

APPENDIX 1**CAN WOMEN BE CALLED TO THE FIVEFOLD MINISTRY OFFICES?**

All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God (church of God) may be perfect (mature), thoroughly furnished unto all good works. (2 Tim. 3:16,17) But I would have you know that the head of every man is Christ; and the head of the woman is the man, and the head of Christ is God. (I Cor. 11:3) Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect. (Rom. 12:2)

A. SURVEY OF CONTEMPORARY VIEWS**1. The liberation of the laity**

In the 20th century there has been an unprecedented outpouring of the Holy Spirit upon all flesh in keeping with Joel 2:28-32 and Acts 2:14-21. This has occurred around the world in three successive movements: the classical Pentecostal visitation (1900), the charismatic renewal (1960) and the third wave among the evangelicals (1980). As a consequence, "sons and daughters" have been prophesying! I call this phenomenon "the liberation of the laity." It has come 400 years after Martin Luther rediscovered the "priesthood of all believers." (I Pet. 2:9) Today, instead of the trained/ordained clergy doing all or most of the ministry, the Holy Spirit is releasing all believers into active, fruitful ministry in one form or another according to Ephesians 4:12 (the saints being equipped for works of service). For this we rejoice and praise God! David Barrett, recognized as the foremost authority on Christian demographics, states the pentecostal - charismatics are growing at a rate of 19 million per year, or at least 54,000 per day, totaling 21.4% of the world's Christians. This group also supplies over half of the laborers in all Christian missionary outreach.

Within many sectors of the Pentecostal/charismatic revival, women have begun to minister also in the fivefold ministry capacities, not necessarily because of a secular feminist motivation but rather in response to a presumptuous calling and anointing from God. Yet not all leaders agree as to whether all five offices are open to women. Some say women can pursue all five. Others say all except the offices of apostle and pastor, because these deal more directly with government which historically has been the sphere of men. Yet within most Pentecostal and charismatic groups, less than 10% of the ordained ministers are women.

The key theological question for Pentecostal/charismatics is this: did God, through the outpouring of the Holy Spirit in our generation, intend only to liberate the laity into meaningful ministry or did He also intend to liberate women to function in headship roles in the home and in the church? How does the New testament answer this question?

2. The rise of radical feminism

Radical feminism came on the scene in America in the 1960s as one of the devil's means of undermining all authority structures in our society. The 1960s and 1970s saw the war protestors, the hippie drug culture with its anti-establishment agenda and the exploding sexual revolution with its commitment promiscuity, divorce and abortion. Desiring their own careers and equal opportunities in the marketplace, women were suddenly thrust into competition with men. Mother- hood and homemaking were no longer viewed as fulfilling, significant vocations. By attempting to destroy all vertical authority structures, Satan hoped to create chaos and anarchy in our land. After thirty years, it is obvious that he has scored a great victory. America's traditional Judeo-Christian family order has suffered a mortal wound, largely through the feminist movement.

Rev. Nicholas Ittzes has written, "If men had used their position to serve as Jesus did, the modern feminist movement might not have risen to great prominence. Indeed, men have used their authority to dominate and exploit women, and have thereby sown seeds of rebellion. Modern, radical feminism rejects not only male domination, but men altogether. It's a bitter harvest poisoning society, church and family. Feminists scoff at the Bible's distinctions between male and female roles. They believe that male leadership has caused most of the problems in the world. Their answer is simple: get rid of male leadership or perhaps get rid of males altogether. Unfortunately, the world's leadership problems do not come from maleness. They come from domination. Those who strive for position will use that position to dominate others. This evil is not contained in maleness or femaleness but in domination. Feminine domination is no improvement over male domination."

3. The deception of evangelical feminism

Not surprisingly, feminism as a philosophy made its first inroads into the church world through liberal denominations and church men who, because of a low view of the Bible, dismissed Paul's teaching on the roles of men and women as human opinion or cultural tradition. What is surprising, however, is a growing trend within evangelical Christianity, which holds a high view of Scripture, to re-interpret the Bible in order to accommodate the chief principles of secular feminism. This the Trojan horse in our midst which has the backing of many reputable scholars and theologians, both men and women. In short, evangelical feminism is the "sanitizing bridge" between secular feminism and the church of the Lord Jesus Christ. Sadly, this more "Christianized" version of feminism does have a strong appeal to multitudes of true Christians, both lay and clergy, particularly among those who feel that women have been abused by men for centuries, even in the church.

In a nutshell, evangelical feminists maintain that the male headship/female submission tradition is a result of the Fall and is removed in the

Redemption in Christ thus obliterating all authority distinctions between men and women in home, church and society. (Interchangeability). Therefore, the male headship order has supposedly been done away with in Christ and now women as well as men are free to pursue any office or ministry in the body of Christ.

Their "biblical key" to this new understanding is Galatians 3:28, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." Their logical conclusion is that equal worth of man and woman in Christ demands equal function in home and church.

The real truth is that evangelical feminists, however well-intentioned, are guilty of faulty biblical interpretation because Paul in Galatians is talking about how we are saved, namely, through the finished work of Christ alone, by grace through faith and not by works. All human beings, whatever their sex, race or social status come to salvation the same way and thus are of equal value and standing before God. To adhere to the Reformation principle that Scripture interprets Scripture we must go to Paul's inspired words in Ephesians 5:22-23 to learn how God intends redeemed men and women to relate in marriage - male headship and female submission like Christ and the Church. If we want to learn from Paul how redeemed men and women functionally relate in the church, we need to study I Timothy 3 and Titus 1. In these texts the apostle says that elders are to be men who rule their own families well.

To take Galatians 3:28 or any other verse out of its context and give it a meaning contrary to the whole of Scripture is to both grieve the Holy Spirit and to approach God's Word in a manner not unlike the cults. That Christian scholars can fall prey to such a deception shows the power and craftiness of our ancient foe. The church in every generation is in danger of being "enculturated" by the spirit of the age. It is the solemn duty of Christian leaders to expose this evil conspiracy instead of legitimizing it!

At the close of the 20th century the church stands between two tidal waves. On one side is the wave of the Holy Spirit which is bringing the liberation of the laity. On the other side is the wave of evangelical feminism which is bringing the masculinization of women. Satan would like us to embrace both waves as if both were spiritually and biblically compatible. But such is not the case! Indeed, the Holy Spirit has come to liberate the people of God from being ministerial bench warmers but not at the expense of the godly order between men and women set in motion at Creation (I Tim. 2:12,13), tarnished by the Fall (Gen. 3:16), but restored in the Redemption in Jesus Christ (I Cor. 11:3, Eph. 5:22ff). With maleness and femaleness come divinely-given roles which are to be recognized, respected and demonstrated by the power of the Holy Spirit in the midst of a dark and perverse world. (Phil. 2:14-16)

A SURVEY OF SCRIPTURE

Since every word of God is to be established in the mouth of two or three witnesses, let's take a look at the Old Testament, the New Testament and 2000 years of church history to see if God has altered His pattern of male headship in the home and the church.

1. The Old Testament

The offices of prophet, priest and king were almost exclusively occupied by men. At no point in Israel's history did a woman serve as a priest in the temple. No woman ever served as a monarch in Israel or Judah except for the evil usurper named Athalia. (2 Chron. 22:12) Only four women are listed in the entire Old Testament as prophetesses, namely, Miriam (Ex. 15:20), Deborah (Judges 4:40), Hulda (2 Kings 22:14) and Isaiah's wife (Is. 8:3). Among the judges of Israel, only Deborah is mentioned and she sought to be under Barak's leadership. (Judges 4:4-10)

By God's own design, life in the Old Testament was a patriarchy (the rule of the fathers) - in marriage, family, church and society. In this respect Israel was not a reflection of the surrounding unredeemed culture, but rather an expression of divine order. Clearly, men were called to headship roles with rare exceptions.

2. The New Testament

Although Jesus elevated the status of women in a remarkable way, thus modeling the ennobling effects of grace under the New Covenant, the patriarchal order of the Old Testament continued on in the early church even after Pentecost and was written into the inspired epistles of the New Testament canon as a norm for the church of all times. There were no women apostles either among the Twelve or those mentioned after Pentecost. Junia(s), referred to in Rom. 16:7, could be either a man or a woman but is not clearly identified as an apostle in this text. Such an obscure reference cannot be used to establish a doctrine. If Jesus had wanted to make the point that male headship had been done away with under grace, He could have settled the issue once and for all by calling at least one woman to be among the Twelve. But He did not. This fact, by the way, is the major reason the Roman Catholic Church does not ordain women to be priests.

There were no women prophets, at least none who are specifically identified as such. Granted, Philip had four daughters who prophesied but they are not called "prophetesses" in the Greek. (Acts 21:9) The verb "propheteuo" is used, not the noun, "prophetis". This means that Philip's daughter's simply prophesied as any New Testament believer can do according to I Cor. 14:3 and Acts 2:17. On the other hand, Anna is specifically called a prophetess "prophetis" in Luke 2:36. However, she fits more into the Old Testament period because she served prior to Calvary and Pentecost.

There were no women evangelists. Only two men are identified as such. Philip in Acts 21:8 and Timothy in 2 Tim. 4:5, who was also an apostle. (I Thess. 1:1; 2:6) That women evangelized cannot be denied. But that in itself does not mean they necessarily stood in the office of an evangelist.

There were no women teachers who filled the office gift. The men who are mentioned as teachers are Paul (I Tim 2:7) and those who gathered to fast and pray in Antioch among whom were prophets and teachers. (Acts 13:1 Does this mean there were no women who taught in some capacity? Not at all. But the New Testament gives no clear example of a woman standing in the office of teacher. Granted, Priscilla taught Apollos in Acts 18:26 but this was in a private context and in conjunction with her husband, Aquila. Nowhere is Priscilla listed as an elder in the church.

There were no women pastors or elders. Wherever elders are referred to in the context of local church government, the masculine gender is used. Examples include: (1) Paul and Barnabas ordaining elders in every church (Acts 14:23);

(2) Paul meeting with the Ephesian elders (Acts 20:17), and (3) Paul giving qualifications for those who aspired to the office of pastor/elder (I Tim. 3:1-7 and Titus 1:1-9). In each of these passages the elder was to be the husband of one wife and have his family in godly order. I believe that if women were to have equal access to this office, Paul would have made it clear in these instructions because they contain the most definitive qualifications for church leadership in the entire New Testament.

Some scholars contend that women were pastors because the church frequently met in the homes of women. Examples would be Chloe (I Cor. 1:11), Priscilla (Rom. 16:3-5) and Nymphas (Col. 4:15). This is an argument from silence because it is very possible that these and other women simply hosted the meetings in their homes. Let us remember that doctrine must be established on clear texts and not on a subtle inference or by an argument from silence.

There were women deacons (deaconesses) who, like their male counterparts, served the elders and churches in a supportive role, not in a headship capacity. We see from Acts 6:3 that the apostles delegated authority to the seven deacons to carry out their service to the widows in the daily distribution of food. Paul similarly describes the ministries of the following women with whom he had some kind of relationship: (1) Phoebe who is called a deacon (Greek: "diakonos") in Rom. 16:1, (2) Priscilla and husband Aquila in Rom. 16:3, (3) Euodia and Syntyche in Phil. 4:23, and (4) Thyphena, Iryphosa and Persis in Rom. 16:12. Many interpreters believe that Paul in I Tim. 3:11 is referring to deaconesses (female deacons) and not to the wives of either elders or deacons. These examples would easily correspond to the faithful women who accompanied Jesus and the Twelve and ministered to them out of their resources. (Luke 8:1-3)

A fair conclusion to draw from the aforementioned biblical data is this: in the New Testament, women were free to function in any capacity except in eldership or government roles for this would violate God's appointed order in marriage and family where men have the headship. Since the church is made up of families it would be a contradiction of godly order for women to reverse their roles in the church. Consequently, there are no examples of women functioning as elders or fivefold ministers. This should not surprise anyone inasmuch as Calvary and Pentecost did not change God's order that was put into effect in the Garden of Eden prior to the Fall. (I Tim. 2:12,13)

3. A survey of church history.

In his monumental work, "Man and Woman in Christ," author Stephen Clark concludes from extensive research that women's ordination to the governmental offices of the church is a very recent phenomenon (within the last hundred years) and has occurred largely outside of the tradition of both the Eastern Orthodox and Roman Catholic churches. The question must be honestly asked: is this because these ancient church bodies are devoid of the Holy Spirit and ignorant of the Bible or because they are preserving a time-honored biblical practice? Church history also bears ample witness to the significant contribution women have made in the capacity of deaconess.

Revival movements among Protestants have been more prone to ordain women because (1) they frequently lacked a solid, systematic understanding of the Bible, many of their leaders being untrained lay people and (2) they tended to exalt charismatic anointings and giftings as if that alone were sufficient to determine the leadership issue.

GUIDELINES FOR ESTABLISHING A BIBLICAL PRACTICE

1. Does God call women to fivefold ministry offices?

From the witness of both Old and New Testaments and church history it is clear that normally God does not call women for these offices as they lie outside the divinely-appointed sphere for women. Why is this? These offices are extensions and expressions of Jesus' own shepherding ministry as the Chief Shepherd of the church. As such they are inherently governmental in nature for through them Jesus leads, feed, equips, protects and disciplines His church. The overall function of these offices, singly and together, is to communicate the Word of God so that the whole body of Christ is built up in every way to manifest Jesus in all His perfection and power. (Eph. 4:11-16) In short, the fivefold offices are the same in nature and function, like so many fingers on a hand. In my view, it is therefore inappropriate, to say women can be called to some offices and not others.

Are there exceptions to the male headship rule? Does the Lord reserve the sovereign prerogative to call and anoint a woman to one of the fivefold ministry offices? Yes, of course God can and does make exceptions for His own good purposes, especially in times of transition or when men are unavailable or unwilling to lead. The same thing often happens in marriages when men desert their families or abdicate their roles. In such circumstances women are often called to lead. So also in the church. But this is not the norm. And an exception must not be allowed to minimize the value of the norm or cancel out the norm itself.

2. How then do you identify and release women who have strong teaching, evangelistic and prophetic gifts?

Two very important biblical principles must be kept in mind as we seek God's answer. First of all, the giftings to teach, evangelize and prophecy should first be seen as evidences of motivation- al gifts as Paul lists them in Romans 12:6-8. Men or women who have been blessed with such gifts are not automatically or necessarily called to be elders or fivefold ministers. Secondly, women with such gifts need to be released under the spiritual authority of their husbands and/or the eldership of the local church. This is the whole point of Paul's discourse in I Cor. 11:1-10. Women who prophecy, pray, counsel or teach need to do so in submission to authority.

What do you call women who are released in this kind of biblical order? Call them what the Holy Spirit called Phoebe - a deacon or deaconess, one who serves the body and its leadership. By so doing we preserve godly order. We do not fuel the feminist deception. Yet at the same time we allow women to function according to their gifts.

SUMMARY STATEMENT

Historically women have made a tremendous contribution in helping release fivefold ministry gifts by serving as godly mothers and intercessors. It is not only true that the hand that rocks the cradle rocks the world. It also rocks the church. Think of the example of Hannah, the mother of Samuel, of Elizabeth, the mother of John the Baptist, of Mary, the mother of Jesus, of Lois and Eunice, the grandmother and mother of Timothy and Suzanna Wesley, the mother of John and Charles Wesley, who raised nineteen children and spent an hour a week with each one individually imparting spiritual life and wisdom. I believe God is calling women back to their highest and most noble calling, that of being dedicated wives, mothers and intercessors. Only in this way will strong men come forth in the last days as part of the Elijah company who will turn the hearts of fathers to their children and the hearts of the children to their fathers.: (Mal. 4:5,6)

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