



**METRO NEW YORK WORLD MINISTRY**  
ADULT SABBATH SCHOOL CONTRIBUTING NOTES  
For the week of May 2 – May 8, 2015  
Lesson: **Book of Luke, Lesson 6**

## SABBATH – Women in the Ministry of Jesus

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The lesson starts out with the following memory text found in the book of Galatians.

(Galatians 3:26-28) For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

First off there is an agenda here in the lesson. And this lesson is to sway you, to get you used to the idea, of having ordained women pastors. The lesson is entitled “Women in the Ministry of Jesus” and then Galatians 3:26-28 is quoted. Please read the whole chapter as it deals with access to Christ’s salvation. In other words a woman has the same access to Christ as a man when it comes to salvation. The Greek has the same access to Christ as Jew when it comes to salvation. And a slave has the same access to Christ as a free man when it comes to salvation. By the lesson quoting these verses, the author is trying to take a set of verses out of context and almost imperceptibly make you think it applies to women in ministry.

How we know this to be true is the fact that these are some of the same verses used by the Theology of Ordination Study Committee of the General Conference last year. Some on that committee were using these verses out of their context and putting their own private interpretation into the verses.

Let’s briefly go through the whole chapter (Galatians 3) and make comments, but continually ask ourselves: Is there anything, even a hint, about ordination to the ministry?

1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

This is a fitting statement to start out with. We could say “O foolish Seventh-day Adventists, who hath bewitched you on Women’s Ordination?”

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if it be yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

“Faith is the substance of all things...” (Heb 11:1). Are our works produced because of our faith? There is no other way. If you live by faith in Jesus then you are Abraham’s seed.



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Is there anything (so far) about ordination to the ministry? So far – nothing.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Is Paul saying the law is no good – a curse, or that it has been done away with and we don't need to keep it? Absolutely not. The works of the law that he is speaking of would be self-produced works. These would be acts that we perform not of faith and done with the intention of thinking that we are scoring brownie-points with God by doing them. By definition even though the work or deed might be good in of itself, any work we perform, if it is not of faith, if it is not of love, is an evil work – a work of the flesh.

Again - Is there anything about ordination to the ministry? The answer is no.

14 That the blessing of Abraham might come on the Gentiles **through Jesus Christ**; that we might receive the promise of the Spirit through faith.

Here is the determining factor on whether you are Israel or not. It is Jesus Christ. If we join with Jesus then all the promises made to literal Israel will be fulfilled in those who accept Jesus.

15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Christ is the seed. This takes us back to Genesis 3:15

17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

20 Now a mediator is not a mediator of one, but God is one.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

The law in of itself cannot save us. But at the same time we won't be saved without keeping it. This may sound contradictory but it is not. The keeping of the law without faith in Christ is worthless. God does the saving when we ask him into our lives. This is called justification. Now that God has saved us he says "If ye love me keep my commandments." This is the work of sanctification.



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Again - Is there anything (so far) about ordination to the ministry – even a hint at this? The answer is still no.

What is the chapter about? It is about salvation in Christ. It is about having access to Christ.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Paul says a person who keeps the law without faith is “under the law.” What is meant by being “under the law”? Romans 3:19 says it means to be guilty of breaking it. We must remember that people in the Old Testament times were saved by faith in Christ, and not by the law. Read Hebrews chapter 11.

24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

Again – Paul is not saying the law is done away with as this would contradict other very plain statements he has made. He is emphasizing that faith in Christ is what saves us. The works of the law cannot save us without Christ.

Again – Have we read anything in the slightest about ordination to the ministry? The answer is an absolute no. Then we must clearly conclude that the next three verses, which is the memory text for this lesson, have nothing to do with ordination to the ministry, let alone women’s ordination.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Paul says it doesn’t matter if you’re a Greek – you have the same access and opportunity to Christ and his salvation as the Jew does. Then Paul applies this to the slave person versus the free man – both have access to Jesus and his salvation. And then Paul says men don’t have a monopoly on Christ and his salvation either – women have the same access to Christ. And he then concludes by saying that all persons who accept Christ are one body – one people.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Once again the key is Christ. Without Christ you cannot be Abraham’s seed. Without Christ the promises cannot and will not be fulfilled with a Christ-less people.

We’ve skimmed over the whole chapter and can see that this chapter has nothing to do with ordination to the ministry. The chapter is about faith in Christ and our access to Christ when it comes to salvation. Galatians 3:26-28 does not spell out for us what roles and functions will look like where “there is no male and female.” Nothing like this is even hinted. Let us not put something into the text that is just not there.



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Ellen White agrees with the Bible:

(Review and Herald, 10/17/1899) Christians who are Christians in truth, and not in name only, who are meek and lowly followers of the Master, will act as did this Samaritan. They will live his life of service. Christ has made all one. In him there is neither Jew nor Greek, bond nor free. The Bible declares that all human beings are to be respected as God's property. Divine love makes its most touching appeals when it calls upon us to manifest the same tender compassion that Christ manifested. He was a Man of sorrows, and acquainted with grief. In all our afflictions he is afflicted. He created man, and died to save him. He loves men and women as the purchase of his own blood, and he says to us, "A new commandment I give unto you, That ye love one another."

(Patriarchs and Prophets, p. 369) No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple courts, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's influence those who have been deluded by his deceptions, and places them within reach of the throne of God, the throne encircled by the rainbow of promise. In Christ there is neither Jew nor Greek, bond nor free.

### **SUNDAY – Women Who Welcomed Jesus' Advent**

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### **MONDAY – Women and Jesus' Healing Ministry**

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### **TUESDAY – Women of Gratitude and Faith**

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### **WEDNESDAY – Some Women Who Followed Jesus**

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### **THURSDAY – Persistent in Prayer, Sacrificial in Giving**

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There are good, simple, and practical lessons that could be brought out of these stories in Sunday through Thursday's lesson, but let's take Sabbath's and Sunday's lesson titles and expand upon them. Let's look at the various "women" who will be in "ministry" at the time of the Second Advent of Jesus.

But first - what is a "woman" in symbolic prophecy?

(Jer. 6:2) I have likened the daughter of Zion to a comely and delicate woman.

Zion is described as a comely woman. Now the question is: Who is Zion?

(Isa. 51:16) ...say unto Zion, Thou art my people.

Zion, a woman, is God's faithful people – his church. Now the New Testament describes God's people as a virgin (a pure woman).

(2 Corinth. 11:2) For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

God describes his people as a pure woman who is comely in appearance. She has the robe of Christ on (see Rev. 12:1). But there is another woman who is described as an impure woman.

(Rev. 17:1, 2) ...I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

This whore, who is a church claiming to serve God but is really not, is being unfaithful because she is forming alliances with the kings of the earth (the civil power). Notice how this woman is described:

Vs. 3 – full of names of blasphemy

Vs. 4 – decked with gold and precious stones

Vs. 5 – drunken with the blood of God's people

This woman's appearance is in direct contrast to the comely woman of Revelation 12.

Now notice that ancient Israel is described in Ezekiel 16:

In verses 1-14 God describes his people and how he dressed them up with ornaments and jewels and said they were comely (vs.14). Why is it OK when God puts jewelry on us but when we put it on ourselves it is wrong? It's a sign of holiness when God places these things on us but when we put it on - it's a sign of our vainness.

Now notice that Israel starts playing the role of a harlot because of her beauty and she is now attracting the attention of the other nations.

(Ezek. 16:15-17) But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was. And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so. Thou



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hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them,

Verses 21 and 22 say that Israel, now playing the role of a whore, was shedding blood.

The point here is there are two women: a comely one and a decked-out whore. The comely woman is God's true people because she has no other lovers but Christ only. The "decked-out" whorish woman is the church who has partnered with the governments. God calls this fornication.

### What types of "ministry" will these two different women be engaged in when Jesus comes?

The final representation of the comely woman found in Revelation 12:17 is the Seventh-day Adventist movement. The beast of Revelation 13 and the great whore of Revelation 17 is a representation of the Roman Catholic Papacy. These are the two main "women" (churches) that matter (so-to-speak) at the end of time. The Protestant Churches, while having a big part in end-time events are nothing more than puppets being controlled by the Roman Papacy.

The beat of Revelation 13 and the whore of Revelation 17 (both representing the Roman Church) is trying to regain control of the whole world and enforce her false doctrines on the people. (Rev. 13:3, 7-8; 17:1, 2, and 6).

(The Great Controversy, p. 565) The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict **to regain control of the world, to re-establish persecution**, and to undo all that Protestantism has done.

The comely woman of Revelation 12 is seeking to follow Christ by "keeping his commandments," and following "the testimony of Jesus Christ" and has "the faith of Jesus." (Rev. 12:17; 14:12)

(Rom. 10:17) So then faith cometh by hearing, and hearing by the word of God.

(The Great Controversy, p. 593) Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in His word; they can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test: Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?

(p. 595) God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith.



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Before accepting any doctrine or precept, we should demand a plain “Thus saith the Lord” in its support.{GC 595.1}

Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.

The comely woman will be preaching the Three Angel’s Messages of Revelation 14:6-12.

(Evangelism, pp. 119-120) **Proclamation of Truth Our Work**—In a special sense Seventh-day Adventists have been set in the world as watchmen and light-bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the Word of God. They have been given a work of the most solemn import,—the proclamation of the first, second, and third angels’ messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.

The most solemn truths ever entrusted to mortals have been given us to proclaim to the world. The proclamation of these truths is to be our work. The world is to be warned, and God’s people are to be true to the trust committed to them....

Shall we wait until God’s judgments fall upon the transgressor before we tell him how to avoid them? Where is our faith in the Word of God? Must we see things foretold come to pass before we will believe what He has said? In clear, distinct rays light has come to us, showing us that the great day of the Lord is near at hand, “even at the door.”

If any of us refuse to preach the Three Angel’s Messages now – for whatever reason – why would we think God would entrust us with the full power of the Holy Spirit when he Loud Cry is given? The purpose of the Latter Rain is to give power for the preaching of the Third Angel.

(Early Writings, p. 71) I saw that many were neglecting the preparation so needful and were looking to the time of “refreshing” and the “latter rain” to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God.

(Early Writings, p. 85) At that time the “latter rain,” or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.



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### **The final outcome of these two “women”:**

(Revelation 22:12) And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

### The comely woman will spend eternity with Jesus:

(Revelation 22:14) Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

### The great whore (the beast) will be burned up alive:

(Revelation 19:20) And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.