

Adam, Where Are You?

On Gender Relations

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"We seek the truth, and we will endure the consequences."

Dr. Charles Seymour, 1885-1963

"All Christian life is to be measured by Scripture. By every word thereof."

Wycliffe

"In a time of universal deceit – telling the truth is a revolutionary act."

Orwell

"So the word of God grew mightily and prevailed."

Acts 19:20

"The Scriptures are plain upon the relations and rights of men and women."

Ellen White, 1T 421

Sacra Scriptura Sui Interpres

Introduction

[Note: This study reflects my current thinking on the issue of women's ordination and the biblical text. The ideas are my own; they do not represent the view of any committee or institution. Certain wordings and applications are subject to change based on further study of Scripture and the guidance of the Holy Spirit.]

Returning to my office one morning, someone had slipped a quote from *Time* under my door, which asserted that "the ability to serve has very little to do with gender. It has everything to do with heart, character, ability, determination and dedication."¹ A hand-written comment added, "Context: Military – Could it be Ministry too?" It is indeed a sad day when the performance potential of women in the military defines the modus operandus for the church (especially one that has historically embraced a non-combatancy status even for males!).

In the debate over women's ordination² some have argued that the church is left with two options: "Either we must return to a literal reading of the texts and drastically change our current church practice to bring it into line. Or we must recognize that these texts in and of themselves cannot settle the issue of women's ordination. There is no middle ground. This is not to say that the texts speak for the ordination of women. It is only to say that they cannot be used against the ordination of women."³ But such a hermeneutical straight-jacket will not do since it rail-roads opponents of women's ordination into an unwarranted hermeneutical corner. This perspective constitutes no singular aberration; I remember a Seminary professor always emphasizing the role of Scripture and calling for biblically faithful exegesis: "Is that in the text?" When it came to women's ordination, however, the professor was quick to argue that this issue had to be informed *and* settled by context, socio-economic realities, and even psychological factors rather than the biblical record alone.

Puzzling is the recent call for more female pastors at the very time when the SDA church is engaged in a thorough study of ordination, gender-dynamics included. Bryant pleads with Mt 9:37 that since "the harvest is truly plentiful, but the workers are few,"⁴ "women are standing at the gate, waiting

¹ Mary Jennings Hegar is a combat helicopter pilot with the California Air National Guard and part of a law suit against the Department of Defense "for barring women from certain combat roles." *Time* (Dec 12, 2012): 11. Available from <http://www.time.com/time/magazine/article/0,9171,2130415,00.html>, Internet. accessed May 27, 2013.

² I maintain that the question is fundamentally not one of ordination, but whether the Bible permits women to function as elders or pastors.

³ John Brunt, "Ordination of Women: A Hermeneutical Question," <http://session.adventistfaith.org/assets/392575>. First published in *Ministry* (Sept. 1988): 12-14.

⁴ All Scripture references are taken from the King James Version of the Bible or an adaptation thereof by this author.

to help with the harvest. It's time to let them in."⁵ Such statements are paradigmatic of a gross misunderstanding and incongruous insinuation: that women have been shut out of ministry opportunities and outreach.⁶ The need of the church and the world is too great to think in those terms, but the Word of God is too specific to define gender-roles by contemporary culture or situational sentiments.

In the church's quest for understanding in this matter, astounding pronouncements have been made. For example, one administrator and scholar comments, "I knew of no biblical reason why women can't be recognized in ministry just as fully as men are."⁷ It is argued with transparency that actions have already defined our theology: "It should be clear at this point that, as a church, we've moved well past asking whether or not it's appropriate for women to preach and teach in public (the issue raised by Paul in 1 Corinthians and 1 Timothy). By our actions, we've affirmed the vital role of women in the life and ministry of our church." Nevertheless, "in some places public preaching and teaching by women simply wouldn't help the mission of the church."⁸ In the end, despite a generation of scholarly voices against women's ordination, claims are made that "we've never said that the Bible gives us a clear No."⁹

The spectrum of interpretations on key texts warrants some preliminary considerations, especially with proposals that the language, structure, and theology of SDA ordination is fundamentally Roman Catholic and must therefore be redefined.¹⁰ Common terminology ("ordination"), however, does not necessitate causality (*parallelomania*). Furthermore, Ignatius, as claimed, was not the first to distinguish between elders and deacons; a distinction between the two offices goes back to 1 Tim 3.

⁵ G. Alexander Bryant, "Wanted: Female Pastors," *Adventist World-NAD* (Feb 2013): 17. Although acknowledging the TOSC work, Bryant asserts that "the Woman in Ministry building block . . . will move forward independent of the findings and conclusion of the ordination issue," providing "significant financial support for this endeavor". The boldness by proponents of women's ordination is also evident in the Netherlands Union Conference's July 6, 2013 announcement: "Considering the decision of the 2012 Union Session regarding the equality of men and women (#153), and taking our ethical objections to unequal treatment into account, the Netherlands Union Conference will no longer differentiate between male and female pastors as of June 1st, 2013. All pastors, irrespective of their gender, will be "ingezegend" [ordained] pastors. When reporting to the world church, the Netherlands Union Conference will list all pastors as being "ordained." <http://www.adventist.nl/2013/07/06/netherlands-union-conference-votes-to-ordain-female-pastors/>, Internet. Accessed July 16, 2013.

⁶ Conversely, statements are at times presented as overstatements. For example, categorical exclamations (without any examination!) like "Phoebe was a deacon in the church in Cenchrea. And Junia was identified by Paul as a leading apostle. Women filled every leadership role you can imagine!" (Roberts, <http://session.adventistfaith.org/presentation-randy>, Internet) require much qualification, even correction. See also John Brunt, "Ordination of Women: A Hermeneutical Question," who assumes that Phoebe was a deacon without actual analysis of the text or context; Charles E. Bradford, *Timothy & Titus*, The Abundant Life Bible Amplifier (Boise: Pacific Press, 1994), 56; Rebecca Merrill Groothuis, *Good News for Women: A Biblical Picture of Gender Equality* (Grand Rapids: Baker, 1997), 196.

⁷ Jan Paulsen, *Let's Talk* (Boise, ID: Pacific Press, 2013), 52 [pagination based on pre-pub release].

⁸ *Ibid.*, 60.

⁹ *Ibid.*, 61.

¹⁰ Darius Janciewicz, <http://vimeo.com/42298846>, Internet. Accessed May 29, 2013. Olsen had already argued for a Roman Catholic background of ordination based on non-SDA historical grounds while ignoring the testimony of Ellen White in *The Desire of Ages*, ch. 30. See V. Norskov Olson, *Myth & Truth About Church, Priesthood & Ordination* (Riverside: Loma Linda University Press, 1990).

1 Acts speaks of an "appointing" of elders: "So when they had appointed [χειροτονέω *cheirotoneō*] elders
 2 in every church and prayed with fasting, they commended them to the Lord in whom they had believed"
 3 (Acts 14:23). The term *cheirotoneō* "to appoint" contains the term "hand", as in "raising a hand".
 4 Although the community is involved, 1 Tim 4:14 has Paul admonishing Timothy to "not neglect the gift
 5 that is in you, which was given to you by prophecy, with the laying on of the hands by the body of
 6 elders." The standard Greek Lexicon BDAG (3rd ed.) further supports that "here the word means
 7 appoint, install, w. the apostles as subj."¹¹ In this vein it is interesting to note that the Protestant King
 8 James Version employs the distinct terminology of ordination in several contexts: "And he ordained
 9 [ποιέω *poieō* "to make, do, appoint"] twelve, that they should be with him, and that he might send them
 10 forth to preach" (Mk 3:14). In John 15:16 Jesus reminds His disciples privately that "You have not
 11 chosen me, but I have chosen you, and ordained [τίθημι *tithēmi* to put in place"] you."

12 Ellen White's chapter "He Ordained Twelve" in her *The Desire of Ages* offers the clearest
 13 rationale and practice of ordination: "It was beneath the sheltering trees of the mountainside, but a little
 14 distance from the Sea of Galilee, that the twelve were called to the apostolate."¹² "The first step was
 15 now to be taken in the organization of the church that after Christ's departure was to be His
 16 representative on earth. . . . Their office was the most important to which human beings had ever been
 17 called, and was second only to that of Christ Himself. *As in the Old Testament the twelve patriarchs*
 18 *stand as representatives of Israel, so the twelve apostles were to stand as representatives of the gospel*
 19 *church.*"¹³ She continues, "While Jesus was preparing the disciples for their ordination, one who had
 20 not been summoned urged his presence among them."¹⁴ Then Jesus "gathered the little band close about
 21 Him, and kneeling in the midst of them, *and laying His hands upon their heads*, He offered a prayer
 22 dedicating them to His sacred work. *Thus the Lord's disciples were ordained to the gospel ministry.*"¹⁵
 23 Ellen White describes the event as an "ordination",¹⁶ actually instructing the church to follow suit:
 24 "Brethren of experience and of sound minds should assemble, and following the Word of God and the

¹¹ BDAG, s.v. χειροτονέω. Vetne claims that "since most Bibles do no[t] use the word 'ordain' or 'ordination', we are dealing with an issue that is not explicitly discussed in the biblical material" (Vetne, "Luke-Acts and the Issue of Ordination in the Seventh-day Adventist Church": 1). This overlooks the fact that the concept of ordination might be expressed through various terms and ministry realities, and again misses the evidence of White's *Desire of Ages* (ch. 30). He footnotes *Desire of Ages*, 296 (p. 6, fn. 12) but does not utilize its content. So also Olsen, 177, who does not allow for the KJV's "ordain" to carry ecclesiastical meaning. He also ignores White's identification of the seven "appointed" as "deacons" in the Pauline sense of the word (AA 89, 97, 106).

¹² Ellen White, DA 290 (cf. MH 509). Sources by Ellen White are cited with standard Adventist abbreviations. All italics in Ellen White sources (except for KJV quotes) are supplied.

¹³ Ibid., 291. The unsolicited volunteer (Judas) proved disastrous to the ministry of Christ and His disciples.

¹⁴ Ibid., 293.

¹⁵ Ibid., 296.

¹⁶ Ibid., 298.

1 sanction of the Holy Spirit, should, with fervent prayer, lay hands upon those who have given full proof
 2 that they have received their commission of God, and set them apart to devote themselves entirely to His
 3 work."¹⁷

4 In appealing to Ps 69:25 in Acts 1:20, Luke perceives that the disciples' ordination was to the
 5 office of overseer (ἐπισκοπή *episcopē*).¹⁸ Additionally, Acts 1:25 leaves the impression that Matthias is
 6 not just functionally replacing Judas as a person but filling a vacant office: That he may take part of this
 7 ministry and apostleship, from which Judas by transgression fell."

8 In *Acts of the Apostles* White expands on this practice of formal ordination: "Before being sent
 9 forth as missionaries to the heathen world, these apostles were solemnly dedicated to God by fasting and
 10 prayer and the laying on of hands. *Thus they were authorized by the church, not only to teach the truth,*
 11 *but to perform the rite of baptism and to organize churches, being invested with full ecclesiastical*
 12 *authority.*"¹⁹ This constitutes an ordination service. Thus contrary to the claim that ordination is of
 13 Roman origin, the biblical laying on of hands already set men apart in the early church for ministry as
 14 "God foresaw the difficulties that His servants would be called to meet, and, in order that their work
 15 should be above challenge, He instructed the church by revelation to set them apart publicly to the work
 16 of the ministry. Their ordination was a public recognition of their divine appointment to bear to the
 17 Gentiles the glad tidings of the gospel."²⁰ This setting apart "was an acknowledged form of designation
 18 to an appointed office and a recognition of one's authority in that office. By it the seal of the church was
 19 set upon the work of God."²¹ False teaching calls for this authority in body of Christ: "The Thessalonian
 20 believers were greatly annoyed by men coming among them with fanatical ideas and doctrines. Some
 21 were 'disorderly, working not at all, but ... busy-bodies.' The church had been properly organized, and
 22 officers had been appointed to act as ministers and deacons. But there were some, self-willed and
 23 impetuous, *who refused to be subordinate to those who held positions of authority in the church.* They
 24 claimed not only the right of private judgment, but that of publicly urging their views upon the church.

¹⁷ White, EW 101. This is also to counter "self-sent men" (EW 97). For confirmation by James White of the above, see esp. his "Gospel Order," RH, Dec. 20 1853, 189, col. 2. Bates argued for three periods in church history in this regard: the order of the apostolic age, the middle ages (ending 1798) with its disorder, and the end time church of God which "will continue to rise until order is perfectly restored" (Joseph Bates, "Church Order," RH, Aug. 29, 1854, 22-23).

¹⁸ Note the translation of the KJV here: "and his *bishoprick* [ἐπισκοπήν] let another take."

¹⁹ White, AA 160-161.

²⁰ Ibid., 161; cf. GW 441; PaM 41.4; RH May 11, 1911, par. 3.

²¹ Ibid., AA 161.

1 In view of this, Paul called the attention of the Thessalonians to the respect and deference due to those
2 who had been chosen to occupy positions of authority in the church."²²

3 Purportedly ascribing to the same texts and similar hermeneutics, scholars within Adventism
4 arrive at vastly different conclusions in regards to ordination.²³ In the context of this debate, the words
5 of Paul are to be treated as the words of God "because when you received the word of God which you
6 heard from us, you received it not as the word of men, but as it is in truth, the word of God" (1 Thess
7 2:13). Ellen White echoes the above sentiments when she asserts,

8 I take the Bible just as it is, as the Inspired Word. I believe its utterances in an entire Bible. . . .
9 Simplicity and plain utterance are comprehended by the illiterate, by the peasant, and the child as
10 well as by the full-grown man or the giant in intellect. . . . Men of humble acquirements,
11 possessing but limited capabilities and opportunities to become conversant in the Scriptures, find
12 in the Living Oracles comfort, guidance, counsel, and the plan of salvation as clear as a sunbeam.
13 No one need be lost for want of knowledge unless he is willfully blind. We thank God that the
14 Bible is prepared for the poor man as well as for the learned man. It is fitted for all ages and all
15 classes.²⁴

16 Fundamentally, "the word of God is plain to all who study it with a prayerful heart. Every truly honest
17 soul will come to the light of truth. 'Light is sown for the righteous.' Psalm 97:11. And no church can
18 advance in holiness unless its members are earnestly seeking for truth as for hid treasure."²⁵

19 In the spirit of Protestant hermeneutics (*sacra scriptura sui interpretes*), the Bible is its own
20 expositor: "Scripture is to be compared with scripture."²⁶ Practically, therefore,

21 the student of the word should not make his opinions a center around which truth is to revolve. He
22 should not search for the purpose of finding texts of Scripture that he can construe to prove his
23 theories, for this is wresting the Scriptures to his own destruction. The Bible student must empty

²² Ibid., 261. White writes in reference to 1 Thess 5:12: "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you". Clearly appropriate leadership is in view, not dictatorial abuse.

²³ See especially Jan Barna's survey of "opponents" and "proponents".

²⁴ White, MS 16, 1888. The following historical incident clarifies the Protestant principle of Sola Scripture in relation to quoting Ellen White as an inspired source: "Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me. During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given" (ISM 206-207).

²⁵ Ibid., GC 522.

²⁶ Ibid., CT 462.

himself of every prejudice, lay his own ideas at the door of investigation, and with humble, subdued heart, with self hid in Christ, with earnest prayer, he should seek wisdom from God. He should seek to know the revealed will of God because it concerns his present and eternal welfare. This word is the directory by which he must learn the way to eternal life.²⁷

Accordingly, "We have in the Bible a plain 'Thus saith the Lord' in regard to all church duties. . . . Read your Bibles with much prayer."²⁸ The description of the Advent pioneers' faith and practice is gripping, and humbling:

My husband, with Elders Joseph Bates, Stephen Pierce, Hiram Edson, and others who were keen, noble, and true, was among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one as Christ and the Father are one. Many tears were shed. We spent many hours in this way. Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one spirit. We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that His disciples might be one as He and the Father are one. Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer and, without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another.²⁹

Ellen White continues to counsel,

In your study of the word, lay at the door of investigation your preconceived opinions and your hereditary and cultivated ideas. You will never reach the truth if you study the Scriptures to vindicate your own ideas. Leave these at the door, and with a contrite heart go in to hear what the Lord has to say to you. As the humble seeker for truth sits at Christ's feet, and learns of Him, the word gives him understanding. To those who are too wise in their own conceit to study the Bible, Christ says, You must become meek and lowly in heart if you desire to become wise unto salvation. Do not read the word in the light of former opinions; but, with a mind free from prejudice,

²⁷ Ibid., 463.

²⁸ Ibid., Letter 37, 1900.

²⁹ Ibid., TM 23-25.

search it carefully and prayerfully. If, as you read, conviction comes, and you see that your cherished opinions are not in harmony with the word, do not try to make the word fit these opinions. Make your opinions fit the word. Do not allow what you have believed or practiced in the past to control your understanding. Open the eyes of your mind to behold wondrous things out of the law. Find out what is written, and then plant your feet on the eternal Rock.³⁰

Addressing the "Dear Brethren who assemble in the Week of Prayer", Ellen White observed on for a Sabbath reading:

We are impressed that this will be an important time among us as a people. It should be a period of earnestly seeking the Lord and humbling your hearts before him. I hope you will regard this as a most precious opportunity to pray and counsel together; and if the injunction of the apostle to esteem others better than ourselves is carefully heeded, you can in humility of mind, with the spirit of Christ, search the Scriptures carefully to see what is truth. The truth can lose nothing by close investigation. Let the word of God speak for itself; let it be its own interpreter, and the truth will shine like precious gems amid the rubbish. It has been shown me that there are many of our people who take things for granted, and know not for themselves, by close, critical study of the Scriptures, whether they are believing truth or error. If our people depended much less upon preaching, and spent far more time on their knees before God, pleading for him to open their understanding to the truth of his word, that they might have a knowledge for themselves that their feet were standing on solid rock, angels of God would be around about them, to help them in their endeavors.³¹

These quotes and contexts shall serve as milestone markers for our own hermeneutical endeavor.

Further hermeneutical considerations will be developed and evaluated especially in conjunction with the much (mis)quoted text of Galatians 3:28.

I. Key Texts on Gender Relations in the New Testament

1. 1 Timothy 2-3

At the heart of the ordination debate lies Paul's gender-specific counsel of 1 Timothy 2-3.³² With 1 Tim 3:14-15 Paul issues a crisp purpose statement of his writing, especially with the preceding context of the role and restrictions of a male eldership: "I write to you these things . . . that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and foundation of truth (3:14-15). Having first-hand experience of ministry in Ephesus, "the letter was meant, then, to authorize Timothy to act as Paul's representative in Ephesus."³³

Critical scholarship suggests that the ambiguity around this text could be solved by simply

³⁰ Ibid., MYP 260.

³¹ Ibid., Dec. 15, 1888, in 1888 Materials, 196.

³² Some deny gender-specificity here, but the delineation in this section counters this error.

³³ Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, CO: Lewis and Roth, 1995), 184.

1 dismissing it on grounds of disputed authorship: "It is difficult to see in this passage anything other than
 2 a denial that women may exercise any teaching or authoritative role in the Church. As such, 1 Timothy
 3 2:8-15 is often taken as evidence of Paul's conservative attitude toward women in ministry."³⁴ She
 4 continues, "This, however, is a mistake, for there is almost universal agreement among biblical scholars
 5 that First Timothy is Deutro-Pauline. That is to say, Paul did not write this."³⁵ *Voilà* – case solved – and
 6 closed. Thus "First Timothy 2:8-15 can contribute nothing to our understanding of Paul's attitude
 7 toward women in the Church; at most, it bears sad evidence to how quickly the Church retreated from
 8 Paul's more egalitarian practice."³⁶ Hansen similarly dismisses Paul's counsel when he comments, "Just
 9 as the first half of this chapter showed us the author at his best, so the second half seems to show him at
 10 his worst. Christians are under no obligation to accept his teaching on women."³⁷ And William Barclay
 11 qualifies, "All the things in this chapter are mere temporary regulations to meet a given situation."³⁸

12 Contrarily, the text deserves detailed attention for our situation. J. I. Packer sensibly reminds
 13 "that the man-woman relationship is intrinsically non-reversible . . . This is part of the reality of creation,
 14 a given fact that nothing will change. Certainly, redemption will not change it, for grace restores nature,
 15 not abolishes it." Therefore male-female relations must be established "within this framework of non-
 16 reversibility. . . . It is important that the cause of *not* imposing on women restrictions which Scripture
 17 does not impose should not be confused with the quite different goals of minimizing the distinctness of
 18 the sexes as created and of diminishing the male's inalienable responsibilities in man-woman
 19 relationships as such."³⁹

20 Mere statistics show that teaching is a weighted theme in 1-2 Timothy and Titus: fifteen of the
 21 21 NT occurrences of *didaskalia* ("doctrine", "teaching") occur in these writings. Catalyzed by Paul's
 22 mentorship, correct and corrective teaching must be Timothy's priority; he must "charge some that they

³⁴ Karen M. Elliott, *Women in Ministry and the Writings of Paul* (Winona: Anselm Academic, 2010), 65.

³⁵ Ibid.

³⁶ Ibid. Elliott also dismisses 1 Cor 14:33b-36 by lumping it in the same Deutro-Pauline category. Ellen White warns against such an eclectic attitude towards lower criticism: "There are some that may think they are fully capable with their finite judgment to take the Word of God, and to state what are the words of inspiration, and what are not the words of inspiration. I want to warn you off that ground, my brethren in the ministry. 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' . . . How would finite man know anything about that matter? He is to take the Word of God as it reads, and then to appreciate it as it is, and to bring it into the life and to weave it into the character. . . . Never attempt to search the Scriptures unless you are ready to listen, unless you are ready to be a learner, unless you are ready to listen to the Word of God as though His voice were speaking directly to you from the living oracles. Never let mortal man sit in judgment upon the Word of God or pass sentence as to how much of this is inspired and how much is not inspired, and that this is more inspired than some other portions. God warns him off that ground. God has not given him any such work to do" (MS 13, 1888).

³⁷ A.T. Hanson, *The Pastoral Letters*, The Cambridge Bible Commentary on the NEB (Cambridge University Press, 1966), 38.

³⁸ William Barclay, *The Letters to Timothy, Titus, and Philemon*, The Daily Study Bible (St Andrews Press, 1975), 68.

³⁹ J. I. Packer, *Women, Authority and the Bible* (Downers Grove: InterVarsity, 1986), 299.

1 teach no other doctrine" (1 Tim 1:3). After all, "some having swerved have turned aside to vain talk"
 2 (1:6) as they desire "to be teachers of the law" but suffer from "understanding neither what they say, nor
 3 what they affirm" (1:7). They are "contrary to sound doctrine" (1:10), which appears in direct
 4 competition with "the knowledge of the truth" (1 Tim 2:4), mediated through "the man Christ Jesus"
 5 (2:5). It is this particular reality to which Paul is "ordained [τίθημι *tithēmi*] a preacher, and an apostle",
 6 which carries great importance in Paul's understanding as he confirms that he speaks "the truth in Christ,
 7 and [I] lie not" – "a teacher of the Gentiles in faith and truth" (1 Tim 2:7). It is critical to note that
 8 Paul's subsequent exhortation (1 Tim 2:8-15) rests on this divine appointment. Only as Paul is
 9 established as authorized teacher of Christ's "ransom for all" (1 Tim 2:6) does he solicit mandates for
 10 life and ministry. Paul's ecclesio-ethical appeal is tightly linked to his authority: "I therefore [οὖν *oun*]"
 11 (1 Tim 2:8).

12 The structure of 1 Tim 2:8-15 reveals a framework from which it is reasonable to assume that a)
 13 the text had one author, and that b) the text addressed men and women in general, not just husbands and
 14 wives:

15 v9: μετὰ . . . σωφροσύνης (with sobriety)

16 v15: μετὰ σωφροσύνης (with sobriety)⁴⁰

17 In his list of eligibility for eldership (ἐπισκοπή *episcopo* *overseer/bishop*), Paul includes teaching
 18 as a specific criteria for the overseer who must be "apt to teach" (1 Tim 3:2). Right away the disciplined
 19 management of the home becomes an integral condition for management of the church (1 Tim 3:5),
 20 which also applies to deacons (v12). These are the rules that establish "how you ought to behave
 21 yourself in the house of God, which is the church of the living God, the pillar and foundation of the
 22 truth" (1 Tim 3:15). The overseer emulates God in his role to *visit* (*episkeptomai* *to oversee* – a verb
 23 cognate related to the office of *episcopos* – "bishop") His people, both for judgment and salvation (Gen
 24 21:1; 50:24-25; Ex 3:16; 4:31; Lk 1:58, 78; 7:16). As *episkopos* *overseer*, God speaks to Zophar (Job
 25 20:29). The term is also employed in reference to armies (Num 31:14; 2 Kgs 11:15) and in the context
 26 of stewardship (Judg 9:28), including the temple (2 Kgs 11:18; 12:11; 2 Chr 34:12, 17).

27 Three points out three areas of oversight should be highlighted:

⁴⁰ The specific term σωφροσύνη *sōfrosunē* («sobriety») would have resonated with Greek culture; Phintys, the daughter of Callicrates mused that "a woman's particular virtue is modesty (σωφροσύνη *sōfrosunē* *sobriety*), for by it she is enabled to honor and love her husband." One of the four cardinal Greek virtues but not a common noun in the NT, Paul uses *sōfrosunē* *sobriety* in his defense before Festus (Acts 26:25). The term denotes self-control (including military discipline; Homer, *Il.* v. 531), «good judgment, moderation, self-control as exercise of care and intelligence appropriate to circumstances»—the semantic range of a self-imposed, God-pleasing restriction (BDAG, s.v. σωφροσύνη). It cites several extra-biblical texts that espouse the term as a "woman's virtue *decency, chastity*". See also Vincent, 222. Marvin R. Vincent, *Word Studies in the New Testament*, vol. IV, (Peabody: Hendrickson, n.d.), 222f. "Sobriety" is a frequent term in the writings of Ellen White.

1) Aaron's son Eleazar as official overseer of holy items in the temple (Num 4:16)

2) Nehemiah's overseers over priests, Levites, and temple matters (Neh 11:14-22)

3) Overseers who share in a time of restoration (Isa 60:17)

"Significant also is the use of the abstract noun *episcopo* in the sense of 'office' in Ps 109:8, a verse quoted by Peter in Acts 1:20 as prophetic justification for appointing a twelfth apostle to replace Judas Iscariot."⁴¹ Just like Acts 20:17 combines the idea of overseeing and shepherding, so 1 Pet 2:25 identifies Jesus as "the Shepherd and Bishop [*ἐπίσκοπος episkopos* "overseer"] of your souls" (cf. 1 Pet 5:2). Failure to follow this counsel carries harmful consequences for the people of God:

These things are a repetition of the course of Aaron, when at the foot of Sinai he allowed the first beginning of wrong by permitting a spirit of reveling and commonness to come into the camp of Israel. Moses was in the mount with God, and Aaron had been left in charge. He showed his weakness by not standing firmly against the propositions of the people. He could have exercised his authority to hold the congregation back from wrong-doing; but just as in his home he failed with his children, so he showed the same defective administration in his management of Israel.⁴²

In short, "The ministers of Christ are to be examples to the flock. He who fails to direct wisely his own household, is not qualified to guide the church of God."⁴³ It should be noted that Paul identifies the church universally, not locally (i.e., in Ephesus).⁴⁴ Stott warns that "the danger of declaring any passage of Scripture to have only local (not universal), and only transient (not perpetual) validity is that it opens the door to a wholesale rejection of apostolic teaching, since virtually the whole of the New Testament was addressed to specific situations."⁴⁵

In view of the last days, Paul warns of "doctrines of devils" (1 Tim 4:1); Timothy is to meet such false teaching with "words of faith and of good doctrine" (1 Tim 4:6). The content of his ministry is precisely what Paul told him to "command and teach" (1 Tim 4:11; cf. 6:2) through "reading, to exhortation, to doctrine" (v13). The appeal is strong and repeat, for much is at stake through Timothy's faithful ministry of the word: "Pay attention to yourself, and to doctrine; continue in them, because in doing this you will save yourself and those that hear you" (1 Tim 4:16).

After specific advice about widows, Paul returns to the subject of elders in 1 Tim 5:17 – consistent with his previous counsel that they "labor in the word and doctrine." Both Timothy and his

⁴¹ Wahlen, "A New Testament Theology," 13.

⁴² White, CT 351.

⁴³ Ibid., ST Nov. 10, 1881. The correlation of household and church should be attentively followed throughout.

⁴⁴ In this context Köstenberger argues that "the role of women in first-century Ephesus was not sufficiently peculiar to suggest that Paul intended to curtail the role of women in the *Ephesian* church, but not elsewhere." Andreas J. Köstenberger, "A complex Sentence: The Syntax of 1 Timothy 2:12," 53 (emphasis his), in Köstenberger, 53-84.

⁴⁵ John R. W. Stott, *The Message of 1 Timothy & Titus* (Downers Grove: InterVarsity, 1996), 77.

1 elders were so designated by "the laying on of the hands" (1 Tim 4:14; 5:22; cf. 2 Tim 1:6). The apostle
 2 reminds that truly doctrine belongs to God; this doctrine can be blasphemed as much as God's own
 3 name (1 Tim 6:1). For this reason any man who teaches otherwise (ἑτεροδιδασκαλέω
 4 *heterodidaskaleō*) is to be rejected (1 Tim 6:3-5); he is "destitute of the truth" (v5). Interestingly, the
 5 false teachers Paul names are exclusively men (1 Tim 1:20; 2 Tim 2:17-18; 4:14), leaving no hint that
 6 the issue Timothy faced was women teaching falsehood. Finally, in 2 Timothy Paul still assumes that it
 7 is faithful men "who shall be able to teach others also" (2 Tim 2:2). This pattern falls in line with Paul's
 8 address to the elders of Ephesus at Miletus, admonishing them to take care of themselves and "the flock
 9 over which the Holy Spirit has made you overseers"—and this especially in the face of "grievous
 10 wolves" that were about to "enter among you, not sparing the flock" (Acts 20:28-29).⁴⁶

11 A preliminary caution is warranted at this point; with Köstenberger we must be aware that "some
 12 contemporary discussions of women in antiquity are so influenced by modern biases that they cannot
 13 appreciate and accurately describe the character and dynamics of the situation then."⁴⁷ In this sense "the
 14 claims and assumptions here are a thorough misrepresentation of ancient Ephesus and of Artemis
 15 Ephesia."⁴⁸ Additionally, we must not refrain from interpretations just because they are "so shocking to
 16 modern sensibilities. Our task . . . is to interpret texts according to the intention of the author, and thus
 17 we must be careful that an interpretation is not rejected merely because it offends our sense of justice."⁴⁹
 18 In his commentary on 1 Tim 2:13-15, Stern also exhorts that "the eye of faith can accept this difference
 19 as not demeaning to women" because "in the framework of faith, women's self-fulfillment is not
 20 limited."⁵⁰ In the end, "for those who hold a high view of biblical authority, the text must reign over and
 21 correct what we think is 'just'."⁵¹ Consequently, rather than slipping into an over-contextualization of
 22 the text that might remain approximate at best we must first establish what the text says.

23 Finally, we must be ware of allowing biography (personal situations and backgrounds) dictate
 24 our biblical interpretation. The text has authority over personal conditions – two dynamics difficult to
 25 separate from one another. The capacity of the human mind to self-deceive is infinite.

26 The following questions may be isolated from 1 Tim 2:11-3:7:

27 1) 1 Timothy 2:11: What does it mean for a woman to learn in silence?

⁴⁶ Paul reminds the elders that he himself had "not shunned to declare . . . all the counsel of God" (Acts 20:27). Ellen White echoes his address and further highlights, "In Acts 20:17-35 we see outlined the character of a Christian minister who faithfully performed his duty. He was an all-round minister" (White, YI Jan. 31, 1901).

⁴⁷ S. M. Baugh, "A Foreign World: Ephesus in the First Century," in Köstenberger, 37.

⁴⁸ Ibid.

⁴⁹ Thomas Schreiner, "An Interpretation of 1 Timothy 2:9-15: A Dialogue with Scholarship," 114, in Köstenberger, 85-120.

⁵⁰ David H. Stern, *Jewish New Testament Commentary* (Clarksville, MD: Jewish New Testament Publications, 1999), 640.

⁵¹ Ibid.

- 2) 1 Timothy 2:12: Is Paul's restriction "I do not permit" local or universal?
- 3) 1 Timothy 2:12: Is Paul's addressing wives/husbands in particular or women/men in general?
- 4) 1 Timothy 2:12: What teaching is prohibited for women?
- 5) 1 Timothy 2:12: What does Paul mean by "having authority over a man"?
- 6) 1 Timothy 2:13: What is the basis for Paul's pre-fall appeal to creation?
- 7) 1 Timothy 2:14: What is the purpose for Paul's post-fall appeal to Eve's transgression?
- 8) 1 Timothy 2:15: What does Paul mean by women "being saved in childbearing"?
- 9) 1 Timothy 3:1: Does an elder need to be male?
- 10) 1 Timothy 3:2: What does the phrase "the husband of one wife" mean?
- 11) 1 Timothy 3:4-5: Does an elder have to have children?
- 12) 1 Timothy 3:6-7: Has the gravity of eldership been adequately addressed by the church?

1) 1 Timothy 2:11: What does it mean for a woman to learn in silence?

Outside of 1 Tim 2:11-12, the term ἡσυχία *hēsuchia* "silence" occurs only two times in the NT as a noun:⁵²

a) Acts 22:2: "And when they heard that he spoke in the Hebrew tongue to them, they kept even more *silence*." Here the absence of speech is for the express purpose of hearing someone else speak who, at the time, has the right to speak and should be heard.

b) 2 Thess 3:12: "Now to this kind we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." It is interesting to note that this quietness is a state of being that can be commanded. Already in 1 Tim 2:2 Paul exhorted Timothy to "lead a quiet [ἡσυχίον *hēsuchion*] and peaceable life" (cf. 1 Pet 3:4).

Both texts relay a particular situation; in contrast, Paul speaks universally in 1 Tim 2:11-15, utilizing the pre- and post-lapsarian Adam as point of reference, not cultural context. Interestingly, the *SDA Bible Commentary* identifies culture as hermeneutical key here by suggesting, "Because of the general lack of private and public rights then accorded women, Paul felt it to be expedient to give this counsel to the church. Any severe breach of accepted social custom brings reproach upon the church."⁵³

⁵² This term is different from the acoustical silence implied by σιγάω *sigāō* (see esp. Lk 20:26; Acts 12:17; 15:12, 13; Rom 16:25; 1 Cor 14:28, 30, 34).

⁵³ *SDA Bible Commentary* 7:295. It continues in this relativistic vein: "In the days of Paul, custom required that women be very much in the background. Therefore, if women believers had spoken out in public or otherwise made themselves prominent, these scriptural injunctions would have been violated and the cause of God would thus have suffered reproach." Ibid., 296.

This approach warrants further discussion below.

2) 1 Timothy 2:12: Is Paul's restriction "I do not permit" local or universal?

It is noteworthy that Paul directs his counsel to Timothy for men "everywhere" (ἐν παντὶ τόπῳ), exceeding Timothy's particular locale (1 Tim 2:8). His admonition to women is framed as "in like manner" (ὡσαύτως *hōsautōs*). He then characterizes women who follow this modest lifestyle not as Christian women in Ephesus, but as "women professing godliness with good works" (1 Tim 2:10) – this is the counsel to women in general, not a particular group in a specific church.

But the particular wording of Paul's restriction must be considered as well. His constraint occurs in the present tense rather than a prohibitive imperative. Such grammar is already at play in an earlier exhortation: "I exhort [παρακαλέω *parakaleō*] therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men" (1 Tim 2:1). A present tense prohibition appears in other texts that are universal in nature (Rom 12:1; 1 Cor 1:10; Eph 4:1; Phil 4:2; 2 Tim 1:6). In short, "numerous injunctions are given by Paul in the present active indicative first singular that are universal commands."⁵⁴ His counsel should not be reduced to personal opinion or isolated advice. Nonetheless it is interesting to note with Keener that Paul's counsel was new information to Timothy, who had spent considerable time with the apostle.⁵⁵ But *repetitio est mater studiorum* ("repetition is the mother of learning").

Most significantly the apostle does not command Timothy in the form of a second person imperative prohibition (i.e., "*you* should not permit women"). Paul is *not* telling Timothy what to do in his particular situation; rather, he communicates what *he* thinks is universally appropriate for men and women in the church. This shifts the command from a local Ephesian situation (Timothy's context) to a universally applicable mandate for all churches across time and place.⁵⁶ His counsel to Timothy is the apostle's understanding of God's prerogative as subsequently expressed in 1 Timothy 2:13-14.

Finally, the Holy Spirit expands Jesus' own letter to the Ephesians in Revelation geographically:

Rev 2:1 "To the angel of the church in Ephesus write"

Rev 2:7 "He who has an ear, let him hear what the Spirit says to the churches"

The plural "churches" should be noted; the message to a local church exceeds the local church.⁵⁷

⁵⁴ Schreiner, 100.

⁵⁵ Craig S. Keener, *Paul, Women & Wives: Marriage and Women's Ministry in the Letters of Paul* (Peabody: Hendrickson, 1992), 112.

⁵⁶ Contra Payne, 320, who does not consider this aspect.

⁵⁷ See also Paul in 1 Cor 10:6, 11: "Now these things were our examples . . . Now all these things happened to them as examples, and they are written for our admonition – on whom the ends of the world has come."

3) 1 Timothy 2:12: Is Paul addressing wives/husbands in particular or women/men in general?

"A household is a little church – a church is a large household." – John Chrysostom

Some have argued that Paul restricts the authority a wife has over her husband: "There is a clear distinction between counsel regarding headship/submission/equality in male-female relationships in the nuclear family and general men-women relationships in the church."⁵⁸ Davidson therefore categorically states that "all of these NT passages regarding headship and submission between men and women are limited to the marriage relationship between husbands and wives; never is there any widening of the Edenic pattern to include the headship of men over women in general or submission of women to men in general."⁵⁹ This is not the case, as the context of 1 Timothy 2-3 addresses the role of men and women in a universal sense. But a broader consideration is warranted here. The conception of humanity is inseparably tied to the creation of marital dynamics; any discussion of gender dynamics in their embryonic stage of creation will naturally appear in the context of marriage and the intricacies of husband-wife relations. It is therefore impossible to clinically separate gender from matrimony – Adam and Eve quickly existed not as mere male and female but as husband and wife.

Universality is highlighted by the fact that the term "Adam" [אָדָם *adam*] refers to the generic person (e.g., Gen 2:5) and to the specific individual named Adam (Gen 2:19). Interestingly, Adam is not identified as such until gender relations enter the picture. Conversely, Eve is not named until after the fall, and with a name that reminds of her role as female representative of humanity: חַוְוָה *chawwa* "living". In their need for salvation, God provides both of them "coats of skins" (Gen 3:21). But in a demonstration of male responsibility, the expulsion out of Eden is directed against the male: "And the Lord God said, Look! The man [אָדָם *adam*] has become like one of us, knowing good and evil . . . Therefore the Lord God sent him from the garden of Eden, to till the ground from where he was taken. So he drove out the man [אָדָם *adam*] . . ." (Gen 3:22-24). Significantly, this curse affected all humanity, not just husband-wife relationships. Male labor pains from the hostile ground are universal; female labor pains on the other hand assume a marriage relationship; but both genders, regardless of marital status, suffer from the curse. A separation of male from husband and female from wife is foreign to the Genesis spirit.

In the New Testament, home and church are tightly linked: "For if a man does not know how to

⁵⁸ Richard M. Davidson, *Flame of Yahweh: Sexuality in the Old Testament* (Peabody: Hendrickson, 2007), 647.

⁵⁹ Ibid., 647-648.

rule his own house, how shall he take care of the church of God?" (1 Tim 3:5). Male headship performance in the home is inextricably linked to male headship qualification in the church. Conclusions like "there is ample NT evidence, as there was in the OT, that nothing barred women in the covenant community from holding the highest offices of leadership, including authoritative teaching roles that constitute headship over men" are difficult to follow.⁶⁰ At best such dual theology creates an odd scenario where a woman is under the headship of a husband at home but not in the church – with the wife possibly being the head of the husband in church! Instead, Ellen White maintains that "any course which the wife may pursue to lessen his influence and lead him to come down from that dignified, responsible position is displeasing to God."⁶¹ This arrangement is "what God designed it should be"; she even calls it "heaven's ideal of this sacred relation."⁶²

Paul gives instruction to women (plural) about adornment (2:9-14); likewise 1 Tim 3:11 deals with women (plural).⁶³ In context, all men (not just husbands) are counseled how to pray (1 Tim 2:8), and all women are admonished on attire and adornment (1 Tim 2:9-10), not just wives. It would be difficult to perceive that Paul only addresses the adornment of wives, not women in general. The postpositive conjunction *de* ties verse 11 to that context with its broad appeal. Although Paul's counsel switches to the singular in verses 11-15a, 15b reverts back to the plural ("if they continue in faith"); the collective singular is generic.

In other relational counsel, Paul specifically isolates the "husband": "Wives, submit yourselves to your own husbands" (Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ - Eph 5:22; cf. Rom 7:2; 1 Cor 7:2, 10, 12, 39; 14:35; 2 Cor 11:2; Gal 4:27; Col 3:18; 1 Tim 3:12; 5:9; Tit 1:6; 2:5; 1 Pet 3:7). Schreiner concludes that "it is precisely this kind of clarifying evidence that 1 Timothy 2:8-15 lacks, with the result that most scholars detect a reference to men and women in general."⁶⁴

4) 1 Timothy 2:12: What teaching is prohibited for women?

In 1 Tim 2:12 Paul does not use the term ἑτεροδιδασκαλέω *heterodidaskaleō* "to teach another doctrine, to spread false teachings" (as in 1 Tim 1:3 and 6:3). Instead, 1 Tim 2:12 employs the positive term for teaching sound doctrine (διδάσκω *didaskō*), as in these three occurrences:

a) 1 Tim 4:11 "These things command and teach."

⁶⁰ Ibid., 650. 1 Tim 3:5 is curiously absent from many discussions.

⁶¹ White, 1T 307.

⁶² Ibid., MB 64-65.

⁶³ It is not clear whether Paul speaks of wives here or women deacons; assertions remain speculative. In the absence of a title (as for elders or deacons), a reading that addresses wives is to be preferred.

⁶⁴ Ibid., 93.

1 b) 1 Tim 6:2 "These things teach and exhort."

2 c) 2 Tim 2:2 "Commit these things to faithful men who will be able to teach others also."

3 In each case Paul does not speak of heretical teaching but refers to sound instruction. The syntactical
4 pattern of 1 Timothy 2:12 flows as follows:⁶⁵

5 διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἄνδρος, ἀλλ' εἶναι ἐν ἡσυχίᾳ.

6 But I do not allow a woman to teach, nor to exercise authority over the man, but to be in silence.

7

8 infinitive A + feminine direct object + negated head verb + negated infinitive B + masculine direct
9 object + contrasted positive infinitive B + prepositional phrase of permitted status

10

11 *Activity A for feminine subject Prohibited + Activity B Prohibited in relation to a male but status C*

12

13 While the two infinitives of "to teach" and "to have authority over" may form one single idea
14 (hendiadys), other samples do not warrant such fusion: in the verbal pair "where neither thieves break in
15 and steal" (Mt 6:20), for example, breaking in and stealing are subsequent actions but not necessarily
16 semantically related activities. The closest (and solitary) syntactical parallel with two infinitives is
17 found in Acts 16:21.⁶⁶

18 καὶ καταγγέλλουσιν ἔθνη ἃ οὐκ ἔξεστιν ἡμῖν **παραδέχεσθαι οὐδὲ ποιεῖν** Ῥωμαίοις οὖσιν.

19 they teach customs, which are not lawful for us **to receive, neither to observe**, being Romans.

20

21 It is important to note that the two infinitives are not synonymous, as is often claimed for 1 Tim 2:12.

22 By implied contextual analogy, one may establish two pairs of gender-specific activity:

23	<i>subject</i>	<i>activity</i>	<i>condition</i>
24	women:	learning	in silence
25	men:	teaching	exercising authority

26 Paul uses the negation οὐδέ *oude* "neither/nor" over 30 times in his letters, with half of them expressing
27 a "neither A . . . nor B" pattern.⁶⁷ When Payne argues that most uses of neither . . . nor constructions
28 "make best sense conveying a single idea" he presses the syntax too far and thus misses the point of the
29 A+ B intent Paul seeks to express.⁶⁸ Frankly, Paul reserves the right to employ grammar in 1 Tim 2:12
30 any way he wishes; he is not tied to patterns based on other writings. The immediate context of the
31 verse ultimately defines the use of a term. In any case, the two activities of teaching and exercising

⁶⁵ The *Textus Receptus* features a slightly different word order, front-loading the direct object: γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἄνδρος, ἀλλ' εἶναι ἐν ἡσυχίᾳ - lit. "but a woman to teach I do not permit, nor to have authority over a man, but to be in silence."

⁶⁶ For parallel activities that could be positive or negative, see also Jn 4:15; Acts 4:18; 21:21; Gal 1:16-17; Phil 2:16; 2 Thess 3:7-8.

⁶⁷ Rom 9:16; 11:21; 1 Cor 2:6; 3:2; 11:16; 15:13, 50; 2 Cor 7:12; Gal 1:1, 12; 3:28; 4:14; Phil 2:16; 1 Thess 2:3; 5:5; 1 Tim 6:16.

⁶⁸ Payne, 338.

authority are separated by "I do not permit", making Payne's case of a singular idea ("teaching as assuming authority") unlikely. Additionally, the word order (with teaching listed first) does not help either, as one would expect the appeal to authority to come first. After all, teaching and authority are not synonymous by any lexical means; this contrast does not warrant a singular reading.

In light of the positive connotation of teaching per se in Timothy's direct context (1 Tim 4:11; 6:2; 2 Tim 2:2), Paul is prohibiting women from the authoritative teaching ministry of elders in the church, along with exercising eldership authority over men (as evident in the context of 1 Tim 3).⁶⁹ Of course, the wider data of the NT includes women praying, prophesying, caring for the church and generally spreading the good news; it would be a monumental misunderstanding to conclude that women are excluded from ministry or public speaking. Köstenberger summarizes, "Two activities or concepts are viewed positively in and of themselves, but their exercise is prohibited or their existence is denied due to circumstances or conditions adduced in the context."⁷⁰

The teaching by Priscilla in Acts 18:26 occupies a different verb (ἐκτίθημι *ektithēmi* "to explain") and takes place privately in conjunction with her husband: "And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded to him the way of God more perfectly."⁷¹ It should be noted that a singular text of a woman participating in the instruction of a man does not render her an elder of the church.

5) 1 Timothy 2:12: What does Paul mean by "having authority over a man"?

The difficulty in interpreting this text is compounded by the fact that the key term αὐθεντέω *authenteō* "to have authority over" is used only here (a hapax legomenon). The Kroegers, who probe the lexical depths of αὐθεντέω *authenteō*, admit that translation is not an exact science" since many Greek words have more than one meaning, and the translator's task is to choose the expression which . . . is most congruent with the sense of the entire passage and best fits the context.⁷² Unfortunately they take an anachronistic approach in defining the term, much like "Lord's day" in Rev 1:10 becoming "Sunday".

⁶⁹ The Kroegers' suggestion that the οὐδὲ *oude* might introduce indirect discourse is not convincing. Richard Clark Kroeger and Catherine Clark Kroeger, *Rethinking 1 Timothy 2:11-15 in Light of Ancient Evidence* (Grand Rapids: Baker, 1992), 190f. [Now cited as Kroeger].

⁷⁰ Köstenberger, 71.

⁷¹ Interestingly, the eclectic (Greek) text lists Priscilla first: Πρίσκιλλα καὶ Ἀκύλας *Priskilla kai Akulas*.

⁷² Kroeger, 87. In the end they settle on the Gnostic notion of "to proclaim herself author of man" or "to represent herself as originator of man" (ibid., 103). But their caution "that it is possible to translate this difficult verse in more than one way, and that the Greek construction lends itself to more than one interpretation" also applies to their own rendering of the text (ibid., 104).

The KJV possibly adopted "usurp" from Erasmus' diglot, which read *usurpare*, whereas Jerome's standard Latin text chose *dominare* (from which the Jerusalem Bible might have derived its colloquial choice of "tell a man what to do").⁷³ Moulton/Milligan confirm that the adjectival cognate αὐθεντικός *authentikos* "is very well established in the vernacular," and thus not an ecclesiological exclusive. Based on extra-biblical literature (e.g., Thomas Magister, p. 18, 8), the verb αὐθεντέω *authenteō* was perceived as vulgar. In the end, "the use in 1 Tim 2:12 comes quite naturally out of the word 'master, autocrat'."⁷⁴ The OT Pseudepigrapha 3 Macc 2:29 utilizes the noun αὐθεντία *authentia* in the sense of right, status. Translations of the term betray the lack of consensus:

Liddell/Scott: "to have full power over [someone]"⁷⁵

Moulton/Milligan: "master, autocrat"⁷⁶

Vincent: "to do a thing one's self", "to exercise authority"⁷⁷

Trenchard: "I have authority, domineer, control"⁷⁸

Haubeck/v. Siebenthal: "herrschen" (über jemanden)⁷⁹

Danker: "one who takes matters into one's own hands, function in a directive manner", w. gen. exercise authority over, w. διδάσκω in effect = tell a man what to do".⁸⁰

Burer/Miller: "give orders to, dictate to"⁸¹

Surveying a number of word studies and extra-biblical occurrences, Baldwin reduces the meaning of αὐθεντέω *authenteō* to that of "exercising authority".⁸²

Within the semantic range of authority, other verb choices were at Paul's lexical disposal: ἔχειν *exchein* *exousian* "to have authority", κυριεύω *kurieuō* "to rule" (Rom 6:9, 14; 7:1; 14:9; 2 Cor 1:24; 1 Tim 6:15), and ἐξουσιάζω *exousiazō* "to bring under the power of, to control" (1 Cor 6:12; 7:4), all of which could be used positively or negatively. Paul instead chooses a specific term that is most

⁷³ Wilshire's analysis of the *Thesaurus Linguae Graecae* reveals the possible evolution of the term, ranging from violent Attic connotations of murder (cf. Wisdom 12:6) and suicide to the more neutral «to exercise authority». L.E. Wilshire, "The TLG Computer and Further Reference to ΑΥΘΕΝΤΕΩ in 1 Timothy 2.12," *NTS* 34 (1988): 120-34. However, Moulton/Milligan have already shown that the idea of «murderer» is a result of haplology from θεινῶ *theinō*, whereas αὐθεντέω *authenteō* derives its origin from αὐτ-ἐντῆς ("master"). Liddell/Scott also separate the meanings of murder and authority (see below). The ISV even reads, "I am not allowing a woman to instigate conflict toward a man".

⁷⁴ Moulton/Milligan, 91.

⁷⁵ H.G. Liddell and R. Scott, *An Intermediate Greek-English Lexicon* (Oxford: Clarendon, 1889 [2001]), 132.

⁷⁶ Moulton/Milligan, 91.

⁷⁷ Vincent, 225. Vincent considers KJV's "usurp authority" a mistake, sans explanation. Authority used inappropriately, however, fits the adage "usurp".

⁷⁸ Warren C., *Complete Vocabulary Guide to the Greek New Testament* R.E. (Grand Rapids: Zondervan, 1998), 18, 204.

⁷⁹ Wilfrid Haubeck and Heinrich von Siebenthal, *Neuer sprachlicher Schlüssel zum griechischen Neuen Testament* (Giessen: Brunnen Verlag, 2007), 1113.

⁸⁰ Frederick William Danker, *The Concise Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 2009), 61.

⁸¹ Michael H. Burer and Jeffrey E. Miller, *A New Reader's Lexicon of the Greek New Testament* (Grand Rapids: Kregel, 2008), 398.

⁸² Henry Scott Baldwin, "An Important Word: Αὐθεντέω in 1 Timothy 2:12, in Köstenberger, 45. Basically, "what we can say with certainty is that we have no instances of a pejorative use of the verb before the fourth century AD." Ibid., 49.

naturally employed in the contextual conjunction of eldership (1 Tim 3). Paul's authorial intent in selecting this unique term will continue to solicit guesswork; immediate context offers the best approximation.

But women should teach: older women are directly instructed to teach younger women: "The aged women likewise, that *they be* in behavior as becomes holiness, not false accusers, not given to much wine, teachers of good things;⁴ that they may teach the young women to be sober, to love their husbands, to love their children,⁵ discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God not be blasphemed" (Tit 2:3-5).⁸³

After detailed analysis, Payne concludes that the term ἀθεντέω *authenteō* does not mean "exercise authority over" but rather "assume authority" – a fine distinction that is difficult to maintain. He states, "Consequently, 1 Tim 2:12 does not prohibit women from exercising authority over men. It only prohibits women from assuming for themselves authority over men that the church had not granted them."⁸⁴ Paul's terse prohibition, however, does not suggest such nuanced distinctions.

Teaching by women is to take place primarily within gender, across generation, not cross-gender (the text is silent on teaching children). This clearly represents a limitation by Paul; the question, therefore, is not what *kind* of teaching, but to *whom* – parameters that fit well with the specific restriction of not exercising a certain *kind* of authority but authority over *whom*. These apostolic policies are largely ignored by current SDA practice, revealing that negligence of God's counsel directly affects the ministry of the church. Paul's warning of the danger of blasphemy underscores the gravity of the issue beyond cultural preference and opinion.

6) 1 Timothy 2:13: What is the basis for Paul's pre-fall appeal to creation?

Paul's first reasoning for 1 Tim 2:12 via v13 is strikingly short: for Adam was formed first, then Eve" (Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὔα) – *primus inter pares* ("a first under equals"). Its brevity suggests that Paul's logic would make sense to his readers; no elaborate explanation is necessary, no

⁸³ Based on Paul's use of the term (used only in Tit 2:3; 4 Macc 16:14) πρεσβύτις *presbutis* "older/elderly woman" Belleville incorrectly identifies these older women as woman elders. But Paul uses ἐπίσκοπος *episkopos* for elder/overseer, and the pattern in Titus 2 is generational responsibilities. See Linda L. Belleville, "Women in Ministry," in James R. Beck and Craig L. Blomberg, *Two Views on Women in Ministry* (Grand Rapids: Zondervan, 2001), 102f. Belleville provides no evidence for the claim that the owner of a house church was automatically the leader of that church (cf. Acts 12:12, where Mary was hardly a church leader simply because the church gathered in her home). The church in Chloe's house was probably led by Stephanas (1 Cor 16:15-16). Belleville (97, 104) also misappropriates the term οἰκοδεσποτέω *oikodespoteō* "to rule/manage a household" by attributing church leadership to it instead of the contextually more natural reading of private family management.

⁸⁴ Payne, 462.

1 accomodating context is supplied. After all, an appeal to creation is not new to NT reasoning (e.g.,
2 Jesus in Mt 19:3-12; Paul in Rom 1:26-27).

3 Paul sees this pre-fall creation norm as binding since he "did not believe redemption in Christ
4 overturned the created order."⁸⁵ Some have argued that the postpositive conjunction γάρ *gar* ("for") is
5 illustrative, not inferential (as in a propositional rationale). The vast majority of Paul's "fors", however,
6 are logical connections, not mere illustrations. In effect, Paul argues against women exercising authority
7 over a man or teaching men based on the pre- and post-fall scenarios.

8 Paul's use of πλάσσω *plassō* "to make" echoes Gen 2:7, 8, 15, 19 LXX too closely to miss that he
9 has the second creation account of Genesis in mind. Schreiner therefore argues that it seems quite
10 apparent both from 1 Timothy 2:13 and 1 Corinthians 11:8-9 that Paul interpreted Genesis 2 to posit
11 legitimate role differences between men and women."⁸⁶ This reading of 1 Tim 2-3 is in keeping with
12 principles established in Genesis: Ellen White points out that although this case involves two males,
13 "Abel would not only love his brother, but, as the younger would be subject to him."⁸⁷

14 1 Timothy 2:13 renders Paul's argument unequivocally universal, not culturally motivated; it is
15 based on a pre-fall order of creation. Although a local context may be granted, especially in the sense of
16 false teaching, Paul's point harks at creation, not cultural specificity (i.e., Ephesus). Verse 13 is
17 therefore critical in establishing a transcultural interpretation. In this vein Schreiner counters the
18 Kroegers' argument that Ephesus faced "proto-gnostic" forces with the fact that such proposals
19 "consistently appeal to later sources to establish the contours of the heresy."⁸⁸ Köstenberger and
20 Schreiner refute an Ephesian feminism that Paul is seeking to counter. In their assessment, "Ephesus

⁸⁵ Schreiner, 109. He adds, "We must bypass Paul, then, to say that redemption transcends creation in the relationship between men and women." Ibid. Since the creation of humans was a separately voiced act (Gen 1:24, 26), the prior creation of mammals does not qualify as authority derived from primogeniture (contra many interpreters, including Groothuis, 127). Naturally Paul argues *within* not *across* biological kind.

⁸⁶ Ibid., 106. Importantly, he adds that "a difference in role or function does not imply that women are inferior to men" because "the Son will submit to the Father (1 Cor 15:28)." Ibid.

⁸⁷ Ellen White on Gen 4:7, *Bible Echo* Apr 8, 1912. Incidentally, "Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble—perfect in symmetry, and very beautiful" (White, ST January 9, 1879, Art. B, par. 13).

⁸⁸ Schreiner, 88. In this context, Gritz' work, for example, lacks "any kind of in-depth argument for the influence of the Artemis cult in 1 Timothy. . . . Gritz needs to show that the devotion to myths and genealogies (1 Tim. 1:3-4), the Jewish law (1 Tim. 1:6-11), asceticism (1 Tim. 4:3-4), and knowledge (1 Tim. 6:20-21) indicate that the problem was specifically with the Artemis cult." Ibid., 89. See Sharon Hodgkin Gritz, *Paul, Women Teachers, and the Mother Goddess at Ephesus* (University Press of America, 1991). The Kroegers also suggest "that these verses are not intended as the rationale for prohibiting a gospel ministry for women, but rather they constitute a refutation of a widespread heresy" (Kroeger, 117). In the absence of a Pauline directive in this regard their argument remains strenuous, especially since the Kroegers themselves admit that "Gnostic accounts had an extraordinary fluidity" where according to Irenaeus "no two Gnostics could be found who agreed on an issue" (ibid., 117). A Gnostic interpretation would imply that the meaning of the text is inaccessible to the lay person and can conversely only be understood by the scholar who happens to select the right cultural context. For a critique of Kroeger, see Craig S. Keener, *Paul, Women & Wives: Marriage and Women's Ministry in the Letters of Paul* (Peabody: Hendrickson, 1992).

never adopted an egalitarian democratic ideology that would necessitate feminism, or minimally, the inclusion of women in public offices."⁸⁹ Historians are greeted by a "blaring silence regarding feminism from curious explorers like Strabo and Pliny the Elder in their comments on Ephesus. They give no hint whatsoever that women dominated this city."⁹⁰ In short, "at the time of Paul, the political climate was Roman—not feminist."⁹¹ Even the existence of an Ephesian feminism remains nebulous as far as Paul's counsel is concerned; cultural context remains a speculative construct based on which quote is selected, what extra-biblical author is quoted.

The Godhead functions in a (ontological) personal equality but hierarchical, functional subordination as well: the Son submits to the Father, the Holy Spirit submits to the Son. John explicates this incarnational-hierarchical arrangement with lucent transparency: "my Father is greater than I" (Jn 14:28) – harking at functional subordination rather than ontological denigration. Whether this subordination is eternal or just incarnational is immaterial – although humans do not share in the divine nature, a modeling paradigm in divinity still exists within the NT writers, especially John (e.g., 1 John 1).

For Adventists, it is noteworthy that the Sabbath commandment also embraces the pre-fall headship principle. The absence of any mention of the woman of the house ("you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger within your gates" – Ex 20:10) should not lead to the conclusion that wives and mothers were to work in the home while the rest of the family rested. It appears to be the man's responsibility to ensure proper Sabbath keeping for the entire family. Incidentally, the commandment comes in direct context of the call to "honor your father and your mother" (Ex 20:12). And interestingly, Ellen White compares the fourth commandment to the tree of knowledge in Eden—the very site of Adam and Eve's original fall:

Every man has been placed on trial, as were Adam and Eve in Eden. As the tree of knowledge was placed in the midst of the garden of Eden, so the Sabbath command is placed in the midst of the decalogue. In regard to the fruit of the tree of knowledge, the restriction was made, 'Ye shall not eat of it, . . . lest ye die'[Gen 3:3]. Of the Sabbath, God said, Ye shall not defile it, but keep it holy. . . . As the tree of knowledge was the test of Adam's obedience, so the fourth command is the test that God has given to prove the loyalty of all His people. The experience of Adam is to be a warning to us so long as time shall last.⁹²

⁸⁹ Baugh, 17.

⁹⁰ Ibid., 27.

⁹¹ Ibid., 17. With a dominant Roman *patria potestas* ("patriarchy"), leadership in political and social spheres was solidly in the hands of exclusively male institutions." Ibid., 18. Statistically, "In societies with at best a small middle class in the modern sense and with a minuscule urban elite, any assertion about 'women's rights' is relevant for only a tiny fraction of all ancient women." Ibid., 27.

⁹² White, RH Aug. 30, 1898.

1 Furthermore, "the Sabbath was committed to Adam, the father and representative of the whole human
 2 family."⁹³ Thus Sabbath observance, though an obligation for all, is facilitated by Adam on the spiritual
 3 level of guarding the tree of life – and thereby solidifying Edenic *and* post-fall relationship roles. From
 4 the beginning, "Under God, *Adam was to stand at the head of the earthly family*, to maintain the
 5 principles of the heavenly family. This would have brought peace and happiness. . . . when Adam
 6 sinned, man broke away from the heaven-ordained center. A demon became the central power in the
 7 world. Where God's throne should have been, Satan placed his throne."⁹⁴ Originally, "Adam was
 8 appointed by God to be monarch of the world, under the supervision of the Creator."⁹⁵ Even beyond the
 9 fall, the home of our first parents was to be a pattern for other homes as their children should go forth to
 10 occupy the earth."⁹⁶

11 Thus the Decalogue portrays the man as responsible in leading his family in Sabbath-keeping. It
 12 is in this sense that Paul appeals to Adam's functional priority. Ontological superiority, however, is
 13 absent from these records, along with any humanistic notion of female inferiority.

14

15 **7) 1 Timothy 2:14: What is the purpose for Paul's post-fall appeal to Eve's transgression?**

16 Paul's second reason for the prohibition of women teaching and exercising authority over men is
 17 tied to Eve's transgression in Eden. The magnitude of this event cannot be overestimated; it is the
 18 singular turning point in the history of humanity, and therefore exceeds illustrative qualities:

19 God ↔ Adam ↔ Eve ↔ Satan

20

21 Significantly, by conceding to Satan, Eve substituted Adam's authority with Satan's, introducing sin and
 22 death to the world (an "unutterable woe").⁹⁷ Satan was able to deceive humanity by questioning the
 23 authority of God's word through the woman. Again, the point of deception was over the very issue of
 24 God's authority as expressed through His word. The point of contention was indeed "Has God really
 25 said?" (Gen 3:1). In her response, Eve changed what God had said, adding to God's word ("neither shall
 26 you touch it" Gen 3:3). Ellen White reduces the matter to an issue of obedience: "The fall of our first
 27 parents broke the golden chain of implicit obedience of the human will to the divine. Obedience has no

⁹³ Ibid., PP 48.

⁹⁴ Ibid., CT 33. In view of 1 Cor 11, "head" clearly refers to authority here, not source.

⁹⁵ Ibid., *BEcho* Aug. 28, 1899 (cf. ST Apr. 29, 1875). White also speaks of Adam as the "vicegerent of the Creator" (ibid., DA 129).

⁹⁶ White, PP 49. In this vein, appropriate priesthood was confirmed through Aaron's rod in the ark of the covenant: "It was shown to the people, and afterward laid up in the tabernacle as a witness to succeeding generations. This miracle effectually settled the question of the priesthood" (ibid., 403).

⁹⁷ Ibid., RH March 4, 1875, par. 8.

1 longer been deemed an absolute necessity. The human agents follow their own imaginations which the
 2 Lord said of the inhabitants of the old world was evil and that continually."⁹⁸

3 The resulting curse on the woman is recorded in Gen 3:16: "To the woman He said: "I will
 4 greatly multiply your sorrow and your conception; in pain you shall bring forth children; Your desire
 5 shall be for your husband, and he shall rule over you." The term "rule over you" is מִשַּׁל *mshl* (LXX
 6 κυριεύω *kurieuō*), and is first used in Gen 1:18: the sun, moon, stars dominate ("rule over") day and
 7 night, depicting a neutral term.

8 In Gen 4:7, however, the use of the term points to a more defined function: "If you do well, will
 9 you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, *but you*
 10 *should rule over it*." Here מִשַּׁל *mshl* "to rule over", to dominate is a necessity for spiritual survival. It is
 11 in no way abusive or oppressive; in fact, to "rule over" is essential in mastering sin.

12 In fact, Gen 3:16 and Gen 4:7 bear striking similarity:

13 Gen 3:16 וְאֵל-אִשָּׁה תְּשׁוּקָתָהּ וְהוּא יִמְשָׁל-בָּהּ
 14 Your desire will be for your husband, and he should/will rule over you.
 15 Gen 4:7 וְאֵלֶיךָ תְּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל-בּוֹ
 16 Its desire is for you, but you must rule over it.

17
 18 Sin must be ruled over, or sin will rule over a person. Thus the meaning of מִשַּׁל *mshl* in Gen 3:16 is a
 19 male-focused domination as a guard against the desire for future disobedience and sin: the man's
 20 responsibility to guard against disobedience is renewed.⁹⁹ The issue is not male dictatorial dominance
 21 but leadership-driven deliverance; God hereby grants Adam a second chance to obey where he
 22 previously failed.

23 The common argument that Paul prohibits *false* teaching by women to men in 1 Tim 2:14 quickly
 24 falls apart; Eve did not teach Adam, positively or negatively. In Gen 3:6 Eve simply gave Adam the
 25 fruit, without explicit dialogue. It was Eve who was *subject to* false teaching, not the originator of false
 26 teaching (see esp. Eve's self-assessment in Gen 3:13: "the serpent deceived me"; cf. 2 Cor 11:3).
 27 Furthermore, the point Paul makes is not that Adam taught Eve insufficiently or even incorrectly; such
 28 reasoning would have led Paul to prohibit men from teaching. Paul's prohibition in 1 Tim 2:14 aims
 29 directly at the woman being deceived *in connection with her relation to Adam*. Otherwise woman
 30 would be prohibited from teaching other women or children, which is clearly not the case (2 Tim 1:5;

⁹⁸ Ibid., MS 1, 1892.

⁹⁹ This difference between prescriptive normativity versus mere description is often pressed too hard. So Groothuis, 139, et al. Gen 3:16 does not appear to have sexual desire in mind, as often discussed and suggested.

1 3:15; Tit 2:3-4). In other words, it was not deception per se, but transgression in her role as woman to
 2 Adam that Paul establishes his rationale for the restriction of women.

3 Since Adam, in the end, transgressed himself (Rom 5:12-19 casts the blame on him), the point is a
 4 precise one: the serpent misled Eve to usurp Adam's headship authority. Schreiner summarizes, "The
 5 Genesis temptation, therefore, is indicative of what happens when male leadership is abrogated. Eve
 6 took the initiative in responding to the serpent, and Adam let her do so. Thus, the appeal to Genesis 3
 7 serves as a reminder of what happens when God's ordained pattern is undermined."¹⁰⁰

8 In a post-cross conceptualization of gender relations, these dynamics remain: "the husband is the
 9 head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as
 10 the church is subject to Christ, so let the wives be to their own husbands in every thing" (Eph 5:23-24).
 11 An early vision by Ellen White in Paris Maine (Dec. 24, 1850) confirms that "everything in heaven was
 12 in perfect order"; and since "Christ is the head," everything in church should "move in order, move in
 13 order."¹⁰¹ Specifically, "Eve had been perfectly happy by her husband's side in her Eden home; but, like
 14 restless modern Eves, she was flattered with the hope of entering a higher sphere than that which God
 15 had assigned her. In attempting to rise above her original position, she fell far below it."¹⁰²

16

17 **8) 1 Timothy 2:15: What does Paul mean by women "being saved in childbearing"?**

18 1 Tim 2:15 communicates concepts profoundly foreign to modern conventions and sensibilities,
 19 even in Christian settings, leading to many speculations.¹⁰³ The verb σώζω *sōzō* hardly denotes physical
 20 well-being in child-birth. In Pauline theology it is consistently spiritual (1 Tim 1:15; 2:4; 4:16; 2 Tim
 21 1:9; 4:18; Tit 3:5). The notion that woman shall be saved «in spite of» child-bearing falls outside the
 22 preposition's semantic range, as does the idea of Mary bearing the Messiah (an anachronistic reading
 23 considering the future tense of σώζω *sōzō* and the ending in a plural condition). Paul, of all writers, had
 24 plenty of Messianic phraseology at his disposal if he had wanted to hint at the incarnation here. The
 25 prepositional phrase "in childbearing" (διὰ τῆς τεκνογονίας) most directly forms an ablative of agency,
 26 that is, a form to indicate method of facilitation. The difficulty of 1 Tim 2:15 lies in the fact that the verb
 27 σωθήσεται *sōthēsetai* is in the singular, but the verse concludes with a plural verb: is the assumed

¹⁰⁰ Schreiner, 115.

¹⁰¹ White, 13MR 299; cf. 1T 89-90. Especially "in these last days, while God is bringing His children into the unity of the faith, there is more real need of order than ever before; for, as God unites His children, Satan and his evil angels are very busy to prevent this unity and to destroy it" (EW 97).

¹⁰² White, PP 59. Eve aimed to be like gods אֱלֹהִים *elohim*, which could be translated as a plural ("as the gods" KJV) or "like God". White's point is Eve's desire to leave her position, which includes her relation to Adam.

¹⁰³ For an accessible overview of this passage, see esp. http://emosbulletin.com/index.php?view=article&id=52%3Ac-s-lewis-the-screw-tape-letters&option=com_content&Itemid=8&showall=1, Internet.

1 subject Eve or women in general? One interpretation suggests that despite the reminder of the curse
 2 through pain in childbearing, a woman's primary role is fulfilled in child-bearing. His quick addition "if
 3 they continue in faith and charity and holiness with sobriety" will obviously include women who do not
 4 bear children. Salvation in tandem with works is not foreign to the NT record (Heb 2:1-4; 3:7-19; 5:11-
 5 6:12; 10:26-31; 12:25-29; James 2:14-26; 2 Pet 1:5-11; 1 Jn 2:3-6). Thus a preliminary picture emerges:
 6 since Paul is discussing the responsibilities and restrictions of gender-roles, child-bearing lends itself as
 7 the most natural and obvious functional distinction between men and women. Paul suggests that
 8 congruence with God-ordained roles carries salvific force and value. It must be added that elsewhere
 9 Jesus and Paul discuss singleness as a worthy option (Mt 19:12; 1 Cor 7:27-28), and thus Paul does not
 10 *command* child-bearing. But τεκνογονία *teknogonia* "child-bearing" is the most natural privilege and
 11 responsibility of women who are to raise the next generation with the same attributes she herself
 12 exhibits: "faith and charity and holiness with sobriety" (1 Tim 2:15). Patterson reminds here that "the
 13 home is God's tangible illustration to humankind of his perfect love, which is portrayed in the Father; it
 14 is the dramatic stage for complete sacrifice as shown in the Son; and it is the object lesson for his
 15 illuminating teaching as manifested through the Holy Spirit."¹⁰⁴ Finally, child-bearing is of particular
 16 interest in the subsequent section on elders and their parenting skills as qualification for office.

17 Another interpretation sees specifically Eve addressed here, reminding that despite the curse she
 18 shall be saved – but is unclear how child-bearing saves Eve, unless the incarnation of the Messiah is in
 19 view.

20 Ellen White (a four-fold mother!) encourages women in this regard, reminding them of their
 21 privileged status: "The world needs mothers who are mothers not merely in name but in every sense of
 22 the word. We may safely say that the distinctive duties of woman are more sacred, more holy, than those
 23 of man. Let woman realize the sacredness of her work and in the strength and fear of God take up her
 24 life mission. Let her educate her children for usefulness in this world and for a home in the better
 25 world."¹⁰⁵ Ellen White masterfully annexes ontological equality and functional differentiation when she
 26 continues, "She should feel that she is her husband's equal—to stand by his side, *she faithful at her post*
 27 *of duty and he at his*. Her work in the education of her children is in every respect as elevating and
 28 ennobling as any post of duty he may be called to fill, even if it is to be the chief magistrate of the

¹⁰⁴ Dorothy Kelley Patterson, "What should a Woman Do in the Church? One Woman's Personal Reflections, 152-153; in Köstenberger, 149-174. Therefore "The home as we know it—that is, the divinely appointed union in which the husband's servant leadership of his wife and the wife's submission to and honor of her husband is the bedrock—is obviously born in the Garden of Eden with the union of Adam and Eve." Ibid., 153.

¹⁰⁵ White, AH 231.

1 nation." In verity, "an angel could not ask for a higher mission,"¹⁰⁶ for "amid all the activities of life the
2 mother's most sacred duty is to her children."¹⁰⁷

3 Much is at stake in this divinely orchestrated arrangement, for if the mother «works for the best
4 interest of her family, seeking to fashion their characters after the divine Model, the recording angel
5 writes her name as one of the greatest missionaries in the world." In essence, «the mother is God's agent
6 to Christianize her family,"¹⁰⁸ always mindful that "woman, if she wisely improves her time and her
7 faculties, relying upon God for wisdom and strength, may stand on an equality with her husband as
8 adviser, counselor, companion, and co-worker, and yet lose none of her womanly grace or modesty."¹⁰⁹

9 The home is not a female prison, however. Women in ministry are much needed: "If there is one
10 work more important than another, it is that of getting our publications before the public, thus leading
11 them to search the Scriptures. Missionary work – introducing our publications into families, conversing,
12 and praying with and for them – is a good work and one which will educate men and women to do
13 pastoral labor."¹¹⁰ Pastoral labor appears to be a functional activity here, not an office or position that is
14 outlined with specific characteristics of 1 Tim 2-3.

15 The father functions in a different role:

16 All members of the family center in the father. He is the lawmaker, illustrating in his own manly
17 bearing the sterner virtues: energy, integrity, honesty, patience, courage, diligence, and practical
18 usefulness. The father is in one sense the priest of the household, laying upon the altar of God the
19 morning and evening sacrifice. The wife and children should be encouraged to unite in this offering
20 and also to engage in the song of praise. Morning and evening the father, as priest of the household,
21 should confess to God the sins committed by himself and his children through the day. Those sins
22 which have come to his knowledge and also those which are secret, of which God's eye alone has
23 taken cognizance, should be confessed. This rule of action, zealously carried out by the father when
24 he is present or by the mother when he is absent, will result in blessings to the family.¹¹¹

¹⁰⁶ Ibid.

¹⁰⁷ Ibid., 234.

¹⁰⁸ Ibid., 235.

¹⁰⁹ Ibid., Ev 467. In other words, White finds a woman's role as wife and mother the full expression of her femininity, thus applying Webb's X-Y-Z hermeneutic differently. Instead of a release from roles based on conjectured trajectories, roles release men and women to their God-given purpose.

¹¹⁰ Ibid., 4T 390. "It is the accompaniment of the Holy Spirit of God that prepares workers, both men and women, to become pastors to the flock of God . . . The intelligent, God-fearing, truth-loving canvasser should be respected; for he occupies a position equal to that of the gospel minister" (ibid., 6T 322). Here pastor is used in the sense of (literature) evangelist and workers – including lay people – who offer pastoral care to the church, not ordained office of elder/overseer (cf. 6T 325). At the same time, White carefully distinguished the genders in ministerial training: "The primary object of our college was to afford young men an opportunity to study for the ministry and to prepare young persons of both sexes to become workers in the various branches of the cause. These students needed a knowledge of the common branches of education and, above all else, of the word of God. Here our school has been deficient. There has not been a man devoted to God to give himself to this branch of the work. Young men moved upon by the Spirit of God to give themselves to the ministry have come to the college for this purpose and have been disappointed" (5T 60).

¹¹¹ Ibid., CCH 145. It is well for fathers to remember that "it is no evidence of manliness in the husband for him to dwell constantly upon his position as head of the family. It does not increase respect for him to hear him quoting Scripture to

Oscillating between home and church, Ellen White finally provides an interesting addendum that underlines role distinction: "The minister has his line of work, and the mother has hers. . . . The Lord is served as much, yea, more, by faithful home work than by the one who teaches the word."¹¹² After all, "It is hers, with the help of God, to develop in a human soul the likeness of the divine."¹¹³ To this end, "the mother should not accept burdens in the church work which compel her to neglect her children."¹¹⁴ Therefore she cautions the mothers who "long to engage in missionary labor, while they neglect the simplest duties lying directly in their path."¹¹⁵

Thus it is clear that women are not confined to the home; but at the same time ministerial labor by women was not accompanied by ordination:

Some matters have been presented to me in regard to the laborers who are seeking to do all in their power to win souls to Jesus Christ. . . . The ministers are paid for their work, and this is well. And if the Lord gives the wife, as well as the husband, the burden of labor, and if she devotes her time and her strength to visiting from family to family, opening the Scriptures to them, *although the hands of ordination have not been laid upon her*, she is accomplishing a work that is in the line of ministry. Should her labors be counted as nought, and her husband's salary be no more than that of the servant of God whose wife does not give herself to the work, but remains at home to care for her family?¹¹⁶

Ellen White speaks specifically of women ministering in two ways: a) teaching new converts and b) teaching young women: "These sisters are giving their time to educating those newly come to the faith and hire their own work done, and pay those who work for them. All these things must be adjusted and set in order, and justice be done to all."¹¹⁷ And, "Some women are now teaching young women to work successfully as visitors and Bible readers."¹¹⁸ Ellen White's encouragement for some "select women" to teach appears in conjunction with a ministering husband:

sustain his claims to authority. It will not make him more manly to require his wife, the mother of his children, to act upon his plans as if they were infallible. The Lord has constituted the husband the head of the wife to be her protector; he is the house-band of the family, binding the members together, even as Christ is the head of the church and the Saviour of the mystical body. Let every husband who claims to love God carefully study the requirements of God in his position. Christ's authority is exercised in wisdom, in all kindness and gentleness; so let the husband exercise his power and imitate the great Head of the church (ibid., AH 215). It is for this reason "that the Lord will pass by old, experienced fathers connected with His work if they neglect their duty in their home life" (ibid., Letter 33, 1897). White appears to use "pastors" here functionally, in the sense of personal ministries, not as ministerial office. It is important to note that White makes her comment in the context of males who are not fulfilling their role.

¹¹² Ibid., AH 236.

¹¹³ Ibid., 237.

¹¹⁴ Ibid., 246.

¹¹⁵ Ibid., 247.

¹¹⁶ Ibid., 5MR 323.1.

¹¹⁷ Ibid., Letter 137, 1898, p. 9. (To "Dear Brothers Irwin, Evans, Smith, and Jones," April 21, 1898; cf. 5MR 29).

¹¹⁸ Manuscript 43a, 1898 pp. 1, 2. ("The Laborer Is Worthy of His Hire," typed March 22, 1898; cf. 5MR 30).

Select women who will act an earnest part. The Lord will use intelligent women in the work of teaching. And let none feel that these women, who understand the Word, and who have ability to teach, should not receive remuneration for their labors. They should be paid as verily as are their husbands. There is a great work for women to do in the cause of present truth. Through the exercise of womanly tact and a wise use of their knowledge of Bible truth, they can remove difficulties that our brethren cannot meet. We need women workers to labor in connection with their husbands, and should encourage those who wish to engage in this line of missionary effort.¹¹⁹

Ellen White's call here is clearly not for women to become ministers but to engage in ministerial labor and get paid for it. But role distinctions are never abandoned. To this effect, "Women, as well as men, are needed in the work that must be done. Those women who give themselves to the service of the Lord, who labor for the salvation of others by doing house-to-house work, which is as taxing as, and more taxing than standing before a congregation, should receive payment for their labor. If a man is worthy of his hire, so also is a woman."¹²⁰ And for this reason "there are women who should labor in the gospel ministry. In many respects they would do more good than the ministers who neglect to visit the flock of God."¹²¹ After all,

It is not always men who are best adapted to the successful management of a church. If faithful women have more deep piety and true devotion than men, they could indeed by their prayers and their labors do more than men who are unconsecrated in heart and in life."¹²² Of course "the Lord has a work for women as well as for men. They may take their places in His work at this crisis, and He will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Holy Spirit, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of His countenance, and will give them a power that exceeds that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed."¹²³

Finally, "Women With Work at Heart—Women who have the cause of God at heart can do a good work in the districts in which they reside. Christ speaks of women who helped Him in presenting the truth before others, and Paul also speaks of women who labored with him in the gospel. But how very limited is the work done by those who could do a large work if they would."¹²⁴

It takes no academic to perceive that the break-down of these implications and implementations has resulted in the utter destruction of the family as we know it. Sociological statistics of out-of-wedlock births, abuse, inner-city crime, and depression do not speak in favor of a liberilizing agenda. In

¹¹⁹ Ibid., Ev 491; DG 111.

¹²⁰ Ibid., 1MR 263.2.

¹²¹ Ibid., Manuscript 43a, 1898 (cf. Ev 472).

¹²² Ibid., 19MR 56.3.

¹²³ Ibid., RH Aug. 26, 1902 (cf. Ev 464).

¹²⁴ Ibid., Letter 31, 1894 (cf. Ev 465).

the words of social critic John Perkins, "We are fools if we depend on the same people that got us into the mess to get us out of it."¹²⁵ More biblically speaking, Ramsay underlines, «How far Paul's opinions about women should be regarded as springing from his insight into the divine force that moves the world, we do not venture to judge; they are out of harmony with ours; but the fault may well lie with us, and we may be judging under the prepossession of modern custom, which will perhaps prove evanescent and discordant with the plan of the universe and the purpose of God."¹²⁶ In the words of Ellen White, "A neglect on the part of woman to follow God's plan in her creation, an effort to reach important positions for which He has not qualified her to fill, leaves vacant the position that she could fill to acceptance."¹²⁷ Prophetically speaking, "this will most assuredly be the result with the Eves of the present generation if they neglect to cheerfully take up their daily life duties in accordance with God's plan. There is a work for women to do that is even more important and elevating than the duties of the king upon his throne. They may mold the minds of their children and shape their characters so that they may be useful in this world and that they may become sons and daughters of God."¹²⁸

9) 1 Timothy 3:1: Does an elder need to be male?

Male ignorance and arrogance over the centuries, with its denigration of women's ontological value, its materialistic love affair with sports ("schools of brutality")¹²⁹ and self-centered recreation at the expense of family time, its inappropriate chauvinism, its unfair division of labor in the home, and its inexcusable abuse in all its forms, can only blame itself for fueling the engine of egalitarian hermeneutics. Paul nevertheless assumes that an elder is a male. In fact, his list of qualifications is so detailed that the inclusion of gender-specific details excludes alternative qualifications: since an elder must specifically be X but not Y, Y cannot become part of the qualifications, else Paul would have mentioned Y.

The pronoun *τις* *tis* ("a certain one") carries a masculine parsing (e.g., Bibleworks 9; Accordance 10), although grammatically the form could be feminine. While other phrases might be taken generically, such as "children of God" for בְּנֵי-יִשְׂרָאֵל/ἱοὶ Θεοῦ, the gender-specific oscillation between

¹²⁵ As quoted by his son Spencer in *Urban Family* (Winter 1994): 14.

¹²⁶ W. Ramsay, *The Teaching of Paul in Terms of the Present Day*, 2nd ed. (London: Hodder & Stoughton, 1914), 212.

Curiously, a survey of *New Testament Abstracts* since 1956 "as a rough barometer of contemporary discussion on the topic of 1 Timothy 2:9-15 and its relation to the question of women's role in the church" reveals that progressive (culturally-defined) views did not arise until 1969. See Robert W. Yarbrough, "Progressive and Historic: The Hermeneutics of 1 Timothy 2:9-15," 134; in Köstenberger, *Women in the Church*, 121-148.

¹²⁷ White, 3T 384.

¹²⁸ Ibid.

¹²⁹ White, Ed 210.

men and women in 1 Tim 2:8-15 mandates an exclusively masculine reading of τις *tis* ("a certain one").¹³⁰ However, in the specific employment of a sentence, this indefinite pronoun takes on one gender only. 1 Tim 3:1 speaks of an office (ἐπισκοπή *episkopē*) to be occupied. In Num 7:2 LXX, ἐπισκοπή *episkopē* "eldership" assumes authoritative leadership: "That the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, and *were over them* [עמדם *amad*] that were numbered."¹³¹

In the wording of Paul, maleness is not a criterion for eldership; it is an assumed reality since only a male can be a "husband of one wife". A woman wishing to be an elder falls outside the conceptual framework of the apostle's parameters. Just as the "woman" in 1 Tim 2:11 is exclusively female, so Paul's definition of elders is exclusively male as husband of one wife. Since it is elders who are ordained in the New Testament and only males are assumed to become elders, in biblical reality women can neither be elders nor pastors, nor be ordained as such.¹³²

But maleness is insufficient for eldership; "too many confuse the *necessary* condition of maleness for certain biblically mandated responsibilities with a *sufficient* condition. Being male alone is not a sufficient qualification for proper execution of leadership responsibilities in the household of God, in either church or home."¹³³ Paul's specific criteria begin with 1 Tim 3:2, to which we shall turn our attention.

10) 1 Timothy 3:2: What does the phrase "the husband of one wife" mean?

Paul provides a highly detailed list of seventeen criteria for eldership:

"This *is* a faithful saying: If a man desires the position of a bishop, he desires a good work. ² A bishop then must be

- 1) blameless,
- 2) *the husband of one wife*,
- 3) temperate,
- 4) sober-minded,
- 5) of good behavior,
- 6) hospitable,

¹³⁰ Although the Bible frequently uses masculine language for both genders (as in the Ten Commandments), 1 Tim 2-3 is too gender-specific to be read gender-generically.

¹³¹ Jesus' criticism of authority strikes at abuse domineering: "But Jesus called them *to him*, and said, You know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. ²⁶ But it shall not be so among you: but whosoever will be great among you, let him be your servant [*diakonos*]" (Mt 20:25-26).

¹³² Contra Groothuis, 206, who argues that since Paul was not married, the rules for eldership do not mandate marriage, and therefore do not require maleness either. White is of different opinion: as a member of the Sanhedrin, Paul was married (see DA 133; AA 112).

¹³³ Yarbrough, 146.

- 1 7) able to teach;
- 2 8) ³ not given to wine,
- 3 9) not violent,
- 4 10) not greedy for money,
- 5 11) but gentle,
- 6 12) not quarrelsome,
- 7 13) not covetous;
- 8 14) ⁴ one who rules his own house well,
- 9 15) having his children in submission with all reverence
- 10 16) ⁶ not a novice, lest being puffed up with pride he fall into the *same* condemnation as the devil.
- 11 17) ⁷ Moreover he must have a good testimony among those who are outside, lest he fall into
- 12 reproach and the snare of the devil.
- 13

14 These criteria are tightly introduced with commanding authority: δεῖ οὖν (*dei oun*) – "it is necessary, one
15 must or has to". Additionally, the status of elder stands in contrast to the status of women:

16
17 1 Tim 2:12 – woman
18 διδάσκειν δὲ γυναῖκί οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἄνδρος, ἀλλ' εἶναι ἐν ἡσυχίᾳ
19 I do not permit a woman to teach, nor to usurp authority over a man, but **to be** in silence.

20
21 1 Tim 3:2 - elder
22 δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι
23 An elder/overseer then must **be** blameless, the husband of one wife
24

25 The majority of Paul's criteria for elders is dominated by the qualities of a man who rules his
26 household well. After a call for a "blameless" (ἀνεπίληπτος *anepilēptos* – a Pauline exclusive) life, the
27 much debated criteria of "husband of one wife" (μῑᾱς γυναῖκος ἄνδρα *mias gunaikos andra*) is advanced.
28 The Old Testament already mandated stricter standards for the marriage of priests (Lev 21:14).¹³⁴

29 The text does not offer the flexibility of reading this phrase generically, "the spouse of one
30 spouse".¹³⁵ The 59 occurrences of ἀνὴρ *anēr* ("man, husband") in the writings of Paul consistently refer
31 to male subjects.¹³⁶

32 Bradford appropriately observes that "if the church does not examine its leaders prior to their
33 appointment, the world will certainly do so after they have been placed in office."¹³⁷ Paul specifically
34 depicts the moral integrity of a male towards his wife. Whether Paul is addressing polygamy here or
35 another marital aberration remains in the realm of speculation. Certainly he appeals to the Edenic and

¹³⁴ Obligatory celibacy did not enter Christianity until the 4th century ("It is good when a bishop remains unmarried" – *Apost. Constitution* XV, 2; affirmed by the Second Lateran Council, 1139, and again in 1563 at the Council of Trent).

¹³⁵ It is interesting to note the shift of NIV '84 from "the husband of but one wife" to NIV 2011 "faithful to his wife".

¹³⁶ Rom 4:8; 7:2-3; 11:4; 1 Cor 7:2-4, 10-11, 13-14, 16, 34, 39; 11:3-4, 7-9, 11-12, 14; 13:11; 14:35; 2 Cor 11:2; Gal 4:27; Eph 4:13; 5:22-25, 28, 33; Col 3:18-19; 1 Tim 2:8, 12; 3:2, 12; 5:9; Tit 1:6; 2:5.

¹³⁷ Bradford, 62.

divinely established ideal of one husband being attached to one wife in faithful unity. More precisely, however, polygamy does not appear to fit the context with 1 Tim 5:9: "the wife of one man", especially since "polyandry was abhorrent to Jews as well as to Romans and definitely was not a problem in the church."¹³⁸

The development of 1 Timothy 2-3 is highly gender-specific:

1 Tim 2:8	men
1 Tim 2:9-15	women (who, in contrast to men, can bear children – v15)
1 Tim 3:1-10	men (elders and deacons)
1 Tim 3:11	women
1 Tim 3:12-13	men (deacons)

In comparison, Titus exhibits a similar gender separation:

Tit 2:2	men
Tit 2:3-5	women
Tit 2:6-8	young men

Paul's 59 uses of ἀνὴρ *anēr* ("man, husband") are at times generic, referring to any human, but in conjunction with γυναῖκα *gunē* ("woman, wife") the terms only make sense in their gender-specific lexicography (e.g., Rom 7; 1 Cor 7; 11; 14:35; 2 Cor 11:2; Gal 4:27; Eph 5:22-33; Col 3:18-19).

In a rare quote of 1 Tim 3:1-7, Ellen White also speaks in gender-specific terms, counseling a husband to "treat your wife tenderly. She needs all the care and comfort and encouragement that you promised in your marriage vow to give her. Do not give her the slightest occasion to question your loyalty or your sincere desire to fulfill your obligations to her and to your children." After quoting 1 Tim 3:1-7 she reminds to "study this instruction, and bring it into your daily experience. . . . My brother, I have an intense desire that you shall be a man after God's heart."¹³⁹

Ellen White speaks of Titus 1:5-7 in gender-specific terms: "In some of our churches the work of organizing and of ordaining elders has been premature; the Bible rule has been disregarded, and consequently grievous trouble has been brought upon the church. There should not be so great haste in electing leaders as to ordain men who are in no way fitted for the responsible work—men who need to be converted, elevated, ennobled, and refined before they can serve the cause of God in any capacity."¹⁴⁰ She further cautions the church directly about men in leadership based on household performance:

¹³⁸ Strauss, *Biblical Eldership*, 191. The inversion of the appeal in 1 Tim 5:9 also speaks against a generic translation of "husband of one wife" in 1 Tim 3:2. A generic translation is not possible, nor does it do justice to the larger context. In his letters to Timothy and Titus, Paul is concerned about the moral virtue of the church elsewhere: 1 Tim 2:9-10; 5:6, 11-15; 2 Tim 3:6; Tit 2:4-5.

¹³⁹ White, 21MR 98.4, 100.

¹⁴⁰ Ibid., CCh 247.

The gospel net gathers both good and bad. It takes time for character to be developed; there must be time to learn what men really are. The family of the one suggested for office should be considered. Are they in subjection? Can the man rule his own house with honor? What character have his children? Will they do honor to the father's influence? If he has no tact, wisdom, or power of godliness at home in managing his own family, it is safe to conclude that the same defects will be carried into the church, and the same unsanctified management will be seen there. It will be far better to criticize the man before he is put into office than afterward, better to pray and counsel before taking the decisive step than to labor to correct the consequences of a wrong move.¹⁴¹

Again, "The leaders of churches in every place should be earnest, full of zeal and unselfish interest, men of God who can give the right mold to the work."¹⁴²

In White's estimation, "the qualifications of an elder are plainly stated by the apostle Paul: 'If any be blameless, the husband of one wife . . .'" Therefore, "If a man does not show wisdom in the management of the church in his own house, how can he show wisdom in the management of the larger church outside? How can he bear the responsibilities which mean so much, if he cannot govern his own children? Wise discrimination is not shown in this matter. God's blessing will not rest upon the minister who neglects the education and training of his children. He has a sacred trust, and he should in no case set before church members a defective example in the management of his home."¹⁴³ Pointing to the example of Aaron and Hur, White writes to her own son,

To Aaron and Hur, assisted by the elders who had been granted a revelation of God's glory, was given the charge of the people in the absence of Moses. Aaron had long stood side by side with Moses, and Hur was a man who had been entrusted with weighty responsibilities. How carefully these men should have guarded the church in the wilderness while Moses was in the mount with God. . . . Today as then men of determination are needed—men who will stand stiffly for the truth at all times and under all circumstances, men who, when they see that others are becoming untrue to principle, will lift their voice in warning against the danger of apostasy. Those who occupy the position of under shepherds, as elders of the church, are to exercise a watchful diligence over the Lord's flock. This is not to be a lording, dictatorial vigilance. They are to encourage and strengthen.¹⁴⁴

11) 1 Timothy 3:4-5: Does an elder have to have children?

Unexpected to modern ears (and minds), Paul calls for elders to be husbands or fathers.¹⁴⁵ The

¹⁴¹ Ibid., 5T 618.

¹⁴² Ibid.

¹⁴³ Ibid., MS 104, 1901 ("The Need to Reform," Oct. 8, 1901; cf. 5MR 449.4).

¹⁴⁴ Ibid., MS 43, 1907, from Letter 69, 1904, written to J. E. White, February 9, 1904 ("Exhortation to Faithfulness to Church Members and Elders," March 12, 1907; cf. 5MR 451.4).

¹⁴⁵ As a member of the Sanhedrin (AA 112; cf. Acts 26:10), Paul would have been married: "This body was made up of members chosen from the priesthood, and from the chief rulers and teachers of the nation. . . . All its members were to be men advanced in years, though not aged; men of learning, not only versed in Jewish religion and history, but in general knowledge. They were to be without physical blemish, *and must be married men, and fathers*, as being more likely than

1 phrase "husband of one wife" establishes a condition for eldership that carries an underlying assumption:
 2 marriage. Similarly, Paul assumes that an elder has children, else he is unable to prove leadership
 3 essentials in the smaller circle of his household. He assumes that a married elder has children, then
 4 establishes his condition: that the potential elder "rules well his own house, having his children in
 5 subjection with all gravity, for if a man doesn't know how to rule his own house, how will he take care
 6 of the church of God" (1 Tim 3:4-5)? Strictly speaking, a male without family would thus not qualify
 7 for eldership, since eldership conditions cannot be met.¹⁴⁶ However, the text does not need to be read in
 8 an absolute sense; the addendum that an elder must "have his children in subjection with all respect" (1
 9 Tim 3:4) is introduced by a participle of attending circumstances (ἔχοντα *echonta* "having"). It does not
 10 do Paul injustice to read "if an elder has children" since the apostle is after character and exhibition of
 11 spiritual leadership skills. The Bible is not accountable to the modernist expectation that "everything
 12 has to be answered to the satisfaction of all."¹⁴⁷ The principle of male eldership stands; the application
 13 can vary without violating the principle.

14 In short, the context of 1 Tim 2-3 is highly gender-specific. In fact, Paul systematically
 15 addresses the two genders separately. Conversely, 1 Tim 2-3 is specifically not gender-generic. Instead,
 16 Paul neatly itemizes roles and responsibilities for each gender, age group, and entity. In 1 Tim 3:5, Paul
 17 is unmistakably talking to the men in the home; by direct extension, home leadership applies to male
 18 leaders in the church. Gender-differentiation prior to the fall must have meaning beyond mere
 19 procreative functionality; it protrudes into leadership functionality. In the case of Abraham, God
 20 encouraged him in this realm with covenantal assurance: "For I know him, that he will command his
 21 children and his household after him, and they should keep the way of the LORD, to do justice and
 22 judgment; that the LORD may bring on Abraham what he has spoken of him" (Gen 18:19).

23 It is to this end that Ellen White prays, "May the Lord impress upon the minds and hearts of all
 24 connected with the sacred work of God, the importance of ascertaining whether those who are to
 25 minister as deacons and elders are suitable *men* to be entrusted with the flock of God."¹⁴⁸ This does not
 26 denigrate the value of women; White always speaks of ontological equality in gender relations: "Eve
 27 was created from a rib taken from the side of Adam, signifying that she was not to control him as the
 28 head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and

others to be humane and considerate. . . . Though now subordinated by the Roman governors, it still exercised a strong influence in civil as well as religious matters" (cf. 1 Cor 9:5).

¹⁴⁶ At the same time Jesus allowed for people who remained single for the kingdom (Mt 19:12)-their eligibility for eldership would require further study.

¹⁴⁷ Anonymous, personal e-mail, July 24, 2013.

¹⁴⁸ White, MS 176, 1898.

protected by him."¹⁴⁹ In other words, "In the creation God had made her [Eve] the equal of Adam. Had they remained obedient to God-in harmony with His great law of love – they would ever have been in harmony with each other; but sin had brought discord, and now their union could be maintained and harmony preserved only by submission on the part of the one or the other. Eve had been first in transgression; . . . and she was now placed in subjection to her husband."¹⁵⁰ This subjection does not rule out a harmonious pre-curse submission. In fact, Adam "mourned that he had permitted Eve to wander from his side."¹⁵¹ "Satan exulted in his success. He had tempted the woman to distrust God's love, to doubt His wisdom, and to transgress His law, and through her he had caused the overthrow of Adam."¹⁵² "The angels had cautioned Eve to beware of separating herself from her husband while occupied in their daily labor in the garden; with him she would be in less danger from temptation than if she were alone."¹⁵³

The above conclusions are in harmony with pioneer thought and practice. In 1895, Milton Wilcox asked, "Who should be church officers?" Specifically answering a question by an individual with the initials V.A. whether women should "be elected to offices in the church when there are enough brethren?," Wilcox explains,

If by this is meant the office of elder, we should say at once, No. But there are offices in the church which women can fill acceptably, and oftentimes there are found sisters in the church who are better qualified for this than brethren, such offices, for instance as church clerk, treasurer, librarian of the tract society, etc., as well as the office of deaconess, assisting the deacons in looking after the poor . . . The qualifications for church elder are set forth in 1 Tim. 3:1-7 and in Titus 1:7-9. We do not believe that it is in God's plan to give to women the ordained offices of the church. By this we do not mean to depreciate their labors, service, or devotion. The sphere of woman is *equal* to that of man. She was made a help meet, or fit, for man, but that does *not* mean that her sphere is *identical* to that of man's. The interests of the church and the world generally would be better served if the distinctions given in God's word were regarded.¹⁵⁴

¹⁴⁹ Ibid., PP 46. In this sense "woman should fill the position which God originally designed for her, as her husband's equal" (ibid., AH 231; FCE 141). Ontologically, "when God created Eve, He designed that she should possess neither inferiority nor superiority to the man, but that in all things she should be his equal. The holy pair were to have no interest independent of each other; and yet each had an individuality in thinking and acting" (ibid., 3T 484). These are statements of ontological value, not functional equality.

¹⁵⁰ Ibid., PP 58.

¹⁵¹ Ibid., 56. This wandering led to Adam reproaching "his companion for her folly in leaving his side and permitting herself to be deceived by the serpent." Ibid., 57. Eve, on the other hand, had been commanded not to leave Adam's side: "The angels had cautioned Eve to beware of separating herself from her husband while occupied in their daily labor in the garden; with him she would be in less danger from temptation than if she were alone. But absorbed in her pleasing task, she unconsciously wandered from his side. On perceiving that she was alone, she felt an apprehension of danger, but dismissed her fears, deciding that she had sufficient wisdom and strength to discern evil and to withstand it" (PP 53-54).

¹⁵² Ibid.

¹⁵³ Ibid., 53.

¹⁵⁴ Milton Wilcox, "Who should be church officers?" *Signs of the Times* (Jan 24, 1895): par. 176.

1 In this context it is again well to remember Ellen White's gender-specific counsel. She admonished
2 young men in particular:

3 A great injury is often done to our young men by permitting them to commence to preach when they
4 have not sufficient knowledge of the Scriptures to present our faith in an intelligent manner. . . .
5 Young men who wish to prepare for the ministry are greatly benefited by attending our college . . .
6 In the days of the apostles the ministers of God did not dare to rely upon their own judgment in
7 selecting or accepting men to take the solemn and sacred position of mouthpiece for God. They
8 selected the men whom their judgment would accept, and then they placed them before the Lord to
9 see if He would accept them to go forth as His representatives. No less than this should be done now.
10 In many places we meet men who have been hurried into responsible positions as elders of the
11 church when they are not qualified for such a position. . . . Hands have been laid too suddenly upon
12 these men.¹⁵⁵

13
14 In Israel, proper training of young men was ensured through the school of the prophets. Here

15
16 God provided other agencies as an aid to parents in the work of education. From the earliest times,
17 prophets had been recognized as teachers divinely appointed. In the highest sense the prophet was
18 one who spoke by direct inspiration, communicating to the people the messages he had received
19 from God. But the name was given also to those who, though not so directly inspired, were divinely
20 called to instruct the people in the works and ways of God. For the training of such a class of
21 teachers, Samuel, by the Lord's direction, established the schools of the prophets. These schools
22 were intended to serve as a barrier against the wide-spreading corruption, to provide for the mental
23 and spiritual welfare of the youth, and to promote the prosperity of the nation by furnishing it with
24 men qualified to act in the fear of God as leaders and counselors. To this end, Samuel gathered
25 companies of young men who were pious, intelligent, and studious. These were called the sons of
26 the prophets.¹⁵⁶

27
28 In the New Testament church, gender still played a role as it was Timothy's task to determine
29 "who should be ordained to the ministry".¹⁵⁷ In this regard

30 Timothy was to have discernment that would enable him to choose men of fidelity and integrity, for
31 he was to commit the word of God to faithful men. . . . Timothy was instructed to commit it [the
32 light and knowledge of the gospel] to faithful men . . . The New Testament was not then written,
33 therefore there was need of the greatest caution, that the teachings of Christ might be imparted
34 without adulteration. What a responsibility rests upon the chosen men of God for this time; for they,
35 too, are to train up others to succeed them in the ministry, and they are also to see to it that self does
36 not mingle with their work.¹⁵⁸

37
38
39
40

¹⁵⁵ White, 4T 405-406.

¹⁵⁶ Ibid., Ed 46. Proponents of women's ordination are quick to point out that Ellen White was a woman, but the quote describes the training of young men for leadership, not the qualifications of a prophet. The point of White's gender should not be pushed beyond the intent of the quote: theological training of young men in Old Testament times.

¹⁵⁷ Ibid., ST April 7, 1890, par. 3.

¹⁵⁸ Ibid., par. 4-5).

1 White concludes that

2
3 God has provided light and truth for the world by having placed it in the keeping of faithful men,
4 who in succession have committed it to others through all generations up to the present time. *These*
5 *men have derived their authority in an unbroken line from the first teachers of the faith.* Christ
6 remains the true minister of his church, but he delegates his power to his under-shepherds, to his
7 chosen ministers, who have the treasure of his grace in earthen vessels. God superintends the affairs
8 of his servants, and they are placed in his work by divine appointment.¹⁵⁹

9
10 In the end, "Ministers of God should be men of good repute, capable of discreetly managing an interest
11 after they have aroused it. We stand in great need of competent men, who will bring honor instead of
12 disgrace upon the cause which they represent."¹⁶⁰ But in order to ensure quality, and with quoting 1 Tim
13 5:22, Ellen White cautions not to "be in such haste to manufacture leaders, ordaining men that have
14 never been tested or proved."¹⁶¹ First the man should "in the home live out the teachings of the word.
15 Then you will live them out in the church and will take them with you to your place of business."¹⁶²

17 **12) 1 Timothy 3:6-7: Has the gravity of eldership been adequately addressed by the church?**

18 The dual warning against the "snare of the devil" (1 Tim 3:6-7) speaks again of the gravity of
19 eldership. In many churches, the function of the elders is reduced to Scripture reading and public
20 prayer. Visitation has become a lost art, and few elders preach on a regular basis. The issue with
21 women's ordination partially originates from a profound lack of training and facilitation of male elders.
22 Beyond the scope of this paper, I can only exhort the church to reconsider the full biblical function of
23 the local church elder, for the evangelistic benefit of the pastor, the protection of the flock, and the
24 restoration of the Adventist home. Unqualified elders are positioned in a spiritually precarious situation.

26 *Excursion: The Case of Deaconesses*

27 Since the NT does not explicitly mention deaconesses, and since the requirements for deacons
28 also include the call to be "husbands of one wife" (1 Tim 3:12), it is often assumed that the legitimacy of
29 deaconesses authorizes the existence of female elders. We shall briefly address this issue here.

30 Potentially the text either introduces women deaconesses or is silent towards this concept; in any

¹⁵⁹ Ibid., par. 6.

¹⁶⁰ Ibid., GW 439.

¹⁶¹ Ibid., 12MR 284.3.

¹⁶² Ibid., CCH 145.

case, Paul is silent on a woman holding the office of deaconess, in contrast to his specific guidelines for elders.

1 Tim 3:11 literally reads, "Women/Wives [γυνή *gunē*] likewise reverent, not slanderers, temperate, faithful in all things." This intersection between Paul's counsel for deacons leaves two options:

- Paul establishes criteria for the *wives* of deacons (some translations supply "their")
- Paul establishes criteria for female deacons ("women")

It would be odd for Paul to interrupt his systematic establishment of church office and introduce the criteria for female deacons, only to return to the subject of male deacons. The flow of the text rather suggests that Paul is reminding male deacons that their wives need to exhibit a measure of Christian maturity as well – if they are married.

The cardinal difference between elders and deacons rests in the functional variance of their respective offices. Whereas eldership is a leadership position that includes teaching and authority, the office of the deacon focuses on the operational management of the church. In the subsequent context of eldership, women are prohibited from teaching and exercising authority.

The creation of the office of deaconess is not prohibited, and finds practice in the early Adventist church. In Ellen White's estimation,

Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands. In some cases they will need to counsel with the church officers or the minister; but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. This is another means of strengthening and building up the church. We need to branch out more in our methods of labor. Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly, to help forward this grand work. Place the burdens upon men and women of the church, that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness.¹⁶³

Ellen White clearly distinguishes between the leadership of women and the office of minister.

Practically, Ellen White advises A.T. Jones in a personal letter (Sept. 1902) that women should seek women (specifically deaconesses) for counsel, not men: "You are not to set such an example that women will feel at liberty to tell you the grievances of their home life, and to draw upon your sympathies. When a woman comes to you with her troubles, tell her plainly to go to her sisters, to tell

¹⁶³ Ibid., RH July 9, 1895.

her troubles to the deaconesses of the church."¹⁶⁴ Following this counsel would safeguard the integrity of many pastors; the practice is also highly applicable in a counseling-saturated culture.

Deaconesses in Early Adventism

Two events in the establishment of deaconesses in early Adventist history stand out:

1. The August 10, 1895 church minutes for the Ashfield Church (Sydney, Australia) read: "Pastors Corliss and McCullagh of the Australian conference set apart the elder [sic], deacons, deaconesses by prayer and the laying on of hands."
2. The church minutes of the Ashfield Church, January 6, 1900, with W. C. White. The church minutes from Jan. 7, 1900 read: "The previous Sabbath officers had been nominated and accepted for the current year, and today Elder [W. C.] White ordained and laid hands on the elders, deacons, and deaconesses."

The ordination of female elders is notably absent.

2. Romans 16:1-2 – Was Phoebe a deacon or a servant?

While the qualifications for eldership are indisputably gender-specific, Paul does use the masculine term *diakonos* for a woman in Rom 16:1: "I commend to you Phoebe our sister, who is a servant [δῆακονος *diakonos*] of the church in Cenchrea." Grammatically, the term *deacon* is a masculine or feminine noun. Paul had no exclusively feminine term such as the English *deaconess* at his lexical disposal. Although Phoebe is possibly vested with the vocabulary of a male church office, Paul's use of the term only allows for such possibility but does not demand it.¹⁶⁵ Before we take a closer look at Rom 16:1-2, it must be recognized that a canonical congruence with 1 Tim 3:12 ("Let the deacons be the husbands of one wife") would not allow Phoebe to be a deacon in the technical sense of the term.

Paul identifies Phoebe via four nouns in Rom 16:1-2:

- 1) her name: Phoebe
- 2) her spiritual relation to the group of believers: sister
- 3) her ministry function in the particular church of Cenchrea: deacon/servant
- 4) her benefit function to the church and Paul: helper (προστάτις *prostatis*)¹⁶⁶

The semantic field of the 29 uses of δῆακονος *diakonos* "servant, deacon, minister" in the New Testament is wide. The concept begins with the notion of servanthood in the Gospels in relation to a superior/master (Mt 20:26; 22:13; 23:11; Mk 9:35; 10:43; Jn 2:5, 9; 12:26). Paul extends this role to the

¹⁶⁴ Ibid., 21MR 97.6.

¹⁶⁵ Margo Pitrone incorrectly claims that the KJV translates the term as "deaconess". In Lourdes E. Morales-Gudmundsson, ed., *Women and the Church: The Feminine Perspective* (Berrien Springs: Andrews University Press, 1995), 60.

¹⁶⁶ See below for a discussion of this term.

government (Rom 13:4), even to Jesus Himself (Rom 15:8; cf. Gal 2:17). The self-depreciating meaning continues in 1 Cor 3:5, as servants who are subservient to the covenant (2 Cor 3:6) and to God (2 Cor 6:4). Satan also has his "servants" (2 Cor 11:15), as does Paul's pseudo-apostolic competition (2 Cor 11:23). Paul understands himself as a *diakonos* of the Gospel (Eph 3:7; Col 1:23, 25) – hardly in the sense of a church officer, along with Tychicus (Eph 6:21; Col 4:7), Timothy (1 Tim 4:6), and Epaphras (Col 1:7). Thus the majority of occurrences describe a servant who willingly fulfills his master's wishes, not the office of a deacon in the technical sense. It appears that only two texts in the pastoral letters employ *diakonos* in the sense of a specifically defined office (1 Tim 3:8, 12). Within the context and flavor of Paul's letters, Phoebe would naturally fall under the category of *servant*, not deacon in the technical sense of the term.

Context clarifies Paul's secondary identification of Phoebe as a *προστάτις prostatis*. Although the etymological spectrum includes leadership, Paul's use of the noun stands in direct relation to his request to the Roman church to help her [παρίστημι *paristēmi*] in any way possible – the parallel must not be missed since it defines the noun rather clearly. Thus v2 describes Phoebe's servant attitude and action more so than a formal position as deacon. In this sense, generalizations like "Paul refers to Phoebe as *diakonos*, essentially equating her *diakonia* (or service) with that of Christ as well as his own apostolic ministry" are overstatements at best. Paul does not create an "intentional misunderstanding" here since his teachings on the office of deacon were clear.¹⁶⁷

Ellen White mentions Phoebe "as a worker for the Lord" and in conjunction with the King James translators, as a "servant":

The Lord has a work for women as well as for men to do. They can accomplish a good work for God, if they will learn first in the school of Christ the precious, all-important lesson of meekness. They must not only bear the name of Christ, but possess His spirit. They must walk even as He walked purifying their souls from everything that defiles. Then they will be able to benefit others by presenting the all-sufficiency of Jesus. Paul in his letters to the churches makes mention of women who were laborers with him in the gospel. Writing to the Romans, he says: 'I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea; that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also. Greet Aquila and Priscilla, my helpers in Christ Jesus: who have for my sake laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.'¹⁶⁸

¹⁶⁷ Darius Jankiewicz, "Phoebe: was she an early church leader?," *Ministry* (April 2013): 11. His conclusions are couched in much probability: "most likely", "some sort of", "it could be stated", "probably" (p. 11), "perhaps" (2x), "might have", "may have" (p. 12), etc.

¹⁶⁸ *NPUGleaner*, Dec. 4, 1907, par. 7-8.

At best the grammatical and lexical ambivalence of διάκονος *diakonos* has to question constructs that push Phoebe into the office of deacon.

3. Romans 16:7 – Was Junia a female apostle?

"Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me."

ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ. (UBS4)

Although the phrase οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις ("who are of note among the apostles") is of particular interest, it must first be pointed out that the gender of Junia is subject of debate. The Textus Receptus accents Junia as feminine: Ἰουνίαν *Iounian*, whereas the eclectic text usually renders the subject as a male (Ἰουνιᾶς *Iounias*).

While Chrysostom thought of Junia as a woman (*Homily on Romans* 31.7; NPNF 1, 11:555), Origen treated the same as a man (MPG 14: 1289). The early church historian Epiphanius utilizes a masculine relative pronoun with Junias: "Junias, of whom Paul makes mention, became bishop of Apameia of Syria" (*Index discipulorum* 125.19-20).¹⁶⁹ Ellen White, for one, assumed that Junia was a woman.¹⁷⁰

Assuming that Junia is indeed female, the question naturally follows if she was an apostle (which assumes apostolic authority). The prepositional phrase ἐν τοῖς ἀποστόλοις ("among the apostles") leaves two grammatical options: an inclusive or exclusive interpretation. The former places Andronicus and Junia among the ranks of the apostles, ascribing the apostolate office to the team, whereas the latter maintains two distinct entities.¹⁷¹

Greek syntax for the preposition *en* offers a Dative of Respect in this regard («A in reference to/concerning/about B»), or a Locative of Sphere ("A in the context of B").¹⁷² Furthermore, the fact Paul has to point out their relation to the apostles as ἐπίσημος *episēmos* "well known" suggests that he is identifying a relationship of one group to another group, rather than identifying one group as *part* of the

¹⁶⁹ Epiphanius' credibility must be questioned, however, since he identifies Priscilla as a male as well.

¹⁷⁰ White, *NPUGleaner* Dec. 4, 1907, par. 8, quoting from Rom 16.

¹⁷¹ Whether Andronicus and Junia were a husband and wife team, brother and sister, or enjoyed other kinship relations, remains in the realm of speculation.

¹⁷² James A. Brooks and Carlton L. Winbery, *Syntax of New Testament Greek* (Lanham: University Press of America, 1979), 36, 41. Paul offers four marks of identification and recommendation here; would he have to do this if they had been part of the apostolic circle? Rom 16:7d again suggests a specific relationship between two entities, not an equation.

other group. The term underlines a positive or negative reputation of one entity to another (e.g., negatively: Mt 27:16). In this regard translations vary widely:¹⁷³

KJV/NKJV	who are of note among the apostles
NASB	who are outstanding among the apostles
ESV	They are well known to the apostles
NIV	They are outstanding among the apostles
NET	They are well known to the apostles
HCSB	They are noteworthy in the eyes of the apostles
ISV	who are prominent among the apostles

In either case, apostleship and eldership are not identical (Acts 15:2-6, 22, 23; 16:4). In fact, the term *apostle* can refer to the functional aspect of *messenger* (2 Cor 8:23; Phil 2:25). Christ Himself is the «the Apostle and High Priest of our profession" (Heb 3:1). Beyond the circle of the Twelve and Paul, Barnabas is identified as apostle (Acts 14:14), as well as Epaphroditus (Phil 2:25), which most translations simply recognize as messenger.

An apostle is not an elder, and an elder is assumed to be male. Even the assumption of a female apostleship does not alter the gender-confines of eldership. The distinction does serve as a reminder, however, that a tri-fold hierarchical structure of apostles-elders-deacons is biblically defensible, and the notion of Junia's apostleship is questionable.

Nonetheless, egalitarian proponents aggressively advocate for an inclusive reading of the text, making Junia a female apostle. Vyhmeister, for example, proposes the apostleship of Junia but does not provide any evidence when she claims that Eldon Epp "made a well-documented case for Junia as a woman and one of the apostles."¹⁷⁴ This "well-documented case" should be laid out. She cites Belleville who dismisses Pauline evidence of the phrase "the apostles" on the historical-critical notion of the kerygma (e.g., 1 Cor 15:7) – but it is Paul nonetheless who pens the term "the apostles"! It is difficult to agree with Belleville that this simple masculine plural would be foreign to Paul's mode of thought and writing. Lack of occurrence elsewhere does not void a statement. Additionally, Paul could have expressed Andronicus' and Junia's *identity* with the apostles by simply rendering the phrase as an adjectival qualifier: "well-known apostles" (cf. Mt 27:16). Instead, he maintains two separate groups: Andronicus and Junia and their reputation among (*en*) the apostles. This does not make them apostles.¹⁷⁵ The OT Pseudepigraphal source *The Psalms of Solomon* 2:6 employs the same construction Paul uses in Rom 16:7: *episēmos* + *en* + Dative and is clearly exclusive: "the Jews were (in)famous

¹⁷³ For a detailed discussion of the preposition ἐν *en* + personal plural pronoun Dative, see esp. M. H. Burer and D. B. Wallace, "Was Junia Really an Apostle? A Re-examination of Rom 16.7," *NTS* 47 (2001): 76-91.

¹⁷⁴ Nancy Vyhmeister, "Junia the apostle" (*Ministry* July 2013): 8-9.

¹⁷⁵ Curiously no writer argues for the apostleship of Andronicus!

among the Gentiles." The Jews were *not* Gentiles. Thus Junia not being an apostle still falls into the realm of academic possibility.

Finally, even if the preposition *en* + Dative is normally inclusive (e.g., 1 Sam 10:11 LXX), truth is not established by quantity but by use in context and authorial intent. Sufficient amounts of prepositional phrases are exclusive (e.g., 2 Cor 2:15; Gal 1:16; 2:2; Col 1:27; 2 Thess 1:10). Thus, James Dunn is certainly off-base when he claims, "We may firmly conclude, however, that one of the foundation apostles of Christianity was a woman and wife."¹⁷⁶

Incidentally, Ellen White assumed that apostles were exclusively male: "The apostles and elders, *men of influence and judgment*, framed and issued the decree, which was thereupon generally accepted by the Christian churches."¹⁷⁷ In short, a contrarian (complementarian) view that Junia was *not* an apostle is not only biblically defensible, it actually remains the preferred view considering the entirety of Paul's writings.

4. Are the headship principles of 1 Corinthians 11:2-16 still binding today?

In briefly addressing the headship principle of 1 Cor 11:2-16, it is advisable to quote Paul's conclusive statement first: «But if any man seem to be contentious, we have no such custom, neither the churches of God» (1 Cor 11:16). Although Paul is most directly speaking of the undesirable trait of being contentious, it is remarkable that the apostle concludes with an appeal to general church custom, not just local particularity.

Much ink has been spilled over the term κεφαλή *kephalē* "head", of course. Even egalitarian Sharon Gritz concedes that "one must accept that κεφαλή in [1 Cor 11] verse 3 also maintains overtones of submission. Had Paul wanted to emphasize 'source' only, he could have used ἀρχή." In short, "κεφαλή allows the expression of the unity of the wife-husband relationship while permitting the concept of submission as well."¹⁷⁸ Groothuis argues (with Bilezikian) that Paul's order of writing harks at origin rather than authority; his writing is chronological, not hierarchical (1 Cor 11:3):¹⁷⁹

- the head of every man is Christ (creation)
- the head of the woman is the man (Adam)
- the head of Christ is God (incarnation)¹⁸⁰

¹⁷⁶ James D. G. Dunn, *Romans 9-16*, Word Biblical Commentary (Dallas: Word, 1988), 895.

¹⁷⁷ White, AA 196.

¹⁷⁸ Gritz, 85.

¹⁷⁹ Groothuis, 159.

¹⁸⁰ See also 1 Cor 15:28. For a discussion of Trinitarian dynamics and gender issues, see esp. Kevin Giles, *The Trinity & Subordinationism: The Doctrine of God & the Contemporary Gender Debate* (Downers Grove: InterVarsity, 2002). Giles points out that "contemporary conservative evangelicals who are opposed to women's liberation in the church and the home

The context of 1 Cor 11 speaks against an exclusive interpretation of origin; the thrust of the text expresses hierarchical relations and functions that includes source considerations. The above line-up makes a lot more sense in relation to authority. The central axiom that the head of the woman is the man appeals to contemporary relations, not Adamic origin.

Paul builds his principles of headship not on local culture or temporary circumstances, but on the relation of Christ to God; again the sequence is:

- the head of every man is Christ
- the head of woman is man
- the head of Christ is God

Ironically, Paul inserts this headship discussion between exhortations to equality:

- 1 Cor 10:1-4: «all . . . all . . . all . . . all»
- 1 Cor 10:17: «For we being many are one bread, and one body: for we are all partakers of that one bread.»
- 1 Cor 11:8-9: «For the 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.» Here the apostle clearly moves beyond source to function, and roles are not mathematically reciprocal.
- 1 Cor 11:11-12: «Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God.» Source reminds of shared value and respect; headship reminds of functional differentiation.

Consequently, amidst this reminder of equality, Paul affirms functional differentiation:

- v4: man: head covered = dishonor
- v5: woman: head uncovered = dishonor
- v6: woman uncovered = let her be shorn or covered
- v7: man: image and glory of God; but the woman is the glory of the man
- v14: man with long hair = shame
- v15: woman with long hair = glory (covering)

In fact, Paul is arguing that functional differentiation is the way to express ontological equality.

Canonical congruence forbids that this functional differentiation is neutralized by either the Cross or the

have read back into the Trinity their understanding of the subordination of women: God the Father has become the eternal 'head' of Christ, and the differences among the divine persons have been redefined in terms of differing roles or functions. Rather than working as one, the divine persons have been set in opposition-with the Father commanding and the Son obeying" (Giles, 16). Therefore "men are to command, women are to obey." Ibid., 105. The author's language betrays a profound misunderstanding of both divine and human relational dynamics, casting both in a negative, even oppressive light. See also Stanely J. Grenz and Denise Muir Kjesbo, *Women in the Church: A Biblical Theology of Women in Ministry* (Downers Grove: InterVarsity, 1995), 151-56, who argue that based on Trinitarian interdependency, "rather than barring women from leadership roles in the church . . . this example [of reciprocal dependence] encourages mutuality at all levels in the life of Christ's community." Ibid., 154. The warning (with Barth) that it is dangerous to argue from human subordination to divine subordination is well taken; theology should operate from above to below. Ellen White clarifies that the church in heaven is "the complement of the church on earth" (White, *AG* 95).

1 Spirit; it is christologically defined and expressed.

2 White expresses a traditional headship understanding here: "The Lord has constituted the
3 husband the head of the wife to be her protector; he is the house-band of the family, binding the
4 members together, even as Christ is the head of the church and the Saviour of the mystical body. Let
5 every husband who claims to love God carefully study the requirements of God in his position. Christ's
6 authority is exercised in wisdom, in all kindness and gentleness; so let the husband exercise his power
7 and imitate the great Head of the church."¹⁸¹ Consequently there is no theological conceptualization for
8 a new divine practice.

9

10 ***5. Spiritual Gifts and the Role of Gender (1 Cor 12-14)***¹⁸²

11 In relation to spiritual gifts, the following corollary is often contended: since spiritual gifts are
12 indiscriminate, women are free to pursue any calling or office in ministry. Ironically, Paul's section
13 immediately follows his exhortation on gender roles within a headship arrangement.¹⁸³ Most
14 significantly, 1 Cor 12 itself is silent on any gender dynamics. The apostle does underline two
15 dynamics: human and spiritual differences but Christian unity based on a common source. He employs
16 the term *διακονία diakonia* to introduce that "there are diversities of gifts, but the same Spirit. And there
17 are differences of administrations [*διακονία diakonia*], but the same Lord. And there are diversities of
18 operations [*ἐνέργημα energēma*], but it is the same God who works all in all» (1 Cor 12:4-6). After
19 illustrating the principle of unity in diversity, Paul establishes that «God has set some in the church» for
20 specific tasks (v28). Whereas the modern egalitarian argument purports that all should have the same
21 opportunity based on a non-discriminatory distribution of the Spirit's gifts, Paul's argument actually
22 reasons in the opposite direction: while all have a gift, not all have the same gift—his point is
23 differentiation, not egalitarianism. God is the one who «set the members . . . in the body, as it has
24 pleased Him» (v18). Again, it is God who places members (v28) – ending up with a solicitation for the
25 best gift (1 Cor 13), not a particular office available to all.

¹⁸¹ White, AH 215.

¹⁸² The importance of these chapters becomes immediately apparent when one considers the following counsel: "The 12th and 13th chapters of 1st Corinthians should be committed to memory, written in the mind and heart. Through His servant Paul, the Lord has placed before us these subjects for our consideration, and those who have the privilege of being brought together in church capacity will be united, understandingly and intelligently. The figure of the members which compose the body represents the church of God and the relation its members should sustain to one another" (White, MS 82, 1898).

¹⁸³ Ellen White reiterates the headship principle within 1 Cor 12: "In their [Christian followers] different lines of work they all have but one Head. The same Spirit, in different ways, works through them. There is harmonious action, though the gifts differ. Study this chapter. . . . God calls for each one to take his proper place, to stand in his lot to do his appointed work according to the ability which has been given him" (Letter 19, 1901).

1 The principle of canonical congruence forbids a conflict between spiritual gifts on one side and
 2 formal office (apostle, elder, deacon) on the other. Specifically, people are consecrated by the rite of
 3 laying on of hands (even ordination to an office), whereas spiritual gifts are simply bestowed as seems
 4 fit to the Lord.¹⁸⁴ All may receive a gift (1 Cor 12:7) as «divided» by the Spirit (1 Cor 12:11). The
 5 following tables illustrate the differences:¹⁸⁵

6 Table 1: Ordained Offices

Office	Basis for Ordination	Qualifications	Modern Equivalent
Apostle	Acts 13:1-4	Acts 1:21-22	Ordained Pastor
Elder	Acts 14:23	1 Tim 3:1-7; Titus 1:5-9	Elder (local)
Deacon	Acts 6:1-6	1 Tim 3:8-13	Deacon (local)

7

8 Table 2: Spiritual Gifts

Reference	Gifts (non-exhaustive)
Rom 12:6-8	prophecy, service, teaching, exhortation, giving, leadership, mercy
1 Cor 12:8-10, 28	wisdom, knowledge, faith, healing, miracle-workers, prophecy, discernment, apostles, prophets, teachers, helps, administrations, kinds of tongues, interpretation of tongues
Eph 4:11	apostles, prophets, evangelists, pastor-teachers
1 Pet 4:10-11	speaking for God, serving

9

10 It would be hermeneutically unfair to Paul - who articulated both offices and gifts – to posit these two
 11 realities in conflict with each other. Most scholars agree that Paul wrote 1 Timothy *after* 1 Corinthians,
 12 thus an egalitarian trajectory from Timothy to Corinthians would be asynchronic.

13 But even within the Corinthian context, 1 Cor 14 offers a curious gender-differentiation; after
 14 reminding the church that «God is not the author of confusion, but of peace, as in all churches of the
 15 saints (1 Cor 14:33), Paul specifically counsels: Let your women keep silence in the churches: for it is
 16 not permitted to them to speak; but they are commanded to be under obedience, as also says the law.
 17 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to
 18 speak in the church" (1 Cor 14:34-35). Regardless of gift distribution, Paul thought it necessary to

¹⁸⁴ "The perfection of the church depends not on each member being fashioned exactly alike. God calls for each one to take his proper place, to stand in his lot to do his appointed work according to the ability which has been given him" (ibid., Letter 19, 1901).

¹⁸⁵ I am indebted to Paul Ratsara and Clinton Wahlen for elements of this section.

1 exercise this restriction on women.¹⁸⁶

2 Hoehner insists on a crisp distinction between gift and office; under his hermeneutical model "a
3 woman may have the gift of pastor-teacher or even an apostle . . . , but she cannot be an elder."¹⁸⁷
4 However, this creates the oddity of apostleship being both a gift and an office. Furthermore, the tension
5 between his main thesis that women can be pastor-teachers and 1 Tim 2:12 is left unexplored.

6 The complexity of role distributions and relations increases with Knight's article "Two Offices
7 (Elders/Bishops and Deacons) And Two Orders of Elders (Preaching/Teaching elders and Ruling
8 Elders): A New Testament Study."¹⁸⁸ Differentiating between teaching (and thus remunerated) elders
9 based on 1 Tim 5:17 and those who do not teach is a hermeneutical strain.

10 Ellen White carefully upholds the parameters of church office when she writes:

11 The same principles of piety and justice that were to guide the rulers among God's people in the time
12 of Moses and of David, were also to be followed by those given the oversight of the newly organized
13 church of God in the gospel dispensation. In the work of setting things in order in all the churches,
14 and ordaining suitable men to act as officers, the apostles held to the high standards of leadership
15 outlined in the Old Testament Scriptures. They maintained that he who is called to stand in a
16 position of leading responsibility in the church 'must be blameless, as the steward of God; not self-
17 willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of
18 hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he
19 hath been taught, that he may be able by sound doctrine both to exhort and to convince the
20 gainsayers.' Titus 1:7-9.¹⁸⁹

21
22 In other words, White does not rely on clever "trajectories" that might paradoxically contradict
23 one another; New Testament practice was built on Old Testament paradigms. Therefore leadership was
24 relegated to the apostles and elders:

25 The order that was maintained in the early Christian church made it possible for them to move
26 forward solidly as a well-disciplined army clad with the armor of God. The companies of believers,
27 though scattered over a large territory, were all members of one body; all moved in concert and in
28 harmony with one another. When dissension arose in a local church, as later it did arise in Antioch
29 and elsewhere, and the believers were unable to come to an agreement among themselves, such
30 matters were not permitted to create a division in the church, but were referred to a general council
31 of the entire body of believers, made up of appointed delegates from the various local churches, with
32 the apostles and elders in positions of leading responsibility. Thus the efforts of Satan to attack the

¹⁸⁶ After a careful analysis of 1 Cor 14:34, Payne, 265ff., conveniently dismisses the text as an interpolation.

¹⁸⁷ Hoehner, 767. Beyond the scope of this article, Hoehner's common assumption of Granville-Sharp's rule at play in Eph 4:11 must be challenged (based on Eph 2:20, for example). Knight also falsely identifies Eph 4:11 this way, ignoring that Sharp did not apply his rule to plural nouns.

¹⁸⁸ George W. Knight, "Two Offices (Elders/Bishops and Deacons) And Two Orders of Elders (Preaching/Teaching Elders and Ruling Elders): A New Testament Study," *Presbyterion*, 11.1 (Spring 1985): 1-12.

¹⁸⁹ White, AA 95.

church in isolated places were met by concerted action on the part of all, and the plans of the enemy to disrupt and destroy were thwarted.¹⁹⁰

Within this context, subordination remains central for the functioning of the church:

God is not the author of confusion, but of peace, as in all churches of the saints." 1 Corinthians 14:33. He requires that order and system be observed in the conduct of church affairs today no less than in the days of old. He desires His work to be carried forward with thoroughness and exactness so that He may place upon it the seal of His approval. Christian is to be united with Christian, church with church, the human instrumentality co-operating with the divine, every agency subordinate to the Holy Spirit, and all combined in giving to the world the good tidings of the grace of God.¹⁹¹

Finally, White sustains the universality of church practice when she writes:

The organization of the church at Jerusalem was to serve as a model for the organization of churches in every other place where messengers of truth should win converts to the gospel. . . . Later in the history of the early church, when in various parts of the world many groups of believers had been formed into churches, the organization of the church was further perfected, so that order and harmonious action might be maintained. Every member was exhorted to act well his part. Each was to make a wise use of the talents entrusted to him. Some were endowed by the Holy Spirit with special gifts—"first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Corinthians 12:28. But all these classes of workers were to labor in harmony. There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.¹⁹²

The distinction of gifts and administrations should especially be noted here.

6. Does Galatians 3:28 annihilate differentiation in gender roles?

Galatians 3:28 represents the epitome of hermeneutical abuse,¹⁹³ catalyzed by Krister Stendahl's "progressive hermeneutic." His egalitarian interpretation of Gal 3:28 originated not out of historical exegesis but found its cradle in Stendahl's context of women's ordination in the Church of Sweden (1950's).¹⁹⁴ With astounding transparency he concedes that "the ideology or dogma which underlies both the movements of emancipation and the demand for the ordination of women is a secularized

¹⁹⁰ Ibid.

¹⁹¹ Ibid., 96.

¹⁹² AA 91f.

¹⁹³ See, for example, Randy Roberts, "Scripture, Policy and Unity," <http://session.adventistfaith.org/presentation-randy>, Internet, accessed June 12, 2013. Roberts suggests that Gal 3:28 presents God's "ethical ground zero" without consideration of immediate context, inherent argumentation, or canonical context (esp. 1 Tim 2-3).

¹⁹⁴ Krister Stendahl, *The Bible and the Role of Women* (Minneapolis: Fortress, 1973). Stendahl issues a call to abolish "serious hermeneutical naïveté". Ibid., 35. For a critical analysis of Stendahl's "trajectory" approach, see esp. Benjamin Reaach, *Women, Slaves, and the Gender Debate* (Phillipsburg, NJ: P&R Publishing, 2012), 1f.

philosophy of equality with roots in the Enlightenment or in Hellas or in the cult of Baal—in any case alien to the Bible."¹⁹⁵ Stendahl's hermeneutical bedfellow F. F. Bruce does not hide his bias either when he establishes his exegetical criterion: "Whatever in Paul's teaching promotes true freedom is of universal and permanent validity; whatever seems to impose restrictions on true freedom has regard to local and temporary conditions."¹⁹⁶ In the estimation of Allen, this defines a hermeneutic that has descended into unsustainable relativism: "We not only construct the world, so that all knowledge, value, and meaning are creative to human beings, as Idealists since Kant have argued, but now the radical conclusion is drawn that there is no reality that is universally constructed because people in different periods of history and in different societies construct it differently." Methodologically, then, "There is no definitive procedure or universal basis to settle disputes in the natural sciences, in ethics, and *in the interpretation of literature*. Every domain of inquiry and every value is relative to a culture and even to subcultures."¹⁹⁷

This framework warrants a further caution. Bruce consistently allows the Spirit to supersede the written word, pitting one against the other. Here pragmatics define hermeneutics at the expense of canonical integrity: "Experience shows that [the Holy Spirit] bestows . . . gifts, with undistinguishing regard, on men and women alike. . . . That being so, it is unsatisfactory to rest with a halfway house in this issue of women's ministry, where they are allowed to pray and prophesy, but not to teach or lead."¹⁹⁸ Bruce dangerously separates the *written form* of inspiration from the *spiritual content* of the message, allowing one to stand in tension with the other: "In applying the New Testament text to our own situation, we need not treat it as the scribes of our Lord's day treated the Old Testament. We should not turn what were meant as guiding lines for worshipers in one situation into laws binding for all time. . . . The freedom of the Spirit, which can be safeguarded by one set of guiding lines in a particular situation, may call for a different procedure in a new situation."¹⁹⁹ Interestingly, Bruce does not deny that in reference to 1 Tim 2:11-12, "women are quite explicitly not given permission to teach or rule."²⁰⁰ In the end, Bruce is unable to reconcile 1 Tim 2:11-12 with Gal 3:28 except for neutralizing the message

¹⁹⁵ Ibid., 41. His honesty is appreciated.

¹⁹⁶ F. F. Bruce, "Women in the Church: A Biblical Survey," *Christian Brethren Review* 33 (1982): 11.

¹⁹⁷ Diogenes Allen, "Christianity and the Creed of Postmodernism," *Christian Scholars Review* 23, no. 2 (1993): 119. Yarbrough muses that Bruce's "separating the temporal husk from the enduring kernel" presents "a hermeneutical tool so reminiscent of rationalists like Lessing that the student of the Enlightenment may be shocked to witness an evangelical scholar wielding it with such aplomb." Yarbrough, 138.

¹⁹⁸ Bruce, "Women in the Church," 12.

¹⁹⁹ Ibid., 11. See also F. F. Bruce, *Apostle of the Heart Set Free* (Grand Rapids: Eerdmans, 1977), 80, 124, 182, 186-87, 463.

²⁰⁰ Ibid.

of 1 Tim 2:11-12 via his pragmatic hermeneutics of cultural relativity. Yarbrough appropriately protests that even a potential "scriptural exception cannot be used to establish an extrascriptural rule."²⁰¹

Considering the actual text, the context of Gal 3:28 reveals not an appeal to gender equality but to soteriological parity: Gal 3:24 speaks of being "justified by faith"; v26 continues with believers being "the children of God by faith in Christ Jesus" who "have been baptized into Christ" and who "have put on Christ". In quick succession Paul cements a vertical articulation of human-divine relationships. The particular context and content of Gal 3:28 is salvation, not gender-specific service (let alone its abrogation). In short, Gal 3:28 epitomizes relations between humans and God (vertical), not human-to-human relations (horizontal); every single verse establishes this vertical dynamic:

Gal 3:26 "For you are all sons of God through faith in Christ Jesus"

Gal 3:27 "For as many of you as were baptized into Christ have put on Christ"

Gal 3:28 "There is neither Jew nor Greek, there is neither slave or free, there is neither male nor female; for you are all one in Christ Jesus."

Gal 3:29 "And if you are Christ's, then you are Abraham's seed, and heirs according to the promise."

Paul neatly structured his thought pattern here:

Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ·

²⁷ ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.

²⁸ οὐκ ἐν Ἰουδαίῳ οὐδὲ Ἑλλήνι,

οὐκ ἐν δοῦλῳ οὐδὲ ἐλεύθερῳ,

οὐκ ἐν ἄρσεν καὶ θήλυν·

πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ.

²⁹ εἰ δὲ ὑμεῖς Χριστοῦ, ἅρα τοῦ Ἀβραάμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

Interestingly, the rhetorical contrasts chiasmatically embrace the central inversion (in which one would expect «free» to precede «slave» to maintain the pattern). In the end, an A nor B pattern is replaced by an A + B pair:

There is neither Jew nor Greek noun [nor] noun

There is neither slave nor free noun [nor] substantival adjective

There is neither male and female noun [and] noun

The latter pair of male and female, though echoing Gen 1:27, does not lift the curse of Genesis 3. In fact, Paul states that in Christ there is neither male and female, not that the Edenic state of male and female is restored (note the identical phrase in Gen 1:27 LXX ἄρσεν καὶ θήλυ), nor that a new creation model supersedes the Genesis reality. The text does not state "there no longer is", nor that "there now again

²⁰¹ Yarbrough, 240, fn 151.

is".²⁰² After all, conversion does not change one's ethnicity, status, or gender; the male remains male, the slave is still a slave. In view is the status of *any* human before God, not before other humans. The message of Gal 3:28 is precisely that human perceptions of cultural, economic, or gender advantage/disadvantage do not correlate to ontological value and salvation status with God. This statement makes even more sense if functional differentiations are maintained, not abrogated.

Galatians 4 continues to reiterate this vertical dimension of Paul's faith-based heirship argument:

Now I say that the heir, as long as he is a child, differs in no way from a servant, though he be lord of all,² but is under tutors and governors until the time appointed of the father.³ Even so we, when we were children, were in bondage under the elements of the world.^{1 4} But when the fullness of the time had come, God sent his Son, made of a woman, made under the law,⁵ to redeem those that were under the law, that we might receive the adoption of sons.⁶ And because you are sons, God has sent the Spirit of his Son into your hearts, crying, Abba, Father.⁷ Therefore you are no more a servant, but a son; and if a son, then an heir of God through Christ (Gal 4:1-7).

The change from servant to son is in relation to God's gift of soteriological sonship, not a sociological change of status. Paul's point is clear: neither ethnicity, economics, or gender grant one person privileged soteriological status before God over another person. This text does not cancel gender-specific ontology. After Gal 3:28, marriage, for example, is still defined as a permanent relationship between a male and a female (Heb 13:4). Interpretations such as Grenz' and Kjesbo's must be rejected when they propose that "Paul's declaration meant that a female no longer needed to be attached to a male to have a place in the community. Women's roles need not be limited to wife and mother. As in Jesus' own teaching, the apostle's declaration opened the door to the ministry of women as women, including the ministry of single women."²⁰³ Payne's conclusion that "if all women are excluded from positions of leadership in the church, then their blessing is limited in a way that the men's blessings are not."²⁰⁴ Both writers speak of a limitation, but if God did not intend for women to fulfill certain functions in the church, then restrictions are not limitations. Quite contrarily, such restrictions ensure a woman's true liberty in the Lord. The blessing is not restricted; it is simply different. Like a sunflower's trajectory is rather limited by the trajectory of the sun,

Finally, it should be kept in mind that in the estimation of even secular scholars, Galatians was written before 1 Timothy or Titus. We may thus well conclude with Jan Paulsen (although an egalitarian) that "I don't think we're entitled to use Paul's statement in Galatians 3 to say that it, alone,

²⁰² Contra Davidson, 649: "Paul establishes a link with Gen 1:27 and thus shows that the gospel calls us back to the divine ideal, which has no place for general subordination of females to males."

²⁰³ Grenz and Kjesbo, 106. Their assessment far exceeds the direct message of the text.

²⁰⁴ Payne, 99, who does not reconcile his explication of Gal 3:28 with the restrictions of 1 Tim 2:11-15.

clears the way for the ordination of women."²⁰⁵ This obliterates notions of an egalitarian trajectory in Paul's theology and writings; the apostle did not start out complementarian and end his ministry egalitarian – his record is canonically congruent.

Ellen White, arising out of a highly divided cultural context in 19th century America, did not fail to detect and articulate the vertical dimension of Gal 3:28:

No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, *that every soul may have free access to God*. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's circle the poor souls who have been deluded by his deceptions. It places them within reach of the throne of God, the throne encircled by the rainbow of promise. In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by His precious blood. (Galatians 3:28; Ephesians 2:13).²⁰⁶

Note again how "Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, *recognized as equal in the sight of God*. The Saviour has a boundless love for every human being. In each one He sees capacity for improvement. With divine energy and hope He greets those for whom He has given His life. In His strength they can live a life rich in good works, filled with the power of the Spirit."²⁰⁷

In her *Desire of Ages*, White clearly defines what she means by "barriers broken down":

The Saviour's visit to Phoenicia and the miracle there performed had a yet wider purpose. Not alone for the afflicted woman, nor even for His disciples and those who received their labors, was the work accomplished; but also "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31. The same agencies that barred men away from Christ eighteen hundred years ago are at work today. The spirit which built up the partition wall between Jew and Gentile is still active. Pride and prejudice have built strong walls of separation between different classes of men. Christ and His mission have been misrepresented, and multitudes feel that they are virtually shut away from the ministry of the gospel. But let them not feel that they are shut away from Christ. There are no barriers which man or Satan can erect but that faith can penetrate. In faith the woman of Phoenicia flung herself against the barriers that had been piled

²⁰⁵ Paulsen, 57.

²⁰⁶ White, COL 386; cf. 9T 190, PK 369). It is in this sense that "the life of Christ established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God. No question of policy influenced His movements. He made no difference between neighbors and strangers, friends and enemies. That which appealed to His heart was a soul thirsting for the waters of life" (ibid., 9T 191). The black man's name is written in the book of life beside the white man's. All are one in Christ. Birth, station, nationality, or color cannot elevate or degrade men. The character makes the man. If a red man, a Chinaman, or an African gives his heart to God in obedience and faith, Jesus loves him none the less for his color. He calls him His well-beloved brother. . . . The day is coming when the kings and the lordly men of the earth would be glad to exchange places with the humblest African who has laid hold on the hope of the gospel" (The Southern Work, 8, written March 20, 1891; cf. ChS 218.3).

²⁰⁷ White, 7T 225.

up between Jew and Gentile. Against discouragement, regardless of appearances that might have led her to doubt, she trusted the Saviour's love. It is thus that Christ desires us to trust in Him. *The blessings of salvation are for every soul. Nothing but his own choice can prevent any man from becoming a partaker of the promise in Christ by the gospel.*²⁰⁸

It is in this precise context that White references Gal 3:28:

Caste is hateful to God. He ignores everything of this character. In His sight the souls of all men are of equal value. He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us." Without distinction of age, or rank, or nationality, or religious privilege, all are invited to come unto Him and live. "Whosoever believeth on Him shall not be ashamed. For there is no difference." "There is neither Jew nor Greek, there is neither bond nor free." "The rich and poor meet together: the Lord is the Maker of them all." "The same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved." Acts 17:26, 27; Galatians 3:28; Proverbs 22:2; Romans 10:11-13.²⁰⁹

Galatians 3:28 argues that Christ's death created an opportunity for humans to change their status from slaves to sons, thus rendering them heirs and therefore receiving adoption status regardless of ethnicity, status, or gender. The text cannot be used to annihilate all gender distinctions or functional differentiations in church practice as profiled by the same author. Social and ecclesiastical implications fall outside the context of Gal 3:28.

Excursion: The Issue of Slavery and the Suppression of Women

Do opponents of women's ordination uphold slavery as a social reality? Giles opens the debate to a critical point in this discussion:

If it can be shown that the Bible does in fact unambiguously endorse both the institution and the practice of slavery, although we cannot now accept slavery in any form, then we will have discovered something about the nature of biblical revelation which will help resolve the present debate about the status and role of women. We will have learnt that Scripture can endorse social structures no longer acceptable, just as we have learnt that the Bible can endorse scientific ideas no longer tenable. The Bible is authoritative in matters of faith and conduct but not necessarily in science, or on how to order social relations.²¹⁰

This last statement is difficult to fathom; how can an ethical mandate by Jesus "to love your neighbor as yourself" not touch on social relations? Unbridled misinterpretation leads the interpreter down a slippery slope. Giles creates an impossible hermeneutical dichotomy and simultaneously opens

²⁰⁸ Ibid., DA 403.

²⁰⁹ Ibid.

²¹⁰ Kevin Giles, "The Biblical Case for Slavery: Can the Bible Mislead? A Case Study in Hermeneutics," *EQ* 66, no. 1 (1994): 4.

1 the floodgates for an entire re-definition of social relations. D. W. Jones warns that egalitarian
 2 hermeneutics "so minimize gender that . . . it is but a small logical step to accept homosexuality."²¹¹ It is
 3 on these grounds that "we are amply justified in declining to follow Giles's startling counsel that the
 4 Bible may not be authoritative for Christians in the area of social relations."²¹² Webb sees
 5 homosexuality differently from women's liberation in that Scripture appears "more restrictive" towards
 6 this practice, whereas women texts and slavery texts "are generally 'less restrictive' or 'softening'
 7 relative to the broader culture."²¹³ But this approach fails in that it defines the biblical construct for
 8 women in negative terms, and ignores the reality of an increasing acceptance of pro-homosexual culture
 9 knocking on the portals of the church. The role of women is not a "seed idea" but a fully developed,
 10 canonically congruent philosophy and practice of family and church life.

11 The comparison of male headship to pro-slavery arguments fails on several counts. Slavery is
 12 falsely called a creation ordinance; it is equally fallacious to call Noah's pronouncement on the sons of
 13 Ham a "divine command" (Gen 9:24-27). The claim that "First Tim 6:1-6 bases slavery on Jesus' own
 14 words" is a misstatement at best; Paul does not claim that Jesus' words are the *basis* of slavery. In Eph
 15 6:5, Paul does not affirm slavery – he simply exhorts slaves to "be obedient to those who are your
 16 masters according to the flesh." This last phrase reveals that Paul is speaking of unalterable human
 17 circumstances, at the time, not of philosophical endorsements of slavery. Finally, Davidson's reminder
 18 that "Paul sends a slave back to his master (Philemon)" ignores the thrust of his letter, in which a slave is
 19 sent back as a son (Phlm 10) and brother (Phlm 16).²¹⁴

20 Furthermore, it is incomprehensible to correlate, even equate, early American slave ownership
 21 with the biblical role of the woman in the home and in the church. Slavery was never approved by God
 22 in the Bible, in contrast to marriage, male leadership, and roles for women. And while slavery in Israel
 23 was normally limited to a six-year period, such limitation is absent in the gender relations of the New
 24 Testament. In fact, slaves are counseled to gain their freedom if possible (1 Cor 7:21); women are not

²¹¹ D. W. Jones, "Egalitarianism and Homosexuality: Connected or Autonomous Ideologies?" *Journal for Biblical Manhood and Womanhood* 8, no. 2 (Fall 2003): 13. Though frequently denied by those who espouse egalitarian hermeneutics, this dynamic must be addressed based on the mere historical patterns of especially non-evangelical churches. The danger is evidenced, for example, in the soft endorsement of a pro-homosexual movie ("Seventh-Gay Adventists") by key Adventist thought leaders. Ellen White was equally alarmed when she cautions, "I was referred to Romans 1:18-32, as a true description of the world previous to the second appearing of Christ" (*Appeal to Mothers*, 27). See also Wellesley Muir, *Daughters of an Inheritance* (Roseville: Amazing Facts, 2010), and C. Raymond Holmes, *The Tip of an Iceberg* (Wakefield, MI: Pointer, 1994) in this regard; <http://religion.blogs.cnn.com/2013/06/03/lutherans-elect-first-openly-gay-bishop/>, and most recently, Daneen Aker's incredulous blog entry in *Spectrum*: Daneen Akers, "Adventists Against Prop 8 Statement," <http://spectrummagazine.org/blog/2013/06/26/adventists-against-prop-8-statement>, Internet. Accessed July 1, 2013.

²¹² Yarbrough, 142.

²¹³ Webb, 83.

²¹⁴ R. Davidson, "The Bible and the Ordination of Women Pastors," 3.

counseled to escape the authority of male leaders; the opposite is the case. Under the counsel of Paul's letter to Philemon, slavery would be brought "into an atmosphere in which the institution could only wilt and die" as social relations would shift from master-slave to brother-brother.²¹⁵

Grudem summarizes well,

The Bible does not approve or command slavery any more than it approves or commands persecution of Christians. When the author of Hebrews commends his readers by saying, 'You joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one' (Heb 10:34), that does not mean the Bible *supports* the plundering of Christians' property, or that it *commands theft*! It only means that *if* Christians find themselves in a situation where their property is taken through persecution, they should still rejoice because of their heavenly treasure, which cannot be stolen. Similarly, when the Bible tells slaves to be submissive to their masters, it does not mean that the Bible supports or commands slavery, but only that it tells people who are in a situation of slavery how they should respond.²¹⁶

7. Ephesians 5:21-31; Colossians 3:18-19

Ephesians 5 beautifully arraigns the headship role of the male, modeled after the ministry – and death – of Christ Himself:

Submitting yourselves one to another in the fear of God.²² Wives, submit yourselves to your own husbands, as to 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 savior of the body.²⁴ Therefore as the church is subject to 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.²⁸ So men ought to love their wives as their own bodies. He that loves his wife loves himself.²⁹ For no man ever yet hated his own flesh, but nourishes and cherishes it, even as the Lord the church:³⁰ For we are members of his body, of his flesh, and of his bones.³¹ For this cause shall a man leave his father and mother, and shall be joined to his wife, and the two shall be one flesh.

The Christ-like leadership of a man who has the eternal well-being of his wife in mind forms Paul's irreducible necessity for female submission. The hierarchical nature here cannot be missed, especially since it is colored in a salvific context that appeals to Genesis 2 with a pre-fall argument. Marital dynamics are the theological mirror of God's love for the world. Any deviation from this model damages not only family relations but nebulizes the profound theological import of the Paul's thrust.

Ellen White upholds the dynamic of submission while protecting the woman's welfare and dignity:

²¹⁵ Bruce, *Apostle of the Heart Set Free*, 401.

²¹⁶ Wayne Grudem, "Should We Move Beyond The New Testament To A Better Ethic?" An Analysis of William J. Webb, *Slaves, Women and Homosexuals: Exploring the Hermeneutics of Cultural Analysis*, JETS 47/2 (June 2004): 314.

God requires that the wife shall keep the fear and glory of God ever before her. Entire submission is to be made only to the Lord Jesus Christ, who has purchased her as His own child by the infinite price of His life. God has given her a conscience, which she cannot violate with impunity. Her individuality cannot be merged into that of her husband, for she is the purchase of Christ. It is a mistake to imagine that with blind devotion she is to do exactly as her husband says in all things, when she knows that in so doing, injury would be worked for her body and her spirit, which have been ransomed from the slavery of Satan. *There is One who stands higher than the husband to the wife*; it is her Redeemer, and her submission to her husband is to be rendered as God has directed—"as it is fit in the Lord."²¹⁷

Under this Ephesian model, "the home then becomes as an Eden of bliss; the family, a beautiful symbol of the family in heaven."²¹⁸ Therefore "the true wife and mother will perform her duties with dignity and cheerfulness, not considering it degrading to do with her own hands whatever it is necessary to do in a well-ordered household."²¹⁹ White once reminded Mary Loughborough (wife of J. N. Loughborough) that "we women must remember that God has placed us subject to the husband. He is the head and our judgment and views and reasonings must agree with his if possible. If not, the preference in God's Word is given to the husband where it is not a matter of conscience. We must yield to the head."²²⁰

The alley of appeals in Col 3:18-19 echoes Ephesians almost verbatim. The 38 occurrences of ὑποτάσσω *hypotassō* "submit" cement the hierarchical relationship modeled in Ephesians and Colossians.²²¹ Although related by content and geography, two different congregations are addressed with identical counsel. This suggests that Paul's matrimonial construct is indeed standard operational repertoire that exceeds local peculiarities.

8. Titus 1-2

Congruent with 1 Tim 2-3, Paul admonishes Titus with gender-specific counsel for church leadership: Titus is to "ordain [καθίστημι *kathistēmi*] elders in every city" (Tit 1:5) who are assumed to be men ("the husband of one wife" – v6). Such elders must be able "by sound doctrine both to exhort and to convince the gainsayers" (Tit 1:9), especially since they "things which they ought not" (Tit 1:11). Again in chapter 2, Paul itemizes his counsel by gender specifics (Tit 2:2-6):

- the aged men
- the aged women
- the young women

²¹⁷ White, AH 116.

²¹⁸ Ibid., 28.

²¹⁹ Ibid., CCH 145.

²²⁰ White, Lt 5, 1861, 6MR 126.

²²¹ Lk 2:51; 10:17, 20; Rom 8:7, 20; 10:3; 13:1, 5; 1 Cor 14:32, 34; 15:27-28; 16:16; Eph 1:22; 5:21, 24; Phil 3:21; Col 3:18; Tit 2:5, 9; 3:1; Heb 2:5, 8; 12:9; Jas 4:7; 1 Pet 2:13, 18; 3:1, 5, 22; 5:5.

- young men

This ministry embodies an authoritative firmness (Tit 2:15). Thus Paul's counsel is applicable beyond Timothy's situation; it is not restrictive to a perceived Ephesian or Cretian heresy, but an incisive outline of church order for all churches. Elwell and Yarbrough conclude with the challenge that "we should be slow to conclude that New Testament directives are outmoded simply because they are out of step with modern times. Sometimes it is modern times that need to get in step with Scripture."²²²

These sentiments reflect the spirit and practice of Ellen White: quoting Titus 1:5 she admonishes that "in some of our churches the work of organizing and of ordaining elders has been premature; the Bible rule has been disregarded, and consequently grievous trouble has been brought upon the church. There should not be so great haste in electing leaders as to ordain men who are in no way fitted for the responsible work—men who need to be converted, elevated, ennobled, and refined before they can serve the cause of God in any capacity."²²³

In view of Titus 1:7-9, Ellen White further mirrors a gender-specific employment of male elders when she writes,

The same principle of piety and justice that were to guide the rulers among God's people in the time of Moses and of David were also to be followed by those given the oversight of the newly organized church of God in the Gospel dispensation. In the work of setting things in order in all the churches, and ordaining suitable men to act as officers, the apostles held to the high standards of leadership outlined in the Old Testament Scriptures. They maintained that he who is called to stand in a position of leading responsibility in the church 'must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; 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 1:7-9.²²⁴

Despite the many reminders that Ellen White was a woman, White herself envisions a male leadership in the church and for global mission: "There is nothing more precious in the sight of God than His ministers, who go forth into the waste places of the earth to sow the seeds of truth, looking forward to the harvest. None but Christ can measure the solicitude of His servants as they seek for the lost. He imparts His Spirit to them, and by their efforts souls are led to turn from sin to righteousness."²²⁵ It is to this end that

²²² Walter A. Elwell and Robert W. Yarbrough, *Encountering the New Testament* (Grand Rapids: Baker Academic, 2005), 341.

²²³ White, CCH 247.

²²⁴ Ibid., AA 95.

²²⁵ Ibid., 369.

God is calling for men who are willing to leave their farms, their business, if need be their families, to become missionaries for Him. And the call will be answered. In the past there have been men who, stirred by the love of Christ and the needs of the lost, have left the comforts of home and the society of friends, even that of wife and children, to go into foreign lands, among idolaters and savages, to proclaim the message of mercy. Many in the attempt have lost their lives, but others have been raised up to carry on the work. Thus step by step the cause of Christ has progressed, and the seed sown in sorrow has yielded a bountiful harvest. The knowledge of God has been widely extended and the banner of the cross planted in heathen lands.²²⁶

9. 1 Peter 2:9 – A Royal Priesthood

ὁμοῖς δὲ γένος ἐκλεκτόν, βασιλείον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·

"But you are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that you should show the praises of him who has called you out of darkness into his marvelous light"

Similarly Rev 1:6 reads,

καὶ ἐποίησεν ἡμᾶς βασιλείαν/βασιλεῖς, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας [τῶν αἰώνων]· ἀμήν.

And has made us a kingdom/kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

Conventional logic argues that since priests were exclusively male in the Old Testament, a priesthood in the New Testament that is based on belief rather than gender would therefore allow women to function in roles that were previously exclusive to males.

In context, Peter speaks in specifically spiritual terms via four metaphors: «You also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ» (1 Pet 2:5). Believers are not actual stones, are not built into a house, do not become actual priests, and neither physically sacrifice animals nor themselves just as Christ did not become a physical cornerstone (cf. 1 Pet 2:7-8). Peter describes the corporate identity and function of believers: similar to Rom 12:1, the church has become a temple that includes a building, a priesthood, and sacrifices. Interestingly, the apostle relies on an Old Testament paradigm: "And you shall be to me a kingdom of priests, and a holy nation" (Ex 19:6). Already do we find the concept of a "kingdom of priests" in which not every inhabitant functions as a priest, let alone is a priest.

Considering Rev 1:6 («and has made us kings and priests to His God and Father"), Ellen White pinpoints its timing at the entrance of the saints into the Holy City *after* the Second Coming; the text is prophetic:

²²⁶ Ibid., 370.

Before entering the City of God, the Saviour bestows upon His followers the emblems of victory and invests them with the insignia of their royal state. . . . In every hand are placed the victor's palm and the shining harp. Then, as the commanding angels strike the note, every hand sweeps the harp strings with skillful touch, awaking sweet music in rich, melodious strains. Rapture unutterable thrills every heart, and each voice is raised in grateful praise: 'Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever.' Revelation 1:5, 6."²²⁷

In regards to 1 Pet 2:9, Ellen White repeatedly calls believers to a life of holiness:

God's people, above all people in the world, should be patterns of piety, holy in heart and in conversation. The people whom God has chosen as his peculiar treasure, he requires to be elevated, refined, sanctified—partakers of the divine nature, having escaped the corruption that is in the world through lust. If such indulge in sin and iniquity who make so high a profession, their guilt is very great, because they have great light, and have by their profession taken their position as God's special, chosen people, having the law of God written in their hearts. They signify their loyalty to the God of Heaven by yielding obedience to the laws of his government. They are God's representatives upon the earth. Any sin or transgression in them separates them from God, and, in a special manner, dishonors his name by giving the enemies of God's holy law occasion to reproach his cause and his people, whom he has called "a chosen generation, a royal priesthood, an holy nation, a peculiar people," that they should show forth the praises of Him that hath called them out of darkness into his marvelous light.²²⁸

10. 1 Peter 3:1-7

1 Peter 3:1-7 plays an important role in this debate since its parallels to 1 Tim 2:8-15, Eph 5, and Col 3 demonstrate a canonical congruence that exceeds mere local advice or Pauline apostolic idiosyncracies (cf. Heb 13:17). Peter maintains that past submission is still an example for present submission: "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands" (1 Pet 3:5). A new divine practice does not always supersede prior divine principle, since, in Peter's view, Christian women should model their lives after Sara as a role model.²²⁹

Interestingly, Ellen White encourages believers towards a specifically contrarian faith and practice: "Will every one that is in moderate circumstances consider that they are to be a people distinct

²²⁷ Ibid., GC 645. White is clear that order and subordination exists among unfallen angels (TM 444; Lt 201, 1899 [4BC 1173.5]; 1SG 17; EW 167f., 170, 272, 288; *Southern Review*, Oct 24, 1899).

²²⁸ Ibid., SA 143.

²²⁹ Contra Dwight Nelson, "A Mighty Throng of Women," <http://vimeo.com/51101219>, Internet. The axiomatic statement is based on Gilbert Bilezikian, *Beyond Sex Roles: What the Bible Says about a Woman's Place in Church and Family* (Grand Rapids: Baker Academic, 2006). See the critique by Edwin Reynolds, "'A Mighty Throng of Women': A Study in Horrible Hermeneutics." In effect, Bilezikian's proposal cancels antitypes; in the end, no truth can be established anymore since all divine principles can now be overthrown by a new divine practice. Incidentally, like Payne, Bilezikian begins his analysis with negative male leadership.

and separate in their fashions of dress, their speech, their deportment, from the world?"²³⁰ She employs the features of this text to counter culture, rather than adapt to it. With her counsel comes a specific call to "shepherds of the flock" who "should do faithful work as the sentinels of God."²³¹

II. A Proposal for the Church

In light of Balaam's deception of Israel, Ellen White issues a stern warning to the church today:²³²

There are thousands at the present day who are pursuing a similar course. They would have no difficulty in understanding their duty if it were in harmony with their inclinations. It is plainly set before them in the Bible or is clearly indicated by circumstances and reason. But because these evidences are contrary to their desires and inclinations they frequently set them aside and presume to go to God to learn their duty. With great apparent conscientiousness they pray long and earnestly for light. But God will not be trifled with. He often permits such persons to follow their own desires and to suffer the result. 'My people would not hearken to My voice. . . . So I gave them up unto their own hearts' lust: and they walked in their own counsels." Psalm 81:11, 12. When one clearly sees a duty, let him not presume to go to God with the prayer that he may be excused from performing it. He should rather, with a humble, submissive spirit, ask for divine strength and wisdom to meet its claims.²³³

God's faithful are not immune to error:

But Gideon was betrayed into another error, which brought disaster upon his house and upon all Israel. The season of inactivity that succeeds a great struggle is often fraught with grater danger than is the period of conflict. To this danger Gideon was now exposed. A spirit of unrest was upon him. Hitherto he had been content to fulfill the directions given him from God; but now, instead of waiting for divine guidance, he began to plan for himself. When the armies of the Lord have gained a signal victory, Satan will redouble his efforts to overthrow the work of God. Thus thoughts and plans were suggested to the mind of Gideon, by which the people of Israel were led astray.²³⁴

Ellen White then proceeds with her warning of a false priesthood; that is, individuals filling a position for which they were not called:

Because he had been commanded to offer sacrifice upon the rock where the Angel appeared to him, Gideon concluded that he had been appointed to officiate as a priest. *Without waiting for the divine sanction*, he determined to provide a suitable place, and to institute a system of worship similar to that carried on at the tabernacle. *With the strong popular feeling in his favor he found no difficulty in carrying out his plan*. At his request all the earrings of gold taken from the Midianites were given him as his share of the spoil. The people also collected many other costly materials, together with the

²³⁰ Ibid., MS 52, 1898.

²³¹ Ibid., RH March 7, 1899. She references both 1 Pet 3 and 1 Tim 2:8-10 here.

²³² This "voice of stern rebuke" (White, PK 140) is expressed in a spirit of concern and love, not divisiveness or disrespect; it is parental in nature.

²³³ Ibid., PP 440.

²³⁴ Ibid., 555.

richly adorned garments of the princes of Midian. From the material thus furnished, Gideon constructed an ephod and a breastplate, *in imitation of those worn by the high priest. His course proved a snare to himself and his family, as well as to Israel. The unauthorized worship led many of the people finally to forsake the Lord altogether, to serve idols. After Gideon's death great numbers, among whom were his own family, joined in this apostasy. The people were led away from God by the very man who had once overthrown their idolatry.*²³⁵

This is not an isolated case; in the kingship of Saul "God had directed that only those consecrated to the office should present sacrifices before Him. . . . Samuel saw at once that Saul had gone contrary to the express directions that had been given him."²³⁶ Fundamentally, then,

To obey is better than sacrifice." The sacrificial offerings were in themselves of no value in the sight of God. They were designed to express on the part of the offerer penitence for sin and faith in Christ and to pledge future obedience to the law of God. But without penitence, faith, and an obedient heart, the offerings were worthless. When, in direct violation of God's command, Saul proposed to present a sacrifice of that which God had devoted to destruction, open contempt was shown for the divine authority. *The service would have been an insult to Heaven.* Yet with the sin of Saul and its result before us, how many are pursuing a similar course. While they refuse to believe and obey some requirement of the Lord, they persevere in offering up to God their formal services of religion. There is no response of the Spirit of God to such service. No matter how zealous men may be in their observance of religious ceremonies, the Lord cannot accept them if they persist in willful violation of one of His commands.²³⁷

Therefore, false ordinations were to be reversed, as exemplified by Nehemiah: "And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai . . .⁶⁴ These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood" (Neh 7:63-64; cf. Ez 2:61-63).²³⁸

²³⁵ Ibid.

²³⁶ Ibid., PP 618. The converse of such misstep is immediately spelled out: "If Saul had fulfilled the conditions upon which divine help was promised, the Lord would have wrought a marvelous deliverance for Israel" (PP 620).

²³⁷ Ibid., 634.

²³⁸ Jeroboam had also ordained his own priests (2 Chron 11:15), and Josiah "put down idolatrous priests" (2 Kgs 23:5) because "to be a reader of the Book of the law, containing a 'Thus saith the Lord,' Josiah regarded as the highest position that he could occupy. . . . The highest work of princes in Israel,--of physicians, of teachers in our schools, as well as of ministers and those who are in positions of trust in the Lord's institutions,--is to fulfill the responsibility resting upon them to fasten the Scriptures in the minds of the people as a nail in a sure place, to use their God-given talent of influence to impress the truth that 'the fear of the Lord is the beginning of wisdom.' For the leaders in Israel to extend a knowledge of the Scriptures in all their borders is to promote spiritual health; for God's Word is a leaf from the tree of life" (ibid., MS 14, 1903).

Curiously, the book of Revelation vividly portrays a counterfeit priesthood:

Table 3: The Counterfeit Priesthood of Revelation 17

Old Testament Priesthood	Revelation's Whore (cf. GC 381)
Ex 25:4 "and blue, and purple, and scarlet, and fine linen"	Rev 17:4 "purple and scarlet, adorned with gold and precious stones and pearls"
Ex 28:38 "And it shall be upon Aaron's forehead"	Rev 17:5 forehead: Mystery, Babylon (Jer 51:7)
Lev 17:10 Blood not to be drunk	Rev 17:6 drunk with blood

In restricting certain functions in His service, God is not an arbitrary discriminant: "His prohibitions and injunctions are not intended merely to display His authority, but in all that He does He has the well-being of His children in view. He does not require them to give up anything that it would be for their best interest to retain."²³⁹

Based on the above data and findings, I propose that

- 1) ministerial ordination in the Seventh-day Adventist church should be reserved for male elders and pastors; current eldership of women should be revoked. It is the failure of a generation to deal with this issue clearly and practically.²⁴⁰
- 2) at the same time, the apostolic role of the pastor should be reassessed, since pastors today function much as elders should. The missionary core must be recovered to counteract the current stagnation in many congregations.
- 3) the functions of elders and deacons needs to be reactivated for churches to operate again in their particular role as the remnant preparing the world for the Second Coming through the Three Angels' Message.
- 4) the role of the male in the household needs to be more clearly delineated and supported.
- 5) the dangers of women's ordination, on the basis of a false equality, should be shown in relation to the equally perilous danger of opening the floodgates of an increasingly emboldened homosexual agenda within the church.
- 6) the lost concept and safeguard of a biblical intra-gender and cross-generational ministry needs to be re-introduced to the church for the well-being of the next generation.
- 7) the practical implications and consequently the process of implementations of the above dynamics deserves considerable contemplation and discussion.

²³⁹ Ibid., PP 600.

²⁴⁰ Much of the material on both sides of the issue has been published and articulated years ago (see Works Cited or Consulted).

The early church faced issues of grave magnitude, and dealt with these issues successfully:

The council which decided this case was composed of apostles and teachers who had been prominent in raising up the Jewish and Gentile Christian churches, with chosen delegates from various places. Elders from Jerusalem and deputies from Antioch were present, and the most influential churches were represented. The council moved in accordance with the dictates of enlightened judgment, and with the dignity of a church established by the divine will. As a result of their deliberations they all saw that God Himself had answered the question at issue by bestowing upon the Gentiles the Holy Ghost; and they realized that it was their part to follow the guidance of the Spirit.²⁴¹

Methodologically,

the entire body of Christians was not called to vote upon the question. The "apostles and elders," men of influence and judgment, framed and issued the decree, which was thereupon generally accepted by the Christian churches. Not all, however, were pleased with the decision; there was a faction of ambitious and self-confident brethren who disagreed with it. These men assumed to engage in the work on their own responsibility. They indulged in much murmuring and faultfinding, proposing new plans and seeking to pull down the work of the men whom God had ordained to teach the gospel message. From the first the church has had such obstacles to meet and ever will have till the close of time."²⁴²

Conclusion

In the course of preparing this study I noticed several disturbing trends in academic literature and popular debate:

- statements cannot be trusted without verification and close analysis
- cultural contexts often redefine biblical texts beyond recognition
- bias is a prevailing hermeneutical nemesis
- Sola Scriptura as a methodology has largely disappeared

Unfortunately, this does not surprise; much of our theology is biography, and this biography is, of course, colored by culture. A most insightful admission to this end comes from feminist Gloria Steinem. When *Time* magazine asked her, "You're 77. If you knew you had two years to live, how would you spend them?," she responded, "Mainly seeing friends, my chosen family. And writing about what I believe, which is that things are a circle, not a hierarchy: the women's movement and the antiracist movement and the gay movement and the environmental movement are all linked."²⁴³ Against

²⁴¹ White, AA 196.

²⁴² Ibid.

²⁴³ Gloria Steinem, in "10 Questions," *Time* (Aug 15, 2011): 68. Compare Daneen Akers: "We must stop promoting a 'shut door' theology of ignorance and prejudice. We must revisit and re-envision our theology of humanity, sex, family, and gender identity, in light of Scripture, history, culture, science, and the reality of human relationships. We must make neither moral nor theological judgment based on sexual orientation and affirm the truth that God is no respecter of persons, including their

1 this view it is interesting to note that Ellen White (a woman!) emphatically cautions, "Those who feel
 2 called out to join the movement in favor of woman's rights . . . might as well sever all connection with
 3 the third angel's message. The spirit which attends the one cannot be in harmony with the other. *The*
 4 *Scriptures are plain upon the relations and rights of men and women.*"²⁴⁴ In the words of William
 5 Manchester, "the erasure of distinctions between the sexes is not only the most striking issue of our time,
 6 it may be the most profound the race has ever confronted."²⁴⁵

7 Instead of functional egalitarianism, "the Bible does envisage a divine ordering within redeemed
 8 human relationships, domestic and ecclesial, redolent of God's own diversity in unity, which humans
 9 together bear and mirror in their divinely bestowed social potential and destiny."²⁴⁶ To this end, "Our
 10 corporate wholeness as divine image-bearers emerges through our respective acquiescence to God's will
 11 in creating us as he did, with all that implies for our respective stations in his household."²⁴⁷ Ignoring
 12 this would mean "to obliterate our God-given distinctions . . . on the flimsy grounds offered by
 13 postmodern humanism," which "is an affront and basic alteration to the message of the cross."²⁴⁸ After
 14 all, "the cross transforms present criteria of relevance; present criteria of relevance to not transform the
 15 cross. Salvation is pro-active, not re-active, in relation to the present."²⁴⁹ Threatening trends are not
 16 new: "The very beginning of the great apostasy was in seeking to supplement the authority of God
 17 by that of the church. Rome began by enjoining what God had not forbidden, and she ended by
 18 forbidding what He had explicitly enjoined."²⁵⁰

19 Therefore, for the church to remain faithful to God and His word, and to be receptive to the
 20 outpouring of the Spirit, it must implement that "the law is God's standard, from which there must be no
 21 swerving. The will and way of God must be made paramount. That no detail may be forgotten, we must

sexual orientations. We must not allow individuals to use church resources to promote a message of exclusion and discrimination. Adventists everywhere must, for Jesus' sake, champion full recognition of gay and lesbian Adventists as members in good and regular standing in their congregations and as pastors, elders, deacons, teachers, and spiritual leaders, as they are called by God." <http://spectrummagazine.org/search/node/adventists%20against%20proposition%208>, Internet.

²⁴⁴ White, 1T 421. See also Bryan W. Ball, "The Ordination of Women: A Plea for Caution." *Spectrum* Vol 17, Number 2 (December 1986): 39-54. He quotes Sara Maitland's *A Map of the New Country-Women and Christianity*, who traces tectonic changes to Christian fundamentalism and literal readings of Scripture to Darwin's evolutionary theory and "the effect it had on the authority of Biblical accounts" (in Ball, 42). With Susannah Herzel he concludes that "much of the rhetoric used in the debate on women's ordination to the priesthood has been influenced by feminism and the psychological pressures which that movement exerts." *Ibid.*, 49. In short, "The move to the ordination of women is unquestionably coming into the church at this time in its history as a result of the pressure of contemporary society. The church can only afford to such pressure if it is biblically supported. If not, the church's responsibility is as it has ever been-to speak to society from the revealed will of God in Scripture." *Ibid.*, 52.

²⁴⁵ William Manchester, "A World Lit Only By Change," *U.S. News & World Report* (Oct. 25, 1993), 6.

²⁴⁶ Yarbrough, 144.

²⁴⁷ *Ibid.*

²⁴⁸ *Ibid.*

²⁴⁹ Anthony C. Thiselton, *New Horizons in Hermeneutics* (Grand Rapids: Zondervan, 1997), 610.

²⁵⁰ White, GC 289.

1 constantly peruse the Word of God. It makes a great difference to men whether they receive or reject the
2 precepts of Jehovah. It is because many are not real students of the prophecies and the requirements
3 found in the Bible, that they are so easily diverted to the consideration of matters of but little
4 importance."²⁵¹ In the end, we do not want to be found semi-faithful to the Lord, having left some high
5 places in tact (1 Kgs 15:14; 22:43; 2 Kgs 12:3; 14:4; 15:4).

6 Teaching a New Testament class to about fifty nursing students, we came upon the text of 1
7 Timothy 2-3. Most of the students were not Seventh-day Adventists; the group included Muslims,
8 Hindus, post-modern seculars, in short, people not well-versed in Scripture. I wondered how Paul's
9 apparently restrictive views would go over with such a diverse class – in the 21st century! I fully
10 expected a feministic protest, complaints against such blatant discrimination and an outcry against
11 traditional attitudes. Instead of lecturing on the backgrounds and dynamics of these texts, however, I
12 simply handed out the major Bible texts on gender relations (e.g., Genesis 1-3, Galatians 3, Ephesians 5,
13 1 Timothy 2-3, Titus 1-2). After carefully (and silently) reading the texts, I asked students to comment
14 on their observations in regards to gender relations – based on the text, not on personal presuppositions.
15 Not a single voice of disapproval or protest was raised in the ensuing discussion. A clear distinction
16 between males and females emerged, pre- and post-fall. Towards the end of class a lady in the back
17 raised her hand and asked,

18
19 "Where can we find such men?"
20

21 Adam, Where are you?
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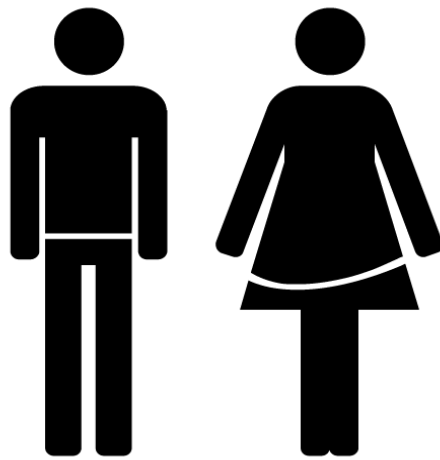
²⁵¹ Ibid., *Advent Review and Sabbath Herald* (Feb. 21, 1899): 113.

Appendix A: Gender Relations – A Conceptual Model

Pre-Fall

Post-Fall

God Satan



Family

Church

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