

A WOMAN'S ROLE IN A CHRISTIAN CHURCH

THIS IS A PRODUCTION OF WORLD VIDEO BIBLE SCHOOL. TO GOD BE THE GLORY¹.

And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.

² Timothy 2:2.

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NOTE FROM THE PUBLISHER

This is an excellent presentation and supplements the publication entitled *Mary, Mary Quite Contrary*, by David Clarke, first published on 16th January 2003.

Please view the publication listed under our FURTHER PUBLICATIONS listed at the end of this book.

Reference Material, YOUTUBE Videos.

Mary, Mary Quite Contrary YouTube Playlist²

Derek Prince on Women In The Church³

David Pawson On Leadership Is Male⁴

John MacAthur on Can A Woman Preach In A Church⁵

2 [MARY, MARY, QUITE CONTRARY YouTube Playlist](#)

3 [WOMEN IN THE CHURCH](#)

4 [LEADERSHIP IS MALE](#)

5 [CAN A WOMAN PREACH IN CHURCH](#)

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Presentation

The program presenter said, “I read an article recently that indicated that of the major US religious traditions, most of them now allow for women to become preachers.

A man named Christian Piatt has an article published on FaithStreet.com in which he states that, Many Of Today’s *Christian Seminaries Have As Many Women As Men.*

That is, out of those studying to be ministers--those studying to be preachers--he says they’re as many women as there are men.

He then lists five reasons why he says churches need a female preacher.

Now just to be fair, but he says they need this. And we’re being told today that the restrictions in the Bible against women preaching and against women being leaders in the church, we’re being told that those were merely cultural issues and they have no bearing on us today. Friends, clearly, there has been a change in this country and in the world in the last several years with regard to the role of women in the church. In fact, some people would even go so far as to argue that the Bible actually downplays women and degrades and demeans women.

The well-known actress Amanda Donohoe once starred in a movie entitled “Lair of the White Worm” in which her character spits on a crucifix.

Commenting on that scene she said, “Spitting on Christ was a great deal of fun-especially for me, a woman. I can’t embrace a male God who has persecuted sexuality throughout the ages.”

Friends, for the next several minutes, we’re going to be studying these questions:

WHAT DOES THE BIBLE REALLY SAY ABOUT THE ROLE OF WOMEN?

1 Can women serve today as preachers and elders and leaders in the church?

2 Are the restrictions in the Bible merely cultural issues that died off a long time ago?

3 And does God--does the Bible-- really persecute and demean women?

As we begin this study, I want to suggest to you that if a person will honestly examine the Bible, he will not find women being downgraded or demeaned or persecuted by God.

Women Not Degraded Or Downgraded

The truth is, he’ll find just the opposite of that.

If you open your Bible to the book of Genesis, you'll find God says, "It is not good that man should be alone," Genesis 2: 18. And so, He created the woman.

And so, from the very beginning we find woman being created by God to make a good situation out of one that was not good.

You come over to the book of Proverbs and it says, "He who finds a wife finds a good thing and obtains favor from the Lord," Proverbs 18:22.

You get to the end of the book and the proverb writer says about the virtuous woman, "Her worth is far above rubies," Proverbs 31:10.

Verse 28 says, "Her children rise up and call her blessed; Her husband also, he praises her."

And so, when a person looks at the Bible, what he finds is God having an exalted view of women. A godly woman is set on a pedestal.

She is considered to be a great blessing.

The Role Of Women In Three Different Areas.

- 1 The Role Of Women In The World.**
- 2 The Role Of Women In The Marriage Relationship.**
- 3 The Role Of Women In The Church.**

Let's talk about the role of the woman in the world.

We could spend a lot of time on this, but I just want to make a very few remarks with regard to this topic. I want us to contrast the way the world views the role of the woman as opposed to the way God views the role of the woman.

First, let's think about the behavior of the woman.

What should the behavior of a woman be like?

The world puts forth the idea that the woman's behavior should be provocative and irreverent.

You see this type of thing on television all the time, that a woman's demeanor is sassy and sexual.

Now contrast that with what the Bible says. The Lord says pure and respectful, 1 Peter 3:2.

Sassy and sexual contrasted with pure and respectful?

You see, you're not going to hear a godly woman using lewd and offensive humor.

You're not going to see a godly woman smoking cigarettes or drinking alcohol.

What about the dress of a woman? How should she clothe herself?

Again, the world says sexy. The clothing industry pushes this.

The clothing that is en vogue for women is that which men will find enticing.

In contrast to that, the Lord says modest, 1 Timothy 2:9 Think about that: sexy versus modest. The Bible says chaste and discreet, Titus 2:5.

What about a woman's speech? How should she talk?

The world says, "You make sure everyone can hear you."

The feminist movement says, "I am woman, hear me roar!"

Now listen to the marked contrast of God. The Bible says, "With the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God," 1 Peter 3:4. A gentle and a quiet spirit. That sounds strange for our world, doesn't it?

I could say a great deal more about this point, but what I'm trying to communicate is that the world is very mixed up about what a woman should be. And so, if the world is setting our standards, then we're going to have big problems.

Romans 12:2 says, "And do not be conformed to this world, but be transformed by the renewing of your mind."

Let's Talk About The Role Of Woman

in the marriage relationship. Now, before I begin this point, let me mention that what the Bible has to say about this subject is not well received in the world in which we live.

You know, we live in a society of political correctness and what the Bible has to say about this subject is not considered politically correct.

In fact, it's very counter culture. But we must never allow the world or political correctness or the fear of offending someone else-or anything for that matter-- take precedent over doing what's right.

What does the Bible say about

The Role Of The Woman In The Marriage Relationship?

Here it is: Ephesians 5:22, "Wives, submit to your own husbands, as to the Lord.

For the husband is the head of the wife, as also Christ is the head of the church." Verse 24: "Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything."

Peter puts it this way in 1 Peter 3:1, "Wives, likewise, be submissive to your own husbands." Now notice the word 'submissive.' "Wives, likewise be submissive." Submissive to whom? He says to her own husband.

Some in the feminist movement today will march because they say they

don't want to be in submission or be in subjection to men. But here, Peter doesn't say that women are to be in submission to all men. Rather, he says that a woman is to be in submission to her own husband. Somebody else says,

"Well, you know, I would be in submission or I would be in subjection to my husband if he were the right kind of husband."

But here, Peter is talking about an unbeliever. This is a Christian woman married to an unbelieving husband. Notice Peter says, "Even if some do not obey the word."

Now, certainly if a husband is not faithful to the Lord, he's not the right kind of husband. But still, the Christian wife is to be in subjection to him.

Does that mean that the woman is inferior to her husband?

No, it certainly doesn't mean that. In fact, listen 1 Corinthians 11:3.

Paul wrote, "But I want you to know that the head of every man is Christ.

The head of woman is man, and the head of Christ is God."

Now notice he says, "The head of Christ is God."

Does that mean that one member of the Godhead is inferior to another?

No, it doesn't mean that.

Christ and God are equal, but Jesus made himself in submission to the will of the Father. Philippians 2:5-11 talks about that.

In fact, Christ submitted Himself all the way to the cross.

And then, when it talks about the fact that a woman is to submit to her husband, that doesn't mean that she is inferior to him. But it does mean that she has a different role.

She is faithfully fulfilling her role as a God-given wife when she submits to her husband.

Does this mean that a woman is less valuable in the eyes of God than is a man?

No, it certainly doesn't mean that.

Does it mean that a woman is less spiritual?

Again it doesn't mean that. Many times, women are more spiritually minded than are men.

Does this mean that women are not as intelligent as men?

No, in fact sometimes a wife might be considerably smarter than is her husband.

Well, if that's the case... if the wife is smarter than her husband, should she then take the lead in her family? Should she become the head of the household?

No. The role that she has and the role that he has are both God-given. They are assigned by the Lord and we have no right to try to switch around these roles because of our individual circumstances. Somebody says, "Well what about Galatians 3:28?"

It says, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

And they'll argue, "You see, the text says there is neither male nor female. We are all one in Christ Jesus."

Now, that's true. We are all equal in Christ.

But still, we hold different roles. This feminist movement in the United States over the last 40 or 50 years, I think has done a great deal of harm to our country. It's done harm to the country and to the home and to the family and even to the Lord's church. And I would caution you against it because its end is evil.

I heard a story about a woman who got on a bus one day after work and she was with all of her co-workers who were men.

And she looked at one of them and she said, "Won't you give a lady your seat?" because all the seats were filled. And the man looked at her and he said,

"Woman, let me tell you something. You work like a man, you dress like a man, you smoke like a man, you cuss like a man. You can stand like a man."

So that's the end result of the feminist movement.

It degrades women. It pulls her down from the pedestal that God puts her on. The Lord puts a woman in a position that is honored.

But you see, the world puts her in a position that God never intended for it to be.

What is The Role Of The Woman In The Marriage Relationship And In The Home?

Titus 2:4-5 says that she is to love her children. She is to be a keeper of the home. The New King James says a homemaker. And she is to be obedient to her own husband.

Okay, Let's talk about,

The Role Of Women In The Church.

Can a woman serve as a preacher? Can she serve as an elder?

Can she be one of the leaders of the church? These are questions that have been at the forefront of many discussions in recent years. And some people are saying the church has been wrong about this.

We need to stop holding women back and we need to tap into their talents and allow them to be leaders of God's people.

In fact, many, if not most, modern denominations have embraced female leadership in their churches.

So, what really matters? And what we really want to know is, what does God say about this? What does the Bible say in answer to these questions?

I want to begin in 1 Timothy 3. The book of 1 Timothy is a book that explains how we are to behave ourselves in the church and that's our topic:

The role of women in the church. A key passage is 1 Timothy 3:15. The apostle Paul writes, "But if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God."

Now listen: "Which is the church of the living God, the pillar and ground of the truth." And so, Paul is writing to Timothy to tell him how to behave himself-how to conduct affairs in the church. And again that's our topic.

We're talking about the role of women in the church.

Now with that in mind, I want us to consider 1 Timothy 2. In 1 Timothy 2, Paul writes that, "Supplications, prayers, intercessions, and giving of thanks be made for all men." That is for kings and for that are in authority

The word here for men--the greek word-- is a word that means mankind. It means all of humanity. That is, prayer should be made for all of humanity.

Then in verse 4, he says that God will have all men to be saved⁶. That is

6 Who will have all men to be saved Dr. John Gill 1 Tim II. 4

The salvation which God wills that all men should enjoy, is not a mere possibility of salvation, or a mere putting them into a salvable state; or an offer of salvation to them; or a proposal of sufficient means of it to all in his word; but a real, certain, and actual salvation, which he has determined they shall have; and is sure from his own appointment, from the provision of Christ as a Saviour for them, from the covenant of grace, in which everything is secured necessary for it, and from the mission of Christ to effect it, and from its being effected by him: wherefore the will of God, that all men should be saved, is not a conditional will, or what depends on the will of man, or on anything to be performed by him, for then none might be saved; and if any should, it would be of him that willeth, contrary to the express words of Scripture; but it is an absolute and unconditional will respecting their salvation, and which infallibly secures it: nor is it such a will as is distinguishable into antecedent and consequent; with the former of which it is said, God wills the salvation of all men, as they are his creatures, and the work of his hands; and with the latter he wills, or not wills it, according to their future conduct and behaviour; but the will of God concerning man's salvation is entirely one, invariable, unalterable, and unchangeable: nor is it merely his will of approbation or complacency, which expresses only what would be grateful and well pleasing, should it be, and which is

all men whether they be Jew or Gentile. Again, this is the Greek word that means humanity--all of humanity.

God wants all types and categories of men mankind to be saved. Then,

not always fulfilled; but it is his ordaining, purposing, and determining will, which is never resisted, so as to be frustrated, but is always accomplished: the will of God, the sovereign and unfrustrable will of God, has the governing sway and influence in the salvation of men; it rises from it, and is according to it; and all who are saved God wills they should be saved; nor are any saved, but whom he wills they should be saved: hence by all men, whom God would have saved, cannot be meant every individual of mankind, since it is not his will that all men, in this large sense, should be saved, unless there are two contrary wills in God; for there are some who were before ordained by him unto condemnation, and are vessels of wrath fitted for destruction; and it is his will concerning some, that they should believe a lie, that they all might be damned; nor is it fact that all are saved, as they would be, if it was his will they should; for who hath resisted his will? but there is a world of ungodly men that will be condemned, and who will go into everlasting punishment: rather therefore all sorts of men, agreeably to the use of the phrase in (1 Timothy 2:1) are here intended, kings and peasants, rich and poor, bond and free, male and female, young and old, greater and lesser sinners; and therefore all are to be prayed for, even all sorts of men, because God will have all men, or all sorts of men, saved; and particularly the Gentiles may be designed, who are sometimes called the world, the whole world, and every creature; whom God would have saved, as well as the Jews, and therefore Heathens, and Heathen magistrates, were to be prayed for as well as Jewish ones. Moreover, the same persons God would have saved, he would have also

Come to the knowledge of the truth:

of Christ, who is the truth, and to faith in him, and of all the truth of the Gospel, as it is in Jesus; not merely to a notional knowledge of it, which persons may arrive unto, and not be saved, but a spiritual and experimental knowledge of it; and all that are saved are brought to such a knowledge, which is owing to the sovereign will and good pleasure of God, who hides the knowledge of Gospel truths from the wise and prudent, and reveals them to babes: whence it appears, that it is not his will with respect to every individual of mankind; that they should thus come to the knowledge of the truth; for was it his will they should, he would, no doubt, give to every man the means of it, which he has not, nor does he; he suffered all nations to walk in their own ways, and overlooked their times of ignorance, and sent no message nor messenger to inform them of his will; he gave his word to Jacob, and his statutes unto Israel only; and the Gospel is now sent into one part of the world, and not another; and where it does come, it is hid to the most; many are given up to strong delusions to believe a lie, and few are savingly and experimentally acquainted with the truths of the Gospel; though all that are saved are brought to the knowledge of such truths as are necessary to salvation; for they are chosen to it through sanctification of the Spirit, and belief of the truth.

in verse 5, he says, “For there is one God and one Mediator between God and men⁷, the Man Jesus Christ.”

7 1 Timothy 2:5

For there is one God

This does not so much regard the unity of God, with respect to himself, or his divine essence, though that is a truth; but does not carry in it any apparent and forcible reason why all men should be prayed for, for which it is produced; but the unity of God with respect to men, as that there is but one God, who is the Creator of all men, and who, in a providential way, is the Saviour of all men; and in a way of special grace is the one God, the one covenant God of all sorts of men, of Jews and Gentiles; for he has taken of the latter into the covenant of his grace, as well as the former, and has loved them with a special and distinguishing love, has chosen them in Christ to salvation, and has sent his Son to redeem them; and of these he calls by his grace, regenerates, sanctifies, adopts, pardons, and justifies; see (Romans 3:29 Romans 3:30) and therefore all sorts of men, Gentiles as well as Jews, are to be prayed for: another argument follows,

and one Mediator between God and men;

a Mediator is of more than one, and has to do with two parties; and these at variance among themselves, between whom he stands as a middle person; his business is to bring them together, and make peace between them; and such an one is Christ: the two parties are God and his elect, who in their natural state are at a distance from God, and at enmity to him, and who have broken his law, and affronted his justice; Christ stands as a middle person, a daysman between them, and lays his hands upon them both; has to do with things pertaining to the glory of God, and makes reconciliation for the sins of the people; brings them that were afar off nigh to God, and makes peace for them by the blood of his cross, by fulfilling the law, and satisfying justice for them; in consequence of this he appears for them in the court of heaven, intercedes and pleads for them, is their advocate, and sees that all covenant blessings, of which he is the Mediator, are applied unto them, and preserves their persons, which are committed to his care and charge, safe to everlasting happiness; and this Mediator is

The man Christ Jesus;

not that he is a mere man, for he is truly and properly God; or that he is a Mediator only according to the human nature: it was proper indeed that he should be man, that he might have something to offer, and that he might be capable of obeying, suffering, and dying, and so of making satisfaction in the nature that had sinned; but then, had he not been God, he could not have drawn nigh to God on the behalf of men, and undertook for them, and much less have performed; nor would his blood, righteousness, and sacrifice, have been available to cleanse from sin, to procure the pardon of it, justify from it, make atonement for it, or make peace with God: the reason why he is particularly mentioned as man, is, with a view to the argument in hand, praying for all men; since he who is the Mediator between God and man, has assumed a nature which is common to them all: and

Again, the word here for men is mankind. There is one mediator between God and mankind.

Then, we get to verse 8 and he writes, “I desire therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.”

This word is not the same word that we have seen previously referring to men that means mankind.

This is not the word for humanity. Rather, this is the word that refers to males.

That prayers be made by males. And so, what we learn from this passage is that when a group of Christians is gathered together and both men and women are present, a man--a male Christian--is to lead that prayer.

Sometimes people will ask the question, “Can a woman pray publicly?”

That’s not really a good question because, of course, she can pray publicly. In fact, she must pray publicly. When we pray together, all Christians are involved in praying to God.

And so, certainly a woman is praying. But the question is:

Can She Lead A Public Prayer?

And the answer to that is no. But, there’s a second thing that I want us to notice from verse number 8 and that is the phrase ‘everywhere.’

Men are to pray everywhere. The American Standard says ‘every place.’

This is an extremely important phrase because it tells us something about the context of our discussion.

Does this phrase ‘everywhere’ or this phrase ‘every place’ have limitations?

Frank Young wrote about this passage. He said in first-century usage, this particular Greek word that’s translated as place, he said referred to a meeting place. He said, “Thus, the force of this passage is to limit prayer in

this Mediator is said to be one, not so much in opposition to other mediators, angels or saints departed, though it is a truth, and stands full against them, but with respect to men; there is but one Mediator between God and all sorts of men, through whom both Jews and Gentiles have an access to God, and peace with him; and therefore prayer through this Mediator should be made for all. So the Jews say of the Messiah (R. Albo, Sepher Ikkarim, orat 2. c. 28.), that he is אֵל אֱמִי, “a Mediator, God”; a middle person between God and men. And they call him מוֹדֵד דְּאֱמִיָּתָא, “the Pillar of mediation” (Sepher Jetzira, p. 126.) or the middle Pillar; that is, the Mediator or Reconciler. And Philo (Quis rerum divin. Hares, p. 508, 509, 510.) the Jew speaks of the word, as (mesov), a “middle” person, and standing in the middle between the dead and the living, and between God and men. The Ethiopic version here renders it, “there is one elect of God”; which is one of the characters of the Messiah, (Isaiah 42:1).

a general assembly.” Bobby Liddell wrote, “The setting of which Paul writes in his apostolic authority is ‘everywhere’ and certainly includes-and is in fact a specific reference to-- the public assembly of the church.”

The great scholar Guy N. Woods wrote about this section of Scripture. “It seems clear to me that the context is with reference to public devotions.

A correct exegesis of this phrase in ‘every place’ must be understood to mean in every place where public worship is engaged.” And, you know, if this passage did not have reference to the public assembly, but actually referred to every place, then we would have a passage teaching that only males can pray. And certainly that’s not what he’s saying. And so, the context is that of a public assembly of Christians gathered together.

Someone might ask, “Why are you putting so much emphasis on this?”

It’s because if we don’t understand the context and the limitations here, when we get to verses 11 and 12, we’re going to run into a problem.

Verses 11 and 12 say that woman is not to teach or have authority over a man.

Some people have not properly understood the context here and they have incorrectly concluded that a woman cannot have authority over a man under any circumstances and including the secular world. I have a book in my office in which a preacher sets forth the idea that a woman cannot have authority over a man in any area of life.

He suggests that a woman cannot be a man’s boss in the workplace.

That she cannot be in a position of authority in a governmental role.

That she could not be a teacher in a secular school if males--if men--are present.

I would have to ask what about a policewoman? If this preacher were stopped by a police woman, what would he do?

Would he say, “You don’t have authority over me because I’m a man.” Of course, if he said that, he would soon be a man in jail.

The point that we’re making is, you have to understand the context here and its limitations.

A second way in which we could abuse the context of this passage is to say that a woman cannot ever teach a man the Bible under any circumstances.

Several years ago, I encountered a preacher who took the position that a woman cannot even sit down in the privacy of her own home and conduct a Bible study with her adult son.

She could not even talk to her adult son about the Bible. In fact, he said if she were to do this she would be sinning.

Do you see the problem here? That's the type of doctrines that we get into if we miss the context. We get to a point that a woman cannot even teach her own son the Bible in the privacy of her home.

And this particular preacher I'm talking about, he binds that on other people.

We have to keep this passage in its context and that is the public assembly of Christians.

First Timothy 2:11⁸, Let's talk about this.

"Let a woman learn in silence with all submission."

The word translated here as 'silence' in this passage is of great importance. The Greek word translated as 'silent' carries with it the idea of quietness or quiet submissiveness.

This is not the word that means absolute, total, don't-utter-a-sound silence. There's another Greek word which carries that idea, but that is not the one used in this verse. If it were the word used here then, a woman could not even sing in the assembly. She could not make the good confession. She could not say, "I believe Jesus Christ is the Son of God."

Okay. Verse 12. "And I do not permit a woman to teach or to have authority over a man, but to be in silence." The word 'teach' here is from the Greek word 'διδασκο.'

It means to deliver a didactic discourse. It means to instruct with moral lessons.

It deals with a reasoned, developed presentation that would include

8 1 Timothy 2:11 Dr. John Gill

Let the woman learn in silence

The apostle goes on to give some other instructions to women, how they should behave themselves in public worship, in the church of God; he would have them be learners and not teachers, sit and hear, and learn more of Christ, and of the truth of the Gospel, and to maintain good works; and he would have them learn in silence, and not offer to rise and speak, under a pretence of having a word from the Lord, or of being under an impulse of the Spirit of the Lord, as some frantic women have done; and if they should meet with anything, under the ministry of the word, they did not understand, or they had an objection to, they were not to speak in public, but ask their own husbands at home; see (1 Corinthians 14:34 1 Corinthians 14:35). And thus, they were to behave

With all subjection;

both to the ministers of the word, and to their own husbands; obeying from the heart the form of doctrine delivered to them; and submitting cheerfully to the ordinances of Christ; the whole of which is a professed subjection to the Gospel, and which becomes all professing godliness.

reproving, rebuking, and exhorting, and basically, it's what we do when we preach.

Does this passage mean then that a woman cannot preach publicly when men are present? Yes, that is exactly what this passage means. Paul--by inspiration--wrote that a woman is not to teach in any manner in which she is going to have authority over the man.

And when a person stands up to preach, Paul told Titus that an evangelist is to speak and exhort and rebuke with all authority, Titus 2:15.

And so, if a woman is not permitted to usurp authority over the man, then she is not able to carry out the work of an evangelist.

Unfortunately, this is becoming something that's very common. I have met many female preachers. And it grieves me deeply that this is bleeding over into the church of Christ. God said--via Paul by the inspiration of the Holy Spirit. He said, "I suffer not a woman to teach."

This word 'teach' means to deliver a didactic discourse which is exactly what a person does when he preaches. So, could a woman be a preacher for a congregation? Absolutely not. She cannot do that without violating this passage.

Okay. Here's another question:

Does this passage teach that a woman may not lead a public prayer or lead in another act of worship?

Yes, it does teach that. Now, the American Standard translates verse 12 this way: "But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness."

That means that any public act of worship in which a woman would have dominion is forbidden.

That would certainly apply to leading a prayer. And you know, besides that back in verse number 8, he has already specifically said that a male... Males are to lead the prayers.

Okay. Here's another question:

Does this passage teach that a woman cannot be an elder in the Lord's church?

Yes, that's exactly what this passage teaches.

If a woman cannot teach and she cannot have dominion over a man, how could she possibly fulfill the duties of an elder?

Hebrews 13:17 says that Christians are to obey the elders. Christians are to submit to the elders.

If a woman were in that position, it would put her in direct violation of 1 Timothy 2 and many other passages. And we haven't even touched on the idea that one of the qualifications of an elder is that he must be

the husband of one wife and, of course, a woman is not able to meet that qualification.

So, A Woman Cannot Serve As An Elder.

Here's another question. Number four.

Does this passage mean that a woman could not teach her son or her husband or the man next door in a private setting-maybe around the kitchen table-- that she could not teach him the Gospel?

She could not teach him how to be saved? No. This passage does not teach that. Remember, the context of 1 Timothy 2 is that of the public worship service and that's not what we're considering in this question.

In fact, in Acts 18:26, we find that a man and his wife--

their names were Aquila and Priscilla-- the two of them took Apollos aside privately and they had a personal Bible study with him.

And the text says they taught him the Word of God more perfectly.

And so, you have a man and a woman and they are sitting together with another individual and they're discussing the Bible in a private setting and that is not what is forbidden in 1 Timothy 2.

Okay. Let's summarize.

A Woman Cannot Be A Preacher.

A woman cannot serve as an elder. A woman cannot lead in the public assembly. She cannot lead a prayer or any other public act of worship.

A woman cannot teach a bible class where men are present.

A woman can, however, teach in a private setting. She can teach children.

She can teach other women in any setting. And certainly, she can teach by her example.

Let's talk for just a minute about the reasons for these restrictions.

Why Has God Placed These Restrictions Upon Women?

One church in Nashville, Tennessee has stated that the apostle Paul gave these restrictions for cultural reasons and that in the day and age in which we live, that they don't apply.

That it would have been inappropriate at that time for a woman to teach a man.

But, today, they would say, it's different and that none of these things apply any longer.

Some people have even gone so far to suggest that the apostle Paul was a chauvinist and that he was just prejudiced against women. And so, we need to ignore what these people are saying. We simply need to ask the question: What does the Bible say? What does God say? Because these accusations against Paul and to say these are cultural only, nothing could

be further from the truth.

We need to appreciate that Paul wasn't speaking for himself. Rather, he was speaking for the Lord; he was speaking as he was inspired by the Holy Spirit.

And secondly, as far as this being merely a cultural matter, I want you to consider with me the next two verses-- verses 13 and 14--because the Lord gives us the reasons for these restrictions. Listen to it.

“For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression.” Friends, these restrictions have nothing to do with the local culture at the time that Paul was writing.

These things go all the way back to the beginning. They relate to the order of creation and the order of deception. The man was created first and the woman was deceived first. I am deeply troubled by what is taking place in the religious world around us today. And I'm especially troubled when I see it bleeding over into the church of Christ. May we always take the approach that no matter what happens in the world around us, we will hold to the Word of God.

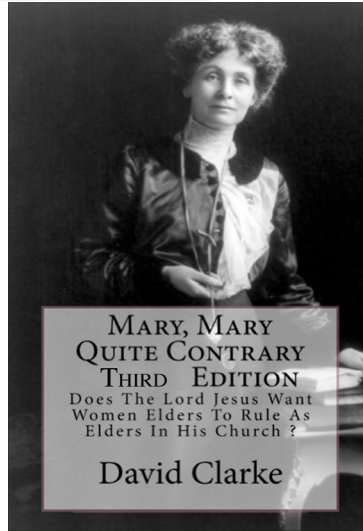
May we never be afraid to stand up for what God says about this or any matter. Colossians 3:17 says, “And whatever you do in word or deed, do all in the name of the Lord.”

That means we must have authority from God for everything that we do in religion.

God bless.

FURTHER PUBLICATIONS

MARY MARY QUITE CONTRARY⁹



By David Clarke

When treating the subject of women elders in the church we are not dealing with the affairs of a secular society and so it has nothing to do with women's rights, equality of sex or race in the world. This matter only relates to men and women in a Christian church. It is about the rules of the house of God, which is the church of the living God and rules for those who are members of the body of Christ and members of an heavenly county. The Suffragettes Emmeline Pankhurst 1858 -1928) was a Suffragette and worked very hard to bring equal rights for women to vote as men. In the year of her death all women over 21 gained the right to vote. The Suffragette movement brought about many changes for the better in a secular society but not so for women seeking to follow Christian principles. One of her famous quotes was, "Trust in God She shall provide". Terms which do not reflect Christian beliefs. We know God will provide and He is not a she. In the USA and the UK, women's political rights were brought into general political consciousness by the suffragettes and since then there have been legal rights granted to the Lesbian, gay, bisexual and transgender groups, same sex marriages, along with the development of the feminist movement and the appointment of persons from the LGBT community to responsible positions in the Church of England. All of this has caused conflict in the Christian community due to differences beliefs of right and wrong. This book seeks to show what the bible has to say about the role of women in the church and family. Since

these rules are taught by the Apostles of Christ they are the word of God to us and we should obey. The secular world may differ and turn from the narrow path taught in scripture but we should follow the word of God, this is our wisdom.

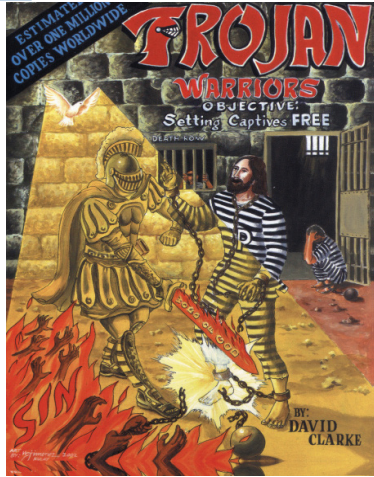
CONVERTED ON LSD TRIP 3RD ED.



This Third edition

Of, 'Converted on LSD Trip', is written to bring attention to the reality of the work of the Lord Jesus Christ, in changing the lives of David Clarke, whilst on a bad trip on LSD, on 16th January 1970, and the life of his brother Michael Clarke, some 30 years later, when a prisoner, in the Philippines, and making them evangelist workers seeking to teach the gospel of Christ to men. It is intended to use this book as a tool for evangelism in order to encourage others in the work of preaching the gospel of Christ to men. This is also intended to draw attention to the work of Jesus Christ now in Baguio City, Philippines, by William O. Poloc a former inmate of New Bilibid Prison. It is believed and stressed that it is important to teach the traditional Christian doctrines of grace, to combat the error of modern-day Godliness, unbelief, homosexuality, feminism, Islam and of the importance of teaching the Deity of the Lord Jesus Christ, and the infallibility of the word of God

TROJAN WARRIORS

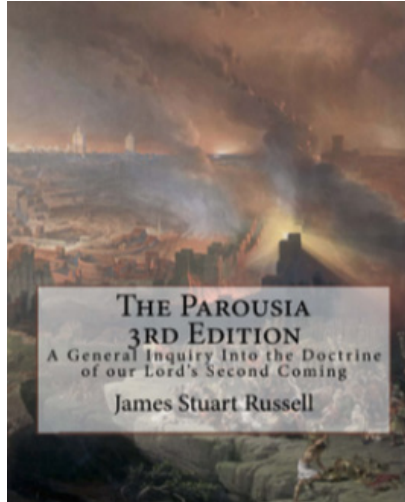


Setting Captives Free

16 Feb. 2015 Trojan Warriors is a true story of two brothers, Michael and David Clarke, who are brought up in Aylesbury, Buckinghamshire, England. They became criminals in the 60's and were sent to prison for malicious wounding and carrying a fire arm without a license, in 1967. They both turned from their lives of crimes in remarkable ways but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation. David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to Higher Education. He became a baptist minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005. When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, "Converted on LS Trip", and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission. They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ. This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, "Trojan Warriors", who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are

on Death Row scheduled to be executed by lethal injection. Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

THE PAROUSIA



James Stuart Russell

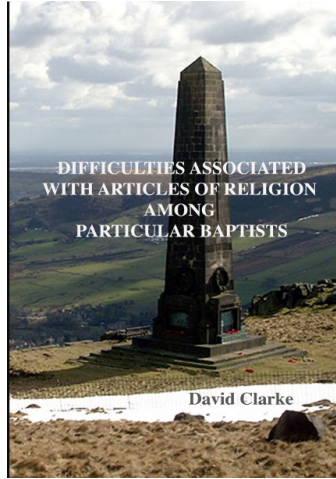
A reformation – indeed – a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This “new” movement is sometimes called full preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled. The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the “final” conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ’s coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions. This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell’s work in the footnotes of the commentaries. Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann

said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these “skeptical” authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions. This is where Russell’s work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement. Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority. Russell not only fully established the undeniable reality of the first century imminence of “the end,” he powerfully and carefully shares with the reader that “the end” that Jesus and the N.T. writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age. Russell’s work is a stunning rejection – and corrective -- of what the “Orthodox” historical “Creedal” church has and continues to affirm. The reader may well find themselves wondering how the “divines” missed it so badly! Further, the reader will discover that Russell’s main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

Don K. Preston.

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831, of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

BISAC: Religion / Christianity / Baptist

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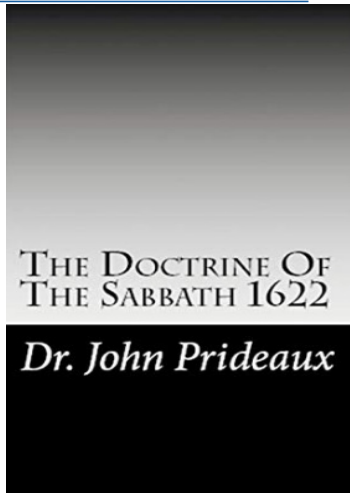
Recommendation for Serious Minded

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Gospel Standard 31 Articles

THE DOCTRINE OF THE SABBATH 1622



by John Prideaux (Author)

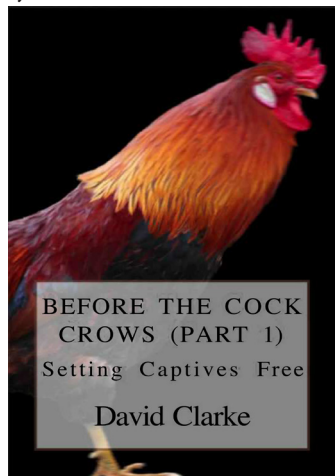
Of all the controverts which have exercised the Church of Christ, there is none more ancient than that of the Sabbath: So ancient that it took beginning even in the infancy of the Church, and grew up with it. For as we read in the Acts There rose up certain of the sect of the Pharisees, which believed, saying, that it was needful to circumcise the people, and to command them to keep

the law of Moses; whereof the Sabbath was apart: Which in the general, as the apostles labours to suppress in their first General Council, held in Jerusalem: So did S. Paul, upon occasion of whose ministry this controversy first began, endeavor what he could against the particular, shapely reproving those which hallowed yet the Jewish Sabbath and observed days, and months, and times, as if he had bestowed his labor in vain upon them. But more particularly in his epistle to the Colossians, Let no man judge you in respect of a holy day or of the new moon, or of the Sabbath days, which were a shadow of things to come but the body is of Christ. Both which expressions of Paul are in this following discourse produced to this very purpose. Yet notwithstanding all this care both generally of the Apostles and more especially of Paul to suppress this error; it grew up still and had its patrons and abettors.

This reproduction of, 'The doctrine of the Sabbath,' by Dr. John Prideaux has been presented for those who have been troubled by the insistence of those religious people who insist that the first day of the week is the Sabbath day and to be kept holy, as dictated by the law of Moses. It is not. We include also Dr. John Gill on the subject of the circumstances of public worship as to place and time. It is the view of this publisher that the time and place of Christian worship it is a matter for the Christian community to decide and is not legislated in the scriptures.

BEFORE THE COCK CROWS PART 1

The Daily Diary Of Trojan Horse International: Volume 1

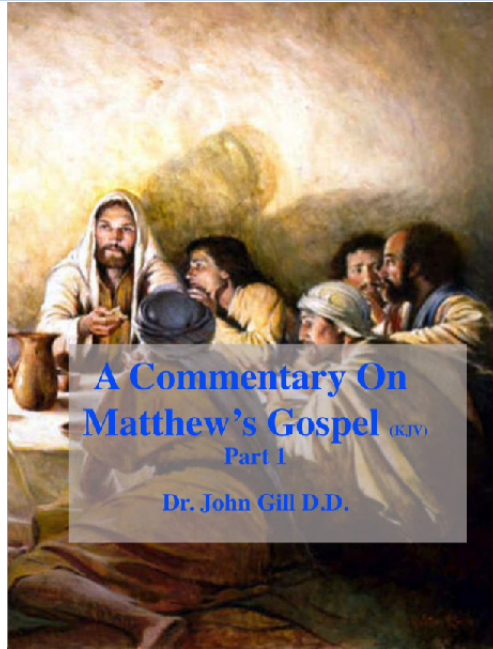


David Clarke

The Director of Trojan Horse International CM encountered remarkable opposition from various quarters in New Bilibid Prison, Muntinlupa City Philippines between October 2002 and July 2003. Most of those who opposed the mission were men from among Asia's most notorious criminals

in the National Penitentiary, which is situated on the Reservation at Muntinlupa City, 1770, Philippines. If one were to judge the success of the mission by that amount of opposition that it experienced, then the mission was a remarkable success. Newton stated that to every force there is an equal but opposite one to oppose it and like Newton, David suggests that to every proactive work there is an equal but opposite reaction and so if this reaction were to be the measure of success, then the mission was remarkably successful. It also serves to demonstrate that God always triumphs. That God saves, not by might, but by His Spirit. That God puts to fight thousands of his enemies and empowers the one's and two's, that trust in Him in order to show that Salvation is truly of the Lord. This prison comprises of three Compounds and penal farms housing over 23,550 inmates, which are all under the control of the Department of Justice (DOJ) and the Bureau of Corrections. (BUCOR). The Chaplaincy, headed by Msgr. Helley Barrido, is responsible for all religious groups and voluntary work done within the Prison. "Death Row" is in the Maximum Security Compound where over 1200 men are housed and they are all under the sentence of death. Some are doubly confirmed and due to be put to death by lethal injection. Trojan Horse International C.M. was established in the early part of 2001 and composed of a team of two from England, David Clarke and Gordon John Smith. The mission was set up as a Christian ministry, seeking to bring assistance to Michael John Clarke, David's older brother, and many inmates at the Prison. This was where Michael had been incarcerated, for a crime he did not commit, and was serving a prison sentence of 16 years. He had been baptized as a Christian. In an old 45-gallon US Oil drum, on the 16th September 2000 in the Maximum Compound. Michael, like his brother David, had been converted from crime to Christ whilst suffering the bitter effects of this form of injustice in the Philippines. How ever Michaels conversion was some thirty years after David who had been brought up in Aylesbury, Buckinghamshire and had been converted from crime to Christ, at the age of 20 years old, on the 16th January 1970.

A COMMENTARY ON THE GOSPEL OF MATTHEW



By Dr John Gill

The Gospel According to Matthew was the first written gospel and published sometime between (AD 31-38). It was written before Mark's (AD 38-44) and Luke's Gospel (AD-61).

Matthew was a Jew and one of the 12 Apostles of the Lord Jesus Christ and named Levi. He was a tax collector for the Romans. There are two strong traditions that Matthew made a personal copy of his gospel and gave it to Barnabas, a companion of the Apostle Paul.

Matthew tells of the birth and lineage of Jesus. The life death, resurrection of the Lord Jesus Christ and the final words of Jesus before his ascension into heaven.

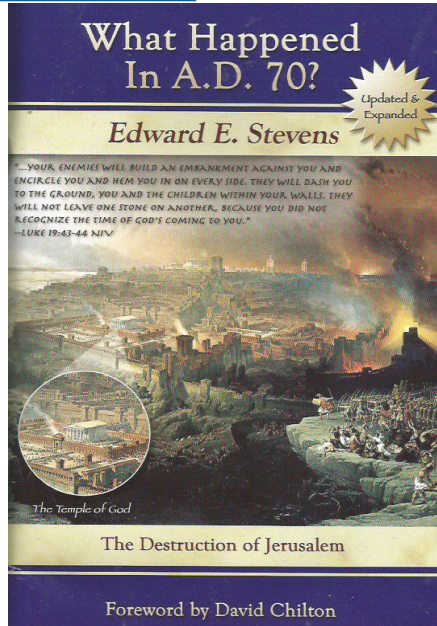
This publication is presented knowing that Matthew penned his gospel that contains all those things the Lord Jesus wanted him to publish.

Matthew records the Olivet prophesy of Jesus concerning those fearful things that were to come to pass within the period of that generation and after his ascension.

It is the intention of the publisher that this will assist in making the gospel known to all people and is published in two parts PART 1 chapter 1 to 16.

And PART 2 chapter 17 to 28.

WHAT HAPPENED IN A.D. 70



Edward E. Stevens

This book introduces a view of Bible prophecy which many have found extremely helpful in their Bible study. It explains the end time riddles which have always bothered students of Bible prophecy. It is a consistent view which makes the book of Revelation much easier to understand. It establishes when the New Testament canon of scripture was completed, demolishes the liberal attack on the inspiration of the New Testament, and is more conservative on most other issues than traditional views. And there is no compromise of any essential Biblical doctrine of the Christian faith.

The key to understand any passage of scripture has always been a good grasp of the historical setting in which it was originally written (audience relevance). Two thousand years from now our history, culture, politics and language will have changed dramatically. Imagine someone then having to learn the ancient language of “American English” to read our USA newspapers! If they saw one of our political cartoons with a donkey and elephant, what would they think? How would they go about understanding it? Not only would they have to study the language, but also our culture, history, politics and economics. The same applies to Bible study. If we are really going to understand what all the “donkeys and elephants” (beasts, harlots, dragons, etc.) Symbolize in the book of Revelation, we will have to seriously and carefully study the language, history, culture and politics of the First Century. Of course, the truths essential for salvation are couched in

simple language that everyone can grasp. But there are numerous scriptures in the Bible which are “hard to understand” (cf. 2 Pet 3:16), and Bible prophecy is one of those things which must be approached with much more focus on the original historical and cultural context (audience relevance)

One of the main purposes of this book is to provide a closer look at the historical framework behind the New Testament. Many have found it helpful to lay aside (at least temporarily) the legion of speculative opinions about the book of Revelation, and look at a more historical alternative, which is that the book of Revelation was written to the first century church and had primary relevance to them. It warned of events that were about to happen in their lifetime, and prepared them for the tribulation and other events associated with the End of the Jewish Age.

Atheists, skeptics, Jews, Muslims, and liberal critics of the Bible use the supposed failure of those end times events to occur in the First Century to undermine the integrity of Christ and the inspired NT writings.

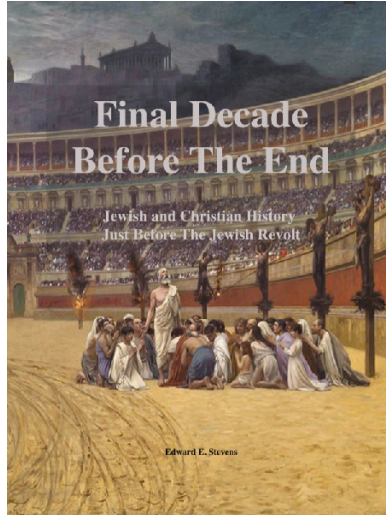
Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament prophecies in the materialistic and nationalistic way that they were expecting, even though Jesus told them that His Kingdom was not of this world, and that it would be within them instead. Yet it seems that many futurists today are expecting that same kind of materialistic and nationalistic kingdom to arrive at a future return of Christ. Are they making the same mistake about the Second Coming that the Jews made about His first coming? Jesus repeatedly said His Kingdom is “not of this world” and that it would “not come with observation.” It is a spiritual entity, and it has arrived. We live in it. Both futurist Christians and non-Christian Jews need to realize this.

Christians are finally beginning to seek alternatives to the fatally flawed *futurist* interpretation. This book introduces the Preterist view.

“Preterist” simply means past in fulfillment. It means that Christ has already fulfilled His promise to return and consummate redemption in Himself and His ongoing spiritual kingdom (the church). We should be like the noble-minded Bereans and “search the scriptures daily to see whether these things are true” You might want to have your Bible open alongside as you read.

Edward E. Stevens
INTERNATIONAL PRETERIST ASSOCIATION
<https://www.preterist.org/>
Bradford, Pennsylvania

FINAL DECADE BEFORE THE END



Edward E. Stevens

Ever since the booklet, *What Happened In AD 70?* was published in 1980, there have been constant requests for more detailed information about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

Then in 2002, after I began to promote J. S. Russell's view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, *First Century Events in Chronological Order*. That helped fill the void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events.

The book of Acts does not give a lot of details about the other Roman and Jewish events that were happening while Paul was on his various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all of those Jewish and Roman events become. They form an important backdrop behind the Christian events, and show how all the predictions made by Jesus were literally fulfilled. Every High Priest and

Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans.

Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to “teach these things to faithful men who would be able to teach others also” (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul’s other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38- 44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study allows us to date all twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the endtime prophecies that we document here.

After looking at the dates for those first five books, we then move on into the third missionary journey of Apostle Paul which began in AD 54. It was during this final dozen years (from AD 54 until AD 66) when the birth pangs and signs of the end started increasing in both intensity and frequency, along with a quickening pace of NT books being written. We show how 19 of our 27 NT books (70 percent) were written during those last five years just before the Neronic persecution (AD 60-64). The Great Commission was finished, and the rest of the endtime events predicted in the Olivet Discourse were fulfilled during that time of “tribulation” upon the church and the “days of vengeance” upon the unbelieving Jews (Luke 21:22).

Edward E. Stevens

INTERNATIONAL PRETERIST ASSOCIATION

<https://www.preterist.org/>

Bradford, Pennsylvania

April 17,2010