Andrews University Digital Commons @ Andrews University

Memory, Meaning & Life

Seventh-day Adventist Theological Seminary

5-8-2013

Women's Ordination and the Concept of Present Truth

David Penno Andrews University, penno@andrews.edu

Follow this and additional works at: https://digitalcommons.andrews.edu/mml

Recommended Citation

Penno, David, "Women's Ordination and the Concept of Present Truth" (2013). *Memory, Meaning & Life*. 117.

https://digitalcommons.andrews.edu/mml/117

This Blog Post is brought to you for free and open access by the Seventh-day Adventist Theological Seminary at Digital Commons @ Andrews University. It has been accepted for inclusion in Memory, Meaning & Life by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.

The Wayback Machine - http://web.archive.org/web/20180813005529/http://www.memorymeaningfaith.org:80/blog/20...

Memory, Meaning & Faith

<u>Main</u> About Archives May 08, 2013 Women's Ordination and the Concept of Present Truth

By David Penno

	PUBLISHED SEMI-MONTHLY-BY JAMES WHITE."
	Vol.1. MIDDLETOWN, CONN. JULY, 1849. No. 1.
	"The second of the Lord in with these that four him; and he will show that his correct,"-"Pa are, Id.
	"Wurmarcone, I will not be negligent of this time," What is done to spread the to put you always in remembrance of these truth must be done quickly. The four
1	to put you always in remembrance of these truth must be done quickly. The four- things, thench we know them, and he en. Appels are holding the approx nations in
	things, though ye know them, and be es- Argels are holding the angry nations in tablished in the PRESENT TRUTH." check but a few days, until the saints are
1	2 Pet. i: 12. sealed; then the nations will rash, like the ht is through the trath that sculs are rashing of many waters. Then it will be too
	and and and made to outer the one late to assess here, and here
	Bardwards, Markangelon, Oberdinance in the twelsh present suring, Joing Josha of the Hely will kill as to this world, that we may be 1986s. My spirit is drawn out after the made alter, by Salis in Jonna. "Narrilly restlered remains." May Gol hely then to some the state of the state of the state."
	made alter, by faith in Jeans. "Sanctify seathered remnant. May God help them to
	these through thy touth; thy word is truth." receive the truth, and he established in it. John xvii: 17. This was the prayer of May they haste to lake shelper beneath
	Jeaux. "I have no greater juy than to hear the "compring of Almighty God," is my
	that say children walk in truth." 3 John iv, prayer. Error, darkens and fetters the mind,
	but the touth beings with it frontion, and The Weekly Sabbath Instituted at gives light and Me. True charity, or
	LOVE, "rejeiceth in the truth " Cer, xii: 6. Greation, and not at hinal.
	"Thylaw is the truth." Pa cuit: 142. "And on the account, day Gon ended David describing the day of slaughter, his work which he had made's and he rest.
	when the postilence shall walk in darkness, od on the seventh day from all his work
	and destruction waste at nece-day, so that, which he had made. And Gon Meaned the "a through shall fall at thy side and ten seventh day, and spacified it: because that
	shows and at thy wight hand," save in it he had stated from all his work which
	"Ho shall cover they with his feathers, Goodernated and made." Gen. 5: 2,3 and under his wings shall they trust; his Here Gos instituted the weekly rest or
	BUCKLER" Ps. sei: 4. BLENSED and SANCTIFIED that day The storm is crossing. War, fassion and of the work, and no other; therefore the
	pestactors are already in the news or single. Account day, bot no other day of the work
	ter. New is the time, the only time to seek his holy, sanctified time. a shelter in the truth of the Ining God. Gon has given the reason why he bless.
	In Peter's time there was present truth, ed and sanctided the severah day Re- or truth applicable to that present time, cause that is it he had rested from all his
	The Church have ever had a present trath, work which Got had created and made"
	The present truth now, is that which shows He rested, and set the example for man- present daty, and the right position for us. He blessed and set spart the sevensh day
	who are about to witness the time of treable. for man to rest from his labor, and follow
	such as sever was. Present truth nisst be the stategie of his Creator. The Lord of off repeated, even to those who are estable the Sabhath said, Mark it 27; "The Sab-
	lished in it. This was moulded in the Areas, both was made for shan " Not for sh-
	then day, and it containly is no less important. Jow only, but for MAN, in its broaden for us, who are living just before the close sense; meaning all mankind. The week
	of time. 1623 in this text, sceams the same as it does
	For months I have felt burlossed with in the following texts. "Man that is the duty of writing, and publishing the born of a woman is of few days and full of
	present truth for the scattered flock; but treable." Job xiv: 1. " Man hoth down
	the way has not been opened for use to com- and riseth not, till the heavens be no more, more the work until now. I trendle at Job aiv: 12.
	the word of the Lord, and the importance No one will say that man here mean

The concept of *present truth* is a key part of Seventh-day Adventist theology. Our belief is that God continually reveals new light and understanding as we act on truth that we already understand. So in the 1830s and 1840s the Millerite movement built on the truths that were established in the Reformation and increased the understanding and knowledge of God's will as revealed in the Bible.

The Seventh-day Adventist Church was born of a group of Millerites who continued to study and think and pray, and received "new light" on issues such as the Sabbath, the state of the dead, etc. Even though Uriah Smith and others did not believe in the full divinity of Christ, continued study and dialogue in the church, and the influence of Ellen White in books such as the Desire of Ages, we came to the point where the church officially accepted this understanding.

There have been times when the church reversed its teaching in a certain area, as new understanding became clearer. The eating of pork and unclean food is just one example of this change in thinking and practice.

The Principle of Present Truth

Today, the attempt to defend historic Adventism is often practiced improperly. The idea that what Adventists believed and practiced a hundred and fifty years ago is exactly what we should believe and practice today is actually a denial of the concept of present truth. Our pioneers were driven by the idea that there is more to learn, that our living out of the Word of God is

Change is an essential element of present truth. Therefore, we should expect things to change as God reveals present truth for each generation. To resist change just because it is different from our historical norms is to deny the principle of present truth.

So when we discuss the issue of ordaining women to the pastoral ministry, we should not dismiss it outright simply because it is a change from what has been our historical practice. We have periodically changed our belief and practice throughout our history, based on the principle of present truth.

Apparently Ellen White and the other pioneers did not spend much time opposing the idea of ordaining women to the ministry, nor did they speak much in favor of it. Is it possible that the issue was not present truth at that time? Is it possible that today it is an issue that God would have us move on? I am not suggesting that this is proof that women's ordination is present truth for today, but should we not at least consider the possibility?

We should concede that the lack of belief or practice of ordaining women in the past is not an argument against adopting it

today. We should be willing to give it a fair hearing, and not write it off without careful consideration.

An Attitude of Openness

I am really talking more here about attitude than reasoning. We have reasoned back and forth for decades on this subject, and continue to do so. But I am suggesting that, along with reasoning and discussion, we have an attitude of openness. Whether we finally decide as a church body to ordain or not, we should always be open to the possibility that God is moving the church into new territory as He seeks to mature truth and right practice among his people.

In any discussion, the evidence should be what leads us to conclusions. But sometimes attitudes can cause us to ignore or reject key pieces of evidence that do not agree with our position. The principle of present truth should cause us to honestly consider all the evidence, even that which we do not like. This approach does not guarantee consensus, but it can make it much more likely. Of course it is a rare experience when everyone agrees on anything, but we need a movement toward each other in order to settle serious issues.

The Acts 15 Model

It seems to me that the time has come to settle the issue of women's ordination. As others have pointed out, Acts 15 gives us a model where the church allowed for differences of practice while staying united as a body. Perhaps the present truth for today is that the members of the Adventist Church need to give each other the freedom to minister in the way that is best in their particular culture.

In Acts 15, Christians of Jewish heritage, who formed the majority in the church, believed that Christians should keep all the Mosaic laws, while a minority believed that Christians of Gentile heritage did not need to. But the Holy Spirit was giving clear evidence through the ministry of Paul and Barnabas that He accepted Gentile believers who did not keep all the Mosaic laws (Cornelius and his family, for example). The decision made by the church leaders allowed the church to remain united in spite of cultural and theological differences.

Do we not see this same type of evidence today in the professional ministry of women in China and many Western cultures? Maybe the time has come to permit women's ordination where it will be useful, but not require it everywhere. Maybe God is using the issue of women's ordination to teach us to give each other latitude in areas of belief and practice where the Bible is not clear one way or the other. Maybe a spirit of freedom in unity is the larger "present truth" that the Lord wants us to grasp. Maybe the ordination question is a tool for addressing a larger issue. Maybe.



After 25 years of pastoral ministry, Dr. Penno served the churches of Georgia-Cumberland as the evangelism coordinator for five years. He began his ministry in the Iowa-Missouri Conference in 1980, serving there for 13 years. He moved to the Georgia-Cumberland Conference in 1993. He graduated from Southern Adventist University in 1980 with a BA in Theology and a minor in Biblical Languages. In 2000 he received an MA in Religion from Southern with emphasis in homiletics and church growth. In May of 2009 he graduated with a PhD in Leadership from Andrews University. Dr. Penno--often together with Dr. Bill Knott--teaches the DMin Project Seminar at the Seventh-day Adventist Theological Seminary. He also works with Andrews University's Institutional Review Board to help expedite the approval process for DMin projects.

Posted by <u>David Hamstra</u> on May 08, 2013 in <u>Adventist Ministry and Ordination</u>, <u>Missions and Ministry</u> | <u>Permalink</u> <u>Save to del.icio.us</u> | ^{Tweet}

Comments

Source of the second se

The comments to this entry are closed. <u>Contact</u> <u>Archives</u> <u>Feeds</u>

<u>Powered by TypePad</u> Copyright © 2010 Andrews University