

Study	Gamma 14
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This is a difficult topic and because there are so many differing views, and today what I'm going to do is I'm going to present to you some of the data. Okay, which basically comes from the Bible about the role of women in ministry and try to bring the disparate bits of information together to form some sort of synthesis as what God wants us to know with regarding women in ministry. And that's important, okay? But you also have to bear in mind that honest genuine Christians have differences of opinion with regard to this topic. You would probably be not going to get many people agreeing with each other, but it's according to your conscience. So I share the word of God and you form your own your conclusions and this church also has a stand on where it puts women in ministry.

Now this is Beth Moore, very famous leader in Southern Baptist convention. And she suggested, I think it was last year on Twitter she was going to spend mother's day giving a talk at a church, innocent enough. But when she actually said that social media controversy, professor from Midwestern theological seminary said,

"For a woman to teach and preach to adult men is to defy God's Word and God's design,"

"Women do not preach on Sunday to the church. Doing so is functional egalitarianism. We will not capitulate here "

Albert Mohler, a very famous theologian who writes commentaries. He says,

"There's just something about the order of creation that means that God intends for the preaching voice to be a male voice,"

And then you've got a pasta from Southern Baptist church in Georgia saying, *why should a Southern Baptist convention should say no more Beth Moore*

Very unkind, just because she was going to give a talk in church? Someone who defended her from the International Mission Board,

"Beth does Christian ministry, She shouldn't need to defend her ministry to Southern Baptist Caucasian males who've fallen into the doctrinal trap of the eternal subordination of women."

Okay, so, Beth Moore herself says,

"I am compelled to my bones by the Holy Spirit - I don't want to be, but I am - to draw attention to the sexism & misogyny that is rampant in segments of the SBC, cloaked by piety & bearing the stench of hypocrisy,"

Obviously she is very pissed off. All right? Misogyny is basically a discrimination against women. So if people call you a misogynist, it is not a good thing. So where do we put women in ministry in church.

Let us look at some of the passages. In this church we have already expounded in our Sunday sermons. 1-Cor 11, 1-Cor 14, 1-Tim 2:12. All these are major passages. If you were here on Sunday, you would have gone through in detail with me. Today we just have a bird's eye view. All right?

Now this is the main menu. You're going to find that there are passages in the Bible that are fairly restrictive as to the role of women in ministry, and these are all in red, 1-Timothy 2, 1-Cor 11, 1-Cor 14, Genesis 1-2, Jesus and then women. And then there are other passages that talk about women in ministry. Deborah, Junia, Priscilla Paul's coworkers, women deacons, spiritual gifts, Galatians 3:28 women prophets and all that. So they're different kinds of passages which basically draw different kinds of conclusions. And then on the other hand, we have got to look at culture and how do we apply the two things together. Because different cultures have different ways of applying the same biblical principle.

So you can't have one principle and in every culture you apply the same way. You don't. Why is this important? It was very important because today we are actually entering an era of gender fluidity. In Western countries, the child will go to school and today would you like to be male, tomorrow you can be female. And that's a huge problem because the church, I mean the society has gone so far to the left that this becomes a huge challenge to our traditional values and all that. In Paul's days, it was the other day, the men control everything, got patriarchy. All right. So let's look at some of the passages, we always start off with Genesis because this is the beginning where God creates man.

*Genesis 1:27-28 (ESV) So God created man in his own image, in the **image of God** he created him; **male and female** he created them. 28 And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." Genesis 1:31 (ESV) And God saw everything that he had made, and behold, it was **very good**. And there was evening and there was morning, the sixth day.*

So it is according to God's plan. And then if you look in Genesis chapter two. It goes into the details of the creation of man and who was created first. God creates Adam. Okay. Now, Adam was created first. So here you actually have mankind created on day six and chapter two is actually where we actually expand on what happened on chapter two and Adam was created first. He's asked to keep and work in the garden, with moral commandment not to eat of the tree of knowledge of good and evil. And it was not good because Adam was alone. When Eve was created, helper fit for him, then it complies with this, it was very good. So the author breaks you down to tell you there is an order in creation for which the man is created first, he's alone and it ain't good. And when the woman comes in together, they're able to fulfil what God has planned for them, and it becomes very good. If you look at it that way. So it's not good for man to be alone and then he makes a helper fit for him.

The word helper is very-very important. A helper is named, Ezer and corresponding to him is Kenegedo. So it is not the same. It's not the helper who is another person like him. The helper is qualified as a kenegedo, which means a helper who corresponds to him. All right? Now, if you look at the word Ezer, it doesn't mean someone like your Filipino maid. Okay. A lot of people say, oh helper means number two, Filipino maid, but if you look at here, the word Ezer is applied to God 16 times, so God isn't your Filipino maid. God is more like your tuition teacher teaching you or your mother teaching you. All right, so it can apply to a superior person. It can be applied to people helping people. It can be applied to people assisting other people.

1 Kings 20:16 (ESV) And they went out at noon, while Ben-hadad was drinking himself drunk in the booths, he and the thirty-two kings who helped him...(32 kings less powerful than him helped him)

So it can apply to people assisting, but under the authority of leadership.

1 Chronicles 12:1 (ESV) Now these are the men who came to David at Ziklag, while he could not move about freely because of Saul the son of Kish. And they were among the mighty men who helped him in war.

So these are soldiers or generals or whatever, they help but they are under the authority of someone else. So the word, 'Ezer' itself doesn't tell you anything. Whether the person is inferior to you or superior to you, whatever it depends on the context. Now there is, if you look here, the mandate is to be fruitful and multiply. And then when Eve sins, what is a punishment? The punishment is to multiply your pain in childbearing. Where is the punishment hit? The punishment hits in her area where she's created specifically to do. Men cannot give birth. Men can contribute little things to that, but men cannot give birth, and when she is punished, she's punished not by taking away her Louis Vuitton bag, you know, but taking away the very thing that makes her special, childbirth. You can see how God creates them.

Now, if you look back in 1-Cor 11, Paul describes

1 Corinthians 11:7-9 (ESV) For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man. 8 For man was not made from woman, but woman from man. 9 Neither was man created for woman, but woman for man.

What Paul is meaning here is that the woman makes the man look good. How does he do that? How does she do that? They cannot multiply and have dominion in the world without a woman. When they come together, they're able to multiply. They're able to have dominion over the earth. Without a woman is not good with a woman it is good. So therefore woman is made for the glory of man. That's what Paul means. So he sees a design that makes it all good. The woman makes it possible for men to bring about the glory of God. A woman is also named by man.

Genesis 2:23 (ESV) Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."

So naming someone in ancient times implies some degree of leadership authority. For example, who named you? It is obviously not your dog, it is your Papa. Obviously the only person who can name is your Papa, it implies some degree of authority there. Now, so there is order that existed before the fall.

Then when the serpent comes in chapter three, he describes the serpent very clever, was more crafty than any other beast in this field that God has made. And then he said to the woman, did God actually say you shall not eat of any tree in the garden? Why do you think did describe the serpent very clever? It talks to the woman at the house, never talk to the man of the house. The command was given to Adam? If I am clever I will ask the wife. Does that mean you use up the authority, which is basically the leadership role given to Adam, Adam was the one given the commandment not to eat from the tree, he must've communicated that to his wife, but the serpent was very clever and he pushed the wife. All right, so he's subverting a male leadership as it were.

But who gets blamed? When the shit hits the fan, Adam where are you? God never looked for Eve. Eve sinned first, but Adam was responsible. So there is some sort of order there. God called to the man where are you? Paul blames Adam, not Eve.

Romans 5:12 (ESV) *Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—*

Romans 5:14 (ESV) *Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.*

So therefore it is blamed on Adam and not Eve. So creation says God made men and women in his image, they are equal. But even within that equality, there is difference where he looks for accountability for the man, not the woman. So they are equal, but they have different roles.

1-Cor chapter 11 is a talk about women wearing head veils and if you wear a head veil in those days it is a sign of authority of the man over the woman. In Greek times, the woman will not go out in public without wearing a veil. The only people who do that are prostitutes. And women don't speak in public. Women never speak in public in those days. And so the church is reborn in the land of Corinth, there's great freedom. The women start to have a ministry. They stand up, they pray in public, they prophesied in public. And if you were an ancient guy, you walk in the a church and you see, this place is crazy. Women here are singing, jumping, preaching, sharing, prophesying, this is crazy please. So therefore there needs to be some order and Paul says, when they are praying they were a head veil. The head veil gives them a distinction that these are women. And they're not out of control.

So if you look at the reason. He is differentiating and ordering. He says,

1 Corinthians 11:3 (ESV) *But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.*

So therefore in this relationship there is some sort of ordering and repair.

- Man's head is Christ
- Woman's head is man.
- Christ's head is God

It doesn't imply superiority. Why? Because the last pair is God. So is Christ and God, there is no subjugation. It's a mutuality that's different. So you've got different pairs of order. So the head could be authorities, source of pre-eminence but basically it's some sort of leadership. In Ephesians 5, we are asked to submit to one another out of reverence for Christ. You can find there is a direction of submission in Ephesians. The woman submits to the man in a relationship of marriage, children submit to parents, slaves submit to master. If you say submit to one another, some people say, Paul says submit to one another, so the order can be reversed. This thing doesn't happen. So, the submission is in one particular direction. There is an intrinsic order according to Paul in Ephesians.

If women have to wear the veil is a sign of order that they are women and they under the authority of their husbands as it were. On the other hand, Paul also says this,

1 Corinthians 11:11-12 (ESV) *Nevertheless, in the Lord woman is not independent of man nor man of woman; 12 for as woman was made from man, so man is now born of woman. And all things are from God.*

Paul is trying to tell you that they are different, there is an order, but they are equal. You see Paul would not put this in, because what happens if you put a veil over your head, it means your husband is superior to you. No, he purposely put that in. Men can't do without women. Women can't do without men. So there is equality and mutuality. 1-Timothy 2:8-15 is the most restrictive passage in the entire Bible against women and I want to just deal with this particular passage. So in this particular letter, it is a letter that is what we call an occasional letter because of certain issues that come up in the Ephesian church and he is writing to Timothy. He's writing to fight against false doctrine. There are myths, fancy theories, they are aesthetics who actually forbid marriage and foods. There's a prosperity gospel there and over-realized eschatology, saying the things that are going to be in the future have already come today. And then there's talking about superior knowledge.

So the thing that is most important here is the verse 11 and 12

1 Timothy 2:11-12 (ESV) *Let a woman learn quietly with all submissiveness. 12 I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.*

That is why the theologians in the Southern Baptist convention were very upset that Beth Moore was speaking in public, because this particular verse says, a woman must learn quietly or submissiveness. I do not permit a woman to teach or to exercise authority over men, rather she is to remain quiet. Now let's look into this particular verse. This word authority is the actual Greek word is 'authentein'. It is a Hapax. A Hapax is a word that is only used one time in the entire New Testament. And this word only existed for about 600 years. After that, it went out of fashion, and we actually don't know very much about this word. It is used 114 times all of surviving Greek literature. Actually, that's very, very, very little. So we don't know very much about this and is a colloquial word, which people don't use very often. It can have positive meaning or negative meaning, which means, I don't allow women to teach or have authority over men in a good way, which means to be in charge of them. It can also have a negative meaning, which means I don't allow women to teach or dominate over men.

So there are two possible nuances on that. I think if you're talking about feminists like Kroeger, they will say, that this should be taken negatively, but if you actually look at the actual Greek construction, the conclusion is that it should be taken positively and the major church fathers like Chrysostom and Origen, they all take this positively. So basically the meaning of the word is that you should not teach or have authority over men. Now, the question is why?

In those days, the trouble is it this particular letter? It has got a background and the background is the Artemis cult. Where there's a super woman, who had many breasts. At that time there was a cult of woman who are very-very strong and they're dominant over men at that particular time. The woman are involved as priests, they hold authority, they come especially from the daughters and wives of wealthy families. So it is possible that during that time being influenced by Artemis cult, the woman have gained ascendancy and they might be domineering over the men. That is why Paul says that you're not supposed to teach or have authority because they are being influenced by this cult. It's like having a telephone conversation in one direction; you cannot hear what the other fellow says.

So therefore there is a problem with this particular passage. I'll show you other problems with it too. So the conjunctions is

- Ephesian women should not arrogate an official teaching and authority role for themselves

- They should learn submissively and quietly from the elders
- Reason 1 : Creation order
- Reason 2: Eve usurped male leadership, deceived by the Serpent,

Now let's look at is this passes situational or is it normative for everybody? You look at this particular passage,

1 Timothy 2:8-10 (ESV) *I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; 9 likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, 10 but with what is proper for women who profess godliness—with good works.*

This is the passage before that one. So if you look at it particularly here, clothing and adornment, you shouldn't be dressed with gold and all that. Why? Because the emphasis is on the character, right? Can we separate these two? You can't. How many of you women wear gold to church? My own wife does it too. Why can't we separate it? The principle here is modesty, emphasis on character. Right? But the expression of this is in different in different cultures. So in those days, if you braid your hair and you wear gold, wow very axy. Today, you wear gold, it is okay with everybody. So it doesn't apply.

For example, what would apply today; you come to church with a Louis Vuitton bag. That means you are a shallow person. So teaching authority over men, the principle is the male leadership. These are expressions, but it actually can be separated. Because women can teach and basically lead Bible study, but perhaps under the authority of male elders.

Colossians 3:16 (ESV) *Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.*

Which means here we have to teach each other, Colossians is non-gender specific. Timothy was taught by women.

2 Timothy 1:5 (ESV) *I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well.*

I mean, don't you think the grandmother has some authority over him? So when we talk about spiritual gifts, all the spiritual gifts, do you know that they are non-gender specific. Every time the list comes out, it is non-gender specific. Okay. If you look at all of the 13 Pauline epistles, there's only one epistle which has a prohibition and it is a occasional nature of the letter, which means it must be dealing with some problem, which may not apply to all the other churches. There's a disputed meaning of the word 'authentein' and there is uncertain cultural context. So basically, can you apply this prohibition to the whole church at all time? It is quite difficult. Let me read to you a conclusion by Craig Bloomberg from the Colorado Theological Seminary.

If 1 Timothy 2:11–15 can legitimately be understood as a prohibition relevant only for women in a historically specific circumstance (which it can), and if there is no other biblical text that explicitly forbids women to teach or have authority over men (which there is not), and if there are texts that assert the fundamental spiritual equality of women with men (which there are), then women who are not in the circumstance for which the 1 Timothy 2:12 prohibition was intended may safely follow whatever call they have to ministry. In other words, it ought at least be acknowledged that the

traditionalist interpretation is debatable on biblical grounds. This being the case, we should give the benefit of the doubt to any woman who is called to and qualified for pastoral leadership.

So what he is saying is that there is enough doubt in this particular passage for us to say there might be a role? There are people who will disagree. Okay, so that's what we're saying. So if you look at all of these other liberating passages, there are women prophets;

Acts 2:17 And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy,

Old Testament prophetess, we have got Miriam, Deborah, Huldah, Isaiah's wife, New Testament prophetess, Anna, Phillips daughters, Corinthian women, all believers. So prophecy is common. Deborah was a judge and a prophet. She shared military leadership with Barak. Deborah was the highest ranking religious and political figure in the whole of Israel. So if you say woman cannot lead, whereas Deborah, that means does God break his own model. So the fact that you have Deborah shows you God has some flexibility in certain situations, all right? That's very important to know. Other women in ministry, you have Phoebe, who was the deacon at the church of Cenchreae. She was holding an official position.

Pricilla taught a man. Then you have got Junias who is basically outstanding among the apostles. Here is a possibility of Junias, which is a woman's name being an apostle as well. I'll discuss that later on. Women as deacons. Here's a very famous passage, which is basically 1-Timothy 3, which talks about office bearers in church. It talks about elders and then deacons. Here we have deacons.

1 Timothy 3:8-11 (ESV) *Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. 9 They must hold the mystery of the faith with a clear conscience. 10 And let them also be tested first; then let them serve as deacons if they prove themselves blameless. 11 Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things.*

The problem is the word their wives likewise. If you look at this wife that wives in the Greek is called *gunaikas*, which actually means, it can be translated as wives or women. In Greek they don't differentiate between wife and women. The word is *gunaikas*, it is the same. To context tells you whether you should translate this as wives or women. So therefore it's unclear. But let's look at this passage. If you look at this passage. Male elders,

V 2-3 sober-minded, self-controlled, respectable, hospitable, able to teach, 3 not a drunkard, not violent but gentle, not quarrelsome, not a lover of money.

Male deacons,

V 8 be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain.

This one is either wives or female deacons

V 11 be dignified, not slanderers, but sober-minded, faithful in all things

You see the three qualifications are about the same. Why would Paul write to you and talk about the qualifications of the elders, qualifications of the male deacons, and then the qualifications of the women, the wives of the deacons. Does it make sense? What about the qualifications of the elder's wife? Don't you think that's more important. That would be more important. It's all about elders.

They are on top of the food chain. Then their wives must also be top up there. You talk about the deacon's wife, but the elders' wife, they can do whatever they want. They can be a drunkard, they can you know do whatever they want, it doesn't make sense. So therefore the context demands that you should interpret this as women deacons. So here 1-Timothy chapter 3 tells you, women have a leadership role in church as well. Galatians 3:28 says,

Galatians 3:28 (ESV) *There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.*

Spiritually, we are all equal. But be careful when you read this verse. If I was homosexual, I'll read. There's no male or female. Uh, you can do whatever you want, right? That's the best verse. But remember, the context. Context always determines the meaning. So the context is

Galatians 3:23-29 (ESV) *Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. 24 So then, the law was our guardian until Christ came, in order that we might be justified by faith. 25 But now that faith has come, we are no longer under a guardian, 26 for in Christ Jesus you are all **sons of God**, through faith. 27 For as many of you as were **baptized into Christ have put on Christ**. 28 There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. 29 And if you are Christ's, then you are **Abraham's offspring, heirs according to promise**.*

He is not saying that there is no difference in terms of your gender. He is saying that spiritually you are all what descendants of Abraham. In fact, you're all sons of God. Why would you call the daughters son of God, because you know why sons are the one who inherit everything. So now he's saying that even the ladies are whole considered sons in terms of heirs of eternal life through Abraham. Okay, so women and men are spiritually equal, no distinction at all.

Junia. This is Romans chapter 16:7

Romans 16:7 (ESV) *Greet Andronicus and **Junia**, my kinsmen and my fellow prisoners. They are **well known to the apostles**, and they were in Christ before me*

So therefore, we have a possibility that Junia, which is a woman is also an apostle. Now, she is not an apostle like the 12 with Jesus, she can have either the gift of apostleship or someone sent in the mission because apostolos means someone sent with a mission like a church planter, or it could mean the 12, the word is depending on very particular context. So again, you can see Junia as a high profile woman Christian minister, someone sent in the mission.

Jesus attitude towards women. Jesus wherever he went always had a place for women in ministry. You can see Jesus

- Women in genealogy, women are prominent there.
- He healed...Simon mother in law, women with menstrual bleed, Jairus daughter
- Prostitute who washed his feet, Lk 7:36-50 (scandalous)
- His entourage included many women Luke 8:1-3 (scandalous)
- Mary at his feet learning Lk 10 (scandalous) posture of learning Torah which was forbidden for women
- John 4-Samaritan woman, resurrection witnesses
- Divorce teaching equal treatment of men and women

- It is a genealogy. Women are prominent there. Uh, he healed women. Simon's mother-in-law, women with menstrual bleed, gyrus daughter prostitute washed his feet.

In fact, the most important thing is that the first witnesses of the resurrection were women. Do you know, if you read in 1-Corinthians chapter 15 Paul is a bit of MCP. If you read 1-Corinthians chapter 11, you will find that Jesus crucified, died and then raised around dead and witnessed by, you see men's name, you don't see woman's name there. Actually it struck me, how come the women are the first people to see, but he only mentioned men's name. He never mentioned Martha and all these other people's name and whatever. So why he is doing that, why is he being historically biased? Some of that creeps in. But I think that is quite interesting, isn't it? For Jesus Christ to insist that the people who first saw him were women put women in a very high place and yet in the inner circle, nine apostles and the three, they're all totally male. He advocated for the ministry or in leadership or women in all aspects, but in the inner circle with him, nine apostles and the three closest Peter, James and John, they were totally male.

So spiritual gifts are all non-gender specific, so how do you apply this today? There is only one passage that prohibits women from teaching and having authority over men. We don't know whether that passage is tainted with the background of the Artemis cult and all that, but if you look back in Genesis there is equality, but there is an order where there is male headship. If you look at marriage, male headship, women to submit to the men, that kind of gender distinction is passed down from creation all the way down to basically marriage. Okay, so in church, we would still hold to that. We don't hold to egalitarian position that says there's no difference between a man and a woman. Spiritually, there's none, absolutely none. But there are differences in roles. For example, how do you get the man to deliver a baby? It's impossible. All right, so there are specified roles in general for males and females. So in our church we advocate there is male leadership in the church. But at the same time, the women can exercise in whatever ministry in the gospel, sharing the gospel, one day preaching as well. But there is an authority in the church and the final group of leaders or elders will usually be male as far as following what scripture says.

You can debate this because there are passages for that passages against it.

If you come from a very conservative church like some brethren churches or reformed churches, a woman can't even lead singing. People will walk out of a church when a woman's stand up and lead singing, which I think is so sad because they want to see one part of scripture and all the rest of eth scripture they don't want to see, you know, I think that's very, very, very sad. We need to be a bit open and humble. All right? And you guys can disagree with me. That's fine too. All right. But the only position that I will never agree with you is to say that men and women are exactly the same. Cause if you say men and women are exactly the same. Then you are going down to this path that society is now going, gender fluidity. There's no gender, today I am mail, tomorrow I am female. That is actually happening today. The church is the only witness in society today that will never compromise that men and women are different. They might have different roles. Also be careful of gender stereotyping. Does it mean a woman cannot be a fighter pilot? Because in those days a woman cannot be a fighter pilot or women must wear red and boys will wear blue. Did you know a hundred years ago, all the baby boys wore red and the girls wore blue. It's a cultural thing. So the culture changes with time. Okay. And so therefore it's an expression, as long as we know the underlying thing, there is gender distinction and there's male leadership within society and church, that's in general and then there are specifics. There are some women who are much more better leaders than the men. If the man is clever enough to allow the lady to come up in front and exercise her gifts. But in a Christian marriage at the

end, we believe that the husband has to be the one. If there is a difficulty, you see Paul is very clever. You look in Ephesians chapter five, he says women are to submit to husband. Husbands are to love their wife. They're both 'S' word. So if you actually submit to your husband, your husband loves you and puts you above yourself, how is he going to decide he's going to decide in your favour? If you are submitting to your husband, you got to decide in his favour. So it basically, they are about the same thing and it's very difficult. But maybe in the end, if there's absolutely a tie then someone has to break the tie and may be in the end it's the man who has to make the final decision because male leadership is a cornerstone of the marriage.

Because if you have a marriage and have 50% vote either way, you will never decide anywhere else, but if you make that vote based on the fact that you love your wife and she makes it words that vote based on the fact that she submits to you, I think that's how it's supposed to go. And in the marriage, as in society, as in church, there's no perfection. There are men who are going to subordinate their wives and abuse them and there are wives who basically don't listen to their husbands. In each of this case the Bible says, women submit to husband. It doesn't matter whether he is an asshole or not. And a man who loved the wife, even though she is terrible. Because you know why you're doing it as unto the Lord. No slaves and masters. He says in 1 Peter, slaves you have to submit to your master, but he was a nasty fellow. It doesn't matter. You say submit to the master as unto the Lord, because you only got one lord. So that's the only way it's going to work.

If you're only going to submit when you've got a good master, half of you will quit your job. So that's how the Christian witness goes out because we break the hierarchical chain.