

The Feminist Theology's View of Christian Doctrine

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Abstract

Feminist theology is a movement considered have altered several doctrines of Christianity, by cause of their persistence calling for equality with men. Initially, the movement of feminist theology merely demanded favors they should had it. However, feminist theologian gone so far from the position they should be before breaking decrees of Christianity. They tend to understand God through a women-biased point of view, since concept of God are commonly comprehended from patriarchal perspective. Indeed, a true theology is what comes based on Holy Scripture. Such a principle, however, is not applied by feminist theology, since their theological view are established on Christian women experience all this time. According to feminist theology, doctrine of Christianity suggested to prioritize men rather than women and accordingly, feminist theology desire to reconstruct it to be more slightly feminine-nuanced. Margaret D. Kamitsuka, one of feminist theologians believes in that feminist theology born in a struggle and continuously humiliated, before bringing about the new spiritual image and resistance discourse concerning in an empowerment of women. To conclude, this paper will try to reveal briefly the development and feminist theological view about doctrine of Christianity.

Keywords: *Feminism, Feminist Theology, Image of God, Father God, Scripture.*

Abstrak

Teologi feminis adalah sebuah gerakan yang dianggap telah mengubah beberapa ajaran Kristen, karena keteguhan mereka dalam persamaan derajat dengan laki-laki. Awalnya, gerakan teologi feminis hanya ingin menuntut beberapa hak yang harusnya mereka dapatkan, namun mereka telah melangkah terlalu jauh sehingga mereka sampai pada pemikiran serta

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ideology yang keluar dari ajaran agama Kristen. Teologi feminis lebih cenderung kepada pemahaman tentang Allah yang dikaji dari sudut pandang perempuan, dimana selama ini selalu dikaji dari sudut pandang patriarkal. Sebuah teologi yang benar adalah yang berlandaskan atas kitab suci, namun teologi feminis tidak demikian karena teologi tersebut berlandaskan atas pengalaman perempuan dalam kehidupan mereka selama ini. Dalam pandangan teologi feminis, ajaran dalam agama Kristen terlihat lebih mengutamakan laki-laki dari pada perempuan sehingga membuat teologi feminis ini ingin mengubahnya menjadi ajaran yang bernuansa feminine. Beberapa teolog feminis seperti Margaret D. Kamitsuka mengatakan bahwa teologi feminis lahir dalam perjuangan dan terus mengalami penderitaan melahirkan citra spiritual baru dan wacana perlawanan yang memberdayakan perempuan. Dengan demikian tulisan sederhana ini mencoba untuk menguak secara ringkas perkembangan serta pandangan teologi feminis terhadap ajaran agama Kristen.

Kata Kunci: *Feminisme, Teologi Feminis, Gambaran Tuhan, Tuhan Bapa, Kitab Suci.*

Introduction

The issue of gender has long been widespread. However, the theological and feminist theology's understanding of Christianity can distort the world of new hope. The struggle of the feminist movement is only to demand the equality of rights and the context of position between men and women in the realm of society, but tragically, they have dared to go too far in an effort to demand justice.¹ The new movement that is harassing the beliefs of Christianity and makes Christian theologians uneasy, because the movement is trying to change some of the Christian faith that has existed from a long time ago. Not only in Christianity alone but almost all religions have feminism hoops demanding an equal between men and women. Feminist theology tries to sue the teachings in Christianity that they think is too demeaning to women. Women in this feminist theology have a strong grip to demand their equality with men.²

Generally, a theology has a strong foundation as a reference in doing something and getting closer to their God. He teaches who God is, how God and His teachings are. However, feminist theology is not like that because they are not based on scriptural teachings but they use the experience of women to serve as the foundation of their theology. This general idea was born from the story of Eve's

¹ Ev. Aya Susanti M.Th, *Feminisme Radikal Studi Kritis Alkitabiah*, (Bandung: Yayasan Kalam Hidup, Cet. I, 2008), 15-18.

² Alfian Rokhmansyah, *Pengantar Gender dan Feminisme: Pemahaman Awal Kritik Sastra Feminisme*, (Yogyakarta: Penerbit Garudhawaca, 2016), 37-38.

transgression in the Eden's garden.³

Christian theology is a tradition of critical reasoning about Christian doctrine, which is about what should be taught in the church about Jesus Christ and life in him.⁴ Feminist theology has changed the Christian theology from the original. Because they disputed some teachings in Christianity that they thought were too masculine. Among them is about the concept of trinity that is in the teachings of Christianity.⁵ In the concept of the trinity there is a Godhead Father who makes feminist theologies increasingly insisting on changing the order of Christianity, they regard God Father as too magnificent of men because the Father tends to men rather than women.

The feminist theology's view of Christianity has been propagating on existing Christian teachings and they have looked deeper into the teachings that they deemed to be the second of women.⁶ They tried to make the teachings a reason for theology because they felt that in the Bible it was written that both women and men were in the image of God. According to the dictionary of the gospels, feminist theology still has a connection with modern theology.⁷ Both theologians have the same desire to be free from the emphasis and the theology has almost the same ideas on Christianity and biblical teachings that are too rooted in men.

With this issue of Christianity, the writer wishes to try to explain some of the causes and views of feminist theology on some of the teachings contained in Christianity which they believe has degraded and subordinated women. The method that will be used is descriptive and analytical, descriptive method used by writer to explain some understanding about feminist theology and feminism itself in the form of analysis method used by writer to understand the view of feminist theology toward Christian religion and also to know the cause of feminist theology in Christianity.

³ Acts Chapter 3.

⁴ Phillip Cary, *The History of Christian Theology*, (USA: The Great Courses, 2008), 3.

⁵ Millard J. Erickson, *Teologi Kristen Volume Satu*, (Malang: Penerbit Gandum Mas, 2004), 515.

⁶ F. Klopper, "Women, Monotheism And The Gender Of God," in *In Die Skriflig*, Vol. 36, No. 3, (T.K: T.P, 2002), 424.

⁷ WRF Browning, *Kamus Alkitab*, (Jakarta: BPK Gunung Mulia, 2008), 104.

History of Feminism

Feminism is a new and relative word. First created in French country and then spread to various European countries and also the State of the South and North America.⁸ The term combined the French word for women, *femme*, and *-isme*, which referred to a social movement or political ideology. At a time when many other “isms” originated, including socialism and communism, *feminisme* connoted that women’s issues belonged to the vanguard of change. Feminism is one of two subfields (which have a shared learning objective with the Masculinity Study) both of which are located under the umbrella of the term ‘gender’. The term ‘Gender’ generally refers to a social process that indirectly divides people and social practices along the lines of identity making. Although self-defined socialist feminists emerged in the European region in the early 1900s, not a few socialists supported the emancipation of women and rejected feminist labels.

Even after the term feminism was created and already quite dispersed in some areas, it was still not used as a term identified by many of those who campaigned for the run of women’s rights organizations in the late 1960s and early 1970s but they did not calling themselves a feminist.⁹ It is only recently that feminism labels are used in all women’s rights groups, so the definition of feminist sentence has not been clearly identified who is called feminism and how it is formed. With the development of feminism then gradually they enter the faith and Christian religious traditions and to be feminist theology.

In 1550-1700 there was still no improvement in the status of women legalized. At the end of this period, as early as women had no right in government, including voting rights. In this condition marriage is one of only a few ways to save the future of women.¹⁰ Under these conditions, the birth of feminism becomes inevitable and in this period the general idea that women are low class humans, this general idea is born from the story of Eve’s transgression in the Eden’s garden.¹¹ In the past two centuries, a revolution has transformed

⁸ Estelle B. Freedman, *No Turning Back: The History of Feminism and the Future of Women*, (New York: Published By The Random House Publishing Group, 2002), 3.

⁹ Jane Freedman, *Concept in the Social Sciences Feminism*, (Buckingham-Philadelphia: Open University Press, 2001), 2.

¹⁰ Sarah Gamble, *Pengantar Memahami Feminisme dan Postfeminisme*, (Yogyakarta: Jalasutra Anggota IKAPI, 2004), 4.

¹¹ Acts Chapter 3.

women's lives. This feminist is not like a national change, but this social upheaval has crossed continents, decades, and ideologies.

The fight began in the 20th century in a movement to gain suffrage.¹² And they did not get their wishes in a short span of time, but they took seventy years to get the voting rights. These women's struggles do not stop only in the selections of voting rights but they continue to fight for their other rights. Feminism in its movement and development has three waves in their complexity, each wave has a tendency that different feminists of the first wave appear in the context of industrial society and liberal politics but are well connected with the liberal women's rights movement and early socialist feminism in the late 19th and early centuries 20th century in the United States and Europe.¹³ Throughout the 20th century with regard to equal access and opportunity for women, the first wave of feminism continues to influence women in Western and Eastern societies. Second wave feminist refers to the resurgence of feminist activity in the late 1960s and 1970s, when protest again centered on women's inequality, today it is not just a lack of equality in politics but in the case of family and work also goes that way. Besides these two waves there was no other feminist activity, at the end of the nineteenth century before the movement of suffrage there was little activity that could be called feminist.¹⁴

The third wave of feminist movements gained the motivation of the need to develop feminist and political theories that respected contradictory experiences and deconstructed categorical thinking.¹⁵ The new threat of religious and ethnic fundamentalism in the feminist waves is also inspired by and also tied to a new generation of global world order characterized by the collapse of communism, and the dual risks and promises of new info and biotechnologies.

Feminist Theology

Feminism is different with the feminist theology, because feminism is intellectual beliefs and beliefs that women are the same as men in human terms and feminist theology is more likely to be

¹² Sarah Gamble, *Pengantar...*, 3.

¹³ Charlotte Krolokke and Anne Scott Sorensen, *Gender Communication Theories and Analyses*, (London: SAGE Publications, 2006), 1.

¹⁴ Jane Freedman, *Concept in the...*, 4.

¹⁵ Charlotte Krolokke and Anne Scott Sorensen, *Gender Communication...*, 17.

the understanding of the Gods studied from the point of view of women, which have always been studied from a patriarchal point of view.¹⁶ According to Margaret D. Kamitsuka feminist theology is born in the goal of a struggle for freedom and continues to suffer in order to create a new spiritual image and discourse of resistance that empowers women.

Relative feminist theology has a new institutional position in the divided field of Christian theology.¹⁷ The term feminism is a relative and modern term, there is a debate about when and where it was first used, but the term 'feminist' seemed first used in 1871 in a French medical record to describe a cessation in the development of sexual organs and characteristics of a male patients, who are considered suffering is suffering from the disease from 'feminization' of their bodies.

Feminist theology is a theology that women want to build that want to change Christian traditions and beliefs that are too demeaning to women. Feminism is a movement that demands equality and degree of rights between men and women. The shape of the movement of feminism is diverse, including is composed of social, cultural, poetic movements and so forth. This feminist movement at the beginning was a movement composed of a group of western women activists who gradually became academic waves in universities, including some Islamic countries through "women studies" programs. The word of "feminism" was first coined by the French social activist Charles Fourier in 1837. The idea was the transformation of women by society based on mutual dependence and cooperation did not on competition and seeks profit. This thought has a lot to do with women and combines personal with social emancipation.¹⁸

The Original Christian Doctrine

Christianity is one of the religions that existed from a few centuries ago, a religion that believes in Jesus as their savior and the gospel as the basis of their beliefs, and then some of these religious teachings are to know their God and understand how their scriptures contribute. The task of theology is to speak of God. That is what

¹⁶ Margaret D. Kamitsuka, *Feminist Theology and the Challenge of Difference*, (New York: Oxford University Press, 2007), 3.

¹⁷ Margaret D. Kamitsuka, *Feminist Theology...*, 3.

¹⁸ Alfian Rokhmansyah, *Pengantar Gender...*, 37-38.

the word "theology" means. Combining the two Greek terms *theos* (God) and *logos* (word), theology is simply speech about God.¹⁹ A theology has a notion that is always related to God. In Christianity also so since they were small they have been taught about the divinity to understand and understand who their God is, and how the relationship with all creation and creatures of God.

Christian theology believes to who is omnipresent. This God is understood as both immanent, or present within the world, and transcendent, having an existence far beyond the world and beyond human imagination and experience. In the Christian religion theology is very important because the exact trusty doctrinal very important between the human and God.²⁰ One of such belief is believes in the existence of God and the nature of God. The belief in the divinity of Jesus Christ seems also very important in dealing with him. According to Christians belief in Jesus seems very important in dealing with Him as well.²¹ Theology in Christianity has a great role in understanding their deity and all things related to Him, then there is a theological science taught to them from an early age.

Every religious teaching should have a strong source of what is taught. From its own name "Christianity" is clearly a movement that follows Jesus Christ.²² Therefore each of his followers expects him to declare what his servant must trust and what to do, therefore in addition to biblical scarcely any religious stories and rules are commanded by Jesus. Thus Christian theology, in addition to teaching about the deity and its relationship to its creatures, the theology also teaches the importance of the Bible for religious life because the Bible is a strong foundation for living a religious life.

This Christian theology grew and developed in the history of mankind and the church.²³ Some of the writings of the new covenant it is obvious that the reflections of the disciples are part of their relationship with Jesus, from knowing him to having faith in him, finally when they already have faith in Jesus they begin to reflect on everything that has to do with Jesus. To understand the doctrines that are ethical in a religion especially in Christianity, it is necessary that one who understands the truth about the religious teachings

¹⁹ Murray Rae, *Christian Theology the Basic*, (London: Routledge, 2015), 1.

²⁰ Millard J. Erickson, *Teologi Kristen...*, 39.

²¹ *Ibid.*, 39.

²² *Ibid.*, 52.

²³ Nico Syukur Dister, *Pengantar Teologi*, (Yogyakarta: Penerbit Kanisius, 1991), 36.

he is theologian. A theologian really must understand and know God properly because if they have not studied it well then it will be a misunderstanding. There are some theologians who discuss God by using biblical verses without first formulating the doctrine of the Bible.²⁴ They do so in order to safeguard their religious truths in order to avoid misunderstanding.

Christian Teaching in the Feminist Theology Views

According to Margaret D. Kamitsuka, theology feminist has a troubling the assumption at work in the most venerable and deeply valued feminist theological themes such as the appeal to women's creation in the image of God.²⁵ A problem that to be the main focus of feminist theology is the image of women in the image of God as it is written in the Bible. In christianity many of the church's creeds include a conventional formula from the beginning of the new covenant. Christian feminist theologians have used different fields of critical recognition formulas referring to christological, incarnational, and trinity concepts, many of which track their origins. Perhaps many religions do not realize that there are some teachings that thought to subordinate women, such as Christians who believe in masculine Gods. Almost never heard of a female pastor and prayed by calling God "mother" when praying or worshiping.

In Christian theology, feminist theologians generally admit that although the soul is not sexed yet they still do not believe it. Because of that, ultimately male language for God implies that men are more like God or closer to God's image. They think, "If we see God as a man more like a man or more properly named in male language, we tend to think of men as more like God, and women less like God".²⁶ Feminist theology also considers the Father's terms that Christians give to God, because the cultural context of God is limited as men rather than "She" so that they translate the names and character of God in terms more inclined to women. Feminist theology does arise with a strong desire to be free from the oppression and domination of men in their lives. Therefore they insist on looking for biblical passages which they can use as a foundation and a grip to blaspheme men who are always crowned in the highest position. They seek to

²⁴ *Ibid.*, 42.

²⁵ Margaret D. Kamitsuka, *Feminist Theology...*, 4.

²⁶ F. Kloppner, *Women, Monotheism ...*, 423.

equate all positions that have been misused to oppress women.

Feminist theology seeks to show that patriarchal churches have ritualized certain aspects and biblical teachings.²⁷ The feminist theologian sees that God is not always described as "father" in the Bible, but God can also be portrayed and considered to be a "mother," because in the Bible said that God is described as a woman giving birth²⁸, as a mother who cares²⁹, as a midwife³⁰. With some quote of the Bible verse the feminist theologians feel entitled to replace the term "Father" to be the God "Mother". So feminists are more likely to use a word that is gender neutral like using the word creator or with the word owner and so forth.

A feminist theologian, Mary Daly thinks that the trinity is in fact entirely in a unity through their mutual love as indicated by a procession of a third person named the Holy Spirit.³¹ Daly's triune deeds have distanced women from their image therefore they cannot identify with Gods as men. Daly not only opposed it but also found them responsible for the rape of Mary because according to him Mary was a servant of God who needed to be freed from his relationship with Christ. According to Daly people's view of God is too physically bound so the cultural patriarchal view becomes useless to criticize God's shame. According to Daly, male patriarchs make their own sexual weaknesses in women.³² Daly also argues that in the patriarchal church they teach that women are always sinners not men. She also thinks that the patriarchal view of women and Mary is as a symbol as if it were a defense against women but actually they are still oppressed. Daly did not merely challenge the core of Christianity, but also the patriarchal male God.

Furthermore, by describing God the Mother as safe, warm and gentle and God the father as tough and demanding would be perpetuating.³³ This shows that women are more like Gods when they are mothers, while men are called more like Gods because most of their activities and Gods are more described to men such as judges and kings. So there are several reasons why feminist theology is

²⁷ Ev. Aya Susanti, *Feminisme Radikal...*, 92.

²⁸ Isaiah 42:14.

²⁹ Isaiah 49:15.

³⁰ Psalm 22:10.

³¹ Hannelie Wood, "Revisiting Mary Daly: Toward A Quadripartite Theological And Philosophical Paradigm", in *Journal HTS*, Vol. 71 No. 1, 2015, 4.

³² *Ibid.*, 2.

³³ Hannelie Wood, *Revisiting...*, 434.

desperate to question the gender of the Godhead, it has been a long time for women to feel the oppression and deep elimination. These feminist theologians feel unjust because only the father of God that they always glorify, whereas men and women alike in the image of God.

Revising of Sacred Book

In addition, for wanting to change the doctrine of the masculine God, which is another focus of feminist theology is the text of the Bible, which makes them sure not only men who are in the image of God but God is also in the image of women. Feminist theologians conduct historical and biblical studies that have clarified that progressive idea and movements, which can counteract the patriarchal systems of Greece and Rome and the sexual dualism that occurred in the early period of Christianity. Each book of the New Testament was initially handwritten. Then it was all officially compiled into one book in the fourth century.³⁴ All these books are written directly by men's hands and not just in the new covenant but in the Hebrew or Old Testament as well.

Much of the content of the passage of scripture has been abused to make others believe that women are creatures of lesser status than men and they are allowed to be treated arbitrarily.³⁵ Many verses in the Bible have been misunderstood in their interpretation about the position of women and men. It has been a long time so until this moment there are Christians who still misunderstand the biblical verses. As an example, 1 Corinthians 14: 34-35 has been used to bar women from active participation in the public church worship.³⁶ Because of this misunderstanding, the church and the African community support each other to position women in the lowest position. On the first page of the Bible they read that both men and women are "in the image of God". In fact, the very verse that tells us that God created human beings also tells us that both male and female are in the image of God,³⁷ "So God created mankind in his

³⁴ Katsuhiko Kohara, "Women in the World of Christianity: From the Religious Right to Feminist Theology," in *Journal of Oriental Studies*, Vol. 13. 2003, 89.

³⁵ E Baloyi, "The Biblical Exegesis of Headship: a Challenge to Patriarchal Understanding that Impinges on Women's Rights in the Church and Society," in *VERBUM ET ECCLESIA JRG*, Vol. 29, No. 1, 2008, 2.

³⁶ *Ibid.*, 2.

³⁷ Wayne Grudem, *Evangelical Feminism and Biblical Truth*, (USA: Crossway, 2004),

own image, in the image of God he created him, male and female be created them."³⁸ With that verse feminist theologians become convinced and eager to change the Christian theology that always put men ahead of women.

According to the Bible, the man was created first and the women sinned first, so it is clear that men are meant to lead and women are meant to be subservient.³⁹ The Bible records that the unequal relationship between man and woman occurs after man eats the fruit that is forbidden by God. The first mistake of Eve (Hawa) was to listen to the snake's seduction.⁴⁰ Adam questioned Eve (Hawa) that had eaten the fruit and considered that the air as a carrier of sin, while Eve questioned the snake as a teaser. But then Adam was punished, because when talking with the serpent is there but he is silent, it means the act of Eve was not completely wrong and the error is in both.

Even in the Bible there are several stories about women who have a role to Jesus and are nice to Jesus as well. For example, Mary Magdalene he is a witness to the resurrection of Jesus and his suffering. As in the new covenant Bible, when Jesus gave up his life and then rose again.⁴¹ With some verses about the Bible it can be concluded that in the Christian doctrine of the old covenant there is no difference between men and women in degrees, both have the same place, but because of the wrong theologian in understanding the interpretation of the biblical verses, there is a misunderstanding in understanding it so that feminist theology emerges as a proof of the women's strong desire for equal position and degree with men.

The major Old Testament is written in Hebrew, in contrast to the New Testament written in Greek, and over time both are translated into different languages.⁴² A translation always contains interpretations, many biblical translations written in different languages. But lately it has been mentioned about the many translations containing interpretations from translators who are all male. Among the causes of feminist theology is the misunderstanding

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³⁸ Genesis 1: 27.

³⁹ F. Klopper, *Women, Monotheism...*, 424.

⁴⁰ Henri Nouwen, *The Road to Peace: Karya Untuk Perdamaian dan Keadilan*, (Yogyakarta: Kanisius, 2004), 106.

⁴¹ Ann Spangler and Jean E. Syswerda, *Women of the Bible*, (e-Book Reader: zondervan.com, 2007), 388.

⁴² Katsuhiko Kohara, *Women in the...*, 89.

of the interpretation of the biblical verse. Many feminist view of the biblically based notion of women's creation in God's image because if "women of color can believe that we are also created in the image of God".⁴³ They think that if God says in his book that women are created according to the image of God then there are many ways to restore and lift their self-esteem.

Some women who have bid farewell to the church and the Bible are those who find Christianity teaching that is too deeply dominated by men.⁴⁴ These feminists assume that Christianity is far from domineering to men from within the church's tradition to its biblical teachings, so they want to leave the church and the Bible. According to Paul, they say: "women are not allowed to be leaders in the church and since the Bible is the inspired word of God it contains an inerrant, true description of God and God's way with us and the church today".⁴⁵ This is a fundamentalist view of the Bible when the Bible has a disparaging effect on the lives of some of its readers. The Bible is understood as a binder at any time and in any situation without consideration of the historical context and the nature of the man's God language.

Human language cannot deal absolutely with absolutes.⁴⁶ Humans read the biblical language based on the human language they use, while understanding the Bible and its terms cannot be equated with the real understanding of human language, because language is a human and cultural construct with every word used by humans, attitudes, values and public relations. That is why it is very important to look at and examine the culture that gave birth to the Bible well to understand why it is passed on to the next generation. In 1 Corinthians 11: 2-16 and 14: 33, Paul seems primarily concerned to reassert the distinction between male and female.⁴⁷ In this verse, Paul insisted on the symbolic distinction that belonged to the old humanity of Adam, in this case Paul wanted to eliminate the similarity between the sexes of both men and women but the gnostic wanted to eliminate the difference between the two sexes. An explicit reference to the human being said to be the image of God is found in the old

⁴³ Margaret D. Kamitsuka, *Feminist Theology...*, 65.

⁴⁴ F. Klopper, *Women, Monotheism...*, 424.

⁴⁵ *Ibid.*, 424.

⁴⁶ F. Klopper, *Women, Monotheism...*, 426.

⁴⁷ Elisabeth Schussler Fiorenza, *In Memory Of Her: A Feminist Theological Reconstruction Of Christian Origins*, (New York: Crossroad, 1994), 205.

covenant of the priesthood.⁴⁸ The reference is written in the old covenant book only in an image of priests, but it is very important to be understood well and correctly because it is the most distinctive expression in man and in him that has a relationship with God. Later in the new covenant the concept has expanded, Christ is depicted with a perfect picture of God and as a destiny.

The feminist theology of this theology in Christianity lies in their belief in the Bible which assumes that the Bible is the source and foundation for theology. The Bible is recognized by Christians as an essential foundation. These feminist theologians laid the foundations of their theology on the real experience they experienced. Women's experience has been a source and a source for theology. The biblical texts that they took as a foundation in favor of their equality and freedom, according to Christian theologians are actually meant for women to be in the presence of God and to explain the role of women in the congregation. A theology must actually have a basic foundation of the holy book. Thus it can be said that feminist theology tends to humans not to God. Their efforts in replacing the father of God into motherhood according to Christian theologians are not true because he thought God had taught his people to call him fatherly. In addition, the interpretation methods performed by these feminist theologians are inaccurate, causing the Christian faith to be blurred and unclear.

Closing

The feminist theology's view of Christian doctrine focused on several concepts within Christianity such as the concept of divinity and the concept of biblical teaching. The concept of divinity in Christianity including the trinity concept and gender of God by feminist theology is too masculine because among these trinity there is a Father's God which tends to look like a man, whereas feminist theology holds to one verse in the Bible that mentions both male and female images in the description of God. According to Christian theologians, in fact feminist theology has misunderstood the biblical doctrine and feminist theologians have not qualified to become theologians, for they have not known and understood their God and His teachings. According to feminist theology, they think that some different biblical narratives in the Old Testament and the

⁴⁸ Nico Vorster, "A Theological Perspective On Human Dignity, Equality And Freedom," in *Verbum et Ecclesia*, Vol. 33, No. 1, 2012, 3.

New Testament. Since they see that in the Old Testament there is no degree of difference between men and women, but in the New Testament there are some verses that discriminate against women and say that wives must submit to the husband, and the wife must always be at home in order to educate his children.[]

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