

Reverting to the role of women in the Church, we should always be careful not to confuse their God-enjoined position with inferiority. They are not less needful or useful than men, either in the Church or in the home. Numerous scriptural examples show that God used women to further His purpose - Sarah, Deborah, Hannah, Elisabeth, Mary, all of whom showed a deeper Spiritual insight than the menfolk of their generations, and today there is much useful and commendable work for godly women to perform in God's service, other than the duties spoken of by Paul.

Jesus Christ and his commandments do not change. His teaching is "the same yesterday, and today, and for ever," (**Heb. 13:8**) and any views to the contrary, put forward in response to pressures by the modern world are not "enlightened" or "progressive," but disobedience to clear Scriptural teaching.

## The Christadelphians

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Please be assured that anything connected with the Christadelphians is entirely free, and based wholly upon Christ's precept, "freely ye received, freely give". Christadelphians, or as the name implies, brethren in Christ, are a body of people (established initially in the mid nineteenth century) bound together by a wholehearted belief in the Bible. We do not profess to have received any new revelation, but hold that the Bible itself is able to make one "wise unto salvation" (**2 Tim. 3:15-17**). Believing in the Divine Authorship of the Bible, we do not accept any interpretation which does not harmonise with its teaching as a whole. Finding that the creeds and practices of those who claim to be Christian are in many ways opposed to this teaching, we feel compelled to stand apart from them. We believe in the personal, visible return of Christ to the earth, to establish his throne and reign thereon, and we seek to share this knowledge with others. However we guarantee that we will not pressurise you in any way, if at any time you wish to discontinue contact.

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# The Place of Women in the Church

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## The Place of Women in the Church

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The past quarter of a century, has brought striking and revolutionary changes in the social and political position of women. Long-held beliefs have been overturned after a 20-year campaign for the Church to adapt to the changing times, culminating in the General Synod of the Church of England approving the ordination of women. Thus was brought to an end, a practice that went back almost two thousand years, founded upon a command in the Holy Scriptures.

A news headline reported this change, saying that the Church of England was “plunged into turmoil.” Many devout Churchmen expressed their disquiet and were opposed to the change, which they saw as a denial of the Christian faith, and it was revealing to read the reasons for the change - “We are searching for the truth for us today.” “We are responding to pressures.” “It is a development in the tradition of the Church.” A senior Churchman is reported as saying, “Anglicans feel perplexed and betrayed - Our Church - by law established, rooted and grounded in the authority of Scripture, has seen fit to abandon these historic foundations in favour of passing, secular fashion.”

With such phrases, the Church admitted that it

was bowing to external influences, rather than making any serious attempt to examine the problem in the light of Scripture. So the crusade for women’s equality achieved another victory.

The position of women in the Church is clearly defined by Paul to Timothy: “I permit no woman to teach or to have authority over men; she is to keep silent.” **(1 Tim. 2:12 - Revised Standard Version)** This was not meant to apply to the position of women solely for that time, as women’s rights campaigners have alleged, but was because of the events way back in Eden, for Paul continues, “Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression”. **(vs. 13-14)** Again Paul writes similarly, “Let your women keep silence in the churches; for it is not permitted unto them to speak.” **(1 Cor. 14:34)**

Paul says further on this matter of “equality,” “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 Cor. 11:3)** Here the apostle presents an indisputable order in the Divine scheme of things: God, Christ, man, woman, in that order. Would anyone seriously

dispute the order of the first three? Why then is the placing of the fourth disputed and efforts made to place the woman in joint third place with the man? The relative positions of man and woman have been ordained by God from the beginning of the Creation, when woman was made for man to be “a help suitable for him”. **(Gen. 2:18)**

A large part of Christendom in the modern world prefers to reject these Apostolic commands. It sees the teaching of Paul as merely his own narrow and outdated opinions, but the truth is that Paul was appointed and inspired by the Holy Spirit. Jesus Christ promised that the Apostles would be guided by the Spirit into all truth and their writings, therefore, have Divine sanction and authority. Paul says this: “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.” **(1 Cor. 14:37)** Writing to Timothy he 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, throughly furnished unto all good works”. **(2 Tim. 3:16-17)** ►►