

The Monstrous Regiment of Women

The Tragedy of our Time



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.

B r o o k y R S t o c k t o n

The Monstrous Regiment of Women

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Dedication

Dedicated to the godly, supportive wives of my mentors: Mrs. Jim Wright
Mrs. John Walden, Mrs. Marion Michaux, and Mrs. Jean Gibson.

These lovely sisters exemplified the model woman at all times in every
way — a model of womanhood.

Preface

Looking for a Biblical perspective — a counterbalance to the radical feminism of our age . . . to the tragedy of our time?

You'll find it in John's Knox's work, "the First Blast of the Trumpet."

Read this review and you will be blessed; apply it and you will be hated.

One of the keys to evaluating the work of John Knox is to read his words slowly, carefully while attempting to evaluate whether his thoughts are Scriptural or unscriptural, balanced or extreme, true or false.

May the Lord use this work as a trumpet blast warning all of monstrous feminism; and, as a candle in the darkness — a lighthouse on the rock shores of modern life warning Christians of toxic femininity where women claim the right to divorce their husbands, to run for political office, and to kill their own babies.

Brooky Stockton, ret. pastor / Bible teacher.



Acknowledgments

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Disclaimer

This book is not anti-government, but it may be anti-corruption in government.

Because the present political climate is pro-Zionism, pro-lawlessness, pro-censorship, antichrist, and antichristian: and, because government employees and government media is more sensitive than a step-mother about criticism, it is necessary to warn government officials of the this work may offend you. So what? Tuffin' up.

Public Notice

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Warning the Wicked



Ezekiel 3:18-19

18 When I say unto the wicked (rasha), Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

The regiment (rule) of women over men is wickedness – (John Knox)

1. First Blast of the Trumpet

Ezekiel 33:4

◆ Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

John Knox, the great Reformed Theologian of Scotland, a giant of manhood, a star among preachers, a rock of integrity was compelled by the miscreant queens to publish, "The First Blast of the Trumpet against the monstrous regiment (rule) of Women" (1558) – available at Guttenberg Press.

Mary Tudor (Queen of England and Ireland, Queen of Scots) ordered 300 Protestant men to be burned at the stake earning the nickname, "Bloody Mary."

Mary Tudor was not a unique, wicked woman. Rather, she represents the typical nature of all Eve's daughters differing only in having the power of the sword.

*Note: The body count around Hillary Clinton is over 50. This does not include the number of people who died as a result of her order in Libya.

In 2022, the candidate for prime minister of Britain, Liz Truss, was asked if she could pull the nuclear trigger. Truss explicitly said she would be "ready" to use the UK's nuclear arsenal, even if it meant "global annihilation," framing it as an "important duty" of the prime minister – she only lasted 49 days in office; that is, it took dull Brits 49 days to realize they had a monster in office.

John Knox remonstrated against Mary Tudor for killing his Christian brethren. She feared the preaching of John Knox more than she feared and invasion by the armies of France.

He introduces his work this way:

“Because many are offended at the first blast of the trompette, in whiche I affirme, that to promote a woman to beare rule, or empire aboue any realme, nation or citie, is repugnant to nature, contumelie to God, and a thing moste contrariouse to his reuealed and approued ordenance . . . ” (John Knox).

Since John Knox is the Father of the Protestant Reformation in Scotland, a powerful Bible teacher, and a cable of steel in Christianity in history, his work on the Empire of Women must be considered the pre-eminent authority on the role of women – a must study for every faithful pastor.

It would be a fatal error to think that because John Knox spoke the King’s language (16th century), he is ignorant or not an authority on what he speaks. Moreover, it is an error to think that John Knox was an extremist. Rather, with feminism in full gallop in America, it is the modern mind that is extreme and totally out of sync with the Word of God.

To write John Knox off on his views of women stems from pride, arrogance, and the morgue of wickedness – the building blocks of our age – a spirit of rebellion that God is judging harshly.

One of the problems that modern Americans have in reading literature is they don’t take words seriously. Because casual readers assign a relative meaning to the words, they fail to understand the intended meaning of a written term. Thus, **one of the keys** to understanding John Knox is to take his word choices seriously and to take instruction from them.

For those who are prone to dismiss the strong language and convictions of John Knox as ramblings of “an old fuddle duddy” consider this: John Knox is the Father of Scotland’s Reformation. His views are the standard for Orthodoxy. He is the standard of normality. Scotland was considered the center of Reformation studies. For 300 years following the preaching of John Knox, pastors went to Scotland to study theology, learn Hebrew,

and to master Greek. He is a Pillar of the Reformation alongside Luther and Calvin.

Modern American Christianity with its mega auditoriums built for entertainment is not normal. It has apostasy tattooed all over it. Who would dare use an American church as the standard of anything except liberalism and antinomianism?

Moreover, this generation of Americans is wrongly trained to honor youth and to disregard the wisdom of the aged. Beware “pajama boy”! “Be safe” and stay from John Knox.

John Knox is the voice of the aged and wisdom of the mature. He is more of an expert on women than any psychologist or college professor.

Know that the writings of John Knox were considered so important they were recorded in the *State Papers, Scotland, Vol. Art. 57*. in Public Record office, London.

Thus, it would be a grave error to dismiss his work as a “monstrous an opinion” of men about women.

People who criticize John Knox are simply ignorant of Scripture — indoctrinated sycophants of the popular feminist movement in the United States — a movement bearing the fruits of lust, debaucher, and murder.

Knox argues the Regiment of Women is repugnant to nature, rebellion against God's will, and a subversion of God's law-order.

Knox argued it is a monstrous, subhuman, and beastly ambition for woman to rule over any man and to hold positions of power (in government) over men; that an “empire of women” is solidly devilish and deficient of divine authority, contrary to nature, and a death sentence to a civil society.

“this monstiferouse empire of women, (which amongst all enormities, that this day do abound vpon the face of the hole

earth, is most detestable and damnable It is an odour and smell, that can not be suppressed” (Knox).

Because of ignorance of Scriptures, Knox says it is the duty of every true messenger of GOD to whom the truth is revealed to expose and rebuke this wicked, unnatural female rebellion of women – to teach congregations the sentence of God on her life; that is, plant seeds of truth in the garden of the mind regarding God’s decree on women.

Knox argued,

“Woman in her greatest perfection was made to serve and obey man, not to rule and command him;” that is **“she was made subject to man by the irrevocable sentence of GOD.”**

This Reformer was not a misogynist. He was a student of Scripture and the sexes. The uncaged women of his day convinced him there was no place in civil society for an empire of women – a movement born of wickedness.

Knox did not place the wickedness of the monstrous regiment of women on women alone. He placed it squarely on the shoulders of wimpy men who surrendered their manhood to these female vixens.

Regarding men: “that their hartes were changed frome the wisdome, vnderstanding, and courage of men, to the foolishe fondnes and cowardise of women” (Knox)

Knox believed it was his duty as a minister of the gospel to warn men against the monstrous regiment of women.

Ezekiel 3:18 When I say unto the **wicked**, Thou shalt surely die; and thou givest him not warning, nor speakest to **warn** the wicked from his **wicked** way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

Wickedness in the Bible is any transgression (iniquity) that merits capital punishment: murder, rape, blasphemy, adultery, rebellion, etc. John Knox saw a woman's rebellion against God's law as His sentence upon the women's regiment (rule) — wickedness, deserving of death.

Knox: "He how abominable before God, is the Empire or Rule of a wicked woman, yea of a **traiteresse** and **bastard**¹ . . ."

Because women by nature are so evil, Knox along with the church fathers forbid women from holding any public office.

"Women are remoued from all ciuile (civil) and publike office^[8], **so that they nether may be iudges**, nether may they occupie the place of the magistrate, **nether yet may they be speakers** (judicial advocates) **for others.**"

The reason for this rule was the wickedness of women, who are, in many cases, worse than men — storm clouds that follows men where ever they go.

"**Wold to god the examples were not so manifest, to the further declaration of the imperfections of women**^[19], of their naturall weaknes, and inordinat appetites. I might adduce **histories**, prouing some women to haue died for sodein (sudden) ioy, some for vnpaciencie (vnpaciencie) to haue **murthered** them selues, some to haue burned with such **inordinat lust**, that for the quenching of the same, they haue betrayed^[20] to strangiers their countrie and citie: and some to haue bene so **desirous of dominion**, that for the obtaining of

¹ This is not hyperbole. When John Knox calls proponents of feminism "bastards," he is not expressing and insult. Rather, he narrates a character trait of feminist proponents. Because bastard children do not have a father, bastards are unloved, untrained, undisciplined, brutish, animalistic, sensual uneducated, rude, unreasonable human beings more related to apes than living souls.

the same, they haue **murthered the children of their owne sonnes**. Yea and some haue **killed with crueltie their owne husbandes^[21] and children**” (Knox).

Furthermore, Knox correctly identified the promotion of a regiment of women as wickedness and rebellion – a grave sin in the European theater.

“ . . . how abominable before God, is the Empire or Rule of a wicked woman, yea of a traiteresse and bastard².”

“If any think that **the Empire of Women** is not of such importance that for the surpressing of the same any man is bound to hazard his life: I answer, that to suppress it, is in the hand of GOD alone; but to utter the impiety and abomination of the same, I say, **it is the duty of every true messenger of GOD to whom the truth is revealed in that behalf.**”

“To promote a woman to beare rule, superioritie, dominion or empire aboue any realme, nation, or citie, **is repugnant to nature, Current High-Profile Leaders (Federal & State)** to God, a thing most contrarious to his reueled will and approued ordinance, and **finallie it is the subuersion of good order, of all equitie and iustice.**”

“For their sight in ciuile (civil law) regiment, is but **blindnes**: their strength, weaknes: their counsel, **foolishenes**: and iudgement, **phrenesie** (dilerium), if it be rightlie considered Nature I say, doth paynt (paint) them furthe to be **weake, fraile, impatient, feble and foolishe**: and experience hath

² When John Knox calls proponents of feminism “bastards,” he is not expressing and insult. Rather, he narrates a character trait of feminist proponents. Because bastard children to not have a father, bastards are unloved, untrained, undisciplined, brutish, animalistic, sensual uneducated, rude, unreasonable human beings more related to apes than living souls.

declared them to be **vnconstant, variable, cruell and lacking the spirit of counsel and regiment**. And these notable faultes haue men in all ages espied in that kinde, for the whiche not onlie they haue remoued women from rule and authoritie," (Knox).

2. Second Blast of the Trumpet

2 Thessalonians 2:3

◆ **Let no man (or woman) deceive you by any means: for *that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;***

"The Second Blast of the Trumpet" and the "Last Blast of the Trumpet" refers to a trilogy of novels by Marie Macpherson (Book 2 of the Knox Trilogy) that build on Knox's "First Blast of the Trumpet" (2020) These works detailing his life about being a galley slave, his controversial marriage to Marjory Bowes, and his heated conflicts with the Queen of Scots are a subtle feminist attack on John Knox and His Biblical views.

As a modern liberal woman deeply influence by feminism, Marie Macpherson sees Knox's views on women as "monstrous" – but nothing could be further from the truth. Of course, every feminist reading John Knox will see Him as extreme because we are living in a post Christian world ruled by monstrous women.

Does anyone think that England with its myriads of sluts and female deserts (apartment complexes of divorced women and no men) makes Britain a better place? To these depraved minds, virginity, monogamy, and belief in the Holy Scriptures is extremism.

Read Macpherson's work at your own Risk.

3. An American Blast of the Trumpet

Psalm 103:19; Isaiah 45:7

◆ Psalm 103:19 The Lord has established His throne in the heavens,
And His sovereignty rules over all.

Isaiah 45:7 I make well-being and create calamity; I am the LORD, who
does all these things.

Feminism is the tragedy of our time.

During her Supreme Court confirmation hearing in March 2022, **Justice Ketanji Brown Jackson** was asked by Senator Marsha Blackburn to define the word "woman."

Justice Jackson responded, "I can't... not in this context. I'm not a biologist."

America is in a crisis when a judge can't define terms like woman, man, good, or evil; that is, this is a sick age influenced by radical feminism – a profound contrast to the Biblical world view of John Knox.

For this and other reasons, John Knox articulated the Biblical position that women should not be judges, lawyers, or congresswomen.

But, it is worse than this. American men don't understand the wretchedness and shame of women ruling over men. . . the nature of women . . .or the man's God-given authority in marriage.

“The feminist movement taught women to see themselves as victims of an oppressive patriarchy....Self-imposed victimhood is not a recipe for happiness”— Phyllis Schlafly

Due to the women's suffrage movement, the growth of pornography, birth control, teen pregnancies, the fanaticism of feminism, transgenderism,

and gender-bender nonsense, consider this work, “**An American Blast of the Trumpet against the monstrous regiment (rule) of women.**”

Knox, though highly motivated by three devilish queens, is right: **THE KINGDOME APPERTEINETH TO OVR GOD** – that the Creator has the absolute right, ownership, and authority to rule over all things He created; that the highest development of man is when He surrenders himself to the absolute rule of God – that is, man is at his best when he acknowledges the authority of Christ and surrenders to His authority.

“Woman in her greatest perfection was made to serve and obey man, **not** to rule and command him” (John Knox).

The Future of Civilization Depends on Testosterone

The real problem facing the world today is a lack of testosterone in the country or as some would say the feminist mantra of accusing men of exhibiting “toxic masculinity” for wanting to be men at all. Believing feminists is the death of society; to encourage masculinity is the health of a nation.

4. Contemporary Monsters

1 Peter 5:8

◆ **Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:**

England is like a compass in a magnet factor with 50% of men believing feminism has gone too far and the other 50 believing it hasn't gone far enough (!#%^*#).

Only a mind trapped in liberal tornado would say feminism hasn't gone far enough.

In American, the source of feminism has its roots in Jewish Zionism — with tragic results:

Key Jewish Figures in American Feminism

- **Betty Friedan:** Sparked the second wave with *The Feminine Mystique*, co-founded NOW (National Organization for Women).
- **Gloria Steinem:** Co-founded *Ms.* magazine, a key voice in women's liberation.
- **Bella Abzug:** A Congresswoman who brought feminist politics to government.
- **Ruth Bader Ginsburg (RBG):** Supreme Court Justice, trailblazing advocate for gender equality.
- **Susan Brownmiller & Andrea Dworkin:** Focused on violence against women and pornography.
- **Judy Chicago:** Artist known for *The Dinner Party*, highlighting women's history.

- **Judith Plaskow:** Foundational Jewish feminist theologian, author of *Standing Again at Sinai*.
- **Blu Greenberg:** Leader in Orthodox feminism, founder of JOFA (Jewish Orthodox Feminist Alliance).
- **Shulamith Firestone & Robin Morgan:** Theorists and organizers in radical feminism, focused on consciousness-raising.
- **Gerda Lerner:** Created women's history as an academic field.

Know, however, one does not have to be Jewish to be in the Regiment of women.

High-Profile Leaders (Federal & State)

- **Vice President:** Kamala Harris
- **Cabinet:** Janet Yellen (Treasury), Deb Haaland (Interior)
- **Senate Leaders:** Patty Murray (President pro Tempore)
- **Governors:** Kathy Hochul (NY), Kristi Noem (SD), Gretchen Whitmer (MI), Michelle Lujan Grisham (NM)
- **Congressional Members:** Nancy Pelosi (CA), Alexandria Ocasio-Cortez (NY), Marjorie Taylor Greene (GA), Ilhan Omar (MN), Elizabeth Warren (MA), Amy Klobuchar (MN), Tammy Duckworth (IL), Susan Collins (ME), Maria Cantwell (WA), Catherine Cortez Masto (NV), Magerie Taylor Green, Jasmine Crockett, including 151 women in Congress
- **Supreme Court Justices:** Sonia Sotomayor, Elena Kagan, Amy Coney Barrett, Ketanji Brown Jackson

Trailblazing & Historical Figures

- **Shirley Chisholm:** First Black woman elected to Congress & major party presidential candidate.

- **Hillary Clinton:** First woman nominated for President by a major party – the one who ordered the killings in Libya.
- **Madeleine Albright:** First female U.S. Secretary of State and the one who ordered the Waco Massacre.
- **Maxine Waters:** outspoken congresswoman from CA.
- **Nancy Pelosi:** First female Speaker of the House.
- **Tammy Baldwin:** First openly gay woman elected to Congress.
- **Mary McLeod Bethune:** Key advisor and founder of Bethune-Cookman College.
- **Frances Perkins:** First female Cabinet member (Secretary of Labor).

Other Notable Leaders

- **Nikki Haley:** Former Governor & UN Ambassador.
- **Elizabeth Dole:** Former Cabinet Secretary & Senator.
- **Dianne Feinstein:** Long-serving Senator from California (deceased).
- **Pam Bondi:** Department of Justice
- **Linda McMahon;** Department of Education
- **Kristy Noem:** Homeland Security
- **Tulsi Gabbart:** Director of National Intelligence
- **Brooke Rollins:** Department of Agriculture

Behind every successful feminist in government you will find funds earned by men.

“The feminist movement taught women to see themselves as victims of an oppressive patriarchy....Self-imposed victimhood is not a recipe for happiness” — Phyllis Schlafly.

“Society doesn't owe us anything. I don't need someone to pay for my female hygiene products to feel empowered. Can we work? Yes. Can we vote? Yes. Do we have the same rights and opportunities as men? Yes. What rights are they [feminists] fighting for? What are they specifically? What don't they have?”— Hannah Bleau

5. Contemporary Facts

Galatians 5:5-9, 19-21

◆ This persuasion *cometh* not of him that calleth you. A little leaven leaveneth the whole lump now the works of the flesh are manifest .

..

- 60 % of Americans admit watching porn on a regular basis in the U.S. – a source that lies about women, sex, and marriage – A Zionist weapon that destroys Christian morality – the wicked message of whores and pimps. Since the advent of pornography feminism has infected the American mind.
- Teen pregnancies: 13.5 to 25.6 of teenagers out of 1000 become pregnant (2021-2023).
- One million abortions were performed by madmen in 2023.
- Studies show around 69-70%, of divorces are initiated by women and 90% for college-educated couples.
- 2.8 million people in the U.S. identify as transgender.
- 40 % of transgender attempt suicide.
- Nearly one in ten people in the U.S. identify as homosexual.

6. Unlearned Lessons from Adam and Eve

Genesis 4:7; 1 Timothy 2: 13-15

◆ Genesis 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be his desire*, and thou shalt rule over him.

1 Timothy 2: 13-15 For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

The Holy Scriptures are the Supreme Law of the Land — the supreme authority on the institution of marriage, the church, and civil government.

God created man (anthropos) in His own image. Man is not a product of time plus chance. Man is made in the image of God and assigned the duty of taking dominion of the earth for the good of mankind. Because God created man in His own image, man is valuable; but, because of the fall, man is deeply marred and capable of the most hideous acts.

To countermand this fact of creation, rebellious men created the doctrine of evolution — the insensible, unreasonable, fraudulent unscientific proposition that man evolved from a single cell by chance into a complex 40 trillion cell organism that works perfectly.

The sovereign God created man first and woman second. Being created first implies responsibility, priority, supremacy, and authority.

Under Christain-law, the man (adam) is given total responsibility over the woman (wife): over her body, her mind, her thoughts, her duties, and her associations.

In the first marriage, the man became the voluntary steward of his wife; and the woman became the voluntary helpmeet of the man.

In His wisdom, the Creator made Adam to lead, guide, teach, and instruct Eve; that is, to rule over her; and the woman to be His helpmeet.

“Woman in her greatest perfection was made to serve and obey man, **not** to rule and command him” — John Knox.

In order to destroy the human race, Satan seduced Eve. He did not approach Adam; likewise, today, the Devil uses women to spoil homes and society. Consequently, the subhuman, beastly, damnable regiment of women has spread over the whole earth. What is true of Eve is true of all women in every nation in every city. His sentence falls on all women . . . in every age . . . for their good.

“ . . . this monstrous empire of women, (which amongst all enormities, that this day do abound vpon the face of the hole earth, is most detestable and damnable) ” (Knox).

The reason for this rule was the imperfections and wickedness of women.

“ **Wold to god the examples were not so manifest, to the further declaration of the imperfections of women**^[19], of their naturall weaknes, and inordinat appetites. I might adduce **histories**, prouing some women to haue died for sodein (sudden) ioy, some for vnpaciencie (vnpaciencie) to haue **murthered** them selues, some to haue burned with such **inordinat lust**, that for the quenching of the same, they haue betrayed^[20] to strangiers their countrie and citie: and some to haue bene so **desirous of dominion**, that for the obtaining of the same, they haue **murthered the children of their owne sonnes**. Yea and some haue **killed with crueltie their owne husbandes**^[21] and children.

Sin and Punishment

The Sentence on the Woman

To Knox the judicial sentence contained two parts: (1) the arduous pain of child birth; and (2) the subjection of her body, tongue, and mind to her husband.

Knox taught that no man-made law, art, statute, or polemic can deliver her from the malediction of God's judicial ruling for women.

He is correct. There is no human institution that has the authority to dispel, denigrate, or sublimate God's law to man's whims.

To Knox happiness rested on those women who recognize Eve's nature at work in them, quash it by voluntary submission to their man, and proudly wearing the sign of submission (a veil) on their head in the congregation:

“And man was not created for the cause of the woman, but the woman for the cause of man, and therefore ought the woman **to haue a power vpon her head** (that is a couerture in signe of subiection)” (John Knox.

Adam's Sin

Eve was the first to rebel against God's law-order, but God held man (adam) responsible for her deceit and rebellion; that is, unlike Eve, Adam made a willful choice to disobey God and to follow his wife – a sin that has been repeated again and again in history.

God's Sentence on man

God's judicial sentence on irresponsible man (adam) was to sentence him to a lifetime of hard labor; that is, he had to work (sweat) to supply the necessities of life.

Further, God ordered Adam to rule over his wife; that is, to take charge; to control and manager her body, thoughts, actions, associations, tongue, and duties in life. He became totally responsible for her body and spirit – to feed her, teach her, nurture her, and supply her needs; that is, her life

was now in his hands. What man failed to do voluntarily, he now had to do compulsorily by the sovereign command of the LORD God.

Knox gave two reasons why women are prohibited from leading men.

First reason, the order of creation:

“it doth manifestlie repugne (repugnant) that any woman shal reigne or beare dominion ouer man. For God first by the order of his creation, and after by the curse and malediction pronounced against the woman, by the, reason of her rebellion, hath pronounced the contrarie. First, I say, that woman in her greatest perfection, was made to serue and obey man^[24], not to rule and command him:^[25] As saint Paule doth reason in these wordes. Man is not of the woman but the woman of the man (1 Corinthians 11:12). And man was not created for the cause of the woman, but the woman for the cause of man, and therefore ought the woman to haue a power vpon her head (that is a couerture in signe of subiection). Of whiche words it is plaine that the Apostle meaneth, that woman in her greatest perfection shuld haue knowen, that man was Lord aboue her: and therefore that she shulde neuer haue pretended any kind of superioritie aboue him, no more then do the angels aboue God the creator^[26], or aboue Christ Iesus their head. So, I say, that in her greatest perfection woman was created to be subiect to man” (John Knox).

The Second Reason women are not permitted to rule over men is the irrevocable sentence of God against her for her treacherous sin.

“But after her fall and rebellion committed against God, there was put vpon her a newe necessitie, and **she was made subject to man by the irreuocable sentence of God, pronounced in these words (Genesis 3):** I will greatlie multiplie thy sorowe and thy conception. With sorowe shalt thou beare thy

children, and **thy will shall be subject to thy man: and he shall beare dominion ouer the.**

Herebie may such as altogether be not blinded plainlie see, that God, **by his sentence, hath deiected all woman frome empire and dominion aboue man.**

For **two punishmentes** are laid vpon her, to witte, a dolor, anguise and payn, as oft as euer she shall be mother; and a subiection of her selfe, her appetites and will, to her husband, and to his will. **Frome the former parte of this malediction can nether arte, nobilitie, policie, nor lawe made by man, deliuer womankind,** but who soeuer attaineth to that honour to be mother, proueth in experience the effect and strength of goddes word.

But (alas) ignorance of God, **ambition, and tyrannie haue studied to abolishe and destroy** the second parte of Goddes punishment. For women are lifted vp to be heades ouer realmes, and to rule aboue men at their pleasure and appetites. But horrible is the vengeance, which is prepared for the one and for the other, for the promoters, and for the persones promoted, except they spedelie repent. **For they shall be deiected from the glorie of the sonnes of God^[28], to the sclauerie of the deuill, and to the torment that is prepared for all suche, as do exalte them selues against God"**(John Knox).

Knox reasoned that the head controls the whole body; that the body does not follow the hands and feet. Likewise, only a monster follows his feet . . . or nose . . . and it is monstrous for a man to follow a woman who is subordinate to him. Further, he argued that just as the papist have joined together to appoint the pope head of the church, weak men have appointed women to rule in the sphere of government.

“But impossible it is to man and angel, to geue (give) vnto her the properties and perfect offices of a lauffull heade. For the same God that hath denied power to the hand to speake, to the bely to heare, and to the feet to see, hath denied to woman power to commande man, and hath taken away wisdome to consider, and prouidence to forsee the thinges, that, be profitable to the common welth: yea finallie he hath denied to her in any case to be head to man: but plainly hath pronounced that man is head to woman, euen as Christ is heade to all man ” (John Knox).

The Reformer applied this prohibition to civil government.

“For seing he hath subiected her to one (husband) (as before is saide) he (God) will neuer permit her to reigne ouer manie (many men) . . . Seing he hath commanded her to heare, and obey one, he will **not** suffre that she speake, and with vsurped authoritie command realmes and nations” (John Knox).

Furthermore, Knox questioned the sanity of a man who would allow a woman to rule over him.

“the more I do wondre at the blindnes of man, who doth not consider him self in this case so degenerate, that the brute beastes (women) are to be preferred vnto him in this behalfe” (John Knox).

Knox’s argues from nature of the foolishness of the man who would bow to the rule of a woman. Roosters rule the roost, not hens. Male lions rule the den; bucks protect the herd.

“For no man euer sawe the **lion** make obedience, and stoupe before the lionesse, nether yet can it be proued, that the **hinde** (female deer) taketh the conducting of the heard (herd) amongst the **hartes** (male deer). And yet (alas) man, who by the mouth of God hath dominion apointed to him ouer woman,

doth not onlie **to his own shame, stoupe vnder (under) the obedience of women**" (John Knox)

7. The Rule of Submission

Genesis 3:16

◆ ^{ESV} **To the woman he said, “I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you.”**

The word for “contrary desire” (mashal) is the same word in Genesis 4:7 – that as the sin of Cain sought to rule (mashal) over him, women seek to rule (mashal) over men.

Knox taught it was the absolute duty of all women to submit to their husbands.

“subjection of her self, her appetites and will to her husband and his will” (John Knox).

“So that no woman can euer presume to reigne aboue man, but the same she must nedes do in despite, of God, and in contempt of. his punishment, and maledictjon” (John Knox).

“that the apostle calleth this former sentence pronounced against woman a lawe, that is, the immutable decree of God, who by his owne voice hath subiected her to one membre of the congregation, that is to her husband, wherupon the holie ghost concludeth, that she may neuer rule nor bear empire ahoue (above) man” (John Knox).

“So, I say, that in **her greatest perfection woman was created to be subject to man**: But after her fall and rebellion committed against God, their was put vpon her a newe necessitie, and **she was made subject to man** by the

irreuocable (irrevocable) sentence ³of God, pronounced in these words (Genesis 3) . . . and thy will shall be subject to thy man: and he shal beare dominion ouer the (thee)” (John Knox).

John Knox, while condemning the regiment of women over men, did not teach woman must submit to all men.

The Scripture requires her to submit to “her own husband,” not to men in general. Women are not slaves to men; that position is ridiculous. But, each married woman is under the coverture (protection and love) of one man – a blessing, and not a curse; a privilege and not a punishment; a benefit and not a liability.

John Knox understood that all women are infected by Eve’s desire (curse) to rule (mashal) over her husband.

“women haue in them selues a tickling and studhe of vaine glorie, and that they may haue common with men: they are sodeinlie moued to anger, and that they haue also common with some men” (John Knox).

To Knox, Eve’s nature is foolish, covetous, discontented, and easily angered – a stormy sea blown by winds of lusts.

“ . . . womankind (saith he) is rashe (rash) and **foolhardie** (foolhardy), and **their couetousnes** is like the goulf of hell⁴ that is, insaciable (insatiable)” (John Knox).

Knox taught God appointed men to be Lord over their wives and to protect them from being dominated by lusts.

³ Judicial decree from a court – the penalty for violation of law.

⁴ Goulf (gulf) an inlet surrounded by land. In this case a space surrounded by hell – a metaphor for a woman’s powerful unending desire to possess and control.

“ . . . they shall, be subiect to the desire of thy man. He shall be Lord and gouernour, not onlie ouer thy bodie, but euen ouer thy appetites and will” (Kohn Knox).

He taught that Eve’s assignment to be ruled by her husband was a judicial decree (sentence).

“I will greatlie multiplie thy sorowe and thy conception. With sorowe shalt thou beare thy children, and **thy will shall be subiect to thy man: and he shal beare dominion ouer the.** Herebie may such as altogither be not blinded plainlie see, that God, **by his sentence, hath deiected all woman frome empire and dominion aboue man**” (John Knox).

John’s assessment sounds harsh but God’s sentence was for her good to protect her from being dominated by insatiable lusts.

Knox saw the regiment (rule) of women in his day as treason to God and bastardly -- a result of an undisciplined, barbaric, degredated society.

“ . . .abominable before God, is the Empire or Rule of a wicked woman, yea of a traiteresse and bastard⁵” (John Knox).

He labeled the rule of odious women over men as monstrous — animalistic, subhuman, feral, savage, and uncivilized.

“I am assured that God hath reueled to some in this our age, that it **is more then a monstre in nature**, that a woman shall reigne and haue empire aboue man” (John Knox).

⁵ Bastard is not a “swear word,” “cut down,” or pejorative term, but a true description of unsubmitive women Bastards are untrained, undisciplined, unloved, rowdy lacking in good manners, and sensual. *Note: All boys raised by single mothers are bastards. Yelled at and belittled, they lack training by a manly, gentleman father.

Knox asserted that for a woman to rule over a man is repugnant to nature⁶.

“is a thing moste repugnant to nature, that women rule and gouerne ouer men.” (John Knox)

He explained that a submissive wife was the perfection of womanhood.

“So, I say, that in her greatest perfection woman was created to be subiect to man” (John Knox)

The Scripture identifies this kind of woman in Proverbs 31 as a godly woman whose price is far above rubies.

Knox described a wife who did not submit to her husband was wicked and deserving of death.

“For the especiall dutie of Goddes messagers is to preache repentance, to admonishe the offenders of their offenses, and to say to the wicked⁷, thou shalt die the death, except thou repent” (John Knox).

Knox taught tha a regiment of women was detestable and damnable.

“this monstiferouse empire of women, (which amongst all enormities, that this day do abound vpon the face of the hole earth, is most detestable and damnable) ” (John Knox)

Knox taught that those who support rebellious women (male feminist) are abominable, odious, and detestable;

⁶⁶ In nature lions protect the lioness; elks protect the does; alpha male wolves protect beta females. To Knox, *nature* meant the “divine law-order” of Adam being an Alpha male and Eve being a loved “helpmeet” subject to him.

⁷ The term “wicked” (*rasha*) refers to crimes worthy of the death penalty. Here, a woman who breaks the yoke, deserves to die.

**“geuing (giving) their suffragies, consent and helpe to
establishe women in their kingdomes and empires, not
vnderstanding howe abominable, odious and detestable is all
such vsurped authoritie in the presence of God.**

John Knox explained the judgment-decree on Eve applies to all women.

“This is a speciall lawe (saith Ambrose) whose sentence, lest it
shulde be violated, infirmed, or made weake, women are
commanded to be in silence. Here he includeth all women”
(John Knox).

**Knox asserted that God’s decree against Eve applied to all women
seeking a civil office.**

“Women are remoued from all ciuile (civil) and publike
office^[8], **so that they nether may be iudges**, nether may they
occupie the place of the magistrate, **nether yet may they be
speakers for others**” (John Knox)

**Knox noted that most men do not understand the duty of women to
submit to their authority — a crack in the dam.**

“most part of men do (not) vnderstand this malediction⁸ of the
subiection of the wife to her husband, and of the dominion,
which; he beareth aboue (above) her” (John Knox).

Practically

Yes, women are ordered to submit to their own husband. The requirement
of submission is a command not a suggestion — a decree or unalienable
directive. However, the judicial decree is **not** a life sentence to slavery or

⁸ Malediction — a curse, misfortune, a negative announcement, a permanent flaw or
weakness set in stone; that is, men do not perceive Eve’s cruel, lusty nature in women.

misery! It is not as harsh at it sounds. What could be better for a woman than to be under the coverture of a strong, loving man?

Practically, the Scripture balances this order out with an order for husbands to love their wives as Christ loved the church and to carefully listen to them (not obey them); that is, though a woman is in subjection, a good man treats her as his queen and listens to her wishes.

Wanna be treated like a queen? Get married to a godly man and let him command you, love you, and provide for you. Arrange yourself under his authority and respect his position and your every wish will be his command.

Ephesians 5:33 . . . and the wife *see* that she reverence (fear) *her* husband (man).

8. The Rule of Silence

1 Corinthians 14:34 ; 1 Timothy 2:11

◆ 1 Corinthians 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded to be under obedience, as also saith the law.*

1 Timothy 2:11 Let the woman learn in silence with all subjection.

John Knox included this passage along with 1 Timothy 2 as one of two authoritative texts on why women are forbidden by law to have authority over men.

Women are ordered to be silent in the church in order to suppress their pride and sinful bent to exercise authority over men.

“These two testimonies of the holy ghost, be sufficient to proue what soeuer we haue affirmed before, and (1) to **represe the inordinate pride of women**, as also (2) to correct the foolishnes of those that haue studied to exalt women in authoritie aboue man, against God, and against his sentence pronounced.

The Apostle Paul understood the necessity of orderly church edification by prophets, but he excluded women from this privilege.

“. . . the apostle had permitted that all persones shuld (should) prophecie one after an other: adding (adding) this reason: that all may learne and all may receiue consolation. And lest that any might haue iudged, that amongst a rude multitude, and the pluralitie of speakers, manie, thinges litle to purpose might haue bene affirmed, or **elles that some confusion might haue risen**: he addeth, **the spirites of the prophetes are subject to the prophetes . . .**” (Knox).

The Law of the Lord prohibits women to speak⁹ in church.

“ . . . But frome this generall priuiledge **he secludeth all woman**, sayinge: let women kepe silence¹⁰ in the congregation. And why I pray you? was it because that the apostle thoght no woman to haue any knowledge? no he geueth an other reason, saying; let her be subiect as the lawe saith.

In which wordes is first to be noted, that the apostle calleth this former sentence pronounced against woman a lawe, that is, the immutable decree of God, who by his owne voice hath subiected her to one membre of the congregation, that is to her husband,

wherupon the holie ghost concludeth, that she may neuer (never) rule nor bear empire ahoue (above) man.

For she that is made subiect to one, may neuer be preferred to many, and that the holie ghoste doth manifestlie expresse . . .

. . . saying: I suffer not that women vsurpe authoritie aboue man: he sayth not, **I will not, that woman vsurpe authoritie aboute her husband**, but he nameth man in generall, taking frome her all power and authoritie, to speake, to reason, to interprete, or to teache, but principallie to rule or to iudge in the assemblie of men. **So that woman by the lawe of God, and by the interpretation of the holy ghost, is vtterly (utterly)**

⁹ Speak means (1) to talk or ask questions; (2) to share an opinion; (3) to lecture, inform, teach, ask questions, or preach. All that is defined under “speak” is included here. It is an error to narrowly limit speaking here “to frivolous chatter.” Paul wasn’t concerned about a woman’s blather, but speaking her mind on spiritual matters in a public assembly.

¹⁰ Silence: the absence of sound; to be quiet and still even if she has answer to the question in a discussion — and all women do!

forbidden to occupie the place of God in the offices afore said, which he hath assigned to man.

God took away all authority for a woman to rule over a man including the ability to speak on his behalf to men.

“The apostle **taketh power frome all woman** to speake in the assemblie. Ergo (therefore) he permitteth **no woman** to rule aboue man” (John Knox)/

*Note: the law bound a woman to be ruled by her husband (Torah – Genesis 3). No woman was ever called to hold the office of a judge, prophet, priest or king. In fact, a regiment of women was a sign of God’s judgment – **not** His blessing (Isaiah 3:10-12); that is, the Spirit’s rule of silence acts like guardrails on a bridge.

9. Knox on the Odious Empire of Women

Proverbs 39:23

- ◆ John Knox on odious, detestable women ruling over men:

“no doubtte a greate number haue (have) here to fore offended by errour (error) and ignorance, geuing (giving) their suffragies, consent and helpe to establishe women in their kingdomes and empires, **not vnderstanding howe abominable, odious and detestable is all such vsurped authoritie in the presence of God**” (John Knox).

“No more oght any man to mainteine **this odious empire of women**, althogh that it were approued of all men by their laws. For the same God that in plain wordes forbiddeth idolatrie, **doth also forbidde the authoritie of women ouer man.**” (John Knox).

“. . . they must acknowledge that **the regiment of a woman is a thing most odious in the presence of God**. They must refuse to be her officers, because she is a traïtoresse and rebell against God” (John Knox).

10. Solomon on Odious Women

Proverbs 28:21-23

◆ That Solomon thought it necessary to educate his son about "strange," "odious" woman cannot be denied.

The Book of Proverbs ends with Solomon's observation that,

"Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised."

Proverbs does **not** end with "fools are many, but a faithful man, who can find?"

Solomon was **not** a male chauvinist but the wisest man of his time. The Queen of Sheba left her country to come and hear his wisdom. And, we would do well to listen to the insights of Solomon.

It is the duty of fathers to train their sons "in the way they should go" and warn their sons about odious women (1:8; 22:6). Not all women are odious, but many are . . . and, they can upset the whole world — Bloody Mary, Hillary Clinton, and Nancy Pelosi come to mind.

Because we live in a world that idealizes women in glossy photo accentuating their physical attributes, young men can grow up with utopian views of women to their own harm. The Bible neither denigrates nor glorifies women. It tells the truth about the nature of the "fairer sex" . . . and that nature is not flattering. Thus, godly fathers are obligated to teach the truth about Eve's curse on women to their sons in order to save them from the "spider's web."

Solomon warned his son about the kind of women no man can live with. One of them is called the "odious woman." Earlier in Proverbs, He warned his son about the seductress. She is called the "strange" woman. Here he

calls them odious woman who are strangers to God's Household (Proverbs 22:14; 23:33; Hosea 5:7).

“Women’s marches are a clever progressive divide and conquer strategy that not only turns women against men, but also turns women against each other in the guise of peace and solidarity. It is a brilliant tactic to employ media propaganda to make privileged women feel oppressed and then program them to think that vulgarity, exhibitionism and emasculation is empowering”— Dawn Perlmutter.

30:21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

30:22 For a servant when he reigneth; and a fool when he is filled with meat;

30:23 For an odious *woman* when she is married; and an handmaid that is heir to her mistress.

The word "**married**" is the Hebrew word *baal* which means "married" or "to be ruled over" by a husband. It is translated "a man's wife" in Genesis 20:3.

In English the word "**odious**" refers to something repulsive, nasty, disgusting, foul, and obnoxious.

The Hebrew word "odious" (*sane; saw-nay'*) means "hateful." It is used of men who hate God and hate their fellow man (Exodus 20:5; Genesis 37:4). Thus, the odious woman is a bitter, resentful, cantankerous woman that hates the Lord, His law-order, and all men. Adjectives like proud, insolent, and witchy come to mind.

Solomon is not addressomg the footloose, unmarried, single woman with bad character. He addresses the character of married women that no man can live with. There is something about marriage (authority) which detonates the nuclear impudence of repugnant women.

Notice the effect: Because the odious woman criticizes her husband with jackhammers of hate speech, "the earth is disquieted" and "cannot bear" her.

The Hebrew word "disquieted" means "to tremble, quake, rage, quiver, be agitated or to shudder" -- like a rabbit listening for footsteps it hopes will never come -- like shadows pacing behind a beating heart -- like shaky legs in the twelfth round of a championship bout.

Notice the enlarged effect. Not only can a husband not live with an odious wife, **no one on earth can live with her either!** The world trembles, quakes, and convulses with fear because of her -- like a thunderclap splitting a tree in half.

Q: How do you please an odious woman? **Ans:** No man knows and no "Christian" counselor knows.

The whole silly notion that all the problems in marriage are the man's fault is as stupid as heating water in a chocolate teapot.

The Hebrew word "bear" (nasa) means "to carry, lift up, or to bear." The adverb "cannot" negates the verb; that is, the earth cannot tolerate or endure an angry woman. No one has the strength to endure this woman. Think of Jezebel, Athaliah, and Vashti, and Herod's wife -- hurricanes terrifying coastlines.

No, Solomon is not a male chauvinist.

Solomon warned his son: Beware of the odious woman who is filled with hate and whose tongue is set on fire by hell. Neither you nor anyone else can live with a woman that hates God, hates his law-order, and hates being under the authority of a man.

In contrast to odious women, Solomon pens his masterpiece on God-fearing women in chapter 31. Christian women having the mind of Christ are beautiful, wonderful people to be around. So wonderful is the godly wife, men will go to war and die for them.

Finally, consider the earthly hell created by the regiment of women that manufactures odious woman who hate God, hate men, and hate the Ten Commandments. If the earth cannot endure the odious woman, what kind of insanity has gripped society to elect odious women to the office of prime minister, governor, or congress?

Additional Notes

1) There are three other intolerable characters the world cannot endure: (a) a poor ignorant slave who when exalted to a position of power becomes a cruel, imperious tyrant; (b) the stupid earthly fool filled with food and drink that becomes bold, boastful, arrogant, disrespectful and obnoxious; (c) and, a handmaid that becomes heir to her mistress being insufferable, proud, petty. and bossy.

(2) The sisters of the odious woman are "the seductress" (6:25) and the "strange woman" (22:14: 23:33).

(3) Solomon draws attention the the "**mouth**" of the odious woman which is full of bitterness, complaining, and blasphemy:

Proverbs 22:14 **The mouth of strange women** is a deep pit: he that is abhorred of the LORD shall fall therein.

Proverbs 23:33 Thine eyes shall behold strange women. and **thine heart shall utter perverse things.**

(4) Men are naturally aware of the shapes and curves of beautiful women. Thus, Solomon helps men distinguish between natural beauty and the inner beauty of a godly woman:

"Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised" (Proverbs 31:30).

The opposite is also true:

“Charm is deceitful, and beauty is vain; and, the odious woman shall be dejected¹¹.”

(5) It is so difficult for young men to discern the difference between a sexy women and saintly women, Solomon ends his book with a precious description of women in God's Household – women who fear the Lord – women that are as rare as diamonds on a sidewalk.

Solomon found the rare faithful man, but he did not find any virtuous women in Israel during his time (Proverbs 31; Ecclesiastes 7:28).

(6) In looking at odious woman consider the following: Wife of Potipher, Jezebel, Athalia, wife of Herod, Herta Bothe (WWII), saddist of Stutthoff; Ilse Koch, Queen of Buchenwald (WWII); Margaret Higgins Sanger, Betty Friedan, Elizabeth Taylor, Hillary Clinton, Nancy Pelosi, Gloria Steinam, Kamala Harris, Michelle Brisham (NM), Lori Lightfoot (Chicago), Grethcen Whitmer (Michigan), Jacinda Ardern (New Zealand), Penny Wong (Australia), Julia Gillard (Australia), Queen Elizabeth, Angela Merkel (German), and Ursula Gertrud von der Leyen (German); Helle Thorning-Schmidt (Denmark); Tarja Halonen, (Finland), Lena Waithe (sctress), Whoopie Goldberg (actress), Joy Behar (the View), Glenn Wolfe; and generally speaking consider the news anchors for ABC, NBC, CBS, FOX, MSNBC, CNN. For them, "**the earth is disquieted.**

(7) No woman in God's Household is odious. Love is the light in her candle. Though these precious sisters at differing stages of spiritual maturity, all fear the Lord. All accept His sentence of being under the authority of their man. All trust Christ. All are subject to God's law-order: e.g. Hannah, Ruth, Naomi, the Shunanite woman, Elizabeth, Anna, and the three Marys.

¹¹ Dejected: cursed by God with shame and dishonor.

11. Strange Women; Crazy Men

Proverbs 23:33

◆ Proverbs 22:14 The mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall therein.

Proverbs 23:33 Thine eyes shall behold strange women. and thine heart shall utter perverse (crazy) things.

The word “strange” refers to a women alien to God’s law-order – a sinful, wicked woman with Canaanite character; an unredeemed, odious woman hostile to Christ – a bitch, dobberman pinscher that eats men for breakfast.

Notice the effect on young men under the spell of odious women (feminists).

According to the New Living Translation, he "*will see hallucinations, and . . . say crazy things;*" that is,

The NLT translates the the Piel verb “perverse” (tahpuka) as **crazy and hallucinatory** – an acceptable translation of the word *tahpuka* in this context.

The man who listens to feminists will soon go out of his mind talking about whether it is right to kill babies at six months old; about the dreamy superiority of women; how a 110 pound woman can out fight, out box, and out kick five 200 pound men in a dark alley; about how menstruating butch women need to be in combat; about whether there are two or ninety-nine genders; about the wisdom of breasted trannies showering with teenage girls; about the virtues of gender choice; about surgical sexual transitions; and, about whether democracy permits public schools to bring in drag queens to entertain kids in public schools.

Listen to the opinions of a feminist and you'll go *crazy like* a compass in a magnet factory.

12. Women and Prophecy

Revelation 2:20

◆ **Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.**

Some women have a reputation of being a prophetess; i.e. of being perceptive women who serve the Lord with fasting and prayers — women with insight into the will of God — a good thing; but no woman was ever called by God to be His clerical, authoritative mouthpiece (of revelation) to the nation of Israel (Isaiah through Hosea).

This text introduces us to a false prophetess — a self-appointed vicar ruling over men in contradiction to God’s role for women — a metonym for an aberrant, feline counselor in the assembly.

Know that there are **two uses** of the term “prophet:” (1) **the primary use** of the term refers to a man (male) whom God calls to be His mouthpiece of revelation — “thus saith the Lord . . .” and (2) **a generic use** of term referring to a perceptive man or woman with keen insights into Scriptural principles or to one who serves Him with fasting and prayers.

Furthermore, a woman with prophetic gift does not mean she has authority to preach to men or that her gift has to be exercised in a public assembly of the saints. She is called to subjection, not preaching; silence, not talking; restraint, not compulsion!

There is no such thing as a woman prophet in the primary sense of the term in Scripture. No woman ever said, “Thus saith the LORD” like Moses, Joshua, Samuel, Ahijah, Elijah, Jeremiah, Ezekiel, Amos, Obadiah, or Zechariah. If they did say, “thus saith the Lord,” they were stoned to death.

The virgin **Mary** had deep spiritual insight into God's purpose for her miraculous conception; but, she was **not** called to be a prophetess. In fact, Jesus announced her change in status from mother to a servant; from being over Him, to be under Him at the beginning of His ministry (John 2:1-3).

Mary Magdalene was the first person to see the risen Christ, but she is not called a "prophetess" nor was she called into a prophetic ministry – a witness, yes! A prophetess, no!

Moreover, from time to time men arose in Israel who outwardly appeared to be prophets – men with dreams, signs, powerful gifts, and a **revolutionary¹² message**, but God commanded the people not to listen to them and to stone them (Deuteronomy 13:1-3).

Balaam had the title of "prophet," but God did not give it to him because he was an avarice false prophet.

Jezebel calleth herself a prophetess, but she was self-appointed and not God-appointed (Revelation 2:20).

Miriam, Deborah, Huldah, and Noadiah, Anna, Philip's daughters, and Isaiah's wife were called a "prophetess," and had the reputation of women who served God, and who had intellectual insights into God's Word . . . but there is **no** evidence God spoke His revelation through them.

Miriam and **Noadiah** appear to be gifted singers and composers, but this does not mean they had the gift of a prophet in the primary sense of the term.

Furthermore, any woman in the church who calls herself a prophetess and pretends to have a message from God is in rebellion against God's

¹² To overturn the existing order; to bring in a new god with reckless, permissive laws.

immutable decree of subjection; that is, she perpetrates a fraud on God's people;

“that the apostle calleth this former sentence pronounced against woman a lawe, that is, the immutable decree of God, who by his owne voice hath subiected her to one membre of the congregation, that is to her husband, wherupon the holie ghost concludeth, that she may neuer rule nor bear empire ahoue (above) man” (John Knox).

God's remedy— every so-called “female pastor” or “prophetess” in the church should resign immediately, and spend the rest of life repenting of her wickedness (including her weak, deceived, wicked husband). Deep sins call for deep repentance. These renegade, power-addicted women need to quit, sit in the pew as a common woman, wear a headcovering, and vigorously practice the rule of silence. Their weak, passive, carnal husbands¹³ also need to attend church under a strict rule of silence lest others be infected by their wicked rebellion against God's law.

John Knox understood 1 Timothy 2 as Paul's prohibition against women teaching men from the pulpit or in an authoritative prophet manner forbids politically inclined women from seeking public office.

“that a woman promoted to sit in the seate of God, that is, to teache, to iudge or to reigne ahoue man, is a monstre¹⁴ in nature, contumelie (contempt)¹⁵ to God, and a thing most

¹³ All modern day female pastors claim they have permission of their husband to be in the pulpit. But, husbands do not have authority to abate God's decrees. Futher, getting the permission of a weak, stupid, ignorant husband doesn't mean spit.

¹⁴ Calling these women *monsters* is **not** a “put down,” but a description of their character: subhuman, beastly, animalistic, wretched, primates, and apes.

¹⁵ Contempt: showing disrespect to God's law-order, rebellion, defiance, insubordination, and disobedience.

repugnant to his will and ordinance It is not permitted to a woman, to speake in the congregation, nether to teache, nether to baptise, nether to vendicate to her selfe any office of man that she is not apt to beare rule, and that she is forbidden to teache” (John Knox).

“I say, that it doth manifestlie repugne (repugnant) that any woman shal reigne or beare dominion ouer man. For God first by the order of his creation, and after by the curse and malediction pronounced against the woman” (JohnKnox).

“And if any man doubtte herof, let him marke wel the wordes of the apostle, saying: **I permit not a woman to teache, nether yet to vsurpe authoritie aboue man. No man I trust will denie these wordes of the apostle,** to be the wil of God expressed in his worde: and he saith openlie, I permit not &c. Which is asmuch as, I will not, that a woman haue authority, charge or power ouer man, for so much importeth the greke word [Greek: anthentnin] in that place. Nowe let man and angell conspire against God, let them pronounce their lawes, and say, we will suffre women to beare authoritie, who then can depose them?” (John Knox).

*Note: John hoped men would not deny the malediction against women teaching men, but in our time they have.

“So, I say, that in **her greatest perfection woman was created to be subiect to man:** But after her fall and rebellion committed against God, their was put vpon her a newe necessitie, and she was made subiect to man by the **irreuocable sentence ¹⁶of God,** pronounced in these words (Genesis 3) . . . and thy will shall be subiect to thy man: and

¹⁶ Judicial decree from a court – the penalty for violation of law.

he shal beare dominion ouer the. Herebie may such as altogether be not blinded plainlie see, that **God, by his sentence, hath deieted¹⁷ all woman frome empire and dominion aboue man**" (John Knox).

"For the contrarie sentence hath he pronounced in these wordes: **Thy will shall be subiect to thy husband, and he shall beare dominion ouer the.** As God shuld say: forasmuch as thou hast abused thy former condition, and because thy free will hath broght thy selfe and mankind in to: the bondage of Satan, I therfore will bring the in bondage to man. **For where before, thy obedience shuld haue bene voluntarie, nowe it shall be by constraint and by neessitie:** and that **because thou hast deceiued thy man, thou shalt therefore be no longar maistresse ouer thine own appetites,** ouer thine owne will nor desires. For in the there is nether reason nor discretion, whiche be able to moderate thy affections, and therefore **they shall, be subiect to the desire of thy man. He shall be Lord and gouernour,** not onlie **ouer thy bodie, but euen ouer thy appetites and will.** This sentence, I say, did God pronounce against Heua, and her daughters, as the rest of the Scriptures doth euidentlie wnesse. **So that** no woman can euer presume to reigne aboue man" (John Knox).

Let modern men learn from John Knox instead of being female anchors on CNN or Fox News.

Finally, there are no women in our time that have the primary gift of prophecy . . . nor men!

¹⁷ Dejected: overthrow, debase, degrade. From Latin "to over throw."

13. The Rule of Men Praying in the Church

1 Timothy 2:1-3, 8

◆ I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour;

The verb "exhort" is for Timothy (1:18) to establish the rule of prayer in churches so kingdom citizens can fulfill religious obligations of **supplications, prayers, intercessions, and giving of thanks for all men, kings, and all in authority.**

"**First of all**" is a reference to the rules and duties of the church. *Prayer is the first duty of public worship.*

Some grammarians try to establish sharp distinctions between the following terms, but the effort may be futile as these sacerdotal duties are so closely intertwined.

The word "**supplications**" (deasis) refers to the soul's occupation with specific human needs that people have during the course of life. Whitby, the Armenian priest in England (cir, 1700), proposed supplication, "*are for the pardon of sin, and averting divine judgments.*"

"**Prayers**" (proseuche) refers to the soul's occupation with religious duty, worship, petitions, blessing, and praising God; "for the obtaining of all spiritual and temporal blessings" (Benson)

"**Intercession**" (enteuxis) refers to the soul's occupation for mediation regarding people's serious troubles, conflicts, sins, and the burdens: "addresses presented to God for the salvation of others" (Benson).

"**Thanksgiving**" (eucharistias) refers to the soul's occupation with its blessings and the benefits of living under the care of our Heavenly Father.

Benson: "**supplications** — To prevent evil; **prayers** — To procure good; **intercessions** — On behalf of others; and **giving of thanks** — For mercies received; be made for all men — Chiefly in public assemblies.

Three subjects / objects of prayer are mentioned: **all men, kings, and all those in authority**; that is, prayer is concerned about the spiritual and physical needs these people: needs for provision, morality, salvation, character, self-restraint, strength, protection, and wisdom.

"**all men**" need prayer . . . mercy . . . salvation! "All" includes friends and enemies, those near and those far, the likable and unlikable.

"**kings**" refers to those who sit on the throne of state power; those "**in authority**" refers to officers in the apparatus of government.

The greatest need of men (anthropos) is to have their eyes open so they can see God's work of salvation in Christ.

The greatest ministry is that of praying that "**all men** (anthropos--men and women) **to be saved, and to come unto the knowledge of the truth.**"

This is not a prayer that wicked presidents, congressmen, and proud judges come to Christ. . . but a prayer that God would restrain these reprobates so Christians can get their work done.

The greatest threat to God's work are "principalities (arche) and powers (exousia)" that presumptively possess imperialistic jurisdiction over God's work; that seek total dominion over the total man for total time; powers that compete with God for the affections of men. Some rulers need wisdom; others need protection; many need constriction, most need a spirit of self-restraint to just leave believers alone and let them do their work (evangelism) for the Lord without government regulation and sanction.

Harvard Law Review: "Freedom to be left alone" is the goal of the Bill of Rights which secures **privacy**. It was famously described by Justice Louis Brandeis (cir. 1890) and Samuel Warren as "the most comprehensive of rights, and the right most valued by a free people." The God-given right is often linked to the Fourth Amendment which protects people from unreasonable searches and secures freedom to make personal decisions without the interference of government.

The purpose of prayer is **not** that government employees may have peace, **but** that Christians may be able to conduct their work in peace without harassment from State officers.

The word "**quiet**" (eremos) means "still and tranquil" which is the opposite of kinetic religion.

Likewise the term "**peaceful**" (hesuchios) refers to inner calm, tranquility -- the opposite of locomotive irritation. Service to God in prayer must flow from a calm heart and a rational mind. It is the God of Peace who crushes Satan under the feet of believers (Romans 16:20).

The word "**honesty**" (semnotes) refers to a life of honor, dignity, seriousness, respectability, and "time-honored" character. Richard Trench (cir. 1875), the Anglican pastor, says the term is relate to gravity (gravitos) or those cherished values that have real weight. It is the opposite of casualness and carelessness. It applies to inward character as well as to outward deportment and attire.

"good and acceptable:" Prayer is like a contract with offer and acceptance. Prayer offered for all kinds and conditions of men is good and acceptable before God -- something to claim after every prayer. When we pray we go before the throne of grace. Because our petitions are taken before the throne, we know that our Lord has the authority and resources to grant our prayers; because it is a throne of grace, we have the confidence that

the weaknesses of our person, and the weakness of our prayers will be overlooked.

Prayers are not offered to a reluctant God, but to a willing God who desires the salvation of all men during the regiment of all despotic kings and all footloose officials in government service.

Prayers offered with the sweet incense of Christ seem to have great power because He is the Mediator between God and Man Who gave Himself as a ransom for all.

Select Qualified Men to Lead in Public Prayer

2:8 I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

Only qualified men are permitted to pray in church. Women are bound to silence. It is an abomination for women to lead the congregation in prayer – a defiance of God’s sentence upon them.

The word “I will” (boulomai) does **not** refer to Paul’s personal feelings, preferences, or desires. “I will” refers to God’s will by virtue of Paul’s commission to be a preacher, apostle, and a teacher of the faith among the nations (2:7). In other words, his instruction to Timothy is ordained by the will of God through Paul’s apostolic authority. They are the “commandments of the Lord” (1 Corinthians 14:37).

The word “therefore” (oun) refers back to Paul’s earlier instructions that prayer be the main priority of the church (2:1-5).

The word “**men**” is **not** “anthropos” but “**Andros.**” The word “anthropos” is generic term referring to all mankind which includes men and women. But, the word “andros” refers exclusively to the male population in the church; i.e., to men or males.

Paul instructs the church to appoint qualified males to lead the church in public prayer. Women are excluded from this duty. But, so are many of

the men. Not just any man may pray. Paul restricts the duty of prayer to **qualified men**.

There are four qualifications for leadership in public prayer:

First, the duty to lead in prayer is assigned to men (**not** women); women, because of the curse, are dejected from leading men in anything.

Second, the duty of prayer is limited to **holy** men (lifting up holy hands);

Third, the duty of prayer is limited to **happy** men (free of anger); and

Fourth, the duty of prayer is limited to **hopeful** men (without doubting). The word “doubting” is the Greek word “dialogismou.” It means to “slice through” or “to speak through,” or “to slice through an argument.” We get our term “dialog” from this word. In this context, Paul eliminates contentious, dubious, sophisticated men from praying. Prayer requires faith and hope, not doubt and censoriousness.

When it comes to prayer, women are banned from leading the congregation in prayer. The duty of prayer falls to men, but not just any men. **Those who lead the congregation in prayer must be holy, happy, and hopeful.**

The reason for this rule is not that men pray better than women or that women are less competent than men, but law!

14. The Ordinance of Headcoverings

1 Corinthians 11:2-5

◆ 11:2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

11:5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

This section of Scripture contains three subjects: headship, headcoverings, and Head remembering. Moreover, three symbols are mentioned: headcoverings, bread, and wine.

The practice of women veiling their heads as a sign of submission to God's law order is an ordinance of the church as much as baptism and the Lord's Supper.

In John Knox's day all women wore a covering over their head as a sign they recognized God's law order – an ordinance greatly neglected today with devastating consequences in church and family.

“First, I say, that woman in her greatest perfection, was made to serue and obey man, not to rule and command him: As saint Paule doth reason in these wordes. Man is not of the woman but the woman of the man (1 Corinthians 11:12). And man was not created for the cause of the woman, but the woman for the cause of man, and therefore ought the woman to haue a power vpon her head (that is a couerture in signe of subiection)” (John Knox).

By sign the text refers to a veil, scarf, or headwear – a symbol of God's authority, of recognitions of God's decrees, of submission, of His roles for men and women as decreed in the Old and New Testament.

Women are bound to the rule of silence. They are not permitted to lead the congregation in public prayer nor are they permitted to teach men in the church. God commands women to wear a headcovering, even in silent prayer in church, as a symbol they recognize God's law-order and his rules for men and women. It is a statement that the church wants to know the will of God for man and **not** the will of the State for man.

And, why? Because women can't pray well?

"no, he (St. Paul) geueth (giveth) an other reason, saying; let her be subiect **as the lawe saith**" (John Knox).

Moreover, **shame on the man** who delegates the duty of praying before meals to his wife. He is the head of the home. The head speaks, not the feet. The mouth prays, **not** the hand. The head must lead the family in prayer; not the rib!

"For she that is made subject to one, may neuer be preferred *to pray* among many" (John Knox).

15. Politics and the Regiment of Women

1 Timothy 2:12

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

To John Knox the prohibition against women speaking in church included the prohibition of women having authority over men in politics.

“For he that taketh from woman the least parte of authoritie, dominion or rule, will not permit vnto (unto) her that whiche is greatest: But greater it is to reigne aboue (above) realmes and nations, to publish and to make lawes, and to commande men of all estates, and finallie to appoint iudges and ministers, then (than) to speake in the congregation” (John Knox).

“If any thinke, that because the realme and estates therof, haue geuen their consentes to a woman, and haue established her, and her authoritie: that therefore it is lafull and acceptable before God: let the same men remembre what I haue said before, to wit, **that God can not approue the doing nor consent of any multitude, concluding any thing against his worde and ordinance**” (John Knox).

John saw women ruling over men as monstrous, subhuman, swinish, brutal, and savage – malicious contempt against the Creator.

“that a woman promoted to sit in the seate of God, that is, to teache, to iudge or to reigne aboue man, is amonstre (monstrous) in nature, **contumelie** (contempt) to God, and a thing **most repugnant** to his will and ordinance. **For he hath depriued** (deprived, dispossessed) them as before is proued

(proud), of speakinge in the congregation, and hath expreslie forbidden them to vsurpe (usurp) any kinde of authoritie aboue man . . .

. . . Howe then will he suffer them to reigne and haue empire aboue realmes and nations? He will neuer (never), I say, approue (approve) it, because it is **a thing most repugnant to his perfect ordinance and therefore they must haue a more assured defense against the wrath of God, then the approbation and consent of a blinded multitude, or elles they shall not be able to stand in the presence of the consuming fier (fire)**

“. . . they must acknowledge that the regiment of a woman is a **thing most odious in the presence of God**. They must refuse to be her officers, because she is a traïtoresse and rebell against God” (John Knox).

“if women take upon them the office which GOD hath assigned to men, **they shall not escape the Divine malediction** , , , that the government of Princes had come to that state of iniquity that “no godly person can enjoy office or authority under them.” (John Knox).

“And no lesse monstrous is the bodie of that common welth (wealth), where a woman beareth empire” (John Knox).

John Knox reasoned that as God has not given the hand the power to speak, he has not given woman power to command men.

“But **impossible it is** to man and angel, to geue (give) vnto **her the properties and perfect offices of a lafull heade**. For the same God that hath denied power to the hand to speake, to the bely to heare, and to the feet to see, **hath denied to woman power to commande man**, and hath taken away wisdome to consider, and prouidence to forsee the thinges, that, be

profitable to the common welth: yea finallie he hath denied to her in any case to be head to man: but plainly hath pronounced that man is head to woman, euen as Christ is heade to all man" (John Knox).

*Note: In 1928 carnal, corrupt congress gave women the power to vote and to nullify the vote of their husbands — the opening of Pandora's Box in the United States: immodesty, lewdness, pompous nudity, debauchery, feminism, teen pregnancy, blasphemy, orgies, abortion, banning of prayer in schools, and wretched affirmative action followed.

John Knox saw his views on the silence of women consistent with the view of the apostles and church fathers.

"this my iudgement to be no newe interpretation of Goddes (God's) scriptures, but to be the vniforme consent of the most parte of godlie writers, since the time of the apostles.

John saw the regiment of women as the product of man's rebellion against God's will.

"that what soeuer is done ether whithout the assurance of Goddes will, or ells (they females) against his will manifestlie reueled (ruled) in his word, is done against ordre (order) . . . a thing plainlie repugnant to good ordre, yea it is the subuersion of the same." (John Knox).

"Euen so shall they I doubt not, whiche this daye do possesse and mainteine **that monstiferous authoritie of women**, shortlie be compelled to acknowledge, **that their studies and deuises (innovations), haue bene bent against God**" (John Knox).

Knox saw the "regiment of women" and the flaunting of female power as the gateway to hell.

“this worlde of necessity it is, that the punishment also liue ("place," "position," "situation," or "rank"). Thou art the **porte (door) and gate of the deuil**” (Knox).

Q: Was John Knox wrong? Or, is modern man wrong?

To Knox, women must be humble and remember the sentence of God upon them.

“**what sentence God had pronounced against the hole (whole) race and doughters of Heua (her), might not onely learne daily to humble and subiect them selues in the presence of God, but also that they shulde auoide (avoid) and abhorre what soeuer thing might exalte them or puffe them vp in pride, or that might be occasion, that they shuld forget the curse and malediction of God.**”

Every woman in civil or ecclesiastical power has forgotten Eve’s curse on women; i.e. they are in rebellion against God’s law-order.

“And what, I pray you, is **more able to cause woman to forget her owne condition, then if she be lifted vp in authoritie aboue man?**” (Knox)

A woman in public office is evidence of the wickness of pride.

“**it is no more possible, that she being set aloft in authoritie aboue man, shall resist the motions of pride, then it is able to the weake reed, or to the turning wethercocke, not to bowe or turne at the vehemencie of the vnconstant wind. And therefore the same writer expreslie forbiddeth all woman to intremedle with the office of man.**” (Knox)

For thus he writeth in his book de virginibus velandis (vitality): **It is not permitted to a woman, to speake in the congregation, nether to teache, nether to baptise, nether to vendicate (defend) to her selfe any office of man.**”

The reason for this prohibition is not due to a woman's ignorance or lack of talent, but due to law.

"But frome this generall priuiledge **he secludeth all woman**, sayinge: let women kepe silence in the congregation. And why I pray you? was it because that the apostle thocht no woman to haue any knowledge? **no he geueth (giveth) an other reason, saying; let her be subiect as the lawe saith.**

According to John Knox God's law against women is absolute, supreme, and immutable. All His moral laws are irrevocable.

"In which wordes is first to be noted, that the apostle calleth this former sentence pronounced **against woman a lawe, that is, the immutable decree of God**" (John Knox).

God's law has subjected the woman to her husband . . . and NO MAN, CONGRESS, PRESIDENT, OR SUPREME COURT has authority to moderate, abate, or mitigate God's law.

". . .who by his owne voice hath subiected her to one membre of the congregation, that is to her husband, wherupon the holie ghost concludeth, that she may neuer rule nor bear empire ahoue man. **For she that is made subiect to one, may neuer be preferred to many**, and that the holie ghoste doth manifestlie expresse, saying: I suffer not that women vsurpe authoritie aboue man: he sayth not, I will not, that woman vsurpe authoritie aboue her husband, but he nameth man in generall, taking frome her all power and authoritie, to speake, to reason, to interprete, or to teache, but principallie to rule or to iudge in the assemblie of men" (John Knox).

"If any thinke, that because the realme and estates therof, haue geuen (given) their consentes to a woman, and haue established her, and her authoritie: that therefore it is lafull and acceptable before God: let the same men remembre what I

haue said before, to wit, that **God can not approue the doing nor consent of any multitude, concluding any thing against his worde and ordinance,**" (John Knox).

The intimation of this command is that the Holy Spirit also prohibits women from holding a public office.

"So that woman by the lawe of God, and by the interpretation of the holy ghost, is **vtterly (utterly) forbidden to occupie the place of God in the offices** afore said, which he hath assigned to man. It is not permitted to a woman, to speake in the congregation, nether to teache, nether to baptise, **nether to vendicate to her selfe any office of man**" (John Knox).

To put it emphatically, no woman is permitted by God by law¹⁸ to be a magistrate, cop, combat soldier, judge, city council member, governor, congressman, school board official, or president of a civil office.

To John Knox, only bastards¹⁹ in the sight of God promote women to public office.

"therefore who soeuer receiueth of a woman, office or authoritie, are adulterous and bastard officers before God" (John Knox).

¹⁸ One of the difficulties in understanding law is that most Americans including attorneys don't understand the difference between laws and statutes. God creates laws that immutable and inalienable; i.e., there is only one Lawgiver (James 4:12); the State creates statutes that are alterable and appealable. God's laws are absolute and men have no option but to obey them. Legislative statutes are usually voluntary and can be righteously and constitutionally challenged. Thus, the prohibition against a regiment of women is absolute, permanent, unalterable, and unappeasable.

¹⁹ Bastard is not a "swear word," "cut down," or pejorative term, but a true description of unsubmitive women Bastards are untrained, undisciplined, unloved, rowdy lacking in good manners, and sensual. *Note: All boys raised by single mothers are bastards. Yelled at and belittled, they lack training by a manly, gentleman father.

John Knox also recognized the source of the problem is not in women alone, but because of the ignorance of men about God's Word.

"I am not ignorant, that the most part of men do vnderstand this malediction of the subiection of the wife to her husband, and of the dominion, which; he beareth aboue her" (John Knox).

John Knox perceived the Holy Spirit forbids women to rule over men.

"In ordering women to be silent, the Holy Spirit takes away all power from women to rule over men in religious assemblies and in public offices" (John Knox).

"The apostle taketh power frome all woman to speake in the assemblie. Ergo he permitteth no woman to rule aboue man. The former parteis euident, whereupon doth the conclusion of necessitie folowe. For he that taketh from woman the least parte of authoritie, dominion or rule, will not permit vnto her that whiche is greatest: But greater it is to reigne aboue realmes and nations, to publish and to make lawes, and to commande men of all estates, and finallie to appoint iudges and ministers, then to speake in the congregation" (John Knox).

John's solid summary -

"That God hath subiected womankinde to man by the ordre of his creation, and by the curse that he hath pronounced against her is before declared."

Let us remember, God's law-order is man's compass and map for civilization.

16. Church Fathers on Women

1 Timothy 2:11

◆ **Let the woman learn in silence with all subjection.**

John Knox researched the studies of church fathers on Scripture's teaching on women and found that his discourse on the monstrous regiment (rule) of women was in line with the beliefs of other godly men.

It is too easy for the modern feministic mind to dismiss the following quotes by proudly dismissing these men as misogynists. But, not so. Their views were based on thorough study of Scripture and acute observations on the women of their day.

Tertullian (155/160 to after 220 AD)

{For he that taketh from her all office apperteining to man, will not suffre her to reigne aboue man: and he that iudgeth it a monstre in nature, that a woman shall exercise weapons, must iudge it to be a monstre of monstres, that a woman shalbe exalted aboue a hole (whole) realme and nation"
(Quoted by John Knox).

Origen (185/186 AD to 254/255 AD)

" . . . must iudge it to be a monstre of monstres, that a woman shalbe exalted aboue a hole realme and nation. Of the same minde is **Origen**, and diuers others" (Quoted by John Knox).

St. Augustine (354-430 AD) in his Boke (book) writen against Faustus

"he wold plainlie conclude, that a woman oght neuer to pretend nor thirst for that power and authoritie which is due to man. For so he doth explane him selfe in an other place, affirming that woman oght to be repressed and brideled be times . . . what God hath sene in one woman (as concerning

dominion and bearing of authoritie) the same he seeth in all.
And what he hath forbidden to one, the same he also
forbiddeth to all." (Quoted by John Knox).

Note that St. Augustine's view of the subordination women was based on his belief in the supremacy, sufficiency, and authority of Scripture.

"Augustine defineth ordre to be that thing, by the whiche God hath appointed and ordeined all thinges. Note well reader, that Augustine will admit no ordre, where Goddes apointment is absent and lacketh" (Quoted by John Knox).

St. Ambrose (339 - 397 AD)

"**Ambrose**, who thus writeth in his Hexaameron^[48]: Adam was deceiued by Heua, and not Heua by Adam, and therefore iust it is, that woman receiue and acknowledge him for gouernor whom she called to sinne, **lest that again she slide and fall by womanlie facilitie**. And writing vpon the epistle to the Ephesians, he saith: let women be subiect to their owne husbandes as vnto the Lorde: for the man is heade to the woman, and Christ is heade to the congregation, and he is the sauour of the bodie: but the congregation is subiect to Christ, **euen so oght women to be to their husbandes in all thing-e . . .**" (Quoted by John Knox).

Note the reasoning here: the drawing of a conclusion that women are to be subordinate male leadership as the church is to Christ.

"He procedeth further saying: women are commanded to be subiect to men by the lawe of nature, because that man is the author or beginner of the woman: for as Christ is the head of the churche, so is man of the woman. From Christ, the church toke beginning, and therefore it is subiect vnto him: euen so did woman take beginning from man" (Quoted by John Knox).

Contrast the emphatic conviction of these church fathers with the wishy-washy, mamby pamby approach of modern pastors. Modern feminized churchmen appear to be apologetic about Scripture's maledictions against women as if God Himself is to blame for her wickedness. Since when is the elite of the world an authority on the nature of women?

"he addeth these wordes: woman ought not onelie to haue simple arrayment, but all authoritie is to be denied vnto her: for she must be in subiection to man (of whome she hath taken her originall) aswell in habit as in seruice. And after a fewewordes he saith: because that death did entre in to the world by her, there is no boldenes that ought to be permitted vnto her, but she ought to be in humilitie . . . Yea plain it is that all woman is commanded, to serue, to be in humilitie and subiection . . . , women are commanded to be in silence. Here he includeth all women." (Quoted by John Knox).

The founding fathers drew a conclusion about women from Rufus and his godly mother in Romans 16:13 – "Salute Rufus chosen in the Lord, and his mother and mine."

"For this cause (saith Ambrose) did the apostle place Rufus before his mother, for the election of the administration of the grace of God, **in the whiche a woman hath no place**. For he was chosen and promoted by the Lorde, to take care ouer his busines, that is, ouer the church, to the whiche office could not his mother be appointed, albeit she was a woman so, holie, that the apostle called her his mother. **Hereof it is plaine that the administration of the grace of God, is denied to all woman** (Quoted by John Knox).

Chrysostom (347–407 AD)

Chrysostom argued the head (man) should not follow the feet (woman).

“ . . . speaking in rebuke of men . . . and **thou wast pronounced Lorde ouer her, that she shulde obey the, and that the head shuld not folowe the feet.** But often it is, that we see the contrary, that he who in his ordre ought to be the head, doth not kepe the ordre of the feet (that is, doth not rule the feet) and that she, **that is in place of the foote,** is constitute to be the head. He speaketh these wordes as it were in admiration, that man was becomen so brutish, that he did not consider it to be a thing most monstrouse, that woman shulde be preferred to man in any thing, whom God had subiected to man in all thinges” (Quoted by John Knox).

Knox reasoned that a body that follows its feet is a monster; thus, the monstrous regiment of women: **“And no lesse monstruous is the bodie of that common welth, where a woman beareth empire.”**

Chrysostom on the weakness of women.

“ . . . **Chrysostome** bringeth in these wordes^[58] to declare the cause why false prophetes do commonlie deceiue women: **because they are easelie persuaded to any opinion, especiallie if it be against God, and because they lacke prudence and right reason to iudge the thinges that be, spoken . . .**” (Quoted by John Knox).

“For they ought to be constant, stable, prudent and doing euerie thing with discretion and reason, whiche vertues women can not haue in equalitie with men. For that he doth witnesse in an other place, saying: women haue in them selues a tickling and studhe of vaine glorie, and that they may haue common with men: they are sodeinlie moued to anger, and that they haue also common with some men. But vertues (virtues). in which they excell, they haue not common with man, and therefore hath the apostle remoued them from the office of teaching . . .” (Quoted by John Knox).

In relation to weak, carnal men that promote the regiment of women Chrysostome had this to say –

“after that he hath in many wordes lamented **the effeminate maners of men**, who were so farre degenerate to the weaknes of women, that some might haue demanded: why may not women teache amongst suche a sorte of men, who in wisdom and godlines are becomen inferior vnto women? We finallie concludeth: that not withstanding that men be degenerate, yet may not women vsurpe any authoritie aboue them (Quoted by John Knox).

Chrysostom believed service in civil offices were banned to women and that if women begin to rule, society will degenerated into a living hell.

“ . . . meaneth Chrysostome, saying: then is the bodie in best proportion, when it hath the best gouernor. **But woman can neuer be the best gouernor, by reason that she-being spoiled** of the spirit of regiment (rule), can neuer attein to that degree, to be called or iudged a good gouernor. **Because in the nature of all woman, lurketh suche vices, as in good gouernors are not tolerable.** Which the same writes expresseth. in these wordes: **womankind (saith he) is rashe and foolhardie, and their couetousnes is like the gulf of hell, that is, insaciabie.** And therefore in an other place, he will that woman shall haue no thing to do in iudgement, in common affaires, or in the regiment of the common welth, because she is impacient of troubles, but that she shall liue in tranquillitie; and quietness” (Quoted by John Knox).

Knox strongly warns men that though His Word has maledictions against women, men should **not** act proudly or abusively nor use this malediction to artificially suppress women.

“O that both man and woman shulde consider the profound counsel and admonition of this father! He wolde not that man for appetit of any vaine glorie shuld desire preeminence aboue woman” (John Knox)

Basil the Great (329 AD to 379 AD)

And with Chrysostome fullie agreeth Basilius Magnus in a sermon which he maketh vpon some places of scripture, wherein he reprobeth diuers vices and amongst the rest, **he affirmeth woman to be a tendre creature, flexible, soft and pitifull: whiche nature, God hath geuen vnto her**, that she may be apt to norishe children. **The which facilitie of the woman, did Satan abuse, and therby broght her frome the obedience of God.** And therefore in diuers other places doth he conclude, that she is not apt to beare rule, **and that she is forbidden to teache**” (Quoted by John Knox)

All sortes of Writers

“by the ordre of Goddes creation, by the curse and malediction pronounced against woman, by the mouth of saint Paule, who is the interpreter of Goddes sentence, and lawe, and finallie by the mindes of those writers, who in the church of God, haue bene alwayes holden in greatest reuerence: that it is a thing moste repugnant to nature, to Goddes will and apointed ordinance, (yea that it can not be without contumelie committed against God) that a woman shuld be promoted to dominion or empire to reigne ouer man, be it in realme, nation, prouince or citie” (Quoted by John Knox).

17. What About Deborah?

Judges 4-5

◆ Judges 4:4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

Deborah is often used by simple, immature feminist minds as an example of female leadership in the Bible.

This is nonsense — a compass spinning in the blender of feminism.

While Deborah is mentioned in the Book of Judges, she is never called a judge nor did she receive the title “judge” in the Bible. She did not have the physical assets for battle nor did she have spiritual authority to raise an army against the Canaanite king and Sisera, his general.

The Scripture calls Deborah a “prophetess,” in the secondary sense of one having gifted insights into the will of God — not a mouthpiece of revelation who says, “Thus saith the Lord . . .”

The word “judgeth” in our text above is a verb **not** a noun. Verbs are not facts; nouns are facts! Verbs are not titles; they are actions. Adjectives are not facts, they are opinions. There is all the difference in the world between a child running, and being a marathon runner.

As a verb, the word “judge” refers to offering critical insights into the sin and remedy of a nation’s plight.

The time of Barak and Deborah lived in the nadir of Israel’s history — a dark time of backsliding, depression, and bankruptcy; a time of tyrannical rule by King Jabin of Hatzor — a watershed moment when the nation was weak in political power.

Judges 1:3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

Deborah calls herself a “mother in Israel” (a noun) gifted with spiritual insight into the law and **not** a judge (Judges 5:7).

“And Debora her self, in her song of thankes geuing,
confesseth that before **she did arise mother in Israel**, and in
the dayes of Iael, there was nothing but confusion and
trouble.” (John Knox)

The hero in this story is Barak — not Deborah, a man who overcame the frenzy of fear in a nation frightened by tyranny, a man who risked his life to free Israel from a police state under Sisera. Barak risked life and limb to lead the nation into battle, not Deborah.

Deborah never ordered Barak to do anything – encourage, yes: command, no! She had no authority to command a man. In fact, she submitted herself to his leadership.

Her mode of leadership was with a searching question not an order,

“Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?”

Deborah was a great encourager, but she was not a magistrate, judge, general, or commander.

Judges 4:14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

Deborah is **not** mentioned in God’s Hall of Fame in Hebrews 11, but Barak’s name is. Why?

Barak, not Deborah, was the supreme magistrate in the land. In understanding that only the sword could relieve Israel, Deborah, by

revelation, sanctioned Barak, the most logical choice for military leadership. He responded to her exhortation to go to war against King Jabin – an exhortation in harmony with the will of God.

“ . . . she spoileth her self of all power to commande, attributing that authoritie to God, of whom she had her reuelation and certitude to apoint Barak capitain, which after appeareth more plainlie” (John Knox).

“Such as haue (have) more pleasure in light then in darknes, may clearlie perceiue, that **Debora did vsurpe (usurp) no such power** nor authoritie, **as our quenes do this day claime . . .** But that she was indued with the spirit of wisdome, of knowledge, and of the true feare of God: and by the same she iudged the factes of the rest of the people. She rebuked their defection and idolatry, yea and also did redresse to her power . . . ” (John Knox)

John Knox, in response to the ridiculous assertion that Barak was the husband of Deborah, asks this searching question:

“For the text saith: In that time a woman named Debora a prophetesse, wife to **Lapidoth** iudged Israel, The holie ghost plainlie speaketh, that what time she iudged Israel, she was wife to Lapidoth. If she was wife, and if she ruled all alone in Israel, then I aske **why did she not preferre her husband to that honor to be capitain, and to be leader to the host of the Lord?**”

To use Deborah as justification for the regiment of women is like using a stapler to close a small cut on the hand – it makes matters worse, not better.

18. What About the Daughters of Zelophehad?

Numbers 27:1-11

Feminist-minds claim Zelophehad's daughters obtained not only the right to own land but the right to political office — a wicked manipulation of Scripture to make it mean what they want it to mean.

According to Talmudic tradition, Zelophehad was the man stoned for picking up sticks on the Sabbath but there is no evidence of this in Scripture. In fact the Scripture informs us that Zelophehad was not “in the company of them that gathered themselves together against the LORD in the company of Korah” (Numbers 15:32-36: 27:1ff).

Concerned about their loss of inheritance in the land due to the death of their father, the women correctly, humbly, respectfully appealed to Moses and Aaron for a ruling on inheritance rights. The Lord approved of their appeal and they received an inheritance in the land.

These women did **not** seek to rule over any man in Israel . . . **nor** were they seeking a public office. They sought the inheritance of their father.

The women correctly argued their case to Moses in a formal court hearing.

“Moses ruled the women were Israelites and indeed had a right to claim and inheritance in Palestine . . . but Moses did not extend to them the right to hold a public office . . . to rule . . . or to have authority over any man in their tribe. “Women may succede to inheritance but not to office” (John Knox).

Knox is emphatic on this rule. No government on earth has authority to nullify God's law or counter it with a statute from parliament.

“ . . . that nether may the tyrannie of princes, nether the foolishnes of people, nether wicked lawes made against God,

nether yet the felicitie that in this earthe may herof insue,
make that thing lafull, whiche he by his word hath
manifestlie condemned **then idolatrie be preferred to
true religion**" (John Knox).

*Note that Congressional statutes are evidence that Americans prefer
idolatry to true religion.

Moses did **not** remove Eve's curse on Zelophehad's daughters. He did **not**
appoint these women to be a regiment of women in the nation. Not only
did Moses not remove Eve's curse on these women, he had **no** power to do
so.

John Knox reasoned that no queen can marry and give authority to her
husband to rule because she did not have lawful authority to sit on the
throne in the first place:

**"that no person hath power to geue the thing, which doth not
iustlie appertein to them selues.** But the authoritie of a woman
is a corrupted fountein, and therefore from her can neuer
spring any lafull officer. She is not borne to rule ouer men:
and therefore she can apointe none by her gift, nor by her
power (which she hath not) to the place of a lafull
magistrat."

Theirs was a legal "real estate" concern and **not** a matter of holding
public office. Moreover, this right was limited as they were **not** permitted
to marry outside their tribe lest their inheritance be forfeited — a law that
feminists refuse to ponder.

The principle iterated is that these women were true Israelites, not social
reformers; that they properly argued their case for a declaration of a right
to God's inheritance in the land. The application, of course, is that
Christian sisters have legal rights to the kingdom of God as do men
because of their faith . . . not because of their sex, status, or wealth,

John Knox agrees that the daughters had a right to an inheritance, but that ruling did **not** justify a regiment of women in modern times.

“that to **beare rule or authoritie ouer man**, can neuer be right nor inheritance to woman . . . For that can neuer be iust inheritance to any person, whiche **God by his word hath plainlie denied vnto them**, but to all women hath God denied authoritie aboue man” (John Knox).

John Knox did **not** agree that the right to an inheritance in the land included the right to hold a public office.

“if women may succede to their fathers in offices, and chieflie to that office, the executor wherof doth occupie the place and throne of God. And that I absolutelie denie: and feare not to say, **that to place a woman in authoritie aboue a realme, is to pollute and prophane the royall seate**, the throne of iustice which oght to be the throne of God” (John Knox).

19. Remember Jezebel

Revelation 2:20

◆ **Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.-**

“few things against thee” is a formal, legal indictment by the Lord Jesus Christ, the one in the midst of the candlesticks, against the church of Thyratira for their toleration of the spirit of Jezebel — a congregation wrestling with how to interact with the trade guilds without compromising the Christian faith — a church that was seduced by a woman who thought it best to cooperate with idolatrous guilds — a church that was too tolerant of the regiment of women — a church that was opposed to Christ and His law-order.

Jezebel: The text identifies the problem iconically as the teaching of Jezebel which would cause the first century mind to reflect on the Jezebel of the Old Testament. Jezebel is in the Bible to show men what wickedness looks like — a daughter of Eve in her wretched sinful condition.

Jezebel was the Phoenician daughter of Ethbaal, King of Tyre and Sidon, the sly, foxy wife of King Ahab. Ahab was a pragmatic military man who appointed his spouse as the minister of religion who imported Baalism from Phoenicia into the Northern Kingdom — an appointment void of authority. Th

Jezebel was the painted viper coiled to strike at the heart of Israel’s Source of law — the one who introduced Baalism into the northern kingdom. This woman was the evil genius behind State oppression of YHWH worship in Israel. She did not hesitate to use the power of the State to nullify Biblical law in her husband’s administration or to

assassinate God's people in order to accumulate power (1 Kings 21). Jezebel was a statist (Baalism) that believed in the supremacy of the king (president); that the State had jurisdiction over its citizens and their property; that it was the duty of civilians to pledge unlimited obedience to the king-state (even to die for their country); that Israelites could believe anything they wanted in their hearts as long as they show external allegiance to Ahab's administration — a form of omnism and statism.

Possibly, the appellation "Jezebel" is a metonym for "evil counsel." Most likely there was *an influential woman* in the church who advised Christian craftsmen to tolerate the idolatrous practices of the guilds in order to profit from the industry.

Another position is that *Jezebel was a spirit, philosophy, or a doctrinal position* which many followed in that day. Jezebel could be any person, lawyer, philosopher, feminist, or chamber of commerce person who induced the people to contract with the labor unions for commercial benefits -- a franchise that involved commercial expansion by spiritual compromise.

Fornicate: This Jezebel in the church seduced believers into commercial fornication. While the word "*fornicate*" usually refers to acts of sexual immorality, the term also designates participation in the labor unions at Thyatira.

Membership in the guilds involved *commercial intercourse* — a tradesmen's fellowship around religious rituals unique to each trade union.²⁰ Like immorality was the by-product at the worship of the *'ēggel hazāhāv* in

²⁰ Commerce: "Commerce is a term of the largest import. It comprehends intercourse for the purposes of trade in any and all its forms, including the transportation, purchase, sale, and exchange of commodities between the citizens of our country and the citizens or subjects of other countries, and between the citizens of different states" (Black's Law Dictionary, online).

Exodus 32, sexual fornication was the outgrowth of footloose idolatrous practices of the guild celebrations.

Eat things sacrificed to idols: Unfettered participation in the guild feasts became a stumbling block to the Christians because the trade union festivals practiced idolatry which led to immorality. At the feasts, animals were sacrificed to the gods, roasted, and then distributed to all as part of the guild supper. Eating signified union with and approval of the guild god. No doubt drinking and amorous bantering marred these festivals. Thus, joining a trade union involved spiritual compromise for the sake of Roman denarii.

This presented a dilemma for the believers. Participation in one of these merchant associations was essential for a craftsman as it was his means of earning a living. However, a Christian joining one of these associations endangered his soul.

Knox would no doubt point out the agent of seduction was a wicked woman either literally or symbolically.

The Spirit of Jezebel Today

Jezebel, the treacherous toad that manipulated her husband to kill Naboth and to steal his vineyard reigns in government today. One hundred and fifty women and 33% of federal judges are an anchor pulling America down into the Devil's sewer of pornography, easy divorce, back-breaking debt, homosexual marriage, fornication, teen pregnancy, abortion, sex-bender confusion, transgenderism, feminization of the military, and everlasting war.

All this began circa 1900 with the Wellhausen liberal attack on the authority of Scripture — something Dietrich Bonhoeffer wanted nothing to do with.

During this period America was swamped with the doctrines of Darwinians, Freudianism, and the Woman's Suffrage Movement.

Hemlines went up, clothes came off, headcovering disappeared, birth control protected women shacking up with men, prayer was removed from school, teen pregnancy exploded, women became lawyers, judges, and congresswomen, and abortion on demand conquered the West. Liberalism reigned. Feminism flourished. Pornography exploded. Immorality multiplied. Confidence in the Bible hit an all-time low. Affirmative action weakened every institution including the military.

The spirit of feminism invaded the churches through liberalism and antinomianism (1860-1930): Many churches ordained female deacons or elders. 15% of churches in America are ruled by wicked, rebellious, feminist women in the clergy. Critical, complaining, aggressive, verbose wives are destroying their marriages. Over 70% of divorces are initiated by odious women. The neglect of the ordinances of communion, headcoverings, and baptism pulled Protestantism into the pit of apostacy. All this has its roots with the promotion of the regiment of women which began circa 1960.

20. Remember Athaliah

2 Kings 11:1-20

◆ 2 Kings 11:1 And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal.

2 Kings 11:3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

Athaliah was the wicked daughter of King Ahab and Jezebel who married Jehoram, king in Jerusalem. After her husband's death, she wickedly usurped the throne to rule over Judah.

No doubt, wicked Athaliah is the best Biblical example of what degenerate, power-hungry vixens in the Empire of Women are capable of. This daughter of Jezebel ordered the slaughter of the royal seed of David, the Messianic line.

In describing the Empire of women at war with God's law-order, John Knox used terms like "wicked," "monstrous," and "reprobate."²¹

"But the **reprobate**, notwithstanding²² they are compelled to acknowledge the will of God to be iust the which they haue offended, yet are they neuer inwardlie displeased, with their iniquitie, but rage, complain and storne against God, whose vengeance they can not escape: as did Cain, Iudas, Herode, Iulian called apostata, Yea Iesabel; and **Athalia**."

²¹ Terms like "wicked," "monstrous," and "reprobate" are not insults or hate speech. Rather, they are accurate, precise descriptions of the regiment of women from God's point of view.

²² A term that means "no standing" or "lack of standing" to pursue a matter.

“And who doubteth but Iesabel, and **Athalia**, before their miserable end, were conuicted (convicted) in their cankered consciences, to acknowledge that the murther (murder), which they had committed, and the empire whiche the one had six yeares usurped, were repugnant to iustice” (John Knox).

Knox knew there is a little bit of Eve and Athaliah in every woman – especially women who are not regenerated and controlled by the Holy Ghostie – a garden left unattended.

21. Judgment on the Regiment of Women

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.*

This text informs us that an Empire of Women is a judgment on a blasphemous society that has rejected His decrees.

John Knox not only believed God would severely judge wicked women promoting the regiment of women, but predicted the death of Queens.

“yet shall this one worde of the eternal God spoken by the mouth of a weake man, thruste them euerie (eerie?) one in to hell. **Iesabel** may for a time slepe quietlie in the bed of her fornication and hoordome, she may teache and deceiue for a season: but nether shall she preserue her selfe, nether yet her adulterous children frome greate affliction, and frome the sworde of Goddes vengeance, whiche shall shortlie apprehend suche workes of iniquitie” (John Knox)

“The insolent ioy, the bonefiers, and banketing which were in london and els where in England, when that cursed **Iesabell** was proclaimed qwene (queen), did witesse to my hart, that men were becomen more then enraged. For els howe could they so haue reioysed at their owne confusion and certein destruction? For what man was there of so base iudgement (supposing that he had any light of God) **who did not see the erecting of that monstre, to be the ouerthrowe of true religion, and the assured destruction of England**, and of the auncient liberties therof” (John Knox)

22. Lessons for Modern Men

Proverbs 1:5; 27:12

◆ 1:5 A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

27:12 The prudent see danger and take cover, but the simple keep going and pay the penalty

All men are products of their age. For this reason good men correct themselves by a study of God’s Word – the compass that always points true.

Modern “Christianity” is not the standard for normalcy. Because we are living in an age of apostasy, we need to look carefully at the Reformers – stars in the constellation of righteousness; that is, forget what Big Babble Church believes in Houston Texas. Because modern minds are like a compass in a magnetic storm, we need the candle light of the Reformers to help guide our fellow-ships through the darkness of our times.

The laws of God and laws of nature²³ must be recovered; that is, necessity requires Christian men to cling to the sufficiency and supremacy of Scripture as authoritative on matters of faith and conduct.

The effects of the fall are still with us. Men tend to shun responsibility and women seem driven by a metaphysical force to rule over men.

What God has forbidden women to do in marriage applies to all of society. Just as the woman is disallowed to rule over her husband, she is banned by law to exercise authority over men – doing so is **repugnant to**

²³ Nature – the revelation of God’s law order in the Holy Scriptures observed among men.

nature — like a tree growing upside down or like a river flowing up a mountain.

“To promote a woman to beare rule, superioritie, dominion or empire aboue any realme, nation, or citie, **is repugnant to nature**, (Current High-Profile Leaders (Federal & State) to God, a thing most contrarious to his reueled (ruled) will and approued (approved) ordinance, and finallie it is the subuersion (subversion) of good order, of all equitie and iustice ” (John Knox).

“**Nature** I say, doth paynt (paint) them furthe to be weake, fraile, impacient, feble and foolishe: and experience hath declared them to be vnconstant, variable, cruell and lacking the spirit of counsel and regiment. And these notable faultes haue men in all ages espied in that kinde, for the whiche not onlie they haue remoued women from rule and authoritie” (John Knox).

To Knox, history is replete with examples of the cruel, unreasonable, unnatural rule of women that injure society.

“**Amosones**: that their hartes were changed frome the wisdome, vnderstanding, and courage of men, to the foolishe fondnes and cowardise of women. Yea they further shuld pronounce, that where women reigne or be in authoritie, that there must nedes vanitie be preferred to vertue, ambition and pride to temperancie and modestie, and finallie, that auarice the mother of all mischefe must nedes deuour equitie and iustice. Against God can nothing be more manifest, then that a woman shall be exalted to reigne aboue man” (John Knox).

Under Christian law, women are prohibited from governing their husbands, the church, or civil society.

“Women are removed from all ciuile (civil) and publike office, **so that they nether may be iudges**, nether may they occupie the place of the magistrate, **nether yet may they be speakers for others**” (John Knox).

In God’s eyes, a regiment of women is **not** progress, but a breakdown of society in part due to relinquishment of the duty by men and in part due to the wicked rebellion of women against God’s decrees.

“Women are removed from all ciuile (civil) and publike office, **so that they nether may be iudges**, nether may they occupie the place of the magistrate, **nether yet may they be speakers** (attorney advocates) **for others**” (John Knox).

The Remedy

The preaching of John Knox was the remedy for the monstrous regiment of women in his day.

“For the contrarie sentence hath he pronounced in these wordes: Thy will shall be subiect to thy husband, and he shall beare dominion ouer the. As God shuld say: forasmuch as thou hast abused thy former condition, and because thy free will hath broght thy selfe and mankind in to: the bondage of Satan, I therefore will bring the in bondage to man. For where before, thy obedience shuld haue bene voluntarie, nowe it shall be by constraint and by neecessitie: and that because thou hast deceiued thy man, thou shalt therefore be no longar maistresse ouer thine own appetites, ouer thine owne will nor desires . . . **they shall, be subiect to the desire of thy man. He shall be Lord and gouernour, not onlie ouer thy bodie, but euen ouer thy appetites and will**” (John Knox).

“This sentence, I say, did God pronounce against Heua (her), and her daughters, as the rest of the Scriptures doth euidentlie (evidently) witnesse. So that no woman can euer (ever)

presume to reigne aboue (above) man, but the same she must nedes (needs) do in despite, of God, and in contempt of his punishment and maled (malediction)” (John Knox).

John Knox saw the following as a remedy.

“And finallie they must **studie to repress her inordinate pride and tyrannie to the vttermost of their power.** The same is the dutie of the nobilitie and estates, by whose blindnes a woman is promoted” (John Knox).

John Knox did not try to be balanced. He did not attempt to correct men for their general bent to neglect responsibility. He wasn't cruel towards women nor was he into hyperbole or diplomacy. His critique of women is from God's point of view; and, it appears to be accurate, just, and honest.

Knox was fighting three powerful, tyrannical queens in the regiment of women. Innocent men were being executed because they offended the fancies of powerful queens. He chose to be direct, blunt, and forthright. His direct, true-to-Scripture preaching put the fear of God into these wicked queens.

Though we are living in a radical age of feminism that robs society of masculine strength, modest diplomacy may be in order while considering the Herculean ignorance of men regarding creation, the fall, the vexatious nature of women, and God's sentence upon them; that is, don't use this information as club or to insult women. God forbid! Use it to educate (and rebuke) indoctrinated men and feminized-women — as a river of truth cutting through stone.

23. The Remedy

Ezekiel 33:4

◆ Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

John Knox saw the following as a remedy in his day:

“And finallie they must **studie to repress her inordinate pride and tyrannie to the vttermost of their power**. The same is the dutie of the nobilitie and estates, by whose blindnes a woman is promoted . . . they oght to call for mercie, and being admonished of **their error and damnable fact . . . and oght (ought) without further delay to remoue from authority** all such persones, as by vsurpation, violence, or tyrannie” (John Knox).

John is correct, but deep sins of a nation under the spell of feminism call for deep repentance and courage of men, but only a handful of men know anything about the subject.

The warnings and remedies of John Knox have not only been ignored and unheeded in the West, but attacked as extreme.

Consequently, the hell-storm of feminism is upon us.

Only a return to Christ and His Word can we achieve balance.

What happened in Rome and now it is happening to us.

“In 9 AD, Rome's wealthiest women refused to marry – and an empire began its collapse. Emperor Augustus passed the Lex Papia Poppaea to force marriage and childbearing, but it failed spectacularly. This isn't ancient history – it's happening

RIGHT NOW in South Korea, Japan, and across the developed world”(Rumor Mill News, Sunday, 21-Dec-2025, CGI).

What happened in John Knox day has multiplied tenfold. What can anyone do when the whole country is infected with the odious regiment of women?

Personally, the remedy is to appropriate the mind of Christ and to surrender to His authority. Our Lord treated women with decency and respected them, but he did not encourage a regiment of women over men on this side of glory (Philippians 2:5).

Ecclesiastically, God has given pastors **two tools** to perfect the church.

First, he gave ministers a **towel**, “wash one another’s feet” (John 13:14); that is, to cleanse God’s people from the filth of feminism by the washing of the water by the Word (Ephesians 5:25).

Second, he gave pastors a pair of **sheers** to cut off the locks of rebellious women (1 Corinthians 11:6). Start using scissors on women without a headcovering, and feminism will disappear overnight. This is not a joke! There are no jokes in Scripture. It is the remedy of the apostle.

Nationally, there are two remedies to feminism in America . . . and, no man knows either of them!

How do you get the scratchin’ cat back into the bag? The feline is out of the sack and trying to get her back in the bag endangers life and limb of the cat-catcher.

Ya can’t unring the rung bell that’s gone ding, dang, and dong.

1. *Diversity. Equality. Unity.*
2. *Feminism is the radical notion that women are people. They are gods.*
3. *Girls just want to have FUNDamental human rights*

4. *"I am no longer accepting the things I cannot change. I am changing the things I cannot accept." –Angela Davis*
5. *I'll give you Miss America*
6. *My body is not your business*
7. *My body my right*
8. *Nasty women unite*
No human being is illegal
No mothers, no founding fathers
9. *Our voice is the future*
Ovaries before brovaries
Hear me roar!

While these sayings are as ugly as a smoke stack, no man can get the fumes back into the chimney. But, God's man can bark every time he smells the odor of feminism and hears their chants in public.

Isaiah 56:10 His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot **bark**; sleeping, lying down, loving to slumber.

Addendum



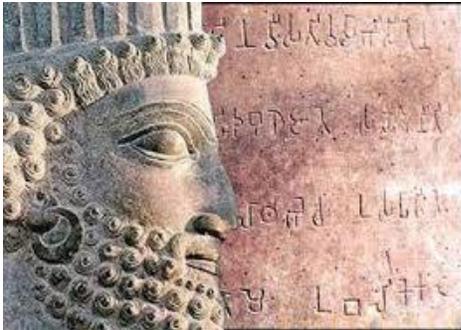
Jeremiah 15:16,

“Thy words were found, and I did eat them”

24. A King's Edict that Crushed Feminism

Esther 1

How King Xerxes crushed feminism in his empire.



◆ There is only one man in civil history that is credited with saving the world in Scripture and that is King Xerxes.

If you could save the world, what would you do?

If you could get a law passed in Congress to make the world better, what would it be?

There was an executive order posted by Xerxes (Ahasuerus), the great Persian King, that saved the empire (Esther 1).

Esther 1:20 So when the decree made by the king is proclaimed throughout all his kingdom, for it is vast, all women will give honor to their husbands, high and low alike."

The Text

I am amazed at how Christian scholars can't "see the forest for the trees" in this passage. These commentators are so intent on presenting all there is to know about King Ashasuerus, they miss **the main lesson** of the passage, which is, the wicked rebellion of Queen Vashti against her husband . . . and king. If this grave sin was not confronted and dealt with forcefully, it would have undermined the nation from within and do what foreign armies could not do — destroy the Persian Empire.

Biblical authors were master historians notorious for their accuracy and simplicity. Nothing recorded is superfluous, and information left out of the record was not essential to achieve the purpose the writer intended;

that is, trust the text . . . and, beware of reading into the text what is not there. Commentaries on this chapter are cluttered with extra historical detail which is helpful, but these commentaries are also replete with speculation, suppositions, and presumptions. Beware!

King Ahasuerus

Biblical scholars generally identified King Ahasuerus with Xerxes I of Persia. He is also called Artaxerxes (486-465 BC). His father was Darius the Great (521-486).

The Spirit first introduces the reader to his power. His empire extended from India in the east, to Egypt and Ethiopia in the south, and into Greece in the west. The text says his kingdom was divided into 127 provinces -- 1800 miles from Libya to India. It is estimated he ruled over 50 million people or 44% of the world's population. No man before or since has had such power. His father was Cyrus the Great. Carved into reliefs are consistent themes that God created the world, created mankind, and created man to be happy. That God created "man to be happy" was a novel idea -- the rage of the age. Moreover, he gave credit to his creator as he understood him for the grace to rule as king of kings, and leader of leaders.

His palace (Shushan) was in the capital city of Susa, an ancient city of the Elamites and Parthians located about 150 miles east of the Tigris River in Khuzestan, one of three capital cities used to rule the empire. Today, it is a modern, popular archaeological tell in Iran. His place was located on a hill covering 250 acres surrounded by the city of Suza. The pillars inside the banquet hall stood a towering 67 feet high. All dinnerware was made of gold and silver with ornate carvings of strong animals.

His philosophy of life was simple: *Think good thoughts, speak good words, and do good deeds.*

Most likely Xerxes was a believer in Zoroastrianism (established 1200-1500 B.C):

Zoroastrians believe that one knows what is good through the divine help of Vohu Manah (Good Mind), divinely-inspired conscience (Daena) and God's hearkener to humans (Sraosha). By thinking good thoughts, one is moved to speak good words, and this leads to good deeds.

His view of government was that it was in place to do good and to serve the people. However, like kings should be, he was totally intolerant of rebellion and insurrection. He squelched dissent and exercised swift, lethal judgment when needed. His early administration was spent defending his borders in Europe and modern Turkey. But rebellion of provinces was not the greatest threat to his empire. The greatest threat to his kingdom was inside his own house -- a four letter word called "wife" (Queen Vashti).

Jewish and Christian historians take great delight in excoriating King Xerxes pointing out sins, flaws, and defects. The goal of which is to show what a wicked, wretched man he was. The Biblical text does not. The truth is that he had no more or less faults than the rulers of the modern era. Moreover, as flawed as he was, he had more power, more wealth, and ruled over more people than any ruler in history.

The focus in this chapter is NOT UPON THE DEPRAVITY OF KING XERXES, but upon THE DEPRAVITY OF QUEEN VASHTI and the global crisis she created. Selah.

Vashti was the volcano²⁴ that threatened the kingdom and not Ahasuerus!

²⁴ Google AI: Volcanoes threaten the world through immediate local destruction (lava, ash, gases, mudflows) and far-reaching global impacts like climate cooling, agricultural disruption, and aviation chaos from massive ash clouds, potentially

The Festival

In the third year of his reign, Xerxes first task was to unify his kingdom by holding a festival for his military commanders –an empire that contained powerful factions with political hot spots in Babylon, Egypt, and Greece. There are many extra Biblical resources that can provide historical detail to the wars and battles fought by Xerxes.

He invited all his officials and servants of the 127 provinces to come to a six month festival—a coming-together party to unite the empire, to display power, and to discuss the issues the governors faced and the legal policies best suited to rule their provinces. Six month celebrations was not uncommon to the Persians and we should not read into this more than is written. To say this was a drunken orgy as Jews declare goes beyond Scripture as do most Talmudic speculations.

During the final week of the festival, the king put on a display of pageantry in the courtyard of the Susa Palace. A sample of the wealth and grandeur is described in Esther 1:6 —

“There were white cotton curtains and violet hangings fastened with cords of fine linen and purple to silver rods and marble pillars, and also couches of gold and silver on a mosaic pavement of porphyry, marble.”

Moreover, the king hosted a seven day banquet where “drinks were served in golden vessels, vessels of different kinds, and the royal wine was lavished according to the bounty of the king” 1:7). But, drinking wine was not compulsory. Because of the abuse of power at such celebrations, Persian law made participation voluntary (1:8). Moreover, the king

causing famine, disease, and societal upheaval, especially from large eruptions or those near critical infrastructure, though monitoring helps mitigate local risks.

instructed his staff of butlers to remember this rule and not force wine on any man not so inclined.

At the same time the King hosted the governors' wives. Queen Vashti threw a big bash for the ladies in another part of the palace (1:9-10).

The King's Order to Vashti

In a jovial moment induced by wine, the king proposed to introduce the queen to his delegates to show off her beauty and to provide more evidence of his wealth and greatness (1:11). There is **no** indication in the text that the king had depraved intentions. Like many men, Xerxes was proud of his beautiful wife and wanted to introduce her to his honored guests much like Hollywood displays movie stars on the red carpet.

No man wants to be ashamed of his wife. But, what should have been a proud moment for the king, turned into a shameful disaster—a crisis which not only shattered Xerxes' marriage, but threatened his entire empire.

*Note: the text does not condemn Xerxes for requesting Queen Vashti to appear before his guests. The king had just displayed his wealth and power to the dignitaries. He wanted to show off his wife like any good man would do.

The Appearance of Vashti would have been the “icing on the cake.” Whatever bad opinions his officials may have had about Xerxes, they would certainly be erased by seeing his dazzling wife. To read into this event that the king was asking Vashti to disrobe and appear naked before his guests, shows more the warped, perverted sexual corruption of rabbis than it does the depravity of the king—a Jewish myth, Titus 1:4.

When formerly summoned by the king's staff of eunuchs, Vashti boldly refused to present herself—an act of rebellion that insulted the king and puzzled the guests (1:2). Furious, King Xerxes consulted his advisers on what to do.

Esther 1:15 "According to the law, what is to be done to Queen Vashti, because she has not performed the command of King Ahasuerus delivered by the eunuchs?"

1:17 "King Ahasuerus commanded Queen Vashti to be brought before him, and she did not come."

His counselors were **not** light weights. These were the most powerful kingly-cabinet on earth and were so important the Scripture lists all seven of them by name (1:14). There is wisdom in the multitude of counselors (Proverbs 15:22).

Memucan, the wisest man on Xerxes staff, observed the seriousness of Vashti's rebellion saying, ". . . Vashti the queen hath not done wrong to the king only, but also to **all** the princes, and to **all** the people that are in **all** the provinces of the king Ahasuerus."

Their wise reasoning and counsel is recorded as a lesson for all men and all women (1:17):

First, Queen Vashti's behavior was wrong, wicked, and wretched because she disobeyed her husband and king. Is there a worse sin for wife?

Esther 1:12 But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

The verb "refused" in Hebrew is a Piel verb implying intense force; that is, this this was not a "No, I am busy right now, but a "No! I won't come no matter what!!!!

Esther 1:17 For the queen's behavior will be made known to all women, causing them to look at their husbands with contempt, since they will say, 'King Ahasuerus commanded Queen Vashti to be brought before him, and she did not come.'

In defying her husband, she showed disdain for God's law-order, the king, and the nation: "because she disobeyed her husband and king;" that is, she repeated the sin of Eve.

What a terrible thing it must be for a woman to rebel against her husband! And, her public rebellion was verified "by the chamberlains."

Second, the Queen's behavior was wrong because she showed contempt for the governors, officials, and the king's guest. There is no indication in the text that Vashti was required to do anything but "appear." A simple formal command, she was under duty to Xerxes, not only because he was her husband . . . but also because he was her king—a double wrong. Her disobedience was one of naughty, devilish, willful wicked rebellion . . . and women would do well to understand this.

Third, her behavior was wrong because it threatened the stability of the empire. Every woman in the kingdom admired Vashti and her privileges. All wanted to be in her place. Her bad example would hit the caravan gossip lines and everyone in the kingdom would hear about her defiance. By despising her husband, she provided a notorious, bad model for all women. The rebel feminist in the kingdom would use her example to justify contempt for their husbands — a lesson modern rulers would do well to learn.

Esther 1:17-18 For the queen's behavior will be made known to all women, causing them to look at their husbands with contempt, since they will say, 'King Ahasuerus commanded Queen Vashti to be brought before him, and she did not come.' This very day the noble women of Persia and Media who have heard of the queen's behavior will say the same to all the king's officials, and there will be contempt and wrath in plenty.

The Bible teaches us that God created three institutions: the institution of the family, the institution of government, and the institution of the church. The strength of a nation is built on the foundation stones of the

family unit. If the family crumbles, the state crumbles. Policies that undermine the family are a sure path to national suicide — another lesson modern politicians would do well to learn.

God has ordained men to rule the family with wisdom, strength, and love. That women submit to their husbands and respect them is fundamental to a godly order in the home (Genesis 3; Proverbs 31; Ephesians 5:25ff; 1 Peter 3:1-7). To admire and support women who are disrespectful, competitive, confrontive, resistant, critical, defiant, argumentative, commanding, and rebellious to their husband's leadership, is to hang the family on the gallows.

Fourth, there is no indication in Scripture these men misjudged Vashti's decision. Their reasoning was sound, and their judgment accurate. Vashti became self-willed and rebelled. Xerxes had to act. She had to go.

So wise and superb was the wisdom of the magi that their names are recorded in Scripture: "Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media,"

The Remedy

The first remedy: The judgment was swift. Xerxes acted like a man and a king by immediately divorcing Vashti and removing her from the palace. No discussion took place. The "wife" problem did not call for talk, but decisive action.

King Ashseurus did not need counseling! Wicked Vashti needed a "boot" in the rear. The chamberlains picked her up and threw her out of the house onto the street like a piece of garbage. A wise decision and a courageous act. Oh, that Christian men might learn to be manly and kingly!

Esther 1:19 If it please the king, let a royal order go out from him, and let it be written among the laws of the Persians and the Medes so that it may not be repealed, that Vashti is never again to come before King

Ahasuerus. And let the king give her royal position to another who is better than she.

As brutal as divorce is, **it would have been a great evil to tolerate Vashti's treason to King Xerxes.** No man is obligated to put up with a woman who defies him -- who willfully, stubbornly rebels against him! No man! A rebellious wife needs to be thrown out of the house on her fanny!!

Bottom line, God gave two rules to women to bring stability to the family unit: (1) "Wives, obey your husbands" (Ephesians 5:22-23), and (2) "let the wife see that she revere (respect and honor) her husband;" that is to honor, to fear, to respect the head of the family. Vashti did neither!

Xerxes rightfully sacked her and took away her estate — a power model on what ought to happen to every rebellious wife. A marriage can't have two wives and two heads and survive. A weak, jellyfish, pantywaist man is his own disaster.

Next, his advisers advised him to marry another woman "better than she." God was at work, and, in His sovereignty, the LORD God provided Xerxes with a beautiful Hebrew woman with an excellent spirit who understood God's plan for wives (Genesis 3:16-18; Proverbs 31). And, in her respect for the king, she achieved all the honor and power Vashti only dreamed about.

The second remedy by Persians was to pass a law that "all the wives shall give to their husbands honour, both to great and small" and "that every man be master in his own household." It was already the law for marriage in God's Word, but here it received Royal affirmation — that all wives must honor their husbands. The law contained four Hebrew words: "Wives give lords honor."

The word "husband" is the Hebrew word ba'al meaning "lord" which is also consistent with Scripture:

" or after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, **calling him lord**: whose daughters ye are, as long as ye do well, and are not afraid with any amazement" (1 Peter 3:5-6).

The second part of the decree is that "all men must rule" their home. Both are positive commands meaning there is no limitation to the duty of wives to obey their husband and no limitation on a man's leadership in the home -- authority to lead . . . and authority to divorce a disobedient wife.

When it comes to a disobedient wife, no man needs counseling. The husband must act to get the rebellious skunk out of his home lest she stink up the whole house as "odious" women do (Proverbs 30:23).

Moreover, notice how simple this law is stated: The duty of wives is reduced to four Hebrew Words: Let "wives honor their lords;" (120) and the duty of husbands to four words: Let "every man rule *his own* house" (1:22).

In modern times, Christian marriage vows contain words like "honor and obey" -- words that most women don't take very seriously.

Think how great this executive order became. This law literally saved the Persian Empire.

I don't know of too many laws that have preserved empires, but this one did!

Law cannot regenerate man or society, but it can repress evil in the community.

These "wise men" at Susa crushed domestic rebellion, saved the family, and rescued the nation from the ravages of feminism! What brilliance! What foresight! What wisdom! And, the reader would do well to reflect on the wisdom of the sages. Remember, their sons composed the wise men who came to worship Christ (Matthew 2).

Their counsel was wise because they protected the family unit.

Their counsel was wise because they overcame evil with good. This law was good for the nation . . . brilliant . . . and simple.

The law was wise because Xerxes modeled how men must be totally intolerant of rebellion in the home. Limited tolerance has a place in the home, but **at no time** is a man required to endure rebellion.

The law was wise because it warned women against repeating the sin of Eve.

The law was wise because it preserved the social order in the Persian Empire.

The law was wise because it was narrow. The rulers did demand women submit to men, but only to their own husbands. The Bible does not teach male dominance of women. Women are not less than men, but when they get married, there is authority in the home that women must recognize . . . or lose their place.

Today, our foolish politicians are dreamers wanting to save the world from global warming and a collision with Planet Nibiru — all moonbat talk. The laws they pass and taxes imposed weaken the family unit, embolden women to rebel against their husbands, and create a welfare society where women are dependent on the U.S. government as their provider and protector.

Since the 1960s, immoral, sensual, bellicose, fornicating women have murdered over 60 million innocent children in America. This is a killing spree that ranks up there with Joseph Stalin. In 70-80 percent of the cases, women are the first to file for divorce. It is radical feminists that have brought such loud, defiant, protests in the street against everything descent in America. And there is no end in sight. The cat is out of the bag. And, once you let the wild cat get out of the bag, you're gonna have a hard time getting it back in.

If you are a woman, you would do well to grasp the main lesson in this chapter and to recognize what a terrible thing it is for a woman to rebel against God's law-order by defying her husband. Godly women must reject everything connected with viperous Vashti.

If you are a man, you would do well to revisit God's plan for you to provide loving leadership in your home, to let your wife know what the rules are, to pursue a Biblical model for the family, and, to **never** tolerate disrespect for your position as head of the home. A man can yield on many things; but, headship in the home is **not** one of them.

25. The Greatest Woman in the Bible

The Shunamite Woman

2 Kings 4:8

◆ **And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.**

Our subject is about greatness. The trouble with being great at anything is one has to travel the road to greatness – a path worn by calloused feet. The road to greatness is filled tiny stones called trials, troubles, and tribulations. But, people who persevere on this journey seem to have a great destiny. The Shunamite chose God's way and was rewarded for it.

The holy text describes this woman (isha) at Shunem as "great" (gadola). How many great women do you know? No other woman in the Bible is called "great" except the Shunnamite woman.

There is a "great" distress; a "great" prostitute in Revelation 17, but who can find a "great" woman in a good sense. The term "great" is not employed carelessly. An isha gladola is like looking for a golden feather in a flock of crows.

The Spirit of God is neither maudlin or miserly in his compliments. The Scripture is efficient and true. Therefore, when the Spirit calls this woman "great", it should be noted and studied because she is as rare as sunshine in a dark cave. She is the only woman who was called "great" by the Spirit of God.

No other woman in Scripture is called "great" outside the Shunamite woman – even Mary, the mother of Jesus is not called "great." She had a

great child, but the Scripture does not call her great – though, in the opinion of most, she was an exceptional woman.

When the Scripture mentions a “great man” it is in relationship to the man’s power, wealth, and status before men. Only the Centurion made God’s honor roll having “great faith” (Matthew 8:10). Both the Shunamite woman and the Centurion soldier were stars carved from sapphire – the woman as a light on Godly womanhood, and the Centurion as a model of faith.

So, in what way was this woman great, and what lessons does it have for Christians?

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

First, this woman was great in wealth.

The fact she and her husband were able to build a guest house specifically for Elisha and furnish it with basic comforts informs us that she was a woman of means. But, let us not confuse power with greatness. Many people possess great wealth, but are spiritual bankrupt. This woman was no spiritual weakling. She was great in spirituality; great in material wealth; great in in virtue; great in excellence; great in love; and great in perspicuity.

She seemed to be endowed by her Creator with skills of observation and sensibility. The further we go into the text the deeper her dignity appears. How many women do you know that the more you study them, the more you appreciate their depth of character? It is such a futile endeavor to search for stars in the daylight.

Second, this woman was great in hospitality.

Shunem is located between Samaria, the capital of Israel, and Mt. Carmel, a training center for prophets. Travelers would find Shunem a mid-way place to rest on their journey. However, this woman noticed Elisha traveled frequently. Out of the goodness of her heart, she "constrained him to eat bread." That is, she took the initiative and served him "without grudging" (1 Peter 4:9).

You don't get the sense that Elisha expected this of people or that he courted assistance. Further, you don't conclude that Elisha over indulged his business. She did not know that he was a great prophet or that he was destined for greatness. She had no reason to do this outside of the fact she possessed the gift of golden hospitality. How many women do you know that are eager and ready to open up their home to strangers?

Third, this woman possessed great discernment.

After several visits by Elisha, she observed the character and caliber of the man. She was a woman that could describe "a holy man of God" and she perceived Elisha was that kind of man -- that he was head and shoulders above other travelers who passed by. There was a decency, depth, and dignity in this man -- a prophet wrapped in robes woven from the wool of spiritual wisdom."

She did not call him a "nice man" or "an interesting man," but a "holy man." She did not call him "educated" or "talented," but a "man of God."

Apparently, she knew the true God and valued holiness and devotion to the Almighty above all other values. As she studied Elisha, she discerned his true character.

How many women do you know can discern a man's spiritual state and appreciate the decorum of a "holy" man?

Moreover, she did not use her feminine assets to seduce him. She was not a gold digger or a honey trap -- but a true woman with honorable intentions as rare as a snowflake in the Sahara Desert.

Fourth, she was great in thoughtfulness.

Having discerned Elisha's character, she considered how she might be of assistance to him and make his pilgrimage on this earth a little easier. Thus, she entertained the idea of building a special guest house for the prophet.

There are many woman interested in making their own life more comfortable, but this woman lived outside of herself and hosted thoughts on how to enrich the life of God's man – as rare as a pearl in a pig pen.

The Spirit shines light on her attention to detail and what she provided for Elisha: a room, a roof, walls, a bed, a table, a chair, and a lamp. How many women do you know that are attentive to the detailed needs of others?

Fifth, this woman was great in owning her husband's authority.

“Let us make a little chamber, I pray thee, on the wall;”

Notice that she was not self-regulatory (autonomous) nor did she usurp her husband's leadership. She submitted the idea to her husband for his consideration. She knew her place. She understood the role of her husband and prevailed on him for his input and decision. How many women are you acquainted with that know how to arrange themselves under their husband's authority with dignity and integrity?

* Autonomous from auto meaning self; and from nomous meaning law – hence, ruled by self-law.

Sixth, she was great in contentment.

This *isha gadola* carried a secret sorrow. Childless, she quietly bore the shame and disappointment among her own people. Who can describe her grief around other woman jabbering gleefully about their children to friends and neighbors.

Moreover, she didn't share her pain with Elisha nor ask him for a miracle of conception in her womb. Accepting the providence of God, she held her head high and quietly bore her own grief.

When Elisha saw how generous she was to him, he wanted to return some kindness to her. He offered to introduce her to the king and thus improve her status among the nobility of the land. But, she said to Elisha, "I dwell among my own people." That is, she did not desire the specious, plastic pageantry of court life or the temporal pleasure of political advancement.

We are all acquainted with women who are social-engineers shuffling relationships to get to the top of political social structures.

Humble and content, this isha gladola lacked the "gold digger" attitude possessed by so many. Climbing the social ladder and parading around the court like a peacock in a pen full of chickens was not one of her priorities.

In contrast, how many women do you know that are satisfied with their state in life and are content to live out their lives around normal people?

Everything about this woman informs us that she knew the LORD God and was one of his people. She lived among apostates as a rare as a lily surrounded by weeds.

This woman offered bread to Elisha. In oriental custom, eating bread meant much more than providing a meal to a person. Rather, it signified communion, a bond of friendship and fellowship. In Elisha, she found a true Israelite indeed.

Virtue has its reward. Elisha must have been impressed not only with her generous hospitality but with her contentment. Because she refused his offer to be introduced to King Jehoram, Elisha was pleased to mention her to the King of kings . . . and, in so doing obtained for her the one blessing that had been withheld from her--a child.

Thus, it was God's good pleasure to honor Elisha's prayer and to give this great woman who ministered to His servant the gift of a son. Though not without difficulty, this great woman was destined to experience greater grace and more blessings in years to come.

Seventh, this woman was great in faith.

By faith . . . Women received back their dead by resurrection" (Hebrews 11:35).

The road to greatness is worn with painful, calloused feet. Great trials can build great character, expose great character . . . or reveal the lack of it. The Shunamite woman was destined for queenly greatness, but not before she faced life's greatest trial--the sudden and tragic death of her son.

After her son had grown into a young boy, he went out into the field where the harvesters were working and unexpectedly came down with a severe headache. He complained to his father, "My head, my head."

Thinking it was only a temporary illness, the father ordered his servant to carry the boy to his mother.

The Shunamite woman took her son and did what devoted mothers do. She held him in her lap where after a couple of hours he died in her arms. How can one put into the words the shock and trauma that rippled through her soul like thunderbolts as she saw her son breathe his last breath? Suddenly, the warm blessing of her motherhood vanished and the cold chill of death ravaged her soul.

God promised her a son through His prophet. Now, He suddenly takes away the joy of her life before he reaches manhood. Oh, the strange hand of Providence! Who can understand it? One minute the boy was full of smiles, skips, and hops, and the next minute he is a motionless corpse. Where is God? Why? Where is Elisha? Why didn't this happen when he was present?

Notice what she did not do?

She did not despair. She didn't wail uncontrollably or fly into hysterics. She didn't murmur against the providence of God. She didn't succumb to depression or fear or anger. Neither was she super human flying in the clouds of optimism. She had the concerns a mother should have after her only child stops breathing. Immediately, her faith went to work. Every movement and word reflects her faith.

In faith, she laid the boy in Elisha's bed . . . for Elisha was the prophet of the promise. Thus, hope springs into action. No funeral preparations are made. She intended to find Elisha . . . miles away.

In faith, she called her husband, informed him of the tragedy, and prevailed upon him to grant her permission to leave the home and go to Mount Carmel in search of Elisha. Again, she did not act independent of her husband, but sought his counsel and permission.

There are no secrets between this couple. She does not scheme behind his back or attempt to manipulate him. She is direct and truthful. Though the situation was desperate, she did not act unseemly outside the authority of her husband, but submitted to him. When questioned, she comforted her husband: "It shall be well."

What a jewel of a woman on the black tar of hard times!

Without a doubt, her husband was in a state of shock and could not totally understand the urgency or practicality of her journey. In fact, he questioned the wisdom of the quest which also tested this woman's faith. Quite possibly, he was working through his own grief. He certainly did not possess the quality of faith of his wife. This is often the case with couples. Each has their own measure of faith. Though filled with grief, she was able to grant a word of comfort to her husband. She put her hand on his chest and whispered, "Shalom,"-- All is well!

In faith, she embarked on the arduous journey to Mt. Carmel. Elisha recognized the Shunamite at a distance and courteously sent his servant to inquire of the well-being of her household.

Upon arriving in the presence of the prophet, she threw herself at his feet to plead her case. Gehazi tried to restrain her – another barb-wired test. Further, Elisha seems totally unprepared for the crisis. This woman of peace and dignity was overcome with grief. The news of her son's death must have overwhelmed this man of God as well. He blurts out, "The Lord has hidden it from me, and has not told me."

26. Warning About Odious Women

Proverbs 30:21-23

◆ For three *things* the earth is disquieted, and for four *which* it cannot bear: For a servant when he reigneth; and a fool when he is filled with meat; For an odious *woman* when she is married; and an handmaid that is heir to her mistress.



The Book of Proverbs is about obtaining wisdom, and a priority of wisdom is discerning the character of women.

That Solomon thought it necessary to educate his son about the "strange" and "odious" woman cannot be denied.

The Book of Proverbs ends with Solomon's observation that, "Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised." It does **not** end with "fools are many, but a faithful man, who can find?"

Solomon was not a male chauvinist but the wisest man of his time. The Queen of Sheba left her country to come and hear his wisdom. And, we would do well to listen to the insights of this sage.

It is the duty of fathers to train their sons "in the way they should go" and warn their sons about odious women (1:8; 22:6; 30:23). Not all women are odious, but many are . . . and, they can grieve the whole world.

Because we live in a nation that idealizes women in glossy photo accentuating their physical attributes, young can grow up with a utopian views of women to their own harm. The Bible neither denigrates nor glorifies women. It tells the truth about the nature of Eve's daughters and, that description is not flattering. Thus, godly men must discern the

nature of women and then teach the truth about them to their sons in order to save them from the "spider's web."

Solomon was a responsible father, and as a father he warned his son about the kind of women no man can live with. One of them was the "odious woman." Earlier in Proverbs, He warned his son about the seductress. She has other handles including the "strange" woman, the contentious woman, and the harlot. Here he warns him of the odious woman who is a stranger to God's Household (Proverbs 22:14; 23:33; Hosea 5:7).

30:21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

30:22 For a servant when he reigneth; and a fool when he is filled with meat;

30:23 For an odious *woman* when she is married; and an handmaid that is heir to her mistress.

In describing the odious woman, the original text contain four words: "under," "hate," "when," "married."

The word "married" is the Hebrew word *baal* which means "married" or "to be ruled over" by a husband. It is translated "a man's wife" in Genesis 20:3.

In English the word "odious" refers to something repulsive.

In Hebrew the word "odious" (*sane; saw-nay'*) means "hateful." It is used of men who hate God (Exodus 20:5) and their fellow man (Genesis 37:4). Thus, the odious woman is a bitter, resentful woman that hates God, His law-order, and men. Adjectives like proud, insolent, and witchy come to mind.

Notice, Solomon is not talking about the unmarried, single woman with bad character. He addresses the hate-filled married woman. There is

something about marriage (authority) which detonates her nuclear impudence.

Notice the effect. Because the odious woman has a tonnage of hate "the earth is disquieted" and "cannot bear" her.

Look at verse 21: The Hebrew word "disquieted" means "to tremble, quake, rage, quiver, be agitated or to quiver."

Notice the enlarged effect. Not only can a husband not live with an odious wife, **no one on earth can live with her either**. The world trembles and quakes because of her.

The Hebrew word "bear" (nasa) means "to carry, lift up, or to bear." The adverb "cannot" negates the verb; that is, the earth cannot tolerate an angry woman. No one on earth has the strength to endure this woman. Think of Jezebel, Athaliah, and Vashti, and Herod's wife.

No, Solomon is not a male chauvinist. He is being a good, observant father.

Knowing this, Solomon warned his son: Beware of the odious woman who is filled with hate and whose tongue is set on fire by hell. Neither you or anyone else can live with a woman that hates God and his law-order.

In contrast to odious women, Solomon pens his masterpiece on God-fearing women in chapter 31. Christian women having the mind of Christ are beautiful, wonderful people to be around. So wonderful is the godly wife, men will go to war and die for them.

Finally, consider the earthly hell created by the feminist movement that manufactures odious woman who hate God, hate men, and hate the Ten Commandments. If the earth cannot endure the odious woman, what kind of insanity has gripped society to elect odious women to the office of prime minister, governor, or congress?

*Note: (1) There are three other intolerable characters the world cannot endure: (a) a poor ignorant slave who when exalted to a position of power becomes a cruel, imperious tyrant; (b) the stupid earthly fool filled with food and drink that becomes bold, boastful, arrogant, disrespectful and obnoxious; (c) and, a handmaid that becomes heir to her mistress being insufferable, proud, petty. and bossy.

(2) The sisters of the odious woman are "the seductress" (6:25), the harlot (7:10), the contentious woman (21:19, 36:21, 37:15), and the "strange woman" (22:14: 23:33).

(3) Solomon draws attention the the "mouth" of the odious woman which is full of lies, deceit, seduction, criticism, complaining, and perverseness; that is, the odious, destroyer of kings can be identified by the tones, words, and rhetoric.

Proverbs 22:14 **The mouth of strange women** is a deep pit: he that is abhorred of the LORD shall fall therein.

Proverbs 23:33 Thine eyes shall behold strange women. and thine heart shall utter perverse things.

(4) Notice the effect on men under the spell of a odious woman (feminists). According to the New Living Translation, he "will see hallucinations, and . . . say crazy things;" that is, the man who listens to feminists will be be talking about whether it is right to kill babies at six or nine months old, and whether there are two genders or ninety-seven; the virtues of gender choice; and how democracy demands public schools bring in drag queens to entertain kids in the public school.

(5) Men are naturally attentive to the shapes and curves of beautiful women. Thus, Solomon helps men distinguish between natural beauty and the inner beauty of a Godly woman: ""Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised" (Proverbs 31:30).

(6) So difficult is it for young men to discern the difference sexy women and saintly women, He ends his book of wisdom with precious description of women in God's Household, women who fear the Lord (Proverbs 31) -- women that are as rare as rubies on a sidewalk. Solomon found the unique faithful man, but he did not find any virtuous women in Israel during his time (Ecclesiastes 7:28).

(7) In looking at odious woman consider the following famous people: Wife of Potipher, Jezebel, Athalia, wife of Herod, Herta Bothe (WWII), saddist of Stutthoff; Ilse Koch, Queen of Buchenwald (WWII); Margaret Higgins Sanger, Betty Friedan, Elizabeth Taylor, Hillary Clinton, Nancy Pelosi, Gloria Steinam, Kamala Harris, Michelle Brisham (NM), Lori Lightfoot (Chicago), Grethcen Whitmer (Michigan), Jacinda Ardern (New Zealand), Penny Wong (Australia), Julia Gillard (Australia), Queen Elizabeth, Angela Merkel (German), and Ursula Gertrud von der Leyen (German); Helle Thorning-Schmidt (Denmark); Tarja Halonen, (Finland), Lena Waithe (sctress), Whoopie Goldberg (actress), Joy Behar (the View), Glenn Wolfe; and generally speaking consider the news anchors for ABC, NBC, CBS, FOX, MSNBC, CNN. For them, "**the earth is disquieted.**

(8)) Not one woman in God's Household is odious. Though they are at differing stages of spiritual maturity, all fear the Lord and trust Christ as their Savior.

27. The Sign of Submission

I Corinthians 11

◆ Judge in yourselves: is it comely that a woman pray unto God uncovered?



The Biblical Case for Headcoverings

Introduction

This is a subject for true Christians in search of the will of God on the subject of headcoverings and God's law-order.

Women are forbidden to rule over men. Thus, they are under God's decree to wear a symbol of their God-ordained role in church.

The Apostle Paul informed Timothy that the Scripture is profitable for doctrine, reproof, correction and instruction in righteousness (2 Timothy 3:16) and this passage is no exception.

We believe in the principle of Sola Scriptura and, therefore, the Biblical practice of headcoverings. Further, we confess Sola Gloria, and, therefore, assert that that the instructions on this subject in 1 Corinthians 11 suitably glorifies Christ and humbles man.

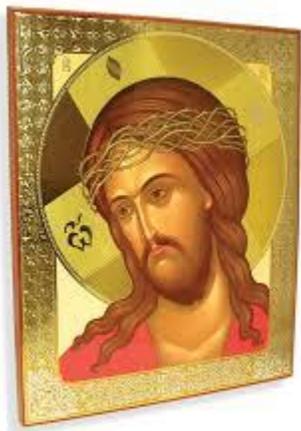
There are three topics discussed in 1 Corinthians 11 is **headship** [11:1-2], **headcovering** [11:3-16], and **head remembering** [11:17ff].

Three heads are mentioned: the headship of God, the headship of Christ, and the headship of man.

Three symbols are discussed: **the headcovering**—a symbol of man's authority, the **bread**—a symbol of the body of Christ, and **the wine**—a symbol of the shed blood of our Lord which purchases our redemption.

Before us is an exhortation for men to remove their headwear, and for women to veil themselves when they approach God in public prayer. The practice of women veiling themselves has been a Christian tradition for thousands of years, but in recent times it has been abandoned by the people of God with chilling consequences.

So important is this in Christian tradition, even first ladies in the White House will veil themselves in the presence of a bishop or pope. A people seeking to please God would do well to carefully study 1 Corinthians 11 and practice its ordinances.



1 Corinthians 11:1 Be ye followers of me, even as I also am of Christ.

Paul calls the church to imitate him as he imitates Christ [11:1]. The verb "Be" (ginesthe) is an imperative. There are five commands in 11:1-16 (1, 2, 6, 6, 13).

The word "mimic" is derived from the Greek word "to follow" (*mimatai*). Paul called believers to imitate him because he imitated Christ. The Torah is the objective standard for righteousness; and, Christ as the living Torah is the subjective standard for righteousness. To follow Christ is to follow the One Who fulfilled God's law and pleased the Father in every way. He is Lord of the family, the Lord of the Church, and the Lord of nations.

Ordinances of the Church

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

The verb "keep" (atecho) is an imperative the Corinthians obeyed. Paul commends the Corinthian flock for remembering him and for keeping the ordinances he delivered to them. It takes positive energy to incorporate a Biblical practice into the life of a community, and the Corinthians had a

zeal to arrange themselves under the authority of God's Law-word and to obey it.



The word "ordinance" (*paradosis*) is a cognate noun stemming from the verb "paradidomi." It refers to authoritative apostolic traditions established in the early church. In using the term "ordinance," the apostle is not referring to personal preferences or frivolous rituals or local Corinthian customs, but enduring practices applicable to all men for all time rooted in God's law. Geo-political Israel had their feasts and festivals to aid them in their worship of YHWH and the church has its ordinances to build up the

people of God.

The verbal form of ordinance (*paradosis*) refers to a command It is used in verse 23 in reference to Paul establishing the Lord's Supper as an ordinance to be practiced in the church; that is, a Divine sanction to be honored by God's people when they come together as Christians to honor our Lord. **Baptism, communion, and headcoverings** (*katakalypto*) are **three dogmatic ordinances** delivered to the church to keep God's people true to the faith and to prevent apostasy.

Failure to see the practice of headcovering **as an ordinance** arising from Christian law has been the product of more than a little evil. Christians who neglect these warrants are more likely to violate the faith and slide into apostasy like feminism in the church. Apparently, problems developed in the Corinthian community due to irregularities and objections to these ordinances.

God's Hierarchy of Authority

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.

Knowledge is essential to walk accurately. The axiom “knowledge is power” is certainly true in many instances. Hosea agonized over the fact that his people were being destroyed for want of knowledge (4:6).

Ignorance of God’s law left the nation without an immune system to defend off spiritual diseases. Likewise, the apostle sees ignorance as a threat to Christian health. “I want you to know . . .” is not a dietary suggestion but a staple necessary for spiritual vigor and vitality.

To be stout, Christians need to know God’s order of things; that is, His divinely ordained hierarchy: God, Christ, man, woman. The Father is the Head of Christ. Christ is the head of man. Man is the head of the woman. This the divine will for the creative order expressed in commands associated with the ordinance of headcoverings.

By “head” Paul means authority to command and the requirement to obey. Christ is not inferior to the Father, but He had His duties as Son and Savior. As Jesus obeyed His Father, man should obey the Lord Jesus Christ. As Christ obeyed His Head, women should obey their head.

John Knox noted the head does not follow the feet, and good men do not follow women.

Likewise, the woman is not inferior to the man (husband / father), but she is under the command of man — under his protection, provision, and persuasion. Legally, the woman is under the coverture of her husband.

The man is the head; she is the feet reasoned John Knox. For the feet to lead the head or the hand pretend to speak is a monster.

Just as recognizing the laws of nature are essential for physical health, surrendering to God’s law-order is essential for spiritual health. As Christ was subordinate to the Father in the accomplishments of redemption, man should be subordinate to Christ in the task of dominion (Genesis 1:26; Philippians 2:5-12). Likewise, the woman must be subordinate to her husband at home and to the male led services at church for the

advancement of the Christian faith (Ephesians 5:24). Failure to do so shames Christ and her husband.

Apparently, the liberal Christian community at Corinth fell into egalitarian views of Christian liberty wherein the women not only spurned the practice of headcovering, many sought sacerdotal equality with men in their approach to God.

The term “andros” can refer to “man” or to a “husband.” The term “gunaikos” can refer to a “woman” or to a “wife.” In context, these two terms should be interpreted in their broadest sense because later in the instruction Paul says the “man is of the woman”. It would be inaccurate to say “a husband is of the wife.” Furthermore, the absence of the definite article indicates a broader construction than a particular “husband” or “wife.” Therefore, the context demands the term “man” or “woman” be taken in a capacious sense that includes Christian men, married and unmarried, and Christian women, married or unmarried.



In Regards to Men: Repudiation of a Covered Head

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

The apostle now instructs the church on the *paradosis* (ordinance) he wants them to employ as a body of believers when the church is assembled.

The term “ordinance” is legal word; that is, Christian law.

John McArthur makes this distinction between prayer and prophesy: "In the most general senses **praying** is talking to God about people, including ourselves, and **prophesying** is talking to people about God. One is vertical (man to God) and the other is horizontal (man to man), and they

represent the two primary dimensions of believers' ministry." (Grace to You).

First, he instructs the men. Be informed, says the apostle: If a man prays to God or speaks for God wearing something on his head, he dishonors his head. A covered head would refer to a scarf, a hat, a cap, a yamaka, or turbin of any kind. The phrase "his head" refers to Christ.

When a man prays with his head covered, he dishonors his King, the Lord Jesus Christ. When men approach God, they are to do so with uncovered heads; that is, they are to remove their headwear when praying to God. This deprivation does not apply to all activities of life—only to duties associated with one's approach to the Creator particularly in a public assembly.

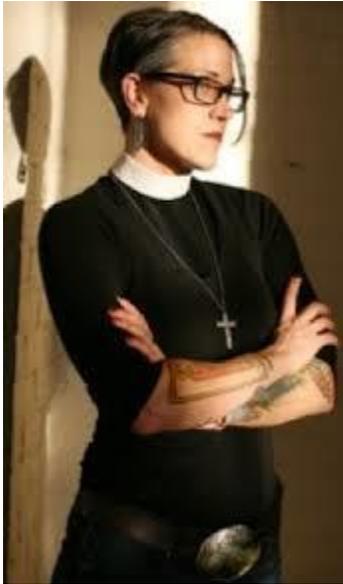
The term "dishonoreth" means "to shame" or "disgrace." For a man to demur in removing his hat in the worship of God shames the Lord Jesus Christ. If Paul were among us today, he would instruct old and young to remove their headwear in a church service because the goal of any gathering of believers is to honor and glorify Him (John 17:1ff).

The modern "messianic" male, following a Jewish model, publishes his rebellion to the gospel by wearing a yamaka. Likewise, a pope or bishop who wears a zucchetto (scull cap) during prayer dishonors our Lord as Head of the Church.

"Praying" and "prophesying" are present participles referring to the type of religious activities that require the practice of hat removal. Prayer is a general term for reverent approach to God; and, prophecy is a general term for speaking the mind of God to men. Praying includes such activities as prayer, praise, worship, singing, contemplation, and confession. Prophesying includes activities like Bible reading, teaching, preaching, and exhortation.

The apostolic instruction for men to remove their headwear and for women to place a veil over their head is limited to one's public religious

life and is not intended to be expanded to all private activities of family life.



In Regards to Women: Repudiation of an Uncovered Head

5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

Second, just as Paul has instructions for men, he has instructions for women.

Be informed, says the apostle: Every woman, old and young, who approaches God in a public assembly dedicated to prayer or expounding God's Word with her head uncovered "dishonors" (shames disgraces) her head; that is, her husband or the male authority figure in her life. Furthermore, she shames herself because an uncovered head exposes a defiance of God's law-order (Genesis 3:15), possession of a pagan world view, and obstinacy to the Law-word of God—a shame for a Christian woman!

This passage is about the godly decor of a woman in holy assemblies. It is not a grant of permission to pray or preach to the congregation. Paul addressed this issue in chapter 14 where he requires Christian woman to remain silent in public gatherings as well as most congregants. The duty of public prayer and preaching is limited to holy, happy, hopeful men (1 Timothy 2:8).

The adjective "uncovered" (a-katakalupto) means "without a covering" or "without something down the head" or "without a veil or scarf." The opposite of an uncovered head is a woman who intentionally and obediently places a headdress on her head.

Because she recognizes her subordinate role in the world and wants to please God, she veils herself as a symbol of her submission to the authority of the man who is obligated to protect her. The wearing of a veil is a sign the woman recognizes and honors God's law-order; that she understands the curse on women and is committed to resist it (Genesis 3:16).



To emphasize the utter shame of an uncovered head in public meetings, Paul likens an unveiled woman to a woman that is shaved bald. Because long hair is a universally recognized as a symbol of feminine beauty, Paul seeks to pierce the hearts of

resistant, libertine Greeks by comparing an unveiled head to a condition of being shaved or bald. If a shaved-bald woman feels the shame of such contingency, should not the pious woman be embarrassed by approaching God without a headcovering (katakalypto)?

A woman's long hair is **not** her symbolic "head covering" any more than an Old Testament priest's hair was a substitute for a priestly turban (Ezekiel 44:14, 20).



A question arises, "When should women cover their heads?"

The context is "when you come together" in verse 18; that is, the minimal practice of Christian adornment is meant to be applied at Christian gatherings when the whole

church comes together as modeled in Acts 2:42. Broader applications should not be discouraged; i.e., it is appropriate for a man to remove his headwear anytime he prays publically; and, it is appropriate for a woman to cover her head in her approach to God other than local church services.

A woman with a veil over her hair reminds of us that we should all be surrendered to the will of God and the authority of Scripture in our lives. It informs us the woman is a woman of God and that we are come together to honor the Savior.

The apostle is **not** exhorting women to take a public role in praying or prophesying. Those concerns are addressed elsewhere (I Corinthians 14:34ff; 1 Timothy 2:8ff). Paul exhorts women to veil themselves in public during the activities of prayer and preaching.

Corinth was a multicultural city with lusty seaman arriving at its ports daily. Every hair style and wardrobe imaginable could be observed in this city. Paul's instruction is Christian doctrine opposed to the ultra-conservative position of Jews whose women were known to veil their faces in the synagogue and in the market place; and it is opposed to the ultra libertine Greek women at Corinth who went to the market place unveiled showing off their flowing, fashionable hairstyle to the delight of maritime travelers.



Discipline for Disobedience

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

Every pastor should have a pair of sheers in his office.

Long hair is an international symbol of femininity and beauty. In Roman times, women everywhere wore long hair. Among Biblical people short hair was a sign of sickness, grief, or disgrace (Isaiah

3:24; Jeremiah 7:29).

Among the Jews and Greeks, cutting a woman's hair was punishment for adultery.

In the event of the death of a spouse, a wife might cut her hair as a sign of mourning. Some say prostitutes may have worn short hair but we can deduct from pictographs this was not a universal custom. Unlike today, short hair among women was never in fashion in the Roman theater!

We have two main verbs in this verse: "Let her be shorn" (keirastho) and "Let her be covered" (katakalupestho). Both are aorist imperatives charging the audience to "start the practice immediately!" The apostles dogmatic command is clear. Wear a headcovering or let her head be shaved.

We have two words for cutting of the hair: "to be shorn" (kerasthai), and "shaven" (xurao). The former refers to having a woman's hair cropped with scissors and the later has reference to her head being shaved with a razor. The protasis is a first class conditional clause meaning "If it is true, and it is true;" i.e., "if a woman will not cover her head. . . *and there are women at Corinth who resist the godly practice*" (protasis), "let them be shorn" (the apodosis).

"For if a woman does not cover her head, let her also have her hair cut off.

John MacArthur says prostitutes wore short hair; and, that if "a woman is not willing to look like a prostitute or a rebellious feminist by cutting off your hair, don't pray or prophesy with your head uncovered either." But, we have to ask, where is the evidence prostitutes wore short hair?

Google AI says the following:

In Roman times, prostitutes were often associated with **short or shaven hair** or were required by law to wear **blonde wigs** to distinguish themselves from respectable married women

Cropping a woman hair is not a joke or laughing matter. There are no jokes in Scripture. Cutting off a wicked woman's hair is a command.

The apostle is serious about this ordinance and orders scissors to be brought to church and used to crop the hair of an autonomous woman. He reasons that if it is a shame for a woman even to have short hair, much less a shaved head, then let her respectfully consent to wear a veil in the house of God. If she refuses, let her be marked with shame by cropping her hair.

Paul's point is clear: If universal values demonstrate the shame of hair cropping, then it is appropriate for a pious woman to cover her head. So, let her be covered!

At this point, all loyalty to the literal-grammatical hermeneutic is tossed out the window even by the most courageous of conservative exegetes. Preachers, not wanting to appear misogynistic, jitterbug across the stage hoping **not** to be caught in a cross-fire between two red-headed Irish women taking umbrage at Paul's instruction. A reducto-absurdum to be sure . . . but literalness is preferred to spiritualizing the text. Crop the hair or wear a headcovering orders the Apostle. Church discipline demands it.

Reasons for the Ordinance



7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

(1) The Ontological Argument

Having emphatically addressed the mandate for women to wear a veil in worship, the apostle offers an ontological argument behind the imperative. The present, indicative verb, "ought," designates a duty placed on the man to **not** wear anything on his head when approaching God. The reason for this prohibition is that man is

made in the “image” (icon) and “glory” (doxa) of God. The church comes together to see God, not women.

By saying that man is made in the “image” of God, Paul implies that men have a duty to imitate God and reflect His transitive attributes. An “icon” is a representation of the prototype intended to reflect the image of the model. Finite man was God’s masterpiece of creation because Adam reflected the glory of God; that is, His personality and transitive attributes. When a man removes his headwear in worship, he publishes a testament: “May the glory of God be seen in this place, and may all surrender to his law-order” And, this is the goal of all public worship, the glory of God.

Women, on the other hand, are not announced as an icon of God. Rather, the Apostle says the woman is the “glory of man.”

The absence of the article communicates the quality of a thing; that is, she is gloriously the glory of man – if she abounds in womanly virtues that archive his honor. She is not the “image” (icon) of man and therefore has no duty to emulate man. She is not to imitate men or acquire masculine traits. She has her own purpose in the created order. Her approach to God must confess original intent by wearing a headcovering. When a woman covers her head with a veil she also publishes a declaration: “May the glory of man be hidden , and may the glory of God be known in this place.”



Therefore, in a public setting where the goal is worship, the uncovered male and the covered female publish a unified statement to which all should aspire: “May the glory of man be veiled in this place and may the glory of God be recognized here.” Enough of man!

We want to meet with God and see Him in this gathering of redeemed humanity!

The Spirit contrasts man's creative purpose with that of the female who "is the glory of the man." God has a purpose for the man and a purpose for the woman. The two are not the same. Paul rejects unisex spirituality common to Gnostic philosophy which encouraged women to adopt masculine traits and for men to develop the feminine side of their soul. Neither feminism nor a regiment of women have a place in the church.

Androgynous spirituality is alien to Scripture, but common in pagan cultures. A "sexless soul", while admired by the Greeks, is a weakness to be feared by a sane people. Equality of male and female before God does not demand obliteration of genders. The creation story carefully lays out the creative order and the purpose of the two sexes. The headcovering tradition augurs well for the original intent of creation and the purposes of males and females.

The feminist gender-bender movement and its devilish consequences can be laid at the feet of the church that fails to publish God's law-order by practicing the ordinance of headcovering.

Referring to Chrysostom, John Knox says,

"Man hath receiued a certein glorie and dignitie aboue the, woman, and therefore oght he to appeare before his high maiestie, bearing the signe of his honor, hauinge no couerture vpon his heade: to witnesse that in earth man hath no head, (beware **Chrysostome** what thou saist, thou shalt **be reputed a traitor** if Englishe men heare the: for they must haue my souereine lady and maistresse, and Scotland hath dronken also the enchantment and venom of Circes (of a sorceress), let it be so to their owne shame and confusion, he procedeth in these wordes) **but woman oght to be couered, to witnesse, that in earth she hath a head, that is man.**

8 For the man is not of the woman; but the woman of the man.

(2) A Cosmological Argument

Paul adds a cosmological argument to why women should be veiled in worship. Going back to the original creation, the apostle adds the order of creation to his list of reasons for the law of headcovering. Adam was created first and directly by God; Eve was created second and that out of man. Created first implies superiority, supremacy, and authority.

Sexuality is not an accident of nature nor are sexual differences the result of the fall. Sexual roles and identity were established by decree in the Garden of Eden.

When a woman veils herself, she publishes the truth that man was created first and therefore has authority over her. It is the male that must lead. It is the male that has the onus to provide and protect. And, it is the honorable duty of a woman to support that leadership in obedience to her Creator.

[1] Cosmological: related to origin

9 Neither was the man created for the woman; but the woman for the man.



(3) The Teleological Argument

The apostle adds a teleological reason to his arsenal on why women should wear headcoverings. A woman is womanly by design. She is teleologically subordinate to man because she was created to be his helpmeet (*ezar*). As God is the *Ezar* of man, the woman is the *ezar* of man. The woman was created for man, not man for the woman. A man finds his purpose in Christ, and the woman finds her purpose in her husband. As the man submits to his perfect Head (an advantage) whom he cannot see (a disadvantage), God calls the woman to submit to an imperfect man (a disadvantage) whom she can see (an advantage).

The headcovering is a symbol of submission not only of a woman to man, but the woman to the high purpose of God. Since the veil is a symbol of submission it follows, then, that a man should not wear a headcovering.

[1] Teleological: related to purpose rather than cause and effect.

10 For this cause ought the woman to have power on her head because of the angels.

(4) The Celestial Argument

“For this cause” refers directly back to verses 7-9 (the purpose and order of creation). Thus, the Celestial argument follows the logic of cause and effect.

The word “power” is the Greek word *exousian* which is better translated “authority.” Because she is under the authority of the man, she is required to wear the **symbol of authority (a sign)**—the headcovering.

The veil is NOT a symbol of her authority over the man or authority to speak or pray in church. It informs others in her silence that she recognizes God’s authority structure and is subject to His law-order: Men lead, women follow. Furthermore, it publishes to others that she is under authority of a man who will unleash all his lawful, manly power to protect her (1 Corinthians 14:34; Genesis 3:15).

The veil is a sign that the woman has surrendered to the authority God has set over her. The woman wears a veil to publish the order of creation and man's (husband) authority over her. A veil is a symbolic statement—a sign that the woman accepts God’s role for her in this life and that she is under man’s authority. Such a position gives a woman true power to pray and be heard by her Creator. Modern women wear wedding rings as a symbol they are under a man’s coverture. Let a woman, therefore, wear a headcovering as a sign of the headship of the man, rather than claim any *exousia* of her own.

Paul's celestial argument for why women should cover their heads in public worship includes angelic beings. The whole wonder of Christ becoming a man and going to the cross because He was the obedient, submissive son mesmerized these celestial beings. The practice of headcoverings educate the angelic, celestial beings regarding the purposes and law-order of the Creator.

Wearing a veil publishes a truth to these unseen servants that Christ became a man and submitted to the will of the Father; that there is a divine order; that righteousness requires submission to God's law-word.

Furthermore, if angels covered their face and their feet in the presence of God and cried "holy, holy, holy" is the Lord God Almighty (Isaiah 6), women should arrange themselves in a deportment that depicts holiness and separation to God. Wearing a headcovering is holy attire fit for a holy woman surrendered to the divine order.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.



(5) The Symbiotic Argument

The word "nevertheless" is not adversative but supplementary. Verse 11-12 reinforces the principles laid down above, but adds in this section the principle that in the big scheme of things there really is no such thing as an atomic man, an independent woman

or man.

Men and women are dependent on each other. No one is a universe unto himself with his own law being his own god. Such speculation is pagan and humanistic. Men need women, and women need men.

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

No one is exempt from the law of nature or the law of nature's God. Woman was taken from man, but man (and women) is birthed by the woman. Nothing is self-generating and autonomous.

Consequently, a woman should proudly veil herself realizing in the grand scheme of things there would be no humanity without her. Headcoverings are a sign of womanhood and the dependence of all on her role in the plan of God. Nothing is gained pretending that people can live independent of each other. The Platonic, androgynous man is clearly rejected. The proud, independent, feminist woman is a shame. Life works when men cooperate with the divine plan for "all things *are* of God."

Knox reasoned as it is a shame for a king to be without his crown, it a shame for a woman to be without her headcovering. A woman without a head covering is cursed of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

(6) The Argument from the Law of Nature

Paul adds an additional reason for women to veil themselves in verses 13-14 and that is the law of nature. The verb "Judge" is an aorist imperative meaning "start immediately." The word "comely" refers to a sense of propriety . . . and in this case, the standard for propriety is nature itself.

Just as it is unnatural for a woman not to have hair, is is unspiritual for a woman to be in church and not have the headcovering symbol on her head.

Knox argued that if Chrysostom were present in modern times they would be aghast at wicked women coming to church without a veil – judging them "foolish" while being "enraged." A woman without a veil is the best

evidence of a woman “**fighting against God and his appointed order . . . even a subversion of God’s order.**”

The apostle appeals to the mature mind and orders his audience to exercise discernment. Using the measuring stick of the law of nature, Paul orders the Corinthians to consider if it is “comely” or “fitting” or “proper” (propriety) for a woman to pray uncovered. The assumed answer is negative.

The apostle does not say “pray or prophesy” in this verse as he did in verse 4-5. Prayer, not prophesying, is foremost in Paul’s mind with respect to when women should veil themselves; that is, prayer as the main function of a church – the dominant descriptive of a church service.

Paul draws from two laws of nature: (a) the shame of a man having long hair, and (b) the shame of women having short hair.

(a) The First Observation from Nature

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?



Paul now appeals to the law of nature (physis) to umpire the disputation raised by the libertine Corinthian women about the mandate of headcovering. Stoic philosophers believed that intelligent men could discern rectitude by examining the laws of nature. A limited application of the laws of nature can be an aid in deciding some issues. Men tend toward beards and baldness, and the working man prefers a shorter hair style that doesn’t interfere with his work. Short hair among men is a universal trait. It is manly by nature.

Furthermore, no self-respecting man would risk marring his masculinity by wearing anything that makes him look like a woman. Long hair is an

anathema to real men. A man pursuing androgynous deportment is insane and declares the death of God among men! It is apostate.

(b) The Second Observation from Nature

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

While the law of nature shuns men wearing long hair, the law of nature provides women with the beauty of long hair. The word “glory” (doxa) is the opposite of “disgrace” (stigma). Long hair is a universal mark of



femininity and beauty. Long hair is a natural covering, a distinctive mark of womanhood, and contributes to her overall femininity--eye catching to all. If God gives the woman long hair as a natural covering, why won't a Christian woman wear a “spiritual” covering?

Long hair is **not** a substitute for the headcovering as some errant teachers propose.

Women cropping their hair were not the problem in Corinth. Paul is not condemning hair styles in this passage. The problem lay with libertine women who refused to submit to the Biblical ordinance of veiling.

Paul reasons that if natural long hair is suitable for a woman, then she should be glad to wear a headcovering in addition to her long hair. And, if headcoverings are not suitable to her tastes, then let a deacon shear her locks. But, if she will not submit to the shears, then let her submit to the ordinance requiring her to wear a headcovering.

Furthermore, those who teach that long hair is a symbol of submission to God will certainly find resistance to this teaching. Humanistic man will laugh at any attempt by Christians to turn long hair into a symbol of submission to God. What anthropologists would agree in that long hair is

a symbol of piety? A symbol of femininity and sexuality, yes! But, piety, absolutely not! *Cosmopolitan Magazine* doesn't exist to reinforce Christian values!

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

(7) The Argument from Custom

The apostle terminates his interpellation with a final argument why women should veil themselves in their approach to God. Women should wear a veil because it was a custom established by the apostles and practiced by the Mediterranean Churches.

That this was a "local custom" unique to the Corinthians is rejected. You don't pull out the "big guns" of Scripture (quotes from Genesis) to enforce an exclusive, peculiar, local tradition. Moreover, the practice of headcoverings is no more a "local tradition" than using the symbols of bread and wine to represent the Lord's body and blood; and, it is no more a "local tradition" than God's requirement for wives to submit to their husbands. These were universal practices for all churches . . . not just the Corinthians.

*Note: Women wearing headcoverings was the solid, Biblical practice of all churches until the 1960s: Since feminism raised its ugly head and head covering came off, these trends developed: dresses and bras came off; bikini's were in, free love entered the discourse; pornography flourished, teen pregnancy boomed, legislators approved abortion of demand, Sodomy, lesbianism, transgenderism, gender-bender curriculum, reading to kids by drag queens, mandatory masks and death jabs.

Can you see the relationship between Christians arbitrarily nullifying the headcovering ordinance and the proliferation of feministic madness?]

The word "contentious" (philoneikos) means "fond of strife," "truculent."

The word "custom" refers to universal, acceptable social practices.

Contention strife and bickering was not a practice in the first century church; but, veiling without contention was. For women to challenge the practice is to resist the ordinance established in all the churches. The veiling of woman was an apostolic tradition followed in every N.T. church. And, there is no authority to resist apostolic teaching, and to replace it with modern, permissive customs.

Those who do not recognize this authority are not recognized among the churches of God. Any who challenge the *paradosis* (ordinance) after this Biblical explanation are antinomian troublemakers who have no place in the company of the saints—the apostate church maybe, but not the true church of Jesus Christ. To treat “headcovering” as matter of “interpretation” or “personal preferences” or “local custom” fails to take the Word of God seriously.

Headcovering is a matter of apostolic authority and not open to debate. We simply do not tolerate contention on this subject. All are expected to arrange themselves under this mandate.



In conclusion, Christian art informs us that the ordinance of headcovering was faithfully practiced by the church throughout the centuries until about 1960. During this period, the American church was recovering from the avalanche of German liberalism that infected theology; the “death of God” movement lingered like the stench in a fish market over spiritual life; American

churches gave up their freedom and volunteered to be enslaved by the IRS by applying to become 501 c 3 organizations (1967); the ACLU challenged Bible reading and prayer in public schools (1962); pornography exploded as an industry (1958); bikinis wowed the world (1950s_); Catholic and Protestant censorship ended in Hollywood (1963); evolution became a dogma; students sought meaning in life by experimenting with

psychedelic drugs (1967); rock music dominated the airwaves (1950s-60s); feminists were in your face (1966); the stay-at-home mom became antique; hippies plunged into “free love” (Woodstock-1969); mini-skirts raged as a fashion for young women (1966); the face of Twiggy dawned *Cosmopolitan Magazine* (1966); clothes came off and youth streaked through terraces protesting the Viet Nam War (1967).

In the 1960s, America changed its gods and the cults of chaos ruled the West. It is not surprising, therefore, that that women garnished in the latest trendy hairstyle opposed the doctrine of headcovering. Pastors were just glad women were in church with their clothes on. Young evangelists saw headcovering as a hurdle to church growth and either ignored the doctrine in the exercise of winning the lost or excused the subject as a local Corinthian custom. In mainstream liberal Christianity, headcovering became irrelevant.



But after 50 years of chaos, increased divorce rates, teen pregnancy, the unisex plague, and maddening feminism in the church, many pastors have come to their senses and are revisiting the *paradosis* of headcovering and seeing the practice as not only Biblical but a corrective mandate

for the plague of antinomianism among us. The autonomous woman is a myth birthed by radical feminism.

How important is the practice of headcovering?

If we could talk to the Apostle Paul today, I am convinced that he would not only confirm the ordinance of baptism, the ordinance of communion (Eucharist), he would affirm the ordinance of headcovering; that is, three ordinances.

Finally, this passage needs to be applied. Instead of taking our cues from the world, we need a reformation—a back to the Bible movement. Men are required to remove their hats when they worship God in public—a practice most men will gladly accept; Women are required to veil themselves with a hat or scarf or veil when they approach God in the meeting of the saints—a practice pious woman will gladly obey. But, for those women who challenge the custom, I suggest men bring a Bible and a pair of sharp scissors to church!

See: [The Validity of Headcoverings](#)

See: [Women's Dress](#)

[1] Ontological: the nature of being of existence.

[2] **Androgyny** is a term derived from the [Greek](#) words ανήρ, [stem](#) ανδρ- (*anér, andr-*, meaning man) and γυνή (*gyné*, meaning woman), referring to the combination of [masculine](#) and [feminine](#) characteristics.

[3] Cosmological: the nature of the origin of things.

[4] Teleology: the study of the purpose and design of things.

[5] Celestial: Having to do with things in heaven or the unseen world known only to the Creator.

Notes:

David Gooding (*In 1 Corinthians 11:4, how is the Greek 'kata' to be translated?*):

"I personally think that verse 4 means that every man praying or prophesying, having something covering and falling down from his head, dishonours his head. In holding this view, I gather confidence from the next verse: 'every woman praying or prophesying with her head unveiled dishonours her head, for that is one and the same thing, as if she were shaved'."

“The distinction between what the woman does and what the man does seems to me to be highly significant. The woman is to pray or prophesy with her head covered; for if she prays with her head uncovered, she dishonours her head, for that is one and the same thing as if she were shaved. I hold therefore, as you see, the commonly accepted view of the Greek.”

[David Willoughby Gooding (16 September 1925 Ipswich – England 30 August 2019) was a British lecturer, author, and professor of Greek at Queen's University, Belfast. B]

28. The Rule of Silence

1 Corinthians 14

◆ 1 Corinthians 14:34-36 **Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.**

In this passage women are instructed to be silent in church where people assemble to learn the Word of God. The locus of application is a public gathering of the whole church.

Paul recognized the place of prophets in the church, but this privilege is denied to women.

To permit a woman in the church to give her opinion on church matters is sheer wickedness, rebellion against God, and defiance of His law order.

This instruction is not the rule for the home or for small group social gatherings or for civic business. The apostle is not saying women are cretinous or less competent than men. Christianity liberated women, but it also prohibits them from having authority over men.

What man has not benefited privately by a conversation with a godly woman? But, public authority is another matter. That women are not to have authority over men in the church (or civil government) is law -- a decree written in stone.

I cannot tell you how much I owe to the solemn word of my good mother. ~ Charles Spurgeon

The verb "keep silence" (sigao) is an imperative; i.e., a command -- an absolute law. It is not a suggestion or a great option, but an order from

the Commander. Women were not permitted to teach, speak in tongues, pray, or prophesy in church.

Further, this restriction is repeated in 1 Timothy 2:11,12. This rule is not a war on women. It is a war against the "regiment of women" (John Knox). It is binding on autonomous, liberated women and those who have declared war against God's law-order by wickedly asserting the proposition that women have authority to teach men.

Textually, not only are the women to keep silent, the majority of men are ordered to be silent (14:30).

Like the angels ascending and descending on the golden staircase in Jacob's dream, the church is to be a place of order and dignity. The most qualified and competent men were charged with the duty of instruction and prayer. Thus, "confusion" and "disorder" is forbidden -- a legal, authoritative command from the Lord on High.

When a woman has a theological question about a sermon, she is instructed to ask her husband who is charged with the duty of knowing the Holy Scripture. Unfortunately, modern women are less likely to do this in part because of the rise of rebel feminism; and, in part because most men are poor students of theology. But, if they did ask their husbands, a wife might be surprised to see her husband turn into a Bible student.

"As also saith the law," formed the grounds of the Apostolic command. This removes the command from the realm of "advice" to law. It is a reference to (A) Genesis 3:16 where God defined the woman's role as "thy desire shall be to thy husband, and he shall rule over thee;" and to (B) male leadership in Israel's institutions where leadership was drawn from the "men of Israel" — a phrase repeated over 56 times in the OT.

Leadership in the nation came from qualified men. Only men were called to be kings, priests, and prophets. This is the rule of Scripture — an absolute Christian law — a compass in dark times.

The instruction is designed to prevent a repeat of the original transgression — of Eve's usurpation of leadership, and Adam's desertion of responsibility. Only in rare instances do we read about a woman leading a portion of the nation and in each case it was during the times of apostasy.

Yes, Deborah was a prophetess, but she was not a Jude, or civil ruler, nor did she carry the sword of justice.

The "shame" connected with speaking is because speaking is an infringement on the original creative order; that is, God appointed men to lead in the home, in the church, and in the nation. When a woman speaks (preaches) to the whole church, she over steps the role God has assigned for her. She rebels against God's law as well as the weak men that permit her to transgress the law.

All authority is limited. The command is designed to reinforce order, roles, and the necessity of male leadership in the church and the home. Just as it is a shame for a woman to address the church in an authoritative manner, or teach, or pastor a congregation, it is a shame for men to be passive and lackadaisical in home and church leadership. Every war in history has been won by men. Likewise, the battle for truth must be advanced by men.

Like all rules, there are limitations to this law — a missionary report or a planned testimony for example or a couples' home Bible study may be exceptions to this rule. The way a large church of five-hundred performs and the way a home church of 30 operates requires reasonable, flexible application.

Likewise, a godly pastor would do well to sit down with some older sisters and learn a thing or two. But, better yet, let older sisters sit at the feet of their husbands and learn their role of subjecting themselves to them.

John Gill summarizes the Christian position:

“ . . . it is not permitted unto them to speak; that is, in public assemblies, in the church of God, they might not speak with tongues, nor prophesy, or preach, or teach the word. All speaking is not prohibited; they might speak their experiences to the church, or give an account of the work of God upon their souls; they might speak to one another in psalms, hymns, and spiritual songs; or speak as an evidence in any case at a church meeting; but not in such sort, as carried in it direction, instruction, government, and authority. It was not allowed by God that they should speak in any authoritative manner in the church; nor was it suffered in the churches of Christ; nor was it admitted of in the Jewish synagogue; there, we are told (b), the men came to teach, and the women "to hear": and one of their canons runs thus (c); "a woman may not read (that is, in the law), "in the congregation", or church, because of the honour of the congregation;" for they thought it a dishonourable thing to a public assembly for a woman to read, though they even allowed a child to do it that was capable of it.”

This passage is not water thrown on a candle, but a lit candle in a nation flooded by a regiment of women.

29. Eight Gems Possessed by Godly Women

Titus 2:3-5

◆ The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.”

This instruction is for women seeking godliness and it is wholly unsuitable for feminists climbing up the corporate ladder.

The word “teach” or “train,” a subjunctive verb expressing a wish, should be the occupation of older, mature woman; i.e. to train young wives to possess eight precious virtues owned by godly women.

“Older women should teach younger women the skills and disciplines needed to have a successful home and marriage. Experienced wives and mothers will find their greatest avenue of ministry in teaching younger wives what they need to know to be effective wives, mothers, and homemakers” — John MacArthur

Observe the eight precious gems owned by women professing godliness — gems “more precious than rubies.”

The first gem possessed by Christian women – “to be sober.”

The word “sober” (sophronizo) conveys the thought of controlling one’s senses. Knowing that history reflects much on the hysteria of women, Paul exhorts older women to train younger women on how to control

their minds, emotions, and appetites — on how not to be an emotional, verbose “Karen.”

“Sober” would also involve sobriety, controlling appetites for food and drink, and monitoring one’s figure and weight. Husbands have charge of a wife’s appetites, and wives would do well to subject themselves to their leadership.

No one is at their best when they are driven by disinformation in the mind or fear, anger, or despondency in the heart.

Practically, Paul wanted the older women to teach younger women to tether their thoughts, to “zip the lip,” and to put brakes on their fears.

The second gem possessed by Christian women is “to love their husbands.”

The word “love” in this text is not *agape* love, but *philandrous*; i.e. a practical, caring, hands-on type love. Generally speaking, pagan women don’t have a clue about loving their man. Many are good at demanding, complaining, and socializing, but they are not good at meeting the needs of their husbands. They are good at eating, sleeping, partying, and watching soap operas, but they are not good at understanding their man and following his rules for the home.

The needs of a man are simple and most women don’t have a clue about what they are. Most men can be quite happy if they come home to (a) a good meal and an ordered home, (b) an affectionate wife, and (c) a woman that respects his authority and follows his rules for the home.

In troubled marriages, you will find a woman from Venus driven by romantic idealism or a cold grouchy, complaining woman from Urnanus that barks orders at her husband like a Chihuahua on GNC “Rip Fuel.”

No man can long endure coming home to a woman who opens a can of beans, is as cool as a cucumber, and drills him like a killer woodpecker.

A wife that's coughing out criticism like a sputtering tail pipe isn't very attractive. A woman who can't cook, is too tired for a bedroom rendezvous, and whose conversation is filled with bitter protests will find herself as lonely as an orphan hound. No man wants to come home to a barking dog.

Therefore, mature Christian women are exhorted to teach younger woman how to cook a tasty meal, keep a clean, orderly house, how to care for her husband's need for intimacy, and to weigh her words so that they are always respectful and encouraging. No barbs allowed! An angry, neck jerking, motor mouth, in-your-face feminist will find herself looking to the government for food stamps.

The third gem possessed by Christian women – to “love their children.”

Most mothers think of “love” as rule-bending indulgence or ooey gooey, marshmallow permissiveness – the kind of over-protective love that has disaster written all over it. Love must be defined. We dare not draw upon a pagan definition of love or the psychological model of love. Know that love springs from law, not feelings, and can be defined as obeying God's commandments:

1 John 5:2 By this we know that we love the children of God, when we love God, and keep his commandments.

Proverbs 22:6 Train up a child in the way he should go; even when he is old he will not depart from it.

Proverbs 22:15 Folly is bound up in the heart of a child, but the rod of discipline drives it far from him.

The home is the institution of education. Parental duty includes training children in the basic skills that they need to be successful in life. This training consist of training children to obey God's law . . . but not necessary the fickleness of man-made statutes. Accepting responsibility

leads to freedom under God. However, under a secular government, people become lap dogs for the State.

In devout God-fearing homes children are taught the law of the LORD God, His judgments, and His commands. When a woman teaches her children to love the LORD God and to keep his commandments, her children grow up responsible and happy.

By teach, the apostle does not mean yelling, barking, criticizing, or belittling children but reasonable, systematic instruction with discipline approved by the father.

Pagan women who yell and scream build their houses near Mount Vesuvius. Christian mothers build their homes near the tree of life, and bring their children up in the “nurture and admonition of the Lord.”

The fourth gem possessed by Christian women - to be “discreet.”

The word discreet (sophronizo) is a reference to self-control.

Self-control is a rose in the bonnet of a good woman. It refers to the thermostat on her emotions and the filter on her mouth. It is the opposite of being anxious, worried, or loquacious. Pagan women are easily governed by their idealism, emotions, and feelings. Husband and home are often neglected for more important matters like organizing a lobster empathy rally /s. Pagan women are known for their explosive emotions and sharp, sword-sticking tongues. When troubles arise, a carnal woman can become a chatty-Cathy, a worrywart, or as critical as the Washington Post about a Republican candidate. Pagans are not called “B***s” for nothing. Christian women trust God for all things and exercise control over their minds, emotions, and tongue. For a sharp, bitter tongue set on fire by hell will burn a house to the ground.

The fifth gem possessed by Christian women -- to be “chaste” and pure (hagnos).

Purity is the pearl of virtues. The word “pure” reminds us of snowflakes, of the pristine waters of a high mountain lake, of a clear blue sky with cotton like clouds, and a tall glass of crystal clear water.

The word “purity” refers to moral goodness, modesty, and singularity of devotion to God and family. It is the opposite of sophisticated and duplicity. Purity can be difficult to find in a world where the air is foul and the streams are muddy. Godless souls build their homes near the Poisonous Tree; Christian-women build their homes near the Tree of Life.

Christian wives are known for their pure thoughts, sound words, and good works. They are aware of women who sleep under the Poisonous Tree, who wear the attire of prostitutes, and who have wasp stingers on their lips. But they are spiritually grieved by their grim ways. Christian women drink from the water of life, behave peacefully, dress modestly, and adorn themselves with clothes that complement their femininity. They decorate their homes with greenery from God’s garden of virtues, and anoint their lips with the law of kindness.

The sixth gem possessed by Christian women -- “to be keepers at home” (oikouros).

“Keepers at home” can be contrasted with the seductress whose feet are never at home and always on the street (Proverbs 7); and, the feminist who believes her highest calling is to sit in the CEO chair of some corporation in some downtown city high rise.

Many pagan women like to socialize, flit around, and mingle with the boys. The Christian woman, however, focuses her energies on building her home.

Pagan women are a cross between a viper and a barking chihuahua; godly women are a cross between Virgin Mary and Betty Crocker.

Christian wives are homemakers intensely devoted to their family and its prosperity. In a godly home you can hear the vacuum cleaner running, washing machines turning, and children working and laughing.

A woman who leaves the home and runs for public office takes a step down. There is no higher calling for a woman than that of being a wife and mother, and there is no lower state on earth than a woman in public office.

A Christian housewife looking diligently to the affairs of her family was the standard in Puritan New England:

In seventeenth century New England no respectable person questioned that a woman's place was in the home. By the laws of Massachusetts as by those of England a married woman could hold no property of her own. When she became a wife, she gave up everything to her husband and devoted herself exclusively to managing his household. Henceforth her duty was to "keep at home, educating her children, keeping and improving what is got by the industry of the man." (Edmund S. Morgan, *The Puritan Family* (New York, 1944), p. 42.)

One should not underestimate the impact of feminists and social engineers upon the Christian family. Lusting for a greater tax base, politicians saw homemakers as a "human resource" for the government budget. Thus, in the 1970's, feminism was born. Suddenly, women found themselves out of the home working in factories or sitting in some high rise office juggling accounting tasks.

Financed by Zionist Banksters, Gloria Steinem and others captained their feminist's agenda. A pseudo war on women was announced wherein women were pushed out of the home and into the working world. Men's wages were reduced, and all of a sudden it took two incomes to provide for the family. Even teenagers had to find part time jobs to support the home.

Consequently, it became increasingly difficult for Christian women to be “keepers at home.” Even in the best homes, the women are forced into the workplace to help pay the family bills for periods of time. While it is still possible for a woman to “be a keeper at home,” the challenges are substantial. Husband and wife will have to seek the LORD God and carefully plan how they can work together to keep mom at home with the kids.

The seventh gem possessed by Christian women -- to be “good” (agathos).

The meaning behind “good” is that of kind heartedness. Pagan women are known for catty behavior and tongues as sharp as a butcher’s knife. Christian women are known for their generous, gracious spirit.

The “good” here must not be defined by man, but defined by God. When modern women define “good” they describe a woman working in an office on the top floor of some skyscraper in a big city.

“Good” is defined by God’s law. It is good for a woman to be keepers at home. It is good for a wife to honor her husband and to arrange herself under his authority. It is good for a woman to share the fruits of her labor with her neighbors and to be a “stay-at-home” mom with her children.

The eighth gem possessed by Christian women -- to be “obedient to their own husbands.”

Carnal women tend to follow their frivolous inclinations. Furthermore, they see themselves in competition with men fighting to the bitter end for supremacy in the home. Pagan women view “marriage” as a partnership run on democratic principles. The cultic religion of feminism drifts towards matriarchal homes where the men are nothing but sperm donors under the powerful thumb of a dominating hellcat.

But, not so with Christian-women.

Those professing godliness understand that God-appointed men to be the head of the home, and that He calls women to be “helpmeets” in furthering the purposes of God in the family.

A Christian woman seeks to possess love (*philandros*) for her husband; i.e. to love him in practical, need-meeting ways. We get the word “philanthropy” from this Greek word which means to promote the welfare of another. In the context, it means that she is to understand her husband’s needs and to find practical ways of ministering to him and making him successful in the market place.

Paul wanted to make sure that older Christian women return to the foundations of authority as set up by God in Genesis; i.e. to train women “to obey” their husbands and avoid repeating Eve’s disastrous transgression of usurping the authority of her husband.

The word for “obey” is *hupotasso* -- a military term representing the subordination of soldiers to their commander. A present passive participle, it should be rendered as “be keepers of the home for good, while being obedient to their husbands.” Know that the seventh gem and the eighth gem are closely connected. As young women captain their home, they are to be mindful of their husband’s supreme command and to order the home under the parameters set by her commander.

The grand reason that older women need to teach younger women the marks of Christian womanhood is so the “word of God be not blasphemed.” The word “blasphemed” means “to speak against.” Here is a quote from the “evil Bible,” an atheist network:

“The problem with their Christian approach lies not only in an oft-noted failure to practice what they preach, but an equally pronounced tendency to ignore what the Bible itself, preaches” (The evil Bible).

Paul claims the Name of God was blasphemed among the Gentiles on account of the evil deeds of the Jews (Romans 2:24; see Ezekiel 36:20-23),

and he did not want the error repeated in the church; that is, in obeying their husbands, Christian women have an opportunity to glorify God by their reverent conduct in the home. There are none as intolerant as those who preach tolerance. The eye of pagans is upon Christians and they are more than ready to indict Christian women for practicing “hypocrisy to the highest degree” than to approve of their occupation.

The atheist rant continues:

“Christians practice what can only be described as “selective morality”. What they like, they cling to and shove down other’s throats; what they don’t like, they ignore vehemently” (The Evil Bible).

In this case, the critics[2] of Christianity, have tossed a two-ringer horseshoe.

Thus, Christian women and men must revisit the Third Commandment and seek to be true men who do not take the name of the LORD God in vain — to be a compass and a map on godly living.

[1] Sophisticated: worldly-wise; not naive; manipulative and misleading; complex and intricate.

[2] But, it is not only Christians that practice “selective morality,” the humanist is ten times the villain picking and choosing his morality like a picky customer at flea market. He demands government and all its institutions practice the same godlessness. Removing the Ten Commandments and prayer from schools and “transgender” accommodations come to mind.

30. The Prohibition Against Teaching Men

1 Timothy 2:8ff

◆ The rise of women preachers has reached a crisis around the world — a movement that robs the church of testosterone.

The Bible in every way condemns women from being pastors of churches. They are prohibited by decree from teaching men. Period!

Half the students in some seminaries are women . . . and they are looking for a job. While they appear to do good, the harm they do to the gospel of Jesus Christ and His church outweighs the good as iron outweighs plastic.

Estrogen has been injected into the church through the feminist movement . . . and this has made the church weak and effeminate. It is a tragedy, devilish, and the catastrophe of our time.

When godly men fail to lead, the church loses its power. No war in history has been won by women; and the war for gospel truth is no different. Christ chose twelve men, not women, to lead His body. The true Israel was built on Peter, not Patty (Matthew 16).

Further, these female seminarians take courses on "Women's Studies" which means they study how to manipulate Scripture in order to disparage the clear instructions of 1 Timothy 2:8-15 . . . and the whole of Scripture.

We do not condemn the service of women in the church of Jesus Christ. There is not a church in America that can afford to lose the ministry of our precious Christian sisters. These amazing women help with our Sunday schools, mission projects, and service organizations. Their gifts, excellence, and attention to detail make the church work. But, they are **not** permitted to teach men or lead the church in prayer or be pastors.

The context of 1 Timothy 2 is the church, not the home, and not business. And, it forbids women to pastor men! And, any man that sits at the feet of a woman teaching from the Word of God should get up and leave.

Let's take a look at the apostle's instruction in Timothy. The context of the passage is the church, not the home, not the market place.

1 Timothy 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

Timothy was commissioned by the Apostle Paul to stay in Ephesus to put the affairs of the church in order (1:5-10; 3:15, 16), to expel false teachers (1, 4), to ordain elders and deacons (3), to establish ethical standards (3, 4, 5, 6), and to adjust the care of widows (5). One of the issues Paul addressed was the role of males and females in the church (2:8-15). The context is, "that thou mayest know how thou oughtest to behave thyself in the house of God" (3:15).

2:8 I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

The word "I will" (Βούλομαι) does not refer to Paul's personal feelings, preferences, or desires. "I will" refers to God's will by virtue of Paul's commission to be a preacher, apostle, and a teacher of the faith among the nations (2:7). In other words, his instruction to Timothy is ordained by the will of God through Paul's apostolic authority. They are the "commandments of the Lord" (1 Corinthians 14:37).

The word "therefore" (οὖν) refers back to Paul's earlier instructions that prayer be the main priority of the church (2:1-5).

The word "men" is **not** "anthropos" but "andros" (ἄνδρας). The word "anthropos" is generic term referring to all mankind which includes men and women. But, the word "andros" refers exclusively to the male population in the church; i.e., to men or males. Paul instructs the church

to appoint qualified males to lead the church in public prayer. Women are excluded from this duty. But, so are many of the men. Not just any man may pray. Paul restricts the duty of prayer to qualified men.

There are four qualifications for leadership in public prayer:

First, the duty to lead in prayer is assigned to men (not women);

Second, the duty of prayer is limited to holy men (lifting up holy hands);

Third, the duty of prayer is limited to happy men (without anger); and

Fourth, the duty of prayer is limited to hopeful men (without doubting).

The word “doubting” is the Greek word “διαλογισμου.” It means to “slice through” or “to speak through,” or “to slice through an argument.” We get our term “dialog” from this word. In this context, Paul eliminates contentious, dubious men from praying. Prayer requires faith and hope.

When it comes to prayer, women are forbidden to lead the congregation in prayer. That duty falls to men, but not just any men. Those who lead the congregation in prayer must be holy, happy, and hopeful.

2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; {broided: or, plaited} 2:10 But (which becometh women professing godliness) with good works.

The phrase, “In like manner” (ὡσαύτως), is an adverb modifying the main verb in verse eight, “I will” (Βούλομαι). Paul is not saying, “Just as I want men to pray, I want women to pray.” Rather, Paul is saying, “Just as I have instructions for the men in the church, I also have instructions for the women in the church.”

The infinitive “to adorn” (κοσμεῖν) should be immediately connected to the main verb “I will” in verse 8: “I will (2:8) that women adorn themselves (2:9) . . .” The word “adorn” (κοσμίω) means “to arrange or to adorn.” We get the word “cosmos” and “cosmopolitan” from this term.

Woman in every age have been concerned about how they look in public. He is not telling the women “to dress down” or not be concerned about their dress. He is telling them to adorn themselves appropriately. By using the word “apparel” (καταστολή) Paul instructs woman about their external vestments. The word “apparel” is modified by the Greek adjective (κοσμίῳ) which is related to the infinitive “to adorn” (κοσμεῖν). It should be translated “respectable.” Women are to wear appropriate, feminine, respectable apparel in church . . . and all activities. Modest dresses and skirts is appropriate in every age.

Two genitives (of in English) follow defining what Paul means by respectable. The first word “shamefacedness” (αἰδοῦς) is a noun meaning “modest.” Modesty is the opposite of “sexy” or “revealing.” The phrase “not with braided hair and gold or pearls or costly garments” addresses the opposite challenge of deportment and that is fashion extravagance. God wants women to dress nicely but not “fit to kill.”[1] Clothing fashions is very much a theological issue. People dress according to their religious beliefs whether those beliefs be right or wrong. Dressing in gray like a mummy from head to toe, or transgender clothing, or unisex clothing wherein a woman looks like a man is not appropriate dress.[2]

The second word “propriety” (σωφροσύνη) expresses the apostle’s concern about the woman’s attitude about dress. It can be translated “sobriety” or “self-control,” and it refers to the internal, orderly arrangement of a woman’s mental and emotional state. The term “good works/deeds” identifies a godly woman’s behavior. Paul is concerned about the kosmos of the outer woman (modest dress), and the kosmos of the inner woman (propriety), and her public behavior (good works). Real beauty (godliness) begins in the heart (propriety), projects itself in physical appearance (adornment), and expresses itself by good deeds (behavior).

Paul is not telling the women to “dress down” or to hide their femininity, but to arrange themselves appropriately as a Christian woman in the assembly of the church. When attending a public assembly of God’s

people, women should adorn themselves respectfully and modestly, i.e., they are to be appropriately covered, not “under dressed” (without modesty) or “overdressed” (with gold and pearl-braided hair and costly clothing). Because male attraction to the opposite sex has a long established historic tradition, “dressing way up” or “dressing way down” can take the focus off Christ and place it where it does not belong, on women as women.

This instruction is for those “who profess godliness” and demonstrate it by their good works. The context of application is the church, not the workplace. How a woman dresses at work, or in recreation, may be different than how she dresses in a public meeting of the church. But, even here she should seek to dress appropriately for the occasion.[3]

Application: It is required that all theology flesh itself out in practice. It is not enough to teach about modesty. It must be applied. Appropriate attire must be identified and embraced. Inappropriate attire must be identified and rejected; that is, decisions about what clothing is applicable in church must be made by church leadership: shorts, tank tops, pajamas, sweat pants, see-through attire, etc. Sloppy dress reflects sloppy theology. Casual dress reflect casual Christianity. A preacher will never get into trouble teaching the principle of modesty. That is safe! Friction occurs and sparks fly when the preacher names fashions that are improper for Christians. Those that identify certain fashions as inappropriate for public department will be called “old-fuddy duddies,” “legalists,” “being judgmental,” and other names. But, practical decisions about tasteless dress must be made because modern people appear to be clueless about dress and what is suitable for public worship. Men need moral courage here! We come to worship the King, and, therefore, short shorts, shorts, tank tops, see-through attire, sweat pants, t-shirts and the like are completely inappropriate for Christian women AND MEN! Dress to please the king! Remember, dress is a reflection of your theology whether it is right or wrong! That is, dress “sharp!” The King is among

us! (See how Israel was required to dress in their finest when appearing before Him in Exodus 19.)

2:11 Let the woman learn in silence with all subjection.

Paul continues his instructions on how men and women ought to behave in the church. The word “learn” (μανθανέτω) is a present, active, imperative verb implying continuous durative action, and should be translated, “Let a woman learn in . . .” We get the word “disciple” from the noun form of this word. Church should be a place of instruction about the gospel (1:10) and about Scripture (4:15). Women are to assume the role of a disciple in the church of Christ.

The phrases “in silence” and “in subjection” are prepositional phrases describing either the environment of her learning or the instrument of learning.

Women are to learn “in silence” (ἡσυχία). The word means just what it says, “silence” or “quietness.” In Paul’s defense (Acts 22:22) before the crowd at Jerusalem, the crowd became quiet (ἡσυχίαν) when they heard Paul speak in Hebrew. In other words, Paul wants women to be quiet like this crowd when the pastor speaks. Women are also to learn “in all subjection.” The word “subjection” (ὑποταγή) is a military term meaning “to arrange oneself under a superior.” Though the context is not military service, the thought is discerning, agape submission to pastoral leadership. The adjective “all” (πάση) defines “subjection,” that is, there are no exceptions. Feminists hate the term “submission,” but it is a Biblical word and godly women will pursue its requirements.

2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

The verb “I suffer not” (ἐπιτρέπω) should be translated, “I do not permit.” This verb is in the indicative, the mood of reality.[4] The use of “I” is not Paul the male-chauvinist-rabbi speaking, but Paul the apostle-not from men nor through man, but through Jesus Christ and God the Father, who

raised him from the dead (2:7)! What is it the apostle does not permit? “I do not permit a woman to teach or to usurp authority over the man.” The word “teach” is the Greek infinitive “διδάσκειν.” meaning the act of teaching. The word “usurp” comes from the Greek word “αὐθεντεῖν” Originally, αὐθεντεῖν meant “to kill a man.” Later, it came to mean “having absolute authority over a man.”[5] Two negatives are used in the verse (οὐκ and οὐδε.). The negative forbids the action of teaching or the exercising the authority over males in some pastoral function.

The phrase “over men” should be translated “of men” (a genitive). That is, “I do not permit a woman to teach or to have the authority of men” in the church. Women should be in a learning role in the assembly of God’s people, not in a teaching role where men are present. This does not mean, however, women cannot teach other women, teach the youth in a church, or hold a staff position in a church. Paul expects women to disciple other women and to teach their children (Titus 2:2-5); i.e., gifted women have a responsibility to teach two-thirds of the church—other women and the children. But, God has not given our lovely sisters the responsibility to pastor a congregation.

A woman who takes on the role of a pastor is in rebellion against God's law-order; and, a congregation who calls a woman to preach has commits apostasy. Men must be discipled by other qualified men, not by women. Likewise, it is best if women disciple women in the order of Titus 2:3-5. This restriction on teaching males publically does not mean that a women has nothing to teach men or that in common communication a women cannot speak her mind or give her opinion on a subject. God forbid! Godly sisters have helped many a man from straying from the truth. But, it does eliminate any possibility of a women being a pastor/teacher in any church in the world that names the Name of Christ.

2:13 For Adam was first formed, then Eve. 2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

Paul gives the reason for this prohibition. Women are restricted from being in an authoritative teaching role belonging to men, because of (a) the order of creation, and (b) the danger of repeating the transgression of the fall. This instruction is necessary in order to prevent a repeat of Eve's transgression.

First, it was God's will in the material creation that Adam be the head of his wife and to lovingly lead her. Likewise, it is God's will that men lead in the church, God's new creation, and to lovingly lead His flock. Further, it was God's will that Eve be a help meet to her husband (Genesis 2:18), and it is God's will and that women be a helpmeet in the church; that is, in a supportive complementary role as an assistant administrator. Second, God forbids a woman to lead men because it was the woman who usurped authority over Adam. Because Adam resigned positive leadership, the human race fell. What happened in the original creation must not be repeated in the new creation!!

Paul does not say women should not be teachers of men because they are ignorant, ungifted, less skilled, or unspiritual. He does not say that women should not teach men because the culture did not support it. Every pastor can name at least a half-dozen sisters in the church who are more spiritual, more skilled, and more gifted than he. The teaching role is not determined by skill, but by sex . . . and only qualified males at that! Better to have a weak, growing male teach the congregation than to have a more gifted woman teaching the congregation. How else will a church raise up strong, masculine, male leaders? Further, "real men" will not permit women to lead in times of war, either in the church or the military. Such condition is against the creative order, against nature, and against the laws of nature's God.

2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

Among feminists, this is one of the most hated verses in Scripture. The phrase "she shall be saved in childbearing" does not mean "to be saved

from judgment” but to be saved from repeating Eve’s transgression. God has a role for men—to lead in the family and in the church, and God has a role for women—to lead their children in the things of God.

The word “she” is singular, and the word “they” is plural. Why does Paul switch from the singular to the plural? And, who does the word “they” refer to? “They” could refer to women, or “they” could refer to children, or “they” could refer to men and women. In the context, Paul moves from the individual woman to the corporate subjects, women. If women continue in faith, and charity, and holiness and sobriety, they will be saved from repeating Eve’s transgression.

In summary, to dismiss this passage by claiming that it is culturally irrelevant[6] or that Paul is a male chauvinist does injury to the integrity Scripture. Using this argument, one could dismiss any passage of Scripture from application to the church. Paul does not forbid women to teach men because they are less qualified, but because of the purpose of God. It is God’s will that qualified men lead the church in prayer. It is God’s will that qualified men teach the entire congregation of God’s people. It is not God’s will that gifted, knowledgeable, qualified women Bible teachers lead in public prayer or teach God’s Word where men and women are present.

It is God’s will that qualified men lead His church; that women take a supportive role in the church; that men disciple men, and women disciple women.

Application

You can leave. If a woman steps up to the pulpit, there should be a 100% mass exodus of men from the church.

You can stay and lead of movement to expel the female rebel . . . but this would take amazing tact and courage.

[1] Younger women are often oblivious to the effects dress has on men, or in the business world, or on their testimony for Christ. The changes in dress style from the roaring twenties to the skin revealing fashions of modern times needs little comment. It is the duty of older women to teach younger women how to dress (Titus 2). Older women must instruct younger women how to be modest, but not drab and old fashion; to be lady-like and feminine without being risqué and seductive. Nudity in the garden of Eden was the beginning of history, not the goal of history.

[2] It is the duty of men to teach sisters how to dress appropriately for church.

[3] Dress is much more complicated today than it was in Paul's time because of so many varied activities in which this population is involved: sports, school, play clothes, skiing, business, parties, conferences, swimming, etc. The key word is appropriate-shirts and tank-tops may be acceptable in some situations, but are certainly not appropriate in church or the business world. In the business community, professionals realize that dress is a statement of character. Tired of people showing up at conferences in a T-shirt with a little gravy stain in the middle, specialists have introduced the term "sharp casual" to describe appropriate dress. Would to God, that fathers and mothers would teach their young men and young men posture and appropriate dress for every occasion. Godliness does not neglect outer appearance.

[4] In the Korean culture, youth are taught to respect authority. They can do about anything they want unless something is impermissible. So, when a parent wants to restrain a child, the parent will say, "I forbid you to . . ." This is the strongest form of negation in that culture. Likewise, when Paul says, "I do not permit a women to teach," such terminology is Paul's strongest way of stating a negations—something that is just not permissible in the church. He is saying, "I forbid in the name of the Lord for a women to teach men formally from the pulpit in the church."

[5] To kill a man is to exercise absolute authority over the man. Paul does not permit women to exercise authority over men or teach or pastor men in the congregation.

[6] Today's "politically correct" church has dismissed this passage saying that Paul's instruction was simply a cultural application to his time and not something applicable to the modern church. But, this is pride! If we dismiss this passage using the "cultural argument," then we could dismiss the cross, or baptism, or the Lord's Supper or any admonition in the Bible as something cultural. Using the cultural argument, the Episcopalian Church ordained a homosexual in July, 2003. How did they do it? The liberals said that the Bible's prohibition against homosexuality was a cultural prohibition fitting for biblical times, but in modern times, the "Spirit" (what spirit?) is leading the Episcopal Church to accept and approve of homosexual unions. Once a church abdicates the authority of Scripture and misapplies the cultural argument, then that church sets itself up to be blown and tossed by every wind of doctrine.

Publications

Books we have written:

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2. [Should Christians Always Obey the State?, Form #13.014](#)
3. [The Crisis of Church Incorporation, Form #13.017](#)
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Works we have contributed to:

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