

## nd Sermons :: Except from "The First Blast of the Trumpet Against the Monstrous Regiment of Women" -

## Except from "The First Blast of the Trumpet Against the Monstrous Regiment of Women" - John Knox - posted by serm

Saints,

This is a very important volume, though written in 1500's the english can be strong and hard to read it is worth it. John Knox was a very godly preacher and man of prayer. He saw in his day the rising up of feminism, something we have seen take over in our day in the Church and in society in general.

He sounds the alarm and blows the trumpet with much strength. He saw the great evil of the enemy in coaxing women to rise up above men contrary to the economy and will of God.

The entire book can be easily read and downloaded here: <https://blast.pressbooks.com>

I remember reading a large portion of the book when I first came to the Lord and was attending Knox Presbyterian Church, a church named after Knox himself.

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Contumely to God

But now to the second part of nature, in which I include the revealed will and perfect ordinance of God; and against this part of nature, I say that it doth manifestly repugn that any woman shall reign or bear dominion over man. For God, first by the order of his creation, and after by the curse and malediction pronounced against the woman by the reason of her rebellion, hath pronounced the contrary.

First, I say, that woman in her greatest perfection was made to serve and obey man, not to rule and command him, as Saint Paul doth reason in these words:

Man is not of the woman but the woman of the man. And man was not created for the cause of the woman, but the woman for the cause of man, and therefore ought the woman to have a power upon her head (that is, a coverture, in sign of subjection, 1 Corinthians 11).

Of which words it is plain that the Apostle meaneth that woman in her greatest perfection should have known that man was lord above her, and therefore that she should never have pretended any kind of superiority above him; no more than do the angels above God the creator, or above Christ Jesus their head.

So I say that in her greatest perfection woman was created to be subject to man; but after her fall and rebellion committed against God there was put upon her a new necessity, and she was made subject to man by the irrevocable sentence of God, pronounced in these words:

I will greatly multiply thy sorrow and thy conception. With sorrow shalt thou bear thy children, and thy will shall be subject to thy man: and he shall bear dominion over thee.

Hereby may such as altogether be not blinded plainly see that God, by his sentence, hath dejected woman from empire and dominion above man. For two punishments are laid upon her, to wit: a dolor, anguish and pain, as oft as ever she shall be mother; and a subjection of her self, her appetites and will, to her husband and to his will. From the former part of this malediction can neither art, nobility, policy, nor law made by man, deliver womankind; but whosoever attaineth to that honour to be mother proveth in experience the effect and strength of God's word.

But alas! "ignorance of God, ambition, and tyranny have studied to abolish and destroy the second part of God's punishment. For women are lifted up to be heads over realms and to rule above men at their pleasure and appetites. But horrible is the vengeance which is prepared for the one and for the other" for the promoters and for the persons promoted "except they speedily repent. For they shall be dejected from the glory of the sons of God to the slavery of the devil, and to the torment that is prepared for all such as do exalt themselves against God. Against God can nothing be more manifest than that a woman shall be exalted to reign above man. For the contrary sentence hath he pronounced in these words (Genesis 3):

Thy will shall be subject to thy husband, and he shall bear dominion over thee.

As if God should say: forasmuch as thou hast abused thy former condition, and because thy free will hath brought thyself and mankind into the bondage of Satan, I therefore will bring thee in bondage to man. For where before thy obedience should have been voluntary, now it shall be by constraint and by necessity: and because thou hast deceived thy man, thou shalt therefore be no longer mistress over thine own appetites, over thine own will nor desires. For in thee there is neither reason nor discretion which be able to moderate thy affections, and therefore they shall be subject to the desire of thy man. He shall be lord and governor, not only over thy body, but even over thy appetites and will. This sentence, I say, did God pronounce against Eve and her daughters, as the rest of the Scriptures doth evidently witness. So that no woman can ever presume to reign above man, but the same she must needs do in despite of God, and in contempt of his punishment and malediction.

I am not ignorant that the most part of men do understand this malediction of the subjection of the wife to her husband and of the dominion which he beareth above her: but the Holy Ghost giveth to us another interpretation of this place, taking from all women all kind of superiority, authority and power over man, speaking as followeth by the mouth of Saint Paul (1 Tim. 2.):

I suffer not a woman to teach, neither yet to usurp authority above man.

Here he nameth women in general, excepting none, affirming that she may usurp authority above no man. And he speaketh more plainly in another place, in these words (1 Cor. 14):

Let women keep silence in the congregation, for it is not permitted to them to speak, but to be subject as the law saith. These two testimonies of the Holy Ghost be sufficient to prove whatsoever we have affirmed before, and to repress the inordinate pride of women, as also to correct the foolishness of those that have studied to exalt women in authority above man, against God, and against his sentence pronounced. But that the same two places of the Apostle may the better be understood, it is to be noted that in the latter, which is written in the first epistle to the Corinthians, the 14th chapter, before the Apostle had permitted that all persons should prophesy one after another, adding this reason: that all may learn and all may receive consolation. And lest any might have judged that amongst a rude multitude and the plurality of speakers many things little to purpose might have been affirmed, or else that some confusion might have arisen, he addeth: that the spirits of the prophets are subject to the prophets "as if he should say, God shall always raise up some to whom the verity shall be revealed, and unto such ye shall give place, albeit they sit in the lowest seats. And thus the Apostle would have prophesying an exercise to be free to the whole church, that everyone should communicate with the congregation what God had revealed to them, providing that it were orderly done.

But from this general privilege he excludeth woman, saying: let women keep silence in the congregation. And why, I pray you? Was it because the Apostle thought no woman to have any knowledge? No, he giveth another reason, saying, let her be subject as the law saith. In which words is first to be noted, that the Apostle calleth this former sentence pronounced against woman a law "that is, the immutable decree of God, who by his own voice hath subjected her to one member of the congregation, that is to her husband. Whereupon the Holy Ghost concludeth that she may never rule nor bear empire above man. For she that is made subject to one may never be preferred to many; and that the Holy Ghost doth manifestly express, saying: I suffer not that women usurp authority above man. He saith not, I will not that woman usurp authority above her husband, but he nameth man in general, taking from her all power and authority to speak, to reason, to interpret, or to teach, but principally to rule or to judge in the assembly of men. So that woman by the law of God, and by the interpretation of the Holy Ghost, is utterly forbidden to occupy the place of God in the offices aforesaid, which he hath assigned to man, whom he hath appointed and ordained his lieutenant in earth: excluding from that honor and dignity woman, as this short argument shall evidently declare.

The Apostle taketh power from woman to speak in the assembly; ergo he permitteth no woman to rule above man. The former part is evident, whereupon doth the conclusion of necessity follow. For he that taketh from woman the least part of authority, dominion, or rule, will not permit unto her that which is greatest: But greater it is to reign above realms and nations, to publish and to make laws, and to command men of all estates, and finally to appoint judges and ministers, than to speak in the congregation. For her judgment, sentence, or opinion proposed in the congregation may be judged by all, may be corrected by the learned and reformed by the godly. But woman being promoted in sovereign authority, her laws must be obeyed, her opinion followed, and her tyranny maintained "even supposing that it be expressly against God and the profit of the commonwealth, as too manifest experience doth this day witness.

The minds of some ancient godly writers

And therefore yet again I repeat that which before I have affirmed, to wit, that a woman promoted to sit in the seat of Go

d, that is, to teach, to judge or to reign above man, is a monster in nature, contumely to God, and a thing most repugnant to his will and ordinance. For he hath deprived them, as before is proved, of speaking in the congregation, and hath expressly forbidden them to usurp any kind of authority above man—how then will he suffer them to reign and have empire above realms and nations? He will never, I say, approve it, because it is a thing most repugnant to his perfect ordinance, as after shall be declared, and as the former Scriptures have plainly given testimony. To which, to add anything were superfluous, were it not that the world is almost now come to that blindness that whatsoever pleaseth not the princes and the multitude, the same is rejected as doctrine newly forged, and is condemned for heresy. I have therefore thought good to recite the minds of some ancient writers in the same matter, to the end that such as altogether be not blinded by the devil may consider and understand this my judgment to be no new interpretation of God's Scriptures, but to be the uniform consent of the most part of godly writers since the time of the apostles.

Tertullian, in his book *On Women's Apparel*, after he hath shown many causes why gorgeous apparel is abominable and odious in a woman, addeth these words, speaking as it were to every woman by name:

Dost thou not know that thou art Eve? the sentence of God liveth and is effectual against this kind, and in this world of necessity it is, that the punishment also live. Thou art the port and gate of the devil. Thou art the first transgressor of God's law. thou didst persuade and easily deceive him whom the devil durst not assault. For thy merit (that is for thy death) it behoved the son of God to suffer the death, and doth it yet abide in thy mind to deck thee above thy skin coats?

By these and many other grave sentences and quick interrogations did this godly writer labor to bring every woman in contemplation of herself, to the end that every one deeply weighing what sentence God had pronounced against the whole race and daughters of Eve might not only learn daily to humble and subject themselves in the presence of God, but also that they should avoid and abhor whatsoever thing might exalt them or puff them up in pride, or that might be occasion that they should forget the curse and malediction of God. And what, I pray you, is more able to cause woman to forget her own condition than if she be lifted up in authority above man?

It is a thing very difficult to a man—he be never so constant—promoted to honors, not to be tickled somewhat with pride; for the wind of vain glory doth easily carry up the dry dust of the earth. But as for woman, it is no more possible that she, being set aloft in authority above man, shall resist the motions of pride, than it is able to the weak reed, or to the turning weathercock, not to bow or turn at the vehemence of the unconstant wind. And therefore the same writer expressly forbiddeth woman to intermeddle with the office of man. For thus he writeth in his book *On the Veiling of Virgins*:

It is not permitted to a woman to speak in the congregation, neither to teach, neither to baptize, neither to claim to herself any office of man.

The same he speaketh yet more plainly in the preface of his book written against Marcion, where he, recounting certain monstrous things which were to be seen at the sea called Euxinum, amongst the rest, he reciteth this as a great monster in nature, that women in those parts were not tamed nor embased by consideration of their own sex and kind; but that all shame laid apart, they made expenses upon weapons and learned the feats of war, having more pleasure to fight than to marry and be subject to man.

Thus far of Tertullian, whose words be so plain that they need no explanation. For he that taketh from her all office appertaining to man will not suffer her to reign above man; and he that judgeth it a monster in nature that a woman shall exercise weapons must judge it to be a monster of monsters that a woman shall be exalted above a whole realm and nation. Of the same mind is Origen, and diverse others. Yea even till the days of Augustine, whose sentences I omit to avoid prolixity.

**Re: Except from "The First Blast of the Trumpet Against the Monstrous Regiment of Women" - posted by Platy, on: 2021/2/6 22:5**

Amen to this. Sadly many don't follow this because they have downgraded the bible and put something else above it. If feminism is the fruit then being anti doctrinal is the root.

**Re: Except from "The First Blast of the Trumpet Against the Monstrous Regiment of Women" - posted by savannah, on: 2021/2/6**

The swamp of feminism runneth over!

A nearby church's website reads;

" \_\_\_\_\_ celebrates that we are a congregation with diversity of sexual orientation and gender identity. We publicly affirm that all persons, regardless of sexual orientation or gender identity, are equally eligible for membership, baptism, marriage, volunteer leadership, employment and pastoral ministry. We lament the history of the institutional church in condemning and excluding lesbian, gay, transgender, bisexual and queer persons, and in condoning such discrimination by its silence. We commit ourselves to work diligently to end such oppression and discrimination."

Many American churches are so saturated by the overflow from this stinkin' swamp of feminism that they ought to have a sign out in front of the church which reads;

"Swamp masks required, No mask No worship"

**Re: - posted by passerby, on: 2021/2/7 5:41**

Revelation 18:4

Then I heard another voice from heaven saying, Come out of her, my people, lest you take part in her sins, lest you share in her plagues;

We were warned not to fall for the deception and the Babylonian spirit that has been infiltrating the Christian churches, nor misappropriate our trust to its grandeur and the system that it represents.

**Re: - posted by Platy, on: 2021/2/7 6:59**

Thus saith the Lord of what shall come to pass in the last days:

2 Timothy 4:3-4 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.

And here we are in what may be the final moments of human history.

If any hath ears to hear let him hear what the Spirit saith.

**Re: - posted by passerby, on: 2021/2/7 7:44**

Enlightenment, power, money, security, lust, not even miracles, a prophet, a dreamer, or even angels should persuade any Christian to follow another god, another gospel, nor strange teachings.

Deuteronomy 13:4

You shall walk after the LORD your God and fear him and keep his commandments and obey his voice, and you shall serve him and hold fast to him.

Deuteronomy 13 warns about prophets and dreamers.

**Re: - posted by deogloria, on: 2021/2/7 19:40**

"He saw the great evil of the enemy in coaxing women to rise up above men contrary to the economy and will of God." This is taken out of context plus the Bible doesn't specifically warn about feminism.

I'm quite shocked about some of the things I read.

"Thou art the port and gate of the devil. Thou art the first transgressor of God's law..."

Here is a quick look what happened in the garden of Eden:

Gen 2:16 And the Lord God commanded the man, saying, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." Both of them disobeyed God, but Adam failed as a leader, he should have listened to God and not to Eve.

"For as in Adam all die, so in Christ all will be made alive." 1 Corinthians 15:22