



Submission in response to the
committee established by the
Executive Council to consider

The Question of Women's Ministry

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SUBMISSION FROM JOHN C. DOUGLAS IN RESPONSE TO THE COMMITTEE ESTABLISHED BY THE EXECUTIVE COUNCIL TO CONSIDER THE QUESTION OF WOMEN'S MINISTRY

I have laid my response for submission under the four headings that have been established, namely:

1. The role of women in local Church government.
2. What do you see as the Scriptural boundaries for women in ministry?
3. Do you see a distinction between the role of the single and married women in ministry?
4. What steps should be taken to release women more in their gifts and ministries?

PREAMBLE

In my responses to the four questions upon which the submissions are to precede I have re-ordered them under the priorities that the rest of this paper will cover, I have attempted to work in a "research model" and will forward in summary my "conclusions or submissions" at the end of the presentation.

In response to this I have spent a considerable period of time in reading and research in the Denver Seminary library, in discussion with several of the Professors, also I had the privilege of attending an annual symposium of the "Christians for Biblical Equality" (Front Range chapter) in Denver which, has contributed to not only the preparation of what I am presenting, but also calling me to a fresh consideration of my own Biblical mindset in these important areas of Christian service.

I have taken as the first area in my presentation the second question in part, looking at, "what is the Biblical teaching"? as I believe this is the line upon which we should proceed. In fact we have always maintained as an Apostolic Church that our praxis should be the product of our Biblical doctrine and fundamental positions. It is most important that in these matters we follow the clear teaching of Scripture on which we will build contemporary practices (which will change as our society is fluid

and dynamic, not static), though the principles that we (as a denomination) are founded on will not change, we must increase our Biblical perception as we seek to live in a continuing exegesis of the Scriptures.

BIBLICAL CONSIDERATIONS IN THE AREA OF MINISTRY

One of the considerations I have taken is, that I believe the question is too limited when we ask merely about Women's Ministry, we must ask the broad question of "ministry of all persons". Our goal in searching the Scripture is not to license a form of liberation or cause a Biblically based remedy of injustice, but to again clarify our foundation for ministry and in this regard my first considerations are based in the opening chapters of the book of Genesis.

A. THE GENESIS ACCOUNT

The Biblical data of Genesis one and two deals with not only the Creation narrative, it also the establishment of "God's ideal in humanity and the Cosmos". The third chapter onward deals with the fall and the programme of redemption and restoration that finds its culmination in the cross of Jesus Christ. When considering the questions of this submission it is important that we draw our Biblical perspectives firstly from these chapters or the "Divine Ideal".¹

Genesis 1:26-27

"And God said let us make Adam² in our image according to our resemblance and they will rule over the fish of the sea and over the birds of the sky and over the animals and over all the earth and over all the moving things that move upon the earth. And God created the Adam in His image in the image of God He created him, a male and female He created them".

¹This was a similar pattern that we followed in the "Reconciliation Document" (1978) when we made the statement, "the indissolubility of marriage". As we saw marriage was established on the ideal and it was a creative and not a redemptive institution.

²The term "the Adam" is based on the construction of language in verse 27. It refers to the Adam as a "they", the clause "He created him" is parallel to the following clause "He created them", indicating that the "him" is synonymous with the "them". "The Adam" is a "male and female". Thus "the Adam" could be translated "human or humanity"; however the effect of the synecdoche would be lost. The synecdoche "Adam" is a singular, which represents the plural, male and female.

In the first account of human creation there is the corporate working of the Trinity in the singular action of creating man, this man is created as male and female, the singular is used to denote the plural thus implying an equality.³ The Bible teaches that both man and woman were created in God's image, had a direct relationship with God, and shared jointly, responsibilities of bearing and rearing children and having dominion over the created order.

Genesis 2:18

"Then the Lord God said, it is not good for the man to be alone I will make him a helper suitable for him."

In the creation of woman taken from man the implications are that the Bible teaches that woman and man were created for full and equal partnership. The word helper (ezer), is used to designate women in this passage, this word refers to God in most instances of Old Testament usage (e.g. 1 Samuel 7:12; Psalm 121:1-2). Consequently the word conveys no implication whatsoever of female subordination or inferiority in both the passage and its common Old Testament usage. (The issue of subordination will be discussed further in the New Testament section.)

Genesis 2:21-23

"So the Lord God caused a deep sleep to fall upon the man and he slept; then He took out one of the ribs and closed up the flesh at that place. And the Lord God fashioned into woman the rib, which He'd taken from the man, and brought her to the man. And the man said, "this is now bone of my bones and flesh of my flesh, she shall be called woman because she was taken out of man".

In the forming of the woman from man there is a demonstration of the fundamental unity and equality of human beings. In 2:18 and 20 the word "suitable" (kenegdo) denotes an equality and adequacy of the woman in relationship to the man and corporate identity.⁴

Genesis 3:6

³Brown, N.T. Theology. Vol I., p.562.

⁴Spencer, Beyond the Curse. p.25.

"When the woman saw that the tree was good for food and that it was a delight to the eyes and the tree was desirable to make one wise, she took from the fruit and ate; and she gave also to her husband with her and he ate".

In the account of the fall, it is seen that man and woman were co-participants in the same: Adam was no less culpable than Eve⁵. (Romans 5:12-21; I Cor.15:21-22). In 3:15 through 21 where the "human effects of the fall" are recorded there is a joint sharing in the frustration and the enmity that sin causes, and the effects fall on both man and woman. In 3:16 we see that the rulership of Adam over Eve is a result of the fall, and was therefore not a part of the original created order, it is a prediction of the effects of the fall rather than a "prescription of God's ideal order".⁶

SUMMARY

Several things must be drawn from this portion of Scripture.

1. That the image of God in both men and women is ontological and equal in both.
2. God's work is not linked to gender, in fact the Scriptures are "gender blind"⁷ and do not enter into sex based roles as one being subordinate to the other.
3. Creation does not give a primacy to the man but an equality of responsibility to both, it is the fall that gives the basic "disorientation" of the order of life.
4. "Ezer" is used to denote strength not subordination. The word is used as equal and not a subordination to a superior.⁸ The language speaks of a mutuality equal in essence and substance and in no way is woman seen as morally inferior for both are given equal responsibility in creation and equal responsibility for the fall.

⁵The fall consisted of the inner defection of the soul from God outwardly manifested in the act of eating the forbidden fruit: Eve "took some and ate it. She also gave some to her husband...and he ate it" (v.6). A classical interpretation that identifies the eating with sexual intercourse is mistaken, for, among other reasons, Adam and Eve each partook independently. Rather via an inner attitude of unbelief and self-exaltation -- not through and magical potency within the tree -- Eve and then Adam wilfully disobeyed the clear command of God. Lewis and Demrest, Integrative Theology. Vol II., p.195.

⁶Men, Women and Biblical Authority. A list of statements formulated for the "Christians for Biblical Equality" by the following evangelical scholars: Gilbert Bilezikian, Stanley N. Gundry, Catherine Clark Kroeger, W. Ward Gasque, Gretchen Gaebelein Hull, Jo Anne Lyon and Roger Nicole.

⁷Ibid.

⁸Ibid.

Therefore, in general over-view the ideal of the creation account is the creation of compatible persons not merely to each other but compatible to the task of the creation mandate (1:26-28).

B. THE NEW TESTAMENT

The weight of our New Testament teaching concerning the role and ministry of women is Pauline. There are four theological principles.⁹ that provide the framework of Paul's teaching on whether man is corporate and individual. They are,

1. Corporeity and Individuality.
2. Equality and subordination.
3. Mutuality of obligation.
4. Unity and diversity.

Corporeity and Individuality

The first and most foremost principle in Paul's understanding is man is corporate as well as individual. In his theology he presents two "headmen" Adam and Christ, the old man and the new man.¹⁰ It expresses in its broadest dimension humanity corporate nature. They set the pattern of nature and therefore the pattern of relationships, respectively, for the present age and the age to come. Corporately as Christian believers we have been transferred from the society of Adam to that of the New Age, the Community of the Resurrection, where there is no male or female (Gal.3:28c.f.Romans 6:4,10f;8:30;II Cor.13:3; Gal.2:10f; Ephesians 2:5f; Col.1:13), and individually we have already received indiscriminately certain benefits of the New Age, the Spirit and the Gifts from the ascended Christ, but the "Age to come" (Eph.1:21;2:7) is not yet consummated by the Parousia, that is the glorious appearing of Jesus Christ. Those in Christ, although not of the world, nevertheless live in the world (Col.2:20,c.f. Romans 8:9; I Cor.5:9f; 7:31; Eph.2:2; John 17:14-18). That is, they still live as individuals in the society of Adam, the present order of nature in which

⁹Ellis, Pauline Theology. p.55

¹⁰Ibid.

the wife's desires shall be for her (husband) and shall rule (mashal) over her, Genesis 3:16.¹¹ Paul's reconciliation of the dominance of the male in the present creation of Adam with the new creation in Christ in which there is freedom and equality of male and female, or, in other words of the eschatological man and the eschatological woman?¹² This leads us to the second point of his theology.

Equality And Subordination

Paul affirms in his teaching both equality and subordination as proper and complimentary roles in several kinds of relationships, roles that vary in expression according to the particular context. He expresses this principle explicitly in his teaching on diversities in ministry (I Cor.12:12-27). One of the issues that we face in our modern world is that equality and subordination are seen as being in opposition and the distinctions of class and rank are viewed as evil.¹³ It may reflect a justifiable resentment towards attitudes of disdain for others and elitism but these must be understood as results of a "sinful society" and not dealing with the ontology of creation as the norm. Paul holds in his teaching that there is harmony in equality of value and a definite diversity in rank (I Cor.11:11-12; Gal.3:28). This issue is probably most clearly seen in the area of his Christology and presents any relationship of Christ to God as being a subordination of equality, not a subordination of the inferior (I Cor.12:2ff).¹⁴

Paul's treatment of Ephesians 5:21-6:9 as he elaborates the traditional regulations for family relationship or the "household code".¹⁵ In this passage Paul

¹¹Note the preposition of the verse is soteriologically descriptive but also theologically prescriptive of the human condition in the present age in which marriage of male and female in the natural normative social order.

¹²Ellis, Pauline Theology. p.57.

¹³Ibid. p.58.

¹⁴See also notes in appendix III.

¹⁵This is in New Testament times a paraenesis concerning domestic relationships: husbands and wives, parents and children, and masters and slaves. The codes, which are similar in form, are based on the principle of reciprocity and mutual submission in Christ. Literary and ethical parallels are found in first century stoicism. Ephesians 5:22 -6:9; Col. 3:18-4:1; I Peter 2:18-37. These were not seen as oppressive but how did one live out in the dynamic relationships or where one was set in life? To be set in a particular place in life was not seen to be oppressive but seen to be the dignity, which one should walk out their responsibilities in an adequate manner.

deals with a paralleling the relationship of the wife and husband and the equality of Christ, God and the Church. Earle E. Ellis¹⁶ provides a helpful parallel when he states in diagram as follows; these analogies show that in certain respects the wife is to relate to her husband as the Church does to Christ and, when Philippians chapter two is brought into consideration, as Christ relates to God the Father. Correspondingly, the husband is to relate to his wife as Christ does to the Church.

These analogies may be expressed in terms of mathematical ratios as follows:

$$\frac{\text{Wife}}{\text{Husband}} = \frac{\text{Church}}{\text{Christ}}$$

$$\frac{\text{Wife}}{\text{Husband}} = \frac{\text{Christ}}{\text{God}}$$

$$\frac{\text{Husband}}{\text{Wife}} = \frac{\text{Christ}}{\text{Church}}$$

The teaching in I Corinthians 11:3-16 relating to the terms of "head and headship" cover the principles of the household codes as well as having theological implications. For a fuller discussion please read appendix III¹⁷. "The Classical Concept of Head as Source", in its entirety.

Mutuality and Obligation

Mutuality and obligation represent the third Theological principle that Paul applies to various kinds of relationships. It is implicit in his teaching on Ministry in I Cor. 12:25, on his relationship of State and Subjects in Romans 13:1-7; I Timothy 2:1f, but is most clearly expressed in the Household Codes.¹⁸ The principles of mutuality of obligation are the cement that gives the Pauline ethic its unity and viability. In any relationship in which the desire to minister is effaced by the desire be Prime Minister, the bond is fractured!¹⁹ The fracture is nowhere more destructive

¹⁶Ellis. Pauline Theology. p.59

¹⁷Appendix III, p.54 - 70.

¹⁸Household codes are not only expressed by Paul but also in the writings of Peter (I Peter 2:18-3:7).

¹⁹Ellis. Pauline Theology. p.62

than in the context in marriage, and this Pauline principle appears to take into account that problem.

Unity In Diversity

The fourth principle is unity in diversity. It is fundamental to his understanding of the gifts of ministry. It is equally important for his teaching on Christian social relationships and on the place of the Jews in salvation history. In Christ there is "neither circumcision nor uncircumcision" and "no distinction between Jew and Greek" for both have been incorporated in and by the Spirit into one people of God. (Gal.6:15; Romans 10:12; Gal.3:3,27f; I Cor.6:17; 12:13; Romans 11:17-24; Eph.2:11-22; II Cor. 6:16; c.f. Romans 2:28f). The unity and diversity is seen in the area of Christians and circumcision, the eating of kosher foods, the relationship of Gentile Christians to traditional Jewish observances. It also appears in his teaching on the relationship of believers from different social and economic strata and underlies his teaching in dealing with masters and slaves, again through the household codes and in the case of Philemon and Onesimus the dynamic of forgiveness and reconciliation. This principle of unity in diversity is particularly significant when the differences are not merely social but are fixed in creation, as is the sexual differentiation between male and female (Genesis 1:27). In Christ the wife and husband and we may add the single woman and the single man find their fulfilment as persons within their distinctive roles. On one hand, the single and the married states are prophetic signs of a new age, the single celibate person signifying, according to Christ, the sexual role that will be given in the resurrection and the married couple signifying according to Paul the union that exists between Christ and His Church (Eph.5:13ff; Luke 20:34ff) - Jesus teaches that the marriage relationship, not one sexual identity, will cease in the resurrection life.²⁰ On the other hand, the male and female are distinct categories of being within the order of creation. Differences between them may be variously expressed from time to time and place and frictional differences may be transcended through love, but distinctions themselves are based on Paul's Christological model, not to be eliminated.

²⁰Marriage is a corporeity, the resurrection of the believer is based upon "Individual Relationship to Christ", Romans 8:11; I Corinthians 6:14; 15:20-22; II Corinthians 4:14.

Paul, in his teaching addresses the principle of unity in diversity to the areas of, Ethnicity.

1. Socio-economics.
2. Ministerial.
3. Sexual areas.

He affirms that all are one in Christ, and yet refuses to make Greeks into Jews, servants into masters, Apostles in Deacons and we may now add females into males. He seeks the unity that does not sacrifice the diversity within the Body of Christ.²¹ For Paul unity and equality do not exclude difference, diversity or rank but incorporate them and expresses them as a many splendoured mosaic.

C. FACING THE CRUCIAL TEXTS

In this particular matter there are several crucial texts or "hard passages". There are as follows;

1. I Corinthians 11:2-16
2. I Corinthians 14:33-36.
3. I Timothy 2: 18 - 3:1

In this regard I have included the appendices I and II, dealing with these matters. I have done this as I expect that you (the Committee and council members) will have looked at considerable exegesis to-date, yet I believe that the notes of the following scholars will be helpful. Appendix I, is from the work; "Pauline Theology", by E. Earl Ellis. Dr. Ellis is research professor of Theology at Southwestern Baptist Theological Seminary at Fort Worth, Texas. Appendix II; Sanford Douglas Hull, it is the appendix that is included in the work, "Equal to Serve - Women and Men in the Church and Home" by Gretchen Gaebelein-Hull. Rev. Hull is currently the Minister of Brookdale Presbyterian Church at St. Joseph, Missouri and previously has worked as a instructor in classical languages at Wilburham and Monson Academy and held a teaching fellowship in Greek, at Trinity Evangelical Divinity School in Dearfield. I would

²¹I Corinthians 12:14 - 31a.

encourage you to read the notes in their entirety as background for your exegetical discussions.

SUMMARY OF BIBLICAL TEACHING

The following are some encapsulated statements and reference material relating to Biblical truths in regard to the equality of men and women. I have already dealt with those that relate to creation in the Genesis section.²² The three here now deal with redemption, community and family.²³

1. REDEMPTION.

The Bible teaches that Jesus Christ came to redeem men as well as women. Through faith in Christ we all become Children of God, one in Christ and heirs to the blessings of salvation without reference to racial, social, or gender distinctives (John 1:12-13; Romans 8:14-17; II Cor.5:17; Gal.3:26-28).

2. COMMUNITY.

- a. At Pentecost the Holy Spirit came on men and women alike. Without distinction, the Holy Spirit indwells men and women, and sovereignly distributes gifts without preferences to gender. (Acts 2:1-21; I Cor.12:17,11, 14:31).

- b. Both men and women are created to develop their Spiritual Gifts and use them as stewards of the grace of God. (I Peter 4:10-11). Both men and women are divinely gifted and empowered to minister to the whole Body of Christ, under His authority (Acts 1:14, 18:6, 21:9; Romans 16:1-7, 12-13, 15; Phil.4:2-3; Col.4:15; see also Mark 16:1-7; Luke 8:1-3; John 20:17-18; compare also Old Testament examples found in: Judges 4:4-14,5:7; II Chron.34:22-28; Proverbs 31:30-31; Micah 6:4.)

²²See pages 3 - 4.

²³I am indebted to the outline statements of "Men, Women and Biblical Authority", and after personal Scriptural analysis of the same, I have adopted them in this summary.

- c. In the New Testament economy, women as well as men exercise prophetic, priestly and royal functions (Acts 2:17-18, 21:9; II Cor. 11:5; I Peter 2:9-10; Rev.1:16, 5:10). Therefore, the few isolated texts that appear to restrict the full redemptive freedom of women must not be interpreted simplistically and in contradiction to the rest of Scripture, but their interpretation must take into account their relation to the broader teaching of Scripture and their total context. (I Cor. 11:2-16,14:33-36; I Timothy 2:9-15).
- d. The function of leadership as the empowerment of others for service rather than the exercise of power over them (Matthew 20:25-28, 23:8; Mark 10:42-45; John 13:13-17; Gal.5:13; I Peter 15:2-3).

3. FAMILY

- b. Husbands and Wives are heirs together with the grace of life, they are bound together in a relationship of mutual submission and responsibility (I Cor.7:3-5; Eph.5:21; I Peter 3:1-7; Genesis 21:12). The husband's function as "head" is to be understood as self-giving love and service within this relationship of mutual submission (Eph.5:21-33; Col.3:19; I Peter 3:7).
- c. Both Mothers and Fathers are to exercise leadership in the nurture, training, discipline and teaching of their children (Exodus 20:12; Lev.19:3; Deut.6:6-9,21:18-21, 27:16; Proverbs 1:8, 6:20; Eph.6:1-4; Col.3:20; II Timothy 1:15; see also Luke 2:51).

RESPONSE TO THE FOUR QUESTIONS OF THE SUBMISSION

My response from the previous Biblical considerations (minimal as they may be, for the amount of material is exhaustive - it's seems when trying to work through it!) has been re-ordered and I respond to them as follows.

1. "WHAT DO YOU SEE AS THE SCRIPTURAL BOUNDARIES FOR WOMEN IN MINISTRY?"

Based on the Biblical data and a consideration of that material I see that there are "NO boundaries in the area of the ministry in which both women and men can participate in. Ministry is not gender based but is the response that we make to God based on our redemption through Jesus Christ (Eph.2:1-10). Ministry is primarily service (diakona) and relates to the work that is achieved in Christ's name in the lives of others. Ministry is not restricted to individuals or genders but is the divine intention for all who will believe in Jesus Christ. Ministry as we have practiced it in the Apostolic Church has been based on "gifting" and in recent years our concepts from the Biblical perspective have spread far beyond our initial *raison'detre* of Eph.4:11 to include those of I Corinthians 12 and Romans 12, namely Motivational Giftings.²⁴ We have seen and must continue to see that these gifts are brought to the tasks of service and employed under the leading of the Spirit and the common consensus that should rule in our body life. (Acts 15:26).

2. "DO YOU SEE ANY DISTINCTION BETWEEN THE ROLES OF SINGLE AND MARRIED WOMEN IN MINISTRY?"

YES AND NO! There should not be a distinction between the ministry that one is called to by Christ based on marital status. There will be differing roles that are the outcome of relationships (e.g. marriage) where complimentary ministry is participated in by a woman who is a wife of a believing husband (or vice versa - I Cor.7:7ff), but the call to ministry and service is not based on ones conjugal status. The single state of a woman may in many cases allow a greater flexibility to pursue certain areas and goals in ministry not available to a married woman while vice versa,

²⁴Some years ago (c.1984) the General Council of the Apostolic Church in N.Z. after extensive discussion agreed to re-word the "Ninth Tenet" to include these gifts by the removal of the "definitive word, Nine". This has not yet been acted upon.

the relationships and experience of a married woman may open up areas of ministry as an outcome of life experience and maturity within the relationships of marriage; but these distinctions are not based on Biblical data but on social, economic, marital and cultural circumstances.

3. "THE ROLE OF WOMEN IN LOCAL CHURCH GOVERNMENT".

By local church government I understand this to be primarily that of the Presbytery. Government in our church life has always been that of "corporeity or collegiality", not that of the individual.²⁵ Pastor Robin Cullen was helpful to us in his paper presented to the Australians and circulated through our PEP courses some years ago when he said, "there is a difference between leadership and government" which Dr. Robin Cullen of Perth, Western Australia has helpfully defined as;

"I use the word "LEADERSHIP" to speak of the singular function of a leader as an individual who has the primary responsibility, and therefore the primary concern, for any body of people. I use the word "GOVERNMENT" to speak of the plural function of a governing body that makes decisions which effect the welfare of the people. They can be seen as those who pool their collective wisdom, insight and maturity to determine the best possible way of following the leader. These definitions are, of course, simplistic but are adequate to begin with. LEADERSHIP therefore functions in the provision of vision, direction, inspiration and motivation. GOVERNMENT function in the provision of diversity, wisdom, balance and constraint."²⁶

If we pursue an understanding of gender blindness in the Genesis record as presenting an ideal of an openness for men and women to participate in ministry, then this will lead us to the next step, that the role of women in local church government may be on the same basis as that in which men have enjoyed in the past namely, "while all have been called to ministry, not all have been called to office". Office has not been participated in based on gender even though it has been quite obviously "male dominated", it must be noted that not all males have participated in government, as government has been based on the recognition of office. To answer this question we will have to address not only the role of women in church government but the nature of the calling to office, remembering that ministry is general, office in the Biblical

²⁵The tenth tenet of the Apostolic Church states: "Church government by Apostles, Prophets, Evangelists, Pastors, Teachers, Elders and Deacons". This has always been seen as collegiality of plurality (not equality, but a diversity of Giftings) or "Multitude of Counsellors".

²⁶Robin Cullen, Leadership and Government, Perth: Unpublished Paper, (1986)

record is always specific, indicated by either the definite article or the nominative case.²⁷ This question is not fully answerable in the "limited terms" of the Committee's brief.

4. "WHAT STEPS SHOULD BE TAKEN TO RELEASE WOMEN MORE IN THEIR GIFTS AND MINISTRIES?"

The traditions of our church when we go to the roots in particular and Pentecost in general demonstrate a great openness of women being involved in ministry. We have since suffered a "retrenchment" of women in ministry in recent years, much of which has come from the "influence in New Zealand Evangelicalism of the Plymouth Brethren Movement" as many have experienced the life of the Spirit and moved into Pentecost. Women have been involved in our movement from the inception and the record of the establishment of the church records not only the recognition of men in ministry and office but also that of women both married and single as deaconesses.²⁸ Women were ministries in the areas of preaching, Spiritual Gifts and other aspects of service from the inception of the New Zealand church and also there was "some participation" of women in the British church in early days relating to public ministry. From these brief historical comments our current steps should be as follows;

- a. To reaffirm the importance of "every member participation" in service and ministry, not merely the recognition of "what I can do" - but, "what is God calling me to do".
- b. The area of continued encouragement of training in our education programmes for women as well as men to receive instruction and developmental experience.
- c. The consideration of women serving beside men (and men beside women) in multiple staff churches as assemblies continue to be planted and develop at a rate that makes multiple staff functioning viable.

²⁷This has the effect of always referring to specific named officers, or those in relationship to a particular Church or situation; e.g. Acts 20:17; Ephesians 4:11; Philippians 1:1; etc.

²⁸Revival Echo's vol. 1. number 9, page 143 as quoted in "The History of the Charismatic Movements in New Zealand". James E. Worsfold, Bradford: Puritan Press, 1974).

- d. The continued commitment to a developing exegesis of the Scriptures that will help us to develop a greater "sense" of safety and security for women to minister both within our churches and from our churches into the larger world, in a way that will neither intimidate progress, nor force people to feel they must "fight for their rights" rather than focus on the goals of ministry which are the Glory of God and the extension of Christ's Kingdom.²⁹

The matter of further steps is one that I do not believe can be adequately outlined in list form as the church is not a static or a law governed institution, but a dynamic organism placed by Christ into the world in this particular part of God's redemptive economy.³⁰

In all my reading, research and consideration I am constantly challenged by a phrase, being the title one of the books I have read and had the privilege hearing its author lecture, that is, "EQUAL TO SERVE" - this must be the guideline that motivates us in this whole area of concern as a Church in Our Country at this time.

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July 1990.

²⁹Romans 15:6,9; Ephesians 1:5f,12,14,18; 3:2; II Thessalonians 1:2; I Peter 4:11.

³⁰Matthew 5:13f; 9:38; 28:19; Luke 24:46-48; Acts 1:8; 10:38-43.

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EGALITARIAN POSITION

- Created Equal
- Fallen Disorder and Hierarchy
- Restored Equality through Redemption in Christ

MODERATE POSITION

- Created Equality of Essence and Distinction of Role
- Fallen Disruption of God's Created Design
- Restored Equality and Role Distinction through Redemption in Christ

HIERARCHICAL POSITION

- Created Equality of Essence and Distinction of Role
- Fallen Disruption of God's Created Design
- Restored Role Distinction through Redemption in Christ

The mission of women's ministry is to help women grow in their relationship with God by studying the Bible, by mentoring each other, and by encouraging meaningful fellowship. We support the church's mission to lead women from unbelief to joyful, mature faith in Christ. The purpose of this survey is to help women's ministry at Church of the Atonement plan activities for the coming year. We want to find out what your interests are, what your schedule is like, and even how you might be a resource for us in terms of your skills and ideas. Thank you for your participation and time.

OK. Question Title Answer. Women in ministry is an issue upon which Bible-believing Christians can and do disagree. The point of separation centers on the passages of Scripture that forbid women to speak in church or "assume authority over a man" (1 Timothy 2:12; cf. 1 Corinthians 14:34). The disagreement is whether or not those passages were relevant only to the era in which they were penned. Some contend that, since there is neither Jew nor Greek . . . male nor female . . . but you are all one in Christ (Galatians 3:28), women are free to pursue any field of ministry open to men. Others hold that

1 Timothy 2 Biblical Examples of Women in Ministry. Old Testament history includes accounts of strong female leadership in many roles. The following are striking examples: Miriam was a prophet to Israel during the Exodus, alongside her brothers Moses and Aaron (Exodus 15:20). The question of human authority is not of primary significance, though it naturally arises as organization and structure develop. Genesis 2:18-25 Some expositors have taught that all women should be subordinate to adult men because Eve was created after Adam to be his "helper" (NIV; "help meet", KJV). Do women have a place in ministry? If so, to what extent? Is there scriptural basis for a woman to be in any position of authority in the church? What does the Bible really say about this issue? To understand God's intentions, we must go back to the very beginning of creation to see His original purpose for both man and woman. "Male and Female Created He Them". So God created man in his own image, in the image of God created he him; male and female created he them. General Conference Women's Ministries. The Department of Women's Ministries exists to uphold, encourage, and challenge Adventist women in their pilgrimage as disciples of Jesus Christ and members of His world church. Women's Ministries Emphasis Day. June 12, 2021 Women's Ministries Emphasis Day is celebrated the second Sabbath in June. Ana Lopez presents the sermon, "Come, See the Savior of the World." Learn More. I Will Go Reach My World. "I Will Go Reach My World" is Women's Ministries expression of the Seventh-day Adventist Church's 2020-2025 strategic plan: I Will Go. Learn More. I Love to Listen Day.