



Women's Ordination  
*and* The Ten  
Commandment Solution



Don Mackintosh



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### *Dedicated...*

To my Great Grandfather Malcolm and his Bible worker—then wife—May Mackintosh, whose collective ministry introduced the Adventist message to our clan in the late 1800s. Dedicated also to my Grandparents, Elder Donald and his wife Helen Mackintosh, whose team evangelistic ministry brought glory to God. Dedicated also, to my father and mother, Charles and Dorothy Mackintosh, whose dedication to ministry continues even though both are in their 80s. Finally, dedicated to my wife, whose influence and ability is what allows me to be effective in ministry. None of these couples have ever had a “he” versus “she,” but rather a “we,” concept of ministry.

# Table of Contents

Introduction	5
<i>Chapter 1</i>	
The Ten Commandment Connection	8
<i>Chapter 2</i>	
The Ten Commandment Solution	13
<i>Chapter 3</i>	
The Ultimate Answer	20
<i>Chapter 4</i>	
The Promise of Success	26
<i>Chapter 5</i>	
Sodomites in the Sanctuary	36
<i>Chapter 6</i>	
The Josiah Effect	54
<i>Chapter 7</i>	
Cause for Courage!	60



# Introduction

FROM the early 1990s until the present, the Adventist church has been involved in an increasingly contentious, discussion concerning the ordination of women. Indeed, the discussion has become so contentious, and has been so agitated in some sections of the world that it is now threatening the unity and mission of the church. For this reason, world church leadership called for a globally represented committee, The Theology of Ordination Study Committee (TOSC), to prayerfully and closely study the issue of ordination in general, and the issue women's ordination in particular.

The committee reached consensus<sup>1</sup> concerning the need for ordination, but not on the ordination of women.

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1. [archives.adventistreview.org/article/6497/archives/issue-2013-1520/20-cn-study-committee-votes-consensus-statement-on-theology-of-ordination/consensus-statement](http://archives.adventistreview.org/article/6497/archives/issue-2013-1520/20-cn-study-committee-votes-consensus-statement-on-theology-of-ordination/consensus-statement)

Initially, in the discussion of women's ordination at TOSC, only two options were seriously considered:

1. Moving forward with the ordination of women to gospel ministry.
2. Maintaining the historic stance of not ordaining women to gospel ministry.

However, at the end of the TOSC meetings a surprise "third option" emerged which suggested that "male leadership, while being the divine pattern and preferred option, is not a moral absolute and is therefore open to adaptation and exceptions." The idea was put forward that, when it came to women's ordination, a distinction needed to be made between what was "mandatory (Ten Commandment law), and flexible biblical commands" (such as Scripture's directives concerning the selection of leadership). The rationale suggested that even though male leadership within the home and church is found throughout Scripture to be the ideal, it is not a moral imperative or absolute like the Ten Commandments. Thus proponents of "the third option" suggested that global church unity could be saved by allowing ordination to be

practiced differently within various regions of the world.

However, it is the contention of this brief book, that within Scripture, the issue of leadership selection (ordination), is directly tied to the Ten Commandments. Further, that it is the Sabbath commandment itself, that provides a key to not only ending the debate among us, concerning woman's ordination, but also in providing protection against those in our midst, and within the culture at large, who are now agitating for the acceptance of homosexuality and same sex marriage within the church. It is contended that, if we allow Scripture, indeed the Ten Commandments to guide, evangelistic success is in nowise compromised, but rather assured. As we finally, as we recommit to the Word of God, and recommit to become changed through beholding The Word who was made flesh, we have every cause for confidence.

## *Chapter 1*

# The Ten Commandment Connection

**W**HEN women's ordination is discussed, many rush to 1 Timothy 2:12, where women are called to "keep silent," or to not usurp the authority of men in worship settings, without considering the all-important context that 1 Timothy chapter 1 provides. It is in this context that the connection between the women's ordination and the Ten Commandments is seen.

In 1 Timothy 1, leadership is mentioned as part of a larger discussion of Ten Commandment law. The purpose of the Commandments ("love from a pure heart"),<sup>1</sup> is not being realized in the Ephesian church. Paul's response, in verses 9–10, is to con-

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1. 1 Timothy 1:5

cisely summarize the Ten Commandments. Let's look briefly at this summary; as we do, we will make an amazing discovery.

But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.<sup>2</sup>

Verse eight alerts us to the fact that the law is about to be discussed, and then verses nine and ten summarize the Ten Commandments.<sup>3</sup> The table below shows the key

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2. 1 Timothy 1:8–10

3. Though I did not initially consult commentaries in this study, I am not the first to see that these verses (1 Timothy 1:9–10) are a pithy summary of the Ten Commandments. See for example:

*A New Testament Commentary for English Readers*, by Ellicott, C. J. (Charles John), 1819–1905; 180

*1 Timothy & Titus: Fighting the Good Fight*, By John Stott, Comments on 1 Timothy 1:8–11; 13

*The NKJV Study Bible: Full-Color Edition*, By Thomas Nelson, 2014; 1946

thoughts from each verse, and the commandment it is connected to:

Key Thought	Commandment
Ungodly	Exodus 20:3–6—No other gods... images (#1, 2)
Profane – profanity	Exodus 20:7—name of the Lord in vain (#3)
Unholy (walk over)	Exodus 20:8–11—keep it holy (Isaiah 58:13) (#4)
Murderers of fathers and mothers	Exodus 20:12—Honor thy father and mother (#5)
Manslayers, androphonos (murder)	Exodus 20:13—Thou shalt not kill (#6)
Whoremongers, pornos (fornicator / adulterer)	Exodus 20:14—Thou shalt not commit adultery (#7)
Them that defile themselves with mankind (“arsenokoites”: referring to homosexual activity between two men.)	Exodus 20:14—Thou shalt not commit adultery (#7)
Manstealers (“andrapodistes”: “enslavers” in the ESV)	Exodus 20:15—Do not steal (#8)
Liars and perjurers	Exodus 20:16—Thou shalt not bear false witness (#9)
If there be any other thing...	Exodus 20:17—nor anything that is thy neighbor's (#10)

Several observations are in order before we close this chapter:

1. Whatever 1 Timothy 2 may teach us about the roles of men and women within the church, it must be seen within the context of the Ten Commandments.
2. The issue of slavery was also in focus. Slavery is specifically identified as something that was against God's law. This is of note because many within the current debate over ordination intimate that the Bible taught something like the American form of slavery, when it does not (see Exodus 21:16; Deuteronomy 24:7). There was servitude, but it was quite different.<sup>4</sup>

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4. "Because of poverty, some were sold into bondage by their parents. Others who were sentenced for crimes by the judges were sold into bondage. The Lord specified that even these were not to be held as bond-servants for more than seven years. At the end of that time every servant was given his freedom, or, if he chose, he was allowed to remain with his master. Thus God guarded the interests of the lowly and the oppressed. Thus He enjoined a noble spirit of generosity, and encouraged all to cultivate a love for liberty, because the Lord had made them free. Any one who refused liberty when it was his privilege to have it, was marked. This was not a badge of honor to him, but a mark of disgrace. Thus God encouraged the cultivation of a high and noble spirit, rather than a spirit of bondage and slavery." *S.D.A. Bible Commentary*, vol. 1, 1106

3. The issue of homosexuality is specifically addressed in the summary of the Ten Commandments found in 1 Timothy chapter 1. This is an issue that we will need to revisit.
4. Five of the Ten Commandments can only be understood in the context of heterosexual marriage.

## *Chapter 2*

# The Ten Commandment Solution

**A**S was mentioned in our introduction, at the end of the TOSC meetings a surprise “third option” emerged which suggested that “male leadership, while being the divine pattern and preferred option, is not a moral absolute and is therefore open to adaptation and exceptions.”

The idea was put forward, that when it came to women’s ordination, a distinction needed to be made between what was “mandatory (Ten Commandment law) and [what was] flexible biblical commands” (such as Scripture’s directives concerning the selection of leadership). The rationale suggested that even though male leadership within the home and church is found

throughout Scripture to be the ideal, it is not a moral imperative or absolute like the Ten Commandments. Thus proponents of “the third option” suggested that global church unity could be saved by allowing ordination to be practiced differently in the various regions of the world.

This suggestion caused great consternation among those on TOSC that were encouraging the church to maintain what they believed to be, not only its historic position, but also the Biblical position. The consternation and unwelcome surprise increased when prominent committee members, and those under their influence, seemed to be swept away by the new rationale and reasoning being offered. The third option would allow them to talk about their high view of Scripture, and their personal belief in Scripture's ideal for male leadership in the home and church, while at the same time allowing them to grant freedom to others to do what they wished, since the issue was “not as important as the Ten Commandments.”<sup>1</sup>

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1. True freedom is found within God's “law of liberty” (James 1:25), which is none other than the Ten Commandments (James 2:10–12).

The notions of the “third option,” no matter how troubling they were initially, led to a beautiful discovery, namely, that leadership selection (ordination), is directly tied to the Ten Commandments.

As we have already seen, the discussion of the passages concerning women’s ordination in 1 Timothy chapter 2, are contextually linked to a wider discussion of the Ten Commandments, in 1 Timothy chapter 1.

In 1 Timothy 1, two prominent leaders, Alexander and Hymenaeus had fallen into sin (we will revisit their specific sins later), yet Godly men and women could, through the power of the gospel<sup>2</sup> and prayer,<sup>3</sup> be strengthened to re-establish “a quiet and peaceable life.”<sup>4</sup>

As we shall soon see, this “peaceable life” would be achieved by a reordering of life within the church, in accordance with the law of God.<sup>5</sup> Let’s remind ourselves of some of the gender specific admonitions, then see how they are in fact build on the

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2. 1 Timothy 1:11–16

3. 1 Timothy 2:1

4. 1 Timothy 2:2

5. Psalm 119:165

directives of God's moral law. The men were to "lift up holy hands without wrath and doubting,"<sup>6</sup> thus their external church worship would match their internal family life. The women were to show the men and God respect through "adorning themselves in modest apparel."<sup>7</sup>

In her writings, Ellen White links ungodly dress to "taking the way of the Sodomites."<sup>8</sup> In the next sentence, she quotes Isaiah 3:12, which reads: "As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths." In the same chapter of Isaiah, God stands in judgment on His people specifically for their selection of leadership<sup>9</sup> (namely women and children) as well as their dress,<sup>10</sup> which He declares to be as the sin of "Sodom."<sup>11</sup> This makes perfect sense, for it is not only rooted

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6. 1 Timothy 2:8

7. 1 Timothy 2:9

8. Pamphlet 096, *Testimonies on the Case of Elder E. P. Daniels*, 15

9. Isaiah 3:6, 12

10. Isaiah 3:16–23

11. Isaiah 3:9

in an Old Testament precedent, but as we shall soon see, in the very law of God.

Seen in this light, the appeal to not “usurp authority over the man”<sup>12</sup> in religious or church settings, makes perfect sense.

Of course, both men and women must submit to God for this revival to occur.

It is fascinating that 1 Corinthians 14 links its appeal concerning these matters to being “under obedience”<sup>13</sup> to “the law”<sup>14</sup> or “commandment of the Lord.”<sup>15</sup>

Thus, in both 1 Timothy, and 1 Corinthians the instructions concerning the roles of men and women within church life are linked to the law of God. Additionally, they are also linked to the order of creation.<sup>16</sup>

The Ten Commandment solution to the confusion found in Corinth and Ephesus, is even more fully seen when the admonitions and qualifications for leadership within 1 Timothy 2–3 are considered in light of their Ten Commandment connection:

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12. 1 Timothy 3:12

13. *hupotasso*: “to submit, to be subject”

14. 1 Corinthians 14:34

15. 1 Corinthians 14:37

16. 1 Timothy 2:13; “Adam was formed first, then Eve.”

Key Thought	Commandment
Lifting up holy hands without "wrath or doubting"	3 <sup>rd</sup> and 9 <sup>th</sup> commandments
The "husband of one wife"	7 <sup>th</sup> commandment
"Rule their family well"	5 <sup>th</sup> commandment
An elder must not "covet"	10 <sup>th</sup> commandment

The four "Key Thoughts" in this chart deserve careful consideration. Let's go through them one by one.

1. "Lifting up holy hands" means that the leaders of God's people must not be acting spiritual in public, while not really believing, thus breaking the ninth commandment "thou shalt not bear false witness" (In 1 Timothy 3:8, deacons are not to be double tongued), as well as the third commandment which does not allow one to "take the name of the Lord Thy God in vain."
2. The "husband of one wife" is a direct allusion to the seventh commandment's call for faithfulness in marriage. In an age of "same sex marriage," this commandment

reminds us what marriage is, a union between a husband and a wife, and does not allow for homosexual or lesbian marriage.

3. The need to “rule their family well” reminds us of the fifth commandment, which says “honor your father and your mother, that your days may be long.” This commandment again describes a family as being made up of a father and a mother, and it assumes that church leaders will demonstrate leadership in the home as a prerequisite for leadership in the church.
4. The prohibition of covetousness is again tied to a commandment, in this case the tenth commandment, which says in part: “thou shalt not covet they neighbors wife,” again pointing to the Biblical definition of marriage.

When I discovered these connections, I became excited, seeing for the first time that 1 Timothy, Titus, and 1 Corinthians were all teaching that the divinely inspired role distinctions, if followed by Godly men and women within the home and the church, would demonstrate the living out of God’s law within the family (the home) and within the family of God (the church)!

### *Chapter 3*

# The Ultimate Answer

**S**EVERAL of the Ten Commandments can only be understood on the basis of the Bible's definition of marriage being between one man and one women. For example, the fifth commandment, "honor thy father and thy mother," and the seventh commandment, "thou shalt not commit adultery."

Additionally, paternal leadership within the family is assumed throughout. For example, the second commandment speaks about "visiting the iniquities of the fathers upon the children," and in the tenth, men are commanded: "thou shalt not covet thy neighbor's wife... nor anything that is thy neighbors."

Rather than being seen as negative, the protection the man is to provide for his wife is seen as a beautiful expression of our

Heavenly Father's and Christ's protective love for the church.<sup>1</sup>

It is in this light that the fourth commandment renders its impressive contribution to our discussion, speaking powerfully to at least three issues:

1. The male's role in working to provide for the temporal needs of his family: "six day's shalt thou labor and do all thy work." While men and women were both involved in work, in both the Old and the New Testament,<sup>2</sup> it was the man who was held responsible concerning provision for the family.
2. The male's role in insuring worship on the Sabbath within the family. "In it (the Sabbath), thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Fathers were thus decidedly tasked with leading their families, as well as guest's within the home (church) in the hallowing of the Sabbath day:

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1. Ephesians 5:25

2. 1 Thessalonians 3:10

Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.<sup>3</sup>

3. The Sabbath commandment was rooted, not in culture, but in creation, “for in six days the Lord made heaven and earth, the sea and all that in them is.”

In this light, the pre-fall creation, and the post-fall redemption-based rationale offered by 1 Timothy 2:13–15 for gender specific role distinctions in worship settings comes alive. First, consider the way Paul links gender distinctions with creative design:

For Adam was first formed, then Eve.<sup>4</sup>

These words cause us to think of God's creative power and authority. The reasons given for the gender exclusive role distinctions in this text are rooted, just as are the reasons for seventh day Sabbath, in creation. Just as the seventh day is the only day that can fulfill the role as a day of worship (neither Sunday, nor any other day will do), so also the roles God has assigned for leadership within His church, can only be fulfilled

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3. Jeremiah 17:22

4. 1 Timothy 2:13

in accordance with His creation directives. 1 Timothy 2:13's appeal, like that of the fourth commandment, is rooted in the Genesis account of creation, and creation order.

Simply put, why should we follow the directives given concerning role distinctions? "For in six days, the Lord made heaven and earth."<sup>5</sup> As we follow God in this way, a sabbath blessing will rest upon our homes.

Next Paul moves from pre-fall creation order, to post-fall redemption necessity.

"And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."<sup>6</sup>

These words, with their salvation focus, direct us to God's redemptive power and authority, and are rooted in Deuteronomy's rendition of the Sabbath commandment which pictures Israel's escape from the bondage<sup>7</sup> and sin<sup>8</sup> of Egypt:

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5. Exodus 20:11

6. 1 Timothy 2:14–15

7. 1 Corinthians 10:1–11

8. Hebrews 11:24–25

And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm.<sup>9</sup>

God's commandment links the woman's salvation ("she shall be") and the man's salvation to a collective act of procreation (a woman and a man) and "holiness" ("if they continue"). The ultimate test of this holiness is found in remembering "the Sabbath day to keep it holy."

Seen in this light, this comprehensive commandment provides the ultimate leadership test for men who are being considered for church leadership. Does the individual provide for His family during the week? and does he, through the power of God, keep the Sabbath holy and lead those within his own family and beyond (the stranger within his gates) to do the same?

### **Summary**

Simply put, the gender specific role distinctions God has given the family are rooted in God's pre-fall creation as well as His post-fall plan for the redemption of the human race. The Sabbath commandment

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9. Deuteronomy 5:15

summarizes both aspects of God’s creation and redemptive plans, and it also shares the beautiful promise of blessing and redemption for those are willing to say “not my will, but Thy will be done” in temporal and Spiritual matters.

Is it any wonder that the Sabbath, with it’s profound marriage and gender specific ministry implications, is under attack?

<b>Parallelism of Creation Order and the Sabbath Commandment</b>		
Pre-fall	1 Timothy 2:13 (Gender roles)	Roles for male and female rooted in creation and creation order
	Exodus 20:11 (Sabbath commandment)	Precedent found in the Sabbath Commandment, which is kept because of creation and creation order
Post-fall	1 Timothy 2:14 (Gender roles)	Salvation and redemption of women in child-bearing
	Deuteronomy 5 (Sabbath commandment)	Precedent found in the Sabbath Commandment, which speaks of salvation and redemption of Israel, God’s bride, from Egypt

## *Chapter 4*

# The Promise of Success

**W**HILE I served on TOSC, those agitating for women's ordination would often talk about the evangelistic potential that was not being realized because women were not being ordained. Some have even written papers stating that the latter rain could never be poured out unless women were ordained to the gospel ministry.

Yet it is in 1 Timothy 3 that the evangelistic beauty and success that will result from God's ideal is found.

First, the chapter lists the qualifications for elders or overseers,<sup>1</sup> and for deacons.<sup>2</sup> Please note that the Ten Commandment based qualifications are essentially the same, meaning that no matter what role

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1. 1 Timothy 3:1-7

2. 1 Timothy 3:8-10, 12-13

you are called to play, God's service demands the highest standards, standards that can only be realized through the power of the gospel!<sup>3</sup>

Also notice that men, whether they be elders or deacons, cannot be successful without the help (ministry) of their wives. Don't miss the point, *the picture painted in the Bible is not a "he" versus "she" power struggle but rather a "we" ministry*, that is directed by submissive obedience by both men and women to God's Word.

So then, what is the exciting result of following God's suggested system of order?

The elders, working with their wives and families, will "have a good testimony among those who are outside"<sup>4</sup>

**That's evangelistic success!**

The deacons, working with their wives (deaconess's) and families, will have "a good standing and great boldness (literally the word "boldness" refers to speaking ability) in the faith which is in Christ Jesus"<sup>5</sup>

**That's evangelistic success!**

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3. 1 Timothy 11:11-16

4. 1 Timothy 3:7

5. 1 Timothy 3:13

And, as God people turn from the ways of the world, and follow His ways, they will be seen as “the church of the living God, the pillar and ground of the truth”!<sup>6</sup>

**That’s evangelistic success!**

And lest we think that living according to God’s order is not something of importance, 1 Timothy 3 ends with a powerful picture of “the mystery of godliness.”<sup>7</sup>

It depicts “God” (the Father), Jesus the Son (“manifest in the flesh”), “the Spirit,” along with “the angels,” all working within their respective roles, to bring an end to the great controversy!

Don’t miss the point! The system of order God has specified on earth, when followed, will be in harmony with the Godhead’s own system of role distinction and order in heaven.

And what will be the ultimate result? The gospel will be “preached among the Gen-

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6. 1 Timothy 3:15

7. Jerry Moon’s paper, *Ellen White, Ordination, and Authority*, is must reading for those desiring a deeper understanding of how heaven’s system of order works.  
[adventistarchives.org/ellen-white,-ordination,-and-authority.pdf](http://adventistarchives.org/ellen-white,-ordination,-and-authority.pdf)

tiles," "believed on in the world," who then will be all "received up into glory"!<sup>8</sup>

### **Now that is evangelistic success!**

When we live in accordance with God's will (His law), as it relates to all aspects of our lives, whether it be in our own personal lives, the roles we are to play in our homes, or the roles He would have us to play the church family, He *will* work in amazing ways to do amazing things within families and church families for His glory! He will grow His church!

It is a most interesting fact of history, that during Ellen White's day, many denominations began ordaining women to gospel ministry,<sup>9</sup> however this did not help their

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8. 1 Timothy 3:16

9. A partial list of churches ordaining women during EGW's time: 1853, First Congregational Church; 1863, Wesleyan Methodist Church; 1865, Salvation Army; 1888, Disciples of Christ Church; 1895, National Baptist Convention. Although our church papers discussed the role of women in worship, supporting the right of women to speak and participate in worship, not one article during Ellen White's lifetime advocated the ordination of women as elders or pastors. Some articles explicitly rejected placing women in those roles. Our pioneers recognized that doing so was not biblical (see, e.g., D. T. Bourdeau, *Review and Herald*, December 2, 1862; J.H. Waggoner, *Signs of the Times*,

evangelistic growth in the least. "Because the ordination of women requires departure from strict faithfulness to Scripture, churches that have gone that direction have weakened their witness to the world; they have increasingly conformed to the surrounding culture and, hence, have become irrelevant. By and large, they are rapidly shrinking in absolute numbers, but even faster as a percentage of the population. Even the non-religious can see that an organization that stands for nothing ends up falling for anything.

The pattern seen in other denominations is already apparent in the Seventh-day Adventist Church. Generally speaking, the leaders in areas of the world where our church is experiencing the most rapid growth are not promoting women's ordination. By contrast, territories where agitation for this practice is strongest—including Germany, the Netherlands, North America, and Australia—have comparatively stagnant church growth."<sup>10</sup>

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December 19, 1878). [adventistarchives.org/position-summary-1.pdf](http://adventistarchives.org/position-summary-1.pdf)

10. *The Ordination Crisis*, 115, 116

It is amazing that those who have so little evangelistic growth, have so much to say about how to grow the church.

### **A contemporary example of commandment-based revival and reformation and evangelistic growth**

What is the largest Protestant denomination in the United States? If you guessed the Southern Baptist Convention (SBC), you guessed right. What you may not realize, is that “beginning in 1979, the Southern Baptist Convention experienced one of the most contentious and significant denominational battles in American religious history.”

The issues they were facing in their midst included the same things we have been discussing: homosexuality, women’s ordination, and the supremacy of Scripture in all things.

They carefully studied (they had their own Theology of ordination study committee, TOSC), and guess what? They actually reversed course concerning the ordination of women!

What led to this radical revival and reformation in their midst?

The laity and several prominent evangelists and scholars (a very small group), real-

ized that “the historic Baptist tradition of dissent (with the culture) was largely lost, at least in the highest levels of denominational life.”

The also realized that “the American culture had turned hostile to traditional forms of faith.”

Additionally, they believed that “the leadership of a religious organization is not necessarily reflective of rank-and-file members of the churches that make up the denomination.”

They decided to take a stand, because they felt that “the view that the Bible contains error is worth fighting against.” They believed that this was “the first domino to fall.... (Everything stems from) your view of scripture.” They also believed, that “the moderates (leaders who stood for the so called “Grand Compromise”—their TOSC committee’s “third option”) did not have the stamina to stand up to the culture.”

So, they ousted those leaders, and put in their places what some would call “hard core conservatives.”

What happened to their church membership, you might be asking? It actually grew after the conflict by almost 1 million members

over the next five years. In other words, after those calling for Biblical faithfulness took their stand, the church did not evaporate, it actually grew in strength and numbers.

Of course the Southern Baptist church is not “the remnant church,” and they don’t follow the Ten Commandment based Sabbath truth. However, you may be interested to know that they made their decision against women’s ordination on the basis of their desire as a church to live in obedience to Scripture, and specifically in obedience to the Ten Commandment law of God.

Here is their final resolution, after all the conflict and study they went through:

“Therefore, be it RESOLVED, That we not decide concerns of Christian doctrine and practice by modern cultural, sociological, and ecclesiastical trends or by emotional factors; that we remind ourselves of the dearly bought Baptist principle of the final authority of Scripture in matters of faith and conduct; and that we encourage the service of women in all aspects of church life and work other than pastoral functions and leadership roles entailing ordination.”<sup>11</sup>

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11. [sbc.net/resolutions/1088](http://sbc.net/resolutions/1088)

They then—in May of the year 2000—changed their fundamental belief number VI, “The Church,” to reflect the Biblical teaching on the matter.

Notice the wording they choose: “While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.”<sup>12</sup>

Now that took Biblical courage! Amazingly, when they did this, they had 1,600 ordained women filling various roles within their church.

More recently, another denomination has learned the significance of these issues:

“Between 2011, when the Presbyterian church authorized gay ordination, and 2013, the latest year for which figures are available... 428 of the denomination’s churches left for more conservative denominations or dissolved.”<sup>13</sup>

At this very time, a time when literally millions of people are looking for a Biblically faithful church, think of the vast evangelistic opportunity that is being squandered as we

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12. [sbc.net/bfm2000/bfm2000.asp](http://sbc.net/bfm2000/bfm2000.asp)

13. NEW YORK: *Presbyterians approve gay marriage in church constitution* | Nation | Macon.com 3/17/15, 10:22 PM

allow the divisive discussion concerning women's ordination, along with its harmful, indeed dangerous hermeneutics to continue to be entertained!

In a world that is crying for true Ten Commandment-based love, and denominational clarity, isn't it time to be about our Father's business?

1 Timothy 1—The Problem	Breaking of the Ten Commandments; Doctrines of demons in the church (1 Timothy 4).
1 Timothy 2—The Solution	Gospel / Grace driven reordering of the church on the basis of the Ten Commandments, not culture.
1 Timothy 3—The Result	Evangelistic growth!

## *Chapter 5*

# Sodomites in the Sanctuary

**W**HEN you mention the woman's ordination debate, many people begin to yawn. How can that be important? What's the big deal? Can't we just move on? But as we have seen, the issue is vitally important, as is tied directly to the character of God, which is summarized by His Ten Commandment law of liberty!

Homosexuality and women's ordination, what's the connection?

We live in a culture where bondage under the name of liberty, is being sold on every street corner. In much of today's Western World: "Women's rights," "civil rights," and "gay rights" is the mantra being agitated. And while there are those within our church, who are attempting to separate the issues of women's ordination and homosexuality, they

can only do so by choosing to turn a blind eye (in fact both eyes) to the wider culture. We will cover this evidence, but first there something *very* important to say:

*Being a woman is not an abomination, it is a great blessing!*

We do not believe that being a practicing homosexual and being a woman are the same thing! Practicing and promoting homosexuality is Scripturally considered an abomination (Leviticus 18:22; 20:13), while being a woman is not.

Let's take a closer look at the link many are making, first within the culture, then within the church.

### **The President of the United States:**

"All of us are created equal — is the star that guides us still," said President Obama in his second inaugural address, "just as it guided our forebears through Seneca Falls (where the women's rights movement was born—with the ordination of the first women to ministry occurring shortly after the conference), and Selma (where a civil rights showdown gripped the nation), and Stonewall (seen as the place where gay rights were first brought to the public

mind)." Correctly or incorrectly, in this speech and in many subsequent speeches, the President has directly linked these events and issues to each other another.

**News commentators and journalists** clearly see the issue. Take for example a recent TIME magazine article, which states:

"It is not an accident that the women's liberation movement preceded the gay-liberation movement. Discriminatory attitudes and treatment of LGBT people is rooted in patriarchy, and in order to embrace and affirm gays, evangelicals will have to address their own patriarchy and sexism."

"The fight over sexual orientation is personal and complicated... the Bible itself is on trial." "The marriage debate... is about the Bible itself.... The roots of the conflict are deeply theological."

"So far, no Christian tradition has been able to embrace the LGBT community without first changing its views about women. The same reasoning that concludes that homosexuality is sin is also behind the... view that husbands are the spiritual leaders of marriages and men are the leaders in churches."<sup>1</sup>

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1. E. Dias, *Inside the Evangelical War Over Gay Marriage*, Time

**Additionally, Justices at the Supreme Court**, who agreed with those arguing in favor of same sex marriage, are proclaiming that same sex marriage can be adopted because: “There was a change in the institution of marriage to make it egalitarian when it wasn’t egalitarian. And same sex unions wouldn’t fit into what marriage was once.”<sup>2</sup>

This is so, claim the justices favoring same sex marriage, because the “coverture system,” (where a married woman, was covered under her husband’s protection and authority) has been done away with. Thus “because of equality and changing social circumstances, all of those gender differences in the rights and responsibilities of the married pair have been eliminated. And that, of course, is a system in which committed, same sex couples fit quite well.”<sup>3</sup>

Those who favor women’s ordination within the Adventist church would like us to believe that there is no connection between these issues. But when Presidents, prominent

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1/26/2015 (46-48)

2. See transcript of SCOTUS oral arguments, *Obergefell v. Hodges*
3. See transcript of SCOTUS oral arguments, *Obergefell v. Hodges*

news reports, Supreme Court justices, leaders and scholars from other denominations, as well as our own denomination, say there is a connection, it may be time for us to stop burying our head in the sand.

But, someone says, those are all cultural arguments, is there any such connection in Scripture?

### **The Scriptural link between homosexuality and ordination:**

As we have previously mentioned, when women's ordination is discussed, many rush to 1 Timothy 2:12, where women are called to "keep silent," or to not usurp the authority of men in worship settings, without considering the all-important context that 1 Timothy chapter 1 provides. As we have already seen, when this is done, it is clear that Ten Commandment based "love from a pure heart,"<sup>4</sup> is not being realized in the Ephesian church. Paul's response, in verses 9–10, is to concisely summarize all the Ten Commandments, with a special focus on the seventh commandment. It is here the the homosexual connection is seen.

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4. 1 Timothy 1:5

The language used in the discussion of the seventh commandment especially captures our attention. The phrase, “them that defile themselves with mankind,” is based on the Greek *arsenokoites*. This word is made up of two words, *arsen*, which means male and *koites* which has sexual implications from which we get the English word coitus. Put together, the meaning is the “bedding” of a male by another male. In 1 Corinthians 6:9, the word *arsenokoites* is used with another Greek word, *malakos* (soft), which describes the receptive complement to *arsenokoites*.<sup>5</sup>

The fact is that homosexuality was a very real and pronounced problem within Greco-

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5. see Louw Nida 88.280–88.281 - \*88.280 ἀρσενοκοίτης, ου m: a male partner in homosexual intercourse —‘homosexual.’ οὐκ οἶδατε ὅτι... οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται... βασιλείαν θεοῦ κληρονομήσουσιν ‘don’t you know that... no adulterers or homosexuals... will receive the kingdom of God’ 1 Cor 6:9–10. It is possible that ἀρσενοκοίτης in certain contexts refers to the active male partner in homosexual intercourse in contrast with μαλακός, the passive male partner (88.281). 88.281 μαλακός, οὔ m: the passive male partner in homosexual intercourse—‘homosexual.’ For a context of μαλακός, see 1 Cor 6:9–10 in 88.280. As in Greek, a number of other languages also have entirely distinct terms for the active and passive roles in homosexual intercourse.

Roman culture.<sup>6</sup> Unfortunately this had begun to creep into the Ephesian,<sup>7</sup> Roman<sup>8</sup> and Corinthian churches.<sup>9</sup>

In a day when calls for the inclusion of homosexuality within the culture and the church are in the air, the counsel the Bible has for us becomes increasingly relevant.

Who was it that promoted or allowed the homosexuality (*arsenokoites*) in Ephesus?

1 Timothy chapter 1 points to two individuals. "Hymenaeus and Alexander"<sup>10</sup> had made "shipwreck" of their own faith,<sup>11</sup> and were the ones allowing homosexual behavior (the breaking of the seventh command-

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6. "In the Greco-Roman world of Paul's time there were non-Christian moralists who defended homosexuality and those who opposed it (Scroggs 1983, 44-65; Furnish 1979, 62-66). Paul's critical description of same-sex relations agrees essentially with the non-Christian opponents." Robert A. J. Gagnon. *Homosexuality and the Bible: Two Views* (Kindle Locations 208-209). Kindle Edition. "Every kind of homosexual union imaginable existed in Paul's day." Robert A. J. Gagnon. *Homosexuality and the Bible: Two Views* (Kindle Location 908). Kindle Edition.

7. Ephesians 5:3

8. Romans 1:18-32

9. 1 Corinthians 6:9

10. 1 Timothy 1:20

11. 1 Timothy 1:19

ment). Their blasphemous<sup>12</sup> actions were impacting the entire Ephesian church, and threatening to cause the whole church to be shipwrecked.

Ellen White, in speaking of Hymenaeus and Alexander says that they manifest “lustful ambition,” and had allowed “sinful habits and practices,” specifically “the vice of licentiousness” entrance into the church. As a result they had “endangered the purity of the believers.” She also indicates, that when confronted by Paul, they “rejected the word of Paul,” claiming that it was uninspired. “When they rejected the words of Paul... they were warring against Christ.”<sup>13</sup>

### **Are there Hymenaeus- and Alexander-like teachers in the church today?**

Painful as it is to say, the answer is yes. In my personal study of some of the papers

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12. Blasphemy in the Pastoral epistles is always related to a disregard of God-ordained role distinctions. Within the pastoral epistles, the word blaspheme is specifically used to describe any attack on God’s system of order, any disregard of God’s role distinctions. Look at these examples: Servants and masters (1 Timothy 6:1–5), husbands and wives (Titus 2:3–5), parents and children (2 Timothy 3:1–9; 1 Timothy 3:5), members and elders (1 Timothy 5:17–6:1).

13. *Sketches from the Life of Paul*, 305

calling for the ordination of women. I was shocked to find the footnotes riddled with quotes in supposed support of the papers' suggestions, from "scholarly authorities" who were either practicing homosexuals, or pro homosexual. Here are just a few examples of the names of who were quoted:

Illona Rashkow, who says that the account of Noah and Ham is one of "Noah fantasizing about homosexual activity or possibly initiating such a liaison with his son (Ham)."<sup>14</sup>

Trevor Dennis, who claims that "lesbians and gays are the Bible's greatest lovers," and that the Bible "celebrates same-sex relationships." He sees Ruth and Naomi as the depiction of a lesbian love affair where Boaz was married by Ruth so she and Naomi could protect their partnership.<sup>15</sup>

Deborah Sawyer, who argues that "the early Church of the first century and other non-Christian religions of the period... allowed a broader spectrum of beliefs and values and wider gender boundaries than

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14. Ilona Rashkow, *Psychology and the Hebrew Bible, Read through the Lenses of Freud and Lacan*, 244–253

15. [theguardian.com/world/2006/oct/14/religion.gayrights](http://theguardian.com/world/2006/oct/14/religion.gayrights)

Christianity after this period....” She decries “the monolithic Christianity of two thousand years and its essential sexual hierarchy.” In light of her “research” she explains that one of her desires is to “assist new age religions, the New Pagans, the Wicca movement, and Goddess spirituality in rediscovering the great pagan traditions of the past.”<sup>16</sup>

Can you see why I was shocked? To quote such authors as some sort of validating authority, in my view, is completely unacceptable. When I pointed this out to the author of one of the papers, the response was that “these are scholars who are specialist’s in their field” and that “their own personal practices have nothing to do with their scholarly ability.” I was instantly reminded of 1 Timothy 4, where the Spirit predicts that teachers like Hymenaeus and Alexander would again enter the church at the end of time, and what would they be teaching? “Doctrines of demons”! Teachings that if adopted would lead to confusion about issues like creation, marriage, and diet! Listen to the words of the Scriptures

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16. Deborah Sawyer. *Women and Religion in the First Christian Centuries*. New York: Routledge, 1996.

themselves concerning will happen at the very end of time:

“Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. For every creature of God is good, and nothing is to be refused if it is received with thanksgiving; for it is sanctified by the word of God and prayer.”<sup>17</sup>

2 Timothy 3:3–4 pinpoints what allowed and motivated such teaching:

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.

Sad to say, the authors quoted for buttressing “authority” in a good number of the papers written by Adventist scholars favor-

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17. 1 Timothy 4:1–5

ing women's ordination, fall decidedly within this category.

### **Calls for the allowance of homosexuality within the Seventh-day Adventist church.**

Even more alarming, are the calls being made by "scholars" within the fold of Adventism, for the acceptance of homosexuality. Here are two additional examples of those who appear to "depart from the faith" in their teaching:

**Example #1:** A retired Greek professor from the church's flagship seminary, who subsequently served as the President of two of our colleges, wrote a series of articles promoting women's ordination which was followed by these statements about homosexuals, homosexual practice, and marriage:

"Do gay and lesbian people choose their sexual orientation or is it something they are born with?"

According to this Greek professor and past President, science says that they are born with it, thus it must be immutable. In this light he continues:<sup>18</sup>

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18. Science itself does not go this far, for example: "There is no scientific consensus that homosexuality is exclusively primarily genetic in origin." (Statement by Paul R. McHugh,

“It is normal—not abnormal—for a gay or lesbian person to wish to marry another gay or lesbian person.... How can we say that we will not allow someone who is gay or lesbian to do the natural things—and yet not say the same thing to the heterosexual?” “We should not encourage someone who is gay to marry someone of the opposite sex because then we would be encouraging someone to engage in a perversion—an unnatural act, since what is natural for them is to marry someone of the same sex.” “The church must let people do what is natural for them—even if that means marrying someone of the same sex.”

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M.D. - the University Distinguished Service Professor of Psychiatry at the Johns Hopkins University School of Medicine); “Identical Twins Studies Prove Homosexuality Is Not Genetic” Eight major studies of identical twins in Australia, the U.S., and Scandinavia during the last two decades all arrive at the same conclusion: gays were not born that way. *The Aquila Report*, Thursday, May 30, 2014 ([mygenes.co.nz/download.htm](http://mygenes.co.nz/download.htm)); “Sexual orientation is genetically influenced, but not hardwired by DNA, and whatever genes are involved represent predispositions, not predeterminations.” (Francis S. Collins, Head of the Human Genome in *The Language of God, A Scientist Presents Evidence For Belief*. New York: Free Press. 2006. quoted here: [lifesitenews.com/news/homosexuality-is-not-hardwired-concludes-head-of-the-human-genome-project](http://lifesitenews.com/news/homosexuality-is-not-hardwired-concludes-head-of-the-human-genome-project)

**Example #2:** In a presentation that was promoting “*A New Kind of Adventism*” a “scholar” from one of our schools, shared his vision for the future. He said:

“I hope the time can come when individuals who hold a very long view of life on earth, evolutionists, and those who believe in a very young view of life on earth, can still regard each other as brothers and sisters, who can teach one another about the creative power of God. I dream of a church where those individuals who are gays and lesbians and bisexuals could be a full standing member of this church contributing to one another about what it means to be followers of God, as individuals with different sexual orientations. I look forward to a day when individuals who eat whatever you want to eat, come together and be in community with one another to promote health, whatever health means to each of us.”

Amazingly, his comments not only remind us of 1 Timothy 4:1–5, they actually follow it’s outline (creation, family, diet)!

With such “teaching” being allowed in our schools, is it any wonder that—

Almost half of (Adventist) college students and recent college graduates said they would accept practicing homosexuals as church members in good and regular standing.<sup>19</sup>

### **Acknowledgment of the issue within Christianity at large:**

Additionally, church researchers (ecclesiologists) see a connection between women's ordination and homosexuality. Notice what two PhD's from Saint Andrews University had to say:

On the ecclesiological level, if not the biblical hermeneutical level, the question of women's ordination and homosexual ordination are homologous [the same]. Thus, every mainline denomination that has previously ordained women is now debating the validity of ordaining homosexuals.<sup>20</sup>

Thankfully, a minority of scholars within the Andrews University Theological seminary (even though the majority of the current staff favor women's ordination), have acknowledged this troubling connection.

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19. [adventist.org/en/all-news/news/go/2013-10-17/landmark-survey-reveals-in-depth-beliefs-perceptions-of-adventist-members/](http://adventist.org/en/all-news/news/go/2013-10-17/landmark-survey-reveals-in-depth-beliefs-perceptions-of-adventist-members/)

20. Jenson and Wilhite, *The Church: A Guide for the Perplexed* (Kindle 1966–1974).

Here is what they said in an early draft of a proposed “Minority Statement” that was being passed around during the discussion of women’s ordination.

“We have serious hermeneutical concerns about the arguments expressed by the majority statement.... We believe that they introduce exegetical and hermeneutical moves (Bible study) that, if applied in other areas and topics, would create real problems for basic Adventist and even Christian beliefs.”

What area or topic was of “central concern” for these seminary professors?

“A central concern is that of the Biblical passages on homosexuality... we believe that the two issues (women’s ordination and homosexuality) are hermeneutically related.”

To say that the two issues are “hermeneutically related” simply means that the logic of Biblical interpretation is such that the way we treat the Bible concerning the issue of woman’s ordination is the way we will eventually treat the Bible concerning the issue of homosexuality.

“If our colleagues are going to disregard Paul’s statements about gender roles being

rooted in the creation order<sup>21</sup> and the fundamental nature of humanity,<sup>22</sup> why should the gay community be required to take seriously his similar statements regarding creation, nature and homosexuality?"<sup>23</sup>

Can you see why we must act *now*?

*What the issue is, and why we must act, has to do the being faithful as a church to the Bible and how we relate to it's clear teachings:*

The *main problem*, and the *connection* between the issues being discussed (homosexuality, same sex marriage, and women's ordination), is the correspondent rationale being used to promote their acceptability.

Surprising as it may be, there are individuals, indeed entire denominations, which contend that there is "biblical support" for the accepting practicing homosexuals into church membership and leadership (ordination), as well as same sex marriage relationships!

And those making these claims, use—or we should better say—misuse scriptures (often the very same texts) in the very same

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21. 1 Timothy 2

22. Genesis 1–2

23. Statements from an early draft of a proposed "Minority Statement" circulated at Andrews University Seminary [December 2012]

way<sup>24</sup> as those who are promoting women's ordination do!

As has already been stated:

The fight over sexual orientation is personal and complicated... the Bible itself is on trial.

The marriage debate... is about the Bible itself... The roots of the conflict are deeply theological.<sup>25</sup>

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24. The dismissal of clear passages that speak about the issues (1 Corinthians, 1 Timothy, Leviticus), magnification and misuse of passages to support their own position (Galatians 3:28–29), attempts to claim “ambiguity” so both views can be accepted and various regions of the world can follow their own inclination. The use of the “rights” language of culture. The dismissal of the voice / beliefs of the majority of an “educated elite” who believe they know better.

25. E. Dias, *Inside the Evangelical War Over Gay Marriage*, Time 1/26/2015 (46–48)

## *Chapter 6*

# The Josiah Effect

**A**S we head into the General Conference session, there are voices among us that are calling for compromise of Biblical-based, indeed (as we have seen), Ten Commandment-based truth. They say, we must do this for the sake of mission and unity. Still others, some in very high positions of the church, have through word and action boldly positioned themselves in open pious rebellion. They are sending signals, and making threats, that if the church does not decide as they see fit, they will “move out,” and lead the laity and members in their sections of the world with them. They are calling for “unity” while promoting compromise. This was all foreseen by the pen of inspiration, which describes not only the situation, but also the solution for God’s faithful remnant.

When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason.<sup>1</sup>

### **Courage!**

In Christianity today, and in the Adventist church in particular, many who should be speaking out on the issue of women's ordination have chosen to remain silent. But this is no time to remain silent!

In 1 Timothy 5:20 Paul explains to Timothy, and to us, how church members should relate to leaders that sin, or condone sin: "Them that sin rebuke before all, that others also may fear." Similar counsel is given in Titus 3:10–11, which says: "reject a divisive man after the first and second admonition, knowing that such a person is warped and sinning, being self-condemned." Certainly now is the time to speak. It is not the time to

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1. *Testimonies*, vol. 5, 136

“see how things will play out.” It is not the time to hold back.

### **Josiah-like courage, and the Josiah effect**

An amazing and very relevant Biblical example of one who stood up for truth in a time when issues concerning ordination and homosexuality in the church were the focus of attention, is the Old Testament story of Josiah, found in 2 Kings 23. You will want to spend some time, slowly going through the text, but here is a brief summary.

1. The chapter begins with a heart felt call for revival and reformation led by the king.<sup>2</sup> This revival was based on the king's personal reading of the “book of the law,”<sup>3</sup> as well as conferral with Huldah the prophetess, and Jeremiah the prophet.
2. This revival leads to a cleansing of the temple, under the kings supervision.<sup>4</sup>
3. Next there was a removal of idolatrous priests whom “the kings of Judah had or-

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2. 2 Kings 23:1–3

3. see chapter 22

4. 2 Kings 23:4

dained.”<sup>5</sup> Amazingly, even improper ordinations were dealt with.

4. The false worship had also fostered the allowance of “perverted” persons (literally sodomites)<sup>6</sup> within the temple! These homosexuals, as well as the ones who had allowed their entrance into the temple, had to be addressed as a part of the reform. As we have already seen, homosexuality was part of the picture in the Greco-Roman World, as it is in our day. In fact homosexual practice is something that the churches of Rome, Corinth, and Ephesus all had to deal with.
5. As a result of Josiah’s faithfulness, many of the priests followed the king’s leadership and calls for reform, but there remained some factions who “would not come up” and confidently continued their rebellious brand of worship, picturing themselves pure and holy, by eating

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5. 2 Kings 23:5–6

6. Strong’s # 6945 **קִדְשִׁים** [qadesh /kaw-dashe/] n m. From 6942; TWOT 1990c; GK 7728; Six occurrences; AV translates as “sodomite” five times, and “unclean” once. 1 male temple prostitute.

“unleavened bread among their brethren.”<sup>7</sup>

6. Josiah continued his reform by taking retroactive action, calling out and reversing the errors of previous administrations, the kings of Judah, Manasseh, Solomon, Jeroboam, etc.<sup>8</sup>
7. Likewise Josiah reviewed history and magnified the activities of those who had lived righteously and who had prophesied accurately concerning a future revival.<sup>9</sup>
8. He (remember this was a theocracy) destroyed the shrines of the high places, and had the rebellious leaders radically and fully removed.<sup>10</sup>
9. This being done, there was a celebration of the Passover (which was a revival of sanctuary doctrine and lifestyle), led by an uncorrupted priesthood.<sup>11</sup>
10. His activities were characterized in a very positive manner:

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7. 2 Kings 23:8–9

8. 2 Kings 23:10–15

9. 2 Kings 23:16–18

10. 2 Kings 23:19–20

11. 2 Kings 23:21–23

“And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him”<sup>12</sup>

The implications for the next, and perhaps final generation:

Josiah’s faithful and law (love) based confrontation of sin, with its call for radical revival and reformation had a major impact on Daniel, who grew up during Josiah’s time. Josiah’s faithfulness, as well as the faithfulness of Jeremiah, had a marked influence on Daniel and his friends and as a result they were decidedly faithful during their sojourn in Babylon, as well as in their desire to leave, and call others to “come out of Babylon.”<sup>13</sup>

What is needed today are Josiah-like leaders, and Daniel-like members! What is needed is revival and reformation.

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12. 2 Kings 23:25

13. Revelation 14:8; 18:4

## *Chapter 7*

# Cause for Courage!

**A**LARMING as some of the discoveries we have made may be, it is my firm belief that we need not be discouraged. God's church will survive, indeed it will flourish at the end of time. Why is my confidence so great?

Because the same God who could bring revival and reformation to an entire nation in Josiah's day, can do it today!

Because the same God, through the power of the gospel, helped Paul—who was “formerly a blasphemer and a persecutor”<sup>1</sup> and “chief of sinners”<sup>2</sup>—learn to become a powerful apostle for Him!

Because the same God who inspired Paul to call out the sins of Hymenaeus and

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1. 1 Timothy 1:13

2. 1 Timothy 1:15

Alexander was also to say that they could “learn not to blaspheme!”<sup>3</sup>

I am confident because of the promise of Christ, who says concerning His church, that “the gates of hell will not prevail against it!”<sup>4</sup>

I am thankful, that God’s church, “may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat... the remnant that purify their souls by being the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy.”<sup>5</sup>

I am thankful, that though God’s word indicates that God’s people will face withering persecution (Revelation 12:17), they remain a discernible and faithful group (Revelation 14:12).

At this time in earth’s history, literally millions within the secular and Christian world are searching for a revelation of the true and loving character of God. When millions are leaving churches which have so

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3. 1 Timothy 1:20

4. Matthew 16:18

5. *Selected Messages*, vol. 2, 380.

compromised that they are now allowing practicing homosexuals to become members and leaders; when the world is asking, "Where can we turn?" I am confident that the God of heaven will help His Remnant to be seen as the answer:

Here is the patience<sup>6</sup> of the saints.

*Look! they aren't caving in to the pressure of the world.*

Here are they that keep the commandments.

*The commandments are written in their hearts, with the Sabbath commandment being the testing truth and foundation of even their church policy concerning leader selection!*

Here are they which have "the faith of Jesus."

*The wonderful message of righteousness by faith undergirds it all!*

The faith of Jesus (which is a fruit of the Spirit, Galatians 5:22–23) leads to commandment keeping (Romans 1, obedience to the faith), in the context of patient endurance (again a fruit of the Spirit).

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6. Louw Nida 25.174 ὑπομονή, ἦς f: capacity to continue to bear up under difficult circumstances—'endurance, being able to endure.'

So, as the world—and more and more churches—embrace same sex marriage, homosexuality, and women’s ordination, with their shared hermeneutics and distorted view of love; and in a world where millions are looking for a Biblically faithful church that has not succumbed to the world’s pressure; think of the vast evangelistic opportunity that is being squandered, as we allow the divisive discussion concerning women’s ordination, with its harmful, indeed dangerous, hermeneutics to absorb our time and attention!

In a world that is crying for true Ten Commandment-based love and denominational clarity, isn’t it time to be about our Father’s business?

It is the hope of the author, that the remnant will find new covenant rest, by allowing God to write His law, with all its implications on our hearts.

Of course, there are many other implications flowing from the Ten Commandments, that could be, and *should be* addressed. One that comes to mind is the counsel that has been given us concerning pay for the many faithful women who dedicate their

lives to either full time, or part time ministry. These are not women who are agitating for a disregard of the clear gender specific, and commandment based texts relating to the selection of leaders, these are women who desire only to serve Christ in teaching, preaching and other forms of pastoral ministry that are open to women.

By not following the counsel given concerning the just payment of women for their vital labor, we as a church, have been breaking God's Ten Commandment law—Thou shalt not steal. This, in the humble estimation of the author, should be confessed, repented of, and reparations made wherever possible! Lord Christ, write *all* of your law on our hearts....

Let us pray that God's church will remain faithful, being known for strong loving marriages, where godly men and women work to raise up godly children, as well as godly church families that serve as vibrant expressions of Ten Commandment, New Covenant love, for His glory!



# Women's Ordination and The Ten Commandment Solution

The picture painted in the Bible is not a “*he*” versus “*she*” power struggle, but rather a “*we*” ministry which both men and women submit to God’s Ten Commandment law. Surprisingly, the *Sabbath Commandment*, which we have long known and loved, offers a compelling answer to questions facing God’s church today.

Don Mackintosh served as a member of the Theology of Ordination Study Committee, and presents an important perspective, drawn from the very heart and soul of Adventist theology, that promises tremendous evangelistic success in a world where many are longing for Bible-based clarity!

Women's Ordination and the  
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