

## Don't Believe *Fashioned to Reign* by Kris Vallotton

How do you characterize the blend of negative emotions you feel when you see a double-gender person? That's a little like I felt when I read *Fashioned to Reign*, but with an added oppression that made reading to the end, as the author suggested to do, very difficult. Ironically, after page 174 joy replaced the oppression as he makes a case for the Creator's distinctions of gender—the very distinctions which naturally suggest differing roles for men and women which the author denies. The stated thesis, “Encouraging women to live powerfully is the mandate and mission of this manuscript,” (p. 21) certainly honors women as the New Covenant does. It is also true, “we are the offspring of God, with the purpose of reigning over the earth” (p.42). That time of equivalent reigning, however, will come after the resurrection when our gender differences will be abolished:



How offensive to God is *spiritual* transgenderism?

**Mat 22:30** For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. (Mat 22:30)

*To reign is* the right of monarchs who have sovereign dominion over the people. That *anyone* should reign in the Church Age not a right of any member of the Body of Christ before the Millennium in which we will rule and reign with Him a thousand years.

The title, *Fashioned to Reign*, suggests that that the Creator adapted women physically, psychologically and spiritually to have particular designated power, authority, and influence over men as men do. This kind of leadership with or over men in the church would include roles as co-pastors, co-teachers or co-elders which means co-rulership. The idea that women should hold the same spiritual roles as men in the home or over men in services or meetings, or the local assembly governance as pastors, teachers or elders collides with the Biblical depiction of the relationship of Christ and His Bride. It is also a separate issue from women living powerfully that Vallotton encourages. To straighten out the distinctive roles of men and women I want to share

- **three reasons for disagreements** to keep in mind during the discussion,
- **four missing, overarching Biblical concepts** that deny women rulership over the church,
- some instances of **misleading reasoning** used to support women taking teaching and ruling roles over men, and
- a good look at **applicable verses**, with context, next to each other for the full impact of God's direct teaching on women's roles (vs. inferences and extrapolations of other teachings).

## THREE REASONS FOR DISAGREEMENTS

Three reasons for disagreements are having **different values**, **different information** and **different definitions** for terms.

### Different Values

The author's **values** harmonize with the Word in wanting women to be recognized and honored as being in God's image and likeness as well as spiritually equal to men with the same riches of the glory of Christ's inheritance in the saints. This includes circumstantial, mutual (vs. rulership) submission and the same giftings. The disharmony exists in a few essential *role distinctions* given in the New Covenant that involve *gender and situation*.

### Different Information

The **information** in *Fashioned to Reign* needs to include the whole counsel of God. Scriptures that deny the politically-correct idea that women should be allowed rulership roles with or over men because they are as capable as men have been ignored in *Fashioned to Reign*. Here is one ignored verse that reveals how women are to take an *auxiliary, supporting* role in life:

**Isa 3:12** As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.

You can infer from this verse that it is a curse to confuse roles and to have women rule over the people. Trusting and following God's "paths" for men, women and children turns striving ambition into blessing.

### Different Definitions

Sometimes people disagree because they use the same term, but mean different things by the term. Examples of this problem will be addressed under **Ambiguity** (including **Equivocation**) in the subsection ahead called **Some Instances of the Misleading Reasoning Used to Support Women Taking Teaching and Ruling Roles over Men**.

## FOUR MISSING OVERARCHING BIBLICAL CONCEPTS THAT DENY WOMEN RULERSHIP OVER THE CHURCH

Using the whole counsel of God prevents disagreement from using Different Information, so overarching Biblical concepts can never be ignored in arguments about specific things.

### Overarching Concept 1: The Holy Spirit Inspired Every Word of the Bible

The inspiration of Scripture and God's superintendence of Scripture through the centuries has been proven. (See [zoominpublishing.org](http://zoominpublishing.org) > [bible trustworthy](#).) We can trust the Scrip-

tures we have today as *for us today*. We do not need to consider whether Paul's writings are the Spirit's inspiration or so-called opinions. We do not need to consider whether any cultural situation at the time Paul wrote contributed to doctrinal error in God's Word today. God does not change His mind or His authoritative instructions over time because they are based on His person, not human cultures:

**Mal 3:6a** For I am the LORD, I change not.

**Psa 111:7b-8** All his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness.

**Rom 3:4b** Let God be true, but [or, though] every man a liar.

To say that doctrine has changed or should be rewritten for modern cultural relevance would be to say that part of New Covenant doctrine has passed away. Such an idea that the New Covenant is at all broken is not acceptable to evangelical, charismatic Christians any more than saying the doctrine of the gift of tongues has ceased and should be deleted from the epistles of the New Testament.

Obedience to the literal meaning of the Word generates holiness, yet Vallotton says people who believe this have a "religious spirit" and a "pharisaical spirit." He disparages them as "the Scripture Police" (p. 79). If, however, the *meaning* of any part could change, "every Word of God is [no longer] pure." (so to deny Prov 30:5). That every word of the New Covenant is no longer pure is impossible! We will look closer at the reasoning used in examples in some of Vallotton's passage called **Truth Held in Tension** (p. 80) in the section of this document ahead called **Some Instances of the Misleading Reasoning Used to Support Women Taking Teaching and Ruling Roles over Men**.

## **Overarching Concept 2. Christ and His Bride to be Exemplified**

God calls for the depiction of Christ and His Bride in His institution of the family. His other institution, the church, also is to maintain this motif. An example Scripture for the family is

**Eph 5:21-29** *Saints:* 21 Submitting yourselves one to another in the fear of God.

*Wives:* 22 Wives, submit yourselves unto your own husbands, as unto the Lord.

*Husbands:* 23 For the husband is the head of the wife, even as Christ is the head of the church: and He is the saviour of the body.

*Wives:* 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

*Husbands:* 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 28 So ought men to love their wives as their own bodies. He that loveth his

wife loveth himself. 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

**Assembly:** 30 For we are members of his body, of his flesh, and of his bones.

**Marriage:** 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church.

An example Scripture for the church is

**1Tim 3:2** A bishop [overseer, elder] then must be blameless, the husband of one wife...

You can see, since the Word of God does not contradict itself, that men as husbands are to rule in God's two institutions: the family and the church. You can also see from **Eph 5:21** that mutual submission is called for. That does not mean that both genders submit to the other gender in all instances. It refers to the man's deference to (vs. rulership of) his wife and her deference to him. Whether a couple takes a vacation hunting for elk or shopping for antiques is not a matter of rulership and submission, but of his sacrificial deference for her desire and their mutual deference. She defers to his rulership on rulership/responsibility matters (like budgetary) in buying a house and he has the obligation of the law of love to defer to her choice of style and decor. **Eph 5:21-29** denies women the right to rule over men in marriage and **1Tim 3:2** denies women the right to rule over men in the congregations. No other Scriptures contradict these teachings by direct instruction, and loose inferences using other Scriptures should not be made which contradict these.

What about the situations unrelated to worldly culture in which a woman has to take the position of responsibility/rulership? God is not unreasonable. The exception does not discount the rule. If the husband of a missionary couple in an area without other Christians dies, and his wife is left to carry on the work, she might stay and take the leadership role until a man is prepared to take her position. If a woman's husband dies or is incapacitated so that he cannot maintain his responsibilities of rulership, she would necessarily take that position. If a husband is not a Christian, he is still ordained to be the head of the home, and God has ordained that his wife as a Christian obey her husband except in cases in which she is to obey God first, as in teaching the Gospel and Biblical values to their children—including honoring their father as head of the home. These situations arise in a fallen world, but the spirit and authority of the Word on male headship can still be taught and honored by the women involved. These exceptional situations are not the same as changing the intent of the Word to fit the world.

Christians must maintain Biblical gender roles that represent the union of Christ and His Bride. A husband should not add undue control to or subtract responsibility from the loving, protecting, providing headship the Word of God requires of him. A wife should not act independently of her husband. They should work as a unit to benefit themselves, their children and their community. Contrary to Vallotton's advice, his wife should still obey him if what

he asks does not cause her to disobey God just as the Bride should obey Christ:

**1Pet 3:6** For in the past, the holy women who put their hope in God also adorned themselves in this way, submitting to their own husbands, 6 just as Sarah obeyed Abraham, calling him lord. You have become her children when you do what is good and do not fear any intimidation.

In a marriage the husband exemplifies the Lord and the wife exemplifies His Bride. In the Bride/Church/church assembly the rulers (male) exemplify the Lord and the ruled (male and female) exemplify the Bride. DNA depicts this: the male has a Y chromosome and an X chromosome as he represents the Lord in the marriage and the Bride in the church while the female has two X chromosomes as she represents the Bride in marriage and in the church. In co-ruling with or ruling over men a woman breaks this pattern in nature.

Further, Jesus indicates that only one ruler keeps people connected as a unit:

**Mat 6:24** No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Just as there is unity within the Trinity because of the submission of the Son and the Holy Spirit there is unity in a family because of the submission of the wife and children. As a wife honors her husband's headship as his helper, she teaches their children that obeying her is equivalent to obeying him. As the parents are a "united front" the children are free from the doublemindedness of which one to serve and trust, and so are more secure and confident, and the family more united. United families make stronger churches and communities. God has designed this same submission as in the Trinity to be in marriage and in the church: the local assemblies also need both men and women functioning as God ordained.

Vallotton's *hope that women be respected* agrees with *God's ordained role* for "her" to be a help fashioned for "his" needs—they are not contradictory. None of the animals could fill that role. Monkeys and apes could have learned to wash Adam's clothes, but not help choose the right suit and tie for the occasion, so to speak. Only one like Adam could match his needs. Since her role is to help, *he needed help* (not usurpation), and as such he should pay attention to the value God brings to his life through her. As Vallotton says in his definition of *leadership*,

Leadership means people follow you, they listen when you speak, they value your words, they emulate your experience.

So he should follow her, listen to her, value her words and emulate all of her experience that would be to his benefit—otherwise she would not be a full helper, but only a common maid.

What happens when Christians bend the instructions of the sure Word of God to make the Christian faith be culturally relevant (seeker friendly, politically correct)? Then we participate in creating the slippery slide that brought us into family breakdown and gender confusion which has generated cultural confusion regarding the family. You can't have it both ways: either we recognize Christ and His Bride (Scripture), and require one man and one woman to create the family as God ordained with head and helper, or we deny Christ and His Bride (cultural relevance) and lose God's plan for the family as the basis for the culture. Without the distinctions of gender with their related roles, there is no basis for maintaining marriage as a "formal declaration or contract by which act a man and a woman join in wedlock" which definition [www.dictionary.com](http://www.dictionary.com) now calls "obsolete," preferring "(broadly) any of the diverse forms of interpersonal union established in various parts of the world to form a familial bond that is recognized legally, religiously, or socially, for example, opposite-sex marriage, same-sex marriage, plural marriage."

Either we honor God's ordination of men for rulership roles and women for auxiliary/helping roles, or we deny God's report in Genesis:

**Gen 3:16b** Your desire shall be to\* your husband ["up to," under your husband's power], and he shall rule over you. [\*not *for*]

Isn't it logical that if women are going to lead and thus be responsible for the souls of men, *woman* should sacrifice for *man*, and *man* should submit to *woman's* rulership? *That* cannot be because the doctrine of Christ sacrificing Himself on the cross for His Bride and her submission to Him—the very Gospel—would be lost. That would be the dead "christianity" that makes Jesus a genie who submits to the "church." This is the kind of devastation that results from humanistic reasoning and idolatry. Little wonder the slippery slope of gender confusion has led from women as associate pastors pastoring only women and children through women in the pulpit to professing homosexuals in the pulpit. This doublemindedness of accepting the Gospel message while denying the Gospel in practice by having men submit to women has led to unstableness in the church and family as worldly ways compete with the doctrine of gender in the Word. A doubleminded family is unstable in the same way that "a double minded man is unstable in all his ways" (James 1:8).

You can see that the principles of Scripture must trump the *apparent* pragmatism of cultural relevance. Apparent pragmatism is not actually practical for winning souls to Jesus Christ *the Lord*. It actually generates false "christians" who have not repented of their own way, been born again *and* converted which the Word of God requires for eternal salvation. Jesus is not willing to be Savior without first being Lord.

Male rulership and female support are integral to God's purposes for humanity from creation. "*Head of the woman*" and "*for the man*" indicate this in

**1Cor 11:3, 9** But I would have you know, that the head of every man is Christ; and the

head of the woman is the man; and the head of Christ is God. ... 9 Neither was the man created for the woman; but the woman for the man.

Notice that “*the woman*” and “*the man*” are singular and relate to a wife and her husband, not to women and men generally. That the woman was created “*for the man*” relates to the Bride of Christ (both male and female members) being created for the Lord. The church should exemplify the Bride and her Lord as a marriage should.

Since Adam and Eve’s time, humanity was not alone in ignorance of the coming church age in which the mystery (secret) of the Son of God and His Bride would be revealed. Adversarial (satanic) spiritual rulers and authorities in the heavenly realms would come to learn of this mystery through the Bride herself! For this reason Christian women should rightfully fulfill the role God gives them.

**Eph 3:8-11** Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold [of many kinds] wisdom of God, 11 According to the eternal purpose which he purposed in Christ Jesus our Lord.

**1Tim 5:14** I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

A wife’s submission to her husband shows her submission to God (Eph. 5:22). We do not want any adversary (enemy or opposer) slandering Christian women who act independently of their husbands and not doing the supporting things God made her for as a portrayal of the motif of the Lord and His Bride.

### **Overarching Concept 3. Working *Through*, not *For* the Lord**

*God’s* work and reward is not for those who do things *for* Him and certainly not for those who exalt themselves, but for those He does things *through*. To accomplish His purposes, God needs people to be faithful to the Word and the Spirit in the positions He has ordained for them. That is one difference between works (human do-good) and grace (the power of God to do His will).

**1Cor 4:2** Moreover it is required in stewards, that a man be found faithful.

God would not work through a person contrary to His Word. Since He assigned gender roles in the home and church in His Word, we should not rebel against the roles God chooses for

us as Eve did when she was enticed to desire to be ‘like God.’ This independent action had a terrible result, and we should take her example as a warning. If we remain under the authority of the Word choosing peace and contentment, we will discover the freedom and fulfillment that God planned for us.

**John 8:31-32** Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.

This faithfulness includes responding to one’s calling. God is the only one to be designating the positions of the saints. God has set the members, each one of them, in the body just as He pleased (1Cor 12:18) which, naturally, would correspond to His purposes by the members’ physical, psychological and spiritual make-up.

What unseen losses that only God knows come when the more knowledgeable woman takes the floor to teach or preach to the congregation? It is not the person, but the Word of God and the Holy Spirit that accomplish God’s will through teaching or preaching so that God can direct the less knowledgeable man to speak His mind to the people. We won’t actually realize who faithfully accomplished what or who was *actually ordained* to faithfully accomplish what until the Judgment Seat of Christ reveals all. At that time women who usurped the man’s role will not receive a reward and commendation for the apparent good job they did outside of God’s calling and plan. *That* will be “wood, hay and stubble” (1Cor 3:12).

#### **Overarching Concept 4. Making Oneself of No Reputation**

The missing, overarching Biblical concept in *Fashioned to Reign* which *should* permeate the lives individual Christians live is the concept of faithfulness, not apparent reputation—human importance, success or widespread visibility of ministry position. We can see how faithfulness relates to God’s plan and purpose by this verse:

**1Cor 12:18-19** But now hath God set the members every one of them in the body, as it hath pleased him. 19 And if they were all one member, where were the body?

If all are the ruler, “where is the *work*? Remember that *rule* and *ruler* are being used here as leading without any sense of the reducing, suppression or oppression Vallotton speaks of. What would the work look like if the secretary rules the boss, the player rules the coach, the nurse rules the surgeon, the deputy rules the sheriff, the contractor rules the architect, the student rules the teacher, the sailor rules the captain and so forth? The secretary, player, nurse, deputy, contractor, student and sailor are just as important to complete the work as those who rule them. Still Vallotton denies the necessary distinction and relationship between “ruler” and helper, and promotes the idea of women in recognized rulership positions/roles reserved for men in marriage and church.

So if a woman marries and has children at home, God says she is under her husband’s rule. Now remember, this is to be a positive situation because of the benefits she gains from him.

God would not call her to leave for hours every day the responsibilities and joys of her home. To become a harried supermom and wife either to plump her pride with material things or to feather someone else's business nest gives away her time for ministry that the next generation of her family deserves.

Positions/roles are of no consequence to the spirit of the New Covenant. Ultimate influence and success is not something that can be measured before we know as we are known at our judgment and glorification. For example, an uncelebrated, faithful missionary from Sweden ordained to an isolated village in Africa who grew weary from apparent futility and death of his wife, and so quit with only one eight year old boy converted thought himself a failure having consequently ended up astray as a drunk in a filthy flophouse room. What he didn't learn until his old age was that eight year old convert grew up to build Christian hospitals and Bible schools in Africa and to gain over 100,000 converts to Christ. In our pride we think the conspicuous preacher and teacher plays a more important role than the faithful

### The Common Sense of "Form Equals Function"

The myriad of distinctive differences between men and women are detailed in John Gray's *Men are from Mars; Women are from Venus* and are often discussed elsewhere. How can Eve be a helper to Adam if she takes over his role? Common sense tells us that if something is designed differently, it has a different function, or job. The function/job is the role played. Obvious role differences like childbearing for women and protection for men are indisputable because of physical differences. We can tell that men and women are different psychologically as well. Woman's intuition and interest in relationships over competence are not God's stated criteria for leadership. God has *fashioned* men to rule.

Consider what has happened to the family since women left their supporting role of guiding the house (**1Tim 5:14**) for full-time work outside the home as a pastorate would be. A few include extra expenses for work car, clothes and take-home meals; latchkey teen pregnancy; poor quality fast food causing obesity and oldster diseases in youngsters; unmonitored media polluting our children's minds; divorce with all its grief and losses including dual (doubleminded) parenting and wealth lost to supporting two households; broken, scattered and blended families; lack of time for God and each other; insecure children; and overtired mothers.

Should Heather have two mommies? Should a child have two daddys? No, children need *a* daddy and *a* mommy *because* they are not the same, *because* they complement each other. When a child has two daddies or two mommies, the child is forced to obey two masters.



mother of one that God has called or the faithful nursing home visitor that God has called. God has not called women to rule in marriage or assembly. Only human pride and reasoning that neglects the over-arching concept of Phil 2:5-9 considers limelight position/role a thing to be grasped.

**Phil 2:5-9** Let this mind be in you which was also in Christ Jesus, 6 who, being in the form of God, did not consider it robbery to be equal with God, 7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. 8 And being found in appearance as a man, He humbled Himself and became obedient to death, even the death of the cross. 9 Therefore God also has highly exalted Him and given Him the name which is above every name.

Each member will ultimately stand before the Judge of all the earth and answer for his or her faithfulness, not position/role or success. The commendation of Christ at the bema seat judgment for believers is what Vallotton should be encouraging rather than a disruption of the rulership order that God ordained. Again,

9 *Therefore* God also has highly exalted Him and given Him the name which is above every name...

So when it seems just as appropriate for women to have the same roles as men in the church and home, let's remember this over-arching Christ-like concept by the lessons we learn from Lucifer in **Isa 14** who wanted the prestige of the Most High, as well as from Miriam and Aaron in **Num 12** and from Korah/Core in **Num 16** who all thought it was important to also have the same *prominent role* as Moses:

**Jude 1:8, 11** Likewise also these... dreamers.... despise dominion... 11 Woe unto them! for they have... perished [in a sinkhole] in the gainsaying of Core.

The Word teaches us,

**Mic 6:8** He hath showed thee, O man, what is good; and what the LORD requires of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

**Mar 10:44** And whosoever of you will be the chiefest, shall be servant of all.

**Mat 20:16** The last shall be first, and the first last: for many be called, but few chosen.

When we walk humbly with our God and stop the gainsaying and accept that our gender distinctives are one way God directs His will for our roles, we will find the freedom and peace God wills for us and replace ambition and striving for prominence, the very cause of Lucifer's demise to become the devil. Lucifer strived for the same role as God the Son for

his own glory, but God the Son emptied Himself for the comparatively extremely humble role of humanity for our glory. Striving and ambition are sin—“self-promotion, jealousy and arrogance (p.57).”

In the same way that God the Son’s role was subject to God the Father, the Church members roles are subject to the Son/the Word of God, and, likewise, wife’s roles are subject to their husbands (under the husband’s power because he rules over her in his responsibility to protect, provide, defend, nurture and cherish (**Eph 5:29**) his wife.

Remember the good hymn, “Trust and Obey”:

When we walk with the Lord in the light of His Word, what a glory He sheds on our way.

When we do His good will, he abides with us still, and with all who will trust and obey.

Trust and obey, for there’s no other way to be happy in Jesus, but to trust and obey.

Happy in Jesus is not the same as happy by worldly standards from recognition!

*Fashioned to Reign* expresses a need for women to be recognized for their good works by rewarding them with prestige positions that carry responsibility for souls within the local assembly (pastor, teach, elder) that God ordained for men. This usurpation breaks the spirit of the law of Christ, the New Covenant. God’s stated purpose for two genders each with their own roles is in Genesis. Women are not “fashioned to reign” in spiritual roles in this New Covenant dispensation any more than the original model of womanhood, Eve, was “fashioned to reign” in the Law (first five books of the Bible). She was fashioned to be a helper to give all manner of auxiliary, complementary support. *Complementary* like *completion* has the root, *ple-*, which means to fill—not to take over.

**Gen 2:18** The LORD God said, “It is not good for the man to be alone. I will make a helper corresponding to him.”

So the woman is to fill the secondary—helping—role, not the primary—ruling—spiritual role reserved for the man. Marriage and church are spiritual as contrasted with the physical aspects of life. This role parallels the role of the Holy Spirit:

**John 16:13** Nevertheless, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Now we know that the Spirit of truth is God the Holy Spirit, and we see how the Holy Spirit is revered:

**Mar 3:28-29** Verily I say unto you, All sins shall be forgiven the children of men, and and whatever blasphemies they utter, 29 but whoever blasphemes against the Holy Spirit never has forgiveness, but is in danger of eternal damnation.

This reverence parallels the honor that is due the woman as she takes her place not speaking and “doing her own thing,” but conducting her life through her auxiliary role.

## **SOME INSTANCES OF THE MISLEADING REASONING USED TO SUPPORT WOMEN TAKING TEACHING AND RULING ROLES OVER MEN**

### **RE: “TRUTH HELD IN TENSION,” A EUPHEMISM FOR *CONTRADICTION* (P.80-82)**

Vallotton uses “truth held in tension” in other examples of Scripture to twist Scriptures that clearly give a subordinate/supporting/helping role to women. Reading with precision is essential to interpreting the Bible. Using the context of a verse is part of reading with precision. These examples show the missing precision of reading *out* of the text what it actually says including considering the context (*exegesis*, *ege* = to guide) rather than reading *into* it what we want it to say (*eisegeses*).

### **Timothy’s Circumcision**

Vallotton questions whether Paul taught Christians to be circumcised or not as if the Word contradicts itself. Because **Gal 5:2** says Behold, I, Paul, say to you that if you receive circumscion, Christ will be of no benefit to you, yet **Acts 16:1-3** says that Paul circumcised Timothy before he took him on a missionary journey because of the Jews who were in those parts for they all knew that his father was a Greek. No tension (inconsistency) exists because Paul did not circumcise Timothy for Timothy’s salvation at all, but for purpose of fulfilling a New Covenant principle of loving others:

**1Cor 1:923** To the weak I became weak, in order to win the weak. I have become all things to all people, so that I may by every possible means save some.

Interpreting Scripture requires the context. Here is the context for **Gal 5:2** which is left out of *Fashioned to Reign*:

**Gal 5:1-5** For freedom, Christ set us free. Stand firm then and don't submit again to a yoke of slavery. 2 Take note! I, Paul, am telling you that if you get yourselves circumcised [*if you count on circumcision to make you right with God*], Christ will not benefit you at all. 3 Again I testify to every man who gets himself circumcised that he is obligated to do the entire law. 4 You who are trying to be justified by the law are alienated from Christ; you have fallen from grace. 5 For we eagerly await through the Spirit, by faith, the hope of righteousness.

You can see that Timothy did not take on a “yoke of slavery” to fulfill Old Testament

law, but rather he took on a New Testament yoke of love so that he could do whatever it took to win the Jews where Paul and he would go. You can see that no inconsistency, no contradiction—“Truth Held in Tension”—exists.

### **Hating Parents**

Vallotton cites **Luk 14:26**, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Then he asks if a young man that says he hates his parents is fulfilling the Word of God. He is using two different definitions for *hate*:

**Jesus’**: *consider of no comparable value* one’s most dear and familiar loved ones compared to the value, and so loyalty, obedience and love, Jesus requires us to have of him

-vs.-

**The young man’s**: *loathe* (because his parents do not support the young man’s lusts or plans).

Here is the left out context that leaves no “Truth Held in Tension”:

**Luk 14:26-33 (condensed)** If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple. 28 For which of you, intending to build a tower, ... counteth [not] the cost, whether he have sufficient to finish it? ... 31 Or what king, going to make war ...consulteth [not] whether he be able... to meet him...? ... 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

We must forsake *all* to be *recognized* as disciples of Jesus Christ. Vallotton’s young man clearly was not doing that because he didn’t even love his parents, love being a requirement of Christians: Love your neighbor as yourself (Mat 22:39).

### **God Saving All Men vs. God’s Election and Loving Jacob and Hating Esau**

Next Vallotton addresses the apparent contradiction between **1Tim 2:4**—[God] desires all men to be saved, and **Act 13:48**—When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.

Vallotton continues, “Obviously, one verse says God wants everyone to be saved, and the other says certain people are appointed to eternal life.” The second verse above is part of the story of one event which includes this context:

**Act 13:44-47** And the next sabbath day came almost the whole city together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

You can see that the second verse, **Act 13:48**, does not make a blanket statement concerning the population of the world, but only a statement regarding *that event and time* when certain people who were Gentiles were “appointed to eternal life (predisposed to believe)\* while the Jews, in contrast, *made their own judgment* to reject the Gospel. Any of those who did not believe at that event and time may well have believed at a later time after more preaching or consideration. Not receiving the Lord the first time you hear the Gospel does not cancel one’s chances to believe. Now, with comprehension precision using the context, it is more obvious that Vallotton’s assertion cannot be used to “adjust” the literal intent of the Word of God regarding God’s purposes for the role of women in marriage and church. (\*See also various commentaries on Acts 13:48 at <http://biblehub.com/commentaries/acts/13-48.htm>.)

About God loving Jacob and hating Esau (Mal 1:3), we know that God works from eternity, not time and so He knows the end from the beginning, and we know His ways are higher than ours, and we know that He purposely suffered as a man more—and more unjustly—than any man for all humanity, so we can trust Him to be perfectly just, okay? For Him to say, The older shall serve the younger, before these twins were born, and to give the Word and the Temple to Jacob is just. After all, didn’t Esau reject and trade his birthright for the stew Jacob made?

Look also at the context for more information for a precise interpretation:

**Mal 1:2-4** I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, 3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. 4 Whereas Edom [Esau] saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

We can see that despising God’s gift of birthright led to independence from God that led to wickedness that led to God’s indignation through the generations that became Edom (Esau). Israel sinned as well, and was punished as well, but Jacob/Israel did not reject God in the same way. In fact, he wrestled for the best God would give him:

**Gen 32:24-28** And Jacob was left alone; and there wrestled a man with him until the breaking of the day. 25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. 26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. 27 And he said unto him, What is thy name? And he said, Jacob. 28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

Faith pleases God! **Heb 11:6**—But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Jacob diligently sought the Lord.

Also, the use of the words, *loved* and *hated*, regarding Jacob and Esau remind us of Jesus' use of the word, *hate*, in **Luke 14:26** (p. 9, this document) about hating one's father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also. *Hate* is also used in **Gen 29:31**, And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren. It wasn't that Jacob loathed Leah, but that Jacob served Laban seven years for Rachel, was deceived into marrying Leah and then served Laban another seven years for Rachel. Gen 29:20 says, And they seemed unto him but a few days, for the love he had to her. Doesn't it look like God's hate is a lesser love? What else can God do but love?

**1John 4:16b** God is love; and he that dwelleth in love dwelleth in God, and God in him.

So, again, Vallotton's arguments for twisting God's Word to be culturally relevant because he says truth is held in tension are not sound. "Truth held in tension" is a euphemism for contradiction, but God does *not* contradict Himself.

### **INFORMAL FALLACIES FROM HUMANITY'S FALLEN LOGIC**

We have seen a few examples of the illogical Bible interpretation in *Fashioned to Reign*. Let's go on to name some of the informal fallacies in the book. (*Formal* fallacies have to do with the *form* of syllogisms.) *Informal fallacies* are errors in thinking, and deceptive or persuasive devices relating to information, language, propaganda appeals, presentation and statistics that lead to wrong conclusions, misinterpretations and disagreements. (Lists of informal fallacies are available online at [https://en.wikipedia.org/wiki/List\\_of\\_fallacies](https://en.wikipedia.org/wiki/List_of_fallacies) and elsewhere—good to know!)

Here are a few informal fallacies from *Fashioned to Reign*:

**Blind Dogmatism**—*Neglecting to seek information which does not support one's ideas.*

We just saw this in verses plucked out of their context, the left-out information that does not support Vallotton's arguments.

**Categorical Fallacy**—*Stating something absolutely when qualifications or conditions should be met.* On page 20 Vallotton says that when Jesus died on the cross, He destroyed the curse that caused men to rule women, implying that husbands should not necessarily rule their wives, and women should be able to hold offices like pastor and elder in the churches. This is not true. Yes, Jesus did become a curse for us:

**Gal 3:13-14** Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

And we know from prophecy that what Jesus did “*did* destroy the curse in the *future*,” so to speak—God doesn't live in time—because one day we will live in eternity without the curse or genders, for that matter. At this New Covenant time, though, we only have the earnest of that promised inheritance:

**Eph 1:13b-14** After that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

If Jesus had removed the curse, women would not have labor pains, fields would not have thorns and thistles (Gen 3) and people would not still die. In the New Covenant, however, a fresh spiritual equality is apparent for the genders in the New Covenant as it claims men and women are spiritually equal as there is no difference in their value to or power in the Kingdom as Vallotton points out.

**Gal 3:28** There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

The differing roles each gender plays in marriage and local church still remain clear in the New Covenant and have not been changed by Jesus' death, burial and resurrection:

**1Pet 3:5** For in the past, the holy women who put their hope in God also adorned themselves in this way, submitting to their own husbands, 6 just as Sarah obeyed Abraham, calling him lord. You [New Covenant women] have become her children when you do what is good and do not fear any intimidation.

We can see that a categorical statement of the curse being destroyed so that male rulership no longer applies does not fit this dispensation of grace called the Church Age. The quali-

fication is the wait for our promised inheritance that pushes the truth of the categorical statement to a future time.

**Circular Reasoning**—*Arguing in a circle by saying the same in the conclusion that was stated as evidence, only using different words.* One usage of circular reasoning is **Presumption**—*Supposing an idea, such as an opinion, belief or hypothesis, to be a proven fact.* Vallotton’s *presumed* thoughts on page 35 is one example: ‘Woman excelled at leading in the Garden, which is why I respected Woman’s leadership ability.’ By what evidence could he possibly say that woman excelled at leading?

Another example of Vallotton’s presumption is a *presumed* prophecy of Adam on page 49 based on his quotation of Gen 2:24: A man shall leave his father and mother, and be joined to his wife. He continues:

It is important to remember that Adam and Eve had no mother or father except God. Adam is therefore prophesying into the nature of the masculine and feminine roles... Adam is prophesying gender distinctions into the relational foundation of humanity. He is saying that women will be adored and pursued, while men will be pursuers and protectors.

These baseless presumptions are used as premises to draw the conclusion that women should be leaders of men. Then this reasoning continues throughout the book so that if women naturally desire to be spiritual leaders of men, they should take the lead in marriage and church at times as well.

**Division**—*Assuming that a part of a whole has the same properties as the whole.* Of course here, the part is women and the whole is humanity. Women do not have the same properties as the men. Because “there is neither male nor female: for ye are all one in Christ Jesus” (Gal 3:28) does not mean the Body of Christ is made up of, shall we say, “units” that are *all one* without distinction and without exception. It means with our many distinctions we all fit together as the Body of Christ. This Body is not like a red brick wall, but like a human body with tremendous distinction in its parts. In the next section of this document we will look at the Scriptures that describe the woman’s qualities and roles that do make her a person of special distinction. This is the truth that seems to be tagged on the end of the book starting on page 174, yet belies the changes in New Covenant practice of the faith that Vallotton calls for.

**Double Standard**—*Applying one standard to that which promotes one’s cause but another standard to that which hinders one’s cause.* Rulership and submission are not disparaged when man rules over man either within the church or outside the church, nor are rulership and submission disparaged when women rule over men outside the church, as in a woman-owned business. How silly it would be for male church members to whine, “Subservience,” when the elders rule over them! If men are not considered oppressed or suppressed

by rulership, neither should women be. When a woman has the motivation to lead, she can express that motivation toward women and children in the church and in her auxiliary publications (books and online by text and video), ministries, businesses and secular interests of all kinds as they fit into time and family requirements.

**Extremism**—*Taking a correct idea so far that it becomes false.* For women to receive due honor, thanks and reward for their help is, of course, right. To go past honor, thanks and reward for their work in their Biblical role by rewarding them with the inappropriate, more prominent role God gave to men is extremism. Women at times having been dishonored in their helping roles is not a Biblical or logical reason for giving women new roles in marriage and church. Correcting the problem of dishonor in such an unBiblical way puts women in a position that depicts the Bride taking the rulership role that the Savior should hold instead of depicting the Bride under the Savior's headship.

**Failing to Distinguish Objectivity and Subjectivity**—*Not recognizing the difference between fact (objective statements) and opinion (subjective statements).* Page 53 states

It simply does not make sense that a godly and powerful woman like Mother Teresa can lead a ministry, but cannot be a leader [meaning ruler over men since she is clearly the leader of others helping her] in the Church of Jesus Christ.

This statement represents an opinion based on human reasoning and does not represent the whole counsel of the New Testament which holds the *facts* on which we are to base the Christian life.

**The Familiarity Fallacy**—*Thinking of that which is close or well-known as being either of more value or less value simply because of location or familiarity*

We are very familiar with women in places of leadership. A woman almost became president of the United States. Leadership is highly promoted for everyone in schools and universities without regard to gender. Young girls and women are encouraged to enter careers and become leaders without regard to the needs of their future families.

Also, our modern culture promotes individualistic interests over cooperative interconnectedness. These ideas are far from the Hebraic culture Jesus lived in. See the chart, "Hebraic vs Western Thinking—A Comparison," at [http://www.godward.org/hebrew%20roots/hebrew\\_mind\\_vs\\_\\_the\\_western\\_mind.htm](http://www.godward.org/hebrew%20roots/hebrew_mind_vs__the_western_mind.htm) for a quick reference with the differences that involve interconnectedness. Individualism is not rugged responsibility for taking care of oneself; it is the pride that takes care of self before the good of the community, whether team, family, church, company or nation: "me, myself, I, my and mine" stuff, desires and aims. That is not loving others as ourselves as God requires (**Mat 22:39**).

Since to disobey God is to set oneself up as ultimate ruler (God), so disobedience and disrespect for governance, is a reflection of idolotry. The breakdown of respect for governance has followed the idolotry of individualism in our modern culture into the Christian family and church causing degeneration of the institutions by increasing familiarity.

**False Cause**—*Wrongly thinking that something which goes before causes another thing which comes after.* The supposition that when women hold the same roles as men, the “abuse,” “oppression” and “suppression” of women will end is not reasonable. It is preposterous to think the statistics regarding the high percentage of Christian men who abuse trafficked and enslaved women through their pornography addiction will stop because women take ruling roles. It is preposterous to think that abusive husbands will repent, and honor, nurture and show gratitude for their wives when their egos are even more challenged by their wives taking over their roles.

**False Inference**—*Making a wrong conclusion or opinion because of faulty reasoning from evidence.* Page 49 describes examples of how, metaphorically speaking, men are created to cultivate while women are fashioned to incubate. This creation of humanity is common sense reasoning that “form follows function,” as they say. God created woman from His plan for her function. Vallotton illogically denies this by going on to say “how we process life [is] not meant to determine the roles of men and women.” It is nonsensical to say that spiritual, psychological and physical distinctions/forms would not be the criteria for roles/functions. Architect Frank Lloyd Wright says it well, “Form and function should be one, joined in a spiritual union.”

Just below on the same page,

“Adam [prophesies] gender distinctions into the relational foundation of humanity. He is saying that women will be adored and pursued, while men will be pursuers and protectors. The man leaves the protection of his father and mother and creates a safe place for his wife.”

This inference, “adored and pursued” and “pursuers and protectors” does not logically proceed from the referenced Scripture:

**Gen 2:24** Therefore shall a man leave his father and his mother, and shall bond with his wife: and they shall be one flesh.

**Irrelevance**—*the condition of not having value, proof or evidence for the assumed conclusion.* These ideas are given on p. 19 as evidence that women deserve to be co-leaders with, and leaders and teachers of men:

- Men commit 80% of crimes in the world while women commit only four-hundredths of a percent of all crimes, and other similar statements.

- While the men hid, three women stayed at the cross to comfort Jesus during the crucifixion.
- Women now enjoy leadership roles in politics, business, etc., but the Church does not allow women to be elders.

These irrelevant ideas have no bearing on what God ordained in His Word for the roles of men and women in marriage and church. Doctrine should come from the Word, not the world and what happens in it.

**Narrowminded Thinking**—*Having an area of ignorance which causes judgment to be made before the facts are in, including having unaware **Tunnel Vision**, a narrow outlook which disregards possible consequences or alternatives.*

The four missing over-arching Biblical principles of this document (pp. 2-12), (1) the Holy Spirit inspired every word of the Bible, (2) Christ and His Bride to be exemplified in marriage and church assembly, and (3) working *through*, not *for* the Lord, and (4) making oneself of no reputation, were neglected in the discussion. This neglect left the book with many consequent misjudgments and misinterpretations.

**Wishful Thinking**—*Accepting (or rejecting) an idea because one wishes (or does not wish) it to be true.* The redeemed realize how much the Lord has done for humanity, and we wish for everyone, without distinction and without exception, to have all the same benefits here and now. This includes equal honor and freedom in every way to all people. This book focuses on women getting to do and be all that God purposed for the male. This book is a book of wishful thinking.

All things will be equalized with perfect justice after the judgment seat of Christ, and the criteria for our rewards will come from our faithfulness to the Word and Holy Spirit's leadership rather than gender, nationality, beauty/handsomeness, education, wealth, *position* or other things of the outward man.

Regarding prominence and position, if it is thought that a woman's role in this life to be at the end of the line serving the needs of those in front of her is a negative thing—besides remembering that is what Jesus did for us (Phil 2)—so picture the long line of saints lined up *by the prominence of their roles in this life* waiting for a command, and as the next life begins, the Lord says, “About face. Forward march!” Perhaps this figure will persuade those wishful thinkers who want women to have a more *prominant place for the long run* of eternity to change their minds.

**Mar 9:35** And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

**Irresistible Ignorance**—*refusal to change one's position despite having already received evidence against it. (Related to **bigotry**—refusal to change one's position even after learning it was wrong.)* The predominate culture and human hopes for women to be equal in marriage and ministry positions (rather than only equally-respected) draw attention from superior Scriptural evidence, and so making a case for women in rulership roles in family and church continues.

**Condemning the Alternatives**—*Showing that other possible conclusions are wrong.* The ideas are put forth (1.) that those who continue to take the word literally (which includes the literal meaning of figures of speech) throughout all the New Covenant generations are “thought police” and (2.) that restricting the roles of women is demeaning, oppressive to them, and lessens their power. These are not arguments that prove placing women in rulership roles is God's will. These are arguments that regard the mutability of God's Word and that regard judgments about some people's responses to restricting women's roles. The arguments for women's roles must not speak to these other issues.

**Example as Evidence**—*Using examples to prove something, rather than to communicate ideas.* Examples and illustrations can never be used as proofs because no one can tell when an opposing example or illustration will appear. For this reason all the examples of women who did big things for God, like Mother Teresa and Harriet Tubman, do not give a reasoned argument for placing women in positions of leadership over men in marriage and the church.

**Half-truth** (also known as **Special Pleading**, **Slanting** and **Stonewalling**, depending on the intensity with which information is withheld)—*Ignoring, suppressing or omitting evidence that is unfavorable to one's case.*

Page 48, with bold emphasis added here for clarity, states

After forming **Adam**, God breathed into **his** nostrils—unlike with any of the other creatures He made\*—and **man** became a living soul (see 1 Corinthians 15:45). It is intriguing that the likeness of God and the breath of the Almighty is what separates **humankind** from every other living creature God made. But it is what happened when Adam met Woman for the first time that most intrigues me...\*\* (p. 48)

The details of the story are omitted to suppress the evidence unfavorable to the argument that the male and female have the breath of God. The creation story only says that Adam's earthen body received the direct breath of God. We do not know whether or not this is true about Eve or the animals; we cannot make an **\*argument from silence** either way. We do know that Eve was made from the living tissue of Adam's rib. Here is a comment about that from <http://onlinelibrary.wiley.com/doi/10.1002/ajh.22005/pdf>:

The rib, in particular, represents an anatomic type of long bone with a wide, spongy component rich in hematopoietic [blood forming] bone marrow, containing multipotent, pluripotent, and unipotent stem cells. Totipotent so far have not been identified in bone marrow. As with the making of new life from Adam's rib, new tissues and organs are now being made in both experimental and clinical work by using hematopoietic bone marrow from cell cultures.

Adam's life came from the breath of the Almighty; Eve's life came from the blood/stem cells of Adam. Eve was made from a part of a living creature which had blood-life:

**Lev 17:11a** For the life of the flesh is in the blood.

To apply the breath of God to humankind instead of to only Adam ignores the evidence we have been given about Eve's creation as well as all people generated from the couple. To immediately switch the attention to what "most intrigues" the author is distraction known as a **\*\*red herring**. We can see that an argument from silence and a red herring argument were used to create a half-truth used to call for women to take the responsibilities that come with ruling over men in marriage and church.

**Ambiguity**—*being unclear or indefinite*. One kind of ambiguity is **Equivocation**—*Using a word or phrase so it has a double meaning without making the difference clear, or using the same term with two different meanings*. Shifting definitions to make a point is a known deceptive propaganda ploy. Readers can be wrongly persuaded by over-broad, ambiguous or mistaken definitions. In this way they can miss God's will for their lives—obviously a goal of the enemy of our souls.

Most notably, a **leader** can refer to a person with the kind of authority of a executive (dominion, rulership) or the kind of auxiliary/support/helpmeet authority of a counselor (knowledge, wisdom). A clear distinction needs to be made regarding Biblical leadership roles in the churches because in the Church generally women have the no-less-valuable supportive role. Her roles are *as important* in every important way, though not in all worldly-prideful ways. A woman is not prohibited from taking either kind of authority in church roles that do not break Biblical teachings that elders, pastors and teachers over local assemblies are to be male despite human reasoning to the contrary. An example of such a woman's role would be as church administrator, a position with plenty of leadership and authority to conduct business while under the rulership of the eldership of the local assembly. Other examples of such women's roles within the Church at large would be in positions outside the local assembly as a women's or children's pastoral (teaching, counseling, encouraging) ministry (after-school club, for instance), or hospital chaplaincy, or media creation.

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\***Argument from Silence**: meaning it was not discussed in Bible.

\*\***Red Herring**—Turning attention away from the basic issue by presenting appeals or evidence for a related issue

**Exaggeration**—abuse so make them leaders over men

The term, *leadership*, in *Fashioned to Reign* is defined loosely:

Leadership means people follow you, they listen when you speak, they value your words, they emulate your experience.

*Leader* and *leadership* are used this loosely, including for anyone who does something good or pioneers something new. Examples of women doing good, incidental, new things depicted as female leadership, such as in Rosa Parks' famous incident, are used in the same loose way. Being the first to do something is not leadership/rulership in its Biblical use of one authoritatively directing others with responsibility for their souls. A woman might lead a ministry to the homeless. She is a leader as far as her ministry is concerned because she oversees and guides it, but she is not a ruler of the local assembly because she has this ministry; it is an auxiliary/supporting role in the Church at large. (Directing men to help and helping needy men is not Biblically leading/ruling their spiritual lives any more than the women who supported Jesus and the disciples were their leaders/rulers, as in "Peter, tell the disciples to put their laundry in the basket," and "Jesus, will you carry in these heavy bags of grain.") Harriet Tubman's mentioned courageous Underground Railroad ministry was broad in area, numbers and historical influence, but not rulership over men in the local church or the Church at large. The Samaritan woman at the well who "led" many to Christ, is used to indicate this sort of "leadership" (evangelistic) is a basis for a recognized position of rulership (p. 114). women's ministry cases represents the distinction in roles that *Fashioned to Reign* fails to make. Being first or doing great things may be "leadership" *of a sort*, but it is not a Biblical office of rulership responsible for souls in the family or local assembly. Shifting the definitions of *leader* and *leadership* to make a point is logically unsound and misleading.

In this document the term, *rulership* is used instead of the ambiguous *leadership* because it is more descriptive of the roles of responsibility for souls in the local assembly—pastor, elder, and teacher over all the souls—that God has given only to men over congregations. *Rulership* will be used to distinguish these roles from auxiliary roles that involve leading without God-ordained responsibility for the spiritual life of the people, such as a woman teaching women. The use of *ruler* and *rulership* used in the KJV and ASV indicates the requirement to submit because of the responsibility that goes with the role:

**Heb 13:17a**—Obey them that have the rule over you, and submit yourselves: for they watch for your souls.

The term, *subservient*, is ambiguous and needs to be carefully defined because it can mean honorably useful in a subordinate role (as the Son under the Father, though both are God) or dishonorably used (as a kidnapped slave). Low skill, unimaginative positions (potluck helper, grounds mower, church cleaner) that fulfill a necessary function as the gifts of helping (Rom 12, 1Cor 12) should not be disparaged as dishonorable subservi-

ence merely because there is no rulership involved. *Fashioned to Reign* fails to honor the importance of essential mundane stewardship which is given and honored by the Lord and often accompanied by important incidental influence. Full-time mothering is the ultimate example of years of menial duties through which the mother can powerfully lead and influence children through modeling, teaching, creativity, and conversation as Deut 6:7 states, when she sits in her house, and when she walks by the way, and when she lies down, and when she rises up. That’s a woman “living powerfully”—as well as faithfully to God in her purpose and to her family—in a positive, “subservient” role under the God-ordained rulership of her husband. (If that feels like a punch, submit your heart to the Word to be healed.) *Menial* is also not necessarily negative, but merely refer to that which is necessary though without imagination and rulership.

The term *helper* is also used ambiguously (p.45-46). *Helper* is used for what woman is and does, and also for what God is and does (blessed is he whose help is the God of Jacob, **Psa 146:5**); therefore, since the helper God is leader, the helper woman can also be leader.

Here is what this argument looks like in the *form* of a syllogism next to another argument in the same form that is easy to tell is a *formal* fallacy:

God is a leader and helper.  
Woman is a helper;  
Therefore, woman is a leader.

Randy is a lawyer and husband.  
Victor is a husband;  
Therefore, Victor is a lawyer.

Another word ambiguously used is *submission*. Mutual submission is taught for all the Christians in Ephesians and 1Peter:

**Eph 5:21** Submitting yourselves one to another in the fear of God.

**1Pet 5:5** Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

The submission Paul and Peter wrote of is not the submission that comes with family and church government given to men; it is the submission of **1Pet 5:5b**: general humility that brings God’s grace. If it were submission to rulers in the church, *everyone* would be a ruler. That is illogical as it obliterates the required government God established for the churches leaving the church in anarchy.

We can’t get to truth by equivocating. Double meanings are for puns (like how *fashion* is used on p. 48), not for good reasoning.

**Persuasive appeals** that miss the point are **Fallacies of Relevance**. These persuade with irrelevant, but appealing information that does not support the desired conclusion. Evi-

dence and reasoning, not persuasive appeals are required for good Biblical reasoning. Here are some of the persuasive appeals that are used in *Fashioned to Reign*:

- **Appeal to Acceptance and Approval**—*Using the desire to belong and to feel approved and respected.* Women deserve to be accepted and approved equally for the essential role they have been given since Adam needed a complementary helper.
- **Appeal to Freedom**—*Using the desire to be free from the control of others.* The freedom God has given women is the same as He has given men in the Gospel: freedom from sin and the inheritance of God (children of Sarah, the wife born of the Spirit vs. children of Hagar, the slave born of the flesh, **Gal 4:21-5:1**). This is hardly the freedom to make up the rules for marriage and church government that originates from rebellion against God's Word.
- **Appeal to the Greater Measure**—*Using that which is larger, louder, grander, richer, etc. so what is offered seems more valuable.* Jesus demonstrated by His coming, His cross, His resurrection and His glorification to the highest degree that prominence is not to be sought, but rather that humility will be rewarded by prominence (**Phil 2**).
- **Appeal to Pity**—*Using a feeling of sorrow for another's suffering, trouble or need.* The troubles and traumas themselves that many women have experienced—not their roles—should be eliminated in the church. This calls for proper church discipline, and teaching on the sanctified (holy, saintly, godly, sacred, hallowed) roles for women and how men are to honor women for these important roles, not by giving them unsanctioned roles.
- **Appeal to Pride**—*Using the desire for recognition, respect or social status.* These things will all be rightly applied for all eternity at the judgment seat of Christ based upon our faithfulness to God's Word.
- **Appeal to a Principle**—*Using a moral value, a popular value, a natural law or a rule of conduct when a specific case is not covered by it.* It is right that women should be mighty in spirit as men should be, but God has made a specific case for the role of women that limits the venue in which she expresses her power in Christ. Of course, in doing so He has limited men as well to their given responsibilities.
- **Appeal to Trust**—*Using a request to believe that a person is honest or that a thing can be depended on.* Having wisely given the roles of mother and home economist in the family and auxiliary helper in the church to women indicate that God fashioned and trusts women to be competent. Instead of giving women new roles, let the men realize, and with word and action recognize the wide-latitude, favor and power that God has given women.

These fallacies represent some of the humanistic reasoning that Vallotton uses to persuade Christians that women should hold the same roles as men in marriage and the churches. Human reasoning is our fallen logic! God has a suggestion for this problem:

**1Cor 3:18-20** Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.

### **GOD'S DIRECT TEACHING ON WOMEN'S ROLES (THE APPLICABLE VERSES, WITH CONTEXT, NEXT TO EACH OTHER FOR FULL IMPACT OF GOD'S PICTURE OF WOMEN'S ROLES)**

Now that the missing, overarching Biblical concepts that deny women rulership over the church as well as some instances of the deceptive reasoning in *Fashioned to Reign* have been addressed, the heart and mind should be prepared for an honest look at nine applicable Scriptures with some context. These Scriptures will be first presented all together without comment for you to see for yourself just what the Holy Scriptures do say, and then they will be repeated with some comments. We want to accept God's Word with the precision and intent (literal meaning) God purposed so we can easily acknowledge the full impact of God's *direct* teaching on women's roles. A humble and *careful* approach will liberate us from misconstruing fallacies, inferences and extrapolations. *You may want to read the appendix to this document first.* (Version used: CSB, Christian Standard Bible)

#### **(1.) Gen 3:16**

He said to the woman: I will intensify your labor pains; you will bear children with painful effort. Your desire will be for your husband, yet he will rule over you.

#### **(2.) Pro 31:10-31**

Who can find a wife of noble character? She is far more precious than jewels. 11 The heart of her husband trusts in her, and he will not lack anything good. 12 She rewards him with good, not evil, all the days of her life. 13 She selects wool and flax and works with willing hands. 14 She is like the merchant ships, bringing her food from far away. 15 She rises while it is still night and provides food for her household and portions for her female servants. 16 She evaluates a field and buys it; she plants a vineyard with her earnings. 17 She draws on her strength and reveals that her arms are strong. 18 She sees that her profits are good, and her lamp never goes out at night. 19 She extends her hands to the spinning staff, and her hands hold the spindle. 20 Her hands reach out to the poor, and she extends her hands to the needy. 21 She is not afraid for her household when it snows, for all in her household are doubly clothed. 22 She makes her own bed coverings; her clothing is fine linen and purple. 23 Her husband is known at the city

gates, where he sits among the elders of the land. 24 She makes and sells linen garments; she delivers belts to the merchants. 25 Strength and honor are her clothing, and she can laugh at the time to come. 26 Her mouth speaks wisdom, and loving instruction is on her tongue. 27 She watches over the activities of her household and is never idle. 28 Her children rise up and call her blessed; her husband also praises her: 29 “Many women have done noble deeds, but you surpass them all!” 30 Charm is deceptive and beauty is fleeting, but a woman who fears the LORD will be praised. 31 Give her the reward of her labor, and let her works praise her at the city gates.

### (3.) **1Cor 11:2-12**

2 Now I praise you because you remember me in everything and hold fast to the traditions just as I delivered them to you. 3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ. 4 Every man who prays or prophesies with something on his head dishonors his head. 5 Every woman who prays or prophesies with her head uncovered dishonors her head, since that is one and the same as having her head shaved. 6 For if a woman doesn't cover her head, she should have her hair cut off. But if it is disgraceful for a woman to have her hair cut off or her head shaved, let her head be covered.

7 A man should not cover his head, because he is the image and glory of God. So too, woman is the glory of man. 8 For man did not come from woman, but woman came from man. 9 Neither was man created for the sake of woman, but woman [was created] for the sake of man. 10 This is why a woman should have a symbol of authority on her head, because of the angels. 11 In the Lord, however, woman is not independent of man, and man is not independent of woman. 12 For just as woman came from man, so man comes through woman, and all things come from God.

### (4.) **1Cor 14:26-40**

26 What then, brothers and sisters? Whenever you come together, each one<sup>[fn]</sup> has a hymn, a teaching, a revelation, another tongue, or an interpretation. Everything is to be done for building up. 27 If anyone speaks in another tongue, there are to be only two, or at the most three, each in turn, and let someone interpret. 28 But if there is no interpreter, that person is to keep silent in the church and speak to himself and God. 29 Two or three prophets should speak, and the others should evaluate. 30 But if something has been revealed to another person sitting there, the first prophet should be silent. 31 For you can all prophesy one by one, so that everyone may learn and everyone may be encouraged. 32 And the prophets' spirits are subject to the prophets, 33 since God is not a God of disorder but of peace. As in all the churches of the saints, 34 the women should be silent in the churches, for they are not permitted to speak, but are to submit themselves, as the law also says. 35 If they want to learn something, let them ask their own husbands at home, since it is disgraceful for a woman to speak in the church. 36 Or did the word of God originate from you, or did it come to you only? 37 If anyone thinks he is a prophet or spiritual, he should recognize that what I write to you is the Lord's

command. 38 If anyone ignores this, he will be ignored. 39 So then, my brothers and sisters, be eager to prophesy, and do not forbid speaking in other tongues. 40 But everything is to be done decently and in order.

**(5.) Eph 5:22-24, 33**

Wives, submit to your husbands as to the Lord, 23 because the husband is the head of the wife as Christ is the head of the church. He is the Savior of the body. 24 Now as the church submits to Christ, so also wives are to submit to their husbands in everything. ... 33 To sum up, each one of you is to love his wife as himself, and the wife is to respect her husband.

**(6.) 1Tim 2:11-12**

8 Therefore, I want the men in every place to pray, lifting up holy hands without anger or argument.

9 Also, the women are to dress themselves in modest clothing, with decency and good sense, not with elaborate hairstyles, gold, pearls, or expensive apparel, 10 but with good works, as is proper for women who profess to worship God. 11 A woman is to learn quietly with full submission. 12 I do not allow a woman to teach or to have authority over a man; instead, she is to remain quiet. 13 For Adam was formed first, then Eve. 14 And Adam was not deceived, but the woman was deceived and transgressed. 15 But she will be saved through childbearing, if they continue in faith, love, and holiness, with good sense.

**(7.) 1Tim 5:9-10**

No widow may be put on the list of widows unless she is over sixty, has been faithful to her husband, 10 and is well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of the Lord's people, helping those in trouble and devoting herself to all kinds of good deeds.

**(8.) Tit 2:1-15**

But you are to proclaim things consistent with sound teaching. 2 Older men are to be self-controlled, worthy of respect, sensible, and sound in faith, love, and endurance. 3 In the same way, older women are to be reverent in behavior, not slanderers, not slaves to excessive drinking. They are to teach what is good, 4 so that they may encourage the young women to love their husbands and to love their children, 5 to be self-controlled, pure, workers at home, kind, and in submission to their husbands, so that God's Word will not be slandered.

6 In the same way, encourage the young men to be self-controlled 7 in everything. Make yourself an example of good works with integrity and dignity in your teaching. 8 Your message is to be sound beyond reproach, so that any opponent will be ashamed, because he doesn't have anything bad to say about us.

9 Slaves are to submit to their masters in everything, and to be well-pleasing, not talk-

ing back 10 or stealing, but demonstrating utter faithfulness, so that they may adorn the teaching of God our Savior in everything.

11 For the grace of God has appeared, bringing salvation for all people, 12 instructing us to deny godlessness and worldly lusts and to live in a sensible, righteous, and godly way in the present age, 13 while we wait for the blessed hope, the appearing of the glory of our great God and Savior, Jesus Christ. 14 He gave himself for us to redeem us from all lawlessness and to cleanse for himself a people for his own possession, eager to do good works. 15 Proclaim these things; encourage and rebuke with all authority. Let no one disregard you.

**(9.) 1Pet 2:18-23 - 3:1-7**

18 Household slaves, submit to your masters with all reverence not only to the good and gentle ones but also to the cruel. 19 For it brings favor if, because of a consciousness of God, someone endures grief from suffering unjustly. 20 For what credit is there if when you do wrong and are beaten, you endure it? But when you do what is good and suffer, if you endure it, this brings favor with God.

21 For you were called to this, because Christ also suffered for you, leaving you an example, that you should follow in his steps. 22 He did not commit sin, and no deceit was found in his mouth; 23 when he was insulted, he did not insult in return; when he suffered, he did not threaten but entrusted himself to the one who judges justly. ...

3:1 In the same way, wives, submit yourselves to your own husbands so that, even if some disobey the word, they may be won over without a word by the way their wives live 2 when they observe your pure, reverent lives. 3 Don't let your beauty consist of outward things like elaborate hairstyles and wearing gold jewelry, 4 but rather what is inside the heart—the imperishable quality of a gentle and quiet spirit, which is of great worth in God's sight. 5 For in the past, the holy women who put their hope in God also adorned themselves in this way, submitting to their own husbands, 6 just as Sarah obeyed Abraham, calling him lord. You have become her children when you do what is good and do not fear any intimidation.

7 Husbands, in the same way, live with your wives in an understanding way, as with a weaker partner, showing them honor as coheirs of the grace of life, so that your prayers will not be hindered.

continued

## HERE ARE THE SAME VERSES WITH COMMENTS ADDED

### (1.) Gen 3:16

He said to the woman: I will intensify your labor pains; you will bear children with painful effort. **Your desire will be for your husband, yet he will rule over you.**

**rule**—*Strong's* H4910: rule, have dominion, govern, reign

Other translations of Gen 3:16b:

1. **KJV** And thy desire shall be to thy husband, and he shall rule over thee.
3. **NLT** And you will desire to control your husband, but he will rule over you. [Or And though you will have desire for your husband, he will rule over you.]
4. **NET** You will want to control your husband, but he will dominate you.
5. **ESV** Your desire shall be contrary to [or against] your husband, but he shall rule over you.
6. **RSV** Yet your desire shall be for your husband, and he shall rule over you.
7. **YLT** Toward thy husband is thy desire, and he doth rule over thee.
8. Interpretation using *Strong's*: Your desire will be [to/into/towards] your husband; [*and/yet/but*] he will rule over you:  
Your desire will be up to your husband; he will govern over you.

God uses a similar expression in Gen 4:7 after He refused Cain's sacrifice in which He tells Cain:

**Gen 4:7** If you do what is right, won't you be accepted? But if you do not do what is right, sin is crouching at the door. Its [sin's] desire is for you, but you must rule over it.

1. **NIV** [Sin]... desires to have you, but you must rule over it."
2. **ESV** [Sin's] desire is contrary to [or against] you, but you must rule over it."
3. **NASB** [Sin's] desire is for you, but you must master it."
4. **NET** [Sin] desires to dominate you, but you must subdue it."
5. Sin wants to have its desire for you, but you must reign over it.

The sense of "he shall rule over thee" in Gen 3:16b is clear, but the *purpose* of God's injunction may not be. Because Eve was the one deceived (1Tim 2:14) it is likely that this rulership is meant, not as any sort of punishment, but as the helpful

protection of a steward and champion that Adam neglected in the garden, in the same way that mothers helpfully rule over their children for protection rather than for controlling.

One elder who had long worked in a healing and deliverance teaching and prayer ministry said men are as likely to be deceived as women. Still, perhaps God applied a loving intention of protecting governance of women because of His knowledge of the cycling of hormones that change women's emotions with His foreknowledge of how the enemy would try to use that against women as well as for the general protection of the physically weaker and more vulnerable of the genders.

## **(2.) Pro 31:10-31**

Who can find a wife of noble character? She is far more precious than jewels. 11 The heart of her husband trusts in her, and he will not lack anything good. 12 **She rewards him with good, not evil, all the days of her life.** 13 She selects wool and flax and works with willing hands. 14 She is like the merchant ships, bringing her food from far away. 15 She rises while it is still night and provides food for her household and portions for her female servants. 16 She evaluates a field and buys it; she plants a vineyard with her earnings. 17 She draws on her strength and reveals that her arms are strong. 18 She sees that her profits are good, and her lamp never goes out at night. 19 She extends her hands to the spinning staff, and her hands hold the spindle. 20 Her hands reach out to the poor, and she extends her hands to the needy. 21 She is not afraid for her household when it snows, for all in her household are doubly clothed. 22 She makes her own bed coverings; her clothing is fine linen and purple. 23 **Her husband is known at the city gates, where he sits among the elders of the land.** 24 She makes and sells linen garments; she delivers belts to the merchants. 25 Strength and honor are her clothing, and she can laugh at the time to come. 26 Her mouth speaks wisdom, and loving instruction is on her tongue. 27 She watches over the activities of her household and is never idle. 28 Her children rise up and call her blessed; her husband also praises her: 29 “Many women have done noble deeds, but you surpass them all!” 30 Charm is deceptive and beauty is fleeting, but a woman who fears the LORD will be praised. 31 Give her the reward of her labor, and **let her works praise her at the city gates.**

She reigns! **She reigns and rules and dominates and governs her character and words, her family's food and clothing, her servants and household, her investments, and her cottage industry.** At the city gates, the place where rulers, elders and judges governed the people, it is **her “powerful” (Vallotton's word), worthy works that are seen by others that bring her deserved praise**, not her governance over people and businesses outside the authority, control and concern God has given her. Without her important work her family and household would not be

extraordinary, honorable and honored, and well cared for and wealthy. Instead the mother who works full time outside her home spends the day prospering other people's wealth. Her children are greatly deprived of the home and mothering they need for bonding, a sense of belonging, family heritage/culture and homemaking competence. They are reared and taught by a parade of diverse, relationship-detached and standards-disunited daycare workers, teachers and media. This leads to stress, insecurity and identity issues in the children. These disheartened young people without unified guidance, and dedicated love and protection seek lost relationship and identity using their own paltry wisdom, and so we have serious gang, drug, entitlement and teen pregnancy problems and their consequent poverty. The family wealth of the working mother are likely depleted by extra expenses of work clothes, transportation, daycare and fast, faux, junk food and related future medical bills. Her heart is divided. She is harried and her children are hurried to grow up faster for parental convenience. At home time reduces her to provider of the subsistence needs (baths, homework, laundry, shopping...) without special time for leisure, or for emotional, spiritual and cultural development. She has traded her most precious time, role and relationships for an extra paycheck and the good of strangers. Her husband doesn't win, her children do not win, and she does not win the best God had planned for the family.

### (3.) 1Cor 11:2-12

2 Now I praise you because you remember me in everything and hold fast to the traditions just as I delivered them to you. 3 But I want you to know that Christ is the head of every man, and **the man is the head of the woman**, and God is the head of Christ. 4 Every man who prays or prophesies with something on his head dishonors his head. 5 **Every woman who prays or prophesies with her head uncovered dishonors her head, since that is one and the same as having her head shaved.** 6 For if a woman doesn't cover her head, she should have her hair cut off. But if it is disgraceful for a woman to have her hair cut off or her head shaved, let her head be covered. 7 **A man** should not cover his head, because he is the image and glory of God. So too, **woman is the glory of man**. 8 For man did not come from woman, but **woman came from man**. 9 Neither was man created for the sake of woman, but **woman [was created] for the sake of man**. 10 This is why a woman should have a symbol of authority on her head, because of the angels. 11 In the Lord, however, woman is not independent of man, and man is not independent of woman. 12 For just as woman came from man, so man comes through woman, and all things come from God.

*Head* means authority or direction of God (*Vine's Expository Dictionary*). Verse 3 tells us that God is the head of Christ, that Christ is the head of every man (*Strong's G435*: an individual male person), and that a (*the* identified) man (*Strong's G435*: an individual male person) is the head of a (*the* identified) woman (*Strong's G1135*: a woman; specially, a wife). This verse cannot be used to say that

women have to acknowledge any authority or direction from God through men generally. Of course, in the local assembly God has given spiritual authority and direction for men and women through male pastors and male elders according to the New Covenant (**1 Tim. 3:2**: husband of one wife, **Titus 1:6**: husband of one wife). This ordination of God identifies individual men who have spiritual authority for women identified as being in their congregation. Restrictions apply:

**2Cor 1:24** I do not mean that we lord it over your faith, but we are workers with you for your joy, because you stand firm in your faith.

Of course, a husband's rulership, with all it entails, is also meant for joy and strength of faith—not for controlling his wife.

Verse 5 tells us women pray and prophesy; however, this verse by itself does not say whether or not that includes at the formal public assembly of a congregation, so we cannot use this verse and context to argue that women can pray and prophesy in that venue. Other verses would have to be considered to be sure of the time and places for women to pray and to prophesy. Nevertheless, prayer and prophecy should only originate from the Holy Spirit and always be judged by the elders in the assembly, so the Holy Spirit can use any willing person's mouth He is pleased to speak through. This is discussed on p. 36.

#### **(4.) 1Cor 14:26-40**

26 What then, brothers and sisters? Whenever you come together, each one has a hymn, a teaching, a revelation, another tongue, or an interpretation. Everything is to be done for building up. 27 If anyone speaks in another tongue, there are to be only two, or at the most three, each in turn, and let someone interpret. 28 But if there is no interpreter, that person is **to keep silent in the church** and speak to himself and God. 29 Two or three prophets should speak, and the others should evaluate. 30 But if something has been revealed to another person sitting there, the first prophet **should be silent**. 31 For you can all prophesy one by one, so that everyone may *LEARN* and everyone may be encouraged. 32 And the prophets' spirits are subject to the prophets, 33 since God is not a God of DISORDER BUT OF PEACE. **<As in all the churches of the saints,\*>** 34 **the women should be silent in the churches** [*that's once*], **for they are not permitted to speak** [*that's twice*], **but are to submit themselves, as the law also says** [*that's thrice*]. 35 If they want to learn something, let them ask their own husbands at home, since **it is disgraceful for a woman to speak in the church** [*that's the fourth time in a row*]. 36 Or did the word of God originate from you, or did it come to you only? 37 If anyone thinks he is a prophet or spiritual, he should recognize that what I write to you is the Lord's command. 38 If anyone ignores this, he will be ignored. 39 So then, my brothers and sisters, be eager to prophesy, and do not forbid speaking in other tongues. 40 But everything is to be done DECENTLY AND IN ORDER.

Verse 28 tells us speakers of tongues should be *silent* if no interpreter of tongues is present. Verse 30 tells us first-speaking prophets should be *silent* when another prophet has a message from the Lord to bring. Verse 33 tells us these should be silent according to these circumstances for the reason that God wants order in the assemblies. Then *at the end of verse 33 or at the beginning of verse 34* are the words, ***As in all the churches of the saints***. The two positions for these verses are seen in various translations: [http://biblehub.com/1\\_corinthians/14-33.htm](http://biblehub.com/1_corinthians/14-33.htm):

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**Versions that put these words at the end of vs. 33  
(modifying *not a God of disorder*)**

New International Version, New Living Translation, New American Standard Bible, King James Bible, Aramaic Bible in Plain English, New American Standard 1977, Jubilee Bible 2000, King James 2000 Bible, American King James Version, Douay-Rheims Bible, Darby Bible Translation, English Revised Version, Webster's Bible Translation, Weymouth New Testament, Young's Literal Translation

**Versions that put these words at the beginning of vs. 34  
(modifying *women should be silent*)**

English Standard Version, Berean Study Bible, Berean Literal Bible, Christian Standard Bible, Contemporary English Version, Good News Translation, Holman Christian Standard Bible, International Standard Version, NET Bible, New Heart English Bible, GOD'S WORD® Translation, American Standard Version, World English Bible [also New Century Version]

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If at the end of verse 33, the Scripture would say,

**... since God is not a God of disorder but of peace as in all the churches of the saints.**

No such idea should arise as if God *even could* be a God of disorder rather than of peace, so this placement of these words seems senseless.

If at the beginning of verse 34, the Scripture would say,

**... As in all the churches of the saints, 34 the women should be silent in the churches...**

This placement of these words adds meaning to the beginning of verse 34. Now the admonition for women to be silent is not merely for disruptive women in Corinth, but for all the churches everywhere. This meaning is often denied by presenting the idea that Corinth, contrasted with the Church at large, was exceptional for error and disorder, and so this admonition for silence was only for these Corinthian women. The second *churches* (plural) further indicates that the whole church at Corinth met in smaller groups, as in

**1Cor 14:23** If therefore the whole church be come together into one place...

Surely not every one of the smaller groups in Corinth had the same problem with loud-mouthed or chattering women. This informs us that not only **in all the churches of the saints**, but also in all the smaller assemblies in Corinth women were to keep silent. Further, Vine's Expository Dictionary of the New Testament indicates that the speaking of women is the usual, plain meaning of talking: "the idea of 'chat' or 'chatter' is entirely foreign to the NT, and should never be regarded as the meaning in 1Cr 14:34, 35." ([www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G2980&t=KJV](http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G2980&t=KJV))

A precise reading of verses 34 - 35 also indicates reference to women generally in the universal Church because four commands that women were to keep silent are given in a row, because no such qualifier as *disruptive* women is mentioned, because Paul appeals to the Law (first five books of the Bible) which regards God's people generally, and because the indefinite article, *a*, is used, meaning no qualifier is given, but that any woman is meant:

1. the women should be silent in the churches
2. they are not permitted to speak
3. but are to submit themselves, as the law also says.
4. it is disgraceful for a woman to speak in the church

Prophets (those speaking for and from God), whether using tongues or the known language of the congregation, are also to keep silent conditionally. Since prophets of God are well-regarded, we know that for another class of people, here women, to have to keep silent as well is not *in itself* an indignity. It is an indignity, however, that women should *never for any reason* utter words in the church assembly.

Is the keeping silent command to mean women should *never for any reason* speak in the formal assemblies? No, because **1Cor 11:5** already grants that women pray and prophesy in the assemblies, and surely women should worship in church which requires speaking (talk, song, and in some cases tongues). Notice also that verses 26 and 39 use the term *brethren* which often refers to both genders in the New Testament: Act 3:17, 22, Rom 9:3, Mat 5:47, Rev 22:9, Mat 25:40, Heb 2:17, Mat 23:8, Act 1:15, Rom 1:13 and 1Thes 1:4. Accordingly notice that in these assemblies "each one" and "anyone" can speak extemporaneously by the Holy Spirit:

**1Cor 14:26** What then, brothers and sisters [brethren]? Whenever you come together, each one has a hymn, a teaching, a revelation, another tongue, or an interpretation. Everything is to be done for building up. 27 If anyone speaks in another tongue... 39 So then, my brothers and sisters, be eager to prophesy, and do not forbid speaking in other tongues.

Since we have already addressed on pp. 12-15 that there is no “truth held in tension” (Valotton’s euphemism for *contradiction*) in God’s Word, how can *keeping silent* and *speaking* be reconciled? Look again closely at verses 34 - 35:

34 the women should be silent in the churches, for they are not permitted to speak, but are to submit themselves, as the law also says. 35 If they want to learn something, let them ask their own husbands at home, since it is disgraceful for a woman to speak in the church.

The answer seems to be twofold: in the expressing (vs. 34) and in the learning (vs. 35). ***In the expressing aspect*** the *Holy Spirit* may choose to speak *through a woman* by “a hymn, a teaching, a revelation, another tongue, or an interpretation” (vs. 26). No teaching (judging, explaining, interpreting, informing or opining) by the woman is involved. Commentary by A. R. Fausset says “a psalm [hymn]—extemporary, inspired by the Spirit, as that of Mary (Luk 1:46-55)...” though this example of Mary was not in a church assembly ([www.blueletterbible.org/Comm/jfb/1Cr/1Cr\\_014.cfm?a=1076034](http://www.blueletterbible.org/Comm/jfb/1Cr/1Cr_014.cfm?a=1076034)). The other four things besides hymns are also extemporaneously spoken by divine inspiration rather than through human understanding. ***In the learning aspect*** of verse 35 “the issue is not the issue,” as they say. Since women worship, pray and prophesy—speak—during church assemblies, the issue that is disgraceful cannot be women merely uttering words. One commentator (link and author lost) said that God holds the oneness and unity of the couple in marriage much higher than the getting of knowledge since it represents Christ and His Bride rather than knowledge which can cause pride (1Cor 8:1). Since the husband as the head of his wife has the honor and responsibility of being her steward and champion, *he* holds the honor and responsibility of answering his wife’s questions, not another man whose responsibility is over the congregation. It would be indecorous and dishonorable (KJV, shame, CSB, disgraceful, NASB, improper) for another man to usurp the God-given role of a husband. So this verse 35 seems loaded with unrealized meaning!

See a full discussion at <https://www.gci.org/church/ministry/women9>.

### **(5.) Eph 5:22-24, 33**

**Wives, submit to your husbands as to the Lord, 23 because the husband is the head of the wife as Christ is the head of the church.** He is the Savior of the body. 24 **Now as the church submits to Christ, so also wives are to submit to their husbands in everything.** ... 33 To sum up, each one of you is to love his wife as himself, and the wife is to respect her husband.

Submitting to the Lord by submitting to His Word and the Holy Spirit who ministers the Word to us is basic to the Christian faith. If so, the command of verses 22 - 24 for Christian wives to submit to their husbands as they do to the Lord is also basic to the Christian faith. Wives are to portray in marriage the role of the Bride/Church submitting to the Lord. Christians submit to the Lord in whatever circumstances they find themselves, whether easy or difficult. The walk of faith in Jesus Christ is the obedience of love:

**John 14:15** If you love me, keep my commandments.

Vallotton denies these Eph 5 verses even though the word does not say, “If you understand what I am doing and agree with it, keep my commandments.” Since all New Covenant teaching is teaching for us today in our “liberated,” post-modern society, wives are still to submit to their husbands even if the husbands do not present their wives circumstances that make submission easy. Of course, this does not mean that a woman should take abuse from her husband. An abused woman should seek the help of church elders and other Christian brethren, such as at organizations like Focus on the Family, as well as the civil law for help.

#### **(6.) 1Tim 2:11-14**

8 Therefore, I want the men in every place to pray, lifting up holy hands without anger or argument. 9 Also, the women are to dress themselves in modest clothing, with decency and good sense, not with elaborate hairstyles, gold, pearls, or expensive apparel, 10 but with good works, as is proper for women who profess to worship God. **11 A woman is to learn quietly with full submission. 12 I do not allow a woman to teach or to have [lit., usurp] authority over a man; instead, she is to remain quiet.** 13 For Adam was formed first, then Eve. 14 And Adam was not deceived, but the woman was deceived and transgressed.

Here we are in a 21<sup>st</sup> century culture where women are free from many gender constraints of other times and cultures and where this freedom has been adopted by many churches, but the New Testament remains true. For the love of Christ dedicated Christian women submit to a higher power than human government. At [blueletterbible.org](http://blueletterbible.org) > 1Tim 2:11-14 > Tools > Commentaries > Jamieson, Fausset & Brown's *Commentary on 1 Timothy 2* says that verse 11's "quietly with full submission" means that "She should not even put questions in the public assembly." Again, one commentator said that this related to the oneness of a married couple: it would be indecorous, even shameful—disrespectful and unfaithful to her husband—for a woman to ask a man other than her husband to be her source just as it is disrespectful and unfaithful for a Christian to seek spiritual counsel that is not from God.

About verse 12's "I do not allow a woman to teach" Faucet says, "She might teach, but not in public [service of the local assembly]" referencing Acts 18:26 in which both Aquila and Priscilla took Apollo aside privately to teach him, and "Paul probably wrote this Epistle from Corinth, where the precept of 1Cor 14:34 ['Let your women keep silence in the churches: for it is not permitted unto them to speak'] was in force." "To have authority" means to usurp (take without legal right) the authority God gave to the man in the marriage and local assembly, and so to rule over the man with authority. The reason for this constraint says nothing about the intelligence, talents, giftings of, or reward or encouragement for, women: it is the order of creation (verse 13) and the deception of Eve (verse 14) that are referenced. These are the introduction of the setting and characters, and the rising action (introduction of the problem) of the Divine Story that climaxed as our Savior took on the sins of the world, and so we New Covenant believers are now living part of the falling action (solution leading to resolution) called the Church Age and the Millenium. At the end of the story the Great White Throne judgment for unbelievers will fully resolve the problem. When the story is over, and eternity begins, we will not have genders; our lives and rewards will reflect our faithfulness to God's Word during our lives.

#### (7.) 1Tim 5:9-10

No widow may be put on the list of widows unless she is over sixty, has been faithful to her husband, 10 and is well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of the Lord's people, helping those in trouble and devoting herself to all kinds of good deeds.

Examples of worthy lives for women in these two verses reflect a life concentrated on home and family, but involved with helping other people outside the home as well. Notice the examples of a woman's good deeds reveal auxiliary positions of helping rather than positions of ruling.

#### (8.) Tit 2:3-5,11-15

3 In the same way, **older women** are to be reverent in behavior, not slanderers, not slaves to excessive drinking. They **are to teach what is good, 4 so that they may encourage the young women to love their husbands and to love their children, 5 to be self-controlled, pure, workers at home, kind, and in submission to their husbands, so that GOD'S WORD will not be slandered.** ... 11 For the grace of God has appeared, bringing salvation for all people, 12 instructing us to deny godlessness and worldly lusts and to live in a sensible, righteous, and godly way in the present age, 13 while we wait for the blessed hope, the appearing of the glory of our great God and Savior, Jesus Christ. 14 He gave himself for us to redeem us from all lawlessness and to

cleanse for himself a people for his own possession, eager to do good works. 15 Proclaim these things; encourage and rebuke with all authority. Let no one disregard you.

This Scripture teaches that older women are to teach younger women how to have godly character and sensible, righteous behavior as good wives and mothers working at home in submission to their husbands—again no mention of how to be a “supermom” who balances outside work and home responsibilities. Have we glossed over that when we have read the Bible and thought from a worldly perspective, ‘Empty nest women surely can move into or back into college or career since their children are gone’? According to verse 5 God’s Word is slandered by a doubleminded orientation of outside work along with home work for any age wife and mother. (This does not rule out cottage industry or ministry which with the internet could have an international domain.)

The verses above are part of Titus 2’s larger teaching on obedience and behavior for older men, older women, young women, young men and slaves that pertain to loyalty to the sound teaching of the doctrine of God so that we can reject godlessness and worldly lusts because God has redeemed us from all lawlessness (disobedience). The pattern God gives in these verses again ordains women to home and helping ministries. Isn’t it the godless media (fake news!) that has poisoned and undermined the sweet and sacred duty, trust and authority of home economics and ministry in people’s minds? Isn’t it worldly lusts of the lust of the eyes (fashionable cars, apparel and houses including big screen TVs), the lust of the flesh (sex, food, drink, drugs, music excesses) and the pride of life (arrogance, presumption, conceit, vainglory, idolotry, ingratitude) that steers women away from the hearth and hearts of their families? What a great deception and exhaustion Christian women have embraced as the normal Christian life!

**(9.) 1Pet 2:18 -23, 3:1-7**

18 Household slaves, submit to your masters with all reverence not only to the good and gentle ones but also to the cruel. 19 For it brings favor if, because of a consciousness of God, someone endures grief from suffering unjustly. 20 For what credit is there if when you do wrong and are beaten, you endure it? But when you do what is good and suffer, if you endure it, this brings favor with God. 21 For you were called to this, because Christ also suffered for you, leaving you an example, that you should follow in his steps. 22 He did not commit sin, and no deceit was found in his mouth; 23 when he was insulted, he did not insult in return; when he suffered, he did not threaten but entrusted himself to the one who judges justly. ... 3:1 In the same way, **wives, submit yourselves to your own husbands** so that, even if some disobey the word, they may be won over without a word by the way their wives live 2 when they observe your pure, reverent lives. 3 Don’t let your beauty consist of outward things like elaborate hairstyles and wearing gold jewelry, 4 but rather what is inside the heart—the imperishable

quality of a gentle and quiet spirit, which is of great worth in God's sight. 5 For in the past, the holy women who put their hope in God also adorned themselves in this way, submitting to their own husbands, 6 just as Sarah obeyed Abraham, calling him lord. You have become her children when you do what is good and do not fear any intimidation. 7 Husbands, in the same way, live with your wives in an understanding way, as with a weaker partner, showing them honor as coheirs of the grace of life, so that your prayers will not be hindered.

These Scriptures tell of Christ's suffering being our example for us to follow and how wives are to submit to their husbands with the same gentle and quiet spirit and lack of intimidation that Jesus had in His suffering. This passage of the Word of God prohibits Vallotton's idea that women should obey *if their husbands govern their lives to their liking* as does Luke 9:23:

**Luke 9:23** Then [Jesus] said to them all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me.

Judgment day is coming soon, and eternity lasts forever, so Christians should consider getting their own way of little importance. A husband's soul should be considered by his Christian wife to be more valuable than her general happiness. Again, of course, crime, abuse or abandonment must be reported and remedied by God ordained church elders and/or civil authorities because for a woman to be silent in these conditions is not loving herself or her husband.

## CONCLUSION

Now that we have had a good look at

- missing, overarching Biblical concepts that deny women rulership over the church,
- several instances of the defective reasoning in *Fashioned to Reign*, and
- the applicable verses for the full impact of God's direct teaching on the far-reaching, influential auxiliary role of women,

we can ask with Paul,

**1Co 1:20** Where is the one who is wise? Where is the teacher of the law? Where is the debater of this age? Hasn't God made the world's wisdom foolish?

Vallotton foolishly wants to "incite a revolution that empowers women." It would be better to stick with God's wiser idea and incite a revolution needed in our culture that cherishes, honors and lovingly cares for women as they rest in the auxiliary yet "powerful" (important) role God has ordained for them to fulfill. Jesus did that by inspiring the New Covenant which gives plenty of power through the same spiritual gifts given to men and through the Holy Spirit to achieve God's purposes while fulfilling the Law, in particular the Genesis Scriptures that ordain a helping role for women.

A call to repentance for *not honoring God's role for women* in the home and in the local assembly is what is necessary. Men and women should take their places. Women should step *up* in submission to fulfill the missing ministries God has given them to their husbands (who needed help from the beginning!) and their children, the Church, other women and children, and their communities—a large domain! Men should keep in mind the due respect for the help and so more seriously consider the support women are trying to give as God ordained them to do. Positions of rulership are not necessary for women to be empowered especially if men take seriously the value of women's spiritual gifts, intelligence, talents and unique strengths and characteristics.

God created man in his own image, in the image of God created he him; male and female created he them (**Gen 1:27**). There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus (**Gal 3:28**). Men and women are spiritually equal, but differently created for God's purpose. God [has] set the members every one of them in the body, as it has pleased him (**1Cor 12:18**). Let's just trust and obey the "Potter":

Rom 9:20 CSB - 20 But who are you, a mere man, to talk back to God? Will what is formed say to the one who formed it, "Why did you make me like this? "

Yet Vallotton quotes Danny Silk, another elder at Bethel Church in Redding, California, who also defies the New Testament, "Rather, it is an appeal to the hearts of men and women to recognize the existence of the glass ceiling for women and to challenge themselves to align more fully with a Kingdom vision for gender-blind leadership in the Body and equal male-female partnership in the home." Through *Fashioned to Reign* Vallotton and many others who have not studied God's Word earnestly and thoroughly on this topic are taking prisoners with contemptible Scripture interpretation, humanistic philosophy, cultural relevance and illogic:

**Col 2:8** Be careful that no one takes you captive through philosophy and empty deceit based on human tradition, based on the elements of the world, rather than Christ.

We worship (show worth of) God many ways: praising, giving, expressing our giftings, studying His Word, gathering, witnessing and so forth. Let's not reject *trusting* and *obeying* all the governance God has established for His Body in our families and churches. We should happily enjoy the order God has instituted in His Body to prevent the spiritual and practical disorder that the absence of governance and the absence of people in their ordained roles generate.

Since we do not apologize to the secretary, player, nurse, deputy, contractor, student and sailor for not getting to be the boss, coach, surgeon, sheriff, architect, teacher and captain,

let's not apologize to women for not getting to be the man with particular authority and associated responsibility in marriage and church.

Instead of insurrection against God that a woman desire more authority than women were ordained by God or that a man desire less authority than men were ordained by God, let's step *up* and submit to God in our God-given places of responsibility, or, we might say, "Step *down* to serve our families, churches and communities in the Way (Act 9:2; 18:25-26; 19:9, 23; 24:14, 22 Act 9:2; 18:25-26; 19:9, 23; 24:14, 22) so the Lord will lift us all *up* as He does all who humble themselves.

We must stand up for the doctrine of only men as rulers within marriage and within local assemblies with the compatible man's sacrifice and and woman's submission with love and deference from both all the while maintaining the intended happy relationship.

**Eph 5:1** Therefore, be imitators of God, as dearly loved children, 2 and walk in love, as Christ also loved us and gave himself for us, a sacrificial and fragrant offering to God.

*Fashioned to Reign* violates Scripture and good reasoning so much that Vallotton can only be proposing a doctrine of demons. Since the Bible is true, *Fashioned to Reign* is false.

**1Tim 4:1-2** Now the Spirit explicitly says that in later times some will depart from the faith, paying attention to deceitful spirits and the teachings of demons, 2 through the hypocrisy of liars whose consciences are seared.

How much sweeter our lives would be if we all recognized as true a poem that exalts motherhood as the seemingly unrecognized power of influence (next page).

## **What Rules The World**

by William Ross Wallace, 1865

Blessings on the hand of women!  
Angels guard its strength and grace,  
In the palace, cottage, hovel,  
Oh, no matter where the place;  
Would that never storms assailed it,  
Rainbows ever gently curled;  
For the hand that rocks the cradle  
Is the hand that rules the world.

Infancy's the tender fountain,  
Power may with beauty flow,  
Mother's first to guide the streamlets,  
From them souls unresting grow—  
Grow on for the good or evil,  
Sunshine streamed or evil hurled;  
For the hand that rocks the cradle  
Is the hand that rules the world.

Woman, how divine your mission  
Here upon our natal sod!  
Keep, oh, keep the young heart open  
Always to the breath of God!  
All true trophies of the ages  
Are from mother-love impearled;  
For the hand that rocks the cradle  
Is the hand that rules the world.

Blessings on the hand of women!  
Fathers, sons, and daughters cry,  
And the sacred song is mingled  
With the worship in the sky—  
Mingles where no tempest darkens,  
Rainbows evermore are hurled;  
For the hand that rocks the cradle  
Is the hand that rules the world.

**APPENDIX:**  
**“HOLD FAST TO THE TRADITIONS JUST AS I DELIVERED THEM TO YOU.”**  
**–PAUL, 1COR 11:2**

**REGARDING HER INNER LIFE**

- Fears the LORD (Pro 31:30b)
- She is not afraid for her household when it snows, for all in her household are doubly clothed. (Pro 31:21)
- Strength and honor are her clothing, and she can laugh at the time to come. (Pro 31:25)
- Pure
- Self-controlled
- Considers the sinless Christ’s suffering without deceit entrusting Himself to God when insulted and threatened (1Pet 3:1)
- What is inside the heart: the **imperishable** quality of a gentle and quiet spirit, which is of great worth in God’s sight. (1Pet 3:4)
- Puts hope in God
- Does not fear any intimidation.

**REGARDING HUSBANDS**

- Desire will be for your husband, yet he will rule over you. (or your desire will be up to your husband, and he will rule over you.)
- The heart of her husband trusts in her; he will not lack anything good.
- She rewards him with good, not evil, all the days of her life.
- To love their husbands (Older women to teach younger women)
- Has been faithful to her husband,
- The husband is the head of the wife as Christ is the head of the church. He is the Savior of the body.
- Woman is the glory of man. 8 For ...woman came from man.
- Woman [was created] for the sake of man.
- Christ is the head of every man, and the man is the head of the woman

**SUBMISSION TO HUSBAND**

- Wives, submit to your husbands as to the Lord,
- Wives are to submit to their husbands in everything. ...
- In submission to their husbands, so that God’s Word will not be slandered.
- Submit yourselves to your own husbands
- Submitting to their own husbands

**REGARDING CHILDREN**

- Bear children with painful effort
- But she will be saved through childbearing, if they continue in faith, love, and holiness, with good sense.
- To love their children (Older women to teach younger women)

## REGARDING TEACHING

- Encourage the young women to love their husbands and their children
- To teach what is good,

## REGARDING WORK AT AND FROM HOME

- workers at home,
- She watches over the activities of her household and is never idle.
- She rises while it is still night and provides food for her household and portions for her female servants. [*Look at that, husbands: she gets a maid if she gets up early!*]
- She is like the merchant ships, bringing her food from far away.
- She selects wool and flax and works with willing hands.
- She extends her hands to the spinning staff, and her hands hold the spindle.
- She makes her own bed coverings; her clothing is fine linen and purple.
- She evaluates a field and buys it; she plants a vineyard with her earnings. 24
- She makes and sells linen garments; she delivers belts to the merchants.
- She sees that her profits are good, and her lamp never goes out at night.
- She draws on her strength and reveals that her arms are strong.

## REGARDING GOOD DEEDS

- Her hands reach out to the poor, and she extends her hands to the needy.
- “Many women have done noble deeds, but you surpass them all!”
- But with good works, as is proper for women who profess to worship God.
- Well known for her good deeds, such as
  - bringing up children
  - showing hospitality
  - washing the feet of the Lord’s people
  - helping those in trouble
  - devoting herself to all kinds of good deeds

## REGARDING BEHAVIOR

- Her mouth speaks wisdom, and loving instruction is on her tongue.
- Kind
- Pure and reverent actions, not words, to win over husbands. [*Think video, not audio.*]
- Do what is good
- Reverent in behavior
- Not slanderers
- Not slaves to excessive drinking

## REGARDING REPUTATION

- A woman who fears the LORD will be praised.
- *Her* husband is known at the city gates, where he sits among the elders of the land.
- *Her* children rise up and call her blessed; her husband also praises her.
- Give her the reward of her labor, and let her works praise her at the city gates.

## REGARDING APPEARANCE

- Charm is deceptive and beauty is fleeting
- Don't let your beauty consist of outward things like elaborate hairstyles and wearing gold jewelry
- Women are to dress themselves in modest clothing, with decency and good sense, not with elaborate hairstyles, gold, pearls, or expensive apparel.
- If a woman has long hair, it is her glory? For her hair is given to her as a covering. 16  
If anyone wants to argue about this, we have no other [*or such*] custom, nor do the churches of God.

## REGARDING PUBLIC CHURCH SERVICES

- A woman is to learn quietly with full submission.
- I do not allow a woman to teach or to have authority over a man; instead, she is to remain quiet.
- Each one has a hymn, a teaching, a revelation, another tongue, or an interpretation. You can all prophesy one by one, so that everyone may learn and everyone may be encouraged. [*This is the Holy Spirit speaking through women as well as men.*]
- The women should be silent in the churches, for they are not permitted to speak, but are to submit themselves, as the law also says. [*This regards giving sermons, opinions, answers, etc.*]
- If they want to learn something, let them ask their own husbands at home, since it is disgraceful for a woman to speak in the church. [*Asking another man breaks the idea that the husband is the priest responsible for the family's spiritual life, creating a stronger bond (and a more knowledgeable husband.)*]



**THE APPLICABLE VERSES, WITH CONTEXT, NEXT TO EACH OTHER FOR FULL IMPACT OF GOD’S PICTURE OF WOMEN’S ROLES**

At the end of these \_\_\_\_\_ sets of verses are notes that are numbered to match them. (The [Holman] Christian Standard Bible is used unless noted.)

**(1.) Gen 3:16**

He said to the woman: I will intensify your labor pains; you will bear children with painful effort. **Your desire will be for your husband, yet he will rule over you.**

**(1.) Gen 3:16 KJV** Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

He said to the woman: I will intensify your labor pains; you will bear children with painful effort. [NO CONJUNCTION] **YOUR DESIRE WILL BE [TO/INTO/TOWARDS] YOUR HUSBAND; [NO CONJUNCTION] HE WILL RULE OVER YOU.**

SO THE MEANING COULD BE

**1.** CSB He said to the woman: I will intensify your labor pains; you will bear children with painful effort. **Your desire will be for your husband, yet he will rule over you.**

1. He said to the woman: I will intensify your labor pains; you will bear children with painful effort. [EVEN SO] YOUR DESIRE WILL BE [TO/INTO/TOWARDS] YOUR HUSBAND; [AND/YET/BUT] HE WILL RULE OVER YOU.

2. NLT And you will desire to control your husband, but he will rule over you. [Or And though you will have desire for your husband, he will rule over you.]

3. NET You will want to control your husband, but he will dominate you.

4. ESV Your desire shall be contrary to [or against] your husband, but he shall rule over you.

5. RSV in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.

6. [interpolated meaning: Even so] your [Strong’s H8669: desire/longing/craving] will be your [Strong’s H376: man/husband/steward/champion]; [no conjunction in original] He will [Strong’s H4910: rule/have dominion/govern/reign] over you.

7. [interpolated likely intent: Even so] your [Strong’s H8669: desire/longing/craving] will be [Strong’s H413: to/into/towards] your [Strong’s H376: man/husband/steward/champion] [interpolated likely intent: to decide]; [no conjunction in original] He will [Strong’s H4910: rule/have dominion/govern/reign] over you.

God uses a similar expression in Gen 4:7 after He refused Cain’s sacrifice in which He tells Cain :

**Gen 4:7** If you do what is right, won’t you be accepted? But if you do not do what is right, sin is crouching at the door. Its [sin’s] desire is for you, but you must rule over it.

**1 NIV** [Sin]... desires to have you, but you must rule over it.”

**2. ESV** [Sin’s] desire is contrary to [or against] you, but you must rule over it.”

**3. NASB** [Sin’s] desire is for you, but you must master it.”

**4. NET** [Sin] desires to dominate you, but you must subdue it.”

**5.** Sin wants to have its desire for you, but you must reign over it.

The sense of *he shall rule over thee* is clear, but the intent of God’s injunction may not be.

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- 1. Gen 3:
- 2. 1Cor 1:
- 3. 1Cor 1:
- 4. Eph 5:
- 5. 1Tim 2:
- 6. 1Tim 5:
- 7. Tit 2: \_\_\_\_\_
- 8. 1Pet 2: \_\_\_\_\_

- (1.) Gen
- (2.) Pro 3
- (3.) 1Co
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- (4.) 1Cor
- (5.) Eph 5
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- (6.) 1 Tim
- (7.) 1Tim
- (8.) Tit 2:
- (9.) 1Pet 2
- CSB

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Because Eve was the one deceived (:) it is likely that this rulership is meant, not as any sort of punishment, but as a protection, in the same way that mothers rule over their children to protect them. One elder who had long worked in a healing and deliverance teaching and prayer ministry says men are as likely to be deceived as women. Still perhaps God applied a loving intention of protecting governance of women because of His knowledge of the cycling of hormones that change women's emotions with His foreknowledge of how the enemy would try to use that against women—not to mention for the general protection of the physically weaker of the genders.

From the curse to the time we are in our genderless (Mat 22:30), glorified bodies without the sin nature as the Bride of Christ, we wait for this whole situation to end—including Adam's sweat-of-his-face work to make a living out of the cursed ground with its thorns and thistles, (Gen 3:17-19).

**(2.) Pro 31:10-31**

Who can find a wife of noble character? She is far more precious than jewels. 11 The heart of her husband trusts in her, and he will not lack anything good. 12 **She rewards him with good, not evil, all the days of her life.** 13 She selects wool and flax and works with willing hands. 14 She is like the merchant ships, bringing her food from far away. 15 She rises while it is still night and provides food for her household and portions for her female servants. 16 She evaluates a field and buys it; she plants a vineyard with her earnings. 17 She draws on her strength and reveals that her arms are strong. 18 She sees that her profits are good, and her lamp never goes out at night. 19 She extends her hands to the spinning staff, and her hands hold the spindle. 20 Her hands reach out to the poor, and she extends her hands to the needy. 21 She is not afraid for her household when it snows, for all in her household are doubly clothed. 22 She makes her own bed coverings; her clothing is fine linen and purple. 23 **Her husband is known at the city gates, where he sits among the elders of the land.** 24 She makes and sells linen garments; she delivers belts to the merchants. 25 Strength and honor are her clothing, and she can laugh at the time to come. 26 Her mouth speaks wisdom, and loving instruction is on her tongue. 27 She watches over the activities of her household and is never idle. 28 Her children rise up and call her blessed; her husband also praises her: 29 “Many women have done noble deeds, but you surpass them all!” 30 Charm is deceptive and beauty is fleeting, but a woman who fears the LORD will be praised. 31 Give her the reward of her labor, and **let her works praise her at the city gates.**

**(2.) Pro 31:10-31**

She reigns! She reigns and rules and dominates and governs her character and words, her family's food and clothing, her servants and household, her investments, and her cottage industry. At the city gates, the place where rulers, elders and judges governed the people, it is her “powerful” (Vallotton), worthy works that are seen by others that bring her deserved praise, not her governance over outside people. Without her important work her family and household would not be extraordinary, honorable and honored, and well cared for and wealthy. Instead the mother who works full time outside her home seeks to prosper other people's wealth. Her children are greatly deprived of the home and mothering they need for bonding, a sense of belonging, family heritage/culture and homemaking competence. They are reared and taught by a parade of diverse, relationship-detached and standards-disunited daycare workers and media leading to stress, insecurity and identity issues. These disheartened young people without unified guidance, and dedicated love and protection seek lost relationship and identity using their own paltry wisdom, and so we have serious gang, drug, entitlement and teen pregnancy problems and their consequent poverty. The family wealth of the working mother is depleted by extra expenses of work clothes, transportation, daycare and fast, faux, junk food. Her heart is divided. She is harried and her children are hurried. At home time reduces her to provider of the subsistence needs (baths, homework, laundry, shopping...) without special time for leisure, or for emotional,

spiritual and cultural development. She has traded her most precious time, role and relationships for material goods and the good of strangers. Her husband doesn't win, her children do not win, and she does not win the best God had planned for them.

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### (3.) 1Cor 11:2-12

2 Now I praise you because you remember me in everything and hold fast to the traditions just as I delivered them to you. 3 But I want you to know that Christ is the head of every man, and **the man is the head of the woman**, and God is the head of Christ. 4 Every man who prays or prophesies with something on his head dishonors his head. 5 **Every woman who prays or prophesies with her head uncovered dishonors her head, since that is one and the same as having her head shaved**. 6 For if a woman doesn't cover her head, she should have her hair cut off. But if it is disgraceful for a woman to have her hair cut off or her head shaved, let her head be covered. 7 **A man** should not cover his head, because he **is the image and glory of God**. So too, **woman is the glory of man**. 8 For man did not come from woman, but **woman came from man**. 9 Neither was man created for the sake of woman, but **woman** [was created] **for the sake of man**. 10 This is why a woman should have a symbol of authority on her head, because of the angels. 11 In the Lord, however, woman is not independent of man, and man is not independent of woman. 12 For just as woman came from man, so man comes through woman, and all things come from God.

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### (3.) 1Cor 11:2-12

*Head* means authority or direction of God (*Vine's Expository Dictionary*). Verse 3 tells us that God is the head of Christ, that Christ is the head of every man (*Stong's G435: an individual male person*), and that a (*the identified*) man (*Stong's G435: an individual male person*) is the head of a (*the identified*) woman (*Strong's G1135: a woman; specially, a wife*). This verse cannot be used to say that women have to acknowledge any authority or direction from God through men generally. Of course, in the local assembly God has given spiritual authority and direction for men and women through male pastors and male elders according to the New Covenant (**1 Tim. 3:2**: husband of one wife, **Titus 1:6**: husband of one wife). This ordination of God identifies individual men who have spiritual authority for women identified as being in their congregation. Restrictions apply:

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2Cor 1:24 I do not mean that we lord it over your faith, but we are workers with you for your joy, because you stand firm in your faith.

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Verse 5 tells us women pray and prophesy; however, it does not say whether or not that includes at the formal public assembly of a congregation, so we cannot use this verse and context to argue that women can pray and prophesy in that venue. Other verses would have to be considered to be sure of the time and places for women to pray and to prophesy.

**(4.) 1Cor 14:34-35**

27 If anyone speaks in another tongue, there are to be only two, or at the most three, each in turn, and let someone interpret. 28 But if there is no interpreter, that person is **to keep silent in the church** and speak to himself and God. 29 Two or three prophets should speak, and the others should evaluate. 30 But if something has been revealed to another person sitting there, the first prophet **should be silent**. 31 For you can all prophesy one by one, so that everyone may *LEARN* and everyone may be encouraged. 32 And the prophets' spirits are subject to the prophets, 33 since God is not a God of DISORDER BUT OF PEACE. **<As in all the churches of the saints,>** 34 **the women should be silent in the churches** [that's once], **for they are not permitted to SPEAK** [that's twice], **but are to submit themselves, as the law also says** [that's thrice]. 35 If they want to learn something, let them ask their own husbands at home, since **it is disgraceful for a woman to SPEAK in the church** [that's the fourth time in a row]. 36 Or did the word of God originate from you, or did it come to you only? 37 If anyone thinks he is a prophet or spiritual, he should recognize that what I write to you is the Lord's command. 38 If anyone ignores this, he will be ignored. 39 So then, my brothers and sisters, be eager to prophesy, and do not forbid speaking in other tongues. 40 But everything is to be done DECENTLY AND IN ORDER.

**(4.) 1Cor 14:34-35**

Verse 28 tells us speakers of tongues should be silent if no interpreter of tongues is present. Verse 30 tells us first speaking prophets should be silent when another prophet has a message from the Lord to bring. Verse 33 tells us these people should be silent according to these circumstances for the reason that God wants order in the assemblies. Then at the end of verse 33 or at the beginning of verse 34 are the words, **As in all the churches of the saints**. Both ways are seen in various translations as we can readily see at [http://biblehub.com/1\\_corinthians/14-33.htm](http://biblehub.com/1_corinthians/14-33.htm):

**Versions that put these words at the end of vs. 33 (modifying not a God of disorder)**

New International Version, New Living Translation, New American Standard Bible, King James Bible, **Aramaic Bible in Plain English**, New American Standard 1977, Jubilee Bible 2000, King James 2000 Bible, American King James Version, Douay-Rheims Bible, Darby Bible Translation, English Revised Version, Webster's Bible Translation, Weymouth New Testament, Young's Literal Translation

**Versions that put these words at the beginning of vs. 34 (modifying women should be silent)**

English Standard Version, Berean Study Bible, Berean Literal Bible, Christian Standard Bible, Contemporary English Version, Good News Translation, Holman Christian Standard Bible, International Standard Version, NET Bible, New Heart English Bible, GOD'S WORD® Translation, American Standard Version, World English Bible

If at the end of verse 33, the Scripture would say,

... **since God is not a God of disorder but of peace as in all the churches of the saints.**

No idea should arise as if God *even could* be a God of disorder rather than of peace, so this placement of these words seems senseless.

If at the beginning of verse 34, the Scripture would say,

... **As in all the churches of the saints, 34 the women should be silent in the churches...**

This placement of these words adds meaning to the beginning of verse 34. Now the admonition for women to be silent is not merely for disruptive women in Corinth, but for all the churches everywhere. This meaning is often denied by presenting the idea that Corinth, contrasted with the Church at large, was an exceptional place where error abounded, and so this admonition for silence was only for these Corinthian women. The second *churches* (plural) further indicates that the whole church at Corinth met in smaller groups, as in

**1Cor 14:23** If therefore the whole church be come together into one place...

Surely not every one of the smaller groups in Corinth had the same problem with loud-mouthed women. This informs us that not only **in all the churches of the saints**, but also in all (could be *both*) the smaller assemblies in Corinth women were to keep silent.

**(5.) Eph 5:22-24, 33**

**Wives, submit to your husbands as to the Lord, 23 because the husband is the head of the wife as Christ is the head of the church.** He is the Savior of the body. 24 **Now as the church submits to Christ, so also wives are to submit to their husbands in everything.** ... 33 To sum up, each one of you is to love his wife as himself, and the wife is to respect her husband.

**(5.) (Wives to play the role of the Bride/Church)**

Not only if the husbands love their wives properly. Of course, this does not mean that a woman should take abuse from her husband. An abused woman should take advantage of church elders and other Christian brethren, such as at Focus on the Family, as well as the law to help.

**(6.) 1Tim 2:11-12**

8 Therefore, I want the men in every place to pray, lifting up holy hands without anger or argument. † 9 Also, the women are to dress themselves in modest clothing, † with decency and good sense, not with elaborate hairstyles, gold, † pearls, or expensive apparel, 10 but with good works, † as is proper for women who profess to worship God. **11 A woman is to learn quietly with full submission. † 12 I do not allow a woman to teach or to have authority over a man; instead, she is to remain quiet.** 13 For Adam was formed first, then Eve. † 14 And Adam was not deceived, but the woman was deceived and transgressed. † 15 But she will be saved through childbearing, if they continue in faith, love, and holiness, † with good sense.

**(7.) 1Tim 5:9-10 (Examples of good deeds for women: helping all included; ruling over men not included)**

No widow may be put on the list of widows unless she is over sixty, has been faithful to her husband, 10 and is well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of the Lord's people, helping those in trouble and devoting herself to all kinds of good deeds.

**(8.) Tit 2: 3-5**

2 But you are to proclaim things consistent with sound teaching. † 2 Older men † are to be self-controlled, worthy of respect, sensible, and sound in faith, love, † and endurance. 3 In the same way, older women are to be reverent in behavior, not slanderers, not slaves to excessive drinking. They are to teach what is good, 4 so that they may encourage the young women to love their husbands and to love their children, 5 to be self-controlled, pure, workers at [MANAGERS OF] home, kind, and in submission to their husbands, so that GOD'S WORD will not be slandered.

6 In the same way, encourage the young men † to be self-controlled 7 in everything. Make yourself an example of good works with integrity and dignity † in your teaching. 8 Your message is to be sound beyond reproach, † so that any opponent will be ashamed, because he doesn't have anything bad to say about us.

9 Slaves are to submit to their masters † in everything, and to be well-pleasing, † not talking back 10 or stealing, but demonstrating utter faithfulness, so that they may adorn the teaching of God our Savior † in everything.

11 For the grace of God has appeared, bringing salvation † for all people, † 12 instructing us to deny godlessness † and worldly lusts † and to live in a sensible, righteous, † and godly † way in the present age, 13 while we wait for the blessed hope, † the appearing of the glory † of our great God and Savior, Jesus Christ. 14 He

gave himself for us† to redeem us from all lawlessness and to cleanse for himself a people for his own possession,† eager to do good works. 15 Proclaim these things; encourage and rebuke with all authority. Let no one disregard† you.

**(9.) 1Pet 2:18 - 3: \_\_ CSB**

18 Household slaves, submit to your masters† with all reverence† not only to the good and gentle ones but also to the cruel.† 19 For it brings favor if, because of a consciousness of God, someone endures grief from suffering unjustly. 20 For what credit is there if when you do wrong and are beaten, you endure it? But when you do what is good and suffer,† if you endure it, this brings favor with God. 21 For you were called to this, because Christ also suffered† for you, leaving you an example,† that you should follow† in his steps. 22 He did not commit sin,† and no deceit† was found in his mouth; 23 when he was insulted, he did not insult in return; when he suffered, he did not threaten but entrusted himself to the one who judges† justly. ... 3:1 In the same way, wives,† submit yourselves to your own husbands so that, even if some disobey the word,† they may be won over† without a word by the way their wives live† 2 when they observe your pure, reverent lives.† 3 Don't let your beauty consist of outward things like elaborate hairstyles and wearing gold jewelry,† 4 but rather what is inside the heart—the imperishable quality of a gentle† and quiet† spirit, which is of great worth in God's sight. 5 For in the past, the holy† women who put their hope† in God also adorned themselves in this way, submitting to their own husbands, 6 just as Sarah† obeyed Abraham, calling him lord. You have become her children when you do what is good and do not fear any intimidation. 7 Husbands,† in the same way, live with your wives in an understanding way, as with a weaker partner, showing them honor as coheirs of the grace of life, so that your prayers will not be hindered.

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“keep silence”\//////. R. FAUSSET:

34. ( 1Ti 2:11, 12 ). For women to speak in public would be an act of independence, as if they were not subject to their husbands (compare 1Cr 11:3 Eph 5:22 Tts 2:5 1Pe 3:1 ). For "under obedience," translate, "in subjection" or "submission," as the Greek is translated ( Eph 5:21, 22, 24 ).

the law--a term applied to the whole Old Testament; here, Gen 3:16.

35. Anticipation of an objection. Women may say, "But if we do not understand something, may we not 'ask' a question publicly so as to 'learn'? Nay, replies Paul, if you want information, 'ask' not in public, but 'at home'; ask not other men, but 'your own particular (so the Greek) husbands.'"

shame--indecorous.

DR. J. VERNON MCGEE RE: 1COR 14:34-35 PRAYER WAS STILL THE SUBJECT AS PAUL WENT ON TO GIVE INSTRUCTIONS TO WOMEN. WHERE DID THIS IDEA ARISE THAT WOMEN ARE NOT TO PRAY IN PUBLIC? PAUL DIDN'T SAY THAT AT ALL. SOMEBODY MAY OBJECT, SAYING, "BUT PAUL SAID IN 1 CORINTHIANS 14:34, 'LET YOUR WOMEN KEEP SILENCE IN THE CHURCHES.'" YES, HE DID, BUT NOTICE THE CONTEXT — IT'S ONLY IN REFERENCE TO TALKING IN TONGUES. BELIEVE ME, IF THAT WERE ENFORCED, THE TONGUES MOVEMENT WOULD DIE OUT IN A WEEK! PAUL WAS REFERRING MERELY TO THE SUBJECT OF 1 CORINTHIANS 14, WHICH IS SPEAKING IN TONGUES. HE WAS NOT SAYING THAT WOMEN ARE NOT TO SPEAK AT ALL IN THE CHURCH.

2John:1:6-8

search law commandment

Col 2:8 CSB Be careful that no one takes you captive through philosophy and empty deceit based on human tradition, based on the elements of the world, rather than Christ.

Eph 4 CSB 4 Therefore I, the prisoner in the Lord,† urge you to live worthy of the calling you have received, 2 with all humility† and gentleness, with patience,† bearing† with one another in love,† 3 making every effort to keep the unity† of the Spirit† through the bond of peace

Eph 5:1 CSB Therefore, be imitators of God, as dearly loved children, 2 and walk in love, as Christ also loved us and gave himself for us,† a sacrificial and fragrant offering to God.

## Conclusion

We didn't learn equality of the sexes from the Word; you learned it from the modern western culture.

[https://www.blueletterbible.org/Comm/mhc/1Cr/1Cr\\_014.cfm?a=1076034:](https://www.blueletterbible.org/Comm/mhc/1Cr/1Cr_014.cfm?a=1076034)

For these reasons, some think that these general prohibitions are only to be understood in common cases; but that upon extraordinary occasions, when women were under a divine afflatus, and known to be so, they might have liberty of speech. They were not ordinarily to teach, nor so much as to debate and ask questions in the church, but learn in silence there; and, if difficulties occurred, ask their own husbands at home. Note, As it is the woman's duty to learn in subjection, it is the man's duty to keep up his superiority, by being able to instruct her; if it be her duty to ask her husband at home, it is his concern and duty to endeavour at least to be able to answer her enquiries; if it be a shame for her to speak in the church, where she should be silent, it is a shame for him to be silent when he should speak, and not be able to give an answer, when she asks him at home.

2. We have here the reason of this injunction: It is God's law and commandment that they should be under obedience (v. 34); they are placed in subordination to the man, and it is a shame for them to do any thing that looks like an affectation of changing ranks, which speaking in public seemed to imply, at least in that age, and among that people, as would public teaching much more: so that the apostle concludes it was a shame for women to speak in the church, in the assembly. Shame is the mind's uneasy reflection on having done an indecent thing. And what more indecent than for a woman to quit her rank, renounce the subordination of her sex, or do what in common account had such aspect and appearance? Note, Our spirit and conduct should be suitable to our rank. The natural distinctions God has made, we should observe. Those he has placed in subjection to others should not set themselves on a level, nor affect or assume superiority. The woman was made subject to the man, and she should keep her station and be content with it. For this reason women must be silent in the churches, not set up for teachers; for this is setting up for superiority over the man.

Some of these women are very capable, have wonderful ability, and are used mightily of God. God has put women “in the ministry” All women are to be “in the ministry” or in ministry.

## CONCLUSION

The genders are equals in spiritual endowment with a distinction in roles. None of the role-grasping is needed for Vallotton to be well-satisfied that women's spiritual giftings are employed. Men, as the glory of God (:), rule over the congregations and their individual families while women, as the glory of man, having been generated from Adam, take the auxiliary roles.

**1Cor 11:7** For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man.

All the same “power” in the men of the Church that Vallotton desires to see in the women of the church is there for the using, Women, and in many venues for the accepting, Men. According to the Scriptures the power God has wisely put in the Church can be used to portray the divine mystery of Christ and His Bride. All that He has is her joint inheritance, but He retains lordship.

**1Cor 2:7** But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

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**(3.) 1Cor 11:2-12**

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**(4.) 1Cor 14:26-40**

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**40 But everything is to be done decently and in order.—what I write to you is the Lord's command.**

**38 If anyone ignores this, he will be ignored. 39 So then, my brothers and sisters, be eager to prophesy, and do not forbid speaking in other tongues.**

**(5.) Eph 5:22-24, 33**

respect her husband.

**(6.) 1Tim 2:11-12**

**(7.) 1Tim 5:9-10**

**(8.) Tit 2:1-15**

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**15 Proclaim these things; encourage and rebuke with all authority. Let no one disregard you.** Women as a whole are not beaten down, abused, oppressed or suppressed because of missing out on roles reserved for men.

(9.) 1Pet 2:18-23 - 3:1-7

17 She draws on her strength and reveals that her arms are strong.

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**APPENDIX: THE VERSES COMPILED BY CATEGORIES**  
**“HOLD FAST TO THE TRADITIONS JUST AS I DELIVERED THEM TO YOU.”**  
**–PAUL, 1COR 11:2**

**REGARDING HER INNER LIFE**

- Fears the LORD
- She is not afraid for her household when it snows, for all in her household are doubly clothed.
- Strength and honor are her clothing, and she can laugh at the time to come.
- Pure
- Self-controlled
- Considers the sinless Christ’s suffering without deceit entrusting Himself to God when insulted and threatened
- What is inside the heart: the **imperishable** quality of a gentle and quiet spirit, which is of great worth in God’s sight.
- Puts hope in God
- Does not fear any intimidation.

**REGARDING HUSBANDS**

- Desire will be for your husband, yet he will rule over you. (or your desire will be up to your husband, and he will rule over you.)
- The heart of her husband trusts in her; he will not lack anything good.
- She rewards him with good, not evil, all the days of her life.
- To love their husbands (Older women to teach younger women)
- Has been faithful to her husband,
- The husband is the head of the wife as Christ is the head of the church. He is the Savior of the body.
- Woman is the glory of man. For ...woman came from man.
- Woman [was created] for the sake of man.
- Christ is the head of every man, and the man is the head of the woman

**SUBMISSION TO HUSBANDS**

- Wives, submit to your husbands as to the Lord,
- Wives are to submit to their husbands in everything. ...
- In submission to their husbands, so that God’s Word will not be slandered.
- Submit yourselves to your own husbands
- Submitting to their own husbands

**REGARDING TEACHING**

- Encourage the young women to love their husbands and their children
- To teach what is good

continued

**REGARDING CHILDREN**

- Bear children with painful effort
- But she will be saved through childbearing, if they continue in faith, love, and holiness, with good sense.
- To love their children (Older women to teach younger women)

### REGARDING WORK AT AND FROM HOME

- workers at home,
- She watches over the activities of her household and is never idle.
- She rises while it is still night and provides food for her household and portions for her female servants. [*Look at that, husbands: she gets a maid if she gets up early!*]
- She is like the merchant ships, bringing her food from far away.
- She selects wool and flax and works with willing hands.
- She extends her hands to the spinning staff, and her hands hold the spindle.
- She makes her own bed coverings; her clothing is fine linen and purple.
- She evaluates a field and buys it; she plants a vineyard with her earnings. 24
- She makes and sells linen garments; she delivers belts to the merchants.
- She sees that her profits are good, and her lamp never goes out at night.
- She draws on her strength and reveals that her arms are strong.

### REGARDING GOOD DEEDS

- Her hands reach out to the poor, and she extends her hands to the needy.
- “Many women have done noble deeds, but you surpass them all!”
- But with good works, as is proper for women who profess to worship God.
- Well known for her good deeds, such as
- bringing up children
- showing hospitality
- washing the feet of the Lord’s people
- helping those in trouble
- devoting herself to all kinds of good deeds

### REGARDING BEHAVIOR

- Her mouth speaks wisdom, and loving instruction is on her tongue.
- Kind
- Pure and reverent actions, not words, to win over husbands. [*Think video, not audio.*]
- Do what is good
- Reverent in behavior
- Not slanderers
- Not slaves to excessive drinking

### REGARDING REPUTATION

- A woman who fears the LORD will be praised.
- *Her* husband is known at the city gates, where he sits among the elders of the land.
- *Her* children rise up and call her blessed; her husband also praises her.

- Give her the reward of her labor, and let her works praise her at the city gates.

### REGARDING APPEARANCE

- Charm is deceptive and beauty is fleeting
- Don't let your beauty consist of outward things like elaborate hairstyles and wearing gold jewelry
- Women are to dress themselves in modest clothing, with decency and good sense, not with elaborate hairstyles, gold, pearls, or expensive apparel.
- If a woman has long hair, it is her glory? For her hair is given to her as a covering. 16  
If anyone wants to argue about this, we have no other [*or such*] custom, nor do the churches of God.

### REGARDING PUBLIC CHURCH SERVICES

- A woman is to learn quietly with full submission.
- I do not allow a woman to teach or to have authority over a man; instead, she is to remain quiet.
- Each one has a hymn, a teaching, a revelation, another tongue, or an interpretation. You can all prophesy one by one, so that everyone may learn and everyone may be encouraged. [*This is the Holy Spirit speaking through women as well as men.*]
- The women should be silent in the churches, for they are not permitted to speak, but are to submit themselves, as the law also says. [*This regards giving sermons, opinions, answers, etc.*]
- If they want to learn something, let them ask their own husbands at home, since it is disgraceful for a woman to speak in the church. [*Asking another man breaks the idea that the husband is the priest responsible for the family's spiritual life, creating a stronger bond (and a more knowledgeable husband.)*]