

Back to Bible Basics

Issue 27

The Role of Women

Ian McPherson

In a website entitled "A Directory of Gender Inclusive and Egalitarian Churches in the Church of Christ Heritage", I counted about 82 churches of Christ in the USA who now list themselves as "gender neutral". By this they mean that they draw no distinction in the role of men and women in the church. This apostasy did not happen overnight. It is the end result of the church gradually being influenced by the atheistic women's "liberation" movement which began as a communist front organisation in 1919. Its purpose is to get all women out of the home and into the workforce, and have our children raised by the state. Instead of liberating women, it is conditioning them into accepting a role opposite to what God planned for them. This ungodly movement is destroying churches, homes and our society.

In the beginning God created both male and female. He made them both in His image (Genesis 1:26-27). He created the male of the species first (Genesis 2:7) and then, from the man's rib He made woman to be a "help meet" for him (Genesis 2:18). He brought this beautiful woman to Adam who eagerly accepted her as his wife (Genesis 2:21-25). In this way, the first home was formed.

God made men and women different physically as well as mentally. He made them for a different purpose. The human brain has two hemispheres – right and left. The left hemisphere is for such things as words, logic and numbers. The right hemisphere is for colour, dimension and imagination. Men are primarily left brained, women right brained. Although men's

brains are 4% larger than women's, the woman has more "cellular connectors" than men which stimulate emotional impulses between the two hemispheres. Women also have a larger "limbic size" which makes them more in touch with feelings and able to bond with others. It was not until He made both man and woman that God was able to say "it is very good" - Genesis 1:31. Woman was the culmination of His creation.

In the book of Genesis, the role of the woman was primarily centred on the home. A married woman was to subject herself to her husband, and bear and nurture the children at home, her husband was to be the leader of the household and the primary bread winner (Genesis 3:16-17). This design of the home has never changed. It is still the same today.

In the New Testament, the Holy Spirit inspired the apostle Paul to say: "*The older women likewise, that they be reverent in behaviour, not slanderers, not given to much wine, teachers of good things, 4 that they admonish the young women to love their husbands, to love their children, 5 to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed*". (Titus 2:3-5)

Just as God has regulated the role of women in the home, He has also regulated their role in the church. When Paul instructed Timothy about public prayer and worship, he said, "*Let the woman learn in silence with all subjection. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression. 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.*" (1 Timothy 2:11-15). Paul's teaching on the different roles of men and women in the home and the church was not based on culture, neither was it because he was "a male chauvinist", as he is portrayed by the women's movement. Paul, under inspiration, appealed to the Genesis account for his instruction.

Although God required elders and deacons to be married (1 Timothy 3:2, 12), and most other church leaders had wives to assist them (1 Corinthians 9:5), He never chose any women for leadership roles in the church. All the preachers teachers, elders, deacons, apostles and committee leaders in the church were men

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(1 Corinthians 14:34-35, Ephesians 4:11, 1 Timothy 2:8-15, 13:2, Acts 1:13, Acts 6:1-5).

The role of men and women is set in concrete and cannot be changed. Teaching the biblical role of men and woman is “*sound doctrine*” that “*cannot be condemned*” (Titus 2:1,8). Those who rebel against the teaching “*blaspheme the word of God*” (Titus 2:5). Faithful preachers: You must teach on the subject “*with all authority and let no man despise thee*” (Titus 2:15).

Thank God for godly women. Their value is “*far above rubies*” (Proverbs 31:10). They are the heartbeat of the church and the centre of the Christian home. They are fellow citizens with men in the grace of life (1 Peter 3:7, Gal 3:23-26), and praised and exalted by all godly husbands (Proverbs 31:28-29). However, their role is distinctly different to that of men.

May God help each one of us to trust in the Lord and lean not upon our own understanding. (Proverbs 3:5). 

Unity over Doctrine

Brett Rutherford

This concept of “unity over doctrine” is the prevailing idea among the denominations. The proponents of this movement propose that all who believe in God and the Lord Jesus Christ are really a part of a unified body. Doctrines and creeds that are unique to a denomination are no obstacle to this new cry for ecumenism. Unfortunately, this ideology has crept into the thinking of many in the Lord’s church. There are those among our brethren who are not concerned about congregations or “church of Christ” schools who promote doctrines that are an abomination to the Lord.

A recent example of this defiant attitude toward the word of God was Lipscomb University’s celebration of National Coming Out Day. According to the Lipscomb University Student News Service, LGBTQ students spent the day painting faces, handing out donuts and discussing LGBTQ issues with students. The LGBTQ group went on to paint the Bison statue on campus in rainbow colours. Dr. Paul Prill, director of the Honors College, was standing by the students as they painted the Bison. He was wearing a rainbow tie in support of this new movement. According to the article in the LUSN, the president of the university provided dinner for the LGBTQ students to discuss their issues.¹

The Bible clearly condemns the practice of homosexuality in 1 Corinthians 6:10-20. In Romans 1:26-28 Paul calls the practice of homosexuality

“*dishonourable, unclean, vile affection, against nature, unseemly.*”

Unfortunately, this is not the only time Lipscomb has ignored clear Scripture on a matter. They are also allowing women to take Bible courses specifically designed for those wishing to preach. Recently, Lauren King graduated from Lipscomb and was given an associate ministerial position at the Fourth Avenue congregation in Franklin, Tennessee. In 1 Timothy 2:12, the apostle Paul wrote; “*But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*” Paul went on to write in the book of First Corinthians that this directive concerning the woman’s role in worship was a command of the Lord (1 Corinthians 14:34-37).

Despite Lipscomb University’s slide into immorality and open rebellion to God’s word there are still those in the Lord’s church that seek to defend their support of this university. They show their support by including links on their church websites to Lipscomb University, inviting guest speakers from Lipscomb to their outreaches, and asking men from Lipscomb to contribute to their publications.

Why would we allow an institution that has shown little regard for the truth to infiltrate and influence our congregations? Some may justify their use of Lipscomb personnel and the promotion of this institution by saying, “We don’t agree with their views on some issues but they are traditionally affiliated with the Churches of Christ so it is okay.” These brethren who use this kind of reasoning are ignoring the ultimatum that Jesus gave to the churches in Revelation chapter two and three. Jesus told these congregations to repent or He would come “*quickly*” and remove their candlestick (Revelation 2:5).

Lipscomb or any congregation ceases to be affiliated with the Lord’s church when they abandon the pattern for the New Testament church. A congregation that allows women to lead in services, uses mechanical instrumental music in worship, or abandons the clear Scriptural steps leading to remission of sins is no longer the church that belongs to Christ. If Lipscomb abandons the promotion of the New Testament pattern for the church they cease to be affiliated with the Lord’s church. Brethren need to stop supporting and promoting churches and institutions who abandon doctrine for the sake of unity. 

1. Abbi Scott, *Students Celebrate National Coming Out Day (2018, October 12)* retrieved from www.luminationnetwork.com (viewed on 13/03/2019).