

Feminism 02-13-22

The word “Feminism” brings a lot of emotions to a lot of people. It has a wide meaning; in the most generic of terms it speaks to the idea of women’s human rights. But more specifically, in usage today it often refers to an ideology that seeks specific accomplishments for women. First, it seeks to obtain an equality and promote an equity that removes distinctions between men and women in culture. This means that the roles we hold as belonging to men and women in the home and in the church are at odds with this ideology. It also seeks to undo what is sometimes called “the patriarchy”, the concept of a masculine dominated culture.

The Way of Christ in the New Testament is not in sync with these purposes. Christ has stated that men and women were created in distinct genders with distinct purposes (Matthew 19:4, Genesis 1:27). More importantly, there is a clear distinction in the roles that men and women have. This is why there are different roles for men and women in the assembly and leadership of the church (1 Corinthians 14:34, 1 Timothy 2:11-15). The important idea is that in our genders “we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.” (Ephesians 2:10). Men and women work out their salvation with fear and trembling in the roles they have been given. Removing that distinction can lead to a loss of the path of salvation.

One cannot deny that there is an honest desire in feminism for fairness and goodness, but it is one that is established in the flesh, not in spiritual unity. This means that the Bible and Feminism are at odds, each presenting a salvation and unity, one from the wisdom of above, one from the wisdom of the world. Only one will succeed.

There is a value in looking into the roots of modern feminism and seeing the worldly carnal wisdom it is founded in. First, feminism is founded in the belief that power is the means to change the world, and therefore it fosters the carnal desire for power. This covetousness is seen in all mankind all throughout history. It is the notion that rulers, not servants, effect change. It is based in hubris and pride. The Man of Perdition of 2 Thessalonians 2:3-4 is the model of this mind, subverting the plan of God for their own power.

There is also in feminism (and many other similar philosophies) an antipathy to the importance of submission. The world believes that submission is weakness. Yet Christ Himself is the very model of submission, submitting not just to the Father but even to us (John 14:1-8, Philippians 2:8). Christianity is a path that is marked with submission. We submit to God; we submit to our rulers, we submit to church leaders, we submit to our parents, we submit to our husbands, we submit to one another. This rejection of submission is a rejection of the core of Christianity.

But we also need to see that feminism is often the result of a failure of men to fulfill the roles that they have been given. There are many men in Scripture who failed in the duties of manhood; David failed as a husband and father; Samuel and Eli failed as fathers; even Abraham failed to reaffirm Sarah’s faith when she in weakness suggested he father a son with Hagar. When men fail to stand in their role, feminism is often found waiting to fill in that gap.

Feminism does not permit women to reach their true potential. There are many examples in Scripture of Godly women who in the role of their gender did great things. In Proverbs 31 the model woman is described as one who is responsible for the souls of her home; we see just that in women such as Abigail

and Rahab, who risked much to save their households. Godly women are enablers of spiritual works, as Sarah did with Abraham or Priscilla did with Aquila. Godly women demonstrate an absence of weakness, but are bold in spiritual strength, as Ruth or Tamar were in the choices they made in life.