

STUDIES IN 1 TIMOTHY

LAW NUMBER FIVE: "Leadership Is Primarily a Man's Role"

1 Timothy 2:9-15

Key Verse 2:11: "Let a woman be learning in quietness, subordinating herself in every respect."

TEXT:

v. 9 In the same way, I am desiring that women should adorn themselves in appropriate apparel, having along with this modesty and decency (good judgment), not with braided hair and gold or pearls or expensive clothes;

v.10 but with that which is fitting for women professing godliness by means of good works.

v.11 Let a woman be learning in quietness, subordinating herself in every respect.

v.12 I do not allow a woman to teach nor to have authority (domineer) over a man, but to be in silence.

v.13 For Adam was first formed, then Eve.

v.14 And Adam was not deceived, but the woman having been led astray, has fallen into transgression.

v.15 Nevertheless she shall be saved in the bearing of children if they continue in faith and love and holiness with self-control.

INTRODUCTION:

Thus far in our series of studies we have considered together 4 LAWS OF LEADERSHIP:

LAW #1: A Statement of Goal Is Essential in Leadership

LAW #2: Never Get Over the Privilege of Your Position

LAW #3: To Be a Leader You've Got to Be Willing to Fight

LAW #4: A Commitment to Leadership Is a Commitment to Prayer

We now come to this 5th LAW:

LAW #5: Leadership Is Primarily a Man's Role

GUESS WHO'S NOT COMING FOR DINNER

The reason most men don't bring the boss home for dinner is that she is already there!

(From InfoSearch 3.0)

DID ADAM HAVE ANY SPARE RIBS?

Henpecked husband--Man who wishes Adam had died with all his ribs in his body.

(From InfoSearch 3.0)

HER OWN WAY

"I hate to think my wife always gets her own way," confessed one man to his friend, "but she writes in her diary a week ahead of time."

(From InfoSearch 3.0)

SUSPICIONS

Sam: "Have you ever suspected your wife of living a double life?"

Herb: "Yes, her own and mine."

(From InfoSearch 3.0)

(The Way Things Ought to Be by Rush H. Limbaugh, III)

Sexual harassment has become such a vague, all-encompassing term that we now see feminists who have invaded previously all-male preserves complaining about the behavior they see there. They charge harassment. This shows the need for both sexes to have some private space to themselves that is free from contact with the other sex. Before feminism infested American life, there were clear rules between the sexes. Men had to honor and respect women. Now that women are forcing themselves into locker rooms and private clubs, they are finding out what men are really like. Men use crude language among themselves all the time. They act grossly sometimes. Yet, women who want to invade these male preserves turn around and demand that this kind of normal male behavior stop. They can't have it both ways.

And they have no sense of humor about any of this. One of my fabulous routines from the Rush to Excellence concerts concerns a San Francisco men's club which lost its battle to exclude women from membership. The courts ruled that they had to admit women on the basis that businesswomen were being unfairly denied opportunities to do business. This is specious. If some businessman wanted to discuss a deal with a woman, all he had to do was invite her to lunch or dinner with him. How much business did women think they were going to get as a result of forcing their way in? Anyway, after one year, the female members demanded their own exercise room. They were probably tired of being ogled by a bunch of slobbering men while they pumped iron and rode LifeCycles clad in leotards and spandex. The men agreed and, with grace and humanity, offered to install the first three exercise machines in the women's new workout room. The ladies were thrilled.

When they arrived on that first exciting day they found, to their stunned amazement, a washing machine, an ironing board, and a vacuum cleaner. Heh, heh, heh.

Well. When I guested on the CBS Morning News, this wonderful segment from my Rush to Excellence II video was aired to promote my upcoming interview. Paula Zahn said to her co-host, Harry Smith, "If he says that on this show, he won't get out of this studio alive. Who thinks that is funny?"

pp. 142-43

Feminism is another of those issues which has established itself in the political correctness hall of fame. As such, it is not fashionable to take issue with or poke fun at the philosophy which underlies this movement. Those who have the courage to do so are quickly impugned as women-haters, bigots, chauvinists, sexists, and a host of other epithets.

Name-calling becomes a substitute for meaningful debate of the issues and it works quite well in the political arena.
p. 185

Time magazine reports that 63 percent of American women reject the feminist label. Increasingly, feminist groups are viewed as a fringe element who, because they are incapable of assimilating into mainstream society, are exacting their revenge on it. They are trying to change society to make it conform to them, rather than accepting the fact that they are not the mainstream.

I don't want to make too much of this, but when Patricia Ireland, the head of NOW, admitted to living with another woman, apart from her husband, it made people wonder about the women's movement. The New York Times estimated that 30 percent to 40 percent of NOW's membership is lesbian or bisexual. I know that if a man in charge of an organization in Washington had confessed to having a homosexual lover--or a heterosexual one, for that matter--and to living away from his wife, he would be ridiculed unmercifully in the media. But NOW is allowed to get away with having Patricia Ireland as president. She's called a visionary for having the courage and bravery to fight convention and thumb her nose and other body parts at the Establishment, to be herself.
p. 192

(The Feminist Gospel: The Movement to Unite Feminism with the Church by Mary A. Kassian)

The word patriarchy described the problem that deBeauvoir and Friedan had earlier identified. According to feminists, patriarchy was the power of men that oppressed women and was responsible for their unhappiness. Feminists reasoned that the demise of patriarchy would bring about women's fulfillment. Liberating women from patriarchy would allow women to become whole.

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Women do most of the work, while men exercise most of the authority. Such has been the common practice in the Christian Church. While few churchmen in modern times would openly profess St. Chrysostom's judgement of woman as "a necessary evil, a natural temptation, a domestic peril . . . , " "the second sex" retains second-class citizenship in most of Christendom.

Dr. William Douglas

Journal of Pastoral Psychology, 1961

p. 35

Furthermore, Daly noted that the Bible illustrated the unfortunate, often miserable, condition of women in ancient times. "The authors of both the Old and the New Testaments were men of their times," she argued, and it would therefore "be naive to think that they were free of the prejudices of their epochs." Daly concluded that it would be a "most dubious process to construct an idea of 'feminine nature' or of 'God's plan for women' from biblical texts."

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"I'd like to thank God because She made everything possible," Helen Reddy said when she accepted the Grammy Award for her 1972 song, "I Am Strong, I Am Invincible, I Am Woman." Betty Friedan, earlier that year, predicted that the great debate of the decade would be "Is God He?" To the ordinary Christian, these remarks seemed odd, and perhaps even blasphemous. The thought that God could be referred to as female was totally alien to the Christian psyche.

Eccentric, pagan philosophers might discuss it, but not committed believers. However, a decade later, the question was brought to the level of the common religious community.

A New York church forced the issue by erecting a statue of a female Christ on the cross--complete with breasts, hips and vagina. Through this symbolic act, feminists directed the attention of even the most uninvolved to the question of inclusive language and the sex of God.

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Modified Reading

Our Mother/Father, who is everywhere,
 Holy be your names.
 May your new age come
 May your will be done
 In this and in every time and place.

Meet our needs each day and
 Forgive our failure to love
 As we forgive this same failure in others.

Save us in hard times, and
 Lead us into the ways of love.
 For yours is the wholeness, and the power,
 And the loving, forever. Amen.

p. 143

The simplest and most basic meaning of the symbol of Goddess is the acknowledgement of the legitimacy of female power as a beneficent and independent power. A woman who echoes Ntozake Shange's dramatic statement, "I found God in myself and I loved her fiercely," is saying "Female power is strong and creative." She is saying that the divine principle, the saving and sustaining power, is in herself, that she will no longer look to men or male figures as saviors.

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The image of the Goddess inspires women to see ourselves as divine, our bodies as sacred, the changing phases of our lives as holy, our aggression as healthy, our anger as purifying, and our power to nurture and create, but also to limit and destroy when necessary, as the very force that sustains all life. Through the Goddess, we can discover our strength, enlighten our minds, own our bodies, and celebrate our emotions. We can move beyond narrow, constricting roles and become whole.

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The new feminist spirituality of the 1980s had much in common with the New Age philosophy that emerged at the same time. It was, in fact, merely a feminized, female-centered presentation of New Age beliefs. New Age philosophers shared the idea of releasing human potential by realizing the oneness of all things. They believed that God resides and exists in all. They believed in unlimited human potential because of human participation in the divine. Moreover, New Age proponents believed in the possibility of a new consciousness. They saw themselves on the vanguard of planetary transformation, as part of a new emerging culture. The similarities between these New Age beliefs and the beliefs of secular feminist spirituality are undeniable.

p. 164

(The Body by Charles Colson with Ellen Santilli Vaughn)

Also, women have not been treated as equals in the workplace, in the culture, or in the church. That inequity needs to be changed.

But the politically correct movement is interested in much more than achieving equality, fairness, or sensitivity.

Lurking just beneath its surface is an angry, militant agenda that is not really concerned with the words themselves. Rather, the words are part of a litmus test that separates those who agree with the agenda from those don't. Sort of a not-so-secret handshake or a campaign button that neatly identifies the wearer. These are code words of what one writer calls "a feminist orthodoxy"--and this inclusive language represents subscription to the entire agenda.

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Thus, while it may parade under the banner of sensitivity and relevance and other benign terms, the militant feminist agenda is actually an assault on the revealed, propositional truth of God and His plan for men and women. And the tragedy is that it has duped a lot of people, preying on the understandable resentment of many evangelical women and imposing unwarranted guilt on evangelical men.

p. 242

FAST-FACT: A LONG WAY, BABY!

Poll: Would the nation be governed better if more women were in elected positions?

Number of respondents who said "yes":

In 1984--28%

In 1992--61%

(from U.S. News & World Report, Apr 27, 1992)

(From InfoSearch 3.0)

Let us turn our attention now to this great passage that comes under consideration for this study in chapter 2:9-15.

The Bible Knowledge Commentary says:

Next Paul turned to the females in the congregation: "For their adornment, they should not emphasize the external but the internal."

Wiersbe says:

The emphasis in this section is on the place of women in the local church. Paul admonished these believing women to give evidence of their submission in several ways.

p. 31

Barnes says this:

The direction in ver. 9-12, therefore, is to be understood particularly of the proper deportment of females in the duties of public worship. At the same time, the principles laid down are doubtless such as were intended to apply to them in the other situations in life, for if modest apparel is appropriate in the sanctuary, it is appropriate everywhere. If what is here prohibited in dress is wrong there, it would be difficult to show that it is right elsewhere.

p. 134

Guy King sets the stage for this exposition when he says:

What would the church of Christ have done without its women?

Some of them (like the men) have been a nuisance, but so many of them have been such a blessing, to their fellows, and to the Cause. To take but one instance. Go to the Assembly at Philippi. There you will find a pair of ladies at cross-purposes, Euodias and Syntyche, Philippians iv. 2, who threaten to disturb the peace of the whole company, so that Paul has to "beseech" them both to make it up, and not to be stupid. Ah, but on the other hand, there you will discover a lovely soul, in the person of Lydia, Acts xvi. 14-15; 40. I wonder how much good she did in her own quiet, unostentatious way. Anyhow, it is of extreme importance that this young Bishop of Ephesus shall know how to handle the female side of church life, and he must have been truly grateful for the guidance that his old mentor gives him, in this Epistle, on this often thorny, and always strategic, matter. So the subject opens--"In like manner also . . . women": he has been dealing with the "men"; now, likewise, he will tackle the "women"

p. 48

v. 9 In the same way, I am desiring that women should adorn themselves in appropriate apparel, having along with this modesty and decency (good judgment), not with braided hair and gold or pearls or expensive clothes;

"IN THE SAME WAY" takes us back to verse 8:

"I am desiring therefore that the men be praying in every place, lifting up holy hands, without anger or disputing (skeptical criticism)."

"IN THE SAME WAY, I AM DESIRING THAT WOMEN."

Paul begins his discourse by dealing with the outerwear of the woman:

"IN THE SAME WAY, I AM DESIRING THAT WOMEN SHOULD ADORN THEMSELVES:

1. "IN APPROPRIATE APPAREL,"

"HAVING ALONG WITH THIS:

2. "MODESTY,"

3. "DECENCY (GOOD JUDGMENT)."

Wiersbe warns:

A woman who depends only on externals will soon run out of ammunition! She may attract attention, but she will not win lasting affection. Perhaps the latest fashion fads were tempting the women in the church at Ephesus, and Paul had to remind Timothy to warn the women not to get trapped.

The word translated "modest" (1 Tim. 2:9) simply means "decent and orderly." It is related to the Greek word from which we get the English word "cosmetic." A woman's clothing should be decent, orderly, and in good taste.
p. 31

Hiebert points out:

Their proper glory is to be found, not in active leadership in public worship, but in that beauty of personality which is the result of active beneficence.
p. 58

The verb "adorn" means "to put in order, arrange, prepare," and it indicates that the adornment of the Christian woman should be one in which order obtains. "Say what some will about Paul, he here states that women are to dress in good taste when they prepare to attend church." Slovenliness in dress and appearance is unbecoming a Christian woman.
p. 58

Lenski says:

The fact that, if women dress heart and body for church as here described, they will dress in no contrary way at any other time, does not need to be said.
p. 558

Hendriksen says:

Just as the men must make the necessary preparations, so that with prepared hearts and without previous disposition to evil they "come to church," able to lift up holy hands, so also the women must give evidence of the same spirit of holiness, and must show this while they are still at home, getting ready to attend the service.
p. 105

"IN THE SAME WAY, I AM DESIRING THAT WOMEN SHOULD ADORN THEMSELVES":

1. "IN APPROPRIATE APPAREL."

The Bible Knowledge Commentary says:

These words could speak of sexual suggestiveness. It is an appearance that is simple, moderate, judicious and free from ostentation.

"HAVING ALONG WITH THIS":

2. "MODESTY."

Lock says of this word:

"That shamefastness which shrinks from overpassing the limits of womanly reserve and modesty"; . . .
p. 31

Hendriksen explains it further:

Modesty indicates a sense of shame, a shrinking from trespassing the boundaries of propriety; hence, proper reserve.
p. 106

"IN THE SAME WAY, I AM DESIRING THAT WOMEN SHOULD ADORN THEMSELVES":

1. "IN APPROPRIATE APPAREL,"

"HAVING ALONG WITH THIS":

2. "MODESTY,"
3. "AND DECENCY (GOOD JUDGMENT) ."

Lock says of the word translated as "DECENCY":

. . . "that habitual inner self-government with its constant rein on all the passions and desires which would hinder temptation from arising, or at all events arising in such strength as should overbear the checks and barriers which aidos opposed to it."
p. 31

Hendriksen says:

The next word, which we have rendered good sense, means literally soundness of mind. In getting dressed for church women must practice sanity. They must dress in sensible attire. They must not try to show off, to be "all the rage," wearing flashy apparel so as to make others jealous of them. They should adorn themselves, to be sure. They do not have to balk at fashion, unless a particular fashion happens to be immoral and indecent. They must not look decidedly old-fashioned, awkward, or queer. It must ever be borne in mind that a proud heart is sometimes concealed behind a mask of pretended modesty. That too is sin. Extremes must be carefully avoided. That is what "good sense" implies. The robe must be expressive of inner modesty and of a sane outlook on life, the outlook of the Christian.
p. 106

In these verses, Paul uses the NEGATIVE and POSITIVE approach 3 TIMES. You will see it:

- 1.at the end of verse 9 and the beginning of verse 10.
- 2.in verse 12,
- 3.and again in verse 14.

"IN THE SAME WAY, I AM DESIRING THAT WOMEN SHOULD ADORN THEMSELVES":

1. "IN APPROPRIATE APPAREL,"

"HAVING ALONG WITH THIS":

2. "MODESTY,"
3. "AND DECENCY (GOOD JUDGMENT)."

NEGATIVELY:

"NOT WITH":

1. "BRAIDED HAIR,"
2. "GOLD."
3. "OR PEARLS,"
4. "OR EXPENSIVE CLOTHES."

The Bible Knowledge Commentary says:

Hair, gold, pearls, and clothes are not wrong in themselves, but become inappropriate when they indicate misplaced values.

In the Ephesian church these styles may have been associated with the local temple prostitutes. Christians must be careful about letting a pagan culture set their fashions.

1 Peter 3:3

And let not your adornment be merely external--braiding the hair, and wearing gold jewelry, or putting on dresses;

It is not a question of right or wrong but a question of PRIORITY. If it were a question of right or wrong then it would be wrong to wear clothes.

Lange agrees when he says:

He does not forbid all ornament, but only the excess which is a mark of frivolity and love of display, and awakens impure passions.
p. 33

Barnes points out:

The true idea here is, that her attention to her appearance should be such that she will be offensive to no class of persons; such as to show that her mind is supremely fixed on higher and more important things, and such as to interfere with no duty which she owes, and no good which she can do, either by spending her time needlessly in personal adorning, or by lavishing that money for dress which might do good to others, or by neglecting the proprieties of her station, and making herself offensive to others.
p. 135

Wiersbe says:

He did not forbid the use of nice clothing or ornaments. He cautioned balance and propriety, with the emphasis on modesty and holy character.
p. 32

Guy King says:

These severe words of the apostle are not to be taken as a plea for frumpishness, but as a warning against immodesty and extravagance. Ladies! look nice; but for pity's sake be natural.
p. 49

LIBERATION?

The only problem with being a woman these days is you have to look like a young girl, dress like a boy, think like a man, and work like a dog.

(From InfoSearch 3.0)

v.10 but with that which is fitting for women professing
godliness by means of good works.

The NEGATIVE statement was in verse 9:

[Negatively] "not with braided hair and gold or pearls or
expensive clothes;"

With the word "BUT" we have the contrast and now the
POSITIVE statement:

"BUT [positively] WITH THAT WHICH IS FITTING FOR WOMEN
PROFESSING GODLINESS BY MEANS OF GOOD WORKS."

The Bible Knowledge Commentary says:

Instead of stressing external beauty according to the
world's standards, Christian women should manifest a
different set of values. They should adorn themselves with
good deeds. They should depend on their faithful service in
the name of Christ to render them attractive to others.
This was no plea for women to make themselves unattractive,
it was simply an exhortation to reject the world's yardstick
for measuring beauty and adopt heaven's standard.

1 Samuel 16:7

But the Lord said to Samuel, "Do not consider his
appearance or his height, for I have rejected him. The
Lord does not look at the things man looks at. Man
looks at the outward appearance, but the Lord looks at
the heart."

Hendriksen ties the argument together by saying:

"I will then that . . . the women adorn themselves . . .
not in braids and gold or pearls or expensive clothing, **but-
-as is proper for women who profess to be God-fearing--by
means of good works.**

p. 108

Hiebert says:

The true source of the Christian woman's adornment is that of inner character. "But (which becometh women professing godliness) through good works." The parenthesis points out that simplicity of dress is consistent with their Christian profession. Christian women may find their best and richest adornment in that beauty of character achieved through "good works." Good works react on character and create that spiritual adornment which is the real glory of the Christian woman. When she uses this as her chief adornment her apparel will be in keeping with her Christian character.
p. 59

Titus 3:8

This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God may be careful to engage in good deeds. These things are good and profitable for men [and we could also add "for women"].

Titus 2:4, 5

that they may encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored.

Guthrie says of this 10th verse:

Paul hastens to add that women are not denied all adornment, but that the greatest asset a woman possesses is a devout and godly life. He makes it clear that he speaks only for Christian women, those professing godliness, whose standards must always be higher than those of non-Christians. There is particular stress here and elsewhere in the Pastorals on the necessity for good works, probably because current speculations tended to divorce doctrine and practice. The idea of 'good works' as an adornment is suggestive, for a life of selfless devotion to others may well enhance the appearance. A woman's adornment, in short, lies not in what she herself puts on, but in the loving service she gives out.
p. 75

Wiersbe reminds us:

We must never underestimate the important place that godly women played in the ministry of the church. The Gospel message had a tremendous impact on them because it affirmed their value before God and their equality in the body of Christ (Gal. 3:28). Women had a low place in the Roman world, but the Gospel changed that.

There were devoted women who ministered to Jesus in the days of His earthly ministry (Luke 8:1-3). They were present at His crucifixion and burial, and it was a woman who first heralded the glorious news of His resurrection. In the Book of Acts we meet Dorcas (Acts 9:36ff), Lydia (16:14ff), Priscilla (18:1-3), and godly women in the Berean and Thessalonian churches (17:4, 12). Paul greeted at least eight women in Romans 16; and Phoebe, who carried the Roman epistle to its destination, was a deaconess in a local church (Rom. 16:1). Many believing women won their husbands to the Lord and then opened their homes for Christian ministry.
pp. 32-33

v.11 Let a woman be learning in quietness, subordinating herself in every respect.

This is our KEY VERSE for LAW #5:

"Leadership Is Primarily a Man's Role."

Paul inserts a COMMAND right in the middle of the passage.

Hiebert says:

The imperative "learn" (present tense) means that instead of presuming to lead she is to have the attitude of attending to the teaching of others to learn from it what is needful for spiritual growth and advancement.

p. 60

Hendriksen says:

They mean: let a woman not enter a sphere of activity for which by dint of her very creation she is not suited. Let not a bird try to dwell under water. Let not a fish try to live on land. Let not a woman yearn to exercise authority over a man by lecturing him in public worship. For the sake both of herself and of the spiritual welfare of the church such unholy tampering with divine authority is forbidden.
p. 109

Lock says:

"Submission to constituted authority, i.e. the officials and regulations of the Church," Ramsay, though suggests also "their husbands."
p. 32

Lenski points out:

This [command] = I. Cor. 14:34, 35, which is a fuller statement: "The women are to keep silent in the assemblies, for it is not permitted to them to speak; on the contrary, they are to be in subjection even as also the law declares. Moreover, if they want to learn anything (on some special point) they are to inquire of their own men (men folks and not just husbands) at home."
p. 561

Lenski quotes Ellicott further:

"What grave arguments these few verses supply us with against some of the unnatural and unscriptural theories of modern times!"
pp. 562-63

1 Corinthians 14:34, 35

Let the women keep silent in the churches; for they are not permitted to speak, but let them subject themselves, just as the Law also says. And if they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.

J. Vernon McGee says:

These verses have to do with the learning and teaching of doctrine. Keep in mind that the women led in the mystery religions of Paul's day, and they were sex orgies. Paul is cautioning women not to speak publicly with the idea of making an appeal on the basis of sex.
p. 440

The Bible Knowledge Commentary says:

Paul is teaching here that the women are to receive instruction from male leadership with quietness and full submission. They should not attempt to turn the tables by clamoring for the office of congregational teacher or by grasping for authority over men.

"QUIETNESS" does not mean complete silence or no talking. It is used elsewhere to mean:

"settled down,"

"undisturbed,"

and "not unruly."

1 Peter 3:1-4

In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior. And let not your adornment be merely external--braiding the hair, and wearing gold jewelry, or putting on dresses; but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.

This is the KEY VERSE of LAW #5:

"Leadership Is Primarily a Man's Role."

This is a far cry from our contemporary scene with feminism running rampant. Someone described feminism as:

"WONDER WOMAN AND THE WIMP."

(The Way Things Ought to Be by Rush H. Limbaugh, III)

I make no apologies for taking issue with those in the forefront of the feminist movement, such as the National Organization for Women (NOW). I love and respect women and find it repugnant that I cannot utter even the most innocuous criticism of the militant feminists without being accused of harboring some heinous sexist mentality. The truth is that although those in the leadership of the movement do not speak for anything close to the majority of women, they presumptuously purport to represent their interests. "Their" interests are not the interests of the American female, but rather the political agenda of the feminist leadership, which is decidedly leftist.

p. 186

(Feminism and the Bible: An Introduction to Feminism for Christians by Jack Cottrell)

. . . . Robert Ingersoll: "As long as woman regards the Bible as the charter of her rights, she will be the slave of man.

The Bible was not written by a woman. Within its lids there is nothing but humiliation and shame for her."

p. 27

When we do this, we may be brought to agree with Pinnock's observation: "Unless the Bible is edited along feminist lines, it cannot be made to support feminism."

p. 263

We cannot will truth into existence. It is either there, or it is not. Our duty as students of God's word is to find what is there, to accept it, and to live by it even if it goes against our most dearly-held beliefs and our deepest desires.

p. 333

(The Feminist Gospel: The Movement to Unite Feminism with
the Church by Mary A. Kassian)

Liberation theology provided a new model for biblical theology, hermeneutics, and ultimately, for a revised worldview. Instead of looking at the newspaper through the lens of the Bible, liberation theologians viewed the Bible through the lens of contemporary experience and social events. They said: "This is a new way to do theology, with the newspaper in hand."
pp. 53-54

The feminist hermeneutic of proclamation espoused by Fiorenza would allow Galatians 3:28 to be included in authoritative canon, but would leave out 1 Corinthians 11. It would set forth John 8:36, but would not mention Ephesians 5:22. It would loudly herald Romans 16:1, but scoff at 1 Timothy 2:11. It would embrace only those portions of the Bible that were comfortable to feminists and aligned with their vision for women's liberation.
p. 113

The scripture is the church's book. I think the church can do with its scripture what it wants to do with its scripture.

Burton Throckmorton, Jr.,
Professor of New Testament
Member, NCC revision committee
for the RSV Bible

p. 169

Instead of locating authority in the Bible, feminist theologians decided to locate authority in the "community of believers." Russell noted that this new paradigm of authority allowed interpretations of the Bible to differ from traditional Christian theology.
p. 169

Mollenkott argued,

At this point we must begin to face a serious problem in our interpretation of the Bible. Although the Bible is a divine book, it has come to us through human channels. And it seems apparent that some of the apostle Paul's arguments reflect his personal struggles over female subordination and show vestiges both of Greek philosophy (particularly Stoicism) and of the rabbinical training he had received from his own socialization and especially from Rabbi Gamaliel.

p. 210

(Temptations Men Face by Tom L. Eisenman)

John Stott describes the mutual submission in this way. He writes: "Submission is something quite different from obedience. It is a voluntary self-giving to a lover whose responsibility is defined in terms of constructive care; it is love's response to love."

p. 121

(The Making of a Leader by J. Robert Clinton)

I once heard a leader say that many are called to lay something on the altar; and they do, but they take along a rubber knife. Our obedience often is not complete but has some strings attached.

p. 64

(To the End of the Race by George McDaniel Cole)

A good leader must also be able to follow. Sometimes those in places of leadership assume an attitude of "rule or ruin". Frequently such ones will not follow the leadership of anyone else, regardless of circumstances. These are surely unworthy of a place of leadership in the work of Christ. A good leader must be able to be a good follower. There must be no thought of "quitting" the race. We must all run all the way to the end and "give all we have" in the great event.

p. 31

E. V. Hill said:

"Friend, if you is a leader and no one is following you, you're just going for a walk."

(The Grace Awakening by Charles R. Swindoll)

As one wag put it, "Every marriage has three rings: engagement ring, wedding ring, and suffering."
p. 239

As I examine these words, I find that the wife's primary responsibility is to know herself so well and to respect herself so much, she gives herself to her husband without hesitation.
p. 245

(The Body by Charles Colson with Ellen Santilli Vaughn)

One of naturalism's most influential advocates, television mogul Ted Turner, argues that we should replace the "outmoded" Ten Commandments with what he describes as the "Ten Voluntary Initiatives." These include loving and respecting Planet Earth, supporting the United Nations, and everyone agreeing to have only two children so we don't overtax our environment.
pp. 175-76

(Welcome to the Family by Stephen W. Brown)

An American businessman once came upon a native in Africa who was studying his Bible. With the kind of impudence that has created the image of the Ugly American he said, "In my country, that book is old-fashioned and out-of-date." The African, scarcely looking up from his Bible, said with a smile, "If that Book were out-of-date here, you would have been eaten by now."
p. 54

(Overcoming Loneliness by David Jeremiah)

Shel Silverstein wrote a song several years ago, called "Put Another Log on the Fire," that graphically describes a man who uses his wife rather than loves her. While at first reading the sentiments expressed by Silverstein's song may seem a bit heavy handed, actually they aren't. Just substitute some of the everyday demands a man may make on his wife for "go out to the car and change the tire" and so forth and the real message comes clear.

Put another log on the fire,
Cook me up some bacon and some beans;
And go out to the car and change the tire,
Wash my socks and sew my old blue jeans.

Come on, Baby, you can fill my pipe,
And then go fetch my slippers,
And boil me up another pot of tea;
Then put another log on the fire, Babe,
And come and tell me why you're leavin' me.

Now don't I let you wash the car on Sunday?
Don't I warn you when you're getting fat?
Ain't I gonna take you fishin' someday?
Well, a man can't love a woman more than that.

Ain't I always nice to your kid sister?
Don't I take her drivin' ev'ry night?
So, sit here at my feet,
'Cause I like you when you're sweet,
And you know it ain't feminine to fight.

Come on, Baby, you can fill my pipe,
And then go fetch my slippers,
And boil me up another pot of tea;
Then put another log on the fire, Babe,
And come and tell me why you're leavin' me.
pp. 48-49

You know it is sort of like working with a computer. You can be going along just fine and all of a sudden something happens. The computer ceases to cooperate and you just get real ticked. It is awfully easy to blame the computer, but when you go back and examine the procedures, you find that it is the operator who is at fault.

Paul in no way is degrading the role of women. He is here talking about roles in relationship that affect both the marriage and the body of Christ.

2 Timothy 1:5

For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois, and your mother Eunice, and I am sure that it is in you as well.

Romans 16:1, 2

I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrea; that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well.

Romans 16:3-5a

Greet Prisca and Aquila, my fellow workers in Christ Jesus, who for my life risked their own necks, to whom not only do I give thanks, but also all the churches of the Gentiles; also greet the church that is in their house.

Romans 16:6

Greet Mary, who has worked hard for you.

Romans 16:12

Greet Tryphaena and Tryphosa, workers in the Lord. Greet Persis the beloved, who has worked hard in the Lord.

Let us focus in this passage on:

RULES,

ROLES,

and RELATIONSHIPS

rather than:

REBELLION and RESTRAINT.

v.12 I do not allow a woman to teach nor to have authority
(domineer) over a man, but to be in silence.

In this 12th verse Paul now amplifies his COMMAND in
verse 11.

Again He is doing it with a NEGATIVE and POSITIVE approach:

NEGATIVELY:

"I DO NOT ALLOW A WOMAN":

1."TO TEACH" [and we could include the words "a
man"]

"NOR"

2."TO HAVE AUTHORITY (DOMINEER) OVER A MAN,"

"BUT," forming the contrast, POSITIVELY:

"TO BE IN SILENCE."

Guthrie says:

The word rendered usurp authority over means 'have the mastery of' or more colloquially 'lord it over'. In public meetings Christian women must refrain from laying down the law to men and hence are enjoined in silence.
pp. 76-77

Wiersbe points out:

Women are permitted to teach. Older women should teach the younger women (Titus 2:3-4). Timothy was taught at home by his mother and grandmother (2 Tim. 1:5; 3:15). But in their teaching ministry, they must not "lord it over" men. There is nothing wrong with a godly woman instructing a man in private (Acts 18:24-28); but she must not assume authority in the church and try to take the place of a man. She should exercise "quietness" and help keep order in the church.
p. 33

Lange says:

Since woman is given to man as a help-meet, not a ruler, the right of authority and precedence belongs to man.--Even before the fall, Eve was weaker than Adam; so that Satan turned not to Adam, but to Eve, and led her first astray from God (1 Pet. iii. 7).
p. 35

Hiebert reminds us:

But the New Testament as well as church history shows that women have an honorable and indispensable ministry in the church without transgressing upon the position which God has reserved to the men. Titus 2:3, 4 assigns them a teaching ministry among their own sex and the children. Priscilla was not out of place when she with her husband helped the learned Apollos to know the way of the Lord more accurately (Acts 18:26). Paul gratefully acknowledges that Euodia and Syntyche had labored with him in the Gospel but that does not warrant the inference that they preached (Phil. 4:2, 3).
p. 61

(The Way Things Ought to Be by Rush H. Limbaugh, III)

The movement is also driven by women who are angry--very angry, for a number of reasons--with their particular lot in life. Many of the women who have risen to leadership ranks in the movement are man-haters. They are not seeking equal pay for equal work on behalf of their so-called women constituency. They are on a mission to change the fundamental relationship between the sexes. They are at war with traditional American values and fundamental institutions such as marriage and the American family.
p. 187

(Feminism and the Bible: An Introduction to Feminism for
Christians by Jack Cottrell)

. . . and Liefeld mean when they say that "an attempt should be made to determine from the context of a passage what circumstances evoked it." For example, in reference to 1 Timothy 2:12, "Under what circumstances did Paul refuse to allow women to teach at Ephesus?" This last citation zeroes in on the crucial application of this interpretive principle, since the most common way that Biblical feminists try to avoid the hierarchical implications of 1 Timothy 2:12 is to say that from the perspective of the twentieth century it is merely descriptive of what was required only at Ephesus because of the peculiar circumstances that existed there in the first century.
p. 251

. . . Biblical feminism stands or falls on whether or not it is successful in its effort to label 1 Timothy 2:12 as circumstantial and descriptive, and Galatians 3:28 as theological and prescriptive.
p. 254

First Timothy is certainly an occasional letter, and it addresses certain specific problems. But it is foolish to think that because of this every specific command in the letter is historical or cultural and thus limited in application to Ephesus or the first century alone. The bulk of the general context of 1 Timothy 2:12 (chapters 2 and 3) is certainly intended to be universally applied. The immediate context (2:8-15) does have elements that most would take to be only culturally required (e.g., 9b). But verse 12 does not fit that pattern. It is not very specific but is indeed quite general: "I do not allow a woman to teach or exercise authority over a man." None of the terms have qualifiers; it is as general as a general principle can be. Also it is very doctrinal or theological in nature, as indicated by its connection with the creation and the Fall in verses 13-14. It is not an incidental remark, but is a vital part of the instruction Paul sets forth in verses 9-15. The proper spiritual adornment for women making a claim to godliness, he says in verse 10, is good works. One of these godly good works is to accept the role described in verse 12.
p. 258-59

First Timothy 2:12 has always been a primary reference for those who believe that women should neither teach nor have authority over men. This is probably because Paul says it in exactly this way: "I do not allow a woman to teach or exercise authority over a man."

This seems to be a very straight-forward prohibition. What do feminists do with it? How can they argue for the elimination of all role distinctions and for the acceptance of women preachers and elders, and at the same time accept this statement of Paul as authoritative apostolic teaching?

The most common answer is that Paul was here referring ONLY to a very specific kind of situation that had cropped up in Ephesus (where Timothy preached), and therefore that his prohibition was intended to apply ONLY to that time and place. Since the problem was temporary and local, the command was never intended to apply to the church in general.

p. 313

If there are no other passages in the Pastorals that specifically identify women as false teachers, what about 1 Timothy 2:12 itself? Here women are specifically mentioned, and they are mentioned with respect to teaching. But is there any indication that the teaching associated with women in this text is false teaching? Absolutely none. It is purely an assumption, with no basis whatsoever. There are no modifiers or other descriptive terms in this context that give the slightest hint that Paul is talking about false teaching.

p. 317

Another exceedingly relevant observation, often made but usually ignored by feminists, is this: if Paul is prohibiting only the teaching of false doctrine in this text, why does he limit the prohibition just to women, since men were explicitly identified as being guilty of this practice? See, e.g., 1 Timothy 1:19-20; 2 Timothy 2:17; 4:14-15; and Titus 1:10-11 (where the forms of the words are male). Another telling observation, also usually ignored, is this: if the problem is the teaching of false doctrine, why does Paul limit the prohibition to women's teaching men?

Would it not also be wrong to teach false doctrine to other women?

p. 318

It is completely unacceptable to say that just because the word sometimes meant "to murder," it must have had a negative, destructive connotation when it referred to authority. This is an assumption without foundation in fact. Thus to say that 1 Timothy 2:12 refers to "domineering authority" since that is what the word means is simply not true. It ignores the facts of the actual use and meaning of the term. It is theology ex nihilo.

A final point deals with the logic of the "domineer" or "usurpation" theory. I.e., if authentico means something negative like domineering or usurping authority and thus an illegitimate kind of authority, why does Paul limit the prohibition to women only, and then only with respect to authority over men? If Paul is talking about sinful authority, then it is wrong for both men AND women to have it; and it is wrong to domineer over both men AND women.
p. 327

(The Feminist Gospel: The Movement to Unite Feminism with the Church by Mary A. Kassian)

Mollenkott accused the Apostle Paul of transmitting the "prejudice, superstition, and bias of his own time" in his writings. In spite of his shortsightedness, she graciously excused his limitations and did not "denounce him for not anticipating and addressing concerns that have only recently been raised to a high level of consciousness." With regards to the inspiration of the Bible, she maintained that Scripture must not be forced into parameters which were arbitrarily drawn. She maintained that the facts of Scripture--that is, Paul's confusion, conflict, and contradiction regarding male/female roles--should indicate the "limits and manner" of Biblical inspiration.

The presupposition of the inerrancy of Scripture was also altered by Biblical feminists. When they encountered disagreeable passages, they merely labeled them as unauthentic and/or incorrect. For example, Scanzoni and Hardesty stated that Paul, in his letter to Timothy, was wrong in his interpretation of Genesis 2.
p. 210

(Laugh Again by Charles R. Swindoll)

This is precisely what humorist Robert Henry, a professional speaker, encountered one evening when he went to a large discount department store in search of a pair of binoculars.

As he walked up to the appropriate counter he noticed that he was the only customer in the store. Behind the counter were two salespersons. One was so preoccupied talking to "Mama" on the telephone that she refused to acknowledge that Robert was there. At the other end of the counter, a second salesperson was unloading inventory from a box onto the shelves. Growing impatient, Robert walked down to her end of the counter and just stood there. Finally, she looked up at Robert and said, "You got a number?"

"I got a what?" asked Robert, trying to control his astonishment at such an absurdity.

"You got a number? You gotta have a number."

Robert replied, "Lady, I'm the only customer in the store! I don't need a number. Can't you see how ridiculous this is?" But she failed to see the absurdity and insisted that Robert take a number before agreeing to wait on him. By now, it was obvious to Robert that she was more interested in following procedures than helping the customer. So, he went to the take-a-number machine, pulled number 37 and walked back to the salesperson. With that, she promptly went to her number counter, which revealed that the last customer waited on had been holding number 34. So she screamed out, "35! . . . 35! . . . 36! . . . 36! . . . 37!"

"I'm number 37," said Robert.

"May I help you?" she asked, without cracking a smile.

"No," repl

pp. 109-10

(Principle-Centered Leadership by Stephen R. Covey)

But it's comparatively hard to change habits, develop virtues, learn basic disciplines, keep promises, be faithful to vows, exercise courage, or be genuinely considerate of the feelings and convictions of others.

pp. 18-19

(Rediscovering Holiness by J. I. Packer)

In the memorable words of Cary Grant, "A man's got to do what a man's got to do."
p. 14

(If Jesus Has Come by Steve Brown)

Benjamin Franklin was not known for his Christian commitment, but he spoke a biblical truth when he said, "Sin is not hurtful because it is forbidden, but it is forbidden because it is hurtful. Nor is duty beneficial because it is commanded, but it is commanded because it is beneficial."
p. 131

(The Christian Salt & Light Company by Haddon W. Robinson)

Christ was asserting that at the heart of marriage stands commitment, not love. In the Bible marriage is for the tough-minded. The disciples responded to this emphasis on commitment by throwing up their hands, "If this is the situation between a husband and wife, it is better not to marry" (Matthew 19:10). At least the disciples recognized that dogged attention to the relationship is the heart of marriage. Marriage is not for as long as love shall last; it is as long as life shall last. It is a promise given and a promise received. Running out of romance provides no reason for running out of a marriage.
p. 149

Dame Sybil Thorndike, the British Shakespearean actress, was married for many years to the distinguished actor Sir Lewis Casson. After his death, she was asked if she had ever thought of divorce. She replied, "Never. But murder often!"
p. 138

(The Hidden Value of a Man by Gary Smalley and John Trent)

There's no doubt that men, by God-given design, are leaders in science, industry, research, and religion. But that's not all they lead in. While they have a major role in building our society, they take an even greater lead in destroying it.

Look to our prisons, where 99 percent of those who sit on death row are men, and 95 percent of those who fill all the bunks are male.

Come upon the carnage caused by a drunken driver and you'll see the footprints of a man 91 percent of the time. Men are also responsible for 75 percent of all traffic accidents.

Thumb through 98 percent of the wanted posters for known drug dealers.

Look at those who profit the most from abortion clinics.

Uncover those who gladly serve as mercenaries for the mob or foreign governments.

Line up those who are responsible for more than 90 percent of child and spousal abuse cases.

Expose the billions of dollars spent by industry because of alcohol and drug abuse.

Turn to those who really hold the responsibility for teenage pregnancy, prostitution, and pornography.

Pause and look around, and you're looking at men, plain and simple.

When are we going to wake up to the fact that we, as men, are responsible for incredible damage to our families, our country, and our world? When will we realize we're so powerful that we can't "do our own thing" without affecting everything and everyone around us?

p. 32

WOMEN'S WORK

Helping his wife wash the dishes, a minister protested, "This isn't a man's job."

"Oh, yes it is," his wife retorted, quoting 2 Kings 21:13: "I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down."

(From InfoSearch 3.0)

v.13 For Adam was first formed, then Eve.

Now Paul states the REASON for his previous statements in verses 11 and 12.

Why is all of this of such great worth in God's sight? Because it manifests an understanding and acceptance of His design for the human race.

The Bible Knowledge Commentary says further:

Verse 13 points out: He based his view of male/female relationships in the church on the account of creation recorded in Genesis 2. Rather, the roles Paul spelled out here are a product of God's fundamental design wherein Adam was created first, then Eve. More is involved here than chronological priority. Paul saw the priority in time as indicative of the leadership given to the male to which the woman, the helper suitable for him, should respond.

1 Corinthians 11:8-11

For man does not originate from woman, but woman from man; for indeed man was not created for the woman's sake, but woman for the man's sake. Therefore the woman ought to have a symbol of authority on her head, because of the angels. However, in the Lord, neither is woman independent of man, nor is man independent of woman.

Hendriksen says:

In forming or moulding (cf. Rom. 9:20) the human pair, God first made Adam; afterward Eve. Not only that, but he made Eve for the sake of Adam, to be his helper and his glory. Neither is complete without the other. But in his sovereign wisdom God made the human pair in such a manner that it is natural for him to lead, for her to follow; for him to be aggressive, for her to be receptive; for him to invent, for her to use the tools which he invents. The tendency to follow was embedded in Eve's very soul as she came forth from the hand of her Creator.

p. 109

Hiebert says:

They were not formed at the same time, but Eve was formed later to be his helpmate. The creative order "certainly reveals God's intent, that Eve was not to direct, rule, supervise him, that she was not to be the head, but he." The establishment of this relation antedates the entry of sin, thus indicating that it was God's original intention.
p. 61

Wiersbe warns:

We must keep in mind that priority does not mean superiority. Man and woman were both created by God and in God's image. The issue is only authority: Man was created first.
p. 33

Demarest says:

Two classic statements in Matthew Henry's eighteenth century commentary are worth recalling: "Eve's being made after Adam, and out of him, puts an honor upon that sex, as the glory of man, (1 Cor. 11:7). If man is the head, she is the crown. . . . The man was dust refined, but the woman was dust double-refined, one remove further from the earth." The second has been more widely quoted: " . . . not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved."
p. 182

WORKING OUT THE DETAILS

It happened in the city of Detroit, Michigan. After applying for a marriage license, a man failed to reappear at the county clerk's office until 11 years later to claim the important document. When asked why he and his fiancée had waited so long to get married, he explained, "We had a few disagreements about details."

(From InfoSearch 3.0)

Lenski says:

"There are effeminate, long-haired men who claim the rights of women, and masculine short-haired women who claim the rights of men, and, in virtue of the good sense with which the Creator has endowed humanity, they become the laughingstock of the sober-minded in both sexes. But when such men, shouting liberty and equality, assert their right to be women and set up a lugubrious whine because all nature and all social instincts are against them, they become not only ridiculous, but simply contemptible. And when such women claim the rights of men, what then? Why, they are not men, and all their crying and clamoring and pulling and whining will not make them men or secure for them the right to be men. How could they have such right when God has unalterably made them women and destined them to be useful and happy in their womanhood?"
p. 566

(The Way Things Ought to Be by Rush H. Limbaugh, III)

Many feminist leaders are humorless, militant, pugnacious, and very unhappy people who do not want to equalize the status of women, but instead want to irreversibly alienate women from men and vice versa. Does this sound extreme? Before you jump to the conclusion that I am the one being extreme, consider these quotes from Sheila Cronen, one of the feminist movement's most "respected" leaders and spokeswomen: "Since marriage constitutes slavery for women, it is clear that the women's movement must concentrate on attacking marriage. Freedom for women cannot be without the abolition of marriage." And from the National Organization for Women Times, January 1988, "The simple fact is, every woman must be willing to be recognized as a lesbian to be fully feminine."

It is from this perspective that I want to share with you the following thoughts on feminism.
p. 188

(Feminism and the Bible: An Introduction to Feminism for Christians by Jack Cottrell)

The following points will be made: Goddess feminism is deliberately antibiblical; it has a perverted understanding of the Bible; it is just another form of rebellion against God's moral law; it is idolatry in the form of self-worship.
p. 115

The conclusion is that it rejects the Bible as the final authority and chooses instead to elevate women's experience of oppression and liberation to the level of canonical authority. Women's experience becomes the canon by which individual texts of Scripture are measured and then either accepted for use or rejected as evil. Clark Pinnock sums it up this way: "The starting point, therefore, is the modern experience of feminism itself. One starts from a commitment to feminism and proceeds from there to put the Bible in order."
p. 188

(The Feminist Gospel: The Movement to Unite Feminism with the Church by Mary A. Kassian)

The Jewish and Christian women who are reforming their traditions do not see such reforms as challenging the basic nature of Christianity and Judaism. Instead, they understand themselves to be improving the practice of their religions by encouraging women to share the responsibilities of worship equally with men.

As a psychologist of religion, I do not agree that [this] is a minor alteration in Judeo-Christian doctrine. The reforms that Christian and Jewish women are proposing are major departures from tradition. When feminists succeed in changing the position of women in Christianity and Judaism, they will shake these religions at their roots.
p. 221

(Laugh Again by Charles R. Swindoll)

A while back I came across the following piece that addresses this very subject with remarkable insight:

How Important Are You?

More than
you think.
A rooster
minus a hen
equals
no baby chicks.
Kellogg minus
a farmer
equals
no corn flakes.
If the nail
factory closes,
what good is the
hammer factory?
Paderewski's
genius wouldn't have
amounted to much
if the
piano tuner
hadn't shown up.
A cracker maker
will do better
if there's a
cheesemaker.
The most, skillful
surgeon needs
the ambulance driver
who delivers the
patient.
Just as Rodgers
needed Hammerstein
you need someone
and someone
needs you.

Since none of us is a whole, independent, self-sufficient, supercapable, all-powerful hotshot, let's quit acting like we are. Life's lonely enough without our playing that silly role.

The game's over. Let's link up.
pp. 110-11

In a "Peanuts" cartoon, Lucy says to Snoopy: "There are times when you really bug me, but I must admit there are also times when I feel like giving you a big hug."

Snoopy replies: "That's the way I am . . . huggable and buggable."
p. 176

(What Makes a Man? by Bill McCartney)

She also has a sense of humor, like the gal who said, "I don't want a perfect husband, just one who has faults I like."

p. 22

v.14 And Adam was not deceived, but the woman having been led astray, has fallen into transgression.

Once again the apostle is using the NEGATIVE and the POSITIVE approach as he is continuing his illustration of God's original intention in the creation of Adam and Eve:

"AND ADAM WAS [negatively] NOT DECEIVED, BUT [positively] THE WOMAN HAVING BEEN LED ASTRAY, HAS FALLEN INTO TRANSGRESSION."

I think it is important at the outset of this particular exposition that we realize that ADAM bears responsibility as well. This is recorded graphically in:

Romans 5:12

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned--

The Bible Knowledge Commentary points out:

Look what happens when creation order is reversed and the man abdicates the leadership role to the woman.

Barnes points out:

It is, that in the most important situation in which she was ever placed, she had shown that she was not qualified to take the lead. She had evinced a readiness to yield to temptation; a feebleness of resistance; a pliancy of character, which showed that she was not adapted to the situation of headship, and which made it proper that she should ever afterwards occupy a subordinate situation.
pp. 136-37

(The Way Things Ought to Be by Rush H. Limbaugh, III)

For the past few decades we have been browbeaten into pretending that the differences between men and women are the product of our collective imagination; that the very concept of such differences was formulated by men in order to subjugate women. Can you believe that we have been so conditioned to believe that men and women are identical except for a few technical details that Time magazine, presumably with a straight face, came out with a cover story announcing (as if it were a discovery on the order of electricity) that men and women are born with different natures?
p. 195

(Feminism and the Bible: An Introduction to Feminism for Christians by Jack Cottrell)

A fifth and last example is 1 Timothy 2:9-14. It is interesting that some of the more obvious New Testament passages about women receive little or no comment. We have mentioned that Galatians 3:28 is not included at all. First Corinthians 14:34-35 and Ephesians 5:22ff. receive one paragraph each. First Timothy 2:9-14 does warrant several pages of comment, however. But Stanton herself offers only four paragraphs, three of which deal with verses 9-10 and none with verses 11-14. Lucinda Chandler has a longer essay in which she describes Paul's prohibition of women teaching men (verse 12) as a "tyrannical edict." In this statement Paul is obviously not inspired but is "biassed by prejudice." Much of her essay is devoted to repudiating the reference in verse 14 to Eve's part in the Fall. "The doctrine of woman the origin of sin, and her subjection in consequence, planted in the early Christian Church by Paul, has been a poisonous stream in Church and in State."
p. 34

(The Feminist Gospel: The Movement to Unite Feminism with
the Church by Mary A. Kassian)

One difficulty in discussing the relationship of Christianity to feminism lies in one's definition of feminism. Many Christians view feminism as an ideology that merely promotes the genuine dignity and worth of women. If this were true, feminism would definitely be compatible with Christianity, for the Bible does teach that women and men are of equal value in God's sight, co-created as bearers of God's image. But the philosophy of feminism adds a subtle, almost indiscernible twist to the basic Biblical truth of woman's worth. Feminism asserts that woman's worth is of such a nature that it gives her the right to discern, judge and govern that truth herself. It infuses women with the idea that God's teaching about the role of women must line up with their own perception and definition of equality and/or liberation. Feminism does not present itself as an outright affront to the Bible, but it nevertheless contains an insidious distortion that erodes the authority of Scripture.

p. 225

In Godding, Mollenkott followed the feminist presupposition further towards its logical end. She began to see herself as God. She proclaimed,

I am a manifestation of God. God Herself! God Himself!
God Itself! Above all. Through all. And in us all.

It is noteworthy that Mollenkott also departed from other evangelical views. She argued that Christianity should yield its "exclusive claim" of Christ being the only way to God. Finally, Mollenkott advocated an inclusive morality. According to Mollenkott, Christians should not condemn those who find sexual fulfillment outside of the context of marriage, nor should they condemn homosexuality. She reasoned that:

When Scripture seems to be condemning homosexuals, it is actually condemning the loss of male sperm in a culture that needed population; or it is condemning pagan rituals, or prostitution, or exploitative lust, or the use of sex by some males to humiliate other males, as in the Sodom story. It is time for the heterosexuals in the church to . . . educate themselves about human sexuality so that they cease bearing false witness against their gay and lesbian neighbors.

The journey of this evangelical feminist started from a different denominational perspective from the first two cited, and yet led toward the exact same end. Mollenkott had claimed the right to name herself, her world, and God. Ultimately, this led her to a total rejection of the Judeo-Christian God of the Bible. Furthermore, her rejection of God's pattern for male and female roles led to a rejection of Biblical morality. Mollenkott's story demonstrates that in accepting the feminist precept of the right to name, an individual places her/himself on a slippery slope that may lead toward a total alteration or rejection of the Bible. pp. 238-39

(The Grace Awakening by Charles R. Swindoll)

William Ernest Henley, born in Gloucester, England, in 1849--crippled since childhood--was among the early humanists. He wrote a piece that is commonly quoted by valedictorians at high school graduations all across America.

INVICTUS

Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the Horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate;
I am the captain of my soul.

pp. 17-18

v.15 Nevertheless she shall be saved in the bearing of children if they continue in faith and love and holiness with self-control.

The Bible Knowledge Commentary says:

This is one of the most difficult verses of the New Testament to interpret.

Barnes says:

The promise in this verse is designed to alleviate the apparent severity of the remarks just made about the condition of woman, and of the allusion to the painful facts of her early history. What the apostle had just said would carry the mind back to the period in which woman introduced sin into the world, and, by an obvious and easy association, to the sentence which had been passed on her in consequence of her transgression, and to the burden of sorrows which she was doomed to bear. By the remark in this verse, however, Paul shows that it was not his intention to overwhelm her with anguish.
p. 137

Genesis 3:16 (Amplified Bible)

To the woman He said, I will greatly multiply your grief and your suffering in pregnancy and the pangs of child-bearing; with spasms of distress you shall bring forth children; yet your desire and craving shall be for your husband, and he shall rule over you.

Barclay says:

And yet this passage ends with a real truth. Women, it says, will be saved in child-bearing. There are two possible meanings here. Just faintly possibly this may be a reference to the fact that Mary, a woman, was the mother of Jesus. It may be that it means that women will be saved--as all others will--by this supreme act of child-bearing by which the Son of God was born into the world. But it is much more likely that the meaning of this passage is much simpler; and that what it means is that women will find life and salvation, not in attending meetings, and not in addressing meetings, but in motherhood, which is their crown. Whatever else is true, a woman is queen within her home.
p. 79

Hiebert says:

With verse 15 Paul "passes from Eve, the mother and prototype of the sex, to womankind generally." He points out the destiny which has been assigned to the woman. "She shall be saved from the results of sin and be enabled to maintain a position of influence in the Church by accepting her natural destination as a wife and mother, provided this surrender is further ratified by bringing forth the fruit of sanctified Christian character."

The expression, "she shall be saved through her child-bearing," does not mean that the bearing of children is the meritorious cause of her salvation. The preposition "through" here does not denote agency but accompanying circumstances. "Child-bearing" denotes the proper sphere in which the woman finds the true fulfillment of her destiny. It speaks of the highest ideal of Christian womanhood. It brings out that which is noblest and best within her being.

Paul's thought naturally includes the training of the children in a Christian home. It stands in opposition to the sphere of public teaching which was closed to her.
p. 62

Wiersbe comments on this verse by saying:

Paul laid down a general principle that encouraged the believing women of that day. Their ministry was not to "run" the church, but to care for the home and bear children to the glory of God. Their home congregation would give them abundant opportunities for teaching the Word and ministering to the saints.

Godly women do have an important ministry in the local assembly, even though they are not called to be teachers of the word in a pastoral sense. If all is done "decently and in order," then God will bless.
pp. 34-35

Lange says:

We are simply to suppose that the Apostle has in view Christian women only, for whom the question is, how they, who already believe in Christ, should personally gain the salvation they seek. It is, then, quite unnecessary to interpret the dia as meaning the outward mode of the [salvation]; still less to give it the sense of "notwithstanding;" it denotes simply a condition in which the woman becomes partaker of such blessing.
p. 34

Hendriksen says:

The path that leads to salvation is ever that of obedience to God's ordinances. It is his will that the woman should influence mankind "from the bottom up" (that is, by way of the child), not "from the top down" (that is, not by way of the man). She must choose to do that for which by God's creation-ordinance she is naturally equipped, both physically and spiritually. She must reach her goal by way of her child-bearing.
p. 111

J. Vernon McGee says:

It was the sin of Eve that brought sin into the world. Now every time a woman bears a child, she brings a sinner into the world--that is all she can bring into the world. But Mary brought the Lord Jesus, the Savior into the world. So how are women saved? By child-bearing--because Mary brought the Savior into the world. Don't ever say that woman brought sin into the world, unless you are prepared to add that woman also brought the Savior into the world. My friend, no man provided a Savior; a woman did. However, each individual woman is saved by faith, the same as each man is saved by faith. She is to grow in love and holiness just as a man is.
p. 440

Hiebert says:

But the fulfillment of the duties of motherhood alone does not assure her salvation. "If they [i.e., the women] continue in faith and love and sanctification with sobriety." They must possess and continue in personal faith, love for God and man, and show the resultant sanctification of life. "Sanctification" includes all the graces of Christian character, but among them "sobriety" is once more (cf. 2:9) singled out as a crowning feature of Christian womanhood.
p. 63

King points out:

"Saved" is not used evangelically, but means here, delivered from spiritual uselessness, for verses 11-14 seem to have condemned the poor lady to that fate. She has her chance, however, in the children that she bears, for, while she cares for all their physical and temporal needs, she can, as no one else can, minister to their spiritual welfare. Hers shall be no repining over a barren life, as she watches them "continue in faith and charity and holiness with sobriety".
p. 54

Why, think of the great, and gracious home influence in which "Tiny Tim" had been brought up, even long before Paul had led him to Christ. Listen: "I call to remembrance the unfeigned faith that is thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also", II Timothy i. 5. Yes, ladies, you have your chance. Indeed, I am not so sure that the public preaching, which is denied you, is a greater, and more powerful ministry than this of the home, which is open to you.

And you, young Timothy, upon whom is thrust so responsible a post as the Oversight of the Ephesian churches, and who will have many believing women in the various assemblies, see that you handle them wisely and well, teaching them these things about their charm, their church, and their chance. And you who owe so much to a woman's touch upon your own spiritual life, make it your care to see that their ministry to others is as happy, and as fruitful, as in your own case.
p. 55

The Bible Knowledge Commentary says:

The words "if they" refers to the mothers. A woman will find her greatest satisfaction and meaning in life, not in seeking the male role, but in fulfilling God's design for her as wife and mother with all faith, love, holiness, self-control.

(Temptations Men Face by Tom L. Eisenman)

I remember reading a short fable about a school for animals. They adopted a curriculum of running, climbing, swimming and flying. All the animals had to work in all the subjects. The duck was making fine grades in swimming, but not doing well in running. In order to improve, he had to cut back on swimming and stay after school to work on running. Soon his webbed feet were badly torn up, sore and bruised. Now his grades in swimming went down as well. The rabbit started at the top of the class in running, but developed some nervous twitching in the leg muscles because of so much makeup work in swimming. His teacher kept piling on the swimming lessons, and in the end the rabbit became as mediocre in running as he was in swimming. The squirrel was excellent in climbing, but terrible at flying. Flying class was especially tiring for the squirrel because the flying teacher made him start from the ground with all his flying exercises. Soon he was too exhausted to climb.
pp. 124-25

(Where Does a Mother Go to Resign? by Barbara Johnson)

I also collected and read verses and books of inspiration and I would like to share this with you, Barbara:

"The bravest battle that was ever fought,
Shall I tell you where and when?
On the map of the world you will find it not,
It was fought by the mothers of men."

p. 108

The high point in my life in relation to Barney happened just a few months ago: Larry was graduating from college with honors and all of us were going to the graduation. However, Barney had just had his wisdom teeth out and was really suffering the aftereffects. Instead of going, he wrote Larry a note on the back of his graduation card. I was so thrilled with what he said to Larry that I asked Barney if I could share it in this book. I think it is perhaps the most unusual tribute I have ever received:

To Bro, who I want very much to prosper for all you've gone through. It should be a great future ahead. The one you owe it to is Mom, so do I. She is one hell of a mom and I'm sure you know no one could beat her. She loves you and me so much it hurts her, but she is happy for both of us. Mom needs your love, Larry. She loves you very much. I'm sure what happened is in the past, and I love you cause you are my bro, but Mom needs your love as a son. Sorry about my writing, but I am all buzzed cause I got my wisdom teeth pulled and don't feel too good. Keep in touch. I am proud of you more than anything. Never look back, but always ahead. I'm with ya. Love, Barney.

In all his twenty years of living, I don't think I ever received such a high compliment from Barney. "One hell of a mom" might not be your usual evangelical phraseology, but I would be honored and delighted that my son Barney thought that of me.

p. 151

THE GLORY OF MOTHERHOOD

Notwithstanding, she shall be saved in childbearing.

1 Timothy 2:15

My mother was married at the age of 28, and during the next 13 years she brought 8 sons into the world. During the depression we lived in a farmhouse with a wood-burning stove that she used for all her cooking and baking. It also served to heat the water for washing clothing, dishes, and dirty little boys. Many times I saw Mom bone-weary, yet she often laughed with us, played with us, and patiently listened to us. Several decades later, I asked her how those first 20 years of marriage looked in retrospect. She said that though they were very difficult in some ways, they were also extremely rewarding. She saw each of us as a special gift from the Lord and found inexpressible satisfaction in giving of herself for us.

It may be that she experienced what Paul had in mind when he spoke of women being "saved in childbearing." Through her motherhood she found deliverance from the frustrations that were part and parcel of her lot as a woman in our fallen world. What a contrast to that self-styled liberated female who referred to such a life as one of "idiotic ritual." A feminist who takes this attitude is actually self-centered, and loves neither God nor her neighbor. And as long as she lives by this standard, she'll never find the sense of fulfillment godly mothers know. The routine associated with diapers, grubby hands, runny noses, and sibling squabbles certainly isn't exhilarating, but a Christian woman finds in it an opportunity to fulfill her highest calling.

That's the glory of motherhood!

H.V.L.

Of all the prizes that we own,
There's one we'll love forever,
The gift we know as mother's love
No power on earth can sever.

--Anon.

THOT: No man is poor who has had a godly mother.

-Abraham Lincoln

(From Our Daily Bread, May 10)

My wife Pearl and I have been married for 40 years. She has borne 5 children. In her younger years, she longed to serve the Lord on some mission field, perhaps as a nurse. She was having her devotions one morning and the Lord spoke to her from:

Psalm 101:2

I will be careful to lead a blameless life--
when will you come to me?
I will walk in my house
with blameless heart

She sat down and wrote this beautiful poetic piece:

Walk within Thy House with a Perfect Heart

Lord, how I long to serve Thee upon some great mission field
And have the world see, how much I love Thee
By this my sacrifice.
"Nay," came his voice so gentle, yet so firm.
"Walk within thy house, with a perfect heart
And do not for other things yearn."

Then Lord make within these walls,
A perfect sacrifice of Thy grace.
A place where all who enter
May see Thy face
And rest and be renewed.

May those who dwell here Lord,
Find always warm welcome,
Peace and happy words.
That when they go,
Their own hearth to build,
They will have a perfect pattern,
And Thy perfect will fulfill.

Pearl Anderson

(Each Day a New Beginning, from the Hazelden Foundation)

I have sacrificed everything in my life that I consider precious in order to advance the political career of my husband.

--Pat Nixon

You know I feel very strongly at this point about the fact that there is another side to this issue. Let me make this very important observation:

ROLES DO NOT STIFLE ACHIEVEMENT AND GREAT ACCOMPLISHMENTS.

Christian women can and have done overwhelming things in their lifetimes. When this happens in the body of Christ, it is our responsibility to be sitting in the front row, clapping our hands off with great joy for the thrill of success and accomplishment.

The other morning Pearl and I were flying back from Houston to Dallas on the early flight, and the lady captain came over the intercom to give us the details of the flight. Pearl's comment was: "With a lady at the controls I can sleep all the way to Dallas." And she proceeded to do just that.

Stop and consider the honor roll of women in the scripture and their great contributions to the cause. You have:

RAHAB,

RUTH,

MIRIAM,

SARAH,

DEBORAH,

just to name a few.

Stop and think about foreign missions and how many hundreds of women have laid down their lives on the mission fields of the world. The number exceeds the number of men who are willing to pay the price.

Think of:

FLORENCE NIGHTINGALE,

MOTHER THERESA,

HENRIETTA MEARS,

SUSANNAH WESLEY,

AMY CARMICHAEL,

ISABEL KUHN,

ELISABETH ELLIOT,

JONI EARECKSON TADA,

just to name a few more.

I feel that we need to make a tribute not only to all the wives who have made their men's success possible and to the mothers who have raised children who are a credit to society, but we need to give a standing ovation to the women who have found great joy and fulfillment in succeeding in life and accomplishing their goals and objectives.

CONCLUSION:

What are some of the lessons that we can learn from this particular study?

LESSON #1: It is important that women adorn themselves in appropriate apparel.

LESSON #2: The primary focus of the godly woman ought to be upon the inner person.

LESSON #3: We need to remember that packaging the product is also very important.

LESSON #4: A woman's godliness is demonstrated by her good works.

LESSON #5: Quietness and submission characterize the woman's learning process.

LESSON #6: God created the man to lead and the woman to follow.

LESSON #7: Roles should not stifle achievement and accomplishment.

LESSON #8: God delights in our understanding and acceptance of His design for the human race.

LESSON #9: God's original intention was for the woman to be a wife and a mother.

LESSON #10: Maximum fulfillment comes by cooperating with God's divine design.

Demarest says:

In Paul's mind, which was steeped in the Scriptures, any description of a virtuous woman had to reflect Proverbs 31:10-31. No passage in the Bible, or perhaps in all ancient literature, exalts a woman with higher praise. The woman of that passage is no shrinking violet, blending into the wallpaper. Of her it was said, "strength and honor are her clothing; . . . Charm is deceitful and beauty is vain, but a woman who fears the Lord, she shall be praised." pp. 176-77

Proverbs 31:10-31

A wife of noble character who can find?
 She is worth far more than rubies.
 Her husband has full confidence in her
 and lacks nothing of value.
 She brings him good, not harm,
 all the days of her life.
 She selects wool and flax
 and works with eager hands.
 She is like the merchant ships,
 bringing her food from afar.
 She gets up while it is still dark;
 she provides food for her family
 and portions for her servant girls.
 She considers a field and buys it;
 out of her earnings she plants a vineyard.
 She sets about her work vigorously;
 her arms are strong for her tasks.
 She sees that her trading is profitable,
 and her lamp does not go out at night.
 In her hand she holds the distaff
 and grasps the spindle with her fingers.
 She opens her arms to the poor
 and extends her hands to the needy.
 When it snows, she has no fear for her household;
 for all of them are clothed in scarlet.
 She makes coverings for her bed;
 she is clothed in fine linen and purple.
 Her husband is respected at the city gate,
 where he takes his seat among the elders of the land.
 She makes linen garments and sells them,
 and supplies the merchants with sashes.
 She is clothed with strength and dignity;
 she can laugh at the days to come.
 She speaks with wisdom,
 and faithful instruction is on her tongue.
 She watches over the affairs of her household
 and does not eat the bread of idleness.

Her children arise and call her blessed;
 her husband also, and he praises her:
 "Many women do noble things,
 but you surpass them all."
 Charm is deceptive, and beauty is fleeting;
 but a woman who fears the Lord is to be praised.
 Give her the reward she has earned,
 and let her works bring her praise at the city gate.

(Feminism and the Bible: An Introduction to Feminism for
 Christians by Jack Cottrell)

My point is this: after studying the issues raised by Biblical feminism and evaluating them in the light of Scripture, my basic conclusion is that the non-feminist, hierarchical view is the true one, and that the feminist view is totally without foundation in the Word of God.
 p. 297

My point is that their finding this view in the Bible is a sheer act of will: they WANT to find it so badly that they unconsciously call into existence that which does not exist (cf. Romans 4:17).
 p. 298

These five main supports are as follows:

1) "The concept of mutual submission is taught in Ephesians 5:21 and negates the idea of a subordinate role for the wife in relation to her husband." (I am convinced that the idea of mutual submission is a myth.)

2) "The word head as it is used to describe the husband's or man's role means 'origin' or 'source'; it never means 'leader' or 'one in authority.'" (The fact is that there is not one shred of solid evidence that the Greek word for "head" ever means "origin" or "source." At the same time there is sufficient evidence for its being used to mean "a leader" or "one in authority.")

3) "Paul's prohibition of women as teachers of men in 1 Timothy 2:12 was intended to be limited to the church at Ephesus and intended even there to be temporary." (The alleged facts used to support this crucial feminist argument are literally manufactured out of thin air.)

4) "The kind of authority that Paul does not allow women to exercise in 1 Timothy 2:12 is not ordinary authority but a sinful, domineering authority." (Again, the evidence for this key idea is non-existent.)

5) "Paul's statement in Galatians 3:28 was intended to erase ALL role distinctions between men and women for all time." (This basic feminist contention ignores the context of Paul's statement as the determiner of its meaning.)
p. 301

Perhaps for some, other motives are involved as well; but it does not behoove either side to suggest that the only thing some have in mind is the "lust for power" or the "desire to defend patriarchalism at all costs." In the final analysis none of us is engaged in this debate for our own sakes, but for the sake of our Creator and Redeemer. We want to order our lives, our homes, our churches, and our society according to His will as we understand it, simply because He wants it that way. This alone must be our motivation, as well as the source of our passion for this or any other issue.
p. 341

(The Feminist Gospel: The Movement to Unite Feminism with the Church by Mary A. Kassian)

Phyllis Tribble said "if no man can serve two masters, no woman can serve two authorities, a master called scripture and a mistress called feminism." Tribble viewed the statement as an oxymoron--a wise saying which at first glance appears foolish. Christians, she argued, can serve Scripture and feminism at the same time. I counter that Tribble's assertion is, in fact, a foolish statement which at first glance appears wise. Women cannot serve two authorities; they cannot serve a master called Scripture and a mistress called feminism. Seeking to do so creates a tension of conflicting loyalties. The infidelity will eventually force her to leave one and cleave to the other. Such has been the history of those who have traveled feminism's path.
p. 240

In this fallen world, things constantly swing like a pendulum, from being wrong in one extreme way to being wrong in another extreme. The devil never gives us the luxury of fighting on only one front, and this will always be the case.

Francis Schaeffer

p. 241

Paul's heart and the hearts of all of those who are ascertaining the biblical role of women are filled with gratitude for the tremendous contribution that women make, not only to society, but to the church--the body of Christ. The man also has a grateful heart who has had the privilege of spending his life with the woman who is his wife and mother of his children.

ROBERTA HESTENESS has become the 1st woman president of an evangelical Christian college.

LUCY MABERY has become the 1st female professor at Dallas Theological Seminary.

(Laugh Again by Charles R. Swindoll)

I witnessed a beautiful example of this several months ago. Being one of the members of Dallas Seminary's Board of Regents, I have the privilege of interviewing new faculty members. At that particular time we were meeting with four of their newest faculty members, one of whom was a woman. Not just any woman, but the first woman ever invited to join the distinguished ranks of the faculty of Dallas Theological Seminary.

Lucy Mabery is her name, and several of us on the board flashed back as she told us of her pilgrimage. We have known Lucy for years.

This delightful, intelligent woman was rearing a family, teaching Bible classes, and busily engaged in a dozen other involvements while happily married to Dr. Trevor Mabery, a successful physician who was at the zenith of his career. Then her whole world caved in.

Trevor was flying back to Dallas with three other men from a Montana retreat, where they had been with Dr. James Dobson, discussing and praying about the Focus on the Family ministry. Their plane crashed, and all four of the men perished in the accident.

Shock waves stunned the city of Dallas. All four men were public figures and highly respected. Their widows were left to pick up the pieces and begin again.

Lucy chose to do it with joy. Without a moment's warning, her beloved Trevor was gone. Grief, one of the most vicious of all the joy stealers, tore into the Mabery family like a tornado at full force. But, not to be bound by the cords of perpetual grief, Lucy remained positive, keen thinking, and joyful.

As we interviewed Lucy that day, her eyes sparkled with a delightful sense of humor, and her smile was contagious.

We asked what it was like to be the first woman serving on the faculty. With a smile she answered, "I have had great warmth and reception from the faculty members. Now the student body," she added, "is another story." We asked how she handled the more conservative male students who didn't agree with her being in that position. She said, "Oh, I take them to lunch and we talk about things. They soften a bit." After a brief pause, she added, "It's been a joyous experience. As a matter of fact, I was given an award from the student body recently for being the best-dressed woman faculty member!"

How can a person in Lucy's situation recover, pick up the pieces, and go on? How does anyone press on beyond grief? How do you still laugh at life? How do you put your arms around your children as a new single parent and help them laugh at the future? It comes from deep within--because people like Lucy Mabery set their sails for joy regardless of how the wind blows.

Lucy has a quiet confidence. Not in the long life of a husband and not in the fact that external circumstances always will be placid, peaceful, and easy, but in God, who is at work, who is in control, and who is causing all things to result in His greater glory. When you and I focus on that, we too discover we can laugh again, even after the horror of an airplane crash and the loss of our life's partner. Everything, I repeat, is determined by how we set our sails.

pp. 34-35

(The Making of a Leader by J. Robert Clinton)

The Bible is the leadership anchor. As a Christian leader, above all else, I should be concerned that my leadership have something that is unique. While there are many things that are common with secular leadership, there should be this one difference: A Christian leader bases values, methodology, motivation, and goals on what God has revealed in Scripture. The Bible is the standard for evaluation of a Christian leader.

p. 181

(The Body by Charles Colson with Ellen Santilli Vaughn)

At the height of her fame as the other woman in the Ivana and Donald Trump breakup, Marla Maples spoke of her religious roots. She believed in the Bible, she told interviewers, then added the disclaimer, "but you can't always take [it] literally and be happy."

We may point self-righteous fingers at Ms. Maples, but don't many of us really operate on this same principle? We do not take the truth seriously. And often we do not take it seriously because we are not hearing it taught with authority.

p. 124

Modern man has both feet firmly planted in mid-air.

Francis Schaeffer

Modern man is betting his life that this is it, and that there is no judgment and that there is no eternity.

R. C. Sproul

p. 165

(Over the Edge and Back by Joe White)

The greatest faith of all comes when you get on your knees and say, "God, You can run my life a lot better than I can. I give it up to You. Come into my heart and take over. Here are the keys to my life. You be the driver. I can't do it alone anymore."

That's what ties the faith shield to the helmet of salvation. Kayakers wear helmets. Mountain-bikers wear helmets. Race-car drivers wear helmets. No soldier would dare hit the front lines without one. Yours is a dependence on God's saving grace and a total giving of your life into His hands. Christ died on the cross for you. Accepting that gift puts a helmet of protection on your head now and a crown of life to lead you into God's eternal paradise. There's no day like today to try yours on for size.

p. 156

Study #5 - 1 Timothy 2:9-15

What are some of the lessons that we can learn from this particular study?

LESSON #1: It is important that women adorn themselves in appropriate apparel.

LESSON #2: The primary focus of the godly woman ought to be upon the inner person.

LESSON #3: We need to remember that packaging the product is also very important.

LESSON #4: A woman's godliness is demonstrated by her good works.

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LESSON #6: God created the man to lead and the woman to follow.

LESSON #7: Roles should not stifle achievement and accomplishment.

LESSON #8: God delights in our understanding and acceptance of His design for the human race.

LESSON #9: God's original intention was for the woman to be a wife and a mother.

LESSON #10: Maximum fulfillment comes by cooperating with God's divine design.