

GOD ORDAINED WOMEN BY APPOINTING THEM!

INTRODUCTION

In the broad Christian community, some take the position that God does not permit women to be ordained. The purpose of this study is to show that God, through his servants, appointed women to serve Him and to show that they were ordained by His calling of them to take on the responsibilities that He gave them.

The central question, then, is, “Do we find women in the bible being ordained, that is, being chosen, commissioned, appointed, by God or His representatives, to carry out specific tasks in His plan of salvation?”

Because the word “ordain” is a key word in this study, we need to understand its meaning from the outset. Below are some definitions and synonyms from scholarly sources that will assist us in understanding the meaning of “ordain.”

PART II- DEFINING THE WORD “ORDAIN”

Here are definitions of “ordain” from several objective sources:

1. *Collegiate Dictionary*- To “appoint authoritatively,” fixed or established especially by “order” or “command.”

2. *The New Roget's Thesaurus*: “To commission, appoint.”

3. *Strong's* definition: “To arrange, assign, appoint, do, act, cause, determine, make.”

[Bible](#) > [Strong's](#) > [Greek](#) > 4160

◀ 4160. poieó ▶

Strong's Concordance

poieó: to make, do

Original Word: ποιέω

Part of Speech: Verb

Transliteration: poieó

Phonetic Spelling: (poy-eh'-o)

Short Definition: I do, make

Definition: (a) I make, manufacture, construct, (b) I do, act, cause.

Because “**appoint**” (which means to **choose** someone) is given by each of these three objective sources as a synonym for “**ordain**,” this study will use these terms interchangeably.

PART III- BIBLICAL EXAMPLES OF SYNONYMOUS USE OF THESE TERMS

As we study carefully the following Biblical passages, note that the terms **ordained**, **chose**, and **appointed** are used synonymously as they describe the same event:

a. Mark 3:14, (KJV)

¹⁴ And he **ordained** twelve, that they should be with him, and that he might send them forth to preach.

*Young's Literal Translation (YLT)*¹⁴ and he **appointed** twelve, that they may be with him, and that he may send them forth to preach,”

Interlinear Greek-English New Testament, literal translation: “And He **made** (disciples of twelve)...that He might send them to proclaim.”

b. Luke 6:13. (NKJV) “And when it was day, He called His disciples to *Himself*; and from them He **chose** twelve whom He also named apostles.”

c. Luke 6:13. (KJV) ¹³“And when it was day, he called unto him his disciples: and of them he **chose** twelve, whom also he named apostles;”

d. Mark 3:13.. (NIV). “”Jesus went up on a mountainside and called to him those he wanted, and they came to him. 14He **appointed** twelve^a that they might be with him and that he might send them out to preach 15and to have authority to drive out demons. 16These are the twelve he **appointed**....”

Therefore, it is clear that the terms “appointed,” “chose”, and “ordained” are used interchangeably by the gospel writers as they describe the same event, that of Christ choosing of His twelve disciples.

PART III- BIBLICAL EXAMPLES OF WOMEN BEING CHOSEN, ORDAINED

Now that we understand that the word “ordained” means “chosen, appointed,” the next question that we shall address is whether or not the Bible gives us examples of women being divinely “chosen.”

Some Biblical examples of women who were chosen, ordained, by Divine approval are as follows:

A. MARY- The Mother of Jesus Christ was chosen (ordained) to bear the Son of God. John, Chapter one reads:

B.“In the beginning was the Word, and the Word was with God, and the Word was God.² The same was in the beginning with God.

³ All things were made by him; and without him was not any thing made that was made.

⁴ In him was life; and the life was the light of men.

⁵ And the light shineth in darkness; and the darkness comprehended it not.” Verses 14-17, clearly identify Christ as the “Word, God.”

It is noteworthy that Mary was the only woman, above all women, chosen (ordained) by God to become the Mother of Jesus. Also, see Luke, Chapter one for the full account of Mary being Divinely chosen.

C. DEBORAH- Chosen (ordained) by god as a prophetess and judge. Under her rule, Israel prospered and was blessed by God. Judges. Chapter 4.

D. Elizabeth- Luke 1:5-16. Chosen (ordained) by God to bear John, the forerunner of the Messiah, Jesus Christ.

E. Miriam, Micah 6:4

“For I brought you up from the land of Egypt, I redeemed you from the house of bondage; and I sent before you Moses, Aaron, and Miriam.” Miriam, along with Moses and Aaron, was chosen (ordained) by order of God to co-labor in guiding and counseling Moses and Aaron, and in helping in the shepherding of the Israelites as they left Egypt and made their way toward the Promised Land.

F. Esther- Esther was called by God (ordained) through her cousin Mordecai, to save the Jews from a scheme by Haman, who wanted to destroy all of the Jews. See Esther Chapter 4 (especially vs. 14-16) AND Joel 2: 12-14: (Joel predicts that God will save his remnant.) All of the Jews fasted for 3 days, praying for God’s intervention on behalf of Esther and all of the other Jews. She demonstrated her calling to shepherd the Israelites, for one major responsibility of shepherding

- is to be willing to lay down one's life for the sheep.
This Esther demonstrated that she was willing to do.
- G. Junia- Called (ordained) by God and praised by Paul as a fellow-prisoner and a woman apostle. Romans 16:7.
- H. Other female prophets chosen (ordained) by God include: Hulda, Noadia, Isaiah's wife, Anna, and the four daughters of Philip.
- I. **SONS AND DAUGHTERS SHALL PROPHECY. ACTS 2:17' JOEL 2:28. (NOTE: GIFT OF PROPHECY IS EQUAL TO: APOSTLES, PASTORS, EVANGELISTS, AND TEACHERS. EPH 4:11.**
- J. **PHEBE**- A FEMALE PILLAR OF THE EARLY CHURCH. ROM. 16: 1,2.
1. CALLED A "**MINISTRANT**," (SEE YOUNG'S LITERAL TRANSLATION.)
 2. "MINISTRANT" MEANS (**PASTOR**, CLERGY, MINISTER.)
 3. PAUL CALLS HER A "LEADER OF MANY" AND OF "MYSELF." (NOTE: SHE, A WOMAN, MINISTERED TO PAUL, A MAN.)

Additional commissioned females appointed at the direction of God could be mentioned, but these are enough to show that God appoints (ordains) women for various responsibilities, including those of judge, apostle, counselor, shepherd (refers to both male and female), teacher, savior of Israel, and prophet.

The Old Testament prophet Joel predicted that God's spirit would be poured out upon sons and daughters and that both, sons and daughters, would prophecy. Joel 2:28. Spiritual leadership was not restricted to the male.

Is the prophet given equal status, importance in the plan of salvation, with other church offices? The apostle Paul tells us that the **prophet is equal in responsibility and honor** to that of **evangelist, apostle, pastor, and teacher**. 1 Cor. 12; Eph. 4:11. All of these callings are essential to the evangelizing of the world.

Ephesians 4:11. “**And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.**”

1 Corinthians 12: 6-11. **And there are diversities of operations, but it is the same God which worketh all in all.**

⁷ **But the manifestation of the Spirit is given to every man to profit withal.** ⁸ **For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;** ⁹ **To another faith by the same Spirit; to another the gifts of healing by the same Spirit;**

¹⁰ **To another the working of miracles; to another **prophecy**; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:**

¹¹ **But **all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.****

PART IV- THE NUMBERS HOAX

As we have seen in this study, women were frequently called to fill positions in God’s plan of salvation.

There is no controversy concerning whether or not men were called more often than women to fill leadership roles in Bible history. They were.

Some, however, would take this point and attempt to deny that God called women to be leaders in His plans. I have been told that because Christ did not call women as well as men to be among the twelve, that this occurrence “proves” that women cannot be leaders for God.

In logic, this error is called “oversimplification” (insufficient evidence) and non sequitur (it does not follow that). This false conclusion is based on insufficient evidence, ignoring the fact that there are numerous examples in Scripture of women being called and successfully leading in tasks given to them by the Divine. The same erroneous conclusion also violates logic when it uses non sequitur; it does not follow that because Christ called only men to make up the “twelve,” that women have no place in God’s broader field of leadership and service.

Let’s look at an analogous parable. On road “A,” are twenty farms, all owned by a wealthy business man. Farm # 1, on road “B,” which is parallel to road “A,” goes on the market for sale. The twenty farmer managers on road “A,” assure themselves that the buyer of farm # 1 on road “B,” will select a man to manage it because men have managed farms in this community for many years. When they learn that the farm on road “B,” has been bought by their boss and that a woman will be made manager, their theory that only men can manage farms is shown to be false, a baseless assumption. Why did the buyer hire a female manager? The owner wanted to raise and sell exotic plants, including flowers, and he chose the person whose interest, dedication, and background would best fit his farming objective. That she was female made no difference to the wealthy farmer!

The meaning of this parable is:

1. The wealthy farmer = God.

2. The 20 male farm managers = those who would choose to limit the power of God by not agreeing with God's decision to choose females.
3. The female manager = those women called by God to fulfill His tasks.
4. The farm = the world in which spiritual seeds are sown.

Therefore, for one to assume that because the twelve disciples were men, that only men can be spiritual leaders in all other leadership positions, is another example of oversimplification, (arriving at a conclusion based on insufficient evidence). This erroneous assumption also involves non sequitur; it does not follow that because twenty farm managers are male, that no female can be chosen to manage a farm.

Let's look at another parable. The manager of city "A" needed 12 small trucks for his street and sewer workers. He ordered 12 new Dodge trucks. Soon after this purchase, two of his trash pick-up trucks wore out. The truck drivers speculated on the brand of trash trucks that the manager would purchase; they speculated that he would purchase two Dodge trucks. In a few days they came to work and found two new Ford trash pick-up trucks sitting on the city's service lot. The workers prediction that the city manager would purchase two new Dodge trash trucks, was in error. What is the meaning of the parable?

1. The city manager= God
2. The 12 small Dodge trucks= 12 male disciples chosen by Christ.
3. The two Ford trash trucks= women who were later called by God to carry out certain responsibilities.
4. The drivers who made the erroneous predictions= those Christians who wish to limit God's choices in order to make their prediction correct.

From the evidence that has been presented in this study, we can see that God, when choosing workers for His vineyard, gave consideration to such qualities as: one's physical stamina (being a traveling, self-supporting disciple required a lot of energy), one's level of conversion, one's level of obedience, one's level of faith, one's level of love for God and God's other children, one's level of commitment, and one's talents provided by the Holy Spirit, as well as the special requirements of a given situation.

For example, Esther was chosen because of such qualities as her dedication to and trust in God. The situation that the Jewish people found themselves in called for not only a beautiful woman, but also for an obedient, selfless, fearless, converted daughter of God who loved both God and Israel. No man, including Mordecai, could have filled all of these requirements. Therefore, God called Esther, His choice to meet the needs of the Jewish people, finding themselves in this very dangerous situation in the land ruled by King Ahasuerus.

In addition, if Christ had chosen one or two women to walk the countryside with ten or so men, that decision would not have been avoiding "the appearance of evil." (1 Thessalonians 5:22. King James Version (KJV) "²² Abstain from all appearance of evil."

Or, if Christ had chosen 12 females, that decision would not have been avoiding the appearance of evil. Christ had to take into account much more than just the gender of the twelve. Moral, faith, trust, honesty, dedication, obedience, as well as social issues had to be considered, also.

CONCLUSION

THEREFORE, WHAT CONCLUSIONS CAN WE DRAW FROM THIS RESEARCH?

- 1. THE TERM "ORDAIN" MEANS TO APPOINT, CHOOSE, MAKE.**

2. **GOD CALLS BOTH MEN AND WOMEN INTO HIS SERVICE TO PROCLAIM THE GOSPEL OF SALVATION.**
 3. **GOD'S CALLING OF MORE MEN THAN WOMEN IN BIBLICAL HISTORY, DOES NOT NEGATE THE IMPORTANCE OF HIS CALLING WOMEN TO SERVE HIM.**
 4. **THE ACT OF GOD'S CALLING MEN OR WOMEN TO SERVE HIM IS, IN ITSELF, AN ACT OF ORDINATION.**
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