

Feminism

Introduction

I have long avoided writing on this inflammatory subject since I thought that it would only generate more heat than light. However, roughly fifty years after the feminist movement began as a minor voice of protest, we are now better equipped to evaluate what effects this had had on society.

However, before I engage in that I need to make some things clear.

Firstly, I am not a chauvinist.¹ My objective is always to faithfully represent the word of God.

Secondly, I am not anti-women. In fact I have always had many women friends, sometimes more female than male friends. I have worked well with several women bosses; indeed some became family friends.

Thirdly, I believe that women should have equal opportunities and freedom under the law as men. I may not approve of certain jobs for women but where women work with men they should have equal pay and equal mobility.

Finally, I do not believe in discrimination of any sort. However, I believe that anti-discrimination acts have done more social harm than good. The law should not support certain groups above others but should support every person equally.

Having said all that, and having made the point that I have no anti-female axe to grind, I will now make the point that feminism has done a great deal of harm.

What is Feminism?

In general it means advocating the rights of women. In detail, however, there is no single accepted definition.

Feminism is usually considered to encompass the following ideas as a minimum:

- Agitation for political and legal rights.
- Equal opportunities.
- Sexual autonomy.
- Self-determination (such as provided by abortions and contraception).
- Freedom from exploitation.

The causes of feminism stemmed largely from recognition that women were subordinated to men, which led to discrimination and inequality. While this was true in some areas, it was not true in all. Women that could profit from men's weaknesses could dominate the sexes; such as: women in the sex industry; women movie stars; women models; women

¹ A person displaying excessive or prejudiced support or loyalty for their own cause, country, group, or sex.

newspaper columnists; women in the media; women authors and others while many traditional marriages were dominated by the wives.

There was never a solidified, single feminist movement; it was rather a coming together of various impulses initially based on seeking women's liberty. This crusade did not stop after equal pay and anti-discrimination acts, however, but continued to crush men – which is the satanic purpose.

Historical background

Introduction

Commentators on feminism usually identify three successive waves:

- First wave feminism: the Suffragette Movement (late 19th-early 20th century).
- The second wave: the sexual revolution and abortion rights during the 1960s and 70s.
- The third wave: from the 1990s to the present.

However, such delineation fails to take into account earlier campaigns and writings of great importance; some of which had already been called the first wave of feminism long before the 20th century. I will try to be more comprehensive in my survey.

Ancient history

The idea of equal rights for women is ancient and some societies legislated for it, however, in general women were treated with disrespect in antiquity. Jews and Athenians openly demeaned women. Rabbis prayed a daily prayer of thanks that they were not women or dogs. Aristotle taught that women were a degenerate form of men without reason; Aquinas took Aristotle's ideas into his medieval scholastic theology teaching that women exist for men.

In ancient Rome, a wife could be justifiably killed by the husband for adultery, though the reverse was not allowed.² A woman who had sex with her slave was to be sentenced to death in the time of Constantine (326 AD);³ at other times she just became a slave.⁴ If a Roman man made clothing for his wife from his own wool, it belonged to him, even if the wife helped to make it. Yet if a wife, from her wool, made clothing for her husband, it belonged to him.⁵ In marriage, women were very definitely subordinate to men.

Interestingly, the supposedly barbarian Celts sometimes treated women with more equality under law and even had women queens (note Cartimandua of the Brigantes or Boudicca, queen of the Iceni – though her accession was unusual and by default). There were women Druids and the Druid order elevated women more than normal in Celtic society.

Despite this Celtic families followed the line of the father, the father was the master of the house,⁶ having the power of life and death over his wife and children.⁷ In noble families, the wife was under the control of the husband's relations should he die.⁸ However, the

² Marcus Cato, Speech 'On the Dowry'

³ Justinian, Codex 9.11.1

⁴ Paul, Opinions 2.21 A.1-4.

⁵ Pomonius, On Sabinus, book 4

⁶ Henri Hubert; 'The Greatness and Decline of the Celts', Constable, London, (1987), p205.

⁷ Welsh and Irish laws state this and Caesar also noted it. See Hubert, p205

⁸ Hubert, *ibid.*

survivor of a marriage kept all the property but a woman could not make a contract without her husband's consent.⁹ Women were purchased for marriage and as concubines. Yet an earlier British society maintained earth-mother worship and matriarchal customs. The culture of the Picts included pre-Celtic elements and, as such, had a matrilineal monarchy up to the mid-9th century AD.¹⁰

In general in the ancient world, if a woman was unable to marry, she had few options for survival apart from begging, prostitution or slavery. There were some professions available to them, but most required initial capital (weaving, farming, market trading); the few that did not required a skill, including acting, music (harp, trumpet), dancing, painting, dressmaking, laundering and even fighting as gladiators in Rome. These options would be greatly reduced in rural settings.

Medieval to modern times

Some writers in the Middle Ages began to champion women's rights, such as: Jean de Meung (13th c.) and Christine de Pisan (14th c.), while Julian of Norwich (1342-1416)¹¹ and Hildegard of Bingen (1098-1179)¹² explored the concept of masculine and feminine aspects in the Godhead.

In the 17th century Marie de Gournay, Aphra Behn and Mary Astell took up the cudgels; but the real beginning of feminist ideas started in the period between 1790-1860 as a result of the Enlightenment.

With the Enlightenment's proposals of natural law, the rights of man, reason and equal rights for all it was logical that there would be a surge of interest in the rights of women; indeed, both the French and American Revolutions raised this issue. Mary Wollstonecraft¹³ wrote one of the earliest feminist documents, 'A Vindication of the Rights of Women' (1792). Some call this the First Wave of feminism.

In Britain and the US, activists such as Elizabeth Cady Stanton, Margaret Fuller, Lucretia Mott and the Langham Place Group raised concerns about women's rights in marriage, education and employment. Feminism became associated with other 19th century social movements, such as temperance and anti-slavery, becoming a feature of the new groups such as Unitarian and Quaker churches. Some Quaker women became notable for their reforming work, such as Elizabeth Fry agitating for prison reforms. In the 19th century evangelical Christian and church missionary movement a number of women became very famous for their courageous pioneering work, such as Mary Slessor.

Outside of individual feminist workers there was a growing importance of feminism in Socialism, which drew ideas from Socialists like Robert Owen (1771-1858)¹⁴ and Saint-Simon.¹⁵

⁹ Hubert, p206.

¹⁰ Charles Kightly; *Folk Heroes of Britain, Thames and Hudson*, London, (1982), p38.

¹¹ An English anchoress [someone withdrawn from the world to devote their life to prayer; a type of monk] and important female Christian mystic.

¹² German Benedictine abbess who was a noted theologian, philosopher, mystic, composer and writer.

¹³ The mother of Mary Shelley, who wrote 'Frankenstein'.

¹⁴ A Welsh social reformer and industrialist. A pioneer socialist thinker, he believed that character is a product of the social environment. He founded a model industrial community centred on his cotton mills at New Lanark in Scotland; this was organised on principles of mutual co-operation, with improved working conditions and housing together with educational institutions provided for workers and their families. He went on to found a series of other co-operative communities; although these did not always succeed, his ideas

Suffragettes

The earliest form of well-known, populist feminism was probably the Suffragette Movement (1860-1930) which united women from different classes, backgrounds and ranks. The suffragettes started a campaign of militant protests, under the leadership of the Pankhursts, after the repeated defeat of women's suffrage bills in Parliament. Realising that they could not trust MPs or political parties (what's new) they took decisive, and sometimes, sacrificial actions.¹⁶ In 1918 they won the vote for women over the age of 30, and in 1928 gained full equality with men in voting rights. It is hard for young people today to imagine that their great grandmother would not have had the vote; however, in Switzerland women only began voting in 1973.

WWII

It was probably World War II that prompted women to consider a different kind of life. Before this only aristocrats and the rich could provide exciting pursuits for women, such as horse riding, fox-hunting, boating, cruising, yachting, shooting, international travel, driving fast cars, gambling in posh casinos and such like.

With most men serving in the forces, women had to fill up the space in factories and other wartime efforts. Women proved that they could do factory work as well as men. One factory, consisting mostly of women, was able to build a Wellington bomber in 24 hours – a record.

Women did a huge range of tasks in war services, such as working on decrypting codes at Bletchley, working for the forces as clerks, typists, translators, messengers, drivers and so on, or serving in the WAF. Indeed, many women worked for the SOE¹⁷ with some becoming very courageous, and famous, spies.¹⁸

With male pilots in short supply, most of the transporting of new planes to airfields, or even front lines, was done by women who would fly them from the manufacturer. Not long before women had achieved some awe-inspiring feats with aircraft, such as solo flights over the Atlantic by Amelia Earhart (1932); the first female flight to Australia (Amy Johnson, 1930); solo flight from Cape Town to London (Lady Heath, 1928) and so on. These great women had become role models for later aspiring young females.

All this led later generations of women to demand new things and more choice in life. If they could do it during wartime, they could do it in peacetime.

In 1949 Existentialist¹⁹ philosopher Simone de Beauvoir wrote 'The Second Sex', translated into English in 1953. This applied Existentialism to gender theories. De Beauvoir found that women were incidental, secondary, second-class, and suppressed, and that this was

had an important long-term effect on the development of British socialist thought and on the practice of industrial relations. [Oxford Ency.]

¹⁵ Saint-Simon, Claude-Henri de Rouvroy, Comte de (1760–1825), French social reformer and philosopher. Later claimed as the founder of French socialism, he argued that society should be organised by leaders of industry and given spiritual direction by scientists. [Oxford Ency.]

¹⁶ Such as Emily Davison who threw herself under King George V's horse Anmer at the Epsom Derby in 1913. Before this she had been jailed on nine occasions and force-fed 49 times. Tens of thousands of people lined the streets of London for her funeral.

¹⁷ Special Operations Executive.

¹⁸ Such as Violette Szabo GC, who inspired the movie, 'Carve her name with pride' starring Virginia McKenna.

¹⁹ A philosophical theory which emphasises the existence of the individual person as a free and responsible agent determining their own development through acts of the will. Life has no purpose and the individual is free within it.

the case in every strata of society. She demanded that women address these issues and shape their own destiny by banding together in revolution. The state (in socialism) should care for the children and free women to work. Marriage can be broken by choice. Abortion should be freely available. Pregnancy leave should be paid by the state. [All this eventually took place.]

The 50s

After the birth of the teenager in the 50s with the eruption of rock 'n roll, the social order, once so rigid and staid, began to come apart. Teenagers began building their own new social order, mostly based upon music and fashion.

By the end of the 50s this new teenage social order was a huge market for capitalist forces; however, the role of women did not change much. Whether it was in Rock 'n Roll, Skiffle or Beatnik Jazz, women's roles were pretty much the same – they just looked different; but now there was a sense that change could happen with the effort of young people.

The 60s

Then came the 60s, which blew the social order completely apart. Rock 'n Roll became rock and then psychedelic rock.²⁰ If you look at the young Beatles in 1963 they look like smart young kids with neat hair and suits – yet their appearance was revolutionary at the time where short back and sides was demanded. People were so formal then that men would come home from the office and eat dinner with the family in a suit, or at least a jacket and tie.

Once quiescent kids starting demanding that the social order changed forever, beginning with an end to the Vietnam War. Many were peddling revolution; some violently. The norms of social life were being challenged with vengeance.

It was in this chaotic situation that a number of events forced social debate on feminist issues and demands.

Drudgery

It is certainly true that women in the early 1960s felt hard done by. However, there were many classes in British society that felt equally hard done by.²¹ Nevertheless, women certainly had less mobility than men and were frequently paid less than men for doing the same job. However, they also had access to jobs traditionally denied men, such as: nursing, typists, seamstresses, and so on.

Most women also lived pretty boring lives of drudgery, being expected to run the home, bring up the children, cook all the meals, clean and stay at home. However, life is what you make it and it is questionable that the modern woman is any better off being rushed off her feet, struggling to pay bills, working all day at some office, commuting, fighting to keep her head above water, juggling chores and still bringing up kids. Many women bemoan what has changed; but more of that later. In fact, before the 60s perhaps the majority of women ruled the roost in the home; the north was especially a matriarchal society.

²⁰ It was only in the mid-60s that guitar effects started to become available along with bigger amps, such as the Marshall 100watt stack. The WEM copycat tape-loop echo had been available since the late 50s and used by Hank Marvin, but it was very rudimentary. The fuzz box (distortion) appeared in the UK about 1965, famously used by the Rolling Stones on 'I can't get no satisfaction'; the wah-wah pedal arrived in 1966, notably used by Hendrix and Clapton in Cream. There was very little else for years; no one then had chorus units, samplers, flangers, phasers etc. Even the Beatles Sgt Pepper was recorded on an analogue four-track machine with fewer facilities than today's Smartphone.

²¹ Such as homosexuals, black and Asian people, disabled people, sick war veterans, Hippies, students, and the poor.

Despite this, the lure of feminism in the 60s was to end drudgery, to end just being a homemaker and the chance to become anything you wanted. It was a massive appeal to selfishness.

The desire to be independent like men failed to see that men were equally enslaved. The husband was the breadwinner who had to go out to work, often doing something arduous that he did not want to do, and had to carry the responsibility to feed the kids and pay all of the bills. It was not an easy task. Few men had any upward mobility and most were stuck in dead-end jobs in areas that were dour. Worse still, becoming unemployed was a nightmare always on the horizon. It is also true that the majority of men died shortly after retiring and most old people were women. A woman's life was often better (with all its drudgery) than the role of men; what kind of life did miner's have, a job that was probably the majority of workers in Wales and north of Birmingham?

The fact is that women were sold a lie by feminism. Where a married couple truly cared for each other, and their children, and worked together in harmony, there was great peace and blessing, even in poor circumstances. Feminism sought to overturn this by promoting the lie that the women could be happier and more fulfilled if she went alone on a journey of self-discovery and independence.

Protests

The 60s Women's Liberation Movement coalesced out of numerous radical protests by students, workers, blacks and women, especially in France and USA. Opposing being a second-class citizen, many consciousness-raising groups were established in the concept of 'sisterhood'. Middle Class writers also supported the movement, such as Betty Friedan ('The Feminine Mystique', 1963), which warmed over de Beauvoir's demands for the American market.

Contraception

Without doubt the biggest catalyst for women was the birth control pill, widely available in the mid-60s; at last a woman had control over her sexuality and could be promiscuous like men without fear of becoming pregnant. However, this wasn't really freedom, just another form of slavery. Freedom to fornicate promiscuously is a shallow victory.

Abortion

Another key milestone was the legalisation of abortion on demand. While this sought to end the back-street, unqualified abortion market, which killed many women who could not face the awful social scandal, the result was actually the killing of millions of babies; in America alone, 40 million since 1973.

A whole book could be written about the effects of abortion on demand, not just the murder of innocent lives, but the terrible emotional toll it places upon very young women, a burden that often plagues them their whole lives. What else would the reversal of the innate instincts of women do?

However, regarding feminism, abortion enabled women to deal with unwanted pregnancies safely and continue pursuing self-freedom.

Equal pay act

Various local industrial eruptions began to take place when militant women workers demanded equal pay with men. Perhaps the most famous is the case of the Dagenham Ford car upholsterers who went on strike in 1968. This was made into a famous film, 'Made in Dagenham' (2010) and a West End musical. It led to the formation of trade union

campaigns for equal pay and strengthened the hand of campaigning female MPs such as Barbara Castle and Shirley Summerskill.

This action triggered the Equal Pay Act of 1970, which came into force in 1975. When the UK joined the EU in 1973 the UK was also subject to Articles 119 and 141 of the 1957 Treaty of Rome. The right to equal pay for equal work had long been enshrined in the Labour Party's manifestos going back to 1959. The Trades Union Congress had also resolved to support this in 1965.

This success for feminism is to be applauded; women should never have suffered lower pay for the same work.

The Female Eunuch

It was an immigrant from Australia, Germaine Greer, who wrote the pivotal book and best-seller 'The Female Eunuch' (1970), that really got the public's attention. This was a rallying point for many groups demanding 'Women's Liberation', 'female emancipation' or 'social feminism', laying out the case that women were sexually repressed in society and that this led to them being devitalised.

Spare Rib

After Greer came Marsha Rowe and Rosie Boycott's magazine, 'Spare Rib' in 1972, which WH Smith initially refused to stock. Its mission statement was to present alternatives to traditional gender roles for women of virgin, wife then mother. Like many Feminist publications it was associated with the left.

As feminism developed in the 70s, Spare Rib became a focus for acrimonious debates between rival feminist groups ('radical feminists', 'socialist feminists', 'lesbian feminism', 'liberal feminism' and 'black feminism'). It ceased publication in 1993. The idealistic universalist claims of the 1960s were challenged by working class, Third World and black women as feminism fragmented.

By the 1980s the basic principles of feminism was more or less established in social mores as axiomatic as children grew up with feminist ideas being presented in education; especially where women teachers stressed it. However, pioneers of the feminist movement have become disillusioned with its progress writing against its sexual politics (Friedan: 'The Second Stages', 1981 and Greer: 'Sex and Destiny', 1984). Most sensible women commentators have noted that the problem today is an emasculation of men and women failing to be mothers, as they become business-people with the knock-on effects on children. Indeed, some have stated that we are now in a Post-feminist period.

The sinister origins

Christians understand that the devil is advancing his end time strategies in fulfilment of Biblical prophecy; therefore they do not believe that political and social revolutions are accidents but are part of a demonic plan being worked out under God's sovereign permission. This will complete and fulfil the sin of man at the end and warrant his reaping for destruction.

However, fewer people understand the minions the devil uses to advance these plans, which have included two world wars, stock market collapses, media control, depressions, banking developments, multinational corporations and many revolutions.

Every major change to the social and political order is advanced and financed by someone and you only have to follow the money to find out who. It is often the same people: the Rothschilds, the Warburgs, the Rockefellers and many more. Each involvement is part of a major strategy rather than a stand-alone development.

The feminist revolution is no different. Without funding, advancement, lobbying, media-exposure and influence such things do not succeed; protests alone never change anything, or very rarely.

In this case an insider became a whistleblower and explained that the feminist movement was sponsored and pushed by the Rockefellers.²² They had two primary aims.

The first was to tap into 50% of the population that then paid no taxes. They succeed in this; most women now pay tax and suffer for it. Whereas in the past the husband paid taxes and the wife had relative freedom of time, now both are at work and, in many UK cases, their standard of living is worse due to high rents or mortgages and childcare costs. The recent recessions and Quantitative Easing (caused by the same banking people) have resulted in middle class worker's wages having the value they had in the early 80s.

The second motive was get hold of children, particularly at a young age, because both parents were out at work. In time children began to see the state as their parent as both mother and father were no longer imparting any sense of values into their kids. Other programmes, such as 'Common Purpose', began propagandising kids in schools from an early age and parents were too busy to even notice [see next].

Both of these were strategies of the Rockefeller Foundation to bring about social destabilisation as part of global elite plans to control society.

As in all elite strategies, a movement is championed and claimed to bring freedom but is actually a cover to bring about slavery. Women today are bigger slaves than they ever were; but worst of all they have lost their children to propaganda.

The problems of feminism in society

Propaganda

Feminists have used all sorts of dirty tricks to force their message onto a population that initially didn't want it. As a result of the financial, media and political support of the Rockefellers, feminist propaganda was infiltrated into all aspects of society, from school materials to dramas on TV.

Much of this, however, was fabrication and plain lies

For example: the director of the American Women's Educational Equity Act Publishing Centre was Katherine Hanson. She has argued that four million women are beaten to death every year in America and that violence is the leading cause of death among women, plus the leading cause of injury is being beaten by a man at home. All lies! One million women die every year in the US with the leading causes being first heart disease, then cancer with

²² See 'An interview with Aaron Russo', YouTube. Russo was an American filmmaker and producer who produced major Hollywood films and managed Bette Middler's early success. Latterly he made films exposing the corruption in America, particularly due to the Federal Reserve central banking system. For a time he was a close friend of Nick Rockefeller and was being groomed for inclusion in the elite, until he rejected it.

homicide being very low down the list after suicide.²³ It was disinformation like this that gave feminism a big push.

Destabilised children

The Bible is clear that it is the responsibility of parents to bring up children in the fear of God and teach them ethical behaviour. There is nothing more stable for children than the environment of a loving family. In addition to ethics, parents should teach their children practical skills as appropriate; such as how to cook, what is good to eat and what is not, how to clean, how to be healthy, how to repair things, how to grow food, how to save money, personal discipline, how to help others, etc.

There is no doubt that modern families utterly fail in this regard; indeed with most parents both out at work they have no time to do anything, let alone rear children. Furthermore, the fact of life for many is a long commute to get to work so that it is not uncommon for parents to lose two or even more hours a day simply travelling.

This is the result of social engineering to weaken the family unit; it is the result of an elite strategy over many years. One of the strands in this was to get women out of the home and into the workplace. The appeal of feminist ideas of freedom of choice, equality, freedom of expression, pursuing ideal personal goals etc. were used to lure women out of the home and away from their kids.

What has been the net result?

Parents today, in general, believe that it is the responsibility of the state to educate their children. Only what the state deems necessary is what is taught and most parents have no time and little opportunity to even audit what the state puts into the brains of their kids. They have no clue at all.

The first result of this is that kids get disassociated from their parents; indeed by their early teens many children end up in complete rebellion against their parents. At the very least this makes children much more compliant to the demands of the state as they get older. Historically a good education resulted in teenagers being rebellious against the state and protesting obvious corruption, scandals, illegal wars and such like. One of the three reasons for the end of the Vietnam War was the nationwide protesting student movement.²⁴

The second fact is the dumbing-down of education in general. There is absolutely no question but that, from the mid-60s onwards, British education was dumbed down and exams were a pale reflection of former qualifications. This needs no proof here but a long paper could be written explaining why and how this was done. The simple fact that universities need to run residual courses for new graduates in literacy, arithmetic and communication because A-level kids cannot write a letter, answer the telephone properly and do basic adding up, proves this. One group of A star, A-level students sat an old 11-plus exam and all failed.

The establishment does not want intelligent, freethinking, independent kids that can pose a future threat to elite plans; they just want fodder for the marketplace, low-level jobs, the

²³ See William Pollack, 'Real Boys: Rescuing our sons from the myths of boyhood', Henry Holt & Co, (1998), p48-49

²⁴ The other two were the mounting number of body-bags of dead soldiers coming home plus the enormous cost to the economy for no material gain to the US.

armed forces etc. Establishment posts are filled by the scions of rich establishment families that go to private schools, which have not been dumbed-down like state schools.

Far worse is the indoctrination that is deliberately going on in the education of children; this is strategic and well resourced. Groups like 'Common Purpose' (funded by VAT and answerable to no elected government) dominate the school system and preach propaganda to make kids subservient and emasculated.

In addition base morals are imbued in kids from the earliest ages to make them amenable to either homosexuality or fornication; both of which are taught as normal behaviour from the age of five. Parents would be aghast if they knew that comic textbooks, containing graphic images, are used to teach the normality of masturbation, oral sex and sodomy to five-year old children. Older kids are given contraceptive pills and abortion advice without their parents knowing anything about it.

All of this has been facilitated by getting women out of the home and into the workplace through feminism. Few parents have the time to train their kids themselves or even check how they are being educated.

Furthermore, feminist mothers have persuaded fathers not to teach their sons how to be male because that is seen as bad. Then girls are not taught basic principles of homemaking because that is seen as demeaning. So even if parents do get some time their teaching of children is full of neglect.

All of this leads to a new generation of lost kids, unsure what they are.

Some of the problems we are now seeing in society with very messed up families and disorientated kids are due to the fact that, through feminism, they were never taught and nurtured correctly by parents.

Education

Massive problems have resulted from the principles of feminism being widely adopted in schools and colleges. This has led to the feminisation of schools, especially in America.²⁵

This has numerous and varied impacts, such as:

- Favouring girls over boys. From the 1990s laws caused schools to adopt gender equity policies aimed at enhancing girls (e.g. the Gender Equity Act of 1994 in America). Since feminist principles were applied in schools multiple statistical reports have shown that boys are performing far worse than girls. Boy's scores on reading and writing have declined. Boys are twice as likely to be diagnosed with learning disorders than girls and in some places are ten times more likely to have ADD. In America boys make up 71% of school suspensions and there is much evidence that boys suffer from low esteem issues and lack confidence. The majority of people receiving a master's degree in America are women, with the percentage of boys declining more each year. Boys are four to six times more likely to commit suicide.
- Emphasising a feminisation of boys. Feminists have taught that gender is a societal learned issue and not natural. Thus feminists have sought to impart school training on boys to reprogram them while young believing that this will lead to them being better, softer adults. Dr Nancy Marshall of the Wellesley College Centre of Research on Women illustrated this point with slides of a pre-school boy dressed up in a dress and

²⁵ See Don Closson; 'The Feminisation of American Schools'; Probe Ministries, 17 Sept 2000.

high heels.²⁶ The feminist plan is to literally make little boys more like little girls. Feminist Sandra Lee Bartky says that humans are born bisexual and only through conditioning are transformed into male and female gender personalities.²⁷ Departments of Education have made curricula with goals to get boys to play with dolls, with instructions to avoid masculine dolls such as GI Joe. Instructors are told to stop children's fantasy playing if gender stereotypes are being acted out. Some teachers have made their classroom into a 'woman-centred community of learners' with all the images being of women. Boys are forced to act out women's parts in plays and lip-synch to women singers. This is brainwashing and social engineering.

- All must have prizes: competition (an essential part of training for boys) is considered harmful and wicked. Thus sports and games are replaced with girl-friendly, co-operative, relational activities. Boys are no longer allowed to be boys. In some crazy cases boys have been punished for doing minor boyish things, such as running and jumping over a bench at lunchtime.²⁸

These are just some examples showing that schools are engaged in social engineering to feminise boys. No wonder more male teenagers are embracing homosexuality. This is just denial of clear biological facts, to say nothing of the Creator's laws, in an effort to reverse sexuality. It is a wicked, cynical and sinister policy.

Splitting up families

If women going out to work is harmful to families, much worse is when women desert the family.

There can be no denial that one repercussion of feminism is that many women have been so motivated to find their own independent role in life that they have left husbands and deserted children. Now moderate feminists would decry this and claim that they had no part in it, but that does not alter the fact that feminist doctrines have led to it. Furthermore, radical and lesbian feminists have worked towards women leaving husbands as a deliberate policy.

Anti-discrimination fallout

Whenever a government creates anti-discrimination laws for a certain group it immediately creates problems for other supposedly equal groups; this is just common sense and a plain fact of experience. Thus something intended for good has evil consequences. Anti-discrimination laws to support women have been no different.

For this reason it has now become easier for women to get a job than men. Furthermore, women began to take jobs that were previously the province of men. In some cases this was acceptable, in an open playing field, but in others it was a farce.

It is just a plain fact that women are physiologically weaker; thus any job that requires physical strength and stamina was historically the place of men. Now legislation demands that women can take on these roles. I ask you, if you are a heavy man at the top of a burning building, would you want to be carried down an external ladder by a male or female fireman? If allowances are made for women not to do certain tasks then that is tacit acceptance that the law is stupid and certain jobs should be restricted from women.

²⁶ Christina Hoff Sommer, 'The War Against Boys', Simon & Schuster, (1999), p74.

²⁷ Christina Hoff Sommer, 'The War Against Boys', Simon & Schuster, (1999), p86.

²⁸ William Pollack; 'Real Boys: Rescuing our sons from the myths of boyhood', Henry Holt & Co. (1998), p94.

This also works against the interests of women. We have yet to see proper data on what is known by common hearsay and anecdotes, and some legal testimony, that many women in the army have become victims. There are indications that this is a massive problem but many details are being covered up by the establishment. Women are routinely subject to verbal abuse, physical abuse, psychological abuse and there are reports of multiple rapes by other soldiers and suggestions of deaths. What else could you expect when you put women into an environment of close proximity (even sleeping in close quarters) with sex-starved men on duty? [Shortly after writing this, General Sir Nick Carter announced the publication of a report into this matter and quoted that 40% of women in the army had been verbally, sexually abused but only 3% had reported it.]²⁹

Regarding claims of discrimination, I have known cases where women have risen through the ranks by claiming that they have been discriminated against when rejected for promotion. The legal storm that can ensue in such a case means that almost always the senior executives will decide to support the woman claimant. This breeds intolerable low morale when women not up to a job have overtaken men who were, simply by using the discrimination card.

[Aside: you must understand that I have no axe to grind here; I am just stating facts and demonstrating problems with feminist laws. I know women who are great at their jobs and far better than men. I have worked with some and had very good professional relationships with such; indeed several became friends.]

The problem is that anti-discrimination laws always result in a skewed playing field (this equally applies to racial discrimination acts where the same result has ensued).

The interesting question is: did the government do this without foreseeing the consequences or did they do it deliberately to destabilise society?

Emasculation of men

Male-bashing

After winning several battles to gain equality with men, the feminist agenda then took on the task to prove that women were better than men; with many seeking to establish a matriarchal society. Men were not be partners but were to be crushed because they were not needed. Note Gloria Steinem's famous quote, '*A woman without a man is like a fish without a bicycle*', which was originally coined by Australian Irina Dunn.³⁰ Male-bashing became especially prominent from 1990 onwards.

Thus the new discipline of Women's Studies that arose in many universities had textbooks that treated with contempt anything written by '*dead white European males*'. Some feminists have stated that all men are potential rapists that cannot be trusted. Radical feminists that couldn't convey a hatred of men into young women inculcated fear of them. On American campuses there is a new acronym for women, GUG: '*Gay until graduation*'.

One odd result of the attack on men was that some polite men who opened doors for women or offered them a seat on a train were given offensive verbal abuse. Men became afraid to be polite to women! This alone shows the perversity of feminism.

²⁹ BBC Radio 2 News, 12 July 2015. The report is not yet available to me.

³⁰ While a student at the University of Sydney (1970). It was based on a philosophical text, '*A man needs God like a fish needs a bicycle*'.

The female dominated job market

In light of the anti-discrimination problem, it became very difficult for men to get a job when competing against women in the market place. To avoid the potential claim of discrimination, women became favoured. Britain went from a situation where men dominated the market place to women dominating it.

Men found it harder and harder to get a job unless they were skilled at something. However, this happened at a time when education changed as well due to feminist reforms. Girls began to outdo boys in education. Before long females completely overturned male dominance in state schools, performing far better in exams. Thus when state-school educated boys tried to get jobs they also had fewer and poorer qualifications, and this also mitigated against getting a job. It is noteworthy that this did not effect establishment boys whose parents had the money to fund private school education.

Reaction of some feminists

Curiously, many feminist writers, wishing to distance themselves from radical feminism, have opposed some of the recent effects of the movement, especially misandry (hatred of men) and elevation of women's interests above men's. Such would include Camille Paglia, Christina Hoff Sommers, Jean Bethke Elshtain, Elizabeth Fox-Genovese, Lisa Lucile Owens and Daphne Patai.³¹

One recent quote is [Anti-Feminism] *'is an umbrella term for people who think there is something wrong with the actions of people acting in the name of feminism ... Based on the overall actions [feminism] is about socially engineering society to give special privileges to women and special punishments to men. That's not equality. That's not respecting genders.'*³²

Greer has spoken and written about feminism becoming so aggressive that it has left men helpless and the real problem in society today, after 50 years of feminism, is emasculated men.

Elite strategy to weaken men

The global elite that have manipulated feminism from the start have no doubt sought this emasculation as a means to help quell potential rebellion. The last thing they want is strong, masculine, intelligent men who could pose a threat to their plans.

This subversion can be seen in the media and education which the elite control: men are portrayed as stupid or evil in TV sitcoms; boys are punished in schools for not being feminine enough; young men are taught to pay attention to their feminine side; politically correct speech and behaviour constantly promotes feminist ideals.

Prominence of lesbianism

There is no doubt that radical feminists have pursued an anti-men, pro-lesbian agenda for decades and this has led to an upsurge in lesbianism in society. Many feminists, who seek a normal sexual relationship with men, have strongly opposed some of these campaigns.

According to Sheila Jeffreys, lesbian feminism arose, 1) when lesbians within the Women's Liberation Movement created a new lesbian political movement; 2) and when lesbians in the Gay Liberation movements left to join lesbian feminists.

³¹ Note Christina Hoff Sommers; 'Who Stole Feminism?: How Women Have Betrayed Women', Simon & Schuster (1995).

³² National Review; Celina Durgin; 'Anti-Feminists battle feminists'.

It was as long ago as 1969 that lesbian Ivy Bottini held a public forum titled, 'Is lesbianism a Feminist issue?' at the America National Organisation for Women. The then president Betty Friedan was against lesbian participation in the movement, calling the lesbian feminist agitation as a '*lavender menace*'. She then fired openly lesbian newsletter editor Rita Mae Brown and excluded others, including Ivy Bottini, in 1970. The Women's Liberation Movement's exclusion of lesbians led to the rise of a dedicated lesbian feminism campaign. One early pamphlet was 'The Woman Identified Woman' issued by the Radicallesbians, of which one leader was Rita Mae Brown.

The most influential period of lesbian feminism was in the turbulent 1970s and into the 80s when Gay issues were a hotbed of debate and campaign. Feminists were urged to devote their attention to other women and not to men; in fact some feminists condemned the Gay rights movements as sexist. Such activists included Charlotte Bunch, Rita Mae Brown, Adrienne Rich, Mary Daly and others.

Some feminists (such as Judy Rebick) have declared that lesbians have always been invisible at the heart of feminist movements. That feminist groups have long contained lesbians is perhaps confirmed by the comedic portrayal of all feminists as lesbians by many comedians and satirists, often wearing denim dungarees. It is very sad that in the clamour for power and status many women have abandoned their femininity believing that only masculine traits were valuable, and so became androgynous or even butch.

The tenets of lesbian feminism are that heterosexuality is not a natural disposition from creation but is a result of imposition by patriarchal societies, capitalism and colonialism. Thus lesbian feminists reject the normal social hierarchy and seek separatist communities and organisations. Some call this aspect 'separatist feminism'. Interestingly, communes begun by such have failed miserably within months (such as 'The Furies' commune in 1971-72).

Lesbian feminists deny that they advocate female masculinity; however, even casual observation reveals that there are obvious masculine lesbians involved in some groups. Many formal lesbian feminist groups are also against: sado-masochism, butch-femme lesbian identities and relationships, transgenderism, transexuality, pornography and prostitution. This puts them in opposition to 'Queer Theory', which advocates them all. ['Queer Theory' emerged in the 1990s based upon aspects of lesbian feminism, such as: opposition to compulsory heterosexuality and opposition to gender defined by heterosexuals and institutions. It is advocated by lesbians that include: Judith Butler, Judith Halberstam and Gayle Rubin.]

Some radical feminists have even developed a new spelling for 'women', which they claim is derived from men ('phallogocentric' language) and therefore redundant. These include: 'womyn', 'wimin' and 'womin'. With no historical antecedents, feminists were necessarily led to develop a new 'gynocentric' culture, with new words.

Some lesbian separatists have openly associated themselves with neo-pagan cults, such as Diana (Artemis) worship or Diana Witchcraft (see next).

Guilt

Young women that have fallen for the doctrines of feminism and have tried to adopt lesbianism and shun marriage and families have often fallen into guilt and depression because it is against their created nature. For example, one college student said, '*I've taken*

all the women's studies courses – I know that marriage and motherhood are traps – but I still want to do both'.³³

The goddess and witchcraft movement

As well as lesbianism there has been considerable feminist pushing of the goddess movement and witchcraft in general, but this is normally low-level beliefs, ideas and figurative symbolism. Nevertheless, large numbers of feminists have become out-and-out witches advocating all sorts of New Age sectarianism: *'Many feminists have turned to Wicca and the role of priestess for healing and strength after the patriarchal oppression and lack of voice for women in the major world religions'.³⁴*

Some forms of this have been ecological; these identify the earth as Gaia (a goddess) and aver that only women can take care of the environment. In fact they teach that the earth was created to be a matriarchal society and posit all sorts of spurious historical evidence for this. Thus there is a link between feminism and green issues. This may be a minority in terms of the Green Movement, but it forms a large proportion of radical feminists.

Since there is a general trend towards paganism in the UK, it is obvious that this trend would also include feminists. The drift towards a populist witchcraft has also been growing for decades but it is now openly peaking.

As recent as 24 February 2015, The Guardian published an article by Sady Doyle titled, 'Season of the Witch: Why young women are flocking to the ancient craft'. It tells us that blogs, such as Charmcore, gives magical advice and praise of women; teen magazines, such as Rookie, publish Tarot card tutorials alongside feminist advice; while Autostraddle, a lesbian magazine, has an in-house Tarot columnist. There is even a feminist version of the Tarot cards (e.g. the Motherpeace deck).

The rise of feminism was coupled with a rise of witchcraft from the start. The witch Starhawk, in her famous book 'The Spiral Dance (1979) wrote, *'to reclaim the word witch is to reclaim our right, as women, to be powerful'*. Feminist psychologists such as Jean Shinoda Bolen and Clarissa Pinkola Estes wrote books on using goddess imagery to understand female subjectivity! In the 1970s there was a socialist-feminist collective called 'Witch' that chanted, *'Double, bubble, war and rubble / When you mess with women, you'll be in trouble'*.

The key iconography and symbolism of the witch was adopted by feminists because it pictures a powerful woman; power that emanates from inside not from an external hierarchy (even though many men are also witches). Historically witches were also outsiders and iconoclasts.

Modern witchcraft, known as Wicca, was only created and codified by Gerald Gardner in his books of 1949 and 1954 yet it has grown to a world religion since then. Gardner's paganism was based on his archaeological studies in Southeast Asia, where he learned occult secrets, which he combined with Rosicrucianism, Theosophy, Freemasonry plus some ideas from an old witch called Dorothy Clutterbuck plus witch authors Margaret Murray and Aleister Crowley. It was the creation of a modern witchcraft based upon the worship of the Mother Goddess; it was not an editorial collation of ancient British witchcraft texts; in fact, British witchcraft had virtually died out by the 19th century.

The idea of worshipping a Mother Goddess is obviously appealing to feminists who associate Christianity with the patriarchal society that caused all their problems. It was not

³³ Quoted in Barbara DeFoe Whitehead; 'Mars Hill Audio Journal', No 61, Mar-Apr 2003.

³⁴ Covenant of the Goddess; www.cog.org/wicca/about.html

surprising, therefore, that many feminists were attracted to Wicca, and through Wicca to other forms of the occult.

The Mother Goddess has many names according to different followers: Artemis, Diana, Astarte, Aphrodite, Kore and Hecate (famous from ancient mythology). The male consort is usually identified as Pan, the Horned God; also known as Adonis, Apollo, Baphomet, Cernunnos, Dionysius, Lucifer, Osiris, Thor etc. The goddess is represented by the moon, Pan by the sun. Each year Pan dies and is brought back to life in a special ceremony ('Drawing down the Moon').

Out of Wicca a new generation of feminist witches emerged advocating a new feminist spirituality, such as: Alexander Sander, Sybil Leek, Starhawk (Miriam Simos), Margot Adler, Janet and Stewart Farrar etc.

There is no point giving further details of Wiccan rituals and spells; however it is clearly a regurgitation of the ancient occultism that was originally developed in Babylonia as the worship of the deified Nimrod and his wife Semiramis as the original sun god and moon goddess. This passed into the mythology and pantheons of various cultures after Babel where slight differences eventually emerged; then witchcraft developed out of these in Europe based upon ideas taken from here and there.

The sort of individual pagan cults that some feminists particularly associate with include:

- Diana witchcraft (worship of a female goddess).
- Wicca (includes worship of male and female gods).
- Diana Wicca (a combination of British Wicca, Italian folk-magic, feminism, and pagan healing).
- Gaia ('Earth Mother') worship (similar to Wicca but more broadly based and not necessarily using Wiccan formulas).
- Native American Spiritism.

Not only is goddess worship and witchcraft seen as a natural replacement for Christianity by feminists; some are aggressively demanding the destruction of churches. For example one conference called for all churches to adopt New Age beliefs or be closed down.³⁵ This is where feminism leads; it is part of the devil's attack on the end-time church.

Goddess worship, paganism, Wicca and witchcraft are all names for a form of natural religion that is centred around the mystery, sexuality and psychic mysteries of the female.³⁶

All of history must be rewritten in terms of the oppression of women. We must go back to ancient female religions like witchcraft.³⁷

While some feminist witches may possibly stay in their families (though this is less likely), many women have turned to witchcraft and have then been exhorted to leave their families.

I know a local situation where the wife was slowly encouraged (groomed) by witches in a local New Age shop. It started with teaching feminist principles and then getting the

³⁵ Charlene Spretnak et. al.; 'Goddesses of Coming New Age Probe the Meaning of it All', report in Los Angeles Times, 16 March 1982.

³⁶ Review of Charlene Spretnak; 'The Politics of Women's Spirituality'.

³⁷ 'Declaration of Feminism' (1971).

woman to work voluntarily in the shop so she could be propagandised more fully. In time the woman fully accepted the principles of being a witch. She was then told that she was the saviour of the world and had a supreme destiny to follow and this necessitated leaving her husband and children, which she then did, moving in with one of the witches. The husband was wrecked and suffered depression while the children began to develop all sorts of issues. It slowly dawned on the husband, who was forced into divorce proceedings, that his wife was becoming insane; this was clear from the things she said and did. This all happened within a year; from normal family mother to insane witch having wrecked a family.

Interim conclusion

Even this very cursory survey of the fragmentation and in-fighting in feminism is enough to demonstrate that the movement lacks moral cohesiveness and unity of principles. It has become an opportunity for vocalising any individual gender grievance and aspiration. If even the main contributors cannot agree on basic principles then the movement as a whole is morally bankrupt.

No doubt there are many other facets that could be discussed in what is a complex and disjointed movement today. What we have covered here is sufficient to demonstrate key problems.

What is also obvious is that feminism is proof of the fact that a small initial divergence from truth eventually leads to being on a path going in the opposite direction. All errors lead to bigger errors. What started as a campaign for equal rights for women degenerated into rebellion, misandry, women leaving husbands and abandoning children, lesbianism and witchcraft. Not every feminist has reached the same destination, but all are travelling on the road that leads to it.

Feminism and the Bible

Men and women

There is no doubt that the rise of feminism has had great effects on the modern church, which has lapped up the world's propaganda without discernment on many social issues.

The key issue for the church is the absolute truth of the word of God, which does not change with the vicissitudes of society. The important factor is to sufficiently know what that truth is.

Now I will avoid a through exposition on this subject, which would occupy many pages; I will be as succinct as possible.

Gender impartiality

It is important to state at the outset that God does not favour one sort of person above another; there is equality in the body of Christ. For this reason Paul emphasises that women are equal with men in salvation:

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. Gal 3:28

This is the first principle; it is unequivocal and simple.

There is also equality in things indifferent. While homemaking is the first priority of a wife, she is not restricted from trading and enterprise as she has the time. Proverbs 31 pictures

the virtuous wife, who not only provides food and rules the house, but also buys land, trades and sells garments; her works result in her praise and fame.

Different functions

The second principle, however, must also be borne in mind. This is that everyone in the body of Christ has a function and these functions differ. Within this sphere gender does matter.

It is noteworthy that women and men are different regarding their physiology and emotions. This is just a material fact. God built them that way so that they could better function in their tasks.

Women, being the weaker sex, cannot perform certain roles and men must take care to properly protect, cherish and nurture women because they are stronger. This is not being patronising it is the word of God.

Husbands, likewise, dwell with *them* with understanding, giving honour to the wife, as to the weaker vessel. 1 Pt 3:7

Illustration

The doctrine of the Godhead as a Trinity perfectly illustrates the situation with men and women in the church.

All three persons in the Trinity are God and are equal; yet there is a difference of function within the Trinity and a willing subordination of office.

God the Father is the initiator of all things, predetermining everything from eternity. God the Son fulfils the Father's will and achieves all that the Father plans. The Father sent the Son into the world and the Son obeyed. The Spirit proceeds both from the Father and from the Son and applies, in time, all that the Son has achieved.

Thus the three persons have differing functions, which contain elements of subordination; yet the three persons are all equal in divinity.

Similarly, women and men are equal in salvation and their relationship to God but have different functions that involve subordination.

Church leadership

Since there is a difference between men and women certain roles are forbidden to women in the church.

Prime amongst these is the role of teaching in the church. Teaching carries authority since it is presenting the word of God to the flock for instruction. It is a role delegated by God to under-shepherds; as such it is forbidden to women. Again this is not patronising it is the word of God.

Let a woman learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression. Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control. 1 Tim 2:11-15

Now unless a person wishes to rebel against God's word, this must be accepted and not deliberately misconstrued or tampered with. Let us unpack this simply.

- **Let a woman learn in silence with all submission.** There is nothing difficult to understand here. Women must not take over the meeting with multiple questions, arguments, disputes or fables; they must be in submission to the word and learn in silence.
- **I do not permit a woman to teach.** Again, very simple; women cannot be teachers in the church – full stop!
- **I do not permit a woman ... to have authority over a man.** This is why a woman cannot teach: she cannot take authority over a man. The man (as Paul explains in 1 Cor 11) is in the delegated glory of God and stands for God. A woman cannot take over that authority but must submit.³⁸
- **But to be in silence.** To emphasise his point, Paul repeats the fact that a woman must be silent.
- **For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression.** Here is another reason for women to be silent in teaching; they are more susceptible (due to their different physiology) to deception. In the Fall, Adam's sin was conscious rebellion against God's law but Eve's sin was falling for the deception of the serpent and thinking it was true. Adam was not deceived. This needs to be taken seriously; it is God's word not man's.
- **Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.** The function of the woman is to do what God intended her to do and gifted her with the abilities to do. Prime amongst these is to bear children and train them in the home; then to, **continue in faith, love, and holiness, with self-control.**

All this is the very opposite of feminism and it provides a challenge to some women. However, the word of God must be embraced and enjoyed.

Furthermore, leadership is by men in the church not women. There are no women church leaders.

A bishop then must be blameless, the husband ... 1 Tim 3:2

Appoint elders in every city as I commanded you -- if a man is blameless, the husband ... Titus 1:5-6

Since women are not allowed to have authority over men, then they cannot be in leadership positions by definition.

While Jesus favoured women and did much to establish them in the kingdom, his chosen representatives to carry the work on were all men. In the OT all the patriarchs were men. The covenants were made with men. All the kings were men and when a king came under the domination of a woman (such as Jezebel) things went badly for Israel. All the writing prophets were men. The priesthood was male. When NT churches came under the domination of a woman Jesus rebuked them from heaven (Rev 2:20-23).

Now I have had many years of experience regarding this matter and I can say that the happiest, most fulfilled, most godly women that I have known were those who fully embraced this.

³⁸ Technical note: 'authority' (*authenteo*) needs no quibbling and prolonged arguments about meaning. It simply means to control or domineer; thus some older translations use 'dominion'. The expert Robertson says: 'The word *authenteo* is now cleared up by Kretschmer (Glotta, 1912, pp. 289ff.) and by Moulton and Milligan's Vocabulary. See also Nageli, Der Wortschatz des Apostels Paulus and Deissmann, Light, etc., pp. 88f. *Autodikeo* was the literary word for playing the master while *authenteo* was the vernacular term. It comes from *authentēs*, a self-doer, a master, autocrat. It occurs in the papyri (substantive *authentēs*, master, verb *authenteo*, to domineer, adjective *authentikos*, authoritative).'

I have also met women who hated this and claimed to be teachers and developed all sorts of ludicrous argumentative webs to make the words mean the opposite of what they say. Most of them, in my opinion, were not peaceful but were frustrated, intemperate and even rebellious people. Deep down they knew they were working against God's word.

Again, in my experience, I have noted that very often deception and sectarianism in a given church was started by a frustrated woman. I am not saying that all problems result from women, far from it, we have multitudes of false male teachers, but in many local situations schism came from annoyed women.

There is a reason why women cannot teach or lead churches and it needs to be accepted.

Wives and husbands

Wives and husbands must live in harmony with gifts that differ.

Although the husband is the head of the family, and thus the wife must be subject to him as the final authority (Eph 5:24), the wife is the head of the household (1 Tim 5:14, *oikodespoteo* – a strong word meaning 'mistress of the house'; *despoteo* is where we get the word 'despot'). The husband is head overall (the chairman of the board) but the wife rules the house (the managing director).

As the head, the husband's job is to love, nurture, cherish, protect and care for his wife above his own life. He must not lord it over his wife.

In practice sensible husbands will never enforce this headship but will love their wife and treat all matters as an equal partnership. However, in difficult situations, the husband is the head and must manage the problem; he has the responsibility, not the wife. As the wife rules the household, a husband would do well to keep himself out of the way in how she does this.

The reality is that where people love each other, they will work it out peacefully.

What about Biblical women leaders?

The few cases of women appearing to have some sort of authority, particularly in the Old Testament, are hardly an argument for modern feminism. Even if it were true (it is not) there could be an exceptional reason for it that we do not understand. The examples are chiefly women who were said to be prophetesses.

Miriam

Miriam is called a prophetess in Exod 15:20. However, this is where prophecy is considered as expressive praise, such as when Saul prophesied but was no prophet, or when musicians prophesy on a cymbal (1 Chron 25:1). Miriam is described as a prophetess simply because she was expressing vivid musical praise to God.

Isaiah's wife

She is called a prophetess in Isa 8:3 but here it simply means 'wife of a prophet'.

Deborah

Deborah was a prophetess in the time of the judges; in a time when everyone did what was right in their own eyes and much was wrong.

Now Deborah, a prophetess, the wife of Lapidoth, was judging Israel at that time. And she would sit under the palm tree of Deborah between Ramah and Bethel in the mountains of Ephraim. And the children of Israel came up to her for judgment. Judg 4:4-5

Here we see that Deborah is only mentioned in connection with the authority of her husband, Lapidoth; her identity is tied to her husband's authority. The fact that she had some importance is indicative of the dearth of proper leadership and evidence of unusual and exceptional circumstances.

Unlike the OT prophets whom God sent to the people of Israel, she did not go to the place of male eldership authority (the city gate) but people would come to her house or to a tree in the shade to be encouraged.

Deborah did not lead the troops into battle and did not rule Israel. Her job was to strengthen the hand of Barak to do this. She encouraged Barak to be strong in the Lord and defeat the enemy. It is noteworthy that in the leadership lists of Hebrews 11:32 the name Barak appears as a deliverer but not Deborah.

Huldah

Huldah is called a prophetess in 2 Kg 22:14 and 2 Chron 34:22.

Huldah is also identified with the husband, Shallum. Again people came to her, she was not sent to the people. She did not discharge her office publicly as male prophets did.

Anna

Anna is identified with her father, Phanuel and spent her time in the women's court of the temple. She spoke encouragement to individuals, probably women in this courtyard.

Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity. Lk 2:36

Phoebe

The claim is that Phoebe was a church leader; this is false. At best Phoebe was a deacon and this is a servant of the church to conduct financial affairs that carry no spiritual authority whatsoever. The only church leaders are elders.

However, it is a matter of debate as to whether Phoebe was even a deacon.

Romans 16:1 says, 'I commend to you Phoebe our sister, who is a servant of the church in Cenchrea.' The word servant is *diakonos*, which is the basis of the word deacon. Some Bible versions have translated this as 'deaconess' (RSV, NRSV) but most historical Bible versions used 'servant' (KJV, KJV, ASV, NAS, NAB, WEB, RWB, BBE) or a very few used 'minister' in the sense of serving (Darby, YLT). In etymological terms it is not possible to determine if Paul uses this in a formal or general sense. *Diakonos* is translated as 'servant' many times (e.g. Matt 23:11; Mk 9:35; Jn 12:26; Rm 15:8).

Certainly Phoebe was a servant of the church but it is equally certain that she ministered to women, as Paul teaches elsewhere. Paul could hardly praise a woman who contradicted his teaching on women. The church needs women to cater for the affairs and needs of other women, such as training young wives how to be homemakers and rear children (Titus 2:3-5).

There is no sense here that Phoebe led men; she was not a church leader even if she was a deacon.

Prisca

Prisca (Priscilla) had no leadership role at all.

Firstly, she is always mentioned in connection with her husband Aquila. Secondly, when she exhorted and corrected Apollos she did so in partnership with her husband. Thirdly, this was not formal teaching in a church but was friendly advice in a private home (Acts 18:26).

Philip's four daughters

Philip is said to have four daughters who prophesied in Acts 21:8-9.

In the apostolic church there were many initial signs and wonders for a time; this was to authenticate the Gospel as something of divine origin. Part of this exceptional grace was a period when the church had many prophets edifying the churches. This was necessary in a time before the New Testament had been written and the apostles could not stretch themselves to every Mediterranean church. It was also a period where false Gnostic works were being distributed that were full of errors.

In this period women as well as men could prophesy in a church meeting. This is clear from 1 Cor 11:4-5. This prophecy was encouragement, edification and consolation (1 Cor 14:3). This is nothing to do with the prophetic office. The office of prophet was something entirely different. He was a man, usually on an apostolic team, that went from church to church bringing God's authoritative word to edify believers. Such ministers were always male, such as Agabus (Acts 11:27-28), Judas and Silas (Acts 15:32), Barnabas, Simeon, Lucius, Manaen, Saul (Acts 13:1).

Therefore, Philip's daughters were simply women who ministered in the local church by prophesying encouragement. It was a mild edification that did not carry authority. There is no evidence that these women had any leadership role whatsoever. Indeed, they are included in Scripture in connection with their father, not on their own authority.

Junia

Greet Andronicus and Junia, my countrymen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me. Rm 16:7

It is claimed that Junia is a female name and thus a woman was an apostle. In fact Junia is an abbreviation of a common male Roman name; though it can also be applied to women. Also, 'of note' need not mean that these men were apostles but had distinguished themselves serving other apostles. Furthermore, Paul calls the two people 'countrymen', or kinsmen. The word is masculine.

Summary

There is no Biblical, example of a woman having formal divine authority over men; none whatsoever. Whenever Israel came under the influence of a queen, such as Jezebel, things went very badly wrong. God's leaders are always men:

- While Jesus favoured women and did much to establish them in the kingdom, his chosen representatives to carry the work on (apostles) were all men.
- The first person created was a male. Women came from that male not direct from God.
- All angel names are male.
- In the OT all the patriarchs were men.

- The covenants were made with men.
- All of Israel's monarchs were men.
- All the writing prophets were men.
- All the priests were male.
- The burnt offering had to be male.
- When NT churches came under the domination of a woman Jesus rebuked them from heaven (Rev 2:20-23).
- All the writers of the books of the Bible are males.

Conclusion

The Bible nowhere teaches, or gives an example, of women having formal divine authority over men.

Historical survey of feminism in the church

Historical antecedents

There had been some notable evangelical women leaders that were not really feminists but who were led by circumstances to achieve some notable results. Countess Selina of Huntingdon (1707-1791), while asserting no spiritual authority, was the source of support for several key evangelists (especially George Whitefield), the building of 64 Calvinist churches (The Countess of Huntingdon Connexion) and the establishment of a Bible College ('Trevecca', Talgarth, Wales, 1768).³⁹ She was a major figure in the 18th century revival, appointing ministers to serve on the quasi-legal basis of being able to appoint personal chaplains as a peer, but this put her in conflict with the Church of England and she was eventually forced to become a dissenter. It is estimated that she spent £100,000 on the Gospel (many millions today).

In America, midwife Anne Hutchinson (d. 1643) challenged the prevailing theology of the Puritan Boston colony as being works legalism and also exposed the subordination of women in Massachusetts' culture. After causing a storm she was excommunicated and banished as an antinomian, though she was teaching the covenant of grace. Her preaching in local meetings (initially to women but also later to men) had nearly broken the stability of the colony. Despite suffering much she was later recognised as the most famous English woman in American colonial history and officially lauded as a champion of civil liberty.

During the first wave of modern feminism (early 20th century) a number of Christian women began to question the subordination of women in the church who campaigned for equal rights in ecclesiastical and social positions. These included French novelist and Catholic Marie Maugeret (1844-1928), American medical missionary to China Katherine Bushnell (1855-1946), Salvationist leader Catherine Booth (1829-1890), American educator and suffragette Frances Willard (1839-1898) and American women's rights campaigner Elizabeth Cady Stanton (1815-1902).

However, the evangelical church in general was not ready for such a revolutionary move as female church leaders.

³⁹ This is now a farmhouse. The college later moved to Cheshunt and then other places. The current Presbyterian Church of Wales College at Trevecca is a few hundred yards south.

Women in church leadership

In the decades, and even centuries, before 1960 evangelical churches had virtually no women leaders and few women in any kind of leadership role. Women served brilliantly in all sorts of areas but did not have a leading role.

The only exceptions were less evangelical churches, sects, cults and heretical movements, which in those days were shunned by evangelicals. Thus there were women leaders in Methodism, the Salvation Army, the Holiness Movement, the Higher Life Movement, Christian Science, the Pentecostal Movement,⁴⁰ the Healing Movement, plus many sects and cults, such as the Shakers. Even the increasingly apostate Anglican Church had no women priests or bishops.

Preparation for the second wave

The modern church spent decades taking on board worldly features to try to become appealing to people in the world. The more it did this the more it lost its edge and become weaker and apostate; the net result was diminishing numbers.

One of the forms of worldliness that many denominations took on board was feminism. With many churches having a majority membership of women it was deemed important to keep them on board. This feminist agenda took on many forms.

Katherine Bliss produced 'The Service and Status of Women in the Church' for the World Council of Churches in 1953, calling for a re-evaluation of the status of women in the church. In the 60s this received considerable attention. After 1960 various church writers began to demand that the place of women was re-evaluated and enhanced; denominations were urged to ordain women; for example: William Douglas (Journal of Pastoral Psychology, 1961).

Soon voices were raised demanding that women become able to everything that men do, in the same manner and with equal status.

Second Wave

After the second wave of feminism (post 1960) the subordination of women in the UK church changed.

Two things occurred. The first was the impact of feminism itself as a political movement that affected the social order and common thinking. Women in churches became more radical and demanded leadership positions. The second was the impact of the Charismatic Movement, a Trojan Horse for a myriad errors. By bringing in the norms of Pentecostalism, the Charismatic Movement also brought in the concept of women leaders; and not only as church leaders but the idea of women apostles and prophets who led multiple churches. While not all Charismatic churches copied this trend, very many did.⁴¹

Before long female mystics, visionaries, teachers, healers and campaigners began to adopt legendary status amongst various groups. People who had never read biographies of male theologians or missionaries were devouring books by Catholic mystics like Catherine of Siena and Mme. Guyon; Pentecostal healers like Katherine Kuhlman and Aimee Semple

⁴⁰ Many of the pioneers of Pentecostalism were women: Florence L Crawford (founder of the Apostolic Faith Mvt.), Marie Burgess Brown (founder of Glad Tidings Tabernacle, New York), and Aimee Semple McPherson (founder of the International Church of the Foursquare Gospel). Between 1906 and 1920 a very high proportion of the leaders of Pentecostalism were women.

⁴¹ New Frontiers notably continued with male church leaders; but gradually more and more women began to take up all sorts of subsidiary leadership roles (including full-time posts) even in this stream.

McPherson; Charismatic teachers like Joyce Meyer, Gloria Copeland and Faith Forster; and prophets like Cindy Jacobs. Dominant women leaders in sects became heroes for modern women; such as Phoebe Palmer, Maria Woodworth-Etta or Carrie Judd Montgomery of the Holiness Movement or Catherine Booth of the Salvation Army.

A Roman Catholic teacher at a Jesuit college, Mary Daly, began the process of feminising Christian theology with her book, 'The Church and the Second Sex' (1968), relying heavily upon de Beauvoir. She castigated the Roman Church for its inequality.

After this numerous women began producing various sorts of feminist leaning writings and challenging the status quo; there were also more scholarly investigations such as: 'Women in the Bible' (Mary Evans); 'Women, Authority & the Bible' (Ed. Alvera Micklesen) and 'Gender and Grace' (Mary Stewart Leeuwen).

By the 1980s women from all sorts of denominations were demanding to be equal in all functions of the church previously allotted to men ('egalitarians'). A few denominations continued to hold what became known as 'Complementarianism'; that is: men and women are equal in God's love, equal in salvation, but have differing complementary roles in church and marriage. Apart from these few, most denominations capitulated to the force of the feminist movement sweeping the world, notably encouraged by the prime ministerial roles of Margaret Thatcher (1979-1990), Indira Gandhi (PM of India 1966-1977), Benazir Bhutto (PM of Pakistan 1988-90, 1993-96) and Golda Meir (PM of Israel 1969-1974).

Third wave onwards

There are now huge numbers of women in internationally famous church leadership positions. Even the Anglican Church failed its natural traditionalism and shire support and brought in women priests and, more recently, women bishops. Christians For Biblical Equality teaches that, '*Women as well as men exercise the prophetic, priestly and royal functions*' of the church.⁴²

The church simply copied the world and brought in feminism.

The more the church took feminism on board, the more apostate the church has become.

Why women were more able to become leaders after 1906

The huge proliferation of women leaders in the Pentecostal Movement, which began between 1901 (Topeka Revival) and 1906 (Azusa St Revival) can be attributed to several factors.

- Wives began to have smaller families. Today two or three is the norm, or even less, but in the 19th century and before it was not uncommon for families to consist of 12 children. Infant mortality was high in previous history and many children ensured that at least some would survive to keep the family going.
- The Abolition Movement of the mid-19th century also led people to consider the rights of women as well as slaves. Some outspoken abolitionists were women when social taboos then existed against women speaking to mixed audiences.
- Technology: labour saving appliances became much more common after the Industrial Revolution, especially in America, and these enabled women to have more free time.
- The Suffragette Movement gave more prominence to women. In America especially there was a connection between women who felt called to preach and campaigners for women's rights.

⁴² Quoted from John MacArthur; 'Feminism: a reversal of Biblical Standards', Grace To You website, 29 July 2013; a short section from a book ('Divine Design') with no references.

- Various organisations began to allow women to preach; such as the YWCA, some missionary societies and the Women's Christian Temperance Union.
- There had been many, so-called, revivals in the 19th and early 20th centuries. Women were often given much more freedom to minister during revivals, especially as evangelists, due to a shortage of labour. Charles Finney had encouraged women to speak in mixed assemblies as early as the 1830s, against social etiquette. Note the prominence of Jessie Penn-Lewis and Hannah Whitall-Smith in the Higher Life Movement, women in the Salvation Army, women missionaries and women in the Holiness Movement in America at this time.
- The Holiness Movement and the Pentecostal Movement, as perfectionist movements, stressed that the subordination of women, that was highlighted in the Fall of mankind, was reversed by redemption and thus did not apply in churches where instant sanctification was experienced.
- The doctrine of the baptism of the Holy Spirit, emphasised by Holiness and Pentecostal churches, levelled the playing field where the Spirit of power fell upon women as well as men. This was considered more important than intellectual abilities.

Why the prominence of women in churches slowed down between 1920 and 1960

After the abolition movement succeeded (1863) and the gaining of votes for women (1920 in America) there was less impetus for women campaigners and much less activity to fight for women's rights.

In this period there was a decline in revival. Revivals always sprang up as fervour attended the approach of a new century. The revivalism of the late 19th century and early 20th century died down and was ended by the First World War in 1914. Thus there were fewer opportunities for women preachers and evangelists.

Sociologists have noted that it is only in the first wave of the formation of a religious community that women have more equality. As the sense of urgency decreases, so does the need for more personnel (which includes women when there is a shortage of men). As a new sense of responsibility develops, it does so in a greater accommodation to cultural restrictions. Thus Pentecostalism became more institutionalised, bureaucratic and professional, restricting women's opportunities.

As excitement settled down following the flurry of revivalism and new movements beginning, a gradual fear of apostasy settled in. People began to worry about the changes in the traditional role of women, fearing a collapse of the family and destruction of society (which is what is happening today). Consequently, the Fundamentalist Movement began to drift away from the idea of ordaining women to ministry.

Feminist theologians

Feminists have coined the word 'thealogy' to express the feminine side of the study of God ('theo' is masculine; 'thea' is feminine).

Mary Daly

The most famous anti-Christian theologian started as Roman Catholic theologian and philosopher who was a professor in the Dept. of Theology at the Jesuit Boston College until forced out due to refusing males to enter her classes. She is a Radical Lesbian Feminist.

She wrote 'The Church and the Second Sex' (1968) in frustration that Vatican II (1965) did not bring about greater equality for women. Eventually she rejected mainstream Christianity completely, which led to her book 'Beyond the Father God' (1973) repudiating

the idea of a male God. In fact she claims the right to name her own deity, which she sees as a force or energy.

In her book 'Gyn-Ecology: the metaethics of Radical Feminism' (1978) she rejected the term 'God' altogether since it can't be cleansed from male imagery. 'Pure Lust: Elemental Feminist Philosophy' (1984) advocated that women experiment and ignore social taboos imposed by '*phallocracy's fictions*'; female spirituality is best expressed in witchcraft. In 'First New Intergalactic Wickedary of the English Language' (1987) she condemned all aspects of evangelical theology as demonic. She even affirmed that the incarnation of Christ was the '*symbolic legitimisation of the rape of all women and all matter*'. In later books she further promoted eco-feminist witchcraft.

Daly's progress illustrates the growing degradation of feminist ideas once they take hold; That is,

- Championing equality for women.
- Denying the masculinity of God as taught in Scripture.
- Hating men.
- Denying Scripture.
- Denying Biblical theology.
- Teaching a pagan idea of God as energy.
- Advocating promiscuous lesbianism.
- Advocating witchcraft and paganism.

Daphne Hampson

Hampson is Professor Emerita of Divinity at St Andrew's University and Visiting Fellow at Clare Hall, Cambridge. She wrote 'Theology and Feminism' in 1990. She now identifies herself as 'Post-Christian' arguing that Christianity and feminism are incompatible. She avers that Christianity is a male dominated myth to create a patriarchal world. For her, God is now an '*underlying goodness, beauty and order*'.

Rosemary Radford Ruether

Ruether is a Catholic author who has a PhD in classics and patristics who first reacted against the doctrine of contraception in Roman Catholicism. This later expanded into confronting sexism in the church and embracing Liberation Theology. After initially seeking church reform, she gave up and then taught women to leave it and form 'Women-Church' and to begin worshipping the goddess Gaia in fertility cults ('Women-Church: Theology and practice of feminist liturgical communities', 1985; 'Gaia and God: An Eco-Feminist theology of Earth healing', 1992).

Ruether has lectured at Yale and Harvard and now lectures at the Pacific School of Theology. Her principles can be seen in 'Sexism and God Talk: Towards a feminist theology' (1983/2002).

Elisabeth Schussler Fiorenza

Fiorenza is Professor of Divinity at Harvard and a prolific author. Her works teach how to understand the Bible from the standpoint of feminist theology and the feminist movement for social change, seeking to destroy structures of domination and bring freedom for women. She denies divine inspiration of the Bible and interpretation must depend on whether it empowers women in their struggle or not.

Phyllis Trible

Trible is Professor of Biblical Studies at Wake Forest University Divinity School. She seeks to highlight the female perspective on faith, which has been obscured by centuries of male interpretation. She emphasises female imagery for God based upon the 'womb/compassion' metaphor. She charges God and some Bible writers with misogyny.

Sally McFague

McFague is the Distinguished Theologian in residence at Vancouver School of Theology. She avers that male models of God (king, lord, ruler, and father) must be discarded because they are hierarchical and 'death-dealing', preferring the terms, 'mother, 'lover' and 'friend'. She advocates monism and pantheism (God and the universe are one). The universe is not the creation of a transcendent God.

Summary of Christian feminist principles

- Critique of the traditional male view of God. Most moderate feminists believe that masculine terms for God are unacceptable; gender-neutral terms for God (e.g. 'Creator', 'parent') are necessary. Some demand abstract verbs such as 'Be/ing' or universal principles, such as '*a cosmic matrix*'. Others declare that God is female.
- Regarding the person of God there are many variations: some deny that there is any personal God at all; that God is a force. Some are pantheists. Some worship a goddess. Some worship several goddesses. Some are mystics seeking God within. Some are witches seeking power. Some radical feminists have demanded an end to the concept of God altogether, personal or abstract.
- Critique of generic language where 'man' or 'he' is used generically of all people.
- The rejection of a patriarchal society so that women can become truly human and free.
- A critique of male-dominated western culture.
- The Bible is patriarchal therefore: 1) some feminist theologians reject the Bible out of hand; 2) some deny parts of it but keep other parts (a canon within the canon); 3) some try to re-interpret Scripture according to a feminist paradigm. Fiorenza: '*The locus or place of divine revelation and grace is therefore not the Bible or the tradition of a patriarchal church but the ekklesia of women and the lives of women [who are] ... struggling for liberation from patriarchal oppression*'.
- Critique of the doctrines of sin and salvation. Feminists teach doctrines of selfishness; thus sin is not transgression of God's law but '*anything that detracts from my autonomy and self-realisation*'. The command to self-sacrifice is seen as immoral. Salvation is self-realisation. Mollenkott: '*Gone are traditional Christianity's emphasis on sin, guilt and retribution; instead we are empowered toward co-creatorship, welcomed to continual renewal on a continuous Great Non-Judgment Day*'.
- The apparent sexism of the church fathers, the reformers, various church leaders and theologians is challenged.
- Feminists seek to find the 'hidden history' of women.
- Some believe that Christianity is too compromised, male dominated and phallic and must be rejected. Others are trying to reform a denomination from within. Others have become idol worshippers and pagans. Others have made up their own new religion.
- Regarding relationships, some are heterosexuals; some are lesbians, some are celibate. Many affirm that traditional gender distinctions are immoral. The assumption that heterosexuality is normal is considered deviant and discriminatory. Note: Bishop Spong, '*feminism and homosexuality lie at the heart and soul of what the Gospel is all about*'.

Virginia Mollenkott, '*compulsory heterosexuality is the very backbone that holds patriarchy together*'.⁴³

- Syncretism. Many Christian feminists deny the particularity of Christianity and seek to merge it with other religions, particularly pagan goddess religion. Episcopal priest Matthew Fox denounces exclusive Christianity as a mental illness and teaches the convergence of all religions.
- Critique of Biblical eschatology. Heaven will be a post-patriarchal society on this earth. Some teach a Hindu type of the soul's absorption into the universal divinity: Ruether says that after death our individual existence ceases and dissolves back into the '*cosmic matrix*'.

Types of feminist theologies

The variation in feminist theology is as broad as the variations in secular feminism. Everybody teaches what is right in their own eyes and anything goes; feminism is thus a confused mess of contradictions. However, some authors have tried to compartmentalise Christian feminism in general terms; such as Sharon James, whose work I rely on here.⁴⁴ [My own position is that none of these are Christian at all, however, as far as the world goes, most of these are considered as in the 'Christian' tradition.]

Evangelical feminists

These affirm the authority of the Bible and historic creeds. However, many would argue for gender-neutral language in translations, and also would reject hierarchies in relationships between men and women.

Biblical feminists

These would admit that the Bible is useful but deny its inspiration and final authority; indeed they would question the canon. They are critical of Christian tradition but seek reform within the existing church. A better description would be 'Liberal feminists'. E.g. Rosemary Radford Ruether and Elisabeth Shussler Fiorenza.

Post-Biblical feminists

They completely reject the Bible as a source of authority, deeming it toxic and patriarchal. E.g. Mary Daly and Daphne Hampson. A better description would be Radical feminism.

Goddess feminists

There is a wide variation here. Some claim their own divinity (they are a goddess). Some believe in an archetype but not a personal god (a principle or force). Some worship Gaia ('earth-mother'). Some worship a plurality of goddesses. The underlying principle is to establish a matriarchal, usually pagan, religion. E.g. Carol Christ, 'Rebirth of the Goddess'.

Wicca feminists

These are pagans that may or may not be goddess worshippers. Most Wiccans worship a male and female god in an earth religion (the earth is a living being), a sort of pantheism. This type cannot be considered as Christian by any definition. E.g. Starhawk.

⁴³ Virginia Mollenkott; 'Sensuous Spirituality' (1982).

⁴⁴ 'An overview of feminist theology'; Theology Network; Theology of Everything.

Analysis of Christian feminist arguments

Key arguments for feminist apologetics in church

The usual argument to oppose obvious Biblical teaching was to stress ancient cultural issues.

- Prohibitions on women were averred to be relevant to that historical culture alone, where women were not educated, and not relevant to the position of modern educated women.
- The then culture saw women as secondary in importance and only fit for homemaking. Modern women are not so restricted.
- It also claimed that the Bible was just a reflection of the then patriarchal society and the modern egalitarian society required changes to Scripture.

There is so much wrong with this type of thinking that it is hard to know where to start. I will just summarise some obvious issues:

- We have no authority to change what the Bible says. In fact God's own words demand that no changes be made. To reverse clear teaching is a supreme act of disobedience.
- If we can alter Biblical commandments on the basis of cultural changes then where do you stop? You can reverse everything in Scripture. For example, why baptise people and have a ritual involving bread and wine - these are ancient cultural practices and irrelevant today. Yet God's word shows that they are vital church procedures.
- God's word and ethics sometimes went against the cultural issues of the day (such as loving enemies and doing good to those who hate you). God's word was not limited by contemporary culture.
- The idea that ancient women were stupid compared to modern women is just a fallacy. Many ancient women were highly intelligent; indeed some were pioneers of science (such as Hypatia of Alexandria). This feminist argument is just an insult to ancient women.
- The role of women in church is not dependent upon intelligence but humility and service. Even if modern women were more intelligent, that is no excuse to change God's demands.
- I presume that the feminist argument refers chiefly to the gift of teaching in leaders; the argument is – 'modern women are more educated and thus more able to exercise teaching as leaders'. This is a failure to understand that teaching is a divine gift that is not based on intellect and education. Most of the apostles were uneducated and from poor backgrounds but became superb teachers.

Response to specific feminist heresies

- God is personal, holy, self-existent, transcendent above nature and to be worshipped. Pantheism (God is in everything) and monism (everything is God) are false. Impersonal types of god ('cosmic matrix', energy etc.) are false.
- God is male. God's own inspired word chose male terms to express his nature. His Son (a male) is the Saviour of men. His angels are all male. The first person created was male.
- Christ is the only way to salvation. All other religions are false. Paganism is false.
- Goddess worship is idolatry and will be condemned.
- Sin is the transgression of God's laws. It can only be atoned by the cross of Christ.
- The Bible is God's word. It cannot be tampered with but must be respected as authoritative.

- God has commanded that heterosexuality is the norm to ensure future populations. Homosexuality is condemned as wicked.
- God has ordained that leadership is male; however, this should never mean discrimination against women or anyone else.
- The Day of Judgment will be a time when God will judge the hearts of all people and apportion punishment for sin, which will be eternal.
- Heaven is an actual place now where God and dead saints dwell. The future world is a restored and renewed earth where all the elect will dwell in harmony and blessing.
- Many fundamental principles of feminism (hatred of men, lesbianism, witchcraft, paganism, rebellion, denial of Scripture, denial of God etc.) are wicked in the extreme and will result in condemnation.

The problems of feminism in the church

Feminist intolerance

As the feminist movement fragmented, so each side began to bitterly oppose the others, often using vitriolic language. E.g. Ruether calls feminist women who disagree with her as '*ignorant, unqualified and usually dependent on their bread-winning husbands (only one man away from benefits)*'. Indeed, this very fragmentation is a proof that the whole thing is nonsense since the multitude of sects all believe very different things. There is no harmonised theology.

Women leaders

We have already established that many denominations have appointed women to formal leadership roles, having authority over men and teaching. This needs no long discussion; it is forbidden by God.

Women counsellors

While some churches do not allow formal women leaders, nevertheless they still appoint women counsellors, often trained and qualified in the world where pagan and occult principles undergird the psychotherapy business.

This is but leadership under a different name. If women are counselling men, whether qualified or not, it is still having authority over men and this is forbidden by Scripture.

Women sub-leaders

Women are also appointed to serve in various non-Biblical leadership roles that exist in the church today. While these may not be leading churches, they are leading positions within churches; such as: worship leaders, cell group leaders, home group leaders; youth leaders and so on; in each case it involves authority over men and is thus forbidden.

Women's para-church groups

There are huge numbers of these that are dedicated to supporting women or using women in ministry in one form or another. These have no Biblical precedent or authority. In fact, what they do is they weaken the local church by diverting women from finding their place in church ministry and directing it to the para-church group.

God's only declared body for fellowship is the local church and nothing else. In this local body all people, women, men, young, old, sick, healthy, poor, rich, talented, needy – all become a supportive, interdependent family. This is what makes it so perfect for

expressing the fullness of Christ. It is a gathering of all sorts of people whose only link is the grace of God in Christ; thus only new life, spiritual life, is the common factor.

The establishment of homogenous para-church groups (women's groups, men's groups, commonality groups etc.) is a worldly idea. It is based upon the earthly principle of similar people being in fellowship. God's purpose is that dissimilar people become brethren through grace. This does not rely upon human values but on God's power.

Examples include: Women's Aglow Fellowship, which began in 1967 and now has over 1.300 fellowships; Rapha Ministries or the Lydia Group.

Radical Christian feminism

The more serious feminist theologians, and there are very many of them, teach very dangerous heresies. These include:

- God is not male.
- God does not exist as a Trinity.
- Jesus was a radical feminist.
- The true history of women was edited out of the Bible.
- Revolutionary changes are needed in churches.
- Male terminology must be purged from the Bible.

I have shown that these are obvious falsehoods.

It is the influence of feminism that has led some publishers to print a Bible with God portrayed either as a woman or in gender-inclusive terms. The St Hilda Community (part of the Anglican Church) has written, '*We believe in the presence of God in the world. She is our mother, source of deep wisdom ... she is our lover ... she is our friend.*' They also rewrote the Lord's Prayer to include the words, '*Beloved, our Father and Mother in whom is heaven.*'⁴⁵

Lesbianism

While there has been an upsurge in churchwomen falling into this sin, compared to earlier ages, I do not believe that the problem is as bad as it is in greater society. Nevertheless, even those few that fall for this temptation is a great sorrow. I have seen this several times and the fallout in families and friends is enormous.

Witchcraft

Unbelievable as it may seem, women that were once ardent and zealous workers in some church movements have turned to witchcraft after becoming feminists. This is especially true in America. For example, Starhawk's book, '*The Spiral Dance*' is a manual on witchcraft but has been used in women's studies in certain US Christian seminaries. Another example is that large numbers of American nuns have become witches after first adopting feminism. A group of Catholic women in a 'WomenChurch' conference in Boston chanted, '*The earth is a woman, and she rises. We all live in her.*'⁴⁶ A Christian women's conference (the 4th Re-Imagining Conference in Minneapolis, 1996) featured a 'goddess wall' with images of 33 ancient and modern goddesses, including Gaia, Ishtar and Diana.⁴⁷

⁴⁵ Jeremiah Project; 'The Feminist Movement'.

⁴⁶ Kathleen Howley; 'Catholic World Report', 'The Enemy Within', June 1996, p57.

⁴⁷ Diane Knippers; Good News, 'Re-Imagining Revisited', Jan/Feb 1997, p28.

Witches are now mainstream. In the 1993 Parliament of the World's Religions in Chicago, witches were given official status.⁴⁸ More and more churches are affirming witchcraft practices and doctrine under the guise of women's spirituality seminars. Sadly, some innocent women, who do not understand this, have been damaged by attending in good faith. One reason for this is that little is ever taught about the problem of feminism in evangelical churches. Either leaders do not know what feminism involves or they think that witchcraft is only ever practised in cults and covens in forests.

Denial of God's word

Feminist theology must create a new textual base, a new canon ... feminist theology cannot be done from the existing base of the Christian Bible.⁴⁹

This is only logical since the plain meaning of Scripture is obviously contrary to all the teachings of feminism. The longer time goes on the deeper and more iniquitous feminism becomes. Having spent years trying to twist the Bible to fit its schemes, some churchgoing feminists realise that they need a new Bible.

Rebellion against God

Some feminists fight for nothing less than the eradication of God and the Lord Jesus. You don't believe me; then note Naomi Goldenberg:

The feminist movement in Western culture is engaged in the slow execution of Christ and Yahweh.⁵⁰

Women are plagued with supposedly scholarly books with titles like the following:

- She who is: The Mystery of God in Feminist Theological Discourse.
- Goddesses in Everywoman.
- The Gospel According to Mary.
- A New Testament for Woman.
- When God was a Woman.
- Sexism and God-Talk.
- The Rebirth of the Goddess.

It is a foundational principle of feminism that the picture of God presented in the Bible is false and was imposed on the world by a patriarchal society, not the inspiration of God; this is expounded, for example, by Rita M Gross in 'Feminism and Religion'. What must be understood is that feminism, at root, is a direct attack on God himself; not only an attack on his ethics and laws, but against his very person. One of the reasons feminists turn to eastern mysticism, the occult and witchcraft is, '*Western monotheism is unique in its fear and denial of images of female divinity*'.⁵¹

Conclusion

Feminism likes to portray itself to the public as a campaign for the equality of women in society, which, of course, is a reasonable goal. However, the real truth for those who understand what is going on in the world, as we approach the end, is that feminism is just

⁴⁸ Peter Jones; 'Spirit Wars', p147-148.

⁴⁹ Rosemary Radford Ruether, in Peter Jones, 'Spirit Wars', (1997), p82.

⁵⁰ Naomi Goldenberg; 'Changing of the Gods' quoted in Peter Jones, 'Spirit Wars', (1997), p195.

⁵¹ Rita M Gross; 'Feminism and Religion', p169.

one prong of the satanic attack on God and the religion of Christianity. That the global elite, in the form of the Rockefeller Foundation, has been supporting it for decades also shows that it is one aspect of the plans of men towards destabilising society, eradicating Christianity, and working towards a global totalitarian state.

Feminism is an iniquitous movement that actually does women no good anymore (the Equal Pay Act was righteous but that was over 40 years ago). The fact is that many strands of feminism lead towards gross sin, such as lesbianism and witchcraft, let alone the encouragement to leave husbands and children and set off alone to find fulfilment.

The impact on society has also been grave with the emasculation of men, the under-performance and feminisation of boys in school and the dominance of women in the workplace.

However, these things are no reason for Christian men to be chauvinistic. Christians must set the example by doing good to women in all spheres of life and to support wives as Christ loved the church (i.e. sacrificially). Women should be esteemed and edified in churches, but leadership over men is forbidden by God.

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