

Eldership Is Male

**Alternatively
Does the Lord Jesus Christ Want women
To Rule as Elders in His Church ?**

By David Clarke

This is not confidential and is for all to read.

Grace be with all them that love our Lord Jesus Christ in sincerity.

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Abshott Publications
11 Hayling Close
Fareham
Hampshire
PO 14 3AE

E-mail: nbpttc@yahoo.co.uk

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AUTHOR'S PREFACE

My conversion from crime to Christ is told in my earlier books, *Converted on LSD Trip* and *Let Christian Men Be Men*, in which I recount my story of conversion and my early experiences as a Christian. During that time, I sought to reconcile a range of conflicting beliefs and practices held by professing Christians in my day (1984).

Those of you who know your Bible will recall that King David—the King of Israel, the one who slew Goliath and saved Israel from slavery to the Philistines—fell into open sin and adultery. He even engineered the death of Bathsheba's husband so that he could take her to be his wife (2 Samuel 11 and 2 Samuel 12). Some might think that was the end of David. However, his repentance and recovery from sin are recorded in Psalm 51:1–2:

“Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin.”

It was after David's recovery from sin by the grace of God, through repentance and faith toward God, that he was able to pen the Psalms, which have been of great help and instruction to the Church.

In a similar way, this David—having fallen into great sin, as recorded in the above-mentioned books—and having returned to the Christian way of life, sought to correct the wayward conduct of the elders of a professing Christian church in Warsash, in 1999. However, the advice he gave—advice gained through sad and sinful experience—was not only rejected, but he was also told to remain silent.

This book tells the story of why eldership is male, and what prompted a previous alternative title, *Only a Woman Can be Pregnant*.

BRITISH CHURCH NEWSPAPER (Book Review)

One of the most profound changes that has come over our society in the last century is the trend of married women going out to work.

This development was given a considerable boost by the need to recruit female workers in factories during the Second World War.

Many other factors have contributed since then, ranging from labour-saving

devices in the home to the unpredictable nature of modern marriage. Things have now progressed to the point where women are taking over the professions, including the ordained ministry.

This short paperback is written in a vigorous, forthright English style—at times unconventional—but it is clear and readable.

Mr Clarke argues that church eldership should be male. He presents the familiar arguments from Scripture and quotes many passages from the Bible that speak of male leadership.

The book is one long appeal to Holy Writ as the final authority in related matters.

He has no patience with those who argue that we must defer to modern opinion: “When men find themselves looking over their shoulders wondering, What will this person or that person think of me if I do not do or say the approved thing? then that is where Satan has got you. If you find yourself not doing things which you know are right before God and proper because you feel others may disapprove of you, then that is Satan ensnaring you so that you will be ineffectual in your work for God. We are told to resist the Devil and he will flee from you.” (Page 76)

Much of the book consists of an exchange of letters between the author and the elders of Mr Clarke’s church, who have decided to appoint women elders.

He then enters into correspondence with the head of a Bible college who visits Mr Clarke’s church as a preacher. These vigorous debates enable Mr Clarke to present his arguments in an engaging and thoughtful context.

We recommend the book.

Dr Napier Malcolm, Editor of the British Church Newspaper.

AUTHOR’S INTRODUCTION

This book was originally published under the title *Mary, Mary Quite Contrary*, with the subtitle *Does the Lord Jesus Want a Woman to Rule as an Elder in His Church?* It addresses the issue of church governance, specifically the biblical qualifications for eldership.

The content draws on my personal experience challenging a group of church

elders who, motivated by ideals of equality and compassion, attempted to appoint women to leadership roles in direct contradiction to the teaching of Scripture.

I am convinced that the abandonment of traditional, biblical principles regarding male and female roles—especially in marriage and church leadership—has contributed significantly to the rise of a “woke” ideology. This cultural shift has, in turn, given way to widespread confusion about gender, identity, and societal norms.

This new edition is published under the title *Eldership Is Male*, and had an alternative subtitle *Only a Woman Can Be Pregnant*.



The subtitle was inspired by a statement from **Suella Braverman MP**, who asserted this biological truth in the face of political ambiguity expressed by Labour’s leadership under **Keir Starmer**. Her words highlight the increasing tendency in public discourse to disregard foundational truths in favour of political correctness.

The Bible teaches that the role of elder within the Christian Church is reserved for men—a position rooted in the New Testament and reflective of the relationship between Christ (the head) and His Church (His bride). This principle applies specifically to the Church and not necessarily to broader society.

Suella Braverman’s personal account of being asked to accept gender-neutral terminology in legislation during her maternity leave exemplifies the pressures of conforming to ideologically driven language—even within

government. Her reflection on the consequences of such policies within her own party reinforces the need for a return to clarity and conviction in public and ecclesiastical life alike.

It is my sincere hope that this book will help clarify biblical teaching on church leadership and serve as a resource for those seeking to uphold sound doctrine in the governance of Christ's Church.

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CHAPTER 1

A Provocative Question

The provocative question, “Does the Lord Jesus want women to rule as elders in His church?” is a very reasonable one, as we are living in the days of the modern woman, and women are being appointed as elders, leaders, and preachers in the church. It never used to be so.

I believe this provocative question will be the means of addressing the knee-jerk reaction of the modern woman, who objects to a woman’s role in a Christian culture, and to other matters they object to, which Scripture gives clear direction on. I do not believe appointing women as elders honours womankind. Women do not respect men who are weak, cowardly, or ineffectual.

Women’s Rights, Equality of Sex or Race

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, or the equality of sex or race in the world. This matter only relates to men and women in a Christian church. It is about the directions given in scripture to the house of God, which is the church of the living God, and directions given for those who are members of the body of Christ and members of a heavenly country.

The Suffragettes

Emmeline Pankhurst (1858–1928) was a Suffragette who worked very hard to bring equal voting rights to women. In the year of her death, all women over the age of 21 gained the right to vote. The Suffragette movement brought about many positive changes in secular society, but not necessarily for women seeking to follow Christian principles.

One of her famous quotes was, “Trust in God. He shall provide.” These terms do not reflect Christian beliefs. We know that God will provide, but He is not a ‘she’.

Further Consideration

It is important to note that the church is not a secular organisation or democratic institution like the government of a country. It is a theocracy, governed by God, with Christ as its head, and the Bible as its constitution.

The rules of the house of God are revealed in Scripture. Our task is to

discover what the Bible says about church government and leadership, and to follow that, regardless of the customs or expectations of society. We must not be conformed to the world but be transformed by the renewing of our minds through the Word of God.

A Serious Concern

I write as a Christian man who has witnessed, in the name of Christianity, the promotion of women as elders in churches in the Philippines. This matter is of serious concern. My objective is not to belittle women, but rather to speak plainly and biblically about a serious error that has arisen, which I believe needs to be addressed.

This subject should not be avoided or watered down, but faced with grace and truth. We must approach it with the desire to honour God, and to be governed by His Word, not by modern trends, social pressures, or emotional responses.

Biblical Instructions for Christian Living and Church Order

Here are several clear biblical instructions relating to Christian living, the roles of men and women, and church conduct:

- *Children and Parents: “Children, obey your parents in the Lord: for this is right.”* — Ephesians 6:1
- *Marriage Instruction: “Husbands, love your wives, even as Christ also loved the church, and gave himself for it.”* — Ephesians 5:25
- *Marriage Defined: “For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.”* — Matthew 19:5
- *Headship in the Church: “But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.”* — 1 Corinthians 11:3
- *Respect Within the Church: “The elder women as mothers; the younger as sisters, with all purity.”* — 1 Timothy 5:2
- *Prayer and Honour for Government: “For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.”* — 1 Timothy 2:2

“Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.” — 1 Timothy 5:17

If we desire to follow Christ, then we must also follow the teachings of His Apostles. These ancient foundations, laid through divine inspiration, are for our instruction, protection, and blessing.

Weapons Formed Against Christians

This book seeks to set forth what the Scriptures say regarding the role of women in both the church and family. These teachings are not optional or cultural preferences — they are the commandments of God, delivered through the Apostles of Christ, and to be obeyed by those who call themselves believers.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” — 2 Timothy 3:16

“But be ye doers of the word, and not hearers only, deceiving your own selves.” — James 1:22

The secular world may differ, turning aside from the narrow path revealed in the Word of God. But for those in Christ, obedience to Scripture is wisdom and life.

Our Citizenship

As Christians, our citizenship is not of this world but of the Kingdom of Heaven. We belong to Christ, who has redeemed His church with His own blood. He gave His life for her, and in return, we are not our own — we were bought with a price.

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.” — Philippians 3:20

“Ye are bought with a price; be not ye the servants of men.” — 1 Corinthians 7:23

The Church is the bride of Christ, and He is her head. The believers that make up the Church are normally, born again, baptised and receive the Bible as the very Word of God. All instruction regarding doctrine, conduct, and order is directed to believers, not to the world.

“Christ also loved the church, and gave himself for it... that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing.”
— Ephesians 5:25–27

Mark Those Who Cause Division

The Apostle Paul exhorts the Church to identify and avoid those who cause division and promote doctrine contrary to what was taught by the Apostles.

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.” — Romans 16:17

It is for this reason I have written this book — to highlight a real instance of such division. In 1999, within the “Jesus Is Lord Church” in Warsash, Hampshire (UK), certain men promoted the idea of appointing women as elders. This was not only a departure from biblical instruction, but it brought division within the church.



Jest Is Lord Church, Warsash

Following the biblical instruction, I have marked and named the elders responsible for this deviation. This is not done out of spite, but out of a duty to contend earnestly for the faith once delivered to the saints.

CHAPTER 2

Method of Approach

The following pages contain a documented history of the controversy that arose at the Jesus Is Lord Church. The issue concluded with my withdrawal from the church after the leadership insisted that I remain silent and not

voice my objection to the appointment of a woman as an elder.

I was asked, “How can you continue to attend this church if your views differ so strongly from ours?” That is, I did not support their desire to appoint women elders.

The History of the Elders’ Announcement

On the first Lord’s Day of January 1999, the church Secretary publicly announced that the elders were unanimously agreed that women could now be nominated for eldership. I believed this decision was wrong, contrary to Scripture, and doctrinally in error.

This account is based on a series of letters and correspondence between myself, the elders, and other involved parties.

According to Scripture, it was the elders who caused the division, and therefore, in line with biblical teaching, they were to be marked. These men were responsible for introducing the offence.

You are welcome to respond or comment on this account as you see fit.

Martin Lloyd, who served as an elder and the acting secretary, formally replied to my concerns in a letter dated 25th January 1999. This was after I had questioned another elder about the proposal to allow church members to nominate women for eldership.

CHAPTER 3

My Reaction to the Announcement

When it was announced that church nominations were now open to women as well as men, I immediately spoke to Brian, one of the elders, stating that I believed it was wrong to appoint a woman as an elder, as it was contrary to Scripture. I felt compelled to address this matter because it introduced a controversy into the church that stood against the Word of God.

Documentary Evidence

I Write to the Elders

I wrote the following letter to the elders at the Jesus Is Lord Church in Warsash:

Dear Secretary and Elders,

It was announced today that the eldership was in unanimous agreement that women could be ordained as elders alongside men, and that nominations would be taken from the church to appoint new elders.

I groaned immediately, deeply saddened that such a controversial issue was being introduced into the church. I spoke with Brian and another elder (two of the elders were absent), expressing that I believed the elders were in serious error on this point, and that it was my duty to say so.

I made it clear that I dislike controversy and would typically avoid it, but this issue had been forced upon the church, not raised by me. I noted that unanimity does not make a matter right — all the disciples of Jesus were unanimous when they forsook Him, yet that did not make them right.

I commended the elders for standing against the ordination of practising homosexuals, but I could not extend the same agreement regarding this matter. The secretary explained that they had studied the issue and that this was their position. He also stated that I should submit to their authority.

I responded that I was not disputing their authority but explained that I too was under authority — the authority of the Lord Jesus Christ. It was my responsibility to express what I believed Scripture taught. I stated that I was not obliged to believe everything they believed.

I asked them plainly what they thought I should do now that they had raised this issue.

Biblical Instruction on Eldership

My immediate thoughts went to the Apostle Paul's exhortation to Titus:

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.” — Titus 1:5–6

Paul continues by saying:

“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” — Titus 1:9

This instruction makes clear that elders are to be men.

Male Role in Eldership

Paul writes:

“Rebuke not an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity.” — 1 Timothy 5:1–2

In these verses, the male elder is contrasted with women, who are referred to as “mothers” and “sisters.” There is no suggestion that elders can be female.

In Hebrew, the word for elder is *zaken*, meaning “old” or “bearded,” clearly referencing males (e.g. Genesis 50:7). The Hebrew for elder woman is *gadol*, meaning “great,” as in Genesis 29:16.

Paul also writes:

“This is a true saying, If a man desire the office of a bishop, he desireth a good work.” — 1 Timothy 3:1

The term bishop is akin to overseer, as found in:

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers...” — Acts 20:28

These overseers were clearly men. Later in:

“And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city...” — Acts 21:5

This highlights the clear distinction between male leadership and their families.

Paul goes on:

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach... One that ruleth well his own house, having his children in subjection with all gravity.” — 1 Timothy 3:2–4

“For if a man know not how to rule his own house, how shall he take care of the church of God?” — 1 Timothy 3:5

Again, Scripture emphasises that this role is male.

Men to Lead in Worship and Women in Modesty

Paul gives further instructions:

“I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.” — 1 Timothy 2:8

“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety...” — 1 Timothy 2:9

Paul continues:

“For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.” — 1 Timothy 2:13–14

Conclusion

I do not seek to stir controversy. Rather, I believe we must be led by the clear light of Scripture. We are not to be “wiser than what is written.” Obedience to God’s Word is better than sacrifice. We must remember what happened to King Saul when he disobeyed.

Therefore, I sincerely believe it is contrary to the Word of God to ordain women as elders.

Yours sincerely

In the name of our Lord Jesus Christ,

David Clarke

End.

Lessons from Scripture and Response

On reflection, my thoughts turned to how I had first learned the truths of the gospel. Within only a few months after my conversion — from crime to Christ — I had immersed myself in the Scriptures. I've written in detail about my conversion and spiritual growth in my books *Converted on LSD Trip*, *Bierton Strict and Particular Baptists*, and *Borstal Boys*.

It was therefore shocking and disappointing to encounter elders — leaders in the church — who were willing to go against what I believed to be the clear teaching of Scripture.

A Letter of Reply

In response to my concerns, I received the following letter from Martin Lloyd. I would urge you to read it carefully, as it reveals where, in my view, he begins to go wrong.

Warsash "Jesus Is Lord" Church
25 January 1999

To: Mr D. Clarke
11 Hayling Close,
Fareham, Hants

From:
Martin Lloyd, Interim Secretary
Warsash United Reformed Church
8 Home Rule Road,
Locks Heath, Southampton
SO31 6LG
Tel: (01489) 581009

Dear David,

Thank you for sharing with Brian and myself your concerns about the possibility of our fellowship having female elders, and for the letter you gave me on Sunday evening concerning the same subject.

I should perhaps point out that this is not a new view within the fellowship.

In fact, we have had a number of female elders for some years. They are currently non-serving, but they remain recognised as elders.

I hope you will agree that what we are dealing with is a matter of interpretation of the Scriptures. Within the eldership at Warsash, we hold different views on certain doctrinal matters. We believe that God has called us to be elders, and by His grace, we accept one another's perspectives, even if we do not fully agree with them.

Which of us is right and which is wrong is not the important thing. What matters is that we love and serve our Lord Jesus Christ to the best of our ability — and I believe the elders at Warsash are doing just that.

In the past, we have been sidetracked by various issues that arose from different circumstances. These issues have, in my opinion, at best slowed our progress as a church and, at worst, prevented us from doing what God has called us to do.

I agree that doctrine and the interpretation of Holy Scripture are important. However, if doctrine slows us down or stops us reaching out — which we believe is our calling — then it cannot be right. If our doctrine prevents us from working with other Christians, then we must set it aside and reconsider it.

Doctrine has evolved over the years, and praise God, it will continue to do so. No one possesses a perfect doctrine. No one is perfect — only Jesus.

Be assured that we will continue to pray over this and many other issues. We thank you again for expressing your opinions and beliefs. Thank God that we have a fellowship in which such views may be expressed openly.

Yours in our Lord Jesus Christ,
Martin Lloyd

CHAPTER 4

My Second Letter to the Elders

At first glance, Martin Lloyd's response may appear considerate and reasonable. However, I believed it was important to respond with both reason and Scripture, as I found several serious errors in his reasoning.

Below is my letter dated 28th January 1999.

28 January 1999

To the Secretary and Elders,

Jesus Is Lord Church, Warsash

Dear Elders,

Thank you for your reply to my letter concerning the appointment of women elders.

I must respectfully disagree with your statement that this issue is a matter of “interpretation of Scripture.” In my previous letter, I did not offer an interpretation but simply declared what the Scriptures plainly say regarding the appointment of elders. I have taken the text in its literal, straightforward sense.

The Scriptures clearly teach that men were to be appointed as elders in the Church — not women. There is no example in the New Testament of a woman being appointed to such a role.

My Response

I maintain that to depart from the clear teaching of Scripture in this matter is a serious error.

You have written that doctrine and the interpretation of Scripture are important, but that if these slow us down or stop us from reaching out, then “it cannot be right.” I believe this line of reasoning is itself in error.

The Scripture says:

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” — 2 Timothy 3:16–17

On this basis, I submit to you that the Church must keep the commandments of God and not rush ahead in haste. That was the error of King Saul.

We read in:

“I forced myself therefore, and offered a burnt offering.” — 1 Samuel 13:12

Because of this, Samuel rebuked him:

“Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God.” — 1 Samuel 13:13

Furthermore, Paul warns:

“Lay hands suddenly on no man...” — 1 Timothy 5:22

This appears in the same chapter where Paul instructs Timothy about the qualifications and appointment of elders. I use these Scriptures lawfully — for correction.

Another concern arises from the idea expressed in your letter that doctrine “evolves” over time. This is contrary to the faith once delivered to the saints.

“...ye should earnestly contend for the faith which was once delivered unto the saints.” — Jude 3

This does not describe a progressive evolution, but a completed revelation — now contained in Scripture.

While it is true that we grow in grace and in the knowledge of Christ, the foundational doctrines of the gospel were delivered once and for all. There can be no “new revelation” on the matter of church eldership. The doctrine is contained in Scripture alone.

A Time of Testing

I believe that God may be about to try or prove the Church on this very issue — as Scripture warns.

“Prove all things; hold fast that which is good. Abstain from all appearance of evil.” — 1 Thessalonians 5:21–22

And again:

“Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.” — Deuteronomy 13:3

I have spoken as I believe God has called me to — to speak as I have learned Christ.

I have no desire for contention or strife, but I earnestly exhort you — as a father and a brother — to hear my words, for I believe I speak the truth of our Lord Jesus Christ in sincerity.

Yours in the name of the Lord Jesus Christ,

David Clarke
28 January 1999

CHAPTER 5

Christ For The Nations Bible College

Around this time (30th January 1999), I was invited as a prospective student to attend an open day at Christ For The Nations Bible Training College. The Dean of Faculty, Charles Daniel, was already known to the church at Warsash and had been a visiting preacher.

While attending the open day, I took the opportunity to speak with him about the issue of women elders, as he was responsible for teaching Biblical Authority at the college. He responded by saying that he would require “a word from the Lord” before appointing a woman as an elder — but noted that she would need the appropriate qualifications. In principle, he was not opposed to the idea of a woman elder.

I found this response disappointing and concerning. I considered such teaching unsound and wanted to understand the Bible college’s official position before taking any further steps as a potential student.

Charles Daniel preached at the church in Warsash the following week — I will report on his sermon shortly.

I Write to the Bible College

Instead of seeking a private meeting with the Principal, I decided it would be more appropriate to write formally. Here is the letter I sent:

8 February 1999

To: Mr Kevin Swadling, Principal

Christ For The Nations Bible Training College

Dear Mr Swadling,

Thank you for your letter regarding the Bible College training centre. I was very pleased to visit you on your open day, and as a potential student, I found your teaching both remarkable and helpful.

However, I would like to ask about the college's position on female elders. The church (name withheld, URC), from which I have received much help, recently announced that the elders were unanimous in their agreement that women may serve as elders in the church.

This has greatly disturbed me, as the Scriptures are clear that the qualification for an elder includes being "the husband of one wife" and having his children in submission.

There are no examples of female elders in the New Testament. In fact, Scripture warns against women usurping authority over men.

Peter Jacob, one of our former elders, taught us to believe and speak only what the Scriptures say — and to reject everything else.

The view now held by the elders is a deviation from Scripture and has already caused distress. One family has now left the fellowship.

I have been informed that the Bible college shares this same view — that women may serve as elders in a Christian church.

I would be very grateful if you could speak plainly on the college's position with respect to women elders.

Yours sincerely,
David Clarke

P.S. Please share this with the Dean (your visiting preacher) and staff, as I briefly discussed this matter with him on 30/01/99.

The Principal's Reply

10 February 1999

To: Mr D. Clarke

11 Hayling Close,

Fareham, Hampshire

PO14 3AE

Dear David,

Thank you for your letter dated 8th February. I'm pleased to hear that you enjoyed your time here at Christ For The Nations Bible Training College.

Regarding your question about female elders, I'd like to clarify that Christ For The Nations does not officially have a position on this matter, as we are not a church. We focus on teaching principles of leadership, and such decisions are ultimately the responsibility of each church's own elders and leadership.

I've enclosed a photocopy of an article written by one of our lecturers, Barbara Sambrooks, which I believe you may find helpful.

Historically, we see that God has clearly used many women in leadership roles — including as elders — across various denominations, where they have had great impact in the Body of Christ.

We also need to consider the cultural background of Paul's epistles. When he wrote to Timothy, he was addressing the church in Ephesus, a setting shaped by Jewish and Greek culture, in which men typically held leadership roles and women seldom did.

Barbara's notes include numerous instances where women served as church leaders and house group leaders — used by God in significant ways.

Personally, I believe that if God anoints and calls someone, it is not for us to judge or become divisive. While this subject has caused division in the Anglican Church, my priority is not the gender of a person but their

character and integrity. In Scripture, the core qualification for leadership is a heart turned towards God and obedience to His call.

The church I attend — The Vine Christian Fellowship — has female elders, and I personally have no issue with that, provided they (like male elders) live under authority and mutual submission.

Ultimately, these things come down to the individual and the specific church. If you feel that your current church's leadership is unscriptural, it is entirely your choice to seek fellowship elsewhere, where you feel content and spiritually aligned.

Within the broader Body of Christ, we should avoid judging one another. Since Christ For The Nations is not a church, we do not take an official stance on this matter. Our role is to provide balanced teaching and allow various denominations to arrive at their own conclusions.

If you would like to discuss this further in person, I would be happy to meet with you.

Every blessing, and I hope to see you again soon.

Kevin Swadling

Principal/Director
Christ For The Nations UK
Dodsley Lane, Eastbourne, Midhurst
West Sussex GU29 0AD
Tel: 01730 817775 | Fax: 01730 817992
Email: cf nuk@aol.com

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CHAPTER 6

My Response to the Principal's Letter

The Principal of Christ For The Nations Bible College acknowledged that the college has no official position on whether a woman can be an elder, despite teaching on leadership. I had hoped to hear that the Word of God

directs their doctrine on such matters, and that therefore they would not teach that women can serve as elders in the Christian church.

Instead, the Principal offered his personal view, influenced by historical precedent. He noted that women have been effective as elders in various denominations. However, I recognised this as a serious error. We must never appeal to history when God has spoken clearly. If we are to learn from history, let us begin with Eve in the Garden of Eden (Genesis 3:16). She was not an example to follow, but a warning against disobedience to God's Word.

The Principal also suggested that Paul's prohibitions against women teaching or exercising authority were cultural issues relevant only to his time. Again, this is a serious misunderstanding of Scripture.

Paul wrote:

"If any man be contentious, we have no such custom, neither the churches of God." — 1 Corinthians 11:16

This clearly refers not only to the Ephesian church, but to all churches of the New Testament.

Paul also commanded:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." — 1 Corinthians 14:34

This commandment is neither cultural nor temporary, but rooted in the law and Word of God.

The Apostolic Witnesses

It is not only Paul who affirms this teaching. The Apostle Peter writes:

"Likewise, ye wives, be in subjection to your own husbands..." — 1 Peter 3:1

This proves the matter is not restricted to Pauline teaching, but is confirmed by multiple apostolic voices. I quoted from both Paul and Peter to show that this is not a cultural practice but the divine order as revealed in Scripture.

The Principal stated that if God anoints someone, we should not judge on the basis of sex. But the real issue is not our judgment, but what God has already declared. Scripture instructs us to:

“Try them which say they are apostles, and are not, and hast found them liars.” — Revelation 2:2

The Church at Ephesus was commended by Christ for testing teachers. Likewise, we are to examine those who make such claims in our own day.
Poor Justification

The Principal cited The Vine Christian Fellowship as an example, noting they have women elders. But I found this comparison unconvincing. It reminded me of Eve offering the fruit to Adam, saying, “It looks good, tastes good, and will do you good.” But we must never follow any person into disobedience. We must follow the Lord.

He also suggested that if I felt my local church was unscriptural, I was free to leave. Yet had Paul taken the same approach with Peter, who once opposed the Gospel by his conduct, the truth would have suffered. Paul did not ignore the issue, but contended earnestly for the faith that was once delivered to the saints.

“Resist the devil, and he will flee from you.” — James 4:7

I Was Not Alone in My View

To show I was not acting out of personal opinion, I contacted Dr. Ken Matto. He kindly provided the following response to the Principal’s letter:

Dr Ken Matto’s Response

We live in a day of rank apostasy. That apostasy is not limited to the unbelieving world because much of it is accepted by the Christian world. David Clarke hits head on one of the tenets of the apostasy which has exploded internationally. A time like this had been prophesied by Isaiah. Isaiah 3:12 (KJV) As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. The tenet which David Clarke hits head on is the one of women preachers and women elders in the churches. Isaiah states that women were ruling over the people of God, when the men should

have been in leadership roles. The Scripture states that “they which lead thee cause thee to err.” In this book you will find a confrontation between elders and the word of God. When church leaders neglect the truths of Scripture and base everything they believe on as their “personal opinion“, then the paths have been destroyed for the Christian, as Isaiah teaches.

One of the outgrowths of the charismatic movement, is the teaching that women are just as qualified as men to be elders and pastors. This is not to say that women are lacking leadership qualities but the Bible is very clear that they are not to rule over men and are not to have rule in the churches. It is unfortunate that many feminized men in the church kowtow behind the concept that disallowing women rule in the churches is not showing them love. The reality is that being disobedient to the commands of Scripture is nothing more than rebellion against God. 1 Samuel 15:3 speaks about rebellion being as the sin of witchcraft. God has given specific instructions concerning the churches and their structure and who are we to claim that we know more than God.

The deep apostasy which many churches have accepted is made visible in this book but not only churches, Bible colleges have also acquiesced to disobeying the Bible and have endorsed women rulers in the church. It is a shame that those who bring the truth are considered the troublemakers in the churches. Tell me, what kind of love do you show someone when you actually help them to be disobedient to God? Will they still love you when they are in hell paying for their sins of rebellion? It is time for Christian men to step up and be men. 1 Corinthians 16:13 (KJV) Watch ye, stand fast in the faith, quit you like men, be strong. This book needs to be in the library of all Christians to help them oppose the incursion of women rulers in the church. It is still not too late to bring about a repentance on the part of church leaders for allowing themselves to be swayed by false teaching. A strong church obeys God, a weak and dying one disobeys God, regardless of how many attend.

Dr. Ken Matto
Scion of Zion Internet Ministry
www.scionofzion.com

Email: kmatto@comcast.net | Dated: 15 March 2015

Kevin Swadling does not quote a single verse of Scripture to support his view

regarding women elders. Instead, he appeals to personal opinion, making himself the authority. By rejecting Scripture, he shows himself to be among those who have compromised the Word.

There are serious theological issues when churches choose to appoint women elders:

1 Peter 3:1

“Likewise, ye wives, be in subjection to your own husbands...”

and

Ephesians 5:24

“Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.”

These verses clearly establish that a wife must be in subjection to her own husband. If a woman becomes an elder, she ends up ruling not only her husband but all men in the congregation — contradicting Scripture.

Titus 1:5–6

“Ordain elders in every city... If any be blameless, the husband of one wife...”

A woman can be the wife of one husband, but she cannot be the husband of one wife. This is an obvious and explicit prohibition.

1 Timothy 2:12

“But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.”

The Greek word for “authority” here is *authentēō*, which means to seize or exercise authority over. If a woman is appointed as an elder, she usurps this authority and violates God’s created order.

Additionally, the Greek word *presbyteros* (elder) in the New Testament occurs in various forms, but only one is in the feminine — used in 1 Timothy

5:2:

“The elder women as mothers; the younger as sisters, with all purity.”

In that context, “elder” is simply a description of age, not a ruling position.

Barbara Sambrooks’ Article

(Teaching Staff, Christ For The Nations Bible College)

In her article, Sambrooks argues that the verses in 1 Timothy regarding women must be interpreted in light of the cultural and religious background of Ephesus.

She refers to:

The Temple of Artemis (Diana), one of the most dominant religious structures of the ancient world.

The goddess Artemis/Diana being revered as a virgin protector of women and childbirth.

The pagan priesthood, which included castrated male priests and dominant female figures.

She suggests that this religious atmosphere influenced the early church in Ephesus and could explain Paul’s warnings about women exercising authority.

She contends that the Greek word *authentēō* (used in 1 Timothy 2:12) carries meanings such as usurp, dominate, or act arrogantly, and may even imply emotional bullying. She proposes that Paul was addressing a localised issue, rather than laying down a universal rule.

My Closing Reflection

While Sambrooks offers historical insight, the Apostolic instructions found in Scripture are not grounded in culture — they are rooted in creation and the divine order of authority, as in the book of Genesis.

We are not permitted to reinterpret Scripture through the lens of culture or history. The command of God remains clear, regardless of what was happening in Ephesus, Corinth, or any other city.

Let us then obey the Word of God — not the voice of modern compromise.

CHAPTER 7

Salvation Through Childbirth

Initial Questions and Interpretive Challenges

Paul's statement in 1 Timothy 2:15 — “she shall be saved in childbearing” — raises important theological and pastoral questions:

Does it mean a woman's salvation is achieved through childbirth?

What if a woman never marries or never has children — does that mean she cannot be saved?

Does it suggest that a woman will be kept physically safe through childbirth?

Yet, thousands of women die in childbirth. If the verse promises safety, is the Word of God then untrue? And if it refers to salvation, where is the place of the cross in the process?

To exercise proper biblical exegesis, we must treat 1 Timothy 2:9–15 as a complete unit.

Cultural and Religious Context

D.M. Scholer suggests that some women in the Ephesian church may have despised their roles in marriage — likely influenced by surrounding pagan cults. Verses 9–11 address modesty and demeanour. The whole passage appears to speak primarily of Christian marriage.

“Authority over a man” (Gk. *andros*) — This word can mean man or husband.

The word *gune* (translated woman) can also mean wife.

Paul's use of Adam and Eve (vv. 13–14) serves as an example of the paradigm married couple. The commendation of childbearing in verse 15 may reflect the most distinctive wifely role — within the protective and divine structure of Christian marriage.

Created Order and Theological Implications

Some argue that if Adam was created first, it does not mean he has authority. Yet, Genesis 2 & 3 reveals that Adam was indeed created first, and Eve was deceived first — this is Paul's point, not a cultural opinion.

While Genesis 1:26–27 affirms that both male and female are made in God's image and are entrusted with dominion, the creation order and subsequent fall inform Paul's argument, not societal norms.

If the woman is responsible for sin's entry, why does Romans 5 place that responsibility on Adam? Because Adam was the representative head — this reinforces divine order, not contradicts it.

Paul's reference in 1 Timothy 2:15 to salvation in childbearing is not about physical safety, as Christians are not promised that. Christ, Stephen, Peter, and Paul all suffered greatly.

Rather, Paul corrects the pagan thinking of Ephesus — where marriage and childbearing were despised and Artemis was worshipped as the protector of women in childbirth. Paul's message: Christ, not Artemis, is the Saviour and sustainer — even in childbirth. Whether women live or die, their eternal salvation is secure in Christ.

Barbara Sambrooks' Cultural Argument

Barbara Sambrooks (MA, BA, Dip. Th.), in her lecture material for Christ For The Nations, claims Paul's statements were rooted in Ephesian culture rather than creation principle.

She explains how Artemis (or Diana), the mother goddess, was worshipped throughout Asia Minor and how the Temple of Artemis — the most lavish building of the time — influenced the religious atmosphere.

Key points from her cultural argument:

Women held prominent positions in pagan temples.

Female converts may have brought domineering attitudes into the Church.

The Greek word *authentēō* (used in 1 Tim. 2:12) means to usurp or seize authority, rather than just hold authority.

She argues that Paul's concern was not about women having any authority, but about illegitimate, domineering behaviour — possibly reflective of the culture they came from.

My Disappointment and Scriptural Response

I was disappointed by the Principal's endorsement of such reasoning. While cultural background may inform a passage, it does not override the inspired order established by God from the beginning.

In Revelation 2:2, Jesus commended the church in Ephesus:

“I know thy works... and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars.”

The church had resisted evil, endured persecution, and rejected false apostles — male or female.

Paul's Letter to the Ephesians

Paul wrote:

“Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus... Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings...” — Ephesians 1:1–3

He went on to proclaim God's sovereignty in:

- Predestination
- Election
- Redemption through Christ's blood
- Adoption by grace
- Timothy Was Not Weak

Timothy was no weak man. He contended earnestly for the faith and

upheld the sovereignty of God, particular redemption, and church order — including male eldership.

- Women were to pray with heads covered.
- They were to learn in silence and not to usurp authority over men.
- The roles of men and women were distinct and ordered.

Those who reject these truths often embrace the unbiblical idea of women elders.

Goddess Worship vs. Gospel Order

Barbara Sambrooks' article draws attention to Artemis' legend: she despised childbirth and her temple priests were castrated men (Megabyzoi).

In contrast, the Bible teaches:

God cursed the ground for Adam's sake.

Eve would suffer in childbirth and desire to rule over her husband, but he would rule over her — this is God's decree, not cultural influence.

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

The prophecy in Genesis 3 was that the seed of the woman would crush the serpent — fulfilled in Christ.

The biblical model for men, women, and children reflects Christ's relationship with His Church. It is a spiritual and social order ordained by God.

Misuse of the Word "Men"

Barbara suggests the phrase "certain men" in Jude 1:4 might include women. But the Greek, *tines anthropoi*, is masculine.

Dr. Ken Matto explains:

Anthropos is used in the masculine throughout the NT.

Jude's warning refers to ungodly men, not a general group.

Using modern versions like the NIV to redefine "men" weakens the text. Only the Majority Text (as used in the King James Bible) maintains theological precision.

My Early Experience

I learned early in my Christian walk the importance of accurate Bible translation. I believe the Received Text (Textus Receptus) represents the true Word of God. Versions based on the Sinaiticus or Vulgate Latin (used by the NIV and Jehovah's Witnesses' New World Translation) are flawed and misleading.

CHAPTER 9

A Commentary on Christian Conduct

Matthew Henry's Concise Commentary on 1 Timothy 2:8–15

Under the gospel, prayer is no longer confined to a single house of prayer. Instead, men must pray everywhere — in their closets, at meals, while travelling, and in both public and private gatherings.

We must pray in charity — without wrath, malice, or anger toward anyone — and we must pray in faith, without doubting or disputing.

Women who profess the Christian faith must dress modestly, avoiding excessive ornamentation, vanity, or luxurious attire. Their true adornment is good works, which are of great value in the sight of God. Modesty and neatness are preferable to elegance and fashion, especially for those professing godliness.

Time and money would be better spent in relieving the distressed than in dressing up themselves or their children in a way that is inconsistent with their faith. These are not small matters, but Divine commands.

According to St. Paul, women are not to be public teachers in the church, for teaching is an office of authority. However, they ought to teach their children at home the principles of true religion. Though they must not usurp authority in the church, they are not excused from learning what is necessary for salvation.

Woman was created after man and was first in the transgression — yet there is hope. Those who continue in sobriety shall be saved in childbearing, or rather through childbearing — referring to the Messiah, born of a woman.

This great sorrow to which the female sex is subject should cause men to exercise their authority with gentleness, tenderness, and affection.

Barbara and Kevin Are Wrong

As previously outlined, I believe Barbara Sambrooks and Kevin Swadling are wrong in their interpretation. The issue of women in authority in the Ephesian church was not cultural, but doctrinal — consistent across all churches of the New Testament. For example, the custom of head coverings for women was recognised throughout the early church.

Apostolic Reasons

Paul and Peter give reasons rooted in creation, not culture, for the roles of men and women. God ordained these distinctions.

As there is order in the Godhead, so too is there order in human relationships. Though the Father, Son, and Holy Spirit are co-equal in deity, Christ is subject to the Father in the work of redemption. Likewise, the woman is subject to the man in relationship, though equal in personhood before God.

“Male and female created he them.” — Genesis 1:27

This design is patterned after the heavenly order and reflects the future relationship between Christ and His Church.

Paul states:

“The head of every man is Christ, and the head of the woman is the man, and the head of Christ is God.” — 1 Corinthians 11:3

Adam was created first. He named the creatures. Eve was created afterward as a helper — not as a leader. This is the foundation of Paul’s argument and should not be dismissed.

The Curse After the Fall

Following the fall, God declared the consequences:

“Unto the woman he said, I will greatly multiply thy sorrow and thy

conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.” — Genesis 3:16

To Adam, He said:

“Because thou hast hearkened unto the voice of thy wife... cursed is the ground for thy sake... thorns also and thistles shall it bring forth...” — Genesis 3:17–18

These curses remain in effect to this day — as long as women give birth in pain and the earth brings forth thorns and thistles.

Covering and Sacrifice

Adam and Eve, after their sin, tried to cover themselves out of shame. But it was God who made the first animal sacrifice, clothing them with coats of skins. This act pointed forward to the righteousness provided through Jesus Christ.

The Angels

Scripture speaks of both elect angels and fallen angels. The elect angels never rebelled — they were preserved by Christ. Fallen angels, who joined Satan in rebellion, are eternally condemned without hope of redemption.

The coats of skin represent the imputed righteousness given to all who obey God through faith in Christ. It was God’s initiative, not man’s, that provided covering.

Misinterpretations of Scripture

Barbara Sambrooks references Jude 1:4, suggesting “certain men” could include women. However, as Dr Ken Matto rightly notes, the Greek text reads *tines anthropoi* — masculine in form. All uses of *anthropos* in the New Testament are grammatically masculine in this context.

To claim this phrase is gender-neutral undermines the clarity of Scripture. This kind of interpretive error is common in versions based on the Sinaiticus text and modern critical editions, such as the NIV, which often reinterpret based on modern sensibilities.

I hold that the Majority Text and King James Version faithfully preserve the Word of God.

My Early Experience

In my early days as a Christian, I learned the value of reading both Scripture and sound Christian books. I quickly discovered the importance of using a reliable translation. This led me to embrace the Received Text (Textus Receptus) as the most trustworthy manuscript tradition.

Modern translations such as the NIV, or versions produced by groups like the Jehovah's Witnesses, are often based on corrupt textual sources, and thus lead to doctrinal errors — including the support of women elders.

Principal Swadling's Return to Warsash

Following our correspondence, Kevin Swadling later preached at the Jesus Is Lord Church in Warsash. On that occasion, he reaffirmed his views supporting women elders — views I strongly believe to be unbiblical, unapostolic, and contrary to the teaching of the early church.

CHAPTER 10

Behind The Scenes

After my visit to Christ for the Nations Bible College and my correspondence relating to women elders in the church, within two weeks of this issue arising, certain things occurred that seemed too much of a coincidence. Charles, the Dean of Faculty, preached a sermon at the Warsash church that appeared to align with the errors held and taught by the Warsash elders. After listening to his sermon on 14 February 1999, I realised I must write to him for clarification on what he had said and taught. Here is my letter to him.

From: David Clarke

Copy to: The Elders, Jesus is Lord Church

Date: 17th February 1999

Imputed Righteousness – A Safe Covering

Letter to the Dean (Visiting Preacher)

Re: Your sermon at the Church – Sunday 14/2/99

You raised some issues on Sunday that I felt needed to be clarified. It seemed some of the things you were saying were ambiguous, giving a double message. The secretary was moved to say he believed it was directly from the throne of

God. However, I heard ambiguous things and would like clarification.

Joshua 1:2

The Lord spake unto Joshua the son of Nun, Moses' minister, saying, "*Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people...*"

The essence of the message was: Moses is dead – you now have a new leader. Do not look back to Moses – God is to do new things.

Afterwards, I questioned you about the notion of new doctrine and the suggestion that God is to shake everything so that old doctrine must be cast away and replaced by new doctrine. You had referred to old wineskins and new wineskins, etc. I wanted to establish what you actually meant, so I asked you: "What new doctrine has God revealed to the church today that was not known to the early church in the apostles' time?"

You replied, "No, no. I did not say new doctrine like that – but our understanding of it is new to us." You then asked, "Why do you think there are over 2,000 denominations?" I responded that I accepted this – people grow in knowledge and understanding – but the truths and gospel doctrines were once delivered to the saints in the early church by the apostles.

From this, I understood that you do not teach or expect new doctrine.

I asked this because of our situation at the church, and it seems things are changing. Former elders have left, and another is to leave shortly. The remaining elders have recently announced they are unanimous in believing there is no reason why a woman should not be appointed as an elder.

I have written to them expressing how disturbed I am, as this is a departure from the clear teaching of Scripture. The reply I received was unsatisfactory and included other issues which were also erroneous. I have written back, but so far I have had no further correspondence. There has been no communication with me about it since.

I was informed that "doctrine and the interpretation of Scripture is important, but if it slows us down or stops us reaching out, then it cannot be right."

It was also stated that "the doctrine of Scripture is progressive" – a statement

I took exception to.

It should be maintained that the doctrines of Christ, as revealed in the New Testament Scriptures, have been once revealed. The truth concerning salvation, the church, etc., was taught by the apostles in New Testament times. The Scriptures of the Old and New Testaments contain the doctrines taught and received by the church. We are not to look for new doctrines – there are none. If anyone teaches that we have more light than the apostles and so introduce new doctrine and new things, they are in error. To depart from the teachings of the apostles is to depart from the truth.

Reflection on Your Sermon

Dead to the Law

Yes, Moses is dead, and every believer is dead to the law (which came by Moses) by their union and death with Jesus when He died. Our baptism portrays this. This is so that we might be married to another – even Jesus, our husband and Saviour, who has been raised from the dead.

The Law and its administration has been shaken and no longer stands. The destruction of Jerusalem in AD 70 gives a full stop to that declared reality.

The perfect law of liberty and the ministration of the Spirit has taken its place. Our Jesus is exalted above all things. We enter into the benefit of these things only as we, like Joshua, do not let the Word of God depart from us. It is to be a light and a lamp for our feet. There will be no rest if we depart from the clear teaching of the Word of God.

Joshua – A Type of Christ

Joshua is indeed a type of Christ. But Joshua of old did not give the people of God rest; otherwise, God would not have spoken of another rest yet to be entered into.

Hebrews 4

Let us therefore labour to enter into that rest...

This labour is the labour of faith (which is an oximoron) , which we exercise when we rest in Christ – when we believe.

I understood you to be saying that now Joshua (a new leader) has come, God

is going to do new things – do not look back to Moses, throw away all your old teaching and doctrines, and receive the new things God is going to do. This sounded awkward in light of our situation at the church.

The new leaders at Warsash are now saying they want to depart from Scripture and appoint women elders. This is not what Joshua did; rather, he was charged to follow the Lord in everything.

Joshua 1

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein. Turn not from it to the right hand or to the left...

God was only with Joshua whilst he remained faithful. The charge to any leader would be the same.

The people said to Joshua:

“All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so we will hearken unto thee; only the Lord thy God be with thee...”

Joshua would not have fared very well if, the moment he took office, he said, “I am going to abolish circumcision because I see no reason for it, and besides, it upsets the women folk.” He would not have got very far. The people followed Joshua because he followed the Lord. Joshua was a courageous man of God – and we should follow suit.

Elders Have Departed from Truth

Our elders have departed from the Scripture on this issue of women elders. It is not a question of interpretation – the Scripture could not be plainer. An elder is to be a man, and the woman is not to usurp authority over the man.

1 Corinthians 14:37

If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

A Ridiculous Proposition

To suggest Christians throw away all old teaching and doctrines because

they are old, and instead receive new things, is ridiculous. We should not throw away the truth about:

The person of the Lord Jesus Christ, or how we should function as a New Testament church.

The confession of faith or beliefs stated on the back of the All Nations Bible College handbook – unless they can be proved untrue from the Scriptures of the Old and New Testaments.

We Have Spoken Before

I know I have spoken to you about women elders before, but the question regarding your sermon was to clarify your general principle.

It could be taken from what you said that you support a departure from Scripture with the coming of new leadership – because God had said He will “shake the heavens and everything under them” – in order to establish new doctrines like women elders in the church.

This, I think you would agree, would not have come from the throne of God.

Yours sincerely,

David Clarke

My Thoughts on Reflection

I felt that my letter was very reasonable and to the point, and it also gave Charles feedback which any preacher would value. However, not everyone thought as I did. The following week, I was summoned to see the elders at the Warsash church after the Sunday morning meeting.

CHAPTER 11

Summoned to See the Elders

Date: 28 February 1999

Today I was summoned to meet the elders regarding my objections to their support for appointing women as elders.

The Meeting

The week prior, on 21 February 1999, I had been asked to meet with the elders after the morning service. So today, I met them in a small room. There were five elders present, one of whom was the secretary. (Martin Lloyd)

The secretary began by stating that they had not called me to discuss the issue of women elders, but because what had happened was extremely serious. He asked me if I had any idea just how serious it was.

He then said that I had written a letter to a visiting preacher from a Bible college and that it was “very rude”. According to him, this was out of order and constituted an act of undermining the leadership of the Jesus Is Lord Church at Warsash.

His tone and attitude reminded me of:

“Art thou he that troubleth Israel?” — 1 Kings 18:17

I replied, “I’m sorry if I’ve caused offence. That was never my intention.” But before I could say more, the secretary interrupted:

“No, no — it has nothing to do with offence.”

This left me unsure how to respond. He then declared I was out of order and asked how I could justify writing such letters — not just to the visiting preacher but also to the elders.

As I attempted to explain, I said, “I was invited to become a member and assumed...” but he cut me off again:

“No, no. That invitation to become a member has been withdrawn.”

I was taken aback by this and asked for clarification, saying I wasn’t aware of this change. He replied that he, for one, would not support me becoming a member — though he couldn’t speak for the others. None of the other elders spoke, so I assumed they were in agreement.

My Explanation and Intentions

I tried to explain that I had acted in good faith. When I first raised my objection, I had asked the secretary and another elders how they wished me

to proceed. They responded that they were the elders and I should be subject to their leadership.

At that time, I asked them to pray with me over the issue, knowing it couldn't simply be ignored. I wanted to handle the matter wisely and honourably, in a way pleasing to God.

After expressing my concern, I followed up with a letter, for which I received a reply — one I found deeply flawed and doctrinally unsound. I then responded, pointing out the errors.

I also explained that my letter to the visiting preacher was part of my own correspondence, which I had voluntarily shared with the elders for the sake of transparency.

Not Arguing — Remaining on One Point

One elder asked why I kept writing letters if I wasn't arguing. I replied that I wasn't introducing anything new because I was staying focused on the central issue: Scripture does not support women being elders.

I stated that I had written again simply to point out specific errors in their reply. I had no intention of arguing or debating for the sake of it.

At this point, I could have reminded them:

“Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.” — 1 Samuel 15:23

King Saul failed to obey God's clear instructions concerning the Amalekites. Likewise, the elders were disregarding the plain teaching of Scripture concerning eldership. Saul thought it good to keep the best of the flocks for sacrifice, but God called this evil.

To go beyond what Scripture teaches is no different.

A Question of Submission

I was then asked if I would submit to the eldership if they included women in the team. I replied that it depended on what was meant. I said:

“You don’t rule my conscience. You have no jurisdiction over my faith. But I would respect your authority in matters concerning the local church.”

I also said I would not raise the issue of women elders with them again.

Spiritually in a Bad Way?

The secretary told me he had known me for five years and had seen no change. He said he believed I was in a seriously bad spiritual condition, which saddened him.

I replied, “If that’s the case, then the Lord Jesus is sadder than you.”

He accused me of being consumed by the issue of women elders. He said, “No one writes that much about such a subject.”

I responded, “We’re different people. You’re judging my motives now. This matter hasn’t consumed me — I have far more serious things going on in my life.” I thought afterwards:

“The zeal of thine house hath eaten me up.” — Psalm 69:9

That kind of zeal is a commendable thing.

The Question of Leaving

The secretary concluded by saying they couldn’t help me. He mentioned he had previously recommended that I visit Ellel Ministries. I asked whether they were asking me to leave.

He replied, “How can you continue attending this church when you hold such different views?”

I said, “If you believe I’m wrong, wouldn’t you want me to stay — so that I might come to know the truth and follow your teaching?”

I explained that my original intention was to help them — to bring clarity through Scripture. That was my reason for writing to them, and it would remain my hope going forward.

No Intention to Leave

I explained that I had been helped and spiritually blessed at the church over the past year. I had no intention of going elsewhere. However, I asked if they would support me should I ever choose to attend another church. One elder replied that they would.

I clarified that I wasn't making threats or setting conditions — just speaking openly.

Had I known earlier that they supported the appointment of women elders, I would have rejected a request to join in church membership in the first place. At the time, there were six male elders, and there had been no indication of any changes to that.

I said that, while I might look elsewhere eventually, I currently had nowhere else to go.

Final Thoughts

I reiterated that I had acted out of love and faithfulness to Christ. I had not sought controversy — in fact, it caused me great distress. I did what I believed the Lord wanted me to do.

Although I felt calm during the meeting, I was disappointed and saddened by the situation.

They That Honour Me, I Will Honour

"Them that honour me I will honour." — 1 Samuel 2:30

"No man stood with me, but all men forsook me." — 2 Timothy 4:16

These verses encouraged me. I knew I had remained faithful to the Lord Jesus Christ.

End.

David Clarke, March 1999

CHAPTER 12

Former Support from the Church

David Clarke – 16 February 1999, Hayling Close
Initial Support and Church Context

Over the past year, I received a great deal of help and encouragement from the church. At the time, there were seven male elders, and no women elders had ever been appointed. I had understood these men were seeking to honour the Lord in all things.

The church had also taken the commendable step of severing links with its previous trustees — the United Reformed Church — due to their support for the appointment of homosexuals as elders. The Jesus is Lord Church at Warsash did not support homosexuality, and I strongly supported their stance and encouraged them in it.

In November, I was asked whether I would like to become a church member. I responded positively but eventually declined due to personal domestic circumstances. Nevertheless, I was told to consider myself part of the fellowship and could officially join whenever I felt ready.

Soon after, one of the former elders announced that he and his wife would be leaving, and another senior elder announced his resignation effective May 1999. A third had already left, leaving only five elders. It was only after these departures that the remaining elders began discussing the appointment of new elders — including the possibility of nominating women.

When I raised my objection, it was clear they “saw no reason why a woman could not be an elder.” I therefore felt compelled to give scriptural reasons for my position — convictions I had held since my early Christian days, having been taught to establish every point of belief by the Scriptures alone. Blindness is No Excuse to Ignore Scripture

The elders said, **“We see no reason why women should not be made elders.”**

That statement alone highlights their error. Below are clear scriptural reasons why women should not be appointed as elders or take up a ruling position over men in the church.

1. Biblical Headship and Authority

1 Corinthians 11

“The head of every man is Christ; the head of the woman is the man; and the head of Christ is God.”

A woman who prays or prophesies with her head uncovered dishonours her head.

“Man is not of the woman; but the woman of the man... Neither was the man created for the woman; but the woman for the man.”

This was not cultural custom but Christian practice, grounded in creation and not mere social norms.

“If any man seem to be contentious, we have no such custom, neither in the churches of God.”

2. Creation Order and Responsibility

Genesis 2:15–24

God gave His commandments to Adam before Eve was created.

Adam named the animals. Eve was not present.

Eve was made to be Adam’s helper, not leader.

After the Fall, God placed the woman under the man’s authority.

“Thy desire shall be to thy husband, and he shall rule over thee.” — Genesis 3:16

3. New Testament Apostolic Teaching

Peter’s Instructions (To the Jews)

1 Peter 3

“Wives, be in subjection to your own husbands...”

“Even as Sara obeyed Abraham, calling him lord...”

Paul’s Instructions (To the Gentiles)

Ephesians 5 & Colossians 3

“Wives, submit yourselves unto your own husbands, as unto the Lord...”

“The husband is the head of the wife, even as Christ is the head of the Church.”

Women in the Church

1 Timothy 2:11–14

“Let the woman learn in silence with all subjection.”

“I suffer not a woman to teach, nor to usurp authority over the man...”

Paul argues from creation, not culture.

“Adam was first formed, then Eve.”

Apostolic Command — Not Opinion

1 Corinthians 14:34–37

“Let your women keep silence in the churches... for it is not permitted unto them to speak.”

“If any man think himself a prophet or spiritual, let him acknowledge that the things I write are the commandments of the Lord.”

4. Godly Roles for Women

Titus 2:3–5

Older women are to teach younger women — not to lead the church, but to:

Love their husbands

Love their children

Be discreet, chaste, keepers at home

Be obedient to their own husbands

This ensures “the word of God be not blasphemed.”

5. Eldership Reserved for Men

1 Timothy 3:1–5

“If any man desire the office of a bishop...”

He must be “the husband of one wife...”

He must “rule his own house well...”

If he cannot rule his own house, “how shall he take care of the Church of God?”

6. Clarifying 1 Timothy 2:15

“Notwithstanding she shall be saved in childbearing...”

The word “saved” here is the same as the one used for the woman with the issue of blood (Mark 5:34), who was healed or made whole. The idea is that a woman finds wholeness and fulfilment in embracing her God-ordained role — supporting her husband and raising children in godliness is wholesome.

7. The Virtuous Woman

Proverbs 31

“Who can find a virtuous woman? Her price is far above rubies.”

The entire chapter celebrates the woman who supports her husband, works diligently, and fears the Lord. Her strength is in her role — not in holding office or teaching over men.

Protecting Women — Not Promoting Rebellion

Why do some women want to resist God’s order? And why do men encourage it?

When Eve sinned, Adam should have resisted her error — not gone along

with it. Likewise, godly men today should contend for the truth in order to protect women, not expose them to judgment.

A Warning from the Prophets

Isaiah 3:12

“As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err...”

Isaiah 8:20

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”

Matthew 15:14

“Let them alone: they be blind leaders of the blind...”

Final Plea and Biblical Reasoning

I have now given more than seven clear scriptural references showing that a woman cannot be an elder. But the proverb reminds us:

“The sluggard is wiser in his own conceit than seven men that can render a reason.” — Proverbs 26:16

Therefore, I urge you to reconsider the matter of women elders. I do this in love and obedience, in the name and authority of our Lord Jesus Christ.

This issue is a trial to you — and to me.

David Clarke, 16 February 1999
Hayling Close

CHAPTER 13

A Tried Faith

Introduction: A Letter to the Church

Following my battle with the elders at Warsash, I decided it was no longer appropriate for me to attend their meetings. However, I felt it was right to write to the church and share with them what I had written privately to the elders. I also expressed my thoughts concerning the Lord's dealings with His people.

God Is Testing the 'Jesus is Lord' Church

I believe the Lord is presently testing the Jesus is Lord Church in Warsash.

The Trial of Your Faith – God Will Try You

It may come as a surprise to some that God deliberately tests our faith — to reveal whether we truly love Him or not — just as He tested Abraham and the children of Israel.

How these trials come to us is less important than how we respond. The essential response is one of faithfulness. As the Scriptures declare: "To obey is better than sacrifice."

Abraham – An Example of Faith Under Trial

Abraham was called to leave his homeland and journey to a land God would show him. God promised him a son — his heir — even in his old age.

Genesis 15

"Fear not, Abram: I am thy shield, and thy exceeding great reward..."

"This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."

"And he believed in the Lord; and he counted it to him for righteousness."

Forty Years Later – Abraham Tested Again

Forty years after the promise, God tested Abraham's faith:

Genesis 22

"Take now thy son, thine only son Isaac, whom thou lovest... and offer him

there for a burnt offering...

Hebrews 11

“By faith Abraham, when he was tried, offered up Isaac...”

This trial revealed Abraham’s fear and reverence for the Lord.

Trials for All Believers

Just like Abraham, all believers will experience trials. These trials serve to test and purify our faith.

James 1:12

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life...”

1 Peter 1:7

“The trial of your faith, being much more precious than gold... might be found unto praise and honour and glory...”

James 1:2–3

“Count it all joy when ye fall into divers temptations... the trying of your faith worketh patience.”

Trials from God – Just Like Israel in the Wilderness

Deuteronomy 8

“And thou shalt remember all the way which the Lord thy God led thee... to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.”

Just as the Lord proved Israel in the wilderness, He proves us today.

A Present Trial: The Appointment of Women Elders

The issue now facing the church is a trial sent by God. The question is not about personal opinion or preference, but whether we will be faithful to His Word.

The Word of God is “a lamp unto our feet and a light unto our path.”

I have spoken to the elders on this issue. They have said, “We are the elders

— you should be subject to our authority.” I do not question their authority, but rather their wisdom in this matter.

My Duty to Speak

I believe the Lord has called me to speak out clearly and openly. I am responsible for declaring what He has taught me. That is why I have compiled these papers and Scriptures — to show what the Word of God clearly teaches.

It is unmistakable: an elder must be a man, “the husband of one wife,” ruling his own household well. A woman does not meet these qualifications.

I urge every reader to study the Scriptures on this matter and judge it for yourself — not by the spirit of the age, but by the eternal Word of God.

God Warns Us He Will Test Our Love for Him

Deuteronomy 13:1–3

“If there arise among you a prophet... saying, Let us go after other gods... thou shalt not hearken unto that prophet... for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.”

God sends trials such as this to test our hearts — to reveal whether we will stand for truth, or compromise.

What Will You Do?

It is my privilege to encourage you in the Lord. I am not here without purpose. My desire is to see the name of Jesus glorified in our midst — and for us all to prove faithful in this trial.

God’s tests always have a purpose. Will you follow His Word — which speaks plainly and authoritatively — or the shifting winds of culture?

“I say, follow God’s Word, which states clearly that a woman does not qualify to be an elder.”

CHAPTER 14

Christian Marriage

This chapter is published to help all who have been troubled by divorce and remarriage, or who wish to be married. It is also directly linked to the role of women and elders. For if we know the reason and purpose for our existence, we may know how to function, and for what and how to pray, as we are instructed to do all things for the glory of God.

— 1 Corinthians 10:31

In the Beginning

From the beginning of creation, God instituted and defined marriage. There can be no such thing as same-sex marriage. Adam was made first, and Eve was made from Adam's flesh and bone as his help-meet. After they had fallen into sin, God spoke reprovably to Adam for hearkening to the voice of his wife after she had sinned in the Garden of Eden. God also spoke to the woman, saying:

"I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." — Genesis 3:16

To Adam, He said:

"Because thou hast hearkened unto the voice of thy wife... cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life... In the sweat of thy face shalt thou eat bread, till thou return unto the ground." — Genesis 3:17–19

As women still suffer in childbirth and men labour under hardship and frustration, the curse remains and has not been removed. God uses this for His own glory.

The Natural Disposition of the Woman

From these scriptures, we learn that the natural disposition of the woman is a desire to rule over her man, and this is part of the curse. The man must therefore learn to rule over her, as the Lord directed Cain:

"And unto thee shall be his desire, and thou shalt rule over him." — Genesis 4:7

As Cain was to rule over sin, so Adam was to rule over his wife. We may learn from this and hearken to the voice of God.

New Testament Revelation

From the New Testament, we learn from the example of our Lord Jesus Christ how to lead and love. He loved the Church and gave Himself for her. In the same way, husbands must love their wives. Women are not commanded to love their husbands but rather to honour and respect them.

The Christian View of Marriage

“Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church.”

— Ephesians 5:22–23

“Before God, the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God.” — 1 Corinthians 11:3

There is clarity in scripture regarding the position and roles of men and women before God. In light of this, we can view marriage.

Although there is no explicit instruction in scripture on the ceremonial aspects of entering into marriage, it is generally agreed that marriage is a covenantal relationship. The man and woman, wishing to marry, enter into this covenant willingly and publicly, before witnesses. This covenant involves:

- A public declaration of vows
- A leaving of the parental home
- A cleaving to one another
- A commitment intended for life

Grounds for Divorce

Marriage can only be dissolved under the following scriptural grounds:

- Adultery, and only at the discretion of the innocent party.

- Desertion by the unbelieving partner, which is an act of will and a ceasing to behave as a married person.

A marriage certificate does not create a marriage, nor does a divorce certificate dissolve one. These are legal recognitions, not spiritual realities.

Biblical Vows and Covenant

Husband's Vow: To love, honour, cherish, care for, and protect his wife, as Christ does the Church.

— Colossians 3:19; Ephesians 5:2; 1 Peter 3:7

Wife's Vow: To love, honour, and obey her husband, as the Church does Christ.

— Ephesians 5:22–24

These promises form a covenant. They are made before God and are binding regardless of whether the other party upholds their vows. The husband and wife become one flesh, sharing all things.

A Heavenly Pattern on Earth

Christ is the head of the Church, and the Church is His bride. The union of husband and wife reflects this eternal reality:

“For this cause shall a man leave his father and mother and be joined to his wife, and the two shall become one flesh.”

— Ephesians 5:31

The roles within marriage mirror the divine order:

- Christ is subject to the Father
- Man is subject to Christ
- Woman is subject to man

Yet all are equal in value before God.

Conclusion

To deviate from this scriptural understanding of marriage is to resist God's design. The pattern is not cultural, but creational. Those who oppose it are deceived by the same spirit that animated the queen of heaven (as in Jeremiah 44:17-19 and Jezebel in Revelation 2:20-23).

Repentance is the only remedy. The Lord gives space to repent — but warns of the consequences of rebellion.

APPENDIX 1

Appendix 01: Covering Is an Issue

David Clarke.

A New Concept in Christian Circles: “Covering”

A new term has entered the vocabulary of modern Christianity: “covering.” It is now commonly said that anyone involved in ministry must be “covered” by a church — that is, supported or sanctioned by its leadership — in order to serve God properly.

It is even suggested that without this covering, one will fail or fall outside the will of God.

Is This Biblical?

I would respectfully suggest that this idea is not biblical, and there is no Scripture to support such a requirement.

Yes, the concept of covering does appear in Scripture, particularly in Paul's letter to the Corinthians. But its context and meaning are quite specific — and very different from the way the term is now used.

The Biblical Teaching on Covering

Paul writes in 1 Corinthians that a man should not cover his head when worshipping God, while a woman should. The act of a woman covering her head signifies her subjection to her husband, and this practice is not cultural,

but derived from creation itself and confirmed by Old Testament principles.

“The head of every man is Christ...” — 1 Corinthians 11:3

This is a Christian custom, and Paul says it was the practice of all the churches, not just Corinth.

The Head of Every Man Is Christ — Not the Church

We must depend solely on God for direction. The head of every man is Christ, not the elders, the church, or any human institution.

Ask yourself: Who “covered” Moses, Jonah, John the Baptist, Jesus, or the Apostle Paul?

None of these were sanctioned by church leadership as we know it today. Their authority came from God Himself.

The True Scriptural Covering for Women

Scripture clearly teaches that in worship, a woman’s physical head should be covered. This is a sign to heaven and all that she is under the authority of her husband. As for the single woman this may well reflect her agreement to the principle.

This outward covering reflects a natural and divine order — rooted in the creation narrative and aggravated by the Fall. It is not chauvinism, nor cultural bias, but rather biblical practice.

“The head of the woman is the man...”

“The woman was made for the man...” — 1 Corinthians 11

Modern Distortion: Replacing Covering with Control

In today’s churches, many have discarded the biblical understanding of covering. Instead, they have replaced it with a man-made invention: “You must be covered by your church leadership.”

This practice has led to disobedience and confusion. Women are now being appointed as elders and pastors, even though the Bible forbids this.

Some argue, “Oh, that was just a custom of their day.” But Scripture is clear — these commands are grounded in creation, not culture.

Consequences of Rejecting God’s Order

In both the West and Asia, we now see women in leadership roles once reserved for men. Many men have grown passive or weak and no longer contend earnestly for the faith once delivered to the saints.

The biblical roles of men and women have been reversed, and this has contributed to spiritual decline in many churches.

A Call to Return to the Scriptures

My desire, through this publication, is to encourage men to return to the old paths — the paths of Christ and His Gospel — and to let the Bible alone be the rule for faith and practice.

Yes, this stance will cause offence. But Scripture also speaks of how to deal with offence.

Dealing with Offences Biblically

If an offence occurs, Scripture gives us a clear process:

Go privately to the person who caused the offence.

If unresolved, go with one or two witnesses.

If still unresolved, bring it before the church.

Jesus followed this same principle in Revelation, where He gave the churches a chance to repent before judging them.

“It is a fearful thing to fall into the hands of the living God.” — Hebrews 10:31

Conclusion

I have stood for the truth of the Gospel of the Lord Jesus Christ. In doing

so, I have faced opposition — not from Scripture, but from men who do not follow it.

Let us not ignore God's Word in favour of modern expressions or ecclesiastical control. Let us follow the clear instructions of Scripture regarding leadership, worship, and order in the Church.

David Clarke
Hayling Close

APPENDIX 2

Covering An Issue

History Repeats Itself

As a member of the Bierton Strict and Particular Baptist Church, in 1984 it was the normal custom for women to cover their heads in worship. Men would pray openly and women remained join silent in prayer, although they sang hymns. However, the customary practice of head covering can take on a different meaning when one's mind is not governed by the spiritual truths of Scripture. This is demonstrated in my book *Bierton Strict and Particular Baptists* under the heading:

“Hats or Head Coverings for Ladies”

Here is the reference:

Hats or Head Coverings for Ladies

Trouble was on its way in the form of religious oppression. One Sunday morning in 1983, I took to church a friend's daughter. She was the daughter of Dick Holmes, who I used to work with as an aerial rigger. She had been through a divorce and was having a difficult time. I suggested she come with me to church, as she needed help from God.

She was dressed in tight black slacks and a short top, which showed all her figure. She had long peroxide-blond hair and her face was made up. This mode of dress was a striking contrast to the elderly ladies who dressed very modestly, wore very little make-up, and all wore hats to cover their heads in

church.

Unfortunately, this was too much for Mrs Evered, who came up to me after the meeting (I call it a meeting, because the meetings of New Testament churches were not called services) and said to me that the next time I brought a female to chapel, I should tell her to wear a hat.

Mrs Evered said that all Gospel Standard Churches insisted women cover their heads, and so should we.

I responded by saying, “Whatever others do is their concern. They are wrong if they enforce the covering of the head upon a non-church member and visiting woman who has no profession of the Christian faith.”

I said she must raise this issue at our church meeting.

This spirit of legalism naturally took me aback. Here was a young woman in severe distress, needing the mercy and love of God as revealed in Jesus Christ — and all Mrs Evered seemed to be concerned with was the wearing of a hat.

I knew the principle of a believing woman dressing modestly, being in subjection to her own husband, and covering her head in worship. I also knew the principle that a woman should not exercise authority over a man or teach a man — but this action of Mrs Evered, to use the phrase, “took the biscuit.”

I was a man and was being instructed by a woman — Mrs Evered — to order or insist that a visiting, unbelieving woman wear a hat in order to uphold the principle that it was a shame for a woman to worship God without a head covering.

This covering, according to the Scripture, was to show the angels that she was in subjection to the man and not usurping authority over him.

Mrs Evered missed the whole point of the gospel and, in her religious zeal to maintain an outward form of religion, transgressed the very rule she sought to uphold.

This religious spirit was not of God, and I believed the gospel needed to be

preached to set men free from such darkness. But who would do this?

The above citation is written to demonstrate that the outward religious practice of a head covering can be technically correct but maintained for the wrong principle and motive. That does not mean we should disregard the practice or custom.

The head of every man is Christ, and so his (physical, natural) head must not be covered in the worship of God. This is a sign to angels as well as to men that he is under Christ's rule directly. The woman is under her husband's rule, and so this is signified by her (physical, natural) head being covered with a veil or head covering.

I have noticed that when the wrong view is held — for example, the way of speaking used: “Everyone ought to be covered” — it leads a person to look to an organisation for approval and financial support, and not to the Lord. Such people begin to realise that if they do certain things or act in certain ways, the society with whom they work may disapprove of them and threaten to withdraw support, they then become ineffectual.

A man who is under Christ will know the right way to walk and act in any given situation if he is led by the Spirit of Christ. The moment a man looks to the organisation or friends for support, he may fall into the trap of trying to please men in order to gain acceptance and support. This is the natural man's way, and so he cannot walk by faith. The natural man perceives not the things that are spiritual. The natural man does not depend on God but on his own carnal wisdom. The natural man goes against the way of faith.

Why Cite This Example?

Man's Head Must Not Be Covered

The Religious World Has Got It Wrong

An example of this error — men looking to man, and women taking the lead and getting it wrong — can be found in the extract:

Extract from the Daily Diary

Of Trojan Horse International (TULIP) Phils. Incorporated

25th December 2002

I went to see Olga Robertson at her home on the reservation of the Bureau of Corrections at New Bilibid Prison, Muntinlupa City, and had a meal with her friends. Olga had arrived from America and shared with me some of her experiences. She was a woman Religious Volunteer (RVO) working in New Bilibid Prison. I gave her a copy of our book, *Trojan Warriors*, and she asked me if all the men who had written their testimonies were born again.

I stated to her that I was not going to judge them, but they must stand by what they had written. I stated that I had not changed a word — even though Gordon Smith had wanted me to remove from Hector Maqueda's testimony his references to TULIP and "hard Calvinism", as he called it. He wanted to make the testimony acceptable to all men and not to cause offence. I had to say no to this and maintained we were not to do that, as it would be changing his testimony. If this happened, he would be like the Pope of Rome, seeking to alter things to please men.

Olga told off one of her male helpers who was wearing a hat in her house. She was very curt with him, demanding what he thought he was doing wearing his hat in her room. I was amused at how he obeyed her without question. So I asked Olga if she covered her head when worshipping God.

She said, "NO!" — and looked at me with a question mark on her face.

The point I was making was that a man covering his head in the presence of God in worship was a dishonour to his head, who is the Lord Jesus. This is the Apostle Paul's argument.

However, Olga Robertson was offended at a man wearing a hat in her house and told him so — saying it dishonoured her.

The Apostle Paul goes on to say that if a woman does not cover her head in the presence of God in worship, then she dishonours her head (the man). Her defiant "No!" told me a lot.

This situation reminded me of Mrs Evered in The Birtton Crisis.

Contemplations on the Way of Faith

The spiritual man walks the way of faith, depending upon God and the light of His word and Spirit to direct him in every situation. It is the way of faith. Our walk must be by faith. The walk of faith goes against the natural man and the way of the carnal nature. We often have to reprove (silently) by doing the right thing at the right time, regardless of what people think. In such a walk, the believer is often alone — but not alone, for the Lord is with him.

When men find themselves looking over their shoulders, wondering, “What will this person or that person think of me if I do or say the approved thing?” — then that is where Satan has got you. If you find yourself not doing things which you know are right before God and proper, because you fear others may disapprove, then that is Satan ensnaring you so that you will become ineffectual in your work for God. We are told to resist the Devil, and he will flee from you.

It is presented as a real proposition that we are called to leave this world — this includes the world of carnal religious people as well — and daily follow Christ. We are required to put away former things, which are not of God, to follow Christ: our drugs, our lying, our bad ways — to walk with Christ.

The religious sinner must also put away his formal, dead religion to follow Christ. We all must take up our cross and follow Christ. Just as it would be wrong to encourage a drug-dependent person to continue using drugs, or a homosexual to continue in his ways, or a drunkard to remain drinking like a fish — so in the same way, it would be wrong to encourage a religious sinner to continue in his or her idolatry and false religion.

They must leave their sinful way, just as the drug-dependent, drunkard, or sexually immoral person must leave theirs. They must do it today.

We are all required to walk by faith. Religious sinners exist just as irreligious sinners exist. All need to be saved from themselves and forsake their world to follow Christ.

David Clarke

Written at Coín, near Seville, on a Trojan Horse mission to Spain.

4th May, Saturday. Amended: In the Philippines, 5th December 2002 and 1st January 2003.

APPENDIX 3

An Assignment For The Teachers

Women Elders

The problem of women elders, or Pastoras as they are called in the Philippines, is highlighted in the following history.

This story is told in my book *Before the Cock Crows*, where I recount my experience working as a missionary to the jails in the Philippines. My brother Michael and I worked with converted inmates within New Bilibid Prison to form a **Teacher Training College**, in order to equip qualified men to teach and preach the gospel upon their release, in their own towns, cities, and villages.

An assignment for our teachers at the New Bilibid Teacher Training College was set out as follows:

Forsake the World – The Religious Sinner

New Bilibid (Maximum) Prison Teacher Training College
Essay Assignment

This assignment question was given to our teachers and trainers in New Bilibid Prison, as they were teaching the gospel to hundreds of inmates in “The Big House”. New Bilibid Prison houses over 23,500 inmates in three compounds: Minimum, Medium and Maximum. There were over 1,300 men on Death Row, awaiting death by lethal injection. Twenty-two of these men were our “*Trojan Warriors*”.

Our Trojan Warriors were preparing to take the gospel to the rest of the prisons in the Philippines — all 1,506 district and city jails. Our first man, set apart and appointed to return to his home city of Baguio to preach the gospel upon release in August 2002, was **Pastor William C. Poloc**. He was to work closely with our President, **Rev. Lucas P. Dungatan**, in the ministry of taking the Gospel to prisons throughout the Philippines in order to “set the captives free”. His testimony is number 62 in our book *Trojan Warriors*.

The reason for this assignment was that both my brother and I had been converted from crime to Christ — we were former criminals who had

experienced salvation through faith in Jesus Christ, believing everything the Scripture declared about Him and His gospel. We felt these inmates, some of whom were notorious criminals, had the opportunity not only to learn from Scripture directly but also, just as we had done, to pass on that learning without the influence of fallen Christian culture in secular society or the prison system.

Assignment Question:

Does the Lord Jesus Christ wish women to rule as elders in His Church? You are required to answer this question in an essay format (2,000 words).

Prelude to the Question and Why

Church history and the world of Christianity are changing. It is believed that the Church should be a great light to the society in which she lives, giving clear moral guidance to the people. A Church functioning correctly should help the society rise from poverty and prosper in every way.

When the Philippines is mentioned to those with a Western mindset, they often picture beautiful women and sunshine. It is internationally believed by some that a Filipina wife is highly desirable to Western men due to her cultural upbringing. It is generally held that Filipino culture has developed in such a way that women display a good attitude toward men (especially husbands), which contributes to successful marriages.

On the other hand, some argue that this cultural phenomenon has left women vulnerable to abuse and exploitation. Strict laws have therefore been passed and enforced to prevent marriages between Filipina women and foreign men. It is argued that such laws are necessary to protect women and society from abuse. These laws also have the effect of preventing the natural migration of Filipina women to other countries should they marry foreigners.

It is, however, recognised by some that poverty, more than anything else, has damaged the Filipino culture.[1] Some maintain that the Catholic religion is a cause of this poverty, as it breeds ignorance and dependence. The logic goes: get rid of the Catholic religion, and poverty will decline.

It may well be that some of the old Catholic views of male-female relationships still carry some value. It would be unwise to discard every vestige of good

that has been cultivated over many years, even though the Roman Catholic Church may be wrong on many other matters.

The moral values that bring stability to marriages and society are biblical principles, including those defining the correct relationship between man and woman, parent and child, and individual and society.

The Bible teaches that the head of Christ is God, Christ is the head of man, and the man is the head of the woman. These are not teachings exclusive to the Roman Catholic Church but are affirmed by all who believe the Bible to be the Word of God.

Scripture reveals that God designed marriage to reflect the eternal relationship between Christ and His Church (His bride). Sexual purity, fidelity in marriage, and marriage for life are values held by Christians.

The curse in the garden — “and thy desire shall be to thy husband, and he shall rule over thee” — explains the struggle found in every male-female relationship.

The woman, designed by God, under this curse, will naturally seek to rule over her husband. The man, also made in God’s image and under the curse, will find this conflict confusing and difficult. He must learn to rule over her in love, otherwise the marriage will not reflect God’s design. In a successful Christian marriage, Scripture is fulfilled — “the wolf shall dwell with the lamb” (Isaiah 11:6). One might reflect on who the wolf and lamb represent.

The role of women in the life of the Church is also laid out in Scripture. The Church should reflect these moral and functional principles to the world as a great light. The Church should not follow the world — it should lead it.

The Point of the Assignment

This essay should argue that a departure from the biblical pattern — which clearly defines the roles and moral codes for church and family life — will surely bring sorrow to future generations.

Jesus taught that divorce is not permitted (except in the case of adultery, and even then it is not mandatory), because He wants men to be like Himself: never casting away His bride. He gave His life for her, covering all her waywardness with redeeming love.

The redeemed woman, in response to His grace, willingly says, “I do — I will love, honour, and obey you.”

Outside this rule of Christ, marriage cannot function as God intended. Children are meant to learn from parents the values required to build a good society. When families break down due to unresolved conflicts, especially between separated parents, children suffer. Society suffers. We all suffer and must live with the consequences.

Some maintain that women ruling as elders in the Church is contrary to the will of Christ and runs against the grain of Scripture — just as fornication, homosexuality, and lesbianism contradict God’s image in man.

Others argue that the curse in Eden has been broken and now there is a new order: men and women are equal and may serve as elders if they possess the gifts and qualifications.

The purpose of this essay was to prepare our **Trojan Warriors** for life outside New Bilibid Prison. The world, as they already knew, brings tribulation. But in the Church, they would face trouble over this very issue.

Be of good cheer. Our Lord Jesus has overcome the world — and He is the Head of His Church.

David Clarke

Director, Trojan Horse International CM

7th April 2002

[1] The Philippines’ Damaged Culture? Earl K. Wilkinson, 2001.

A Reflection

Sadly, the men did not complete the assignment or it was never given them by Rev. Lucas Dungatan who wrote to me asking not to mention the issue of women elders in our book *Trojan Warriors*, as he did not wish to offend the female pastors and elders who were religious volunteers in the prison — upon whom they relied for financial support. These “Pastoras” (female pastors/elders) and religious volunteers (RVOs) played an influential role in the prison ministry.

It was a shame that fear of man — and woman — and the love of money interfered with their perception of Christian truth. This fact revealed the true desires of the heart. I write about this in *Before the Cock Crows*, Mission to the Philippines, and now again in this book, Eldership Is Male, or Mary, Mary Quite Contrary (or, Does the Lord Jesus Want Women to Rule as Elders in His Church?).

My Comments

The teachings revealed in the Old and New Testaments concerning the person of the Lord Jesus Christ are reflected in many Christian Articles of Religion, including those of Trojan Horse International (TULIP) Phils. Inc. A correct understanding will help readers avoid the errors this book seeks to address. These articles are in Appendix 04:

The Incarnation of Christ: The eternal Son of God became man — of the seed of the woman, the son of David, and the son of Mary. Truly man and without sin, He united divine and human natures in one Person: Jesus Christ, the God-Man.

The Purpose of Creation: To manifest God's glory to rational beings capable of appreciating it. Not only as Creator and Sustainer but also as Redeemer.

The Gospel: A revelation of the triune God and His perfections in the redemption that is in Christ.

Regeneration: The believer, being born again, becomes God's temple and, with others, forms His habitation through the Spirit.

- The Church: The body of Christ, the pillar and ground of truth — built by God, not man.
- Christ as High Priest: He is our sin offering.
- His Sacrifice: Offered once for all — never to be repeated. Foreshadowed by the coats of skin in Eden.
- His Deity: It is His divine nature that sanctifies the offering.
- No More Aaronic Priesthood: No sacrificing priesthood remains.

- Priesthood Disqualifications: Under Moses, women and unqualified men were disqualified by divine decree.
- Church Order: Man is head of woman; woman must be subject to her husband and cover her head in worship, remaining silent and not exercising authority over men. This points to the Fall and the promise of redemption.
- New Testament Worship: Fulfilled in Christ. No holy places, temples, or geographical restrictions remain. Worship is spiritual, guided by apostolic instruction.

Conclusion

“Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.”

— Galatians 4:30

Let us not presume to be wiser than what is written. Obedience is better than sacrifice. Every child of God will be tried, just as Abraham was — for faith must be tested, and a tested faith is more precious than gold.

So, cast out the women elders, false prophetesses, Jezebel and her brood — lest you too be cast into a bed. For her children will be slain by the Lord.

APPENDIX 4

Articles Of Religion

Trojan Horse International (TULIP) Phils. Incorporated

We maintain:

The Authority of Scripture

That the Scriptures of the Old and New Testaments are given by inspiration of God and are the only rule of faith and practice. These Scriptures reveal the one true and only God, who is self-existent, infinite, and eternal.

The Trinity and the Person of Christ

That there are three self-existent, co-eternal persons in the Godhead — namely, the Father, the Son, and the Holy Ghost — and these three are one

God. The Lord Jesus Christ is both very God and very man in one glorious, complex Person.

Creation

That God is the Creator of both the spiritual and material worlds.

God's Eternal Purpose

That the eternal purpose of God in Christ is to manifest His glory.

Election and Predestination

That before the world began, God elected a certain number of the human race unto everlasting life and salvation. These He predestined to the adoption of children by Jesus Christ, of His own free grace and according to the good pleasure of His will.

The Fall of Man

That God created the first man, Adam, upright, but all his posterity fell in him. Adam was responsible for the fall of humanity.

The fall left mankind ruined — this included his mind, will, and affections. Both Adam and his wife Eve were affected in different ways.

The Incarnation and Atonement

That the Lord Jesus Christ, in the fullness of time, became incarnate and really suffered and died as the substitute for His people (the “whole world” — a term used in Scripture to express both Jew and Gentile). He satisfied all the requirements of God's law and justice, and made provision for all blessings necessary for His people in time and eternity.

Justification by Faith

That the justification of God's elect is only by the righteousness of Christ imputed to them and received by faith, without consideration of any works of righteousness done by them.

The full and free pardon of all their sins and transgressions comes solely through the blood of Christ, according to the riches of God's grace.

Particular Redemption

That the eternal redemption which Christ obtained by the shedding of His blood is special and particular — intentionally designed only for the elect of God, who alone partake of its spiritual blessings.

The Work of the Holy Ghost

That regeneration, conversion, sanctification, and faith are the work of the almighty, efficacious, and invincible grace of God the Holy Ghost.

The Perseverance of the Saints

That all those chosen by the Father, redeemed by the Son, and sanctified by the Spirit shall certainly and finally persevere unto eternal life.

The Church of God

That the Church is the design of God and is His delight.

“The Lord loves the gates of Zion more than all the dwellings of Jacob.”

Ordinances of Christ

That baptism of believers by immersion and the Lord’s Supper are ordinances of Christ.

Marriage and the Divine Order

That marriage was ordained by God to reflect the relationship between Christ and His Church.

There is a divinely ordained order in the family, society, and Church:

- The head of every man is Christ.
- The head of Christ is God the Father.
- The head of every woman is the man.
- Children are to be subject to their parents
- Wives to their own husbands.
- Society and the Church are to be subject to magistrates, so long as this subjection does not oppose the rule of Christ.

A Word of Caution

May I suggest that these Articles of Religion are not presented to cause division or controversy, but rather to promote the truth as it is in the Lord Jesus Christ?

It is unreasonable to expect all people to see and agree on these matters all at once. Let everyone be prepared to learn. A fuller and more detailed version of suitable Articles of Religion may be found in the First London Confession of Particular Baptists (1644, 2nd Edition).

David Clarke

(Extracted from Trojan Warriors)

APPENDIX 5 :Dr John Gill On 1 Corinthians 11

(Theologian, 1697–1771 – English Baptist Minister and Calvinist Theologian)
1 Corinthians 11:1

Be ye followers of me, even as I also am of Christ.

These words more properly close the preceding chapter than begin a new one. They refer to the rules laid down therein, which the apostle urges the Corinthians to follow, as he himself followed Christ: just as he sought — both privately and publicly, especially in his ministerial service — to do all things to the glory of God and not for his own popularity or acclaim, so they also were to do all they did in the name of Christ and for the glory of God.

As Paul exercised a conscience void of offence toward both God and man — imitating Christ, who was holy and harmless — so he wanted the Corinthians to be blameless and without offence until the day of Christ. And just as he sought to please men in all lawful and indifferent things, reflecting the affable and humble deportment of Christ, who was courteous and accommodating in His dealings, so too were they to condescend to those of low estate, becoming all things to all people, in order to gain some.

Paul did not seek his own pleasure but the salvation of others — imitating Christ, who bore reproach to bring salvation. In this same spirit, Paul suggests they should not insist on their own will but aim to please their neighbour for their edification.

1 Corinthians 11:2

Now I praise you, brethren...

The apostle begins with commendation, which may seem ironic to some, given that the chapter also contains strong rebukes. However, a change in

tone is evident in verse 17, showing that this praise is sincere — designed to prepare the Corinthians to receive correction with humility.

Paul commends them for remembering him in all things — either in maintaining regard for his person and ministry, or in recalling the Gospel doctrines he taught them (see 1 Corinthians 15:2). The Arabic version reads: “that ye remember my sayings and deeds.”

...and keep the ordinances, as I delivered them to you:

This likely refers to baptism and the Lord’s Supper (see 1 Corinthians 11:23), which they observed in faith, from a principle of love to Christ, and according to the apostolic manner.

Were the apostle alive today, could he praise the general state of professing Christians on this account? Likely not. Neither of these ordinances is now generally kept as originally instituted — both in subject and mode, baptism is altered, and the Lord’s Supper is profaned, even being used as a qualification for secular employment. *Monstrum horrendum* indeed.

1 Corinthians 11:3

But I would have you know...

Though they remembered Paul and retained many teachings, there were things they either misunderstood or failed to apply. As always, Paul is eager to instruct and guide them.

...that the head of every man is Christ...

Christ is the head of every human being as Creator and Preserver, the source of reason, life, and every gift of nature. All people, whether they acknowledge Him or not, are subject to Him — and one day every knee will bow.

More specifically, Christ is the head of every believing man — of every member of the Church. He is a representative head, appointed in eternity, and fulfilled in time by His death, resurrection, and ascension. As King, Husband, Father, and Master, Christ sustains all these roles for His Church.

He is a true and natural head — like a human head to a body: united, superior, life-giving, and essential. He supplies His people with grace, hears

their cries, speaks for them, and delights in their spiritual fragrance, though all of it is His own. There is no corruption in Him, unlike Adam. Christ is the perfect, ever-living, and only Head of the Church.

...and the head of the woman is the man...

Man was created first, and woman was formed from him and for him — thus, he is her head by design. He is typically stronger, with superior gifts of body and mind (hence the woman is called “the weaker vessel”). By pre-eminence, the man is to govern, as Christ governs the Church.

As such, a husband is to love, nourish, cherish, protect, and care for his wife. She is to be subject to him in all natural, civil, and religious matters.

...and the head of Christ is God.

This refers to God the Father — not in regard to Christ’s divine nature (in which He is co-equal), but in His human nature and mediatorial role. As man and Mediator, Christ obeyed the Father, lived in subjection, pleased Him in all things, prayed to Him, and committed His soul into His hands at death. God is the head of Christ as man, not as God.

1 Corinthians 11:4

APPENDIX 6: Dr John Gill On 1 Corinthians 11:5–9

(English Baptist Minister and Calvinist Theologian, 1697–1771)

1 Corinthians 11:5

But every woman that prayeth or prophesieth...

This does not imply that a woman was permitted to pray publicly in the congregation, and certainly not to preach or explain the Word — for such things were not permitted to them (see 1 Corinthians 14:34–35, 1 Timothy 2:12).

Rather, it refers to any woman participating in public worship: joining in prayer with the minister, attending to the Word being preached, or singing praises with the congregation. As previously seen, the word prophesying can also signify singing praise.

...with her head uncovered.

It may seem strange that Corinthian women would adopt such a custom, since Jewish women were not permitted to go unveiled in public. It was a Jewish law that women should never appear bare-headed in the streets. Indeed, it was considered scandalous and disgraceful to do so. Hence it is said, “uncovering the head is a reproach to the daughters of Israel” (see R. Sol. Jarchi on Numbers 5:19). Regarding an adulterous woman, the priest is represented as saying:

“You have departed from the way of the daughters of Israel, whose custom is to have their heads covered. But you have walked in the ways of the Gentiles, who go bare-headed.”

Thus, it appears the Corinthian women were imitating heathen customs. While in some nations women might go bare-headed in public, it was still customary — at religious rites or solemnities — for women to be veiled.

Mr. Mede notes that some heathen priestesses performed rituals with uncovered heads and hair flowing — which some believe the Corinthian women were copying. Nevertheless, the apostle declares:

...dishonoureth her head.

This may mean her husband, her natural head, or her metaphorical head, depending on the interpretation. The most likely meaning is her natural head, as the reason follows:

...for that is even all one as if she were shaven;

To appear without a veil or head covering in public worship is as disgraceful as if her head were shaved — which was a public sign of shame. If being shaven is a dishonour, so too is being uncovered.

1 Corinthians 11:6

For if the woman be not covered, let her also be shorn...

If a woman will not cover her head with the customary veil or head covering, then let her hair also be cut short — let her wear it like a man's. Let her see how she looks and how she is received. Such a look is ridiculous and disgraceful

in all civilised nations. Even the heathen considered it abominable (see Apuleius, *Metamorphoses*, Bk. 2, p. 21).

Therefore, the apostle concludes:

...then let her be covered.

1 Corinthians 11:7

For a man indeed ought not to cover his head...

The Ethiopic version adds: “whilst he prays”, which is accurate in interpretation though not in translation. The apostle is speaking about men covering their heads during public worship, not in general.

...forasmuch as he is the image and glory of God.

This refers to man as he was in creation — made in the image of God, though that image is now marred by sin. The glory of God in man lay:

Partly in his body, made after the idea of Christ’s future incarnation.

More fully in his soul, endowed with righteousness, holiness, wisdom, and knowledge.

The Jews say: “Understanding is the glory of God” (Maimonides, *Mishnah Chagigah*, Ch. 2, Sec. 1).

It also lies in man’s dominion over creation, and even over the woman. This authority is a reflection of God’s majesty. For this reason, he ought to worship God uncovered, showing that he bears God’s image and glory.

...but the woman is the glory of the man.

Though also created in God’s image, the woman was made from and for the man — and is described as his glory, his honour, and his crown.

The Jewish Targum on Isaiah 44:13 interprets “the beauty of a man” as “the glory of a woman,” and a Jewish commentary explains: “This is the woman, who is the glory of her husband.”

Why then should she be covered when man is uncovered?

Because in worship — before God — the man represents God's glory, and the woman represents man's glory. Therefore, she covers her head in humility and submission, especially given her role in the fall of man.

The Jews ask:

“Why does a man go out with his head uncovered, and a woman with hers covered?”

The answer: “It is like one who has committed a sin and is ashamed — therefore, she goes with her head covered” (Bereshit Rabba, Sect. 17).

1 Corinthians 11:8

For the man is not of the woman...

Though in the present course of nature, every man is born of a woman, the apostle refers to creation order — Adam was formed directly from the dust, before the woman existed.

...but the woman of the man;

Eve was formed from Adam's rib. She took both her name and her nature from him. God was the author of her being, but man was the material. Therefore, the man's priority in creation implies his superiority and headship.

This proves:

That man is the head of the woman,

That the woman is the glory of man,

And that these differences should be reflected visibly — especially in public worship.

1 Corinthians 11:9

Neither was the man created for the woman...

Man was not made to serve the woman; she did not exist when he was created. Though it is now a man's duty to care for and protect his wife as the weaker vessel, this was not the original purpose of his creation.

...but the woman for the man.

She was made to be a helper suitable for him — to accompany him in worship and life, and to participate in the procreation and nurture of children.

Every man praying or prophesying, having his head covered, dishonoureth his head.

This refers to public worship — prayer and prophesying done in the congregation. It applies not only to the one leading prayer or preaching, but to everyone participating — those joining in prayer or hearing the Word.

The term prophesying here likely refers to explaining Scripture or singing psalms, not predicting the future. In 1 Samuel 10:5, a company of prophets came down with musical instruments and “prophesied” — which the Targum and commentators explain as singing praise. Similar examples occur in 1 Samuel 19:23–24 and 1 Chronicles 25:1–3.

...having his head covered;

Some men in Corinth were covering their heads during public worship — possibly imitating pagan or Jewish customs. The heathen often covered their heads in worship, except during rites to Saturn or Hercules. The Jews also veiled themselves out of reverence and fear, and even today insist on praying with covered heads:

“A man may not stand and pray with his girdle on, nor with his head uncovered, nor with his feet uncovered.”

Nicodemus ben Gorion was said to have “veiled himself” while praying. However, Targums on Judges 5:2 and 5:9 suggest that wise men sometimes taught unveiled in the synagogues — a custom that may have faded by Paul's time.

Paul argues that this custom dishonours a man's head — possibly referring

to:

Christ (his spiritual head), implying denial of liberty, grace, and heavenly access;

His natural head, since covering it symbolised guilt, shame, or subjection, rather than boldness and authority.

An unveiled head expresses freedom and dignity, mirroring the authority structure of Christ and man. For a man to cover his head — like a woman's veil — is seen as effeminate, improper, and dishonourable.

APPENDIX 7: Dr John Gill On 1 Corinthians 11:10–18

(English Baptist Minister and Calvinist Theologian, 1697–1771)

1 Corinthians 11:10

For this cause ought the woman to have power on her head...

Most interpreters understand power here to refer to a veil or head covering — a sign of the man's authority and the woman's subjection. Dr Hammond links this to the Hebrew word *radid* (veil), derived, he claims, from a root signifying power. However, this is mistaken — the word comes not from a root meaning to rule or govern, but from one meaning to expand or stretch out, as a veil stretches over the head and face.

The Greek word *ἐξουσία* (*exousia*) more properly refers to the authority the woman has over her own head — the right to wear or remove the covering appropriately depending on time, place, or occasion.

...because of the angels;

Interpretations vary:

Tertullian took this to refer to evil angels who might lust after uncovered women. More likely, it refers to the danger of stirring lust in others, not in angels.

It is better understood of good angels, who attend the assemblies of the saints and observe worshippers' conduct. A woman should cover her head in

their presence, lest she offend these pure spirits by an indecent appearance.

Jewish tradition supports this idea:

Angels are said to attend public prayers and the expounding of the Word.

Tertullian speaks of an “angel of prayer”.

A notable rabbinic story tells how Rabban Jochanan ben Zaccai veiled himself before expounding the vision of Ezekiel (the Mercavah) because the Shekinah and angels were present. Similarly, Rabbi Joshua, expounding Scripture, is said to have drawn a crowd of ministering angels.

This practice may also imitate the angels themselves, who in Isaiah 6:1–3 covered their faces and feet in reverence during worship.

Others interpret “angels” figuratively:

Some say they refer to young men, whose grace and appearance might be stirred by a woman uncovered.

Others take them as ministers, often called “angels” in Revelation, and suggest a woman should cover herself out of modesty and respect.

Ecclesiastes 5:6 is sometimes cited, warning against provoking an “angel”.

Another interpretation:

The term “angels” may refer to messengers or proxies used in Jewish betrothals. A woman had authority to cover or uncover her head when betrothed via a messenger (angel).

The Mishnah says: “A man may espouse a woman by himself, or by his angel (messenger)...”

In this view, “power on her head” refers to the woman’s authority to act as she chooses in matters of honour and modesty, particularly during betrothal.
1 Corinthians 11:11

Nevertheless, neither is the man without the woman...

This is to:

Restrain male pride and arrogance;

Encourage the woman not to feel dejected about her subordinate position.

Man is not independent of woman, nor woman of man.

...in the Lord.

This phrase reminds us that this interdependence is:

According to God's ordained order;

Part of God's good design for human flourishing;

Referring to the lawful union of man and woman in marriage, and their shared participation in the religious life.

Though a woman may not lead public prayer or preach, she joins in public worship, hears the Word, sings praises, and enjoys all the ordinances of grace. In Christ, male and female are one — equally justified, regenerated, and glorified.

1 Corinthians 11:12

For as the woman is of the man...

Eve was created from Adam.

...even so is the man also by the woman...

All men are now born of women. Thus, though the man has a form of precedence, he is also dependent on the woman — no room for pride or disdain.

...but all things of God.

Both man and woman come from God. Their being, role, and order are ordained by His wisdom. The headship of man and submission of woman

are not man-made traditions, but God's appointed order — and should be cheerfully embraced.

1 Corinthians 11:13

Judge in yourselves...

Having laid out the reasoning and Scriptural basis, the apostle now appeals to the Corinthians' own judgment and sense of propriety:

Is it comely that a woman pray unto God uncovered?

Even without apostolic authority, the natural instinct or sense of decency should convince them that such behaviour is inappropriate in public worship.

1 Corinthians 11:14

Doth not even nature itself teach you...?

“Nature” here may mean:

The natural law, conscience, and moral reasoning;

Or more likely, custom (as “second nature”).

Among Greeks and Jews, men generally kept their hair short, and it was considered unmanly to do otherwise. Long hair on a man was viewed as disgraceful and effeminate.

...that if a man have long hair, it is a shame unto him?

Yes — culturally and naturally, it was seen as inappropriate.

1 Corinthians 11:15

But if a woman have long hair... it is a glory to her.

Long hair is fitting, comely, and adorns a woman. It reflects her femininity.

...for her hair is given her for a covering.

Not as a replacement for a head covering in worship, but as an indicator that a covering is fitting. Historical examples:

Nicodemus ben Gorion's daughter once used her hair as a covering due to poverty (Ketubot 66b), but this was not customary.

Jewish women covered their hair with veils — some to the extent that even their household never saw it.

Kimchith, mother of seven high priests, said, “The beams of my house never saw the plaits of my hair.” (Yoma 47a)

Thus, long hair is natural, but not sufficient. A head covering is still needed in public worship.

1 Corinthians 11:16

But if any man seem to be contentious...

If anyone still wants to argue after all these points — refusing to be persuaded, merely seeking to win a dispute — Paul ends the discussion firmly:

...we have no such custom, neither the churches of God.

That is:

No custom of men praying with heads covered, or women uncovered;

Nor do the churches tolerate contentious spirits.

Such a quarrelsome person is not fit for church membership — they disturb the peace and unity of the congregation. The Talmud reflects this:

“Let not the disciples of Rabbi Meir enter here — for they are contentious.” (Bereshit Rabba, Sect. 17)

1 Corinthians 11:17

Now in this that I declare unto you, I praise you not...

Unlike earlier (v. 2), where Paul commended them for remembering his teachings, he now rebukes them.

...that you come together... not for the better, but for the worse.

Their assemblies, especially for the Lord's Supper, had become occasions for disorder, division, and even indulgence — defeating the very purpose of the gathering.

1 Corinthians 11:18

For first of all, when ye come together in the church...

He now begins his rebuke of factions and divisions during the Lord's Supper.

I hear that there be divisions among you... and I partly believe it.

He heard this from Chloe's household (1 Corinthians 1:11). While he hopes it's exaggerated, he trusts the report enough to address it.

These divisions likely involved:

Party spirit (Paul, Apollos, Cephas);

Separate groups eating their own meals before others;

Some going hungry, others indulging.

This behaviour profans the sacred ordinance and reveals carnal attitudes — which Paul will confront more directly in the verses that follow.

APPENDIX 7: Testimony Of John Bunyan

John Bunyan (1628–1688) was an English Particular Baptist, Puritan author, and preacher. He wrote over 60 books, the most well-known being the Christian classic *The Pilgrim's Progress* and *Grace Abounding to the Chief of Sinners*. Bunyan's writing style was as clear and direct as his sermons, which famously attracted crowds of around 3,000 people each Sunday.

In 1683, Bunyan published a tract titled *A Case of Conscience Resolved*, dealing with a controversy over women who were meeting privately for worship without any men present. Bunyan was asked to give his opinion on this practice, and to respond to Mr. Keach, who allowed and defended these

women's meetings.

In his tract, Bunyan clearly expresses his disagreement with the practice and lays out his case for corporate worship being conducted by men and women together, with men leading.

Near the end of the tract, Bunyan refers to 1 Corinthians 11 several times, shedding light on his understanding of head coverings.

Key Teachings from Bunyan:

“Women! They are an ornament in the church of God on earth, as the angels are in the church in heaven. Betwixt whom also there is some comparison, for they cover their faces in acts of worship (Isaiah 6:2; 1 Cor 11:10).”

Bunyan draws a parallel between angels in Isaiah 6 and women in corporate worship — both cover themselves in the presence of God.

“As the angels in heaven are not Christ, and so not admitted to the mercy-seat to speak to God, so neither are women on earth, [but] the man; who is to worship with open face before Him, and to be the mouth in prayer for the rest. As the angels then cry, ‘Holy, Holy, Holy,’ with faces covered in heaven: So let the women, cry, ‘Holy, Holy, Holy,’ with their faces covered on earth: Yea, thus they should do, because of the angels. ‘For this cause ought the woman to have power’ — that is, a covering — ‘on her head, because of the angels’ (1 Cor 11:10).”

Bunyan elaborates on the comparison:

Angels do not approach the mercy seat to speak to God; nor do women in church worship.

Angels cover their faces in heaven; women cover their heads on earth.

Angels are inferior to Christ; women are inferior to men.

“Methinks, holy and beloved sisters, you should be content to wear this power, or badge of your inferiority, since the cause thereof arose at first from yourselves. It was the woman that at first the serpent made use of, and by

whom he then overthrew the world: wherefore the women, to the world's end, must wear tokens of her underlingship in all matters of worship."

Bunyan appeals to the Fall — saying women should cover in worship as a token of the consequences of Eve's transgression. This is not a temporary rule but an instruction "to the world's end".

"To say nothing of that which she cannot shake off, to wit, her pains and sorrows in child-bearing, which God has riveted to her nature, there is her silence, and shame, and a covering for her face, in token of it, which she ought to be exercised with, whenever the church comes together to worship."

(See: Genesis 3:16; 1 Timothy 2:15; 1 Corinthians 11:13; 1 Timothy 2:9)

Just as the pain of childbirth continues, so too the covering remains a sign — a "token of her shame" — whenever the church gathers for worship.

"Though this I must say concerning them: they ought to, and did, notwithstanding so high a calling, still bear about with them the badge of their inferiority to them that were prophets indeed. And hence it is said, under pain of being guilty of disorder, that if they prayed in the church, or prophesied there, with their head uncovered, they then dishonoured their head (1 Cor 11:5)."

Even "extraordinary" women in Scripture (those who prophesied or taught) still bore the symbol of submission — a head covering — acknowledging their subjection to male prophets.

"The men are admitted in such worship to stand with open face before God — a token of much admittance to liberty and boldness with God — a thing denied to the women (1 Cor 11:4–5)."

Summary:

Men: Worship with uncovered heads as a sign of boldness and liberty before God.

Women: Cover their heads as a reminder of the Fall and their subjection.

My Reflection

I have described the controversy that arose over women elders at the Jesus is Lord Church in Warsash, and how I responded to what I believed was a serious error by the church leadership.

I believe it is wrong to appoint a woman as an elder in a Christian church, and I base this not on tradition but upon the clear teaching of Scripture.

I have also highlighted the severe consequences that follow from rejecting the Word of God — using the example of King Saul — and shown how the marriage relationship is meant to reflect Christ and His Church, a pattern ordained before the world began.

Adam and Eve were both made in the image of God, but Adam was created first, and Eve was made as a help suitable for him. Adam named the creatures — signifying authority.

The reminder of the Fall continues:

- In a man's toil by the sweat of his brow,
 - In the woman's pain in childbirth,
 - In the biblical instruction that the woman be subject to her husband,
 - And in the woman's head covering during worship,
 - As well as her silence in the church (1 Cor 14:34–35).
- In marriage, the man should reflect Christ, who loved and gave Himself for the Church. The Church, in turn, submits to Christ. This is the divine pattern.

My Personal View

I have personally experienced the salvation that is in the Lord Jesus Christ. This transformed my life — bringing me out of a criminal lifestyle and into one pleasing to God and society.

This transformation came through reading and understanding the plain teaching of the Bible. It is to these truths that I point others, when I share the

way of salvation.

A true Christian seeks to please the Lord. They are not argumentative, but humble and teachable.

Those elders who believe they are wiser than what is written in Scripture cannot be relied upon. They have become blind guides, not knowing where they go — and they lead others astray.

Conclusion

Battle of the Sexes

There have been many books and films exploring the differences between men and women:

My Fair Lady (starring Rex Harrison and Sophia Loren),

The Battle of the Sexes (starring Peter Sellers),

Men Are from Mars, Women Are from Venus, and others.

These are often humorous, but today, if you point out real differences between men and women, you may be labelled sexist or a male chauvinist.

Yet it has become commonplace for women to complain, and many modern men and women refuse to acknowledge the obvious sociological, physiological, and genetic differences between the sexes — dismissing them as merely due to evolution or upbringing.

I believe the Bible gives the true explanation of these differences and teaches us how to rightly deal with them.

This is why I have written this book.
Ignore the Bible's wisdom at your peril.

APPENDIX 8: The Rules

The FEMALE always makes the Rules.

The Rules are subject to change at any time without prior notice.

No MALE can possibly know all the Rules.

If the FEMALE suspects the MALE knows all the Rules, she must immediately change some or all of the Rules.

The FEMALE is never wrong.

If the FEMALE is wrong, it is due to a misunderstanding — which was the direct result of something the MALE said or did, which was wrong.

The MALE must apologise immediately for causing the said misunderstanding.

The MALE is always wrong.

The MALE may be right if he agrees with the FEMALE — unless she wants him to disagree.

The FEMALE may change her mind at any time.

The MALE may never change his mind without the express written consent of the FEMALE.

The FEMALE has every right to be angry or upset at any time.

The MALE must remain calm at all times — unless the FEMALE wants him to be angry and/or upset.

The FEMALE, under no circumstances, will let the MALE know whether she wants him to be angry and/or upset.

The MALE is expected to mind-read at all times.

If the FEMALE has PMT, all the Rules are null and void.

The FEMALE is ready when she is ready.

The MALE must be ready at all times.

APPENDIX 9: Gender And The French Language

A French teacher was explaining to her class that in French — unlike English — nouns are designated as either masculine or feminine.

For example:

“House” is feminine — la maison

“Pencil” is masculine — le crayon

A student asked, “What gender is ‘computer’?”

Instead of answering, the teacher divided the class into two groups — male and female — and asked each group to decide whether “computer” should be masculine or feminine. Each group was to give four reasons for their choice.

The Male Group

The men concluded that “computer” should be feminine (la computer) because:

No one but their creator understands their internal logic.

The language they use to communicate with each other is incomprehensible to everyone else.

Even the smallest mistakes are stored in long-term memory for later retrieval.

As soon as you commit to one, you end up spending half your salary on accessories.

The Female Group

The women concluded that “computer” should be masculine (le computer) because:

In order to do anything with them, you have to turn them on.

They have a lot of data, but still can’t think for themselves.

They are supposed to help you solve problems, but half the time they are the problem.

As soon as you commit to one, you realise that if you’d waited just a little longer, you could have got a better model.

The women won!

APPENDIX 10: How Times Have Changed

Ladies — may I ask you to return to reality. Remember, you were made for your husband.

“An extract from a Parish News Magazine”

TIPS TO LOOK AFTER YOUR HUSBAND

(Extract from a 1950 Home Economics Book)

Have dinner ready:

Plan ahead the night before to have a delicious meal on time. This is a way of letting him know that you have been thinking about him and are concerned about his needs. Most men are hungry when they come home, and the prospect of a good meal is part of the warm welcome needed.

Prepare yourself:

Take 15 minutes to rest so you will be refreshed when he arrives. Touch up your make-up, put a ribbon in your hair, and be fresh-looking. He has just been with a lot of work-weary people. Be a little gay and a little more interesting — his boring day may need a lift.

Clear away the clutter:

Make one last trip through the main part of the house just before your husband arrives, gathering up schoolbooks, toys, papers, etc. Then run a duster over the tables. Your husband will feel he has reached a haven of rest and order.

Prepare the children:

Take a few minutes to wash the children's hands and faces (if they are small), comb their hair and, if necessary, change their clothes. They are little treasures and he would like to see them looking the part.

Minimise all noise:

At the time of his arrival, eliminate all noise from the washer, dryer, dishwasher, or vacuum. Try to encourage the children to be quiet. Be happy to see him. Greet him with a warm smile.

Make him comfortable:

Have him lean back in a comfortable chair or suggest he lie down in the bedroom. Have a cool or warm drink ready for him. Arrange his pillow and offer to take off his shoes. Speak in a low, soft, soothing voice. Allow him to relax and unwind.

The Goal:

Make your home a place of peace and order where your husband can renew himself in body and spirit.

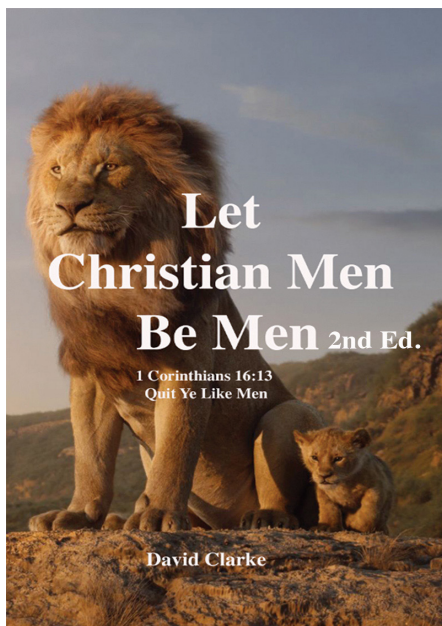
The relationship between a man and a woman has always been a mystery to most men, and many will readily say that it is impossible to understand.

Listen to him:

You may have a dozen things to tell him, but the moment of his arrival is not the time. Don't greet him with problems or complaints. Don't complain if he is late for dinner — count this as minor compared with what he might have gone through that day. Let him talk first. Make the evening his. Never complain if he does not take you out to dinner or other places of entertainment. Try to understand his world of strain and pressure, and his need to relax at home.

FURTHER PUBLICATIONS

LET CHRISTIAN MEN BE MEN



David Clarke

Originally published as *The Bierton Crisis* (1984), this deeply personal and theological account traces the journey of David Clarke—minister, church secretary, and committed member of the Bierton Strict and Particular Baptist Church, a historic Gospel Standard cause founded in 1832.

This book documents a significant crisis that shook the foundation of the Bierton Church in 1984. As doctrinal errors and questionable practices crept into the fellowship, David stood firm in proclaiming the doctrines of grace—particularly Particular Redemption—and affirmed that the gospel of Christ, not the Law of Moses, is the believer’s rule of life. His stance led to a withdrawal of fellowship, yet the church never terminated his membership, desiring his return.

David’s testimony not only exposes the theological and ecclesiastical struggles within the church but also chronicles the unexpected closure of the Bierton chapel in 2002, while he was engaged in gospel mission work in the Philippines. Upon returning to the UK, he discovered that a new, unelected group of trustees had taken control of the chapel, denied his

This book is both a warning and a call: a warning against doctrinal compromise and a call for ministers and believers to ground their faith and practice in Scripture alone—not tradition, not personal opinion, and not the fear of man.

Let Christian Men Be Men is an appeal to return to biblical conviction, gospel clarity, and godly courage—so that men may truly stand, teach, and live as Christ’s ambassadors in an age of confusion.

CONVERTED ON LSD TRIP



By David Clarke (Author)

This book is not about drug use—it is about deliverance.

On the 16th of January 1970, during a terrifying LSD trip, I was confronted with the reality of my own sin and the judgment of God. In desperation, I cried out to the Lord Jesus Christ—and He saved me. That night marked the end of a life of crime and the beginning of a journey of faith, repentance, and transformation that would take me far beyond anything I had imagined.

At the time, I was virtually illiterate. I had left school with no qualifications, been sent prison in Dover Borstal, and lived in rebellion against God and

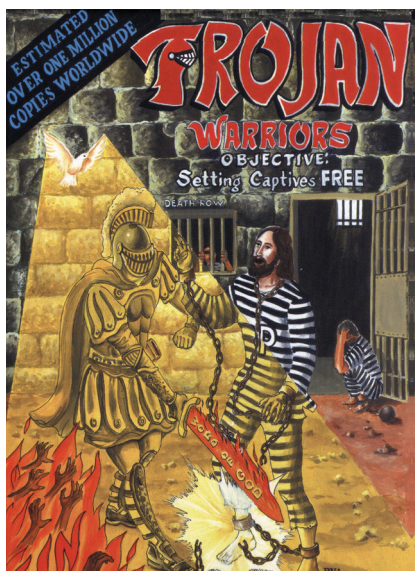
the law. After my conversion, I taught myself to read using the King James Bible and classical Christian literature. That education shaped my mind and my convictions, leading me eventually to become a lecturer in electronics, teaching in colleges for over 20 years.

But the heart of this book is not about my teaching career. It's about the saving grace of God, the power of the gospel, and the reality that no one is beyond hope. It's a testimony for the broken, the backslider, the addicted, the imprisoned, and those who think they've gone too far. It is also a warning to any who treat eternal things lightly.

Though I fell into sin and unbelief again in the early 1990s, God restored me through repentance and drew me back as told in *The Fall Dspiration And Recorery*. Since then, I've sought to tell everyone—especially my former students and friends—that the Lrd Jesus Christ still saves. I write to you as one who has walked in darkness and has seen the light.

My prayer is that this story will challenge you to think, cause you to reflect, and point you to Christ. This is not entertainment. It is a declaration of truth. And the truth is: Jesus still saves sinners today.

TROJAN WARRIORS



Setting Captives Free

Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clark

Trojan Warriors: Setting Captives Free is the true and extraordinary account of two brothers—Michael and David Clarke—raised in Aylesbury, England, who turned from a life of crime to proclaim the gospel of Jesus Christ.

In the 1960s, both brothers were convicted and imprisoned for malicious wounding and carrying firearms without a license. David, the younger, experienced a radical conversion in 1970 after a terrifying LSD trip. He went on to teach himself to read using the Bible, pursued higher education, became a lecturer, and later served as a Baptist minister.

Michael, however, continued a flamboyant and criminal lifestyle, eventually landing in a Philippine prison in 1996, sentenced to 16 years. It was there—after five years in maximum security—that he too came to faith in Christ.

Moved by his brother's transformation, David launched a mission to the Philippines, determined to help and support Michael. Together, they began working with inmates in New Bilibid Prison—many of whom were former gang leaders, murderers, and drug traffickers—who had also experienced profound conversions.

This book tells the story of that mission and includes 66 handwritten testimonies from inmates whose lives were changed by the gospel. Among them were **22 men on Death Row**, awaiting execution by lethal injection—yet now living in hope, bold in faith, and committed to spreading the message of Christ.

These are the Trojan Warriors—once captives to sin, now soldiers of Christ.

“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” — Revelation 12:11

HE FALL, DESPERATION AND RECOVERY

THE FALL DESPERATION AND RECOVERY



David Clarke

By David Clarke

This is the true account of a man who once knew the grace of God, turned from Him in unbelief, and yet was mercifully restored. It is the sequel to *Converted on LSD Trip* and *Bierton Strict and Particular Baptists*, continuing the story of David Clarke's journey—from earnest Christian faith into deep spiritual darkness, and by God's grace, back again.

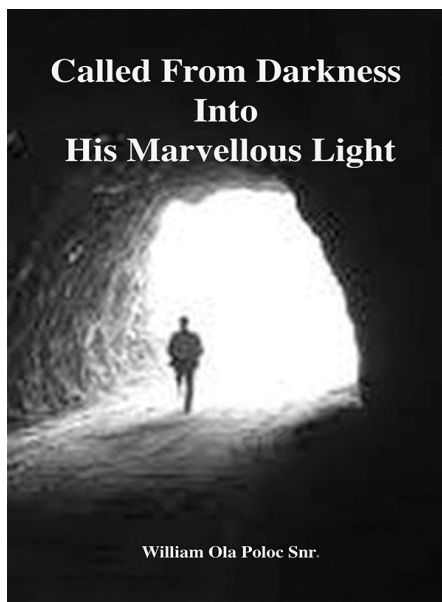
In 1984, David withdrew from the Bierton Strict and Particular Baptist Church over matters of doctrine and conscience. What followed was not the peaceful path he had hoped for, but a time of great affliction: rejection, depression, marital breakdown, moral failure, and what he later came to understand as bipolar disorder. Like King David of old, this David also fell into sin, lost his way, and wounded those closest to him.

Yet the Lord did not let him go. Through years of wandering, the Word of God echoed still: "I will never leave thee, nor forsake thee" (Hebrews 13:5). With brutal honesty and a heart humbled by grace, Clarke recounts the long road back—from despair to repentance, from ruin to recovery.

This is not a tale of self-help or self-improvement. It is a testimony to sovereign grace—that no matter how far one falls, the Lord's arm is not shortened that it cannot save.

“For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD.” —Jeremiah 30:17

CALLED FROM DARKNESS INTO HIS MARVELLOUS LIGHT



William Poloc

William Poloc was once an inmate of New Bilibid Prison in the Philippines, having been sentenced to 14 years for the crime of homicide. Yet it was during his time in prison that the Lord Jesus Christ called him to repentance and faith. Turning his back on a life of sin, William began to read the Holy Scriptures and study theology. In time, he came to understand and embrace the doctrines of grace, and he was soon teaching the gospel to his fellow inmates.

I first met William in October 2001 while visiting New Bilibid Prison, where I was serving as Director of the Christian mission, Trojan Horse International. Upon his release in August 2002, William was commissioned by Trojan Horse International and sent back to his home city of Baguio to preach the gospel to the inmates of Baguio City Jail and Benguet Provincial Jail. In October 2002, I travelled to Baguio City Jail in my capacity as Mission

Director and as a sent minister of the Bierton Strict and Particular Baptists. There, I had the privilege of baptising 22 inmates who had been truly converted—from crime to Christ—through the ministry of William Poloc. I also baptised a further 8 souls at Benguet Provincial Jail who likewise testified of salvation by grace through faith in the Lord Jesus Christ. These remarkable events coincided with the final worship service ever held at the Bierton Strict Baptist Chapel in the United Kingdom, which took place on 22nd December 2002.

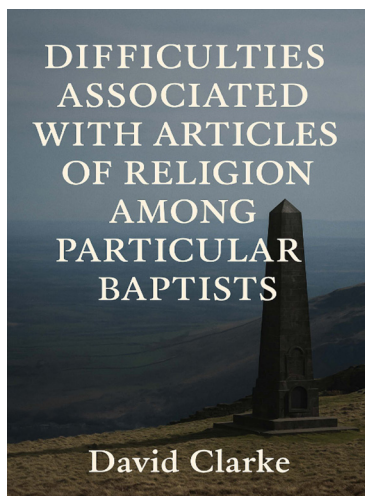
Over the past two decades, Brother William has faithfully laboured in the gospel ministry. As his testimony shows, he has continued to preach and teach the Word of God, and has established what is now known as the Baguio Christ-Centred Churches.

We give thanks to Almighty God for His wondrous works in the salvation of sinners, and for raising up faithful men like William Poloc, who proclaim the message that “Christ Jesus came into the world to save sinners” (1 Timothy 1:15, KJV).

David Clarke
Director, Trojan Horse International
April 2022

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



David Clarke

This provocative and deeply reflective theological work explores the challenges posed by historic confessions of faith—particularly the Gospel Standard Articles of Religion—in the life and governance of a local church. Drawing from personal experience and first-hand involvement in church conflict, David Clarke offers a rare and candid examination of the tensions between church tradition, biblical fidelity, and the conscience of individual believers.

Clarke, a former member of the Bierton Strict and Particular Baptist Church, unpacks a series of doctrinal, practical, and spiritual difficulties that arose when attempts were made to align his local fellowship with the Gospel Standard denomination. These include issues surrounding duty faith, the free offer of the Gospel, repentance, and the law-gospel distinction—all with significant pastoral implications.

This book is ideal for:

Church leaders navigating denominational identity and doctrinal unity

Believers wrestling with the authority and interpretation of confessions

Historians and theologians studying 20th-century Particular Baptist movements

Anyone interested in how church documents shape faith, fellowship, and conflict

Blending historical documentation with personal narrative and scriptural exposition, *Difficulties Associated With Articles of Religion* is a thoughtful and honest resource for those seeking clarity in the midst of ecclesiastical confusion.

BISAC: Religion / Christianity / Baptist

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Bierton Particular Baptist Church

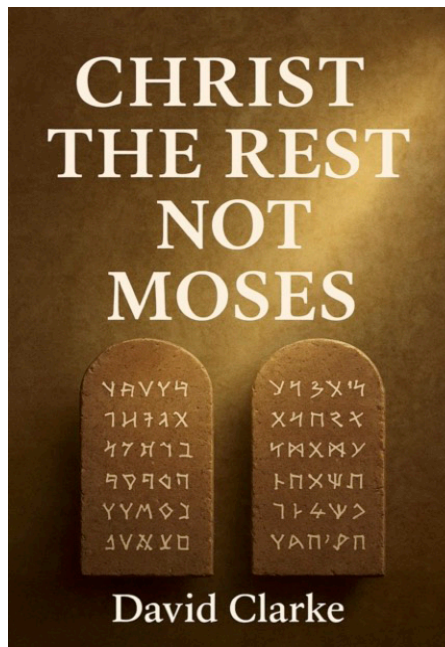
A Difficulty Over Articles Of Religion

Written From Experience

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[CHRIST THE REST, NOT MOSES](#)



By David Clarke

“Let us labour therefore... to enter into that rest.” – Hebrews 4:11

What is the true rest promised to the people of God? Is it found in observing days and laws — or in Christ Himself?

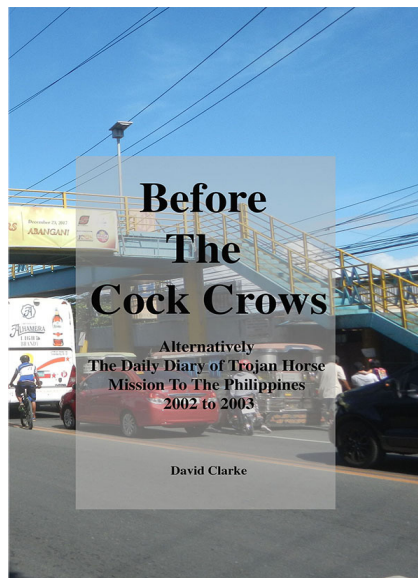
In this bold and thought-provoking work, David Clarke draws from Scripture and personal experience to confront a foundational issue at the heart of Christian doctrine: justification by faith alone.

Clarke, once rejected by a Gospel Standard minister over his understanding of Hebrews 4, writes not to stir controversy, but to call believers back to the simplicity and power of the gospel. With a serious tone, pastoral heart, and unwavering conviction, he urges readers to turn from legalism and shadows to the finished work of Christ.

Written especially for those who love the doctrines of grace, yet feel isolated or misunderstood, this book is a call to clarity, courage, and confidence in the rest that is found in Christ — and Christ alone.

This is not merely a theological issue. It is a matter of liberty, peace, and the very ground of our standing before God.

BEFORE THE COCK CROWS



David Clarke

The Daily Diary of the Trojan Horse International Mission to the Philippines

This powerful and deeply personal diary traces the real-life evangelical mission of David Clarke and his team into the notorious New Bilibid Prison in the Philippines between 2002 and 2003. A former criminal turned Christian minister, Clarke recounts the extraordinary journey of faith, conflict, and redemption within one of Asia's largest prisons—home to thousands of inmates, including death row prisoners and gang leaders.

Before *The Cock Crows* is more than a missionary log—it is a raw, unfiltered account of spiritual warfare, cultural clashes, betrayal, and unexpected triumphs. Through every obstacle—from opposition by religious leaders to false accusations and political intrigue—Clarke reveals the grace and power of God at work in the darkest of places.

This volume includes:

- Daily entries chronicling the Trojan Horse Mission's activities

- Eyewitness testimonies from inmates transformed by the Gospel

- Firsthand accounts of internal disputes, deportation threats, and bureaucratic resistance

- Reflections on doctrine, church discipline, and mission methodology

With courage, candour, and biblical conviction, *Before The Cock Crows* is a sobering yet uplifting read for anyone seeking to understand what it truly means to “go into all the world and preach the Gospel.”