

Regarding Women's Ordination in the Seventh-Day Adventist Church

This document is a follow up to a message from the Lord in which He foretold what was going to happen at the 2015 General Conference Session of Seventh Day Adventists held July 2-11, 2015 in San Antonio, Texas. Follow the links in the footnotes for details.

The following is one of the items that God was concerned about and referred to in a prophetic warning: "that when the votes were counted the way would be set clear for women to serve as pastors."¹ It happened exactly as God foretold, though not as people were expecting. The motion to allow Divisions to decide whether or not to ordain women was simply a distraction to cover up the real effort. Here is the change.

LICENSED MINISTERS - CHURCH MANUAL AMENDMENT

General Conference Session Agenda

Item 428-15 GS Licensed Ministers Amendment":

VOTED on July 10, 2015 at the **General Conference Working Session**

VOTED, To amend the *Church Manual*, Chapter 4, Pastors and Other Church Employees, page 34, Licensed Ministers, to read as follows:

From	To
Licensed Ministers —To give men an opportunity to demonstrate their call to the ministry, especially in the area of soul winning, prospective candidates are granted ministerial licenses by the conference. The granting of such licenses confers the opportunity to develop the ministerial gift.	Licensed Pastors —To give individuals an opportunity to demonstrate their call to the ministry, especially in the area of soul winning, prospective candidates are granted <u>pastoral</u> licenses by the conference. The granting of such licenses confers the opportunity to develop the ministerial gift.
Licensed <u>ministers</u> are authorized to preach, to engage in evangelism, to lead out in outreach (missionary) work, and to assist in all church activities.	Licensed <u>pastors</u> are authorized to preach, to engage in evangelism, to lead out in outreach (missionary) work, and to assist in all church activities.
There are circumstances, however, where it is necessary for the conference to appoint a licensed <u>minister</u> to carry responsibility as a pastor or assistant pastor of a church or group of churches. In order to open the way for a licensed <u>minister</u> to perform certain pastoral functions, the church or group of churches being served must elect the pastor as a local elder. Then, since the right to permit the extension of a licensed <u>minister's</u> authority rests first with the division executive committee, it must approve the extension by specifically and clearly	There are circumstances, however, where it is necessary for the conference to appoint a licensed <u>pastor</u> to carry responsibility as a pastor or assistant pastor of a church or group of churches. In order to open the way for a licensed <u>pastor</u> to perform certain pastoral functions, the church or group of churches being served must elect the pastor as a local elder. Then, since the right to permit the extension of a licensed <u>pastor's</u> authority rests first with the division executive committee, it must approve the extension by specifically and clearly defining the

¹ <http://www.formypeople.org/dream/71-submission-a-message-for-today/>

defining the additional functions licensed <u>ministers</u> may perform. The extended functions are limited only to the church or group of churches where the pastor is assigned and is an elder. After the division committee acts, the conference committee may act. (See p. 74.)	additional functions licensed <u>pastors</u> may perform. The extended functions are limited only to the church or group of churches where the pastor is assigned and is an elder. After the division committee acts, the conference committee may act. (See p. 74.)
The conference committee shall not extend the functions of a licensed <u>minister</u> beyond what has been authorized by the division committee. It also shall not authorize a licensed <u>minister</u> to perform the extended functions in any church beyond where the licensed <u>minister</u> is assigned and is an elder. A conference committee action cannot be substituted for church election or ordination to gospel ministry.	The conference committee shall not extend the functions of a licensed <u>pastor</u> beyond what has been authorized by the division committee. It also shall not authorize a licensed <u>pastor</u> to perform the extended functions in any church beyond where the licensed <u>pastor</u> is assigned and is an elder. A conference committee action cannot be substituted for church election or ordination to gospel ministry.

Commentary: Ministers are traditionally held to be men and the Bible specifies that the church leaders, i.e. bishops, elders and deacons be men (see 1st Timothy 3). Ellen White refers to “ministers in the desk”² (pulpit) as only being men (and she herself declined to be labeled as an ordained minister). Therefore to allow women to lead the churches in the role of an ordained minister, without calling them by that term, the *Church Manual* wording was creatively changed from **ministers** to **pastors** and the word **men** to **individuals** clearing the way for women to act as pastors (essentially the role and function of ministers) of churches.

While “ordination” is seen by many to be the laying on of hands by a church (which is a *type* of ordination), the *definition* of ordination does not include that. The definition of ordination as given by various sources is:

- Ordination is the process by which individuals are consecrated, that is, set apart as clergy to perform various religious rites and ceremonies.³
- The ceremony of bestowing a person with a position of religious authority — as when someone becomes a priest, minister, or shaman.⁴
- The official act or process of making someone a priest, minister, etc., the act or an instance of ordaining; the state of being ordained.⁵
- Ecclesiastical: the act or ceremony of ordaining; the fact or state of being ordained.⁶

² The term “minister in the desk” or a variation thereof is used over 160 times in the CD ROM version of Ellen White’s writings. She ONLY uses this term with regards to men. The minister was essentially the leader over the members including men in the church. This position is different than Bible workers, women’s or children’s ministries or any role played by any biblical woman. Ordination is “the process by which individuals are consecrated, that is, set apart or consecrated as clergy to perform various religious rites and ceremonies” of that church.

³ <https://en.wikipedia.org/wiki/Ordination>

⁴ <http://www.vocabulary.com/dictionary/ordination>

⁵ <http://www.merriam-webster.com/dictionary/ordination>

⁶ <http://dictionary.reference.com/browse/ordination>

In the Seventh-Day Adventist Church, the religious rites and ceremonies might include officiating at: baptisms, professions of faith, communions, weddings, funerals, infant dedications, ordination of elders, deacons and other church officers, and the primary delivery of sermons and exhortations.

By “relabeling” **minister** as **pastor** and using the gender inclusive term **individual** instead of **men**, licensed/credentialed/commissioned women pastors will have all the rights and permission given to an ordained male minister with the exception of a few items (church planting and merging churches among them). Thus in practice, these licensed or commissioned woman pastors are “set apart as clergy to perform the religious rites and ceremonies” of the church including those on the list provided above. A rose is a rose by any other name and of course God saw through this deception and foretold it in the message given before the 2015 GC Session and unmasked what happened in another message afterwards.

How did the North American Division (NAD) view the decision on the motion⁷ rendered on Wednesday, July 8, 2015 at the General Conference Session?

1. “This vote does not determine whether or not women can serve as ministers. The Seventh-day Adventist Church has already decided that women may serve as credentialed ministers. Dan Jackson, president of the North America Division, said that regardless of whether or not they are ordained, the 107 women pastors currently laboring in the NAD will continue serving their churches and communities. **‘We will continue with our intention of placing as many women into pastoral ministry as possible.** We affirm the important role they play in reaching all of God’s children.’ ”⁸
2. Jackson also stated: “...it is important that we identify what the motion did not do: It did not disallow women from serving as commissioned church pastors.”⁹

These changes, a fulfillment of what God foretold before the General Conference Session, are in direct opposition to the word of the LORD. How so? Let’s do a review of the issue.

Hierarchy of leadership: In the Bible, the LORD clearly outlines the proper order of leadership and the importance of submission and obedience to those who are higher in authority. For the family it is:

1. God the Father
2. God the Son
3. God the Holy Spirit
4. Prophets/Messengers - usually males, can be females
5. Husband
6. Wife
7. Children

⁷ <http://www.nadadventist.org/article/1073742990/news/current-newspoints/newspoints-july-9-2015-women-s-ordination-divisions-may-not-decide>

⁸ *ibid*

⁹ <http://www.nadadventist.org/article/1073743001/news/current-newspoints/july-10-2015-reissued-statement-of-clarification-on-the-roles-of-women-in-ministry>

For the Church it is:

1. God the Father
2. God the Son
3. God the Holy Spirit
4. Prophets/Messengers - usually males, can be females
5. Episcopos (NT) High Priest (OT) - males
6. Elders (NT) Priests (OT) - males
7. Deacons (NT) Levites (OT) - males
8. Men
9. Women
10. Children

There are other hierarchies for government (king, princes, nobles, governors, etc.) and commerce (slave to master encompassing employee to boss, seaman to captain, soldier to superiors, etc.)

This is the established order or hierarchy of leadership that God bids us follow. If we rebel against that order, God will reach out to us through an ever widening and intensifying circle of discipline in which He tries to bring us back to His way. If we stubbornly refuse, then eventually He will reject us and leave us to the consequences of our choice including but not limited to judgment on us.

Here is a sampling of verses emphasizing the above order as pertains to the family which also have relevance to the church. Please note that the word **submit** mean **willing deference**, not a **forced coercion**.

Ephesians 5:22-33

²² **Wives, submit yourselves unto your own husbands, as unto the Lord.**
²³ **For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.** ²⁴ **Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.** ²⁵ **Husbands, love your wives, even as Christ also loved the church, and gave himself for it;** ²⁶ **That he might sanctify and cleanse it with the washing of water by the word,** ²⁷ **That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.**

Colossians 3:18

¹⁸ Wives, submit yourselves unto your own husbands, as it is fit in the Lord.
¹⁹ Husbands, love your wives, and be not bitter against them.
²⁰ Children, obey your parents in all things: for this is well pleasing unto the Lord.
²¹ Fathers, provoke not your children to anger, lest they be discouraged.
²² Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God;

1 Corinthians 11:3-10

³ **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.** ⁴ Every man praying or prophesying, having his head covered, dishonoureth his head.

⁵ But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. ⁶ For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. ⁷ For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. ⁸ For the man is not of the woman: but the woman of the man. ⁹ **Neither was the man created for the woman; but the woman for the man.** ¹⁰ For this cause ought the woman to have power [a symbol of authority] on her head because of the angels.

1 Corinthians 14:33-37

³³ For God is not the author of confusion, but of peace, as in all churches of the saints. [Therefore] ³⁴ 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.** ³⁵ And if they will learn any thing, let them ask their husbands at home: for **it is a shame for women to speak in the church.** ³⁶ What? came the word of God out from you? or came it unto you only? 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.**

1 Peter 3:1-6

Likewise, ye **wives, be in subjection to your own husbands;** that, if any obey not the word, they also may without the word be won by the conversation of the wives; ² **While they behold your chaste conversation** coupled with fear. ³ Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; ⁴ But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a **meek and quiet spirit,** which is in the sight of God of great price. ⁵ For after this manner in the old time the holy women also, who trusted in God, adorned themselves, **being in subjection unto their own husbands:** ⁶ Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

1 Timothy 2:8-12

I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. ⁹ In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; ¹⁰ But (which becometh women professing godliness) with good works. ¹¹ 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.

Do you get the picture? How can a woman be a leader of a church and still remain in proper biblical submission (willing deference) to her husband and by extension (as Paul writes) the men of the church who sit on the board or in the pews? What part of "Let the woman learn in silence with all subjection. But I suffer **not a woman to teach, nor to usurp authority** over the man, but to be in silence" is difficult to understand? The NKJV renders the term "usurp authority," as "exercise authority," but usurp

authority implies an active and willful taking away, which is what many women do, especially in the home and now by extension in the church.¹⁰

It is not so much an issue of understanding, but rather of the **will**. And like with Satan's rebellion in heaven, failing to follow God's divine order is rebellion and stubbornness. Samuel said, "For **rebellion** is as the sin of **witchcraft**, And **stubbornness** is as **iniquity** and **idolatry**." (1 Samuel 15:23) and God has made it clear that no one engaged in witchcraft/sorcery, iniquity or idolatry will enter the kingdom of heaven.

From Adam, Cain, Abel, Seth, the offspring of Seth, Noah, Shem, Abraham, Isaac, Jacob, Levi, etc., those who administer the sacred rites and ceremonies (including burnt and thank offerings) have always been men. A woman acting as a prophetess (Deborah, Huldah, White) or judge (Deborah) is **not** operating in a capacity as a priest.

Whenever a person, whether woman, man or angel, seeks to exalt or elevate themselves above the position or role for which God called them to, there was always a negative response **from God**. Satan sought to exalt himself to be equal with Jesus and was cast out of heaven **by God**. Eve sought an exalted state but instead lost her immortal body and was given a mortal body of flesh **by God**. Hagar exalted in her pregnancy, but was told **by God** to submit to Sarah her mistress, Miriam sought to elevate her position and was struck by leprosy **by God**. Korah, though a Levite, sought to elevate his position and **by God** he and his family were swallowed up by the earth and those who followed him were burned up **by God**. Being a good king wasn't enough for King Uzziah and so he tried to offer incense in the sanctuary and was struck with leprosy **by God**. Ananias and Sapphira wanted to be exalted in the early Church by looking sacrificial in their giving, but lied in the process and were struck dead **by God**.

Jesus only chose twelve **men** as His apostles and when Judas was replaced, they only considered men for this position. Paul and Peter give further emphasis to this concept that holy men are to be leaders of the church and for all to fulfill their God-ordained order in life.

Let's look at the Greek behind the words often used for leaders in the church, elders and bishops (as used in the KJV, ministers and overseers in other translations).

The word for elder in the Bible is Strong's number 4245 being πρεσβύτερος or **presbyteros**. Depending on the context this can mean either an elder (leader) in the church or an older man. This term is a masculine term. The feminine version: πρεσβυτέρα or **presbyteras** could be taken to be either an older woman or the wife of an elder or priest. Where plural, the Greek is πρεσβύτεροι or **presbyteroi**. In the scriptures the term elders (oi) refers to men.

- Acts 14:23 And when they had **ordained them elders** in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

¹⁰ Submission and deferral is most needed at points of differences, *not* points of agreement. The woman should examine herself and ask, "In points of differences with my husband that are not in violation of the clear word of God, do I willingly defer to him or do I continue to act based upon my opinion or viewpoint?"

- Acts 16:4 And as they went through the cities, they delivered them the decrees for to keep, **that were ordained of the apostles and elders** which were at Jerusalem.
- 1 Timothy 5:17 Let the **elders** that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.
- Titus 1:5 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:

In Paul's first epistle to Timothy, advice is given to Timothy regarding older and younger people in the church.

- 1 Timothy 5:1-2 Rebuke not an elder [older man], but intreat him as a father; and the younger men as brethren; the **elder women** [older women] as mothers; the younger [women] as sisters, with all purity.

In the second verse, the Greek text is πρεσβυτέρα or presbyteras, the feminine version of presbyteros, and should be taken within the context as most translations render it, *older women* to be consistent with the *younger women* in the next section of the verse as well as the *younger men* in the prior verse. According to a Wikipedia article, Presbytera (Greek: πρεσβυτέρα, pronounced presbytéra) is a Greek title of honor that is used to refer to a priest's wife, or in the context of the Christian Church, an elder's wife. Regardless of this option, *older women* is still the better rendering of presbyteras, and the context provides no justification for the ordination of women elders or leaders to officiate at communion and other sacred rituals and ceremonies of the church.

See the article <http://www.bible-researcher.com/anthropos.html> for a good treatment of the Greek endings and the implied masculine nature of the singular (os), and even the plural (oi), absent evidence to the contrary.

A bishop (English derivation from the New Testament Greek ἐπίσκοπος, epískopos, "overseer", "guardian") is an ordained or consecrated member of the Christian clergy who is generally entrusted with a position of authority and oversight.¹¹

For the office of bishop, Strong's number 1984 being ἐπίσκοπή or episkopē, it is clear that the bishop is to be a man. Besides translating the Greek word as bishop, some translations render it as overseer, elder or minister)¹²

- 1 Timothy 3:1-5 (KJV) This is a true saying, If a man desire the office of a **bishop**, he desireth a good work. A **bishop** then must be blameless, **the husband** of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well **his** own house, having **his** children in subjection with all gravity; (for if a **man** know not how to rule **his** own house, how shall **he** take care of the church of God?)

While all believers are called to the ministry, to be representatives of the gospel of Jesus Christ (see 1 Peter 2:9), God has only called men to be the overseers, the senior pastor,

¹¹ <https://en.wikipedia.org/wiki/Bishop>

¹² http://biblehub.com/1_timothy/3-2.htm

the “ministers in the desk” and I should add that they should be “godly men.” Women may serve as bible workers, share, talk and lead out in women’s and children’s ministries, community services, and other capacities as authorized or implied by the scriptures, but **not** in the regular capacity as the minister, pastor, or overseer of the local church. Nor should they administer the sacred rites or ceremonies of the church – that is a priestly role that has only been given to godly men.

A prophetess in the role as a prophet falls under a different position in the hierarchy of leadership, but in their non-prophet roles (i.e. as daughter, wife or mother), they still are subject to God’s hierarchy of leadership. An overseer, minister or “elder who rules” cannot be a woman who then is in submission (deference) to the board or men of the church she is to oversee or rule. One cannot be an overseer and submissive to the same group at the same time; one cannot do two opposite functions at the same time.

As long as a woman serves in her role as permitted by the scriptures, she will be blessed in her ministry. However, if she oversteps her authority as given by God by becoming a pastor or minister over men, God’s hedge of protection and Holy Spirit is withdrawn from her and a malevolent spirit takes its place. The transition in the sermons given may be gradual, subtle, but eventually smooth things, tolerance of sin and error begins creeping into the woman’s ministry. Church membership, tithes and offerings frequently fall, and the church’s purpose and evangelistic zeal diminishes. This is Satan’s plan, to create conflict and division in God’s church.

Isaiah 3:12 says something revealing:

“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.”

When women and children rule or oppress, God’s people’s paths are corrupted. This is not to say that men can’t corrupt the way of God’s people as well, but that when women lead or rule the people, their paths **will become corrupted**.

The Church is to be an army, not a nursery; a great and terrible army marching under the banner of Jesus. It doesn’t have time to deal with conflict and division from within, with a malevolent spirit leading its leader, corrupting the Church’s paths.

Even if a church wants to promote a woman to be their pastor and leader, a godly woman will refuse, recognizing that **she is not to usurp authority** from the men in the church. But rather, she is to cultivate and support proper male leadership after the order of God.

When the early Seventh-Day Adventist Church sent Ellen White her ministerial credentials calling her “an ordained minister,” she crossed off the letter “n” and the word “ordained” from the document they sent her, allowing herself to be “a minister” but not “an ordained minister”. Modern women should follow the same example.

As mentioned TRUE ordination is the consecration of an individual as a clergyperson to administer the sacred rites and ceremonies of the church. It is **not** a piece of paper, it is **not** semantics or words, it is **not** the laying on of hands. It is the **activities** resulting from the consecration. While Ellen White **was** credentialed, from written comments

made by her secretary and her son W.C. White, **she never administered certain of those rites and ceremonies** including baptism, or ordaining others to the ministry.

“Statement by Ellen G. White's Family

“In a letter dated Nov. 17, 1935, Dores E. Robinson replied on behalf of W. C. White (Ellen White's son and Robinson's father-in-law) in response to a query concerning Ellen White's ministerial credentials. He wrote: '[W. C. White] tells me that Sister White was never ordained, that she never baptized, nor did she ever give the ordination charge to others.' ”

“Ellen White's Biographical Information Form

“On March 5, 1909, Ellen White's biographical information form was filled out by her assistant, Mary Steward, as requested for General Conference records. Question 19 asked, 'If ordained, state when, where, and by whom.' The line was marked with an 'x' indicating that she had not been ordained, just as an 'x' was recorded for question 26, 'If remarried, give date, and to whom.' ”

Thus while Ellen White **was** given ministerial credentials, she did not administer the sacred rites of the church! Nor did she ever acknowledge that she was ordained.

Because of our Church's position on this “testing” issue, allowing women (whether they are called pastors or ministers) to baptize and ordain others to the ministry (and many other errors that have crept in), God is getting impatient with and growing angry at the SDA Church. There will be a severe shaking and cleansing of the Church. It will be catastrophic, and it **will** happen. The marking of those who sigh and cry, grieve and lament over the sins done in the church as foretold in Ezekiel 9 is currently going on and when completed, as also foretold there will be judgment on the Church and very few members will be left. From God's current messages, it is evident that those on the “politically correct” and “equality in role” side of this issue will be gone, eternally lost. God's Church will go through to the end, but not as an institution.

By changing the wording in the Church Manual, God's prophetic warning: “that when the votes were counted the way would be set clear for women to serve as pastors” exactly happened, as the rest of the dream shows.¹³

Thus the Seventh-Day Adventist Church sinned greatly against the LORD, and as He stated, the Father is now justified in doing as He said, a purifying of the Church as foretold in Ezekiel 9 and the message, *Final Events and the First Supper*.¹⁴

When will this happen? Only God in His infinite wisdom knows, but you can be certain that it *will* happen **if** the Church doesn't repent and turn from the path they have embarked on.

2 Chronicles 7:14

“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and **turn from their wicked ways**; then will I hear from heaven, and will forgive their sin, and will heal their land.”

¹³ http://www.formypeople.org/En/72_leaders_in_cloaks_and_masks.shtml

¹⁴ http://www.formypeople.org/En/64_final_events_and_the_first_supper.shtml

Will they? Much is made of prayer and calling for repentance, revival and reformation, but nothing changes. I even watched a senior pastor talk about their 40-days of prayer effort and the need to repent, then proceed to read the biblical definition of an elder ("husband of one wife") and surprise ordain a woman as an elder without prior involvement or approval of the church's board! Such hypocrisy!

Unfortunately, the spirit of rebellion and ignorance is strong within the Seventh-Day Adventist Church. Judgment by fire has been prophesied three times. And when God says something three times, it will happen. So a true turning away from this evil is more likely to be an individual matter than a corporate, whole church matter.

Will you as an individual heed the LORD and repent from deviations to His way?

Time is short. Eternity is just around the corner.