*Women are inferior to men in the Bible*

written by Kevin Abdullah Karim

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The Bible clearly teaches that man was not made for the benefit of woman, but woman for the benefit of man:

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 man. 8. For the man is not of the woman; but the woman of the man. 9. Neither was the man created for the woman; but the woman for the man. 10. For this cause ought the woman to have power on her head, because of the angels. 11. Nevertheless, neither is the man without the woman, nor the woman without the man, in the Lord. 12. For as the woman is of the man, even so is the man also by the woman; but all things are of God  [ 1 Corinthians 11:7-12 ]

The expression:*"Neither was the man created for the woman; but the woman for the man"* clearly denotes male superiority.

*Commentary by St. John Chrysostom*

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St. John Chrysostom writes in his commentary:

Ver. 9. "..For neither was the man created for the woman, but the woman for the man.." - This is again a second superiority, nay, rather also a third, and a fourth, the first being, that Christ is the head of us, and we of the woman; a second, that we are the glory of God, but the woman of us; a third, that we are not of the woman, but she of us; a fourth, that we are not for her, but she for us. 1

Male superiority is confirmed in the above commentary.

*Commentary by St. Thomas Aquinas*

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St. Thomas Aquinas writes in his commentary on verse 11-12:

when he says, "Nevertheless", he excludes a doubt which could arise from these statements. For because he had said that man is God's glory and the woman man's glory, someone might believe either that the woman was not from God or that she should not have power in grace. Hence he excludes the first, saying: although the woman is the glory of man, who is the glory of God, nevertheless, neither the man is in the Lord, i.e. , produced by the Lord, without the woman nor the woman without the man; Or in another way: neither the man is without the woman in the Lord, namely, in the grace of our Lord Jesus Christ, nor the woman without the man, because both are saved by God's grace, according to Gal [3:27]: "For as many of you as were baptized have put on Christ," and then he adds: "There is neither male nor female," namely, differing in the grace of Christ. Secondly, he assigns the reason, saying: For as in the first condition of things, woman was formed from the man, so in subsequent generations man was produced through woman, as Job says: "Man born of a woman" [ Jb 14:1 ]. For the first production of man took place without man or woman, when "God formed man from the dust of the earth" [ Gen 2:7 ]. The second was from man without the woman, when He formed Eve from Adam's rib, as it says in the same place. But the third is from man and woman, as Abel was born from Adam and Eve, as it says in Gen [ 4:2 ]. But the fourth was from the woman without the man, as Christ from the virgin, as it says in Gal [ 4:4 ] : "God sent forth his Son born of woman." Thirdly, he shows that the reason is apt, saying: And all things are from God, namely, because even the fact that the woman was first from the man, and afterwards man is from the woman, is the result of God's action. Hence both man and woman pertain to God.  2

The above quote clearly demonstrates that Paul’s statement, “.. Nevertheless, neither is the man without the woman, nor the woman without the man, in the Lord..” [ 1 Corinthians 11:11 ] , was only made to exclude the doubt that the woman should not have power in grace. In other words: Paul first states that women are inferior men, but then [ afterwards ] points out that women, just like men, are saved by God’s grace.

*Commentary by Mathew Poole*

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Mathew Pool writes in his classic commentary on verse nine:

Ver. 9. We have this expounded, Gen 2:18, where God said: "It is not good that man should be alone; I will make him an help meet for him". God did not first create the woman, and then make man a meet help for her; but he first made the man, and then the woman, that she might be a meet help for him. Now it is a rule in reason: That whosoever or whatsoever is made for another person or thing, is less excellent than that person or thing for which the other is made 3

Women are inferior to men in the Bible. The Bible states that man was not created for the woman. Islam rejects this theory.  4



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 **References and Notes:**

[1]

Saint Chrysostom's Homilies on the Epistles of Paul to the Corinthians: *Nicene and Post-Nicene Fathers of the Christian Church*, *Part 12,* [ Kessinger Publishing 2004 ], p. 153

[2]

Saint Thomas Aquinas, *"Commentary On the First Epistle to the Corinthians"* , p. 108 , [source](http://www.aquinas.avemaria.edu/Aquinas-Corinthians.pdf)

[3]

Mathew Poole's Commentary on The Holy Bible: *Matthew to Revelation* , [ Hendrickson Publishers; 1985 ] , Vol. III, p. 578

[4]

See my article: *"Men and women were made for the benefit of each other"* , answering-christianity.com