. John 8:24, “I said therefore unto you that ye shall die in your sins for if ye believe not that I AM *he* ye shall die in your sins.” (“*he*” is not in the original. It was added by the translators)

“I believe that the Lord Jesus as the eternal Word of God spoke to Moses from the burning bush, because in John Chapter 8, using the argument from the New Testament to the Old Testament, Jesus quoted the Septuagint translation word for word . . . “Prin Abraham genesthai, ego emi,”—“I AM.” The minute He said it, they reached for rocks to kill Him. I’m saying that Jesus Christ is the “I AM” of the Old Testament.” Dr. Walter Martin, Director of Christian Research Institute of California, Transcripts of a series of televised programs produced by, The John Ankerberg Show, *Defending the Faith Volume II*, Chattanooga, TN, 1985

Omniscient, and He made no attempt to deny the fact when Peter said to Him, “Lord, you *know* all things . . .”

Ware defends using the Arian argument that Jesus was not Omniscient (while admitting the argument itself “has been judged by the Church to be heresy,” but denying that his version of it is²³⁰) by saying that there are things the Father knows that the Son does not know, and cites Mark 13:32 as evidence that the Son does not know everything.²³¹ Arians, Sabellians, and Universalist Unitarians use the same argument for the same purpose.

Jesus *did* know both the day and the hour of His return; it was simply not part of the divine plan that He reveal the information. Scripture affirms that Jesus was and is Omniscient. And even in the days of His un-resurrected flesh, *all* the fullness of the Godhead dwelt in him in *physical* form.²³²

Nineteenth century theologian, Dr. William Cooke, had no such “Arian” issues with Mark 13:32, as Ware and his associates do. Cooke explained it thus:

“Omniscience is an attribute of Jesus Christ . . . ‘Lord, thou knowest all things . . .’ Against the omniscience of the Saviour the following passage is often adduced by the Unitarian: ‘But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.’ . . . Now it is one peculiarity of that language to give verbs the sense of causing the action or state intended to be done or caused by another . . . Paul uses the same word in the same sense when he says, ‘For I determined not to know (that is not to *make known*) anything among you save Jesus Christ and Him crucified.’ The sense in this passage, then clearly is to *make known*”

230. “Jesus did not discard or give up any attributes of deity. To think so is to deny the full deity of Christ and to entertain *a view judged by the Church as a heresy.*” (italics added) *Father Son and Holy Spirit*, Crossway Books, Wheaton, Illinois, 2005, p. 92

231. “But of that day and that hour knoweth no man no not the angels which are in heaven neither the Son but the Father.”

232. Colossians 2:9, “For in him dwelleth all the fullness of the Godhead *bodily.*”

We understand our Lord, then, to say that as for the day and hour . . . it was not assigned to the ministry of either man or angel to make it known, nor even to his own ministry, but the Father Himself would reveal it by its sudden and unlooked for appearance. Thus it was the *revelation* of the time to mankind, not the personal knowledge of it by Christ, which is negated in the passage. That the Redeemer Himself knew the time is sustained by the whole drift of His discourse . . .”²³³

The Son of Man did not exist before he entered the inhabited world. Commentator, Adam Clarke, believed that the human body of Jesus was literally created in the womb of Mary.²³⁴ If that was so, then His body was created using the genetic tissue of Mary, because the *Son* (of God) was a *physical* descendent of David through His Mother, Mary. There is no scriptural evidence that Jesus carried either the identity or relationship of “Son” prior to His conception in the womb of His mother. With the exception of an utterance made by a pagan emperor, *all* references to the “Son” prior to His incarnation are prophetic.²³⁵

Hebrews 1:5–6 says, “For unto which of the angels said he at any time Thou art my Son *this day* have I begotten thee And again I *will* be to him a Father and he *shall* be to me a Son.” These are references to time—to an event yet future. “And again as He brings the First Begot-

233. William Cooke, D.D., *Christian Theology: Its Doctrines and Ordinances Explained and Defended*, Hamilton, Adams, and Co., Paternoster Row, London, 1879

234. “Verse 35. The Holy Ghost shall come upon thee. This conception shall take place suddenly, and the Holy Spirit Himself shall be the grand operator. The power (dunamis, the miracle-working power) of the Most High shall overshadow thee to accomplish this purpose and to protect thee from danger. As there is a plain allusion to the Spirit of God brooding over the face of the waters to render them prolific (Genesis 1:2), I am the more firmly established in the opinion advanced on Matthew 1:20, that the rudiments of the human nature of Christ was a real creation in the womb of the virgin by the energy of the Spirit of God.” Adam Clarke Commentary on Luke, <http://bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/27396/eVerseID/27396/RTD/Clarke> [1-27-10]

235. Daniel 3:25

ten into the world he says and let all the angels of God worship him,” another reference to time—not to eternity.²³⁶ There are those who use Revelation 1:5 as a basis for assigning Jesus’ designation of the begotten Son of God to His resurrection only, but the Sonship of Jesus does *not* derive from his resurrection. It derives wholly from His incarnation. He is called the First Begotten even as he enters the inhabited world. His claim to universal power and authority, as the Son of *man*, is derived from His physical resurrection.²³⁷ As a physical *man*, Jesus conquered sin and death. He was not half man and half God. He was, and is, fully man and fully God. He was tempted in all ways like as we are, yet, without sin, he lived, died and rose again.

Jesus’ power and authority as the Son of *God* has never been questioned, but it was His victory over sin and death as the Son of *man* that redeemed us. The sinless Son of Man voluntarily laid down His life. It was not the scourging, the thorns, or the nails that killed Him. No one *took* His life; He laid it down.²³⁸ *He* chose the moment of His death—not man, and not Satan. He was born sinless, and by always doing “the will of His Father,” as a *human*, he remained sinless.²³⁹ Death, therefore, could not hold His human body.

236. “*Today* I have become your Father” is obviously a point in time referring to the incarnation. . . .” Dr. Walter Martin, Director of Christian Research Institute of California, Transcripts of a series of televised programs produced by, The John Ankerberg Show, *Defending the Faith Volume II*, Chattanooga, TN, 1985

“Sabin: When was the Son begotten? Martin: At the incarnation Sabin: Not before? Martin: Oh, no!” Dr. Robert Sabin and Dr. Walter Martin, Transcripts of a series of televised programs produced by, The John Ankerberg Show, *Defending the Faith Volume II*, Chattanooga, TN, 1985

237. Romans 1:4, “And declared to be the Son of God *with power* according to the spirit of holiness by the resurrection from the dead”

238. John 10:18, “No man taketh it from me but I lay it down of myself *I* have power to lay it down and *I* have power to take it again.”

239. Responsible scholarship has always acknowledged the eternal counsels of the Godhead in the obedience of the Son rather than the hierarchal Arian theory: “He said, ‘I have finished the work which thou gavest me to do’ (John

Jesus was declared to be the Son of God “*with power*” at His resurrection, but that is still a reference to his humanity as it was the Son of *man* who died and rose again. God never died. “*Tell us by what authority you do these things...?*” Jesus said that His resurrection from the dead would prove His authority.²⁴⁰

Hebrews 1:5 says, “...thou art my Son, *this day* have I begotten thee and again I *will* be to him a Father and he *shall* be to me a Son” Clearly, Jesus was not the Son of God before His entrance, as a human, into the inhabited world. But at his incarnation, Jesus simultaneously became both the Son of Man and the Son of God. This scripture is a reference to time—not to eternity—and to a *change* in relationship—not just to another phase of the same.

Jesus is not, and never has been subordinate to *any* power in the universe. And even in his humanity, which (since his birth, death, and resurrection) is perpetual—*all* power in heaven and earth has been *surrendered* (not *given* as in a gift from the Father) to Jesus. At His resurrection, the power of death was forced to surrender itself to the Son of Man who is also the Son of God.

No one denies that before the incarnation Jesus *existed*, but He is referred to, in John 1:1, not as the Son, but as the Word. Though the Son was foretold by the prophets,²⁴¹ the Bible does not teach an Eternal Sonship of Christ, or eternal “Fatherhood” of the Father. It is Jesus Himself who is called the Everlasting *Father*, or Father of Eternity. Some argue that Isaiah 9:6 is explained only in reference to Jesus as our redeemer, i.e., the father of our eternal life. So be it. That changes nothing. Isaiah quotes Jehovah as saying that He *alone* saves, that is, there is *no* redeemer beside Jehovah. So who is the Father of Eternity? Jesus? Jehovah? Jesus is Jehovah! Jesus Himself

17:4). He handed in His report. He had completed the thing that was decided back in the eternal counsels of Almighty God.” J. Vernon McGee, *Countdown at Calvary*, Thru the Bible Books, Pasadena, CA, 1985

240. John 2:18

241. Psalm 1: “Kiss the Son lest he be angry and ye perish from the way when his wrath is kindled but a little blessed are all they that put their trust in him”

said as much, and it does not fall within the realm of finite man to understand the inner workings and manifestations of the infinite Godhead;²⁴² but because Jehovah points to fulfilled prophecy as foolproof evidence of who He is,²⁴³ He expects us to believe Him, even if we cannot fully understand Him.²⁴⁴

Matthew 28:18, “All power is given unto me in heaven and in earth,” is often cited as proof that the Father bestowed the gift of power on the Son; therefore the Son must be subordinate to the Father. But Jesus, both before and after His incarnation, *already had* all authority over all things. Satan and his hordes were powerless against Him even before His resurrection—else He could not have cast out devils. And had Satan known that by orchestrating the death of Christ on the cross, he was orchestrating his own defeat, he would never have crucified the Lord of Glory.²⁴⁵ Jesus is Jehovah; He said so in John 8:24, 56–58. However, in order to redeem fallen mankind He had to conquer death *as a man*. Jesus said that His entire purpose

242. “Consider for a few moments some “impossible” contrasts: God will come to earth—to be born as a child. Messiah will be begotten by God—yet He will be God. He will be a “Son” in time—yet He is “Father of Eternity” (Isaiah 9:6).” Fred John Meldau, *Messiah in Both Testaments*, Christian Victory Publishing Company, Denver, CO, 1956

243. Isaiah 48:3–5, “I have declared the former things from the beginning and they went forth out of my mouth and I shewed them I did them suddenly and they came to pass Because I knew that thou art obstinate and thy neck is an iron sinew and thy brow brass I have even from the beginning declared it to thee before it came to pass I shewed it thee lest thou shouldest say mine idol hath done them and my graven image and my molten image hath commanded them”

244. Isaiah 55:9, “For as the heavens are higher than the earth so are my ways higher than your ways and my thoughts than your thoughts”

245. I Corinthians 2:7–8, “But we speak the wisdom of God in a mystery even the hidden wisdom which God ordained before the world unto our glory which none of the princes of this world knew for had they known it they would not have crucified the Lord of glory”

for becoming one of us was to destroy the works of the devil and to seek and to save that which was lost.²⁴⁶

Dr. Walter Martin quotes Matthew 28:18 as reading, “All authority is *surrendered* to me in heaven and earth.”²⁴⁷ The writer of Revelation uses the same word (translated as “given” in Matthew 28:18) in reference to the sea giving up the dead, and death and hell delivering up the dead. These enemies were *forced* to *surrender* their dead. They had no choice in the matter. They gave it up. This puts a new twist on the traditional understanding that power was bestowed on Jesus as a gift from His Father.

The word translated as “power” in Matthew 28:18 is translated “powers” in Ephesians 6:12 in reference to fallen angelic powers, and the word translated “Heaven” (in Matthew 28) has been translated in other places as “the heavens.” Rather than referring to a bestowal of authority that He *already* possessed, there is no reason to believe Jesus is not here referring to His victory, as a *human*, over Satan and his legions who inhabited (and currently still do) the atmosphere, the *heavenlies*, which includes the space surrounding earth.

A more logical translation of Matthew 28:18 would be, “All powers are surrendered to me in the heavens and in the earth.” It is entirely irrelevant whether those powers surrendered willingly or not, and they certainly were not bestowed as a gift upon the creator of all things.

There is *no* scripture that specifically explains or even suggests a chain-of-command hierarchy within the Godhead. *I have come to do the will of my Father?* It is true that as a *human*, Christ was *obedient*. That He was *subordinate*, is not true. For if He was subordinate,

246. Jesus is here referring to what was lost as a result of Adam’s desire to be as God. In His lust, Adam sold His body and soul to the devil, along with the bodies and souls of all mankind. It is a romantic deception that Adam ate the fruit because he preferred dying with his wife rather than living without her. It is also an imaginative fabrication that his wife forced him to eat the fruit. The first man did exactly as he wished to do.

247. *The Kingdom of the Cults*, Bethany House Publishers, Minneapolis, MN, 1997

then insubordination on His part would have been sin, yet He could have avoided the cross without sin²⁴⁸ in spite of the fact that it was the determinate will of the Godhead that Jesus die for our sins.²⁴⁹

Jesus said, *no one* takes my life, but *I* lay it down. Jesus said the authority to live or die, and the power of choice in the matter, was always *His*. Even in Gethsemane, he had the choice, without sin, to have asked for legions of angels to come against the entire host of hell which was no doubt arrayed against Him.²⁵⁰ They thought they had Him. If Jesus had aborted His mission in order to avoid Calvary, He would not have been guilty of insubordination.

Where insubordination is impossible, there is *no* subordination.

We must never forget that Jesus, the Son of *man*, was just like us. God became *flesh*. Even though all the fullness of the Godhead dwelt in Jesus in physical form,²⁵¹ He chose to navigate this world just as we do. Jesus always did the will of His Father by remaining a *sinless human*. That was what qualified Him to redeem us.

Could He have exercised the power of His deity as He navigated life as a human? Of course He could have, but He chose not to turn stones into bread; He chose not to throw Himself from the pinnacle to prove His identity. It was always *His* choice. So where is the commission from the Father that Bruce Ware speaks of? It is not found in scripture. Jesus was neither commanded nor *commissioned* by the Father to die for our sins . . . it was an entirely volunteer operation planned from before the foundation of the earth in the eternal

248. Matthew 26:53–54, “Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels but how then shall the scriptures be fulfilled” Even here, Jesus did not need angels to rescue Him, for we read that those who came to capture Him fell down backwards, twice, simply at His word.

249. Acts 2:23, “Him being delivered by the determinate counsel and foreknowledge of God ye have taken and by wicked hands have crucified and slain”

250. Even here He did not need angelic intervention. Do we not read of Jesus casting devils out without the help of Angels?

251. Colossians 2:9

counsels of the Godhead.²⁵² But didn't the *Father* raise Jesus from the dead? Jesus said that *He* would lay down his life for us, and that *He* would raise it up again.²⁵³ There again, we must acknowledge our finite limitations in grasping the intricacies of the Godhead.

These few examples give us good reason to take a closer look at the differences between what complementarian leaders teach and what the Bible says about the Godhead, who Jesus claimed to be, and who "the Father" is.

Most Old and New Testament references to the Triune God are interpreted by complementarians to be references to the Father. Charles Stanley says the Father is the leader of the Trinity. That statement is a picture of tritheism. Oneness and subordinationist groups accuse mainstream Protestants of worshipping three gods. In regards to the complementarian triad, they are correct. If Jehovah is indeed *One* God, then there can be no hierarchy within His being. To claim such a thing is to claim that God is not One, and places one in the perilous position of contradicting God who defines Himself as *One*. Hear O Israel Yahweh our Elohiym is one Yahweh.²⁵⁴

Who is our God? Our God is Yahweh Elohiym. Yahweh is singular and Elohiym is plural literally translating as "Gods."²⁵⁵ The Living God is a plural unity. John clearly specifies that he is three in one.

252. Revelation 13:8 "...the book of life of the Lamb slain from the foundation of the world"

253. John 10:17, "Therefore doth my Father love me because I lay down my life, that *I* might take it again"

254. Deuteronomy 6:4, "Hear O Israel The LORD our God is one LORD"

255. "...when we are commanded to remember our *Creator*, the word, like Elohim, is in the plural, 'Remember now thy *Creators* ... (the Hebrew is inserted here in the text) in the days of thy youth.' ... Though the *yod*, which forms the plural in this word, is wanting in many of the MSS, examined by Dr. Kennicott and De Rossi, and is absent also from the ancient versions, yet it is contained in all our common Hebrew Bibles, and in some editions of great value; and as it exactly accords with both doctrine and fact, the probability is that it is genuine." (emphasis in original) William Cooke, D.D., *Christian Theology: Its Doctrines and Ordinances Explained and Defended*, Hamilton, Adams, and Co., London, 1879

The passage known as the Johannine Comma was in early manuscripts, and is not an interpolation.²⁵⁶

When Jesus said that God was His Father, He was referring to the Godhead. The Bible says that God is not a man, so we will not refer to the One God as the first, second, or third person of the Trinity. Those are hierarchal designations (which in times past were not viewed as hierarchal) that do not exist.

The Father is the one who begat Jesus? Who did the angel tell Joseph that Holy Thing within Mary's womb was conceived by? *Wasn't Jesus conceived by the Holy Spirit?* Isn't a child's Father that person by which he is conceived? *Wouldn't that make the Holy Spirit Jesus' Father?* Do we find a contradiction in scripture here? No, there is no contradiction when we understand that the prophets spoke the truth when they foretold the coming to earth in the form of a man, not the "second person of the Godhead," but rather, the *Almighty*. In Colossians we read that all the fullness of the Godhead resided in our Savior in physical form. This had to be so because the Almighty declared that there was no Savior but Himself. He also declared that He created all things by Himself, *alone*. Out goes the theory that the

256. Nineteenth century revisers rejected the Received Text based on the erroneous claim that it was found *nowhere* in antiquity before the fourth century. They further asserted that 1 John 5:7–8, the Johannine Comma, was not seen prior to the sixteenth century—a ludicrous claim in light of evidence. The Comma was found in antiquity well before the fourth century. The comma is present in documents from the 2nd and 3rd centuries. It is seen in a Syriac manuscript dated from around AD 170 and in a Latin manuscript dated from around AD 200. The words of Tertullian are in perfect harmony with the comma scarcely 100 years after the Apostle John died: "... a Trinity, placing in their order the three Persons — the Father, the Son, and the Holy Ghost: three, however, not in condition, but in degree; not in substance, but in form; not in power, but in aspect; yet of one substance, and of one condition, and of one power, inasmuch as He is one God, from whom these degrees and forms and aspects are reckoned, under the name of the Father, and of the Son, and of the Holy Ghost—How they are susceptible of number without division, will be shown as our treatise proceeds." Tertullian AD 160–220, *Praxeas*

Father used a subordinate Son to create all things. That “subordinate Jesus” the Father used in creation goes hand in glove with the Arian lie that Jesus was Himself a created being—the first creation of God—and was then used to create all other things (complementarian expositors conveniently cherry-pick Arius’ teachings expunging overtly unacceptable portions).

The Bible says that in the beginning Elohiym (The triune God)²⁵⁷ created the heavens and the earth. Who created man? *Elohiym*, the *Triune* God, created man. Let *Us* create man . . . Shall we take another look at how we interpret John 1:3 and Colossians 1:16–17?²⁵⁸

As a *man*, Jesus *always* did the will of His Father. Jesus was born a sinless *human*—the first since the Fall. And He remained a sinless human by always doing the will of His Father. Disobedience is sin, had Jesus rebelled, just once, against the will of His Father that would have been sin and would have disqualified Him to pay the price for our sins. The entire human race would have then been doomed. But He didn’t, and He knew from the foundation of earth that He wouldn’t.

Who is the Father? The Father is Yahweh Elohiym.

Who is the Holy Spirit? The Holy Spirit is Yahweh Elohiym.²⁵⁹

Who is the Son? The Son is Yahweh Elohiym.²⁶⁰

257. Elohiym is the Hebrew plural for God specifically designating *three*. There is a Hebrew word for God_s that designates two. Elohiym is not that word.

258. “All things were made by him and without him was not any thing made that was made”

“For by him were all things created that are in heaven and that are in earth visible and invisible whether they be thrones or dominions or principalities or powers all things were created by him and for him And he is before all things and by him all things consist”

259. Acts 5:3–4, “But Peter said Ananias why hath Satan filled thine heart to lie to the Holy Ghost and to keep back part of the price of the land Whiles it remained was it not thine own and after it was sold was it not in thine own power why hast thou conceived this thing in thine heart *thou hast not lied unto men but unto God*”

260. “Isaiah 45:23 is quoted by the Apostle Paul in Philippians Chapter 2 . . . ‘to me every Knee shall bend and unto me every tongue shall swear.’ Who

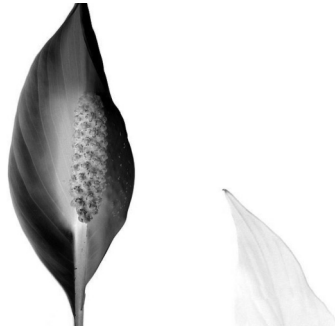
There is no first, second, and third person of the trinity. That is an entirely man-made *prepositional* hierarchy. How arrogant. Our tri-une God is *One*. He is a *Being*, not a *man*.²⁶¹ Finite man cannot even begin to comprehend the Godhead, much less analyze and dissect it. A Being is not the same thing as a person.²⁶²

And without controversy great is the mystery of godliness God was manifest in the flesh justified in the Spirit seen of angels preached unto the Gentiles believed on in the world received up into glory

said it? Yahweh Elohim. And Paul says that's who Jesus Christ is. He is Eternal God incarnate." Dr. Walter Martin, Director of Christian Research Institute of California, Transcripts of a series of televised programs produced by, The John Ankerberg Show, *Defending the Faith Volume II*, Chattanooga, TN, 1985

261. Numbers 23:19, "God is not a man that he should lie"

262. "You forget that 'being' and 'person' are two different types of existence ... It's very simple ... God can speak of Himself speaking of His being or He can speak of Himself speaking of His Persons." Mr. E. Calvin Beisner, Editor of, "Discipleship Journal," and author of the book, *God in Three Persons*, Transcripts of a series of televised programs produced by, The John Ankerberg Show, *Defending the Faith Volume II*, Chattanooga, TN, 1985



12

She Said He Said

IT IS COMMONLY TAUGHT THAT THE FIRST MAN WAS COMMANDED directly by God not to eat of the forbidden fruit, but that the first woman did not personally hear the command from the Lord God himself. Instead, it is generally believed that she heard the command through a mediator—her husband—who dutifully passed all critical information on to his wife.²⁶³ It is also said that, during the course of her conversation with the serpent, the woman perverted the commandment of God when she quoted him as saying, “Ye shall not eat of it neither shall ye *touch* it.”

It is more than probable, though, that she *did* hear the command directly from God Himself, including the admonition not to *touch* the fruit. Does her statement about not touching the fruit line up with scripture as a whole concerning sin and how to deal with sinful objects? Do the scriptures say, “TOUCH NOT the unclean thing?” Doesn’t that make the woman’s initial response to the serpent’s inquiry—don’t eat, do not even touch—essentially correct

263. “Adam had apparently instructed her not to eat of the fruit . . .” Charles Stanley, *A Man’s Touch*, Victor Books, Wheaton, IL, 1988

and in absolute harmony with the rest of scripture? The scriptures contain the terms “it has been *said*,” or, “you have heard it *said* . . .” with no written record to back up what the writer claimed had been *said*. Does that mean that the saying is not true? No, it is generally accepted that these types of scripture statements are true. So why not credit the statement of a *sinless* woman as true? If she had been lying, that would have been her first sin. But before she ate the fruit, she was absolutely *sinless*; that means she was not a liar, she was not a usurper, nor was she rebellious in *any* way . . . *until* she reached forth her hand and bit into the fruit.

The woman did not tell the serpent that her *husband* commanded her not to eat of the tree. She told the serpent that *God* had commanded her personally, “Ye shall not. . .” She further asserted that God had told her not to touch the tree as well. There is no reason to believe that God did not say exactly what the woman claimed he said. The simple fact that the woman made her statement to the serpent *before* the Fall, *before* the first sin was committed confirms that she was telling the truth. Lying is sin. Adding to or taking away from the Word of God is sin, yet, until she stretched forth her hand and took a bite, the woman was *without sin*. On that basis alone, we conclude that the woman was being entirely truthful with the serpent.

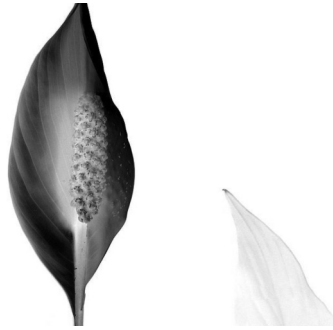
Does scriptural evidence give credence to an arrangement whereby the first man became the first woman’s law-giver? Because if the first woman received her information secondhand from her husband, that would have made the first man mediator and law-giver to the first woman. The Bible teaches that both mediatorship and the Law came about because *of sin*, but prior to the first bite, *no sin*—of either omission or commission—had been committed by either the man or the woman.

That means two complementarian arguments must be rejected outright: 1.) Prior to the Fall, Adam failed to lead. 2.) Prior to the Fall, his wife failed to follow. But neither of these things happened because: 1.) There was no command to either lead or follow issued to anyone. Where in the Genesis account do we read such a thing? 2.) If there had been such commands and the couple had disobeyed,

those would have been the first sins, and mankind would have fallen for that reason, not for the reason the Bible gives. Who are we going to believe, the Bible, or men who would be God?²⁶⁴

Scripture reveals—through the mouth of a *sinless* woman—that in the garden, the woman spoke personally with her creator, just as the man did. The scriptures do not record, or otherwise hint, that Yahweh Elohiym held a daily leader's conference with the man who then passed all pertinent information along to his wife.

264. Bruce Ware is a man who would be God. He teaches men and women that if they embrace gender-based hierarchal roles, they can be *as Gods*: “Forsythe asserts that ‘subordination is not inferiority, and it is *Godlike* . . . It is not a mark of inferiority to be subordinate, to have an authority, to obey. It is *divine*.’” (italics added) Bruce A. Ware, *Father Son and Holy Spirit*, Crossway Books, Wheaton, IL, 2005 Scripture never instructs humans to be *godlike*. Scripture instructs humans to be *godly*. There is a vast difference between the two.



13

Submit Yourselves One to Another: Ephesians 5:21–22

Alas fellow women, I confess that obedience, even to a good husband, isn't easy, and sometimes it is nearly intolerable!

Elizabeth Rice Handford²⁶⁵

IN DEALING WITH THE SUBJECT OF MALE-FEMALE EQUALITY, MANY evangelicals, *even if they claim egalitarian views*, lean to the side of traditional role religionists when it comes to the marriage relationship and to church leadership. Philosophically, they agree that men and women are equal, but in practice they advocate female subordination. A good example of this is evangelical author C.S. Cowles. He writes that the New Testament teaches absolute equality between men and women. He castigates the World Council of Churches for failing to elect women to any of its major offices, yet in the same work, he appeals to 1 Corinthians 11:3 in advising women to volun-

265. *Me? Obey Him?*, 1972

tarily subordinate themselves to men for the sake of congregational *order*.²⁶⁶ So where is the equality he writes about? The truth is that Cowles is not suggesting that women accept subjugation simply for the sake of congregational *order*. He is suggesting that women subordinate themselves to men for the sake of *peace*—to prevent a possible uproar that might ensue if the peace of their male “heads” is disturbed by females assuming equal roles with men as God created them to.

For the sake of peace women should cave to sin? It is *woman's* fault if man cannot work peacefully alongside her as an equal? For the sake of peace, women should allow men to dictate how they can and cannot serve their God? Where do the commands found in Ephesians 5:21 and 1 Peter 5:5, for *all* believers to subordinate themselves to *one another* come into play?²⁶⁷ Women should subordinate their rights for the sake of order because man advises them to, yet men should not subordinate their rights because *God* commands them to? Keeping men happy is more important than obeying God?²⁶⁸

266. From that base, he [Paul] makes his appeal to women by saying, “But I want you to understand that Christ is the head of every man, and the husband is the head of his wife, and God is the head of Christ” (11:3). As we shall see when we analyze Ephesians 5:23, headship does not imply a wooden hierarchy in the Body of Christ but implies a dynamic principle of love based upon the *voluntary subordination* of one's rights *on behalf of congregational order*, C.S. Cowles, *A Woman's Place? Leadership in the Church*, 1993

267. 1 Peter 5:5, “Likewise ye younger submit yourselves unto the elder Yea *all* of you be subject one to another” Critical texts and critical text translations omit this portion of the verse, but all Received Text translations retain it. Manuscript evidence of its presence in antiquity is overwhelming. Gender-biased-English-translation-theology, regardless of which version it is found in, is dangerous, but the texts underlying the Authorized Version prove themselves, time and again, to be woman's friend, while critical texts are overtly misogynistic with 1 Peter 5:5 and Genesis 2:20 being just a few examples.

268. “Whether it be right in the sight of God to hearken unto you more than unto God judge ye” Acts 4:19

Key words in Ephesians 5:22 and 24 are “your own.”²⁶⁹ These verses could legitimately read, “*only* to your own...” Females in ancient times were subordinate, not only to husbands but to fathers, brothers, uncles, male cousins, adult sons, indeed, to males in general. By specifying that wives should submit *only* to their *own* husbands, the apostle was not reversing his previous statement that all Christians subordinate themselves one to another. Nor was he negating what Peter had written to *all* Christians about subjecting themselves one to another. Ephesians 5:21 and 1 Peter 5:5, along with Galatians 3:28,²⁷⁰ effectively emancipated Christian women of the period from male domination, and verses 22 and 24 in Ephesians,²⁷¹ say nothing to counteract that command. These verses along with Galatians 3:28 bestowed a level of equality on males and females which was wholly unknown to women in any ancient culture.

269. Ephesians 5:21–22, “Submitting yourselves to one another in the fear of God Wives submit yourselves unto your *own* husbands...” In v. 22, the phrase “unto your own” comes from just one word, *idios* (Strong’s G2398). Thayer defines the word as: pertaining to one’s self, one’s *own*, belonging to one’s self. (*idios* is used 113 times in the New Testament, some examples are: Luke 10:34, John. 10:3, 12, 19:27, Acts 1:7, 2:6). The word “Yourselves” found in vv 21 and 22^{KJV} has *no corresponding Greek* but are translator supplements that add an emphatically hierarchal flavor to the command in v. 22. The addition of “*yourselves*” in v. 21 does not disturb the non-hierarchal tone of that verse, because the verse commands mutual submission. Even so, “Submitting to one to another in the fear of God” is more than sufficient for understanding. V. 22 could, and probably should, read, “Wives, submit *only to your own* husbands...” This would in no way negate the universal command to prefer one another before themselves found in v. 21.

270. Ephesians 5:21, “Submitting yourselves *one to another* in the fear of God;” 1 Peter 5:5 (all Majority Text translations) “Likewise ye younger submit yourselves unto the elder Yea, *all* of you be subject one to another...” Galatians 3:28 “There is neither Jew nor Greek there is neither bond nor free there is neither male nor female for ye are all one in Christ Jesus”

271. Ephesians 5:24, Therefore as the church is subject unto Christ so let the wives be to their *own* husbands in every thing

In view of the primary commands given in Ephesians 5:21 and 1 Peter 5:5, directed towards all believers (men, women, husbands and wives, etc.) to submit to one another, doesn't it make sense that the secondary command for wives to submit only to their *own* husbands was actually a liberating protection for first century women in that they now had a recognized authority, within the church, telling men that women, both in and out of their church fellowships, were not their inferiors and were not their lackeys? The only men that wives, then and now, need favor with their personal loyalty and allegiance, beyond the subjection that all Christians are commanded to extend to one another, are their *own* husbands.

This was a liberating statement for women who had no husbands as well and is contrary to advice given to modern Christian women by Nancy Leigh DeMoss, who routinely advises them to inappropriately focus on men as objects of respect and affirmation. This takes them beyond husbandolatry (husband worship) into manolatry (man worship).²⁷² This is not an appropriate—or healthy—expression of mutual submission. DeMoss is encouraging an inordinate fixation on “affirming” the opposite sex. Unmarried women are free to serve the Lord whole-heartedly without the added encumbrance of looking for ways of serving members of the opposite sex based on the simple fact of gender. It is enough for them to give men the same respect accorded to all people whether male or female. Any advice to the contrary is a counter-command to Christ's direct admonition for His followers not to be respecters of persons. The scriptures are clear that unmarried persons are free to focus on the Lord alone.²⁷³

272. “Do I respond to men in ways that communicate appropriate respect and affirmation of their manhood?” Nancy Leigh DeMoss, *Biblical Portrait of Womanhood*, Revive Our Hearts, 1999.

273. 1 Corinthians 7:32–34, “He that is unmarried careth for the things that belong to the Lord how he may please the Lord But he that is married careth for the things that are of the world how he may please his wife There is difference also between a wife and a virgin The unmarried woman careth for the things of the Lord that she may be holy both in body and in spirit but she that is married careth for the things of the world how she may please her husband”

Hypotassō

The Greek word Translated “submit” in Ephesians Chapter Five is “*hypotassō*.”²⁷⁴ According to John Temple Bristow, the author of, *What Paul Really Said About Women*,²⁷⁵ the word “submit” is an awkward translation at best. He claims that since Paul uses the middle voice of *hypotassō*, a more accurate translation would read, “give allegiance to . . . be responsive to, place yourselves at the disposition of . . .”

In Ephesians 5:21–22, all Christians are commanded to submit, give allegiance to, be responsive to, and place themselves at the disposition of all other Christians with a special emphasis placed on the husband-wife relationship. This author brooks no argument that the marriage relationship is where the strongest loyalty and allegiance should be evident. But beyond a loving, voluntary, whole-hearted effort to place ourselves at the disposition of our spouses, the word “*hypotassō*” does not indicate hierarchal subordination in this passage. To create a gender based hierarchy out of Ephesians 5:22–24, while ignoring the contextual evidence of mutual submission made clear in verse 21, Galatians 3:28, and 1 Peter 5:5, is to disregard the clear teaching of scripture. The complementarian doctrine of female subordination is heretical and should be rejected.

Can Ephesians 5:24 legitimately read “as the Church is loyal to its members but most of all to Christ, responsive to all its members but most of all to Christ, and at the disposal of all of its members but most of all to Christ, so wives should be to loyal to, responsive to, and at the disposal of the Body of Christ, but in everything, most of all, to their *own* husbands?” Of course it can.

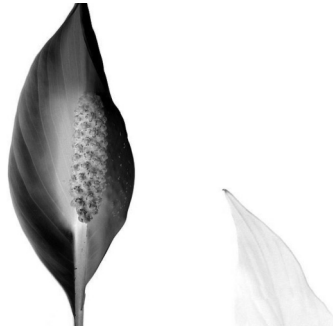
The love relationship and mystical union that characterizes Christ and His Church, of which marriage is a type, is not intended to be, indeed *cannot* be “role-played” by husbands and wives with the

274. Also used in 1 Peter 3 and 5

275. John Temple Bristow, *What Paul Really Said About Women*, Harper, New York, New York, San Francisco, 1988

wife *playing* the role of the church and the husband *playing* the role of Christ.²⁷⁶ The very idea is blasphemous. That marriage is a type of Christ and his church is a fact of existence; it simply *is*. It is not a “role” that can be “played.”

276. “. . . the way God intends the relationship of husband and wife to be is the image of Christ as head of the church with man **playing that role** toward his wife according to Ephesians 5:23.” John Piper, *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, Crossway Books, 1991



14

Evil Woman

Satan found in her an ally; and so pleased was he with the results of the partnership he has never dissolved the firm.

Justin D. Fulton
The True Woman, 1869

MOST COMPLEMENTARIAN LEADERS INTERPRET GENESIS 3:16, “*Thy desire shall be to thy husband,*” to mean that all women, since the fall of creation, are born with innate desires to dominate their husbands.²⁷⁷ This idea was introduced in 1975 by Susan T.

²⁷⁷ One of the consequences of the Fall for women ... is that their “desire shall be for their husbands ... because of the curse, we now have a sinful tendency to want our own way and to resist our husband’s authority. This evil desire poses the greatest opposition to our submission ... when a wife is not submissive; she is only caving in to her natural inclination to usurp authority and demand her own way. Carolyn Mahaney, *Feminine Appeal*, 2003, 2004

Foh.²⁷⁸ Prior to that date, even traditional role religionists interpreted Genesis 3:16 to mean that a woman's desire for her husband could refer to either a physical desire strong enough to compensate for the pain of childbirth, or a desire to submit to her husband's leadership. Both interpretations obviously come from male perspectives involving either sexual relations or submission to male authority. A more logical perspective would be that the woman would continue to long for a loving relationship with her spouse in spite of his tyranny over her. Either way, no one argued that a woman's desire would be *for* her husband. There was so much agreement among Christians concerning that portion of the verse that the 1909 edition of Schofield's Reference Bible contained no commentary at all on it. However, since Foh set forth her theory in 1975, discussion has accelerated with complementarians adopting her position, and in 1988, the editors of a new study Bible set forth the traditional interpretations that a woman's desire would be *for* her husband, but also added Foh's theory that a woman's desire might also be *against* her husband.²⁷⁹

Foh's theory cannot be substantiated by scripture and introduces further theological complications as complementarian males seem

278. Susan Foh, "What Is the Woman's Desire?", 1975, "Sin's desire for Cain was one of possession or control. The desire was such that Cain should master it, wrestle with it and conquer it; it required an active struggle. . . . [In Gen. 3:16] there is a struggle . . . between the one who has the desire (wife) and the one who must / should rule or master (husband). . . . After the fall, the husband no longer rules easily; he must fight for his headship. The woman's desire is to control her husband . . . and he must master her, *if he can*. Sin has corrupted both the willing submission of the wife and the loving headship of the husband. And so, the rule of love founded in paradise is replaced by struggle, tyranny, domination, and manipulation . . ." http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt/OTeSources/01-Genesis/Text/Articles-Books/Foh-WomansDesire-wtj.pdf

279. The King James Study Bible, Thomas Nelson Publishers, Nashville, TN, 1988

quite willing to be taught by this female in opposition of their own policy which forbids women to authoritatively teach men.²⁸⁰

Bruce Ware, Senior Associate Dean and professor of Christian Theology of the Southern Baptist Theological Seminary (and past President and current board member of the Council on Biblical Manhood and Womanhood) is in agreement with Foh. The official website of the CBMW contains a statement which reads:

“Sin introduced into God’s created design many manifestations of disruption, among them a disruption in the proper role-relations between man and woman . . . Genesis 3:15–16, informs us that the male/female relationship would now, because of sin, be affected by *mutual* enmity. *In particular*, the woman would have a desire to usurp the authority given to man in creation, leading to man, for his part, ruling over woman in what can be either **rightfully-corrective** or wrongfully-abusive ways (emphasis added).”

There are a number of problems with this statement, not the least of which is a non-biblical blame-shift to the woman for any abuse she may “bring on herself” through non-submission to so-called male authority. There is also no mention in Genesis or anywhere else in the Bible concerning a “mutual enmity” between males and females—only between the seed of the serpent and the seed of the woman. Men who are of the serpent’s seed will be at enmity with women and women are certainly justified in viewing such as enemies, husbands or no. *Nowhere* in scripture is woman identified as being the “particular” enemy of man; but man is clearly identified in Genesis 3:16 as being the particular enemy of woman . . . *and he shall rule over thee*.

The scriptures are clear that we are each accountable for our own sin. No matter what the provocation, if we sin, it is our choice and ours alone, so for the council²⁸¹ to absolve husbands of personal respon-

280. “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 . . .” 1 Timothy 11–15. The Danvers Statement, <http://www.cbmw.org/Danvers>

281. The Council for Biblical Manhood and Womanhood (CBMW)

sibility for abusive behavior, for whatever reason, is reprehensible. And we would also ask for examples of actions one autonomous adult might take against another autonomous adult (specifically husbands against wives) that the council would deem *rightfully corrective*.

Is there ever a situation where a man can rule over a woman, just because he is a man and she is a woman, in a *rightfully-corrective* manner? At one time, the law permitted a husband to beat his wife or “correct” her in other ways, but the scriptures are clear that even those who are legitimately over us in the Lord, our shepherds, pastors, bishops, etc., are commanded not to rule over the flock of God. They are to prefer their flocks before themselves even as their flocks are commanded to do the same for them.²⁸²

How dare the council teach that “*In particular*” the woman would have a desire to usurp the authority given to man; this statement is in direct contradiction to the words spoken by the Lord God Himself who said that it would not only be a particular *desire* of husbands to rule over wives, but a physical *reality*. Where, in the Genesis account, is a clear witness to the alleged “authority” of males? Genesis 3:16 was not a command, blessing, or promotion in status for the man. This was a prediction of cursed behavior directly resulting from *sin*. But men who would be God embrace cursed behavior as divine.

Proponents of the “mutual enmity” error also read into the text the non-existent idea of the *passive* man. And then, of course, blame the woman for his passivity.

Carolyn Mahaney, author and wife of C. J. Mahaney,²⁸³ writes that women will have a, “sinful tendency to resist their husband’s authority, women will have an urge to manipulate, control or have the mastery over men.”²⁸⁴

282. 1 Peter 5:5 KJV

283. C. J. Mahaney is President of the patriarchal Sovereign Grace Ministries as well as Board Member and Council Member of the CBMW

284. *Feminine Appeal*, Crossway Books, 2003, 2004

DeMoss²⁸⁵ joins with Mahaney in chanting the “evil woman” mantra in her book, *Lies Women Believe*. In this book, she instructs women in how to be free from their evil drive to control men. She accuses women of de-motivating and emasculating the men in their lives.²⁸⁶ There is neither historical nor scriptural ground for such vicious accusations on the part of Mahaney, DeMoss, the council, and a host of other complementarian authors.

No complementarian can produce even one verse of scripture that validates the “Evil Woman” theory. Yet they keep chanting the mantra. Virtually every author endorsed by the CBMW chants the same “mantra” concerning the usurping, dominating, emasculating wife.

Are those who promote this view aware that in interpreting Genesis 3:16 as they do, they are actually teaching that wives have an evil desire dedicated to, not just *ruling* over husbands, but to the *utter destruction* of them? In spite of this devastating interpretation, Susan Foh’s construal of the word *desire* in Genesis 3:16, has come to be almost universally accepted among complementarians.

Those who hold to Foh’s explanation, base their *entire* case on just one verse located in Genesis 4:7 where we read of sin lying at the door with its *desire* being for Cain. The phrase “sin lieth at the door . . .” in Hebrew, has a connotation of a lion, a carnivorous predator, crouching at the door. The lion’s “desire” is for its prey. And what does a lion want to do with its prey? Why does a lion crouch? Doesn’t a lion crouch in preparation to pounce? And doesn’t a lion pounce in order to *kill* and *eat* its prey?

A lion’s *desire* for its prey is to utterly destroy and consume it—not to dominate and control it, or to *usurp authority* from it. The

285. DeMoss is a member of CBMW’s Board of Reference

286. “We end up emasculating the men around us . . . I find myself wondering how many wounded or strong men I have cast down . . . How many men have I discouraged or intimidated? . . . We strip men of the motivation to fulfill their God-given calling to provide leadership.” Nancy Leigh DeMoss, *Biblical Womanhood in the Home*, Crossway Books, Wheaton, Illinois, 2002

hermeneutical bungee jumping required to reference Genesis 4:7 in defining a woman's *desire* for her husband is astonishing.

The word *desire*, translated from the Hebrew word *tshuwqah*, has been a matter of controversy, among Bible scholars, for centuries. The Hebrew translators of the Greek Septuagint (LXX) translated *tshuwqah* as “turning,” and not as desire. In the Hebrew, similarities to *tshuwqah* are found in a primary Hebrew word “*shuwb*”²⁸⁷ translated “bring again” (or return) in 2 Chronicles 11:1. Upon inquiry concerning the Greek LXX translation and whether or not the Hebrew word *tshuwqah* may have descended through the primary root *shuwb*, the answer was negative, but that both Greek words in the LXX *did* carry the connotation of “turning.” Our question then, is why isn't it a consideration that both *Hebrew* words might carry similar connotations (even if one did not descend from the other) especially as no one claims to know for sure what *tshuwqah* actually means.²⁸⁸

Nineteenth and early twentieth century Hebrew and Greek scholar, Katharine Bushnell, rejected the current translation of *tshuwqah* as desire and gives compelling evidence for why the word should be translated “turning” as it is translated in the LXX.²⁸⁹

In the 1535 Coverdale Bible, *tshuwqah* is translated as “turn” in Song of Solomon 7:10, “There wil I turne me vnto my loue, and he shal turne him vnto me.”²⁹⁰ The Douay Rheims Bible also translates the word as turning, “I to my beloved, and his turning is towards me.”

287. Strong's Reference H 7725

288. Dear Jocelyn, What an interesting question. As you know, the data on “teshuqah” is scarce . . . the word occurs only three times in the Hebrew bible: Genesis 3:16, 4:7 and Song of Songs 7:11. The LXX (Septuagint) renders it with “apostrophe” the first two times and “epistrophe” in the Canticle . . . and you are correct that these Greek words have to do with “turning.” . . . What to say? I wish there were more data . . . Dr. Ting Wang, *Biblical Hebrew Instructor*, Stanford University (Ph.D. from Hebrew Union College—Jewish Institute of Religion).

289. Katharine Bushnell, (1856–1946), *God's Word to Women*, 100 studies began in 1908, lessons 17 & 18, <http://godswordtowomen.org/lesson%2017.htm>, <http://godswordtowomen.org/lesson%2018.htm> [11/30/2009]

290. Coverdale Bible, 1535, Miles Coverdale

Prior to either of these translations, ancient evidence abounds that turning is the correct translation of *tshuwqah*. Not only the Greek Septuagint attests to this, but the Syriac Peshitto and the Old Latin Bible (among many other ancient sources) render *tshuwqah* as turning in both Genesis and The Song of Solomon.

Even if *tshuwqah* is correctly translated *desire*, which, in view of the ancient evidence is unlikely, it is important to understand that on this single portion of scripture the entire evil-woman doctrine rests. If we are to accept *tshuwqah* defined as “desire,” we can find no other definition that fits beyond simple “longing.” Anything else is pure conjecture. The context in which this word is found *must* determine whether the *tshuwqah* is good or bad. Just because, in Genesis Chapter Four, sin’s *tshuwqah* for Cain is destructive, does not mean that in Genesis Chapter Three, the woman’s *tshuwqah* for her husband does not parallel the *tshuwqah* found in the Song of Solomon.

In modern Bibles, *Tshuwqah* is translated “desire” in the Song of Solomon, Chapter Seven, where Coverdale translated, “There will I turn me unto my love, and he shall turn him unto me.” The Song of Solomon is both a prophecy and a tender love story. No one would dare say the desire, in this passage, is a desire to pounce on and destroy. Yet it is the same Hebrew word, *tshuwqah* that is used in Genesis 3:16 where the woman was told that, in spite of the fact that her husband would rule over her instead of loving and cherishing her as he was created to do, her *tshuwqah* would be towards him.

Those who have attached a destructive connotation to the use of the word “desire” as used in Genesis 3:16 ignore the other two contexts in which *tshuwqah* has been used.

Wives are predators whose desire is for the utter destruction of their husbands? The idea is preposterous. The Bible doesn’t teach it and neither do history, statistics, psychological studies, nor surveys prove it. There is not a shred of evidence, anywhere, that can back up such a claim.

The illustration of a wife crouching at the door, like a lioness, in readiness to pounce upon her husband paints an ugly picture that ascends straight out of the abyss. If this interpretation is true, then

stakes in the gender war are high indeed with the very survival of the male gender at stake. If that is the case, then the writers of the *Pastoral Letter of the General Association of Massachusetts, 1837*, had every right to claim they were forced by woman to array themselves in “self defense against her.”²⁹¹

But the survival of the male sex is not at stake, and woman is not the natural and most powerful enemy of man. Aside from God, if man would only accept it, woman—not dog—is his best friend and strongest ally. And she functions best in this capacity when her practical equality is acknowledged and implemented. In spite of the difficulties involved with engaging in intimate relationships with those who consider themselves rulers and betters by divine mandate, woman has shown dogged persistence in efforts at taking a difficult—and sometimes deadly—concept and trying to make it work. The well known tendency of wives in longing for, and turning towards disinterested and even abusive husbands is beyond dispute—and that has been prophesied in the word *tshuwqah*, whichever meaning one assigns to it.

It is difficult, if not impossible, to maintain true intimacy and affection with a subordinate. Military experts know this, and that is why all branches of the U.S. military have non-fraternization policies between officers and subordinates. Historically, as the *Pastoral Letter* so clearly illustrates, anytime woman has attempted to voice an opinion or receive respect on equal terms with man, her efforts have been interpreted as insubordinate and hostile and been met with instant corrective action. This is still the case today as illustrated in Bruce Ware’s address to the Denton Bible Church in 2008—apparently in response to Christian women’s attempts to gain equality with men in their homes and churches. In spite of his piteous argument

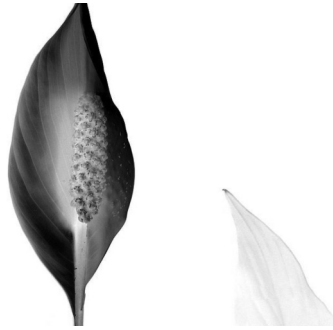
291. “... when she assumes the place and tone of a man as a public reformer, our care and protection of her seem unnecessary, *we put ourselves in self defense against her*, she yields the power which God has given her for protection, and her character becomes unnatural.” *Pastoral Letter of the General Association of Massachusetts*, June 28, 1837

about how he felt forced to leave *more important* things in order to deal with the tedious issue of gender roles, Ware clearly felt that keeping women in line was the most important issue or he would have exerted his time and energy in dealing with all those other *more important* things. In practical application, Ware addressed the subordination of women with utmost urgency while at the same time attempted to minimize his actions by referring to more important things. What's caught is *more important* than what's taught, and actions speak louder than words. There is little doubt that the subjection of women is the most important thing on Ware's agenda.

As with Ware's message at Denton Bible Church, there are times the "corrective" action, taken to maintain male authority, resembles a declaration of war. The Christian leadership of their time considered the public lecturing of Angelina & Sarah Grimké to be an imminent threat to male authority. Bishops in Massachusetts wrote that when a woman declares no need for the care and protection of men, she is actually making a declaration of war against men, thereby causing them to place themselves in a position of *self defense against her*.²⁹² That declaration was essentially in agreement with the attitudes and beliefs of the majority of Christian males of the period regardless of denomination. Not surprisingly, in reading the policies of evangelical organizations such as the CBMW, we see that many of the same attitudes that prompted the Pastoral Letter still prevail today.

The gender war has produced many casualties over the centuries—literally—with most of the dead and wounded being female. So, if Genesis 3:16 is indeed a prediction that women would be like lions crouching at the door desiring men as their primary victims, it has turned out to be a false prophecy altogether, with women proving to be very poor predators.

292. *ibid*



15

... As Also Saith the Law

WHAT DID PAUL MEAN WHEN HE WROTE THAT IT IS NOT PERMITTED for a woman to speak, “but to be under obedience, as also *saith the law*.”²⁹³ On the surface, that sounds concrete and definitive, but the first question we are compelled to ask is, “What law?” The Church is not bound under the Mosaic Law, and furthermore, women were not forbidden to speak under the Law. Search for the law the apostle referred to. It cannot be found for it is not there. Paul may have been referencing oral tradition—other apostles and even Jesus alluded to these—or to writings contained in commentaries—the extra-scriptural writings of the Jews (Talmud, etc . . .). Later expositors quoted from the Law of Moses in order to shore up misogynistic theology, but it is certain that, in this case, the apostle was not doing so.

Paul ended his statement concerning women maintaining silence in church by referencing “the Law.” Does this give the Church license to cite the Law of Moses in formulating theories concerning New Testament women and their roles within the home, church and

293. 1 Corinthians 14:34

society? Before slavery was abolished, slave holders cited scripture as “proof” that slavery was a God Ordained, *Divinely Mandated*, institution, but Rev. Theodore Weld showed from the Law of Moses that God prohibited slavery that was the result of man-stealing.²⁹⁴ And, as *every* African slave in this country descended from a man or woman who was stolen from their home country, man-stealing was at the very root of institutionalized slavery in the United States.

The scriptures tell us the Law was given to lead men and women to Christ, to guard and protect God’s people until Christ should come, and that *everything* contained within the Law foreshadowed the good things [in Christ] which were *to come*.²⁹⁵ At its very core, the Law of Moses was prophetic, and much that is contained therein is still future. For instance, we still await the promise of the personal appearance of Christ at the establishment of His Kingdom which will usher in a time of lasting peace. The scriptures further tell us that the entire volume of the book (the Old Testament) is written about *Christ*.²⁹⁶ Understanding these things is foundational to any study of the Old Testament and in understanding that the Law of Moses and the patriarchal culture of the Old Testament cannot be used as a basis of argument against gender equality.

For instance, the argument against women in church leadership, pastors, bishops, deacons, etc., is often based on the fact that there were no female priests under the Law of Moses. This is not a valid argument. No scriptural parallel can be drawn between priests and pastors. Priests represented Jesus himself, who is a male. Pastors do not. Priests were mediators and represented Jesus as mediator between God and

294. “The giving of the law at Sinai immediately preceded the promulgation of that body of laws called the ‘Mosaic System.’ Over the gateway of that system, dread words were written by the finger of God—‘*He That Stealeth A Man And Selleth Him, Or If He Be Found In His Hand, He Shall Surely Be Put To Death.*’ Ex. XXI:16.” Weld, Rev. Theodore D., *The Bible Against Slavery*, American Anti-Slavery Society, New York, NY, 1837

295. Hebrews 10:1, “For the law having a shadow of good things to come . . .”

296. Psalms 40:7, John 5:46, Hebrews 10:1 & 7, Galatians 3:24

mankind. Pastors are not and do not. Under the New Covenant there is only one mediator between God and men, the man Christ Jesus. The function of the Old Covenant Priest was to make blood sacrifices for the forgiveness of sins. That is not the function of New Covenant Shepherds whose function is to feed, nourish, and care for their flocks. The Old Testament has examples of both shepherds and shepherdesses.

Males might just as well say they symbolically represent the animal sacrifice—which also had to be male, because it represented Jesus as well. Today, Christ Jesus, the *man*²⁹⁷ is the *only* mediator between God and mankind, and no correlation can legitimately be made between his priestly function as mediator and that of the new covenant apostle, prophet, evangelist, pastor, or teacher.

When God became a man, He came as a male, because the last sin-free human, the one who brought down all mankind, was a male. All things being equal, the redeemer had to be male as well. That was the reason for the all-male mosaic priesthood. The male, Jesus, our high priest, was being prophetically foreshadowed under the Mosaic Law by a male priesthood.

This was not intended as a slight against women. The Mosaic Priesthood had nothing to do with male/female roles and relationships and everything to do with the substitutionary atonement of Christ.

Through a *male*, all mankind fell, so through a *male*, all mankind had to be redeemed. God says His ways are equal.²⁹⁸ That is also the reason “Firstborn” status was awarded to sons in the Old Testament and not to daughters. *Everything* in the Law of Moses represented some part of the redemption wrought by Jesus Christ.²⁹⁹ Jesus is THE

297. Colossians 2:9, Jesus is not half god/half man, but rather *fully* God and fully man. However, his right to mediate for mankind comes through his birth, death, burial, bodily resurrection, and perpetual existence as a risen *human* (John 5:22, Romans 1:4).

298. Ezekiel 18:25, Yet ye say The way of the Lord is not equal Hear now O house of Israel Is not my way equal are not your ways unequal

299. Jesus said that *every* ritual contained within the Law of Moses was prophetic in nature and represented the Redeemer and some part of his redemption:

FIRSTBORN of many brethren and indeed of all creation. Jesus is a male, represented in type by the firstborn males of all Israelite families. Although we see some exceptions in that sometimes the second-born inherited Firstborn *status*, even in such cases, it must be remembered that it is some type of Jesus and his redemption that is illustrated within the statutes and judgments contained within the Mosaic Law.

One passage in the Old Testament that seems to clinch the idea that females are subordinate to men is Numbers Chapter 30, which deals with the subject of women making vows and the rights of husbands and fathers to allow or disallow those vows.

Under the Law, a daughter or wife could make a vow and, without sin, fail to fulfill it if the father or husband disallowed it. Why did Yahweh Elohiym give fathers and husbands such broad discretionary powers when it came to vows made by daughters and wives? Was it because of divinely mandated male authority?³⁰⁰

The author of the nineteenth-century book *The True Woman* believed so when he wrote that, "Woman is not naturally a law-maker. Even in our homes she desires the head of the house to lay down the

John 5:46, ... for had ye believed Moses ye would have believed me for he wrote of me

Heb 10:7, Then said I Lo I come in the volume of the book it is written of me to do thy will O God

Heb 10:1, ... for the law having a shadow of good things *to come*

Revelation 19:10, ... the testimony of Jesus is the spirit of prophecy

Galatians 3:24, Wherefore the law was our schoolmaster to *bring us unto Christ* that we might be justified by faith

300. "Now please observe: first, the express reading of this statute permits a daughter to make a vow on her own initiative: second, the father could only disallow that vow by action *taken immediately upon the information reaching him*; third, there is no provision *requiring her* to carry the information that she has made the vow to her father. Moses' statute relating to this matter would not be broken, then, should a girl make a vow entirely independently of her father, without his knowledge or consent." *God's Word to Women, 100 studies* by Katharine Bushnell (1856–1946), began in 1908

law.”³⁰¹ Scores of theologians both before and after him, up to the present time, seek to restore the True Woman Cult of the 1800s that upheld such notions.³⁰² Nancy Leigh DeMoss began holding annual “True Woman” conferences in 2008 where women are convinced that by signing pledges to uphold subordinationist doctrine within their lives and marriages, their longing for their husband’s love, affection, and interest in their homes and families will be fulfilled. *Your desire shall be to thy husband* ... Thousands of True Woman pledges are said to have been collected at these conferences. But even so, there is by no means a contemporary consensus that the principles of the True Woman Cult are biblical or that “head of house” authority has been divinely delegated to every male.

Everything in the Law of Moses had to do with the person and redemptive work of Jesus Christ and Numbers Chapter 30 is no exception.

The Bible calls Israel God’s wife.³⁰³ She is portrayed as an adulterous wife who has been put away.³⁰⁴ But the scriptures foretell a time when she will be restored to her husband.³⁰⁵ This will happen after she accepts an imposter as Messiah and endures tremendous affliction for doing so.³⁰⁶ The prophet Daniel refers to this time as the time when the transgressors are “come to the full,” when the transgression is “finished.”³⁰⁷

301. REV. J. D. FULTON, *The True Woman*, Boston, 1869

“... what a real woman wants is to be told what to do.” Elisabeth Elliot, <http://www.backtothebible.org/index.php/Gateway-to-Joy/Me-Obey-Him.html>

302. The TRUE WOMAN movement became popular among upper and middle class white women in the U.S. and Great Britain during the nineteenth century. The movement promoted four virtues for women: piety, purity, submission, and domesticity. It was called The Cult of Domesticity or The True Woman Cult.

303. Isaiah 54:5, Jeremiah 3:14

304. Jeremiah 3:8

305. Isaiah 54:6–8

306. John 5:43, Isaiah 28:15

307. Daniel 8:23, 9:24

Isaiah 28:14–18 gives a brief overview of what will be happening during the time the transgression of Israel [rejecting her true Messiah in favor of a false messiah] will be hurtling towards its devastating conclusion. The only nation ever created by God,³⁰⁸ the nation of Israel, who is God's wife,³⁰⁹ will enter into a ruinous treaty with the false messiah. Isaiah calls it a covenant with *hell and death*.³¹⁰ And the only thing that will ultimately save Israel (and this planet),³¹¹ is that her husband—who is Almighty God—will *disannul* her agreement according to the *Law of Moses*.³¹² That means the consequences of the transgression will also be restricted, held back and *prohibited*, because Israel's husband is going to make certain the agreement made by his adulterous wife (who also became a widowed wife when she killed her husband³¹³) will not stand.³¹⁴

308. Isaiah 43:1, “But now thus saith the LORD that created thee O Jacob and he that formed thee O Israel”

309. Isaiah 54:4–5, 6 “Fear not for thou shalt not be ashamed neither be thou confounded for thou shalt not be put to shame for thou shalt forget the shame of thy youth and shalt not remember the reproach of thy widowhood any more *For thy Maker is thine husband* the LORD of hosts is his name and thy Redeemer the Holy One of Israel The God of the whole earth shall he be called For the LORD hath called thee as a woman forsaken and grieved in spirit and a wife of youth when thou wast refused saith thy God”

310. Isaiah 28:15, “We have made a covenant with death and with hell are we at agreement. . . .”

311. Malachi 4:6, “And he shall turn the heart of the fathers to the children and the heart of the children to their fathers lest I come and smite *the earth* with a curse”

312. Isaiah 54:4–8, Numbers 30:8–9, Malachi 4:5–6

313. Mark 15:12–13, “And Pilate answered and said again unto them What will ye then that I shall do unto him whom ye call the King of the Jews And they cried out again Crucify him”

314. Isaiah 28:18, “And your covenant with death shall be disannulled and your agreement with hell shall not stand”

That clause in Numbers Chapter 30 is prophetic, as is all of the Mosaic Law, and is a Divine, eschatological, loophole,³¹⁵ inserted for the purpose of saving the nation of Israel, and ultimately the entire planet, from the consequences of a disastrous vow that is still future.

The Law of Moses is prophetic in nature and revolves wholly around the person and redemptive work of Jesus Christ. The redemption of our souls (through his death, burial, and resurrection) is foretold in the Law and the prophets. But it does not stop there. The redemption of our physical bodies and planet earth is foretold as well. The Jewish people, the physical descendants of Abraham through Isaac and his son Jacob, still have a prophetic, physical, part to play in this wonderful drama of the redemption of the earth, and that is where Numbers Chapter 30 comes in.

The thirtieth chapter of Numbers may, on the surface, look like it is only dealing with the issue of women and their relationships with husbands and fathers. But the far reaching prophetic and practical implications of this passage are cause for great joy. The Divine loophole contained within the Mosaic Law will save both a nation and a *planet* from utter destruction.

The prophet Isaiah and Jesus himself foretold a time when the nation of Israel would recognize a false messiah as savior. Jesus calls the one they will accept as, “the one who will come in *his own* name.” This false savior of the earth will have an agenda of annihilating the Jewish people and were it not for this amazing loophole, he would succeed. But God in His infinite mercy has ensured that this will not happen.

The scriptures call Yahweh Elohiym both the father and the husband of Israel—who is consistently portrayed as a woman and called God’s “wife.” As previously stated, under the Mosaic Law, either a

315. Scripture reveals that The Lord of Creation operates legally, according to laws of *His* making. Theologians agree that He pulled off the most wonderful coup in history (which none of the princes of this world knew for had they known it they would not have crucified the Lord of glory) winning a *legal* battle over possession of the bodies and souls of mankind—and ultimately possession of the earth—when He accomplished our redemption.

husband or a father could legally disannul a woman's vow, and her sin (the sin of failure to fulfill a vow) would be forgiven. And that is exactly what Israel's husband will do with the disastrous treaty his wife is prophesied to make.³¹⁶ As God never violates his own Word, Numbers Chapter 30 makes the rescue of His wayward wife both legal, and, according to His written Word, possible.

Everyone may not agree with this author's eschatology, but few will disagree that the prospects of this planet are currently dire and that the Middle East and particularly Israel, are taking center stage in areas of international interest. Even those who do not believe the Bible, can often agree that the prophetic scenario described above is entirely possible. Seeing the big picture cannot be overestimated in regards to Bible study. That is why reading our Bibles every day, always picking up today where we left off yesterday is so important. There is no other way to gain a comprehensive understanding of what the Bible does or does not say.

So what could Paul have possibly been referring to when he commanded women to keep silence in the churches according to *the Law*?

Although many theologians may say they believe the command for women to keep silent in church services is relevant for today, in practical application, they demonstrate that they do not. How many church fellowships require women to be utterly silent in all proceedings? In how many Christian gatherings do we actually see women prohibited from praying out loud, singing any song, or speaking when giving testimonies, prayer requests, or in making announcements? The verse specifically says, be silent *in church*. But even though this verse is frequently quoted in defense of male authority, it is otherwise ignored by the church at large—including by those who conveniently use it only when it suits them.

To interpret 1 Timothy 2:10 and 1 Corinthians 14:34–35 to mean that women are not allowed to speak at all in church is to interject a contradiction into scripture that does not exist. The Bible record, in both Old and New Testaments, refutes the popular interpretation of

316. John 5:43, Isaiah 28:18

1 Corinthians 14:34, as the scriptures have never prohibited women from speaking publicly. There are women in the Bible who did not remain silent but spoke publicly, and their words are recorded in the scriptures themselves for all generations to read. These women were, and still are, *not silent*. Eve is not silent, Sarah is not silent, Miriam, Deborah, Hulda, Anna, Mary... And the list goes on. So many women from down through the ages have not been silenced by the scriptures. Yet men who would be God would silence the voice of women, if they could.

In the Bible we read that our sons and our *daughters* will prophesy—that means “preach” to most non-Pentecostals. But regardless of denominational affiliation or lack thereof, prophesying, whether preaching, inspired speaking, or forth telling is an *authoritative* activity, and the Bible gives instruction regarding the authoritative activity of prophesying to women as well as to men.

The Bible tells the stories of female prophets—in both Old and New Testaments: Deborah, Hulda, Miriam, and the four daughters of Philip the Evangelist. We read of Priscilla, a female teacher, and of Phoebe, a female Deacon, and of at least one female Apostle, Junia. First century writings confirm early church ordination of deaconesses.³¹⁷

317. Charles Foster Kent, Ph.D., Litt.D., *The Work and Teachings of the Apostles*, Charles Scribner’s Sons, New York, Chicago, Boston, 1916

“The emancipation and elevation of women that began in the ministry of Jesus and flowered in the earliest Church was, unfortunately, soon compromised and then finally lost. The rapidly growing and expanding Church, flooded by recent converts from Judaism and paganism, began to revert to the prevailing cultural estimate of women’s inferiority until, by the middle of the second century AD. Tertullian, the influential Church father and theologian, spelled out this rule as one of the precepts of ecclesiastical discipline concerning women: ‘It is not permitted for woman to speak in the church, nor is it permitted for her to teach, nor to baptize, nor to offer [the Eucharist], nor claim for herself a share in any *masculine* function...’” C.S. Cowles, *A Woman’s Place? Leadership in the Church*, 1993

Catharine Booth made a valid point when she wrote that the prohibition of women speaking was given to the *Corinthian* women *only*, for it reads, “Let your women keep silence . . .”³¹⁸

Margaret Fell, in agreement with Romans 3:19, observed that the only women commanded to keep silent in church were unsaved women, those attending Christian meetings with saved husbands but who had not, as yet, forsaken the old covenant for the new. Who else would a statement such as “*as saith the law*” apply to?³¹⁹ Certainly not to Christian women, because if that were the case the apostle would be in contradiction of his own counsel to the Christians of Galatia whom he rebuked for attempting to maintain the free gift of salvation through obedience to the Law of Moses.³²⁰

Modern technology is revealing the hypocrisy involved in using the false interpretations of 2 Timothy 2:8–15 and 1 Corinthians 14:34–35 to support male dominance in churches. One example of this is a pastor who played a video teaching for his congregation during a Sunday morning church service as part of a Bible study. The teacher on the video was a woman. Now, how was it acceptable that a video of a woman teaching the Bible authoritatively was permitted to be viewed by an entire congregation in a denomination that forbids women to teach men? Yet here was a church full of *men* being taught by *a woman*, via video. The pastor who played that video would never have allowed the woman to personally stand behind his pulpit and teach the men in his congregation, yet he had no qualms about *playing a video* of her teaching, which amounted to the same thing. What was the difference? The difference was that there was no danger of the woman in the video wielding any real power or tangible control within that fellowship. Grudem cites this as criteria when determining when a

318. Catharine Boothe, *Female Ministry*, 1859

319. Romans 3:19, “Now we know that what things soever the law saith it saith to them who are under the law”

320. Galatians 5:1–4

woman can or cannot teach.³²¹ So here we have an example that the woman teaching question is really a question of power and control rather than one of obedience to scripture.

“Let the woman learn in silence with all subjection.” This verse, in Timothy, corresponds closely with the verse in 1 Corinthians 14:34 where the apostle commands the women to be silent in churches, for he wrote that it is not permitted for them to speak. Most reasonable people agree that the apostle’s command to the Corinthian church cannot be interpreted to apply to all women because in the very same letter he establishes protocol for *both* men and women in how to pray and prophesy publicly.

Joel prophesied that God’s sons and *daughters* would prophesy. There is no essential difference between preaching and prophesying. They are both forms of inspired speaking. In Acts Chapter Two, we read of Peter reminding the crowd of Joel’s prophecy. Why? Because there were women among the 120 in the upper room and when the Holy Spirit was given they began prophesying—publicly—right along with the men. Is it possible for a woman to pray or prophesy publicly while remaining silent at the same time? Is it possible for speaking that is inspired by God to be considered un-authoritative? God never inspires a woman to say anything to a man? All Christians are the Church, even if a woman speaks to herself she is speaking in Church.

2 Timothy 2:8–15 and 1 Corinthians 14:34 must be treated together for they are dealing with the same thing. The Bible does not say women may not teach men. The Book of Acts records that Priscilla as well as her husband Aquila taught a man. The Bible does not say that women may not exercise authority over men. Some translations read that a woman may not teach or *“have”* authority over a man, but the

321. “... scripture teaches some restriction on the roles women may fill in the church. Generally these restrictions fall in three areas: (1) governing authority, (2) Bible teaching, and (3) public recognition or visibility.” Grudem, <http://www.cbmw.org/Journal/Vol-1-No-2/But-What-Should-Women-Do-In-The-Church> [4/15/2010]

King James Version, whose textual basis differs from most English translations, does not say that. The Traditional Text reads, “I suffer not a woman to teach nor to *usurp* authority over the man.”³²² The words *Usurp* and *have* do not carry the same meanings. There are scriptural examples of women being given authority over men, and even *men* in the church are not permitted to usurp authority over other men. Men, as well as women, are instructed to recognize those who are over them in the Lord, and it is completely out of order for any man or women to usurp authority where it has not been rightfully bestowed. But in church fellowships where authority has been rightfully bestowed, it is permitted for either a man or a woman to authoritatively teach doctrine to the entire congregation.

Deborah, who God raised up as a prophetess and a judge of Israel, was given both spiritual and judicial authority over men. This authority came from God. Some may argue that Deborah was an isolated case. Isolated or no, it showed precedent, and many a court case has been won because precedent is a valid argument in legal issues.

The apostle wrote, “For Adam was first formed then Eve. And Adam was not deceived but the woman being deceived was *in the transgression.*” This verse in 1 Timothy 2:13–14, corresponds with the verse in 1 Corinthians 14:34–35 where women are forbidden to speak, “*as also saith the Law . . .*”

Nowhere in the Law of Moses are women forbidden to speak. The words of holy women who spoke are recorded in the Bible on an equal basis with the words of holy men. Paul must have been referring to an extra-scriptural oral tradition, but even if we could find where such a thing was written, those of us who have been born again and have committed our lives to Jesus Christ, both men and women, have been redeemed from both the transgression and from the Law. Born again Christian men and women are no longer *in the transgression* or under *the Law*.

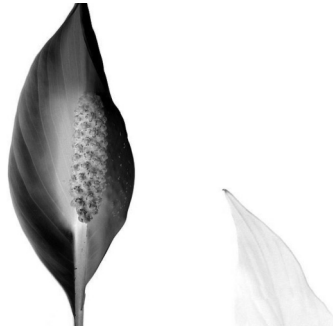
So who are these women Paul refers to who are in the transgression and under the Law? As Margaret Fell brought to our attention in

322. 1 Timothy 2:12 KJV

the seventeenth century, they were obviously *unsaved* Jewish women who were attending church with saved husbands. The likelihood of that being the case was high, as Paul chose the residence which adjoined to the synagogue in which to conduct his first Christian meetings in Corinth. The leader of the synagogue was one of his converts.³²³ It is known that after his departure, meetings continued in that location. It would not be inappropriate to assume that converted Jewish husbands brought unconverted Jewish wives to the Christian meetings. Taking advantage of the freedom given to Christian women, though not yet accepting Christ themselves, these wives likely felt free to carry on conversations with their husbands during the meetings. In addition to being disruptive, these unsaved women must also have been the ones exhibiting the bad example of wearing excessive jewelry, extravagantly styled hair, and expensive clothing. Corinth was a center of commerce. Not only was it an extremely materialistic city, but the Jews, under the Law of Moses believed that material prosperity reflected the approval of God. It was inevitable and understandable that Paul would feel the need to issue warnings against these kinds of materialistic displays. Paul's admonitions were obviously heeded, because the Church in Corinth eventually became known for its piety and adherence to scriptural godliness.³²⁴ We cannot know the exact scenario, but we do know that it was to women who were still in the transgression and still under the Law that Paul commanded to silence and instructed to wait and ask their [saved] husbands at home about the things concerning Christianity that they did not yet understand. The apostle was clearly not addressing redeemed, Christian, women or instructing the church and married couples as a whole about leadership or role relationships.

323. Kent, Charles Foster, Ph.D., Litt.D., *The Work and Teachings of the Apostles*, Charles Scribner's Sons, New York, Chicago, Boston, 1916

324. *ibid*



16

Because of the Angels

I CORINTHIANS 11:10 SAYS, “FOR THIS CAUSE OUGHT THE WOMAN to have power on her head because of the angels.”

It is generally inferred and more than implied that because the woman was deceived and sinned first, that females are inherently naïve, gullible, and more prone to fall prey to seduction than males; and because of this, her perpetual consequence this side of Heaven—for her own good and the good of all mankind—is that from her birth to her death, she must be placed under male authority.

The words “because of,” in verse 10, are translated from the Greek word *dia* which is a primary preposition. A preposition is a word or phrase denoting movement of time or space. In other words, some movement or action of the angels has a direct causal effect upon the reason women ought to have power on their heads. When looking for answers, it is important to be certain that we are asking the right questions. And a good place to begin solving the mystery of 1 Corinthians 11:10, is to ask what prepositional link women have in common with the angels. What is the connection between women and angels that entitles women to possess power upon their own heads?

Humankind has little in common with angels, but womankind does have the exclusive distinction of one of her own being *deceived* in common with angels, and that deception having a devastating effect upon others of her kind. Was not the angel, Lucifer, deceived into thinking that he could *be as God*? The scriptures record that the highest ranking angel was deceived, sinned, and fell from his exalted position in Heaven; subsequently, one third of all the angels were deceived and fell with him.³²⁵

It is commonly assumed that, because Eve was deceived, all women are gullible and easily deceived, but does the fact that Lucifer was in deception mean that *all angels* are inherently gullible and must henceforth be placed under authority? No, it does not. The angels that sinned are fallen without hope of redemption, but the angels that did not follow Lucifer in his rebellion still have liberty. They are not penalized because of the sin of their fellow angels and continue to exist as free moral agents, without stigma. The angels who did not sin continue to possess the power over their own persons as to obey or not to obey *as do all women*.

Then why does the Bible say that a woman must be under authority because of the angels?

The truth is the Bible says no such thing. The Authorized Version reads, “For this cause ought the woman to *have power on her head*.” The phrase, “have power on her head,” is not synonymous with “under authority.” To understand what this means, we need to look at several words contained in the verse—*have*, *power*, and *head*.

The word *have*, in 1 Corinthians 11:10, can also be translated as “possess.” And indeed it is translated “possessed,” albeit in a negative

325. In, *Command or Curse? Women's Position A Look at Genesis 3:16 in the Light of Abuse*, Carmen J. Bryant, M.Th., makes the astute observation that accepting Susan Foh's 1975 theory of wives' inherent need to dominate their husbands necessitates, first, a belief that the first woman *forced* her husband to eat the fruit. But scripture is clear that her husband's cooperation in the matter was, as was the cooperation of the fallen angels with Lucifer, completely voluntary.

sense, in Acts 8:7 and 16:16. But the negative connotation of the word in these verses has nothing to do with the word itself. The word “possess” has to do with ownership or control over—as does the word “have.” They are synonymous. The word, possess, has no inherent connotation of good or evil in and of itself. The important thing to notice in 1 Corinthians 11:10, is that it is the woman *herself* who possesses the power that is on her head. There is no hermeneutical reason for assigning the power that the woman herself possesses to someone else.

The next logical question is what kind of power is it that the woman possesses? The word translated “power,” in 1 Corinthians 11, is also translated “liberty” in 1 Corinthians 8:9.

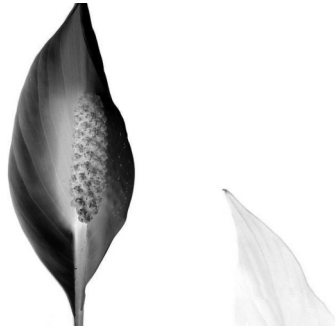
There is no good reason that 1 Corinthians 11:10 cannot be translated, “For this cause ought the woman to POSSESS LIBERTY upon her own head. Even if the text said *over* her head, the liberty, or authority, still belongs *to the woman*.”

In the Bible, the word *head* can mean several things, but the meaning of “head” in 1 Corinthians 11:10, is universally recognized as referring to the person of the woman. Excepting Almighty God and legitimate legal authorities, it is the woman herself who possesses liberty—authority—over her own person. And the Bible connects this liberty with the angels. But which angels are being referred to in this verse? The angels referenced in 1 Corinthians 11:10, are not fallen angels. Woman is not being compared with Lucifer and his rebels here, but rather with angels who made the right choice and did *not* fall. Woman is aligned with the angels who, in spite of Lucifer’s personal deception and sin, and the fall of one third of their comrades, remain to this day completely autonomous, free, moral agents.

The angels that fell could not be redeemed, but the angels who remained loyal to God are not penalized for the wrongs others of their kind committed. God is not sexist or racist. Angels who did not follow Lucifer in his rebellion, continue to possess personal authority and liberty over their own persons and are not discriminated against based on the behavior of other angels. Angels that did not fall are not considered inherently gullible or eternally penalized because

one of their own was deceived; neither does God penalize females because the first woman was deceived and fell into sin.

There is only one link between women and angels and it is the common history of one of their own falling into deception and leading others into deception with them. And, as we have shown, the liberty of personal autonomy is not to be taken from them because of what others of their kind did or did not do.



17

Husbandolatry

“**F**OR THE KINGDOM OF HEAVEN IS AS A MAN TRAVELLING INTO A far country who called his own servants and delivered unto them his goods and unto one he gave five talents to another two and to another one to every man according to his several ability and straight-way took his journey then he that had received the five talents went and traded with the same and made them other five talents and likewise he that had received two he also gained other two but he that had received one went and digged in the earth and hid his lord's money after a long time the lord of those servants cometh and reckoneth with them and so he that had received five talents came and brought other five talents saying Lord thou deliveredst unto me five talents behold I have gained beside them five talents more his lord said unto him well done *thou* good and faithful servant thou hast been faithful over a few things I will make thee ruler over many things enter thou into the joy of thy lord he also that had received two talents came and said Lord thou deliveredst unto me two talents behold I have gained two other talents beside them his lord said unto him well done good and faithful servant thou hast been faithful over a few things I will make thee ruler over many things enter thou into the joy of thy lord.”

Although no explicit scripture can be found for it, complementarian wives are taught that their service to God consists, principally, in serving their husbands.³²⁶ Elizabeth Rice Handford writes that Christian women should ignore their feelings about the leading of the Holy Spirit and obey their husbands should the two “leadings” contradict.³²⁷ DeMoss aligns herself with Handford’s radical view by serving on the board of reference of Handford’s Ministry. Handford’s advice is tantamount to calling Jesus a liar when He promised that it would be the Holy Spirit—not husbands—who would lead and guide Christians into all truth, unless of course, Jesus was saying that the Holy Spirit would lead only *male* Christians into all truth. The CBMW advises women to ignore “subjective” feelings of being “called” into the ministry. Are there any other feelings besides subjective ones? Does anyone, either male or female sense a call to the ministry that cannot be considered subjective?

The scripture passage quoted at the beginning of this chapter consistently uses the words “he” and “him” to describe the servants of God, but the Greek text is not referring to males per se. The Greek word *autos* can be applied to either males or females. Our English Bible, indeed most English Bibles, are androcentric, but it must be remembered that women are servants of God too; and God expects women to use the talents He has given to them—not as *women*, but as *His* servants. He expects men to do the same. There is no scriptural evidence that the gifts and callings of God are distributed according to masculine or feminine appropriateness. The gifts are distributed

326. “He is called to the work and must receive help from her. She is called to the work through ministering to him.” Douglas Wilson quoted by Nancy Leigh DeMoss, *Biblical Womanhood in the Home*, Crossway Books, Wheaton, Illinois, 2002, p. 25

327. “She obeys without reference to her feelings about the will of God . . . She is to obey her husband as if he were God himself. She can be as certain of God’s will when he speaks, as if God had spoken audibly from Heaven!” *Me? Obey Him?* Elizabeth Rice Handford, 1972

as the *Spirit* wills, not as man wills. We all have only one master, The Lord Christ, and we are *all* brethren.

God does not expect more of anyone beyond the talents and abilities that He has bestowed, but He certainly expects development and use of what He has given. Therefore, it is imperative that women seek to identify and develop their God-given talents, whether or not those talents are considered “feminine,” and whether or not husbands approve of wives serving God before serving them. Any husband who seeks to come between his wife and her God seeks to *become* her God. Any wife who allows that, creates in her husband a false god. He becomes an idol to her, and she is then guilty of husbandolatry, the gravest of sins.³²⁸

The subliminal worship of husbands is insinuated within the almost universally acknowledged reason for the veiling of ancient Christian women³²⁹ and an example of husbandolatry or manolatry³³⁰ is found in the generally accepted reason for wearing the veil. Even though most Christians agree that the *tradition* of the veil is cultural and outdated,³³¹ the *meaning* of the veil is still widely maintained to be symbolic of the power and authority of husbands over wives, or, in the case of unmarried women, of all men over all women.

Many Christians believe that the veil was worn as a symbol of subordination. Some teach the veil was worn out of courtesy to angels, while others warn that the traditional meaning assigned to the veil transforms husbands into gods.³³² All Mormon men desire

328. You shall have no other gods before me ...

329. 1 Corinthians 11

330. The worship of husbands or males in general

331. Some Christian groups, such as the Amish and some Mennonites, still veil their women

332. “... it is of momentous importance to us, in a practical point of view, to ascertain who was this august potentate that the apostle has given explicit directions for a part of those who constituted their public religious assemblies to veil their faces in token of his power and authority over them in the house of God. He appears to be the special object of worship ... now if wearing a veil

to become Gods, and their religion teaches that it is possible, under certain circumstances, to become one. For Mormon men, a wife (or wives, depending on which branch of Mormonism one belongs to) is a critical element in obtaining godhood.³³³

Elizabeth Wilson, a nineteenth century author who wrote prior to the emancipation of American slaves, compared the veiling of women, as symbols of husbandly authority, to the branding of slaves as symbols of white ownership.³³⁴ She pointed out that even slaves were

through courtesy to angels, in the house of God, looks like worshipping angels, how much more would it appear like worshipping angels if we wore it in token of their power and authority over us, in the character of worshippers, for in no other character did they enter into the house of God than as worshippers? No, there is nothing similar in scripture and nothing similar in the civilized world. Now, we say it is of *momentous importance* to inquire who this great personage is,—“Who exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God?” ... Does the apostle direct her to wear a veil in the house of God in token of the civil ruler’s power and authority over her? No, God is the only king in his temple: there would be too much of *man-worship* in such directions to “attribute to the apostle Paul.” ... R. says, it is not in token of God’s authority and power over her when she appears in the character of a worshipper, but it is a token that her husband has power and authority over her.” Elizabeth Wilson, *A Scriptural View of Women’s Rights and Duties in all the Important Relations of Life*, Pennsylvania, 1849

333. “They viewed plural marriage as a central tenet—and the only way to attain eternal salvation. Members of the FLDS believe they are following the true Mormon religion as it was first envisioned by Joseph Smith. One of its central teachings is the idea of celestial marriage, in which a man must have a minimum of three wives to gain admittance to the highest of the three levels of heaven.” Elissa Wall, *Stolen Innocence*, William Morrow an imprint of Harper-Collins Publishers, New, NY, 2008

334. “A veil appears to be something of the character of our negro passes—not precisely the same as the negro pass, for the husband’s authority is a *little strange*. The pass is designed for the slaves’ protection, but the veil is to show that she is a vassal, thus the veil seems to be a substitute for the branding iron.”

not required to exhibit their brands of ownership as pre-requisites of worship in the house of God.³³⁵

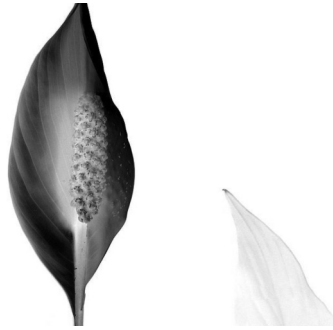
Our God, Jesus Christ, The God of Heaven, demands absolute allegiance from every worshipper, and if the veil was worn as a symbol of husbandly authority, then having the audacity to wear it into the house of worship would have amounted to having another god before Him, a thing which is forbidden in scripture and for which early Quakers were imprisoned. The fledgling Society of Friends considered pledging allegiance to any power but God, even justly instituted power, such as a king, as idolatry.

The traditional understanding of what the veil represented is not only wrong, an error conceived and perpetuated by men who would be God, but it is antichrist. Elizabeth Wilson said it well when she wrote: “We have a detail of ‘Eastern customs in ancient times,’ and such is the custom to this day that the veil was an acknowledged token of the subjection of the woman to the power and authority of the man, and not the most remote hint given that it denoted her to be under the protection of a husband whose honour and ardent love were pledged for her protection, to the extent of his ability, even at the risk of his life . . . Christ sometimes puts a mark on his servants, or seals them, but it is for their honour and protection . . . There is another power which marks its vassals and holds them in bondage that “no man may buy or sell save those who are thus marked.” The authority we have under review is an older member of the same family: of the latter, the family resemblance is so striking that it cannot be mistaken.”³³⁶

Elizabeth Wilson, *A Scriptural View of Women's Rights and Duties in all the Important Relations of Life*, Pennsylvania, 1849

335. “. . . Is she a slave that she must veil her face to show that her master has power and authority over her? No, even that hideous monster, slavery, never appears with its yokes, whips, and manacles, in the temple of God; a slave carries no token of his degradation into the house of God . . .” *ibid*

336. *ibid*



18

Prejudice: The Great Wall

“For ye are all the children of God by faith in Jesus Christ For as many of you as have been baptized into Christ have put on Christ There is neither Jew nor Greek there is neither bond nor free there is neither male nor female for ye are all one in Christ Jesus.”

Galatians 3:26–28

S LEWIS JOHNSON, JR. WROTE, “NEVER COULD THE APOSTLE PAUL have envisioned the place of Galatians 3:28 in contemporary evangelical literature. The issues of sexual equality and societal roles in modern society, however, have done what Paul could not have imagined.”³³⁷

We disagree with Johnson on this. We believe the apostle knew exactly what the Spirit of the Lord was dealing with as he penned his

337. Role Distinctions In The Church, Galatians 3:28, S. Lewis Johnson, Jr., *Recovering Biblical Manhood and Womanhood, A Response to Evangelical Feminism*, edited by Wayne Grudem and John Piper, Crossway Books, Wheaton, IL, 1991

letter to the Christians of Galatia. And it should come as no surprise that in his dealings with the Galatians, the Spirit of the Lord began with the local then moved on to the universal.

Among complementarians, it is vigorously denied that Galatians 3:29 refers to practical equality between Jews, Greeks, slaves, free, male or female. They use a two pronged argument with the essence of it being that the verse is referring to salvation only. We are all equally saved, they say. We ask, *Is there any other way to be saved besides equally?* It is doubtful the apostle would waste time refuting such a ridiculous concept. It is also argued that the word “one,” as in, “Ye are all *one*,” carries no connotation of equality. But common sense and a candid look at scripture invalidates both of these arguments.

Richard Hove believed he was settling the question in favor of inequality when he wrote, “As predicted by the Old Testament, the new covenant is now known by its universal call; all are *invited*, whether Jew or Greek, slave or free, male or female. . . . There is distinction between Jew and Greek *with regard to salvation*—all who call upon Him will be saved. . . .”³³⁸

338. (Does Galatians 3:28 Negate Gender-Specific Roles? *Richard Hove*), Wayne Grudem, editor, *Biblical Foundations For Manhood And Womanhood*, Crossway Books, Wheaton, IL, 2002

“The context of Galatians 3:28 makes abundantly clear the sense in which men and women are equal in Christ: they are equally justified by faith (v. 24), equally free from the bondage of legalism (v. 25), equally children of God (v. 26), equally clothed with Christ (v. 27), equally possessed by Christ (v. 29), and equally heirs of the promises to Abraham (v. 29). This last blessing is especially significant, namely, the equality of being a fellow-heir with men of the promises.” (Edited by Wayne Grudem and John Piper, *Recovering Biblical Manhood and Womanhood, A Response to Evangelical Feminism*, Crossway Books, Wheaton, IL, 1991.) Notice that not a single thing listed has a thing to do with any type of tangible equality. The equality offered by complementarian men to complementarian women is like confederate money. And just as confederate bonds were worthless, so is complementarian equality.

Elisabeth Elliott felt the same when she wrote,

“The passage in Galatians refers to what happens to a Christian through baptism. He becomes, whether male or female, slave or free, Jew or Greek, a son. He enjoys the same privileges which all sons of God enjoy. But this “order of redemption” does not unite the two poles nor displace the ‘order of creation.’”³³⁹

This statement of Elliott’s invites a world of discussion on whether or not one is saved by baptism and what she means by “order of redemption,” but we will save that argument for another time.

Proponents of inequality teach that Galatians 3:28 is referring to all persons who are “in Christ” as being equally saved, equally possessing the indwelling Holy Spirit, and equally sharing in the benefits of the New Covenant. Hove bases his argument on Joel Chapter Two, however, elsewhere in the same argument, he claims Galatians 3:28 is a reference to the creation and fall of man. So which is it, a reference to salvation or to the creation and fall of man? We agree wholeheartedly with Elisabeth Wilson, who said of the contradictory arguments nineteenth century egalitarians dealt with, “What a zig-zag production!”³⁴⁰

Hove’s argument, that the reference to male and female represents creation and the reference to slave and free represents the Fall, loses steam and stops altogether when the reference to Jew and Greek cannot be similarly spiritualized. It simply cannot carry, and he does not even try to make it work. He just ignores it.

Try as we might, Galatians 3:28 cannot be spiritualized into some oblique reference to salvation, baptism, or to the creation and fall of man.³⁴¹ For one thing, where in the Bible do we find that men

339. Elisabeth Elliott, *Let Me be a Woman: Notes to My Daughter on the Meaning of Womanhood*, Living Books, Wheaton, Ill, 1982

340. Elisabeth Wilson, *A Scriptural View of Women’s Rights AND DUTIES*, Pennsylvania, 1849

341. “The male/female couplet, for example, is the result of creation, while the slave/free couplet is the result of the Fall. While the syntax of verse 28 is simple enough, the meaning and significance of it are ardently contested.” Does

were ever more entitled to forgiveness of sins than women? Women did not have to be liberated to seek forgiveness of sins under the New Covenant. There has never been any scriptural law forbidding women to be baptized. These liberties have *always* been theirs.

It is carefully emphasized, by Hove, Elliott, and others, that Galatians 3:28 is not a reference to religious, political, social, or gender equality, but according to their own interpretation, the verse *is* dealing with equality. Do they not write that the verse deals with *equality* of salvation? An ethereal, vague, form of equality to be sure, but the only applications of equality that are permitted among complementarians are of the intangible kind.

Hove claims that Joel prophesied the day would come when anyone, no matter who they were, whether they were Jew or Greek, slave or free, male or female, it would make no difference, would be equally invited to come to the LORD. Joel prophesied no such thing. Under the Old covenant, even non-Jews could come to the LORD by becoming Jews.³⁴²

Hove continues explaining that all could equally call upon the name of the Lord and be equally saved, and that the Spirit of the Lord would equally fill his daughters as well as his sons. What a lame argument! Nowhere in scripture can it be found that God *ever* made any difference in His relationships with either His sons or His daughters! And His Spirit filled His Old Testament prophetesses just as well as His spirit filled His Old Testament prophets.

Jeremiah is also quoted to show that *all* would *equally know* Him—from the least to the greatest. Joel and Jeremiah are cited, then, as the interpreters of Galatians 3:28.³⁴³

Galatians 3:28 Negate Gender-Specific Roles? *Richard Hove*, Wayne Grudem, editor, *Biblical Foundations For Manhood And Womanhood*, Crossway Books, Wheaton, IL, 2002

342. Esther 8:17, “And many of the people of the land became Jews”

343. “Jeremiah points to the universal nature of the new covenant; everyone, from the least to the greatest, will be able to know the Lord. Joel’s prophetic description of the arrival of this day includes the same element: ‘afterward I will

This analysis will not carry for two reasons:

- 1.) Jeremiah is not addressing gender issues; There was never a time in history where the Lord showed preference for males over females in prohibiting females from knowing him. Also, Jeremiah is prophesying about the millennial reign of Christ, not this present age. The day has certainly not arrived when all know the Lord from the least to the greatest. The prophets are consistently misquoted by complementarian authors as saying things like, “No matter who you are, all are *invited* (to know the Lord). Proponents of inequality often add the words “will have opportunity” or “will receive the invitation” to know Him. This is dishonest. The text does not say that. Jeremiah was not writing about invitations or *opportunities* to know the LORD, he was writing that a time is coming when all *would* know Him. This is a clear reference to the millennial reign of Christ. Invitations to know and to serve the Lord were always given freely regardless of gender or nationality.
- 2.) Joel’s prophecy that both sons and daughters would prophesy was not unusual. Even under the Old Covenant both men and women prophesied. The unusual thing about Joel’s prophecy is that all who *called upon* the name of the Lord would be *saved*. That prophecy baffled even the Old Testament Jew, Joel, who penned it, because under the old covenant, *no one*, no matter *who* they were—not even a Jew—could be saved by simply *calling* on the name of the Lord. And Joel’s prophecy says nothing about anyone being “invited.”

Another argument propagated against the equality set forth in Galatians 3:29, is that the word “one” in verse 28 does not connote equality between all Christians. *Something can be one and be unequal? How?* When we look at a tree, what do we see, ONE tree,

pour out my Spirit on all people.” —Joel 2:28–29 Does Galatians 3:28 Negate Gender-Specific Roles? *Richard Hove*), Wayne Grudem, Editor, *Biblical Foundations For Manhood And Womanhood*, Crossway Books, Wheaton, IL, 2002

or an amalgamation of separate and unequal parts? We see trunk, branches, leaves, and sometimes blossoms and fruit. We generally do not see roots, but we know they are there. Which part of a tree is in authority over the other? We know the answer to that is, *No part*. Every part of a tree is essential for the life and health of the whole. What if a tree lost its leaves? If they did not grow back, the tree would die due to lack of photosynthesis. What if the roots became severely damaged? The tree would weaken and most likely die due to lack of nourishment. What about the trunk and branches? Cut down a tree and sometimes it grows back, other times it doesn't. What about the bark? Small animals have been known to kill trees by "barking" them—chewing the bark off in a ring pattern all the way around the trunk. Which part of the ONE tree is unequal to the other or in authority over the whole?

For those who claim the use of the word "one" in Galatians 3:28 does not bestow equal status to the Greek with the Jew, the slave with the free, or the man with the woman, we refer to John 10:30 and to John 5:18 where the Jews sought to stone Jesus for making himself equal with God. In the first passage, Jesus claimed God was his Father. In the second passage, Jesus claimed that he and his Father were one. The Jews made no distinction between the two. When Jesus said he and his father were one, they understood that he was claiming perfect authority and equality with God, therefore they sought to kill him. Historically, scholars have never argued this.³⁴⁴

In Philippians 2:5–6, Majority Text translations read: Let this mind be in you, which was also in Christ Jesus: Who, being in the form

344. "'Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also God was his Father, making himself *equal with God* (italics in original)' The Greek word for equal is *ISON*, which according to Thayer's Greek Lexicon (p. 307), an acknowledged authority, means "equal in quality as in quantity, to claim for one's self the *Nature*, rank, **authority**, which belong to God." Dr. Walter Martin, and Norman H. Klann, *Jehovah of the Watchtower*, Zondervan, Grand Rapids, MI, 1956

of God, thought it not robbery to be equal with God.³⁴⁵ Jesus did not consider it robbery to be equal with God because He *was* God, even in His humanity.³⁴⁶ Those who seek the overthrow of women within the home, church, and society must, of necessity, overthrow the word of God, first, in its references to the equal stature of Christ within the Godhead. Colossians 2:9 tells us that *all* the fullness of the Godhead dwelt within Jesus in physical form. Isaiah 9:6 tells us that Jesus, the son, is also called the everlasting *father*. Those who seek to overthrow women by overthrowing the authority of Christ within the Godhead (*theotēs*) must ignore the many scriptures which establish that the oneness within *theotēs* is a reference to absolute equality as well as to unity.

The Jews had no problem acknowledging equality in the word “one.” Hear O Israel, YAHWEH ELOHIYM is ONE YAHWEH, literally reading “The LORD Gods is one LORD.” When Jesus claimed God as His father and said they were ONE, the Jews understood that was the same as claiming the authority of God, i.e., practical *equality with* God. That was “blasphemy” to the Jews who wanted to stone Him for it.

When Thomas said, “My LORD and my God, he was accepting Jesus’ claims to oneness with God, which entailed not just His unity with, but His practical *equality* with, and His actual *identity as* . . . Jehovah. Jews never called anyone LORD but Yahweh. The prophet foretold the claims of Christ in Isaiah 9:6, and the apostle reiterated them in Philippians 2:5–6 and Colossians 2:9.

The Entire Context of Galatians 1–3 deals with the related subjects of prejudice and equality. The Christians of Galatia had moved away from the good news of Christ and had begun following

345. Minority texts read differently, but minority text translations are not universally accepted as reliable; these include the critical texts of Nestle-Aland and The United Bible Society which claim to be “eclectic” texts but, in reality, are primarily based on minority texts.

346. All the fullness of *theotēs* (the Godhead) dwelt in Jesus in physical form (Colossians 2:9). What part of “all” and “fullness” and “physical form” do we not understand?

another gospel—which, according to Paul, was not good news at all. They were being “troubled” by those who had perverted the good news of freedom in Christ into the “bad news” that law and tradition needed to be upheld. (1:6–9, 13–14).

Paul was not a man-pleaser and reminded his readers that God was not impressed with the seeming importance of certain personalities (2:6). Paul wrote that if he was concerned with pleasing men, then he was not being a true servant of Christ (1:10).

Paul alluded to traditions the Jews were in bondage to when he wrote that what he preached did not come from man but directly from Christ. He reminded the church at Galatia how he had previously ravaged the Christian Church because he had loved the traditions (the Jew’s religion, 1:13) more than he had loved God, and, because of that, had profited greatly in it (1:11–15).

It was God, he wrote, who had called him to preach to the Gentiles. And when God called him to do so, he had asked no one’s opinion . . . or permission. He knew that he had heard from God. He was the bond servant of Jesus Christ, not of any man, and only where Christ led, would he go (1:15–17).

He reminded the Galatians that Titus was Greek and had not been compelled to subject himself to the Jew’s religion by being circumcised, but that *false brethren were spying out their liberty* and were busily plotting how they could *bring them back into bondage* to tradition. Paul and Titus did not allow themselves to submit to pressure to conform, not even briefly, so that the *good news*—not the bad news (1:6–7)—might continue to go forward (2:1–7).

Paul spoke briefly about respecting men’s persons. He said no matter how important these men seemed to be, they were not successful in impressing either him or God. They added nothing to the truth of Christ and the liberty he brought, but rather, were contrary to it in their efforts to *diminish* it. He reminded the Galatians that the good news to the Gentiles had been committed to him just as the good news to the Jews had been committed to Peter. He also reminded them that his commission had been acknowledged by recognized leaders in the church, James, Cephas, and John (2:1–10).

Paul recounted the story of when he and Peter had settled the business of being respecters of persons regarding the traditions (2:11–13). When they were both in Antioch, before Peter’s Jewish peers arrived, Peter enjoyed the freedom he had found in Christ and mingled freely with the non-Jewish Christians, even taking meals with them. But after his Jewish brothers showed up, he feared their opinion and did an about face. He abruptly ended his association with the Gentiles—especially at mealtimes. And others, including Barnabas, followed his hypocritical lead, exhibiting *racial and religious prejudice* in spite of scriptural commands against being respecters of persons. The confrontation between Paul and Peter dealt with *racial prejudice* and hypocrisy—nothing else.

The message coming from Peter was clear; Jews *still* considered themselves superior to Gentiles. And Paul was not going to stand for it. He initiated a public confrontation with Peter over the matter, and they settled it.

Paul asked the Galatian Christians how it was that they were so bewitched? Had they received the Spirit of the Lord by the works of the law, or by faith in Christ? Did they think that, though faith had saved them, they must maintain that salvation by works of the law? (2:16–18, 3:1–3).

The root of the problem lay in the Jew’s claim to superiority over Gentiles because of their physical relation to Abraham. This was a stronghold of pride in the hearts of many Jews. Jesus had addressed it when he warned them not to be so haughty over their physical ancestry. He told them that God was able to raise up seed to Abraham from stones. Paul reminded the Jewish Christians of Galatia that, “Even as Abraham believed God and it was accounted to him for righteousness know ye therefore that they which are of faith the same are the children of Abraham and the scripture foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham saying in thee shall all nations be blessed so then they which be of faith are blessed with faithful Abraham” (3:6–9)

Paul noted that those who were still under the law were cursed, because Christ had come to redeem them from the curse of the law,

and they had not accepted his sacrifice. Paul wrote that even those who had legitimately lived according to the law, *before* Christ came, had been saved by *faith*—not by obeying the letter of the law—THE JUST SHALL LIVE BY FAITH, he reminded them (3:10–13).

In essence, the apostle was saying that even Abraham had been saved by faith [in the promised redeemer]. Consequently *all* who are saved by that same faith are, in God's eyes, children of Abraham. Abraham was before the law and his faith was not disannulled by the law, so whether a person is Jew or Gentile, those who have faith in Jesus are the ones who are blessed with faithful Abraham. Paul annihilated the grounds for feelings of superiority which had resulted in *racial prejudice* based who was or was not physically descended from Abraham (3:16–22, 23–24).

He pointed out that the law was simply a school master, a teacher used by God to reveal Christ, and now that Christ had come, there was no longer any use for the school master. Let it go, he commanded (3:24–25).

Paul summed it all up when he informed the Galatians that all, both Jew and Gentile, were children of God through faith in Christ. The walls needed to come down, they were sinful walls of prejudice and pride, bringing a curse on all who sought protection in their shadow. The *unequal* status that existed between Jews and Gentiles under the traditions could not be transferred to Christianity. He went one step further and wrote that the unequal status of male and female, slave and free, were not acceptable in Christ either, for all are one in Him (3:26–28).

Paul understood the pride and prejudice he wrote about better than most. He was a Jew, but he was also a Roman. Roman citizenship was both prized and difficult to obtain.³⁴⁷ The Roman culture,

347. Acts 22:25–28 “And as they bound him with thongs Paul said unto the centurion that stood by Is it lawful for you to scourge a man that is a Roman and uncondemned When the centurion heard that he went and told the chief captain saying Take heed what thou doest for this man is a Roman Then the chief captain came and said unto him Tell me art thou a Roman He said Yea

in Biblical times, was heavily influenced by Athenian Greek mores and was a slave-holding society, with the greatest social and political divisions within that society being citizen/non-citizen, slave/free and male/female. Jews within the empire did not have a problem with these legal and discriminatory divisions as they were rather discriminatory themselves and added an additional category to the division, that of Jew and Greek. In each of these divisions, there existed a clearly defined assumption of superiority and inferiority. Free persons were considered superior to slaves, Jews considered themselves superior to all non-Jews, and there was no question that all males considered themselves superior to all females, of *any* category.

The religious, cultural, and political barriers that separated Jew from Greek, slave from free, and male from female were comprised of fear, hatred, and prejudice. Both Jews and Romans were overtly racist, both cultures were sexist, and, as is the case whenever institutionalized slavery is present, slaves were barely considered human. The walls between Jew and Greek, slave and free, male and female reached unto Heaven, and no earthly power was going to bring them down.

Peter, who was fired with a passion to spread the good news of Jesus Christ—a passion that eventually led him to accept martyrdom—was so full of racial prejudice that he had to receive a vision from Heaven before he would consider visiting the house of a Gentile, even for the purpose of spreading the gospel.

Peter was not given a *new* command, as some suppose, for a *Jew* to preach the good news to a Gentile. Jesus had already given His disciples a personal example to follow in telling the Samaritan *woman* that he was Messiah. That left them speechless for a while. The Jews typically shunned Samaritans, and then for The Twelve to see their master associating with a Samaritan woman, well, that was beyond the pale. So what did Jesus do? He gave them a living object lesson

And the chief captain answered With a great sum obtained I this freedom And Paul said But I was free born”

in leading His little flock into an evangelistic crusade in *Samaria* of all places!

In the Old Testament, after the Israelites carried out the command to possess the promised-land, they were, without prejudice, to share their commonwealth, the blessings of serving Jehovah, with *all* who would accept Yahweh as the one true God. We read of that happening with Rahab, Uriah, and Ruth. Even during periods of their captivity, people could and did choose to become Jews.³⁴⁸ The prophets told of a time when all would know the Lord—not just Jews, and of a time when non-Jews would be allowed to inherit Jewish land along with natural-born Israelites, but in spite of all this, racial pride ran deep. It should not have been unthinkable to Jewish Christians to carry the good news of salvation outside of the Jewish community, yet it was, and God had to move mightily in order to convince the infant Church that Gentiles not only should be evangelized but that they were *equal* to Jews. Such is the strength of prejudice even with such a one as Peter.

It was time for the walls to come down, and Paul, under the inspiration of the Holy Spirit, extended the argument from Jewish prejudice against Gentiles to include slaves and even women, both of whom had suffered horribly from the prejudice of both Jew and Gentile.

It is safe to say that no single group of people has suffered consistently, from the dawn of history, from social, political, and religious prejudice more than women. People of color have been the butt of hatred and prejudice for centuries. And the atrocities and horrors of slavery were unspeakable. But even so, most can trace their cultural history back to a time when they were free—not so with females of any race or nationality. The Bible teaches that in the beginning both female and male were equal,³⁴⁹ but according to our history

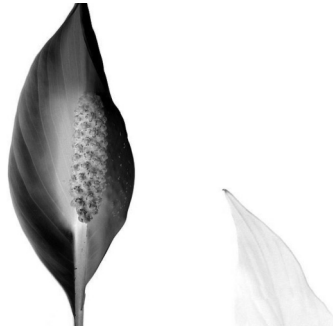
348. Esther 8:17

349. When God instituted marriage, knowing what was ahead, He gave a specific command for men to leave their parents and cleave to their “one” wife. This was a safeguard for women who were not told to leave the protection of

books, there was never a time in all of history, saving the present in some countries, when females were considered autonomous human beings on social and political par with males.³⁵⁰ It is therefore not insignificant, that, in his letter to the Christians of Galatia, when the Holy Spirit, through the words of the apostle, effectively tore down the walls of religious, political, and societal division between Jews and Greeks, slaves and free, he saw fit, at the same time, to tear down the greatest of all walls, that between male and female, in restoring woman to her original equality with man.

their parents and families, so husbands, of necessity, would have had to join the bride's family. Yet that protection for women was quickly dispensed with, and well before the time of the flood we read that polygamy was introduced into the fallen creation (God's opinion of polygamy is revealed in that not one of the four married men who entered the ark were polygamous).

350. This portion of the histories are debatable, or perhaps they do not go back far enough, as Katharine Bushnell, in her *God's Word to Women* studies, presents a good case for the early existence of, and reasons for the demise of, female kinship under which, in very early history, females enjoyed equality with men. Bushnell used both Genesis studies and secular anthropological research in order to prove her hypothesis.



19

Deborah: Prophet, Head of State, & Commander in Chief

THOSE WHO RESIST THE BIBLICAL PRECEDENT OF GOD PLACING A woman in authority, not just over men, but over an entire nation, attempt to skirt the issue by making Deborah an example of submission or non-submission in accordance with the doctrine of male authority. The Bible says that Deborah was a Judge of Israel, but complementarian author, Barbara Mouser, writes that she was not.

Historically, scholars have never denied that Deborah was a judge. The Reverend C.I. Scofield, in the 1909 edition of *The Scofield Reference Bible*, affirmed that Deborah was a judge of Israel.³⁵¹ Notes in the King James Study Bible of 1988 (with the majority of contributing editors representing Tradition Role Religionist churches

351. Page 289 of the *Scofield Reference Bible*, edited by Rev. C.I. Scofield, Oxford University Press, New York, 1909.

and seminaries who are now aligned with the CBMW) agree with the Bible report that Deborah was indeed a Judge of Israel.³⁵²

Even though the Bible says Deborah was a Judge, and during the period of the Judges in Israel's history, the Judges of Israel were Heads of State, Mouser denies the Bible record by declaring that Deborah was neither Judge nor Head of State. She excuses her defiance by creating her own definition of judgeship. Mouser claims that military heroics were criteria for Judgeship *as defined by the Book of Judges*. She asserts that since Deborah performed no military exploits, she was not a Judge.³⁵³ Mouser's theory is wholly unknown to all previous scholarship, and only those desperate to defend the tenets of complementarianism can possibly attribute any credibility to it.³⁵⁴

352. Liberty University, *The King James Study Bible*, Previously published as *The Liberty Annotated Study Bible* and as *The Annotated Study Bible, King James Version*, Thomas Nelson Publishers, Nashville, TN, 1988. The contributing editors of this study Bible represent a vast array of Traditional Role Religionist Bible colleges such as: Dallas Theological Seminary, Southwestern Baptist Theological Seminary, Bob Jones University, Tennessee Temple Theological Seminary, Talbot Theological Seminary, Wheaton College, Fuller Theological Seminary, and Southwest Baptist College, etc.

353. "And Deborah a prophetess the wife of Lapidoth she *judged* Israel at that time" Judges 4:4^{KJV},

"Deborah is not an example or justification for women's usurpation of men's offices or roles ... **She is not a judge...**" *The Womanliness of Deborah: Complementarian Principles from Judges 4-5*, K. Mouser <http://www.cbmw.org/Journal/Vol-11-No-2/The-Womanliness-of-Deborah> [6/19/2009]

354. Tenets of Complementarianism:

- All egalitarian Christians are feminists
- Females desiring equality with men are really seeking to usurp, displace, and replace men
- Males have a Divine Mandate to Rule
- Subordination of Females is part of the creation order, and not a result of the Fall
- Males Initiate / Females Follow
- It is a curse for males to be led or taught by females

This is also another instance of the men at the council showing a willingness to be taught “authoritatively” by a woman when they are the ones insisting that women are not permitted to authoritatively teach men. Inside a church house or not, *people* are the church—not the building—and who can deny that Barbara Mouser is teaching both *men* and women that Deborah was neither a Judge nor a Head of State when the Bible clearly says she was?³⁵⁵

Deborah was Prophet to the Nation of Israel, Head of State, and Commander in Chief of the armies of Israel. We read of only two other people in all of scripture who held all three of these prestigious offices simultaneously, and they were Moses and Samuel.

Moses and Samuel were both prophets and Heads of State who, like Deborah, were not military leaders. They commanded the generals who in turn commanded the armies, but they did not go into battle themselves. This had no diminishing effect on their authority. Heads of State rarely go into battle personally.

Mouser claims that it was Barak, and not Deborah, who was Judge of Israel. Again, this contradicts scripture. The Bible names Deborah as Judge of Israel not Barak. Mouser justifies this contradiction by writing that the presence of Barak’s name in the Hebrews Chapter 11 “Hall of Faith,” coupled with the absence of Deborah’s, is a clear Bible statement that he was the Judge of Israel and that she was not.

In referencing Hebrews eleven as a clear statement that Deborah was not a Judge, Mouser is stretching the limits of responsible scholarship and more than bordering on the imaginative. Hebrews eleven is not a listing of the Judges of Israel. There are many people listed in the Hebrews “Hall of Faith” who were not Judges. And, again, the

355. Judges 4:4^{KJV}

“Judges 4–5 is a complicated and unusual passage. However, close examination of it will reveal that Deborah is not . . . a head of state . . .” *The Womanliness of Deborah: Complementarian Principles from Judges 4–5*, K. Mouser <http://www.cbmw.org/Journal/Vol-11-No-2/The-Womanliness-of-Deborah> [6/19/2009]

Bible *never* names Barak as a Judge of Israel and does assign the title of judge to Deborah.³⁵⁶

Complementarians are quick to denounce what they call “egalitarian interpretations” of the Bible but eagerly embrace almost anything—even if it appears in an “egalitarian” version—that appears to back their position. Although virtually all scholarship prior to the ascendancy of the CBMW affirms that Deborah was a Judge of Israel, Mouser writes that, “The NIV translation of Judges 4:4—“Deborah was leading Israel at this time”—unfortunately and unnecessarily renders an egalitarian interpretation.”³⁵⁷

Barak was Deborah’s general—not her Judge. And he had no problem serving in a subordinate position to a woman. In Judges 4:4–6, Deborah, by the Spirit of the Lord, and by virtue of the authority she held as prophet and Head of State, summoned and rebuked Barak by reminding him that the Lord had *commanded* him to go up and fight against the Canaanite King. Mouser claims Deborah softened her rebuke with a question because she was a woman and felt it was not proper for a woman to rebuke a man, however we read of Samuel using the same method for rebuking Saul when he asked him why he had not obeyed the Lord in 1 Samuel 15:14, “And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?” Deborah was not treading softly lest she behave in an “unwomanly” manner towards a man. She was behaving just as emphatically as the prophets and Judges that preceded her.

What is the difference between the way Deborah handled things with Barak and the way Joshua handled things with the Children of Israel when he commanded them to go up against the Canaanites, and then framed his rebuke with a question while contending with

356. Some translations do call Barak a Judge in 1 Samuel 12:11, but not all. The contradiction lies in the source material the versions are translated from.

357. *The Womanliness of Deborah: Complementarian Principles from Judges 4–5*, K. Mouser <http://www.cbmw.org/Journal/Vol-11-No-2/The-Womanliness-of-Deborah> [6/19/2009]

them for their disobedience?³⁵⁸ There is no difference whatsoever. Both Deborah and Joshua were leaders called and empowered by God to *lead* with absolutely no differences in the leadership authority bestowed on them.

It is more than likely that the original command to Barak had come through Deborah herself as she was a prophetess as well as a Judge.³⁵⁹ When Deborah rebuked Barak for disobeying the commandment of the Lord, we read of him *pleading with Deborah to accompany him* else he would not go. This was not a sign of weakness or effeminacy on Barak's part. His desire to have his prophet accompany him to the scene of the battle is not unusual for the time he lived in, and precedent for his request is found in the Bible when Moses said to Joshua, "Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand."³⁶⁰

Deborah was placed in authority over a nation, over both the men and the women of that nation. Unlike the male judges of that period, she was a shining example of strong leadership that resulted in 40 years of peace.³⁶¹ Even Traditional Role Religionists admit that she was the noblest figure in all the book of Judges.

Based on one isolated verse with a controversial and biased translation, complementarian teaching holds that it is a curse for a people to be led by a woman, but an adjustment of complementarian criteria for interpreting scripture is in order as the scriptures do not

358. Joshua 18:3 "And Joshua said unto the children of Israel How long are ye slack to go to possess the land which the LORD God of your fathers hath given you?"

359. All commands given through prophets were direct commands of God. So Deborah was not simply deferring to God due to virtue of her womanliness or femininity. She was doing what all other true prophets of the Lord—male or female—have always done. She was acknowledging the source of the command as coming from God Himself.

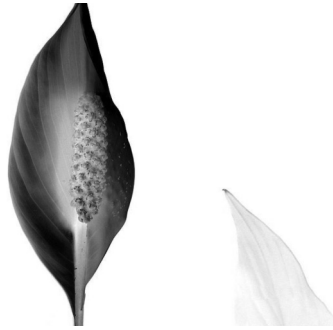
360. Exodus 17:9

361. Judges 5:31

teach that it is a curse for a nation to be led by a woman. Israel was definitely not cursed during the period Deborah led them as Judge, and history records examples of other female Heads of State whose governments brought many years of peace and prosperity to the citizens of their countries.³⁶² Jesus had only praise for the wisdom of the Queen of Sheba, a female head of state who will testify against unbelievers at the judgment.³⁶³

362. Isaiah 3:12, “*As for my people children are their oppressors and women rule over them O my people, they which lead thee cause thee to err and destroy the way of thy paths.*” Bushnell comments on the translation of this verse: “I think we find another case of prejudiced translation in Isaiah 3:12. The word translated “children” in this verse in Isaiah, is a plural masculine participle of the verb “to glean,” “abuse,” “practice.” It is translated “glean” in Leviticus 19:10, Deuteronomy 24:21, Judges 20:45, and Jeremiah 6:9. The word has no translation such as “children” anywhere else in the Bible, and it occurs 21 times. Another word altogether is used for “children,” and “child,” in verses 4 and 5 of this same chapter; the sense seems to have been fixed by the supposed context, to correspond with “women.” As to the word translated “women,” Two words without the rabbinical vowel “points” are exactly alike. One is pronounced *nosh-im* and the other *na-shim*. In appearance the only difference is a slight mark under the first letter of the Hebrew word *na-shim*. The first word means “exactors;” the one with a vowel mark under the initial letter means “women.” The entire decision, therefore, as to whether the word means one or the other depends upon OPTION. Those who pointed the word, evidently thought the nation could sink no lower than to pass under women rulers, and then translated the word “children” to match it. Commentators frequently call attention to the alternate reading. See Adam Clarke on the passage. The Septuagint translates: “*As for my people, tax-gatherers (praktores) glean them, and exactors (apaitountes) rule over them.*”” Bushnell, Katharine, (1856–1946), *God’s Word to Women*, 100 studies began in 1908, Lesson 77

363. Matthew 12:42, “The queen of the south shall rise up in the judgment with this generation and shall condemn it for she came from the uttermost parts of the earth to hear the wisdom of Solomon and behold a greater than Solomon is here” (1 Kings 10:1–9).



20

Smokescreens, Mantras, & Slogans

IN ORDER TO STIR EMOTIONS AND GAIN FOLLOWERS, COMPLEMENTARIAN leaders create smokescreen arguments in which the real goal of absolute control of women hides behind a façade composed of a problem which can supposedly be resolved by applying gender inequality—the miracle solution—to the situation. The issues exist largely in the minds of those creating the problems for the express purpose of presenting their solution, which always amounts to, “*bring the women under control and all will be well.*”³⁶⁴

One complementarian argument against gender equality is that advocates of biblical equality deny differences between males and females. This writer does not know of a single Bible believing advocate of equality who denies that differences exist between the sexes. But Grudem writes, “. . . the idea that there should be “*no differences*”

364. The implementation of gender inequality spawns a plethora of family, relationship, emotional, and self-confidence issues for children, women, and men. This translates into a veritable gold-mine in books and seminars for complementarian leaders and self-help authors as they publish one book after another purporting to solve the problems of their hurting readership.

but that “all should be one” will also work out in feminized religion within churches, in hatred of authority...”³⁶⁵

Grudem never proves that advocates of biblical equality actually deny gender differences; he just claims that they do. Additionally, the differences he describes are not intrinsic, physiological differences peculiar to males and females, but rather differences in *roles* and *status* which are wholly subjective, culturally created, and man-made differences. The argument that Biblical advocates of gender equality deny intrinsic differences between males and females is entirely without merit. It is nothing more than a slogan intended to bring critical thought to a halt and to distract from factual argument. The “no differences” argument is an effective smokescreen that keeps everyone busy discussing a non-existent issue.

Early Christians heavily laced their messages with scripture. Leaders in the complementarian movement do not. They typically present one or two scriptures, and after that, their long arguments rest solely upon reasoning and illustration. Their reasonings and explanations are so wordy, that after reading them, one typically needs to back track in order to be reminded about what point the author was trying to make in the first place. This is because complementarians have no explicit scriptural commands for their male supremacist doctrine, so it is impossible for them to defend their theology outside of long, meandering explanations, neat slogans, and short mantras which effectively bring critical thought to a halt, and make it easy for the simplest souls to succinctly parrot their dogma.

Though their doctrine is fraught with contradictions, complementarians are extremely uniform in describing their beliefs. This is because they all chant the same mantras. The mantras of usurping women, no differences, role reversal, passive men, and sexual

365. *Biblical Foundations For Manhood And Womanhood*, Crossway Books, Wheaton, IL, 2002

“...the attempt to obliterate differences leads to the emasculation of men and the defeminization of women. Men become more like women, and women become more like men, because ‘All is one.’” *ibid*

confusion are common and over-used, but remarkably effective in preventing honest discussion and in keeping complementarians indoctrinated.

It is interesting to note that the doctrine of usurping women was, in fact, developed by a woman, who then taught it to men, who, in spite of the fact that these same men teach that women are not supposed to authoritatively teach men, gladly learned from this woman and now teach her theory in virtually all complementarian seminaries and Bible colleges.³⁶⁶ The mantra of the usurping woman is chanted with amazing uniformity among most complementarians.

The mantra of sexual confusion is also common,³⁶⁷ along with the role reversal/passive man doctrine which is a spin-off from the usurping wives teaching. It goes something like this: Wives who resist and usurp their husband's authority bring about passive acquiescence on the part of males whose "roles" as leaders and initiators have been thwarted.³⁶⁸ And this despite the fact that the usurping woman/passive man scenario is in direct opposition to the prophecy that predicts it will be the husband who will rule and the wife who will respond passively. Regardless of the contradiction to scripture, the mantra of role-reversal is chanted with amazing regularity.³⁶⁹

366. Susan T. Foh, *What Is the Woman's Desire?*, The Westminster Theological Journal, 1974

367. "One tragic result of female domination of the home is sexual deviance. Sons and daughters grow up in reverse-role homes subconsciously unwilling to identify themselves with their natural sexual model. Today homosexuals are so numerous..." Stanley, Charles, *A Man's Touch*, Victor Books, Wheaton, IL, 1988

368. "Men hate scenes ... They will go to almost any length to have peace ... They will let a woman have her way ... but the price a man has to pay is the price of his manhood." Elizabeth Rice Handford, *Me? Obey Him?*, 1972

369. "It is sufficient for the fulfillment of a prophecy, if it is fulfilled in a majority of cases, and women are ruled by men religiously, politically, and in the domestic circle. It was prophesied of Christ that all who should see him would laugh him to scorn, when he would be in his agonies on the cross, Psalm 22:7. Now we know all did not laugh him to scorn, for he had some

The mantras of *the harmony of Joyful, willing submission and loving servant leadership* are chanted along with the oxymoronic “*freedom in submission.*”³⁷⁰ There may be freedom in submitting to Christ but there is none in submitting to a husband who prizes his “authority.” Privileges and passes do not constitute freedom, and comparing freedom through submitting to civil law with submitting to a husband is like comparing apples and donuts. It is not possible.

Female complementarian authors seem to harbor a venomous abhorrence for what they call “selfish rights,” and they have garnered a following of women who are convinced that happy homes are dependent upon the “balance and harmony” that is produced only through female subordination. Below are excerpts from a letter sent to Shirley Taylor at Baptist Women for Equality which is typical of complementarian response to scriptural dialogue concerning female equality:³⁷¹

Dear Shirley,

I received your letter regarding women pastors and deacons and would like to respond to several points in your letter. I completely agree with your mission statement until you get to the phrase, “and will put up no barriers to women serving God in the same capacity as men do.” I have a big problem with this. God does value women! He puts men and women on the same plain, breaking down barriers. However, He has also made us different and clearly knows how we can complement each other. I have . . . witnessed a breakdown in families and society stemming from individuals being basically self-centered and insisting on their rights. There is balance and harmony in the body of Christ and in the home when individuals accept

who deeply sympathized, but a great majority reviled him.” Elizabeth Wilson, *A Scriptural View of Women’s Rights AND DUTIES*, Pennsylvania, 1849

370. “You can’t talk about the idea of equality and the idea of self-giving in the same breath . . . It is the woman’s delighted yielding to the man’s lead that gives him freedom. It is the man’s willingness to take the lead that gives her freedom.” Elizabeth Elliott, *Let Me be a Woman: Notes to My Daughter on the Meaning of Womanhood*, Living Books, Wheaton, Ill, 1982

371. <http://bwebaptistwomenforequality.wordpress.com/>

their roles in an humble, submissive manner to the Lord ... I have observed God honoring marriages that are a picture of Christ and the Church. This harmony comes through submission, not demanding our rights ... We have two daughters that have been married for a number of years ... One of our daughters has always been very head strong. She has chosen to trust her husband in matters of leadership and management. He responds to her in love and a desire to provide for their family... I also want to see men in leadership as deacons and pastors. I have been on a mission trip to Russia, where the church is basically made up of women, with few men attending. Do you want that?³⁷²

This letter presents many problems aside from the obvious mantra chanting, but serves as a good example of the narrowness of the complementarian mindset. Not a word of scripture is used in the letter, but the mantras are chanted to perfection including a comment (again, typical) that the breakdown in the church and the family is the fault of women pursuing equality. The underscored mantras include: No differences, complementary, “selfish rights,” balance and harmony, roles, joyful submission, servant leadership, usurping women, and the feminization of the church.

Great Swelling Words

Complementarian authors tend to use extravagant, flowery, language in describing their doctrine. So much so that the great swelling words Peter and Jude refer to come to mind. Advocates of slavery often referred to their cause as “glorious.” Hitler and his followers referred to the Reich in which millions of human beings were slaughtered on the altars of hatred, prejudice and power as “glorious;” just so does Elisabeth Elliott and CBMW refer to complementarianism as “*glorious*.”³⁷³

372. <http://www.bwebaptist.com/files/Responses.pdf>

373. “Discipline doesn’t stifle; it gives power ... Why shouldn’t it be so when we consider the *glorious* hierarchal order too?” (Emphasis added.) Elisabeth Elliott, *Let Me be a Woman: Notes to My Daughter on the Meaning of Womanhood*, Living Books, Wheaton, Ill, 1982

Young Christian males, regardless of denomination, are being indoctrinated into what they call the “beauties” of complementarian doctrine. In a conversation with the author, a young man blissfully chanted many of the mantras within the context of one very short conversation. He described the beauties of his experience in learning about and embracing his “manhood.” He spoke of “protecting” his wife who was the weaker vessel (and not just physically, he was careful to stress). In all of this “beauty,” his wife was, of course, subordinate to his “servant leadership.” He carefully explained that the man was created first and that men and women, though both created in the image of God, were created in *different* images of God, and that even within the Godhead there was a “divine chain of command.” He was adamant that “feminists” were attempting to obliterate all “differences” between males and females, and that they were trying to destroy the family.

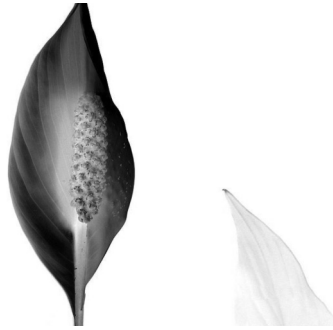
When asked exactly which “feminists” were saying there were no differences, beyond the physical, between men and women, or in which Christian book or article he had read such a thing, he could not answer. His mute response confirmed that he had done no critical research of the issue for himself. He was simply chanting the “no differences” mantra—along with the servant leadership, protection racket, image of God-image of man, chain-of-command-within-the-godhead, feminist!, and destruction of the family mantras.

In commenting on the mantras, Shirley Taylor immediately thought of the feminist-lesbian mantra. She said, “They can’t even say the word feminist without saying homosexual in the same breath.”³⁷⁴ Mary Kassian, believes that the two are so closely related as to be

374. “. . . the growing claims of legitimacy for sexual relationships which have Biblically and historically been considered illicit or perverse. . . .” *They say equality for women will lead to homosexuality*. Shirley Taylor commenting on the Danvers Statement, <http://bwebaptistwomenforequality.wordpress.com/2010/04/01/what-the-danvers-statement-on-biblical-manhooood-and-biblical-womanhood-really-says/>

inseparable and gives an example of one evangelical's journey into lesbianism as proof that straying from complementarian teaching is tantamount to abandoning Biblical precepts altogether.³⁷⁵

375. "By 1990 Mollenkott had embraced the lesbian lifestyle ... The journey of this evangelical feminist started from a different denominational perspective from the first two feminists cited and yet led toward the exact same end. Mollenkott had claimed the right to name herself, her world, and God. Ultimately, this led her to a total rejection of the Judeo-Christian God of the Bible. Furthermore, her rejection of God's pattern for male and female roles led to a rejection of biblical morality. Mollenkott's story demonstrates that in accepting the feminist precept of the right to name, an individual steps into a strong tide that leads toward a total alteration or rejection of the Bible." *The Feminist Mistake: The Radical Impact of Feminism on Church and Culture*, Crossway Books, Wheaton, Ill, 2005



21

Equal but Different

“Things equal to the same thing are equal to each other.”

Well Known Geometric Principle

THE “EQUAL BUT DIFFERENT” MANTRA IS A FAMILIAR ONE. THIS author has no quarrel with the facts of the statement. The quarrel comes with the complementarian *interpretation* of the statement, which, among traditional role religionists, means that one equal partner is subordinate to the other equal partner.

Complementarians uniformly reference Genesis as proof of a divinely mandated gender hierarchy, but in an article endorsed by CBMW Board of Reference member, John MacArthur, and printed on his Grace to You church website, Michael Stitzinger confirms that there is *nothing*³⁷⁶ in Genesis Chapter one to suggest hierarchy

³⁷⁶. Stitzinger’s admission concerning Genesis Chapter One parallels Kasian’s confession that there is no link between secular feminism and Christian feminism, yet they both claim to build an airtight case on a foundation they admit at the outset won’t support it.

in gender relationships. But in typical complementarian fashion, he hastens to add the absolutely irrelevant appendage, “there is nothing to deny it either.”³⁷⁷ That is nothing less than the old “I-can-bring-fifty-witnesses-who-didn’t-see-me-do-it” argument. That argument simply doesn’t fly. It would be laughed out of any courtroom in the world, and yet complementarian leaders expect Christians to accept it as a valid argument in regards to an extra-scriptural theology that defines the status of over one half of the human race.

In Genesis Chapter One, we have a reliable witness (the first of many) to the perfect equality of all humans, regardless of gender, from the moment of their creation. Genesis Chapter One is not, as complementarian leaders claim, an “incomplete” account regarding “roles.” According to Genesis Chapter One, both male and female were created equal, equal in relation to God as well as equal in relation to one another—both in moral theory and in practical application. Stitzinger’s statement that there is nothing in Genesis to deny hierarchal relationships is utterly false. Good propagandists all know that if they chant their mantras and broadcast their lies loud enough and long enough people will begin to believe them. And this is exactly the case with complementarianism. Genesis Chapter One is a clear witness to perfect equality between the first humans. The very fact that they were both commanded to take dominion is a patent statement of equality which, of necessity, precludes hierarchy. Humans, both male and female, were created to rule creation together in perfect equality.

It is a wonderful fact that men and women were created vastly different, and not a single difference “by nature” forces females into subordinate “roles” except the differences of physical strength

377. “There is nothing to suggest hierarchical relationship, but there is also nothing to deny it.” Michael F. Stitzinger, *Genesis 1–3 and the Male/Female Role Relationship*, http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt/OTeSources/01-Genesis/Text/Articles-Books/Stitzinger-Gen-1-3-GTJ-1981.pdf

and an inordinate desire, on the part of males, to dominate.³⁷⁸ It is agreed that men and women are different. But how the term “equal but different” is understood by mainstream humanity is not at all synonymous with the twist complementarian doctrine places on it. Complementarian leaders, masters of theological double-talk, are proficient at loading the language and putting insidious twists to innocuous, even affirming, sounding statements.

Who can argue that males and females were created differently with many of the differences unarguably complementary? Who among evangelical Christians even wants to argue such obvious points? Differences between men and women can safely be acknowledged and appreciated without accepting the fallacy that those differences mandate that one sex be placed in “divine authority” over the other. And, again, as Stitzinger admits, *nothing* in Genesis Chapter One even hints at hierarchal gender roles. But he claims that Genesis Chapter *Two* is another story altogether.

In spite of the fact that Genesis Chapter Two is not written in chronological order—it is simply a description of the various creation histories. Stitzinger claims that gender hierarchy is crystal clear in the second creation account. Is it? Ignoring the chapter and verse divisions, which are translator supplements, Genesis two falls into seven natural divisions:

- 1.) A conclusion of the first creation account
- 2.) An introduction to the histories about to be presented in the second creation account
- 3.) Details of the creation of the first human and the planting of the Garden in Eden

³⁷⁸ Men and violence: do you have a problem with that?, http://www.netdoctor.co.uk/menshealth/feature/men_and_violence.htm

Is the Gap More Than Gender, <http://www.apa.org/pubs/journals/releases/analysis-of-gender.pdf> [3-7-10]

- 4.) Details of how the trees and plant life came to be (including the tree of life and the tree of the knowledge of Good and Evil) and the river that became four
- 5.) The story of God planting a garden in Eden and placing *ʾādām* there. *ʾĀdām* (pronounced *Audawm*) is the name bestowed by God on all humans at creation. Both the man and the woman were placed in the garden at the same time, as God ended His work of creation on the sixth day.
- 6.) The declaration that it was not good for the man to be alone connected with the history of how all the animals were created simultaneously with their male/female counterparts.
- 7.) Details of how the man received his counterpart

Stitzinger points to Genesis Chapter Two as proof positive of woman's subordination, but the fact is that in *none* of these seven histories are separate "roles" or a gender hierarchy even hinted at.³⁷⁹

Following Stitzinger's reasoning, concerning chapter one,³⁸⁰ woman would be the highest and crowning achievement of all of God's creation. Of course, in the main, complementarian writers point to the fact that the woman was created last as proof of her inequality.

Even though the woman was taken out of man,³⁸¹ both the man and the woman were created directly by God, and, from the moment

379. Genesis 2:4 confirms that the entire chapter is a historical recap. The chapter is not written in chronological order but is rather written in sections dealing with different aspects of the creation. To read more into the chapter than what is written or plainly alluded to is imaginative at best.

380. "On a scale of ascending order, God created the highest of all his handiwork last." Michael F. Stitzinger, *Genesis 1–3 and the Male/Female Role Relationship*, http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt/OTeSources/01-Genesis/Text/Articles-Books/Stitzinger-Gen-1-3-GTJ-1981.pdf

381. "God caused a deep sleep to fall upon Adam, and he took one of his ribs and closed up the flesh thereof. Adam was asleep when the rib was transferred, and he had no instrumentality in the transaction whatever. The great

of their creation until sin entered the world, *both* enjoyed the status of being called the “children of God,”³⁸² a status which was subsequently lost, by both —as with Lucifer³⁸³—but which, through Jesus, has been restored to all men and women who call upon the name of the Lord.³⁸⁴

When they were first created, both the man and the woman were called by the name, *’Ādām*, a designation the man usurped to himself alone after The Fall. It was a strategic move on the man’s part, and the fact that God permitted the unchallenged usurpation to stand was in no way indicative of His approval. It was simply the first step towards fulfilling the prophecy of Genesis 3:16 that man would rule over woman. And time has proven that it was a successful step in influencing both male’s and female’s *perceptions* of their roles and relationships to one another. This was the real beginning of the gender war, and just as God predicted, it was the *man*, not the woman, who fired the first shot and became a usurper,³⁸⁵ and the first thing

proprietor always held the property-right in him, and saw proper to transfer a part without causing any diminution of his organization, and without pain or suffering, and when thus transferred, God ‘builed’ of it a woman, to wit, a being of the same species and grade with the man, a second man, like unto the first. Hebrew scholars all agree that it is the same word (but as some say, of feminine termination) a perfect human being, with all the attributes of man . . . responsible only to God.” Elizabeth Wilson *A Scriptural View of Women’s Rights AND DUTIES*, Pennsylvania, 1849

382. Luke 3:38, “Adam, which was the son of God . . .” It is not denied, even by complementarians, that both the man and the woman were called *’Ādām* at the time of their creation (Genesis 5:2).

383. Job 1:6

384. John 1:12

385. “. . . because of the curse, we now have a sinful tendency to want our own way and to resist our husband’s authority. This evil desire poses the greatest opposition to our submission . . . it is actually weakness on display when a wife is not submissive; she is only caving in to her natural inclination to usurp authority and demand her own way.” Carolyn Mahaney, *Feminine Appeal*, Crossway Books, Wheaton, Illinois, 2003, 2004

he went for was the *name*.³⁸⁶ Determined to rule over 'ishshâw, 'îysh grasped for and won ascendancy in the relationship. Eve, as she would forever after be called, lost her God-given, personal, designation of 'Âdâm and became the first subjugated wife. For reasons we will never know, other than the fact that her acceptance of the unacceptable was another fulfillment of prophecy, her turning would be from her God to her husband and this proved to be a disastrous choice for her and for all womankind.³⁸⁷

386. Because Genesis Chapter Two is not written in chronological order, it is almost universally believed that 'îysh named the animals before God formed 'ishshâw. But in the chronological order of things, God created both 'îysh and 'ishshâw on the same day—the sixth day, and then placed them in the garden and rested from *all* His work on the seventh day, that included bringing the animals to 'âdâm to name. It is entirely possible that 'Âdâm, both 'îysh and 'ishshâw, named the animals *together* with both understanding the significance of the naming.

387. “God spoke warningly to Eve at this time, telling her that she was inclining to turn away from Himself to her husband, and telling her that if she did so her husband would rule over her. The correct rendering of the next phrase of Genesis 3:16 is this: *‘Thou art turning away to thy husband, and he shall rule over thee,’*—not as it has been rendered, *‘Thy desire shall be to thy husband.’* This assertion, as to the correct meaning of the phrase we shall now prove. As we have said before, a misinterpretation of a passage of Scripture can be proved by the misfit. The usual construction put upon the language of this verse fits accurately nowhere; the correct interpretation fits all around.” Katharine Bushnell (1856–1946), *God’s Word to Women*, Lesson 17, <http://godswordtowomen.org/lesson%2017.htm> [11/30/2009]

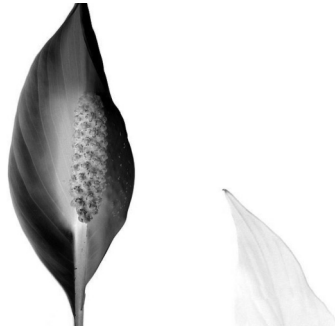
“Dear Jocelyn, What an interesting question. As you know, the data on “tes-huquah” is scarce ... the word occurs only three times in the Hebrew Bible: Genesis 3:16, 4:7 and Song of Songs 7:11. The LXX (Septuagint) renders it with “apostrophe” the first two times and “epistrophe” in the Canticle. ... and you are correct that these Greek words have to do with “turning.” ... I would say that “tes-huquah” is likely not from the same root as is “shub,” since “q” is not generally one of the Semitic consonants that is added to a root (or substituted for another letter) in order to expand its semantic range.” Ting Wang, Biblical Hebrew Instructor,

The gender war that began in Eden is not only still in progress but is steadily worsening.³⁸⁸ The scriptures tell us that outside of the redemption of Jesus Christ, his return and his kingdom, this war will not and indeed *cannot* be ended on a widespread social scale. But it can and should be ended among all who name the name of Jesus Christ.

The sons of Adam and the daughters of Eve have been walking in their first parent's footsteps for approximately seven centuries now. The first man and the first woman sowed the wind together, and tragically, their descendents are reaping the whirlwind.

Stanford University, Ph.D. from Hebrew Union College—Jewish Institute of Religion.

388. "The Southern Baptist Convention met in June of 2008. What came out of their annual meeting was very disturbing to me. They love to keep up their animosity toward women. One of the proposals that will be addressed during this year and brought to the convention in June 2009 shows how narrow-minded and backward Southern Baptists have become since the conservative takeover in the 1980s. The following quote is from ... the Baptist Standard ... The offensive motion is: Amend the SBC's constitution to disallow affiliation by 'churches which have female senior pastors.' ... They do not want any women pastors and cannot even accept the money from a church that has a woman pastor. It is as if women will taint the Baptist denomination." Shirley Taylor, Editor of Baptist Women for Equality, 2009, <http://www.bwebaptist.com/files/Baptiststoday.pdf>



The Family Business

COMPLEMENTARIAN WRITERS OFTEN COMPARE MARRIAGE TO AN organization that functions with officers such as President and Vice President in order to run smoothly.³⁸⁹ It almost makes sense doesn't it? Except for one thing, a marriage, a family, is not an *organization*. Rather, it is a living *organism*. The difference is significant, critical actually. The glaring mistake virtually all Christian religious cults make is in classifying the Christian Church as an organization rather than a living organism, and this is the same mistake traditional role religionists make in regards to the marriage relationship. The family is not a lifeless organization—and all organizations *are* lifeless. Lifeless organizations must, of necessity, be bound together by legal policy. It is not so with marriage as God intended it. A true marriage is neither formed nor held together by political or hierarchal policy, or by legal contract. Marriage is a mystical union based on vows made before an Almighty and Living

389. "The Christian home is . . . an organization, a business . . . In your home, average husband, you are the president of a corporation . . . the wife will never be president in God's family structure" Charles Stanley, *A Man's Touch*, 1988

God between a man and women who are bound together by cords of commitment and love.³⁹⁰

It is argued that without a designated leader, the home would fall into utter chaos. Charles Stanley challenges Christians to name even one project requiring a team of people that is successful without a designated leader. He asserts that husbands and wives who attempt to live as practical equals will not be able to live in unity.³⁹¹ Stanley is overlooking some pertinent facts.

- 1.) The home is not a “project” or corporation
- 2.) *God* should be the leader in a Christian home—not *man*

How did the relationship between Christ and His Church ever get equated with running a business? Such a parallel cannot be found in scripture; yet complementarian authors continue to refer to marriage in vocational terms.³⁹²

Marriage is not a family “business,” and families are not “projects.”

Who, then, is in charge in a Christian home? God is! Jesus said *one* is our master, Christ, and we are all brethren. Are Christian wives and husbands not brethren in the Lord? 1 Peter 5:5 commands *all* Christians to be subject *one to another*. 1 Corinthians 7:4 says that

390. Ephesians 5:32

391. “Individuality destroys unity unless one leader is recognized.” Charles Stanley, *A Man’s Touch*, 1988

392. “Any business has to be run by certain clearly defined principles. A job description is given to an applicant, and if he qualifies for the job and accepts it, he accepts also the boundaries set for him and the responsibilities that go with it.” Elizabeth Elliott, *Let Me be a Woman: Notes to My Daughter on the Meaning of Womanhood*, Living Books, Wheaton, Ill, 1982

“By virtue of *birth* and marriage, you have a life tenure: You might as well get on with the job!” (italics added) Stanley, Charles, *A Man’s Touch*, Victor Books, Wheaton, IL, 1988

“A marriage is a vocation. You are called to it. Accept marriage, then, as a God-given task.” Elizabeth Elliott, *Let Me be a Woman: Notes to My Daughter on the Meaning of Womanhood*, Living Books, Wheaton, Ill, 1982

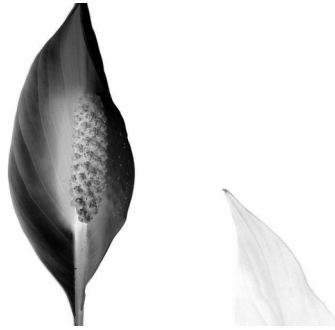
husbands and wives have *equal authority* over each other's bodies. 1 Corinthians 7:32–34 tells us that he that is married cares for the things that are of the world, *how he may please his wife*, and that she that is married cares for the things of the world, *how she may please her husband*. How much clearer does it get that the New Testament teaches mutual submission?³⁹³

It is time for Christians to acknowledge that the traditional definition of the term “submission” came about through a determined agenda of gender-based authority and male bias on the part of Bible translators and commentators—and not through the actual context of the passages the word *hypotassō* is found in. In light of 1 Corinthians 7:4, and other scriptures like Ephesians 5:21, we can find no basis for teaching a doctrine of hierarchal relationship based on gender.

393. “The often quoted complementarian book *Recovering Biblical Manhood & Womanhood* (1991), devotes entire chapters to passages like Ephesians 5:21–33, 1 Corinthians 11:3–16, Colossians 3:18 and 1 Peter 3:1–7. But the ONLY text in the Bible that actually uses the word “authority” in the context of marriage, 1 Corinthians 7:1–5, is given no consideration . . . First, 1 Cor.7:1–5 is the only place in the NT where the word “authority” (Greek, *exousia*) is used with reference to marriage. But it is not the authority of the husband over the wife, or vice versa, that is in view, but rather a mutual authority over each other's body. 1 Corinthians 7:4 states that the wife has authority over her husband's body. One would think that this would be a hard pill to swallow for those who see “authority” as resting only in the husband's headship . . . Second, Paul states that a couple cannot separate from one another physically unless there is mutual consent (Greek, *symphonou*). Both parties must agree to the separation or it doesn't happen. The husband cannot override the wife's differing viewpoint. John Piper suggests that “mature masculinity accepts the burden of the final say in disagreements between husband and wife, but does not presume to use it in every instance” (p. 32). The problem with a dogmatic statement like this is that it will allow for no exceptions. But 1 Corinthians 7:5 contradicts Piper's maxim. If the wife disagrees with a physical separation, the husband *cannot overrule his wife* with the “final choice.”” Jon Zens quoted by Wade Burleson, <http://kerussocharis.blogspot.com/search/label/Marriage> [4/6/2010]

Ephesians 5:23–33 deals with the mystical union and purely voluntary love relationship between Christ and his Church. This union was foreshadowed through the forming of the first woman from the bone and flesh of the first man. Theirs was a literal *one flesh* relationship. The one flesh, *marriage*, relationship is a type of the union between Christ and His Church—bone of His bone and flesh of His flesh. That is why the scriptures forbid Christians to engage in sexual relations outside of marriage. The scriptures say that we bring ourselves into a one flesh relationship with others through sexual union,³⁹⁴ however, promiscuous one flesh relationships in no way typify the covenantal marriage relationship which exists between Christ and his Church—neither does a pathetic role play between men trying to “play” Christ and women trying to “play” the Church.

394. 1 Corinthians 6:16, “What know ye not that he which is joined to an harlot is one body for two saith he shall be one flesh”



23

My Sin's Better Than Your Sin

COMPLEMENTARIAN LEADERS TEACH THAT THE WOMAN'S SIN was not good enough to bring about the fall of the human race. It took a man, they say, to accomplish that. However, in most casual references to The Fall, the woman is usually blamed. Does the fact that it was the man's sin rather than the woman's that orchestrated the fall of mankind bestow a macabre evidence of the supremacy of males over females?

It is true. It *was* Adam's sin that brought down the race, because if the woman had been the only one to sin, only the woman would have died. Complementarians admit this when they hypothesize that Adam sinned from a nobler reason than wanting to be like God. Traditional role religionists have always entertained the romantic fallacy that Adam ate the fruit because he could not bear the thought of living without his wife. Some even claim that Adam's sin foreshadowed salvation.³⁹⁵

395. "The first Adam eating of the forbidden fruit for the sake of his beloved wife knowing he ate of death! He foreshadows the second Adam, Christ, who knew no sin but was made sin for us that we could have salvation." *Me? Obey Him?* Elizabeth Rice Handford, 1972

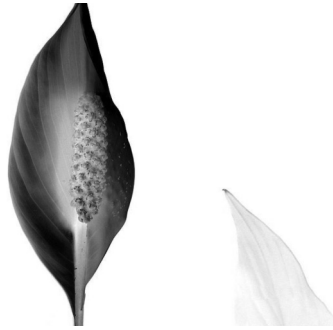
All theologians admit that the man would not have died for the woman's sin. But if the shoe had been on the other foot; if it had been the man who sinned first, neither would the woman have died for the man's sin. If it had been the man who sinned first, and the woman had not, the man's sin, at that point, would only have brought about his own death. It would not have orchestrated the fall of the entire human race. Why? Because there would have been one *sinless* human, the woman, left on the planet.

To put it simply, Adam's sin caused the fall of mankind by default, not because his sin was more important than the sin of his wife, but because he was the *last* sinless human left on earth. Complementarian theology tends to minimize the personal sinfulness of the man, while genderizing the catastrophic historic consequences. They have such a love of supremacy that, even while they condemn women for the sin of 'ishshâw, they glorify the sin of 'iysh.

The argument that the man's sin was more important than the woman's is ludicrous and unscriptural any way one approaches it.

We have presented only a few of the smokescreens, mantras, and thought stopping slogans used by complementarians to discourage in-depth, scriptural, discussions of the gender issue. Feminist fright is propagated with extraordinary effectiveness against the autonomy of evangelical women. The weapons of shame and ridicule are ruthlessly wielded against Christian men and women who would support equality. But the ideology of female subordination is a wholly man-made creed. There is no divine order of creation or hierarchy within the Godhead. No complementarian can give a single verse of scripture substantiating such claims.

Submission & Abuse



24

Abuse: What Is It? What Causes It?

“Tell it not in Gath publish it not in the streets of Askelon...” They never suspected that many of the *gentlemen* and *ladies* who came from the South to spend the summer months in travelling among them were petty tyrants at home.

Angelina Grimké
An Appeal to the Christian Women of the South, 1836

ONE CHRISTIAN WIFE WHO, AGAINST THE COUNSEL OF HER church leadership, divorced her church-going, abusive, husband asked why Christian teaching does not seem to be effective against abuse. The answer to her question is that evangelical and fundamentalist Christian teachings are major *causes* of abuse within Christian marriages.³⁹⁶ The complementarian doctrine of female

396. “I have discovered through my counseling experience and research, generally Christian men become more abusive, aggressive, and greedy for power after they claim to have had a “spiritual renewal” or a “recommitment” to Jesus. This leads me to another key reason Christian men are abusing their

subordination is inherently prejudicial and abusive in and of itself, and can only reproduce in kind—hence acknowledgments by leaders of the movement that the concept can be taken to abusive extremes.

What is domestic abuse? Put simply, domestic abuse is WAR waged against members of one's immediate family, most especially against spouses, with abusers using a wide array of tactics including psychological and sometimes physical warfare against their victims. Prejudice, blame-shifting, and fallen theology combine to make domestic abuse a difficult issue to resolve among Christians.

Domestic abuse and violence has always taken place among professing Christians, and seems to be getting worse, so much so that Google currently lists over 400,000 entries for the search term "Christian Domestic Violence Seminars." Addressing the issue has become a popular cause within the Christian community. But all the seminars in the world will not change a thing with regards to domestic abuse and domestic violence until the doctrine of female subordination, which lies at the very heart of the issue, and is what perpetuates it, is dealt with. It is a doctrine of institutionalized discrimination that thrives on an unreasonable fear and hatred of women.³⁹⁷ It not only perpetuates abuse but also prevents Christians from responding compassionately, Biblically, and effectively to abuse victims.³⁹⁸

wives. For many men, Christianity seems to encourage abuse against women and children." Barrington H. Brennen, Family Counselor, *Why Do Christian Husbands Abuse Their Wives*, www.soencouragement.org/whyabuse1.htm

397. "...the reason things are screwed up is because of women in leadership and politics." Senior Pastor, Dr. W. Clyde Lanier Sr., to the adult Sunday School class of Westwood Missionary Baptist Church, Winter Haven, FL, December 14, 2008

398. "Willis, Hallinan, and Melby (1996) found that individuals who espoused stereotypical gender role attitudes were more likely to blame the victim and less likely to see the seriousness in domestic violence scenarios. "Role Attitudes, Religion, and Spirituality as Predictors of Domestic Violence Attitudes in White College Students." *Journal of College Student Development*, Mar/Apr 2004 by Berkel, LaVerne A, Vandiver, Beverly J, Bahner, Angela D

Jesus said, “Wherefore by their fruits ye shall know them.” What are the fruits of traditional role religionist theology? Without qualification, the answer to that question is abused and battered women—dead women—lots of them, centuries of them. The devilish influence of this theology on the world views, psyches and personal lives of men and women is pronounced.³⁹⁹

In spite of Biblical and empirical evidence to the contrary, Wayne Grudem stubbornly insists that the practical application of male headship *never* results in abuse.⁴⁰⁰ However, most complementarian leaders readily admit that their teaching must be handled with care else abuse against women could result.⁴⁰¹

399. “In a landmark Minnesota decision in March of 1984, Lucille Tisland was acquitted of murder . . . Robert Tisland, described as a mesmerizing, pulpit-pounding preacher, schooled his wife and children in unwavering subjection to his tyrannical demands. The children were beaten with regularity . . . included in those beatings was twenty-five-pound, seven-year-old Mark, left blind, deaf and brain-damaged from a stroke. Dying of encephalitis, the child held a special place in Lucy’s heart. Managing his fourteen-hour-a-day schedule was solely up to her. On May 4, 1983, Mark died and Robert was relieved. Mark was an “imperfect child,” he reasoned, and Lucy had been responsible for his illness because of some sin she had committed . . . when she went into the bedroom to cry over the loss, he beat her and then again on the way home from the funeral. “I was afraid,” Lucy acknowledged. “If he had told me to jump off a bridge, I would have done it. One of his sayings was, ‘It’s not yours to question why. It’s yours to do or die.’ I was always taught that divorce was wrong—once married, always married.” Lucy had two books as her guide—*Woman the Completer* by Jack Hyles and *Me? Obey Him?* . . .—books she had read three or four times.” James and Phyllis Alsdurf, *Battered into Submission*, Intervarsity Press, Downers Grove, IL, 1989

400. “This created order . . . does not lead to abuse.” Wayne Grudem, editor, *Biblical Foundations For Manhood And Womanhood*, Crossway Books, Wheaton, IL, 2002

401. “Taking up the responsibility to lead must therefore be a careful and humble task. We must admit as men that historically there have been grave

Centuries of implementation have proven that the danger of abuse is acute in marriages based upon gender-based authority and subordination. Yet complementarians insist that *their* method of implementing male supremacism is the exception, and if done correctly, using prescribed safeguards (roles), the happiness and safety of all parties is ensured.

The efforts of complementarian leaders at preventing spousal abuse by using the safeguard of gender “roles,” while at the same time endorsing a mindset that inherently promotes it, differs little from the British government’s attempts to prevent venereal disease using the “safeguard” of the Contagious Diseases Acts while, at the same time, endorsing the behavior that caused it. The idea of passing the Contagious Diseases Acts (CDA), which required compulsory medical examinations of prostitutes in India, was to make it possible for British soldiers to live immoral lifestyles without the consequence of sexually transmitted disease, but the practice did not accomplish what it intended, as promiscuous sex tends to go hand in hand with some disease or other—just as gender-based authority often results in the blunting of the male conscience and subsequent abuse of women.⁴⁰² What the CDA did accomplish, however, was governmental endorsement of the enslavement of women. Some

abuses...” John Piper, *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, 1991

“...her husband must constantly be on guard lest he let his headship become a harsh, domineering, and even abusive rule that is *his* sinful tendency.” J. Bryant, M.Th., *Command or Curse? Women’s Position: A Look at Genesis 3:16 in the Light of Abuse*, 2009

402. “When I was quite a child, I recollect it grieved me very much to see one tied up to be whipped, and I used to intercede with tears in their behalf, and mingle my cries with theirs, and feel almost willing to take part of the punishment; I have been severely rebuked by my father for this kind of sympathy. Yet, such is the hardening nature of such scenes, that from this kind of commiseration for the suffering that I became so blunted that I could not only witness their stripes with composure, but myself inflict them, and that without remorse...” (former slave-holder) Harriet Beecher Stowe, *A Key to Uncle Tom’s*

women embraced the lifestyle willingly, but many of the women in the “chaklas” (brothels) did not. They were not prostitutes before being shanghai'd into the lifestyle. Their heartbreaking stories are recorded in the book *The Queens Daughters in India*, which helped bring an end to government sanction of the practice.⁴⁰³

The Contagious Diseases Acts was recognized for what it was and overturned but continued to be re-introduced to parliament while undergoing revisions—changes intended to hide the true nature of the legislation from the general public. Like the Contagious Diseases Acts, complementarian theology enslaves women while allowing the sins of arrogance, pride, abuse, and even violence in men to be winked at. The desire for gender-based authority is like a contagious disease. No, it *is* a contagious disease, which, largely due to the influence of the CBMW, has become pandemic among Christian men.

Like *The Contagious Diseases Acts* in England and India, the agenda of male supremacy has flourished, if not by brute strength as in ancient times, then by successfully morphing and adjusting to the times and cultural attitudes, even attempting to conceal itself

Cabin: Presenting The Original Facts And Documents Upon Which The Story Is Founded Together with Corroborative Statements to the Truth of The Work, 1853.

403. “Mrs. Butler has well expressed the encouragement to vice that the compulsory examination of women leads to in the following words: “We all approve of healing disease and taking care of the sick, no matter what has brought on their disease, no matter how sinful and degraded they may be. The Abolitionists have always pleaded for plenty of free hospital accommodation for men and women afflicted with this curse. But it will be clear to you that this law is not for simple healing, as Christ would have us heal, caring for all, whatever their character, and whatever their disease. *This law is invented to provide beforehand, that men may be able to sin without bodily injury*—if that were possible, *which it is not*. If a burglar, who had broken into my house and stolen my goods, were to fall and be hurt, I would be glad to get him into a hospital and have him nursed and cured; but I would not put a ladder up against my window at night and leave the windows open, in order that he might steal my goods without danger of breaking his neck.” Elizabeth W. Andrew And Katharine C. Bushnell, *The Queens Daughters In India*, Morgan And Scott, London, 1899

under the guise of some benevolent cause or another. But the central tenet—*the absolute subjection of women*—has never changed.⁴⁰⁴ Complementarian leaders, like the crafters of the many versions of the Contagious Diseases Act, are experts at theological double-talk, “their phraseology is the work of masters in the art of making a thing look as unlike itself as it can be.”⁴⁰⁵

Prejudice

With one of the main tenets of complementarianism being that females are inherently antagonistic towards males—most particularly wives towards husbands—the theology, by default, arrays all men in defense of themselves against women. In the eyes of the men

404. “From the time that the abominable nature of the Contagious Diseases Acts of England and India were made known, and the Acts held up to public execration and outlawed, like a condemned criminal, this System has gone seeking a new *alias* that its identity might be hidden from the inconvenience of exposure. Many times these laws have been unmasked, and they have never been able to survive the exposure of their real name, which was at the first, “Contagious Diseases Acts.” Over and over again has this criminal Law, when caught sneaking about, denied his real name. Like a fatal birthmark, which no power can eradicate, so this abomination has its birthmark, which, when seen fixes the identity beyond all question. That birthmark is *the compulsory examination of women* . . . It makes not the slightest difference whether the law is called the Health Act, as in Australia, Getz’s *Project do Loi*, as in Norway, the Women’s and Girls’ Protection Ordinance, as at Singapore, the Cantonment Acts or the Cantonments Act, or what not—the test of the law, as to its identity with the old infamous C. D. Acts, is, whether women are obliged to submit to compulsory examination . . . Let this one point be put into law, and all the rest goes without saying. The battle has always raged around this one central point.” Elizabeth W. Andrew And Katharine C. Bushnell, *The Queens Daughters In India*, Morgan And Scott, London, 1899

405. Unknown newspaper reporter writing about the CDA, India, 1890s

and women who hold to this doctrine, woman is the natural and most powerful enemy of man.⁴⁰⁶

Prejudice lies at the very root of domestic abuse and domestic violence. Without a verse of scripture to back their theory, nearly all complementarian authors promote prejudice against women by writing of the innate viciousness of women's attitudes and motives towards men.⁴⁰⁷ This prejudice is manifested through women against women as much as it is through men against women.⁴⁰⁸ Abolitionists identified prejudice as a primary reason for the perpetuation of slavery, and it is the same with gender based subjection and with spousal abuse.⁴⁰⁹

406. "It is fitting that the last rampage of confused religionists will be symbolized by a harlot woman. Not only will the symbol be a woman, but loud and dominating women will help lead the charge ... Such women have immeasurable power over their husbands. They control their husbands as the spirit of Babylon controls them." Joseph Chambers, *A Palace for the Antichrist*, 1996

"After the fall, the husband no longer rules easily; he must fight for his headship. The woman's desire is to control her husband ... and he must master her, *if he can*." Susan Foh, *Women & the Word of God* (Presbyterian and Reformed, 1979)

"... women are given gifts that they are meant to exercise. But we must not be greedy in insisting on having all of them, in usurping the place of men." Essence Of Femininity: A Personal Perspective, *Elisabeth Elliot, Recovering Biblical Manhood And Womanhood: A Response to Evangelical Feminism*, Edited by John Piper and Wayne Grudem, Crossway Books Wheaton, Illinois, 1991

407. "the No Differences error ... most significantly results in the destruction of men ...," Wayne Grudem, editor, *Biblical Foundations For Manhood And Womanhood*, Crossway Books, Wheaton, IL, 2002"

408. "It is actually weakness on display when a wife is not submissive; she is only caving in to her natural inclination to usurp authority and demand her own way." Carolyn Mahaney, *Feminine Appeal*, 2003, 2004

409. "Prejudice against color, is the most powerful enemy we have to fight with at the North." Angelina Emily Grimké, *An Appeal to the Christian Women of the South*, 1836

What will it take to end domestic abuse and violence? Practical gender *equality* must be embraced before prejudice and the abuses that accompany it can be eradicated. Until *prejudice* against women is renounced, there will be no end to domestic abuse and domestic violence among Christians. A mistaken, though deeply held, belief in the divine origin of male authority lies at the root of all domestic abuse which is primarily a power and control issue. As long as the church endorses gender-based hierarchy, gender-based abuse and gender-based violence will continue to accelerate.⁴¹⁰

Blame-shifting

Bruce Ware and other complementarian leaders blame un-submissive wives for domestic abuse.⁴¹¹ This underscores the fact that fundamental attitudes regarding gender roles must change in order for abuse to stop.⁴¹² But abuse is not the only matter in which blame-shifting occurs. It seems that wives are adept at driving husbands to commit many sins. Wives are blamed when husbands fail to behave in Christ-

410. Mayerson and Taylor (1987), who reported that individuals with stereotypical gender role attitudes were more accepting of rape myths *and the use of physical and sexual violence* than those with egalitarian attitudes. Similarly, Finn (1986) reported that for the 300 college students in his study, *those who endorsed the most traditional gender role attitudes were more likely to endorse the use of force in marriage.* (emphasis added) Gender Role Attitudes, Religion, and Spirituality as Predictors of Domestic Violence Attitudes in White College Students, *Journal of College Student Development*, Mar/Apr 2004 by Berkel, LaVerne A, Vandiver, Beverly J, Bahner, Angela D

411. "Women now as sinners, seek to have their way and do what they would like to do instead of submitting to their husbands ... husbands then respond to that threat to their authority by being abusive..." Bruce Ware, Address to Denton Bible Church, 2008

412. A 2004 survey done with college students indicated that gender role attitudes were the best overall predictor of domestic violence beliefs. Gender Role Attitudes, Religion, and Spirituality as Predictors of Domestic Violence Attitudes in White College Students, *Journal of College Student Development*, Mar/Apr 2004, Berkel, LaVerne A, Vandiver, Beverly J, Bahner, Angela D

like manners whether or not abuse is occurring.⁴¹³ Wives are blamed when husbands commit adultery. Wives are blamed when husbands engage in pornography or lust after women they are not married to.⁴¹⁴ *Keeping His Pants on Till He Gets Home*,⁴¹⁵ is a book that places responsibility for a husband's fidelity or lack thereof squarely on the shoulders of the wife. Joyce Oglesby's experience as a court reporter and pastor's wife has enabled her to observe, firsthand, the break-up of many marriages due to infidelity and the use of pornography. She says the majority of infractions are committed by husbands, and she largely blames wives for this.

Carolyn Mahaney agrees that adultery is a scriptural reason for divorce but only advises prayer and submission as recourse for wives whose husbands engage in the sin of pornography.⁴¹⁶ Yet Jesus clearly stated that looking lustfully upon a woman is adultery. Mah-

413. "What will the domineering wife say when her husband no longer shows any interest in major family decisions that have been removed from his hands? Or little interest even in the wife who has demonstrated her self-sufficiency so thoroughly?" Stanley, Charles, *A Man's Touch*, Victor Books, Wheaton, IL, 1988

414. "If she makes no effort to be physically attractive for her husband, you may be sure another woman out there will be standing in line to get his attention ... The man she destroyed was her own husband, who had now left her for another woman ... 'I have emasculated my husband ... I have taken him down to the core of hell itself because of my ungodly, willful ways ... How could I have driven such a wonderful man to do such a hideous thing before God?' ... The greatest test of faithfulness for a married woman is where her heart goes when her husband is 'away.'" Nancy Leigh DeMoss, *Lies Women Believe: And the Truth That Sets Them Free*, Moody Press, Chicago, Illinois, 2001

415. "In my professional world as a court reporter ... I have sat through more than 2500 depositions and court proceedings where couples have engaged in civil war ... Sharing in ministry with my husband, there have been hundreds of accounts of couples mourning their marital breakdowns ... Regardless of the courtroom or the church, in most cases ... infidelity and/or pornography have been perpetrators in a majority of these troubled marriages." Joyce Oglesby, *Keeping His Pants On Till He Gets Home*, American Christian Writers, 2008

416. *Feminine Appeal*, Crossway Books, Wheaton, Illinois, 2003, 2004

aney's minimizing of the pornography issue among Christian men is typical—in spite of the fact that pornography addictions have devastated entire families. Historically, men's sins have been glossed over or blame-shifted while women have been compelled to wear scarlet letters.⁴¹⁷

One day we will all stand before The Judge of All the Earth, to account for our own, individual, attitudes and actions. The argument that husbands or wives—or even the devil—made us do it will not fly.

Fallen Theology

The teaching of male authority/female subordination must stop before abuses and blame-shifting can be stopped. Inestimable damage has been done to generations of families because of traditional role religion and its evil spawn, complementarianism; and simply practicing damage control within the paradigm will not help. The fact that there is a need for damage control in the first place reveals that complementarianism is dangerous. And just because there are happy complementarian marriages does not make the practice Biblical or right.⁴¹⁸

It has been suggested that new Bible translations which eliminate words like “SUBMIT and SUBMISSION,” would help change abusive theology and prevent husbands from demanding submission. Some insist the focus should be on healing broken people rather than

417. “He has created a false public sentiment by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society are not only tolerated, but deemed of little account in man.” Declaration of Sentiments, Women's Rights Convention, Seneca Falls, NY, 1848

418. “There is no bright side to slavery, as such. Those scenes which are made bright by the generosity and kindness of masters and mistresses, would be brighter still if the element of slavery were withdrawn.” Harriet Beecher Stowe, *A Key to Uncle Tom's Cabin: Presenting The Original Facts And Documents Upon Which The Story Is Founded Together with Corroborative Statements to the Truth of The Work*, 1853.

focusing on broken theology. But this is not an either/or issue. *Both* sides of the problem must be addressed in order to effect change.

With or without supporting theology, abusers *will* abuse. But it is true that, historically, men have consistently sought divine approval in their efforts to overthrow the autonomy of women. Waneta Dawn, author of *Behind the Hedge*,⁴¹⁹ a fictional portrayal of a family suffering from the harmful effects of patriarchal theology, says, “Dealing with abuse requires a two-pronged approach. The abusive individual has to be held accountable, and theology must also be addressed. It is the theology that is creating more abusers . . . The word “submission” is not the problem, since we are all told to submit to one another.”

Gender based abuse is a reality of fallen life. God predicted it, and for centuries that prediction has been interpreted as a mandate, and because of fallen theology, has been converted from a prophecy associated with a curse into a divine commission from God.⁴²⁰ The prediction made in Genesis has certainly proven to be true. History records that males have demonstrated an inordinate desire to dominate females and have successfully done so to the fullest extent to which culture, tradition, and popular opinion have allowed.⁴²¹

Desire for temperate amounts of personal power and autonomy for the pursuit of life, liberty, and happiness is healthy, necessary, and God-given. A revolution was fought in the United States to gain rights the framers of our constitution considered inalienable,⁴²²

419. Waneta Dawn, *Behind the Hedge*, Xulon Press, USA, 2007

420. The practice of gender-based authority or subordination is abusive in and of itself, so when God predicted that husbands would rule over wives, he was predicting abuse.

421. “What is striking about the “Danvers Statement,” which asserts patriarchal roles in church and home, is that it is not striking at all. It represents, rather, a reaffirmation of the principle of male dominance and female subordination that has characterized virtually all human societies since the dawn of recorded history.” C.S. Cowles, *A Woman’s Place? Leadership in the Church*, Beacon Press, 1993

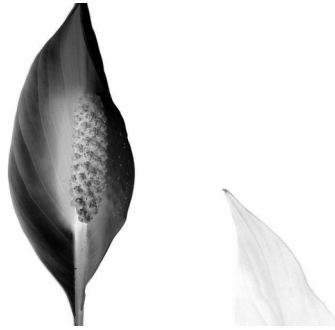
422. rights that no human has power to either grant to refuse

and the *inalienable* right of *every* adult human being is *personal autonomy*. If God-given rights which bestow personal power and autonomy on all adults, regardless of their sex, are taken away, only servitude remains.

All Christians, not just women, should draw strength and power *from Christ* and from the magnificent promises contained in his Word. But an inordinate lust for power is a sin which easily besets many, both male and female, Christian or non-Christian. And it is unarguable that males, because of their superior physical strength, have more going for them in the personal power department than females. In addition, the natural tendency for sinful domination, predicted by God and prejudiced on the side of the more powerful male, has been shored up nicely by androcentric theology.

Fallen people produce fallen theology, and the vicious cycle perpetuates itself with broken theology continuing to produce broken people. What is the solution to the twin problems of broken people and broken theology? Jesus Christ, the only way, the only truth, and the only life, is the only real solution. Culture, popular opinion, and law can *control*, up to a point. Counseling and medication can give temporary relief. But only Christ can truly and permanently *transform*. He is the wonderful counselor. He is the embodiment of truth. And only truth can set free.

With the help of the Holy Spirit, and the truth contained in God's Word—the Bible, Jesus Christ promises that we can know the truth, and the truth will set us free. When we, as Christians, fall at the feet of Jesus and allow His spirit to fill us with the knowledge of His will, abusive behavior and abusive theology can be easily recognized and rejected for the vile things they are.



25

Poor Master

No man can put a chain about the ankle of his fellow man without at last finding the other end fastened about his own neck. . . .

Fredrick Douglass

I WAS ALWAYS PRAYING FOR POOR OLE MASTER . . . OH LORD, CONVERT ole master. Oh dear Lord, change dat man's heart and make him a Christian." —Harriet Tubman.⁴²³ Harriet Tubman, like so many slaves, suffered terribly at the hands of cruel masters. A few slaves had kind masters and would have been happy to have remained slaves.⁴²⁴ But these were the exception, not the rule, and kind masters did not

423. Harriet Tubman quoted by Sarah H. Bradford in, *Harriet, The Moses of Her People*, 1886

424. "Lawdy! I sho' was happy when I was a slave. "De N* today is de same as dey always was, 'ceptin' dey's gittin' more money to spen'. Dey aint got nobody to make' em' 'have deyse'ves an' keep 'em out o' trouble, now." Gabe Emanuel, extracted from *Mississippi Slave Narratives*, 1941

make the institution of slavery any less heinous. “Good Masters” did not make slavery right.⁴²⁵

“Even kind masters who found themselves in financial straits chose their fortunes over whatever compassion they may have had for the slaves on their land, and these masters bought and sold those human beings as briskly as anyone else did, thereby breaking up families and subjecting black people to a most humiliating existence. . . .”⁴²⁶

Former slave, Fredrick Douglass, observed that few if any masters were actually “good” and that even if they started out that way, owning other human beings took a devastating toll on the characters of both men and women. He wrote:

425. “There is nothing picturesque or beautiful, in the family attachment of old servants, which is not to be found in countries where these servants are legally free. The tenants on an English estate are often more fond and faithful than if they were slaves. Slavery, therefore, is not the element which forms the picturesque and beautiful of Southern life. What is peculiar to slavery, and distinguishes it from free servitude, is evil, and only evil, and that continually.” Harriet Beecher Stowe, *A Key to Uncle Tom’s Cabin: Presenting The Original Facts And Documents Upon Which The Story Is Founded Together with Corroborative Statements to the Truth of The Work*, 1853.

426. Callie Smith Grant, *Free Indeed: African American Christians and the struggle for equality*, Barbour Books, 2003

“...she is still held as a slave. I well remember what a heart-rending scene there was in the family when my father sold her husband . . . And yet my father was considered one of the best of masters. I know of few who were better . . .” Letter from former slave owner to Harriet Beecher Stowe, *A Key to Uncle Tom’s Cabin: Presenting The Original Facts And Documents Upon Which The Story Is Founded Together with Corroborative Statements to the Truth of The Work*, 1853.

African American author, Karen Arnett Spaulding, skillfully portrayed the realities slaves dealt with when running for freedom was contemplated. “Even the relative security of living on a plantation where slaves were rarely sold did not change the feelings of a slave who yearned to be free . . . She did not want to think about sleeping in the woods by day and running by night, hoping to get to the north and freedom. And if and when they did arrive, what would they do? How would they live?” Karen Arnett Spaulding, *Running For Their Lives*, Authorhouse, 2007

“My new mistress proved to be all she appeared when I first met her at the door—a woman of the kindest heart and finest feelings. She had never had a slave under her control previously to myself, and prior to her marriage she had been dependent upon her own industry for a living . . . she had been in a good degree preserved from the blighting and dehumanizing effects of slavery. I was utterly astonished at her goodness . . . Her face was made of heavenly smiles, and her voice of tranquil music. But, alas! this kind heart had but a short time to remain such. The fatal poison of irresponsible power was already in her hands, and soon commenced its infernal work. That cheerful eye, under the influence of slavery, soon became red with rage; that voice, made all of sweet accord, changed to one of harsh and horrid discord; and that angelic face gave place to that of a demon . . . *Slavery proved as injurious to her as it did to me* (emphasis added).”⁴²⁷

It is no different today, among Christians, as church teachings place gender-based authority in the hands of all males over all females creating, essentially, a master/slave mentality. Boys raised from infancy to believe in the inherent superiority of males over females are firmly entrenched in their sense of lordship well before they reach adulthood. Shirley Taylor,⁴²⁸ in a telephone interview with the author, expressed concern for young Christian males by asking, “How we can put this kind of power into the hands of a 17 year old boy and expect him to know how to handle it?” Along the same lines, Callie Smith Grant wrote of the deleterious toll of institutionalized slavery on the families of slaveholders.⁴²⁹

427. Fredrick Douglass, *A Narrative on the Life of Frederick Douglass, an American Slave*, 1845

428. <http://www.bwebaptist.com>

429. “Another unavoidable result of slavery James (James W. C. Pennington) wrote about was how slaveholder’s families deteriorated over time. James wrote, ‘There is no one feature of slavery to which the mind recurs with more gloomy impressions than to its disastrous influence upon the families of the masters . . .’ Slaves had always observed this phenomenon—that each generation of slaveholders in a family was more inferior than the one before, as if a family business of investing in slave labor simply could not survive morally or physically.”

The evidence is mounting that young men and boys cannot handle it. Belief in rigidly defined gender roles results in deterioration of character and a propensity towards abuse or violence at younger ages than ever before.⁴³⁰ College campuses have become hotbeds of domestic violence with one in five coeds experiencing abuse or violence at the hands of boyfriends. Research into the phenomenon reveals that power and control issues based on strongly held perceptions of rigid role distinctions are responsible for the problem.⁴³¹

Callie Smith Grant, *Free Indeed: African American Christians and the struggle for equality*, Barbour Books, 2003

430. "... traditional gender role attitudes in a sample of adolescents were also associated with less perceived seriousness of scenarios depicting interpersonal aggression." (Hilton, Harris, & Rice, 2003).

431. "Dating and courtship violence on college campuses is a 'major hidden social problem,'" (Makepeace, 1981, p. 100) that can affect 1 in 5 college students directly and can indirectly affect an even greater number. Gender Role Attitudes, Religion, and Spirituality as Predictors of Domestic Violence Attitudes in White College Students, *Journal of College Student Development*, Mar/Apr 2004, Berkel, LaVerne A, Vandiver, Beverly J, Bahner, Angela D

"Studies have shown that about 20% of college men and women reported being involved in a physically violent intimate relationship." (Luthra & Gidyez, 2001; Makepeace, 1986; Silverman & Williamson, 1997)

"Besides sex (Finn, 1986; Saunders, Lynch, Grayson, & Linz, 1987), the most consistent predictor of attitudes that support the use of violence against women among college students or any other group is gender role attitudes, defined as beliefs about appropriate roles for men and women (McHugh & Frieze, 1997). Gender role attitudes are best conceptualized as falling on a continuum, ranging from traditional to egalitarian. Individuals with traditional attitudes are characterized as responding to others based on stereotypical characteristics associated with their sex, whereas individuals with egalitarian attitudes respond to others independent of their sex." (King, Beere, King, & Beere, 1981). Gender Role Attitudes, Religion, and Spirituality as Predictors of Domestic Violence Attitudes in White College Students, *Journal of College Student Development*, Mar/Apr 2004, Berkel, LaVerne A, Vandiver, Beverly J, Bahner, Angela D

"Men who believe in strong traditional family values are more abusive to their partners and family members. This behavior is fortified by preaching

Even if a young man never resorts to domestic violence, the damage done to the psyches of boys raised to believe in male authority is inestimable. How many of these young men, raised to be Lords, will never know the joy of true intimacy that can only come with profound respect based on practical equality with one's spouse?⁴³²

The slaveholding spirit, manifested through complementarianism, cannot help but produce constant erosion on the characters of the slaveholders, callusing tender consciences and slowly turning caring hearts of flesh into discompassionate hearts of stone. And when does this stony heart become apparent, if not by adolescence or college age, perhaps on the honeymoon?

In *A Man's Touch*, Charles Stanley described a scene from his own honeymoon, a scene which he was proud to relate as an example of good marital communication. In reality, it was far from it. Stanley proudly recounts, "It was during our honeymoon . . . she cooked our first meal, and we sat down to a delightful fried chicken dinner. I looked around and asked, "Where is the gravy? She said, "We never had gravy with chicken." I said, "I never had chicken *without* gravy (emphasis in original)." She rose quietly from the table and made at least a gallon—not knowing how to make gravy, she kept adding too much of various ingredients! It was more like jello than gravy . . . but I spoke up and she responded. . . ."⁴³³

He "*spoke up and she responded*"?! Complaining about your bride's first home-cooked meal and comparing her meal planning

that accepts all sorts of cultural assumptions about what "headship" means." Barrington H. Brennen, *Why Do Christian Husbands Abuse Their Wives*, Barrington H. Brennen, Counseling Psychologist, Marriage & Family Therapist, www.soencouragement.org/whyabuse1.htm

432. "Black Americans knew that freedom and basic rights as human beings were God-given and that no other human being should tamper with that. They knew they were made in the image of God, and that to do God's work, they needed to be free." Callie Smith Grant, *Free Indeed: African American Christians and the struggle for equality*, Barbour Books, 2003

433. Stanley, Charles, *A Man's Touch*, Victor Books, Wheaton, IL, 1988

and preparation to your mother's on your honeymoon is an example of good communication? How humiliating it must have been for this newlywed to hear her groom criticize the first meal she had ever cooked for them as a married couple. There is only one first meal, and no doubt it was important to her that everything be perfect. Stanley ought to have been ashamed for letting his bride leave the "delightful" meal she had prepared, allowing it to grow cold while she catered to his self-centered fancy.

How wounded her heart must have been. And did he even care? Selfless love, on his part, would have recoiled at the thought of his bride returning to the stove instead of remaining at the table with him and enjoying the "delightful"—though gravy-less—dinner together. Instead of allowing his new wife to struggle through the humiliating gravy debacle while he mentally congratulated himself on his communication skills, why couldn't Stanley, instead, have complemented her on the "delightful" meal she had prepared and simply enjoyed it without complaining about what she had *not* prepared?

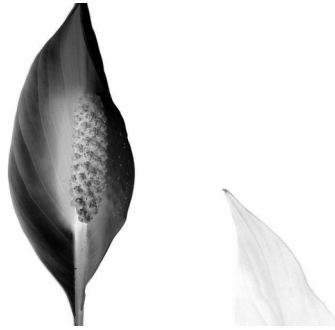
He could just as easily, and without hurting his wife, have requested gravy with his chicken at a later date before the *next* chicken dinner. But that option would obviously have been too much of an assault upon his "masculine personhood." The way Stanley tells it, his only other option, besides wounding his wife on her honeymoon, would have been to sulk and wonder when she would ever "learn how to fix a *real* meal?" (Emphasis added).

Where was compassion for his bride as he watched her make that fried egg sandwich in the form of a pitiful bowl of jello-gravy? Did it lay buried in the same grave with her hope for a marriage based on equality and mutual respect? We may never know the answer to that and other questions. But we do know that Anna Stanley, after 44 years of marriage, quietly divorced Charles in May of the year 2000.⁴³⁴

434. "I have never met a woman who wanted to leave a husband who was a Christlike head of the home ... Women who want "freedom" or to "do as they please" have a basic problem of resistance to God ... This attitude breeds frustration, anxiety, and an empty search for meaning in a wife who is confused

Jesus said it is better that a millstone be hanged around our necks than to offend one of these little ones that believe in Him. Teaching little boys that they are destined to rule over women, and teaching little girls that they are deserving of servitude is worse than offending them, it is crippling them. It is thievery and larceny. It is stealing a precious part of the future from children—the hope of a family of their own based solely on *love* and mutual respect rather than on authoritarian *chain of command*.

about her proper role in the family.” Charles Stanley, *A Man’s Touch*, Victor Books, Wheaton, IL, 1988



26

Divorce: The Ultimate Act of Un-Submission

IN AN AUDIO TEACHING PLACED ON RICK WARREN'S SADDLEBACK Church website, Tom Holladay, a teaching pastor at the Church,⁴³⁵ said that the ministry at Saddleback recommends separation in abuse cases, but never divorce. He was emphatic that the Bible does not permit divorce in cases of domestic abuse or domestic violence.

Holladay and the leadership of Saddleback Church are wrong, and evangelical author, Barbara Roberts, presents a strong, articulate, and most of all biblical argument that God does indeed permit divorce in cases of domestic abuse.⁴³⁶

Saddleback Church dishes up typical evangelical fare on the subject of domestic abuse and domestic violence. That, in and of itself, is not surprising, but has it occurred to anyone to ask why a pastor who is on the liberal end of the Southern Baptist spectrum, to the

435. Saddleback Church is one of the most well known churches in America. Its pastor, Rick Warren, is commonly referred to as "America's Pastor."

436. Barbara Roberts, *Not Under Bondage: Biblical Divorce for Abuse, Adultery, and Desertion*, Maschil Press, Australia, 2008

point of being denounced as heretical by many evangelicals, tows a strict traditional line when it comes to domestic abuse and divorce?

The male leadership of Saddleback Church knows that male authority, which can be maintained in a controlled separation, is seriously threatened when women are given leeway—of any kind or for whatever reason—in ceasing to submit to abusive husbands by divorcing them. Is it any wonder, then, that Holladay also managed to insert submission theology into his teaching on the subject of abuse? He solemnly reminded women of their duty to maintain submissive attitudes towards their husbands, and although he tempered the inclusion by acceding that tolerating abuse is not a proper example of displaying an attitude of submission, that statement was virtually annulled when he later stated that a woman was justified for separating from an abusive husband only when beaten *regularly*.

DeMoss agrees with Holladay in her book *Lies Women Believe*. She advises women in abusive marriages to leave if they have to, but to *never*, under *any* circumstances, consider divorce. If a separation must take place, she counsels, then during the separation, an abused wife is to maintain an attitude of reverence towards her abuser's divinely mandated position of authority over her, which, according to DeMoss, is not abrogated by the abuse. So, following DeMoss' line of reasoning, a woman may never divorce an abusive husband, no matter how severe the abuse, because to do so would be the ultimate act of un-submission.

Holladay did not follow Bruce Ware's lead by suggesting that women bring abuse upon themselves by not submitting to their husbands, but if Saddleback Church ascribes to the CBMW's complementary position, which they very likely do, then they agree that an abused wife can be blamed for at least some of the abuse, while the husband can be excused for at least some of the abuse if he can claim he was "pushed into it" by his "un-submissive" wife.⁴³⁷

437. Complementarians deny the doctrine of mutual submission, even though Ephesians 5:21, and 1 Peter 5:5^{KJV} clearly command Christians to submit to one another. How then can they justify teaching the doctrine of "mutual

No matter who is discussing the subject of abuse, whether victims or church leadership, it seems the subject of submission always comes up. Most victims understand that physical abuse is the logical extreme-end of a gender-based hierarchy, and most supporters of complementarian doctrine acknowledge that real life application of it must be carefully controlled or disaster can and often does result.

Holladay gives a contradictory message to wives experiencing domestic abuse. On the one hand, he assures women that they are not required to submit to abuse, while on the other he defines abuse as being beaten *regularly*. He stated that he did not consider a husband shoving his wife once as a good reason to separate, so by his own definition, he does expect wives to submit to abuse—including ongoing physical violence. How many beatings does Holladay believe would have to take place in order to qualify as *regularly*?

Beaten? Regularly? What a horror of a life! What if a woman does not survive the first beating? Some do not. And if she does happen to survive it, what about the second? Which *regular* beating would Holladay consider the most life-threatening, thereby entitling the “regularly” beaten wife to a church-sanctioned separation?⁴³⁸

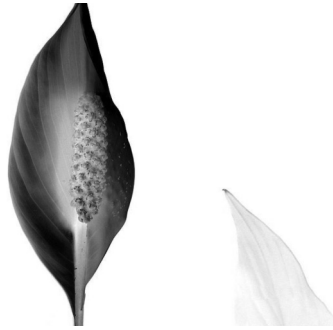
enmity” (and partly absolving violent males of blame when they assault their wives) when *not one word* of scripture supports it? “Sin introduced into God’s created design many manifestations of disruption, among them a disruption in the proper role-relations between man and woman.” As most complementarians understand it, Genesis 3:15–16, informs us that the male/female relationship would now, because of sin, be affected by “*mutual enmity. In particular, the woman would have a desire to usurp the authority given to man in creation, leading to man, for his part, ruling over woman in what can be either rightfully-corrective or wrongfully-abusive ways.*”

<http://www.cbmw.org/Resources/Articles/Summaries-of-the-Egalitarian-and-Complementarian-Positions> [11/27/2009]

438. Pauline Nash claimed that her husband had been physically violent towards her only once—the first and only time she had him arrested. He was released from jail two days later and proceeded to stab her to death in the presence of their children. http://www.cbsnews.com/8301-504083_162-20001751-504083.html?tag=contentMain;contentBody [4-6-10]

Those who support complementarian theology should understand that the views of Tom Holladay are reflective of mainstream complementarian doctrine and are in no way considered radical within the movement. But Tom Holladay is wrong. Shoving a wife once *is* abuse. And beating a wife once, is one beating too many.

The leadership of Saddleback Church removed the recording of Holladay's teaching on abuse and divorce from their website in 2009. They then issued a statement that Holladay had been misquoted, quoted out of context, and been generally misrepresented by journalists and bloggers. This author had opportunity to listen to Holladay's teachings on spousal abuse and received the information published in this work first hand and has yet to find where Holladay's position on divorce and abuse has been misrepresented by journalists or bloggers. As already stated, the position of Saddleback Church concerning divorce as presented by its teaching pastor, Tom Holladay, is not extreme; it is typical of most evangelical and all fundamentalist churches. Except for the outcry arising from bloggers and journalists against Holladay's heartless and unscriptural advice to abused wives, Saddleback would doubtless have left his teaching on their website indefinitely.



27

Happy Slaves

“If I could have convinced more slaves that they were slaves, I could have freed thousands more.”

Harriet Tubman

WHETHER A WOMAN HAS A KIND MASTER OR A CRUEL ONE, COMPLEMENTARIANISM is the systematic, institutionalized, oppression of women. It is a slaveholding religion in the truest sense of the word, yet complementarian men and women proclaim it as God’s “glorious” design.⁴³⁹

439. “Proclaiming God’s Glorious Design for Men and Women” <http://www.cbmw.org/Resources/Articles/Summaries-of-the-Egalitarian-and-Complementarian-Positions> [11/27/2009]

“Discipline doesn’t stifle; it gives power ... Why shouldn’t it be so when we consider the *glorious* hierarchal order too?” Elizabeth Elliott, *Let Me be a Woman: Notes to My Daughter on the Meaning of Womanhood*, Living Books, Wheaton, Ill, 1982

Women are told they will be happy when they joyfully submit to their rulers, and, make no mistake about it, complementarian husbands *are* told to rule.⁴⁴⁰ And this in spite of the fact that the only command to be found in scripture commanding men to bear rule in their homes comes from a pagan king with wicked, self-seeking, counselors.⁴⁴¹ 1 Timothy 3:4–5, cannot be used as a reference for Christian male/female roles. The verse is speaking to fathers—not husbands. Reciprocally, as we have seen, 1 Timothy 5:14 emphatically instructs wives to rule their households.

According to Bruce Ware, it is sin for husbands and wives to desire practical equality with one another. Ware warns husbands that even though they might want practical equality with their wives, not to give in to this temptation. He instructs Christian husbands to reject their God-given desire to enjoy life with an *equal* companion. He urges men to *rule* over and *master both the desire and the wife*. In his 2008 address at the Denton Bible Church, Ware said to husbands, “Cain is plotting to kill his brother, sin is crouching—its desire is for you. You must master it sin’s desire is to make you do what *you* want to do. You must rule over it, you must master it . . . Her desire will be to usurp her husband’s authority . . .”

Ware advises men to engage in the very behavior God prophesied would come about because of *sin*.

Complementarians teach women that they will find true happiness only if they joyfully allow their husbands to dominate them. An interesting parallel to this is that slave owners also claimed their

440. “God says we are to rule our families . . .” Charles Stanley, *A Man’s Touch*, Victor Books, Wheaton, IL, 1988

“If a man does not know how to rule in his own house . . . how will he take care of the church of God?” Derek Prince, *Husbands & Fathers*, Chosen Books, Grand Rapids, MI, 2000

441. Esther 1:21–22, “And the saying pleased the king and the princes and the king did according to the word of Memucan For he sent letters into all the king’s provinces into every province according to the writing thereof and to every people after their language that every man should bear rule in his own house.”

people were happiest in slavery.⁴⁴² Virtually all slave-holders, and a few slaves, staunchly defended the institution of slavery as being ordained of God and the harbinger of true happiness. But did that make slavery right?⁴⁴³ The arguments heard from slave owners and from some slaves in defense of slavery bear an eerie similarity to what we hear coming from complementarians today.

Why would men and women defend institutions that rob them of personal freedom? Some are lulled into complacency through comforts or privileges.⁴⁴⁴ And some are just lying.⁴⁴⁵ But the truth is, that most slaves were, and are, not really happy living in servitude.

442. "That the treatment of slaves in this state is humane, and even indulgent, may be inferred from the fact of their rapid increase and great longevity. I believe that, constituted as they are, morally and physically, they are as happy as any peasantry in the world." Excerpt of letter from slave owner to Harriet Beecher Stowe, *A Key to Uncle Tom's Cabin: Presenting The Original Facts And Documents Upon Which The Story Is Founded Together with Corroborative Statements to the Truth of The Work*, 1853.

443. "Lawdy! I sho' was happy when I was a slave..." Gabe Emanuel, extracted from *Mississippi Slave Narratives*, 1941

"Jus' 'fore de war come on, my marster called me to' im an' tol' me he was a-goin' to take me to North Carolina to his brother for safe keepin'. Right den I knowed somethin' was wrong. I was a-wishin' from de bottom o' my heart dat de Yankees 'ud stay out o' us business an' not git us all 'sturbed in de min.'" Prince Johnson, extracted from *Mississippi Slave Narratives*, 1941

444. "Us was all sorry when Old Marster died, I cried 'cause I said, 'Now us won' git no more candy. He used to bring us candy when he went to town. Us'd be lookin' for 'im when he come home. . . . us'd come a-runnin' an' he'd han' it to us out-a his saddle bags. It was mos'ly good stick candy.'" Jane Sutton, extracted from *Mississippi Slave Narratives*, 1941

445. "Lawsy! I's recallin' de time when de big old houn' dog what fin' de run-away N* done die wid fits. Dat man Duncan, he say us gwina hol' fun'al rites over dat dog. He say us N* might better be's pow'ful sad when us come to dat fun'al. An' dem N* was sad over de death o' dat poor old dog what had chased 'em all over de country. Dey all stan' 'roun' a-weepin' an' a-mournin'. Ever' now an' den dey'd put water on dey eyes an' play lak dey was a-weepin' bitter, bitter

Angelina Grimké wrote that man was given domination over the animal kingdom, and that is why we have never witnessed insurrection among animals, “but that is not the case,” she wrote, “with humans.”⁴⁴⁶ Grimké claimed that slavery was unnatural and that “The *man* must be crushed within him” before his back could be fitted to the burden of perpetual slavery. She said the proof of that was in the many “insurrections that so often disturb the peace and security of slaveholding countries.”⁴⁴⁷

There are many “insurrections,” today, disturbing the complementarian peace. In 2008, Bruce Ware complained that he was being forced to take time away from *more important* work in order to educate listeners at the Denton Bible Church about the subjugation of women. We are asked to overlook the fact that the subject was so unimportant to him that he took the time to write an entire book dealing the subjugation of women.⁴⁴⁸ We are asked to overlook the fact that he is past president of an organization dedicated primarily to the subjugation of women. We are asked to overlook the fact that he still serves on the Board of Directors of that same organization. And we are asked to overlook the obvious fact that not a single one of those *more important* things took precedence over the subjugation of women in regards to the Denton Bible Church address. We think it is safe to conclude that one of the most important things in Bruce Ware’s life is the subjugation of women.

tears. ‘Poor old dog, she done died down dead an’ can’t kotch us no more. Poor old dog. Amen! De Lawd have mercy!’ extracted from *Mississippi Slave Narratives*, 1941

446. “Who ever heard of a rebellion of the beasts of the field; and why not? Simply because they were all placed *under the feet of man* . . . Slavery always has and always will produce insurrections wherever it exists, because it is a violation of the natural order of things . . .” Angelina Emily Grimké, *An Appeal to the Christian Women of the South*, 1836

447. *ibid*

448. Ware’s book, *Father Son and Holy Spirit*, deals entirely with the subject of the subjugation women.

Before it became socially unacceptable, women were deliberately kept ignorant by being denied education beyond what was necessary in order to make them adequate “helpmeets” for men;⁴⁴⁹ and in like manner, slaveholders trained slaves in useful skills. Just as slaveholders understood that educated slaves were the unhappiest of all slaves, while ignorant slaves were generally the most docile,⁴⁵⁰ men understood that women who received too much education would not be

449. “Man desires an educated woman. Intellectually and spiritually she must be able to meet his wants, and render help, or she is a failure . . . If woman would be man’s equal, she must challenge the equality by proving herself mistress of those arts that minister the highest comfort to his physical nature, as well as to his affections, that further his interests as well as his happiness . . . Her education must fit her for a home and for home work.” D. Fulton, *The True Woman*, 1869

450. “Except as a preparatory step to emancipation, I consider it exceedingly impolitic, even as regards the slaves themselves, to permit them to read and write: ‘Where ignorance is bliss, tis folly to be wise.’ And it is certainly impolitic as regards their masters, on the principle that ‘knowledge is power.’” (excerpt of letter from slave owner) Harriet Beecher Stowe, *A Key to Uncle Tom’s Cabin: Presenting The Original Facts And Documents Upon Which The Story Is Founded Together with Corroborative Statements to the Truth of The Work*, 1853.

“... at once forbade Mrs. Auld to instruct me further, telling her, among other things, that it was unlawful, as well as unsafe, to teach a slave to read . . . if you teach that n* (speaking of myself) how to read, there would be no keeping him. It would for ever unfit him to be a slave. He would at once become unmanageable, and of no value to his master. As to himself, it could do him no good, but a great deal of harm. It would make him discontented and unhappy . . . The more I read, the more I was led to abhor and detest my enslavers. I could regard them in no other light than a band of successful robbers . . . that very discontentment which Master Hugh had predicted would follow my learning to read had already come, to torment and sting my soul to unutterable anguish. As I writhed under it, I would at times feel that learning to read had been a curse rather than a blessing. It had given me a view of my wretched condition without the remedy. It opened my eyes to the horrible pit, but to no ladder upon which to get out.” Fredrick Douglass, *A Narrative on the Life of Frederick Douglass, an American Slave*, 1845

content confined to the spheres of their homes or being denied useful participation within the politics of their culture.

Today, just as there are educated men who defend gender-based authority, there are educated women who defend it as well. Some of these women are married to leaders in the complementarian movement. Some are employed by complementarian institutions. Others enjoy privileges bestowed on them by the male leadership they defend. Some have been led, either through indoctrination or by growing up in happy homes where the gender-based roles “worked,” to believe that female subordination is God ordained and right. Complementarian women have been taught to disdain “rights,” but they treasure privileges. In spite of the fact that only free people have rights, they scoff at the very word and claim that it is their servitude that brings them freedom.⁴⁵¹

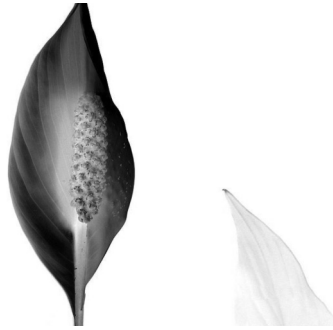
In John 8:32–33, Jesus told a group of men that they would know the truth and the truth would set them *free*. The men sneered at Jesus and declared that they were already free. But the men who scoffed at Him were not free. They were not citizens of the Roman commonwealth. They had no “rights.” They were merely servants of an empire which extended much latitude and *privilege*, and they mistook revocable comforts and privileges for freedom. The Jews who mocked Jesus were deluded. They were happy ... deluded ... slaves. They reveled in comforts and privileges which were tragically and irrevocably revoked in the destruction of Jerusalem in AD 70. After the Roman army marched on the city, besieged, and destroyed it, the slave auctions were glutted with so many Jews that a Jewish slave was not worth a Confederate dollar. The poorest and most brutish of men could purchase as many as they liked for next to nothing.

451. “It is the woman’s delighted yielding to the man’s lead that gives freedom. It is the man’s willingness to take the lead that gives her freedom. Acceptance of their respective positions frees them both and whirls them into joy.” Elizabeth Elliott, *Let Me be a Woman: Notes to My Daughter on the Meaning of Womanhood*, Living Books, Wheaton, Ill, 1982

Like the Jews of Judea, complementarian women are not free. Privilege is not freedom. In most evangelical and fundamentalist homes and churches, women are merely assistants to (servants of) husbands⁴⁵² and/or reigning male authorities, many of whom extend much latitude and privilege, and these revocable comforts and privileges are mistaken for freedom. Complementarian author, the late Derek Prince spelled out the options for Christian wives in his book *Husbands and Fathers*, “If the wife does not submit willingly to her husband’s headship, there is only one way he can take that position—by self assertive domination. No sensible wife would want that!”⁴⁵³ Like the Jews who mocked Jesus, happy complementarian women are contented ... deluded ... *slaves*.

452. The husband may need to delegate many practical daily tasks to his wife ... A father has a right ... to determine some of the basic rules of the household: What time they will eat...” Derek Prince, *Husbands & Fathers*, Chosen Books, Grand Rapids, MI, 2000

453. *ibid*



28

Sequence of Subjection

FREDRICK DOUGLASS FOUND, “THAT, TO MAKE A CONTENTED slave, it is necessary to make a thoughtless one. It is necessary to darken his moral and mental vision, and, as far as possible, to annihilate the power of reason. He must be able to detect *no inconsistencies in slavery; he must be made to feel that slavery is right. . .*” (Emphasis added).⁴⁵⁴ Complementarian leaders do just that, they darken minds and annihilate the power of reason through smoke-screen arguments, slogans, and thought-stopping mantras. Complementarian authors lead men and women into believing that the subjugation of women is not only right, but divine, fulfilling, and glorious as well.

Elwood McQuaid, in his book about Israel, *It Is No Dream*,⁴⁵⁵ describes a military sequence which has been used over the centuries, not just in military endeavors between nations, but by men in regards to the subjugation of women. The final phase McQuaid

454. Fredrick Douglass, *A Narrative on the Life of Frederick Douglass, an American Slave*, 1845

455. *It Is No Dream: Bible Prophecy: Fact or Fanaticism?*, The Spearhead Press, W. Collingswood, N.J., 1978

describes is successfully being implemented within the evangelical Church as this is being written. “Aggressors move against those they hope to vanquish with three inescapable ends in view: *subjugation*, *humiliation*, *assimilation*. *Subjugation* introduces the sequence. The design is to force the foe to capitulate—peacefully, if this can be accomplished, militarily if necessary. *Humiliation* is the object of phase two. The aim is to instill in the conquered people a feeling of inferiority and defeat. In other words they must come to accept being subjects . . . *Assimilation* is the final objective in this process. After political ideologies and religious systems are dispossessed, then the move is toward convincing the subjects to embrace the victor’s system with its god. Of course, religion is the most emotional and unifying factor involved in true assimilation. If genuine religious union can be established—victor and vanquished join hands in worship at the same temple—then garrisoned troops can be sent home. Both the war and the victory have been won.”⁴⁵⁶

Phase one: force the foe to capitulate—peacefully, if this can be accomplished, militarily if necessary. These tactics have been used successfully against women throughout history into the early years of the twentieth century in America. Women were subjugated in antiquity through warfare and capture. The earliest wars were waged to acquire women.⁴⁵⁷ After things became more “civilized,”

456. *ibid*

457. “If a suitor forces her, or carries her off against her will or that of her friends, he must separate from these to escape their vengeance.” the symbol of capture could not, hence, have arisen among tribes which marry *within their own tribe*. The form of marriage within a tribe McLennan calls *endogamy*, a name widely adopted by later writers on the same theme. McLennan points out the existence of tribes which practice *exogamy*, by forbidding marriage between members of the same tribe. Such tribes oblige their young men to secure wives from other tribes, and in those primitive conditions tribes are always at enmity one with another, so that the method of securing a bride outside one’s own tribe must be by capture, excepting in those cases where the man joins the wife’s tribe. He calls attention to the frequent existence of *exogamous* tribes, and argues that even when the mere symbol of capture remains it is a proof of

legal limitations, public opinion, and social taboos were used to keep woman in her place. Even so, suffragettes were imprisoned for “obstructing traffic (the sidewalk)” while picketing the White House in efforts to gain support for the female vote. The night of terror in 1917 is a matter of history,⁴⁵⁸ and the imprisoned suffragettes were brutally force fed when they engaged in a hunger strike.⁴⁵⁹

Phase two: Humiliation . . . instill in the conquered people a feeling of inferiority and defeat . . . they must come to accept being subjects. Into the early years of the twentieth century in the United States, it

a previously-existing actual capture. Then he proceeds to account for the origin of that curious custom of exogamy, which obliges men to marry outside the tribe to which they belong. He declares: “Perhaps there is no question leading deeper into the foundations of civil society than that which regards the origin of exogamy.” Katharine Bushnell, (1856–1946), *God’s Word to Women*, 100 studies began in 1908

458. “Whittaker and his workhouse guards greeted 33 returning protestors on what has become known as the infamous “Night of Terror,” November 14, 1917. Forty-four club-wielding men beat, kicked, dragged and choked their charges, which included at least one 73-year-old woman. Women were lifted into the air and flung to the ground. One was stabbed between the eyes with the broken staff of her banner. Lucy Burns was handcuffed to the bars of her cell in a torturous position. Women were dragged by guards twisting their arms and hurled into concrete ‘punishment cells.’”

<http://womensenews.org/story/our-story/041029/night-terror-leads-womens-vote-1917>

459. “Fry: What was your treatment like in the jails and prisons that you were in? Paul: Oh, they just paid no attention to us. You were just locked up and you were in solitary confinement. You never saw anybody. You were not given anything to read. You were just left alone. Nobody paid any attention to you whatsoever. Fry: Did you get plenty to eat? Paul: Well, we were forcibly fed you see. We didn’t eat anything.” *Conversations With Alice Paul: Woman Suffrage And The Equal Rights Amendment An Interview Conducted By Amelia R. Fry, 1972, 1976 by The Regents of the University of California*, http://www.archive.org/stream/conversationsaliceopaulrich/conversationsaliceopaulrich_djvu.txt [3/12/2010]

was politically correct, preached from Christian pulpits, and written in Christian commentaries, to say that women were inferior to men. Many, perhaps even most, nineteenth century women were convinced that they were indeed inferior to men, not only physically, but emotionally and mentally as well. With the exception of a few courageous souls who did not fear public ridicule and opened their mouths on behalf of those who could not speak (women had no public voice until the mid-1800s) woman's humiliation was almost complete.⁴⁶⁰ In many Christian homes and churches today, her humiliation continues and is perilously close to perfection.⁴⁶¹

Phase Three: Assimilation is the final objective in this process ... religion is the most emotional and unifying factor involved in true assimilation. If genuine religious union can be established—victor and vanquished join hands in worship at the same temple—then garrisoned troops can be sent home. Both the war and the victory have been won. Does this sound too radical for the twenty-first century? Read the words of Presbyterian pastor, David Bayly:

“The young man who pursues marriage enters a foreign land where he wages war. On the hinges of that battle lie happiness or shame ... But though a potential bride may be deeply loved, she's also at some level the foe. To achieve victory the young man must not only win her, he must defeat her and her family, snatching her from their bosom, converting her to himself, breaking her natural bonds with father and mother, brother and sister, nurse and friend, dog and home. There's little that's tender about it. At funerals we cloak harsh reality in kind words and soft colors. So too, at weddings soft words

460. “When I ran away from slavery, it was for myself; when I advocated emancipation, it was for my people; but when I stood up for the rights of women, self was out of the question, and I found a little nobility in the act.” Fredric Douglass

461. “The idea of woman's emancipation is based upon a profound enmity between the sexes, upon envy and imitation.” Russian philosopher Berdyaev Quoted by Elizabeth Elliot in, *Let Me be a Woman: Notes to My Daughter on the Meaning of Womanhood*

“... it is the inequalities that make the home work.” *ibid*

and vibrant colors disguise a bloody truth. The wedding ceremony is really a mini-Versailles, an Appomattox-in-a-nutshell of capitulation and triumph, the surrender of one woman to one man, the victory song of groom over both bride and family.”⁴⁶²

The CBMW has succeeded in dispossessing the belief of many women that they were created by God with inalienable rights that include, gender equality, personal autonomy, and the pursuit of personal happiness, rights that include serving God in any way *He* chooses to call her without asking permission of any man.⁴⁶³ Slaves knew that in order to serve God they needed to be *free*. Women need to be free to serve God as well. But large numbers of Christian women have been assimilated into the belief system of male authority based on religious grounds. Complementarian men and women now join hands in worship at the altar of male supremacy—which is *entirely* dependent upon female subordination. And female subordination defines every aspect—the *entire parameter*—of their collective faith.

Is a woman’s faith in Jesus? She is told by her conquerors that this is demonstrated by her subordinate relationship to men. Is a woman called to the ministry? Her spiritual heads warn her not to be deceived by “subjective callings.” She is permitted, if it does not interfere with her male covering’s goals, to minister to lesser creatures as she wills—women, children, and foreigners.⁴⁶⁴ Does a

462. <http://www.baylyblog.com/2007/11/wooing-as-warfa.html> [4-7-2010]

463. “But when it pleased God who separated me from my mother’s womb and called me by his grace To reveal his Son in me that I might preach him among the heathen immediately *I conferred not with flesh and blood* Neither went I up to Jerusalem to them which were apostles before me but I went into Arabia and returned again unto Damascus.” Galatians 1:15–17

464. Racism in evangelical thought has often been exposed by a readiness to send women to mission fields where they not only preach the gospel to men but also teach and disciple them. Missionary Lottie Moon, though conflicted at first, saw it as her Christian responsibility to do both. “Lottie wrote in an open letter published in the Religious Herald, ‘and in addition must do much work that

woman believe the Bible; is she committed to living by its precepts? This primarily finds expression, she is told, in her role as helper to man.⁴⁶⁵ If a woman joyfully embraces all of these things, her capitulation is complete. She is vanquished. Her autonomy is annihilated. She is owned.

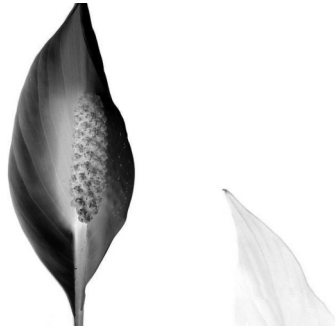
ought to be done by young men . . . Our dilemma—to do men’s work or to sit silent at religious services conducted by men just emerging from heathenism.”
From Southern Roots By John Allen Moore: *Moon: A Short Biography* Woman’s Missionary Union: International Mission Board

The CBMW admits racism exists within complementarianism and is widely practiced in many complementarian missions programs: “What are biblical ways for a woman to serve in missions? Are these different from the ways a woman can serve in a sending church? Many churches accept a great divergence between home and abroad in women’s roles. Even complementarian sending churches—with strong, wise, humble masculine leadership in the pulpit and in the home—sometimes allow a single woman to fulfill any role in missions as long as it is “over there” in a foreign culture.” *David Kotter*, *Answering Lottie Moon’s Cry: A Call for Dialogue On the Role of Women in Missions*, <http://www.cbmw.org/Journal/Vol-13-No-2/Answering-Lottie-Moon-s-Cry> [5-14-10]

“In 2003, the International Missions Board (IMB) of the Southern Baptist Association began forcing Southern Baptist missionaries to pledge agreement to the Danvers Statement as reflected in the 2000 Baptist Faith & Message. Many have signed indicating agreement but under protest, others submitted resignations rather than sign, while still others were fired for not signing. On May 7, 2003, the IMB lost 43 foreign missionaries in one day as a result of strong-arm tactics to, among other things, force women out of Christian leadership positions on the mission fields.

<http://womansubmit.blogspot.com/2010/05/seventh-anniversary-of-mass-exodus-from.html>

465. “Have I embraced my God-created design to be a helper to the man? . . . Am I willing to sacrifice my own ambitions and aspirations in order to fulfill my primary role and calling as a helper to my husband?” Nancy Leigh DeMoss, *Biblical Portrait of Womanhood*, Revive Our Hearts, 1999



29

What to Do?

“**H**ARRIET BEECHER STOWE HAD NOT PREVIOUSLY BEEN IDENTIFIED with the abolitionists, though she had always abhorred slavery. At Lane Seminary she came under the influence of the abolition debates, and she visited a slave plantation across the river. This and another trip into the South were her only close views of slavery. The Stowe home had been a haven for fugitive slaves, however, and she had also tried to educate free Negroes. It was the Fugitive Slave Law that awakened her. Her husband had recently accepted a new post at Bowdoin College, and she left Cincinnati to join him in the midst of the excitement evoked by the new law. Stopping in Boston to visit her brother Edward Beecher en route to Bowdoin, she learned of the many Negro families that were breaking up and fleeing toward Canada. Arriving in Brunswick, she received a letter from Edward’s wife beseeching her: ‘Hattie, if I could use a pen as you can, I would write something to make this whole nation feel what an accursed thing slavery is.’”⁴⁶⁶

466. Thomas, Benjamin P., *Theodore Weld: Crusader for Freedom*, 1950



“**Are there no Shiphrahs, no Puahs among you**, who will dare in Christian firmness and Christian meekness, to refuse to obey *wicked laws* which require women to *enslave*, to *degrade* and to *brutalize women*?⁴⁶⁷

Are there no Miriams, who would rejoice to lead out the captive daughters . . . to liberty and light? Are there no Huldahs who will dare to speak the truth concerning the sins of the people . . . ? Those judgments, which it requires no prophet’s eye to see, must follow if repentance is not speedily sought.”⁴⁶⁸

“**The opposition is too great?** ‘You need not be surprised then, at all, at what is said against the Abolitionists by the North, for they are wielding a two-edged sword, which even here, cuts through the *CORDS OF CASTE* on the one side, and the *BONDS OF INTEREST* on the other.”⁴⁶⁹

“**It is too late you say?** ‘Lord, by this time he stinketh . . .’ She thought it useless to remove the stone and expose the loathsome body of her brother; she could not believe that so great a miracle could be wrought . . . but we have nothing to do with how this is to be done; our business is to take away the stone . . . to show how that body has been bound with the grave-clothes of . . . ignorance . . . how that face has been wrapped with the napkin of prejudice . . . Is not Jesus still the resurrection and the life? Did he come to proclaim liberty to the captive . . . in vain? The zeal of the Lord of Hosts will perform this!”⁴⁷⁰

467. “After decades of living supposedly as free citizens but in reality still subject to the rule and frequent violence of whites, it was black Americans themselves who initiated changes and fought for their freedom . . . When working through the legal system failed to create meaningful change, as is often the case, African Americans used civil disobedience . . . a time-honored tradition in the United States.” Grant, Callie Smith, *Free Indeed: African American Christians and the struggle for equality*, Barbour Books, 2003

468. Angelina Emily Grimké, *An Appeal to the Christian Women of the South*, 1836

469. *ibid*

470. *ibid*



About the Author

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