

1 TOSC to AAS-EOM+ADCOM+GCDO13AC+13AC+15GCS

2  
3 130-13GS CONSENSUS STATEMENT ON A SEVENTH-DAY  
4 ADVENTIST THEOLOGY OF ORDINATION

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6 RECOMMENDED, To adopt the document, “Consensus Statement on a Seventh-day Adventist  
7 Theology of Ordination,” which reads as follows:

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9 In a world alienated from God, the Church is composed of those whom God has reconciled  
10 to Himself and to each other. Through the saving work of Christ they are united to Him by faith  
11 through baptism (Eph 4:4-6), thus becoming a royal priesthood whose mission is to “proclaim  
12 the praises of him who called you out of darkness into his marvelous light” (1 Pet 2:9, NKJV).  
13 Believers are given the ministry of reconciliation (2 Cor 5:18-20), called and enabled through the  
14 power of the Spirit and the gifts He bestows on them to carry out the Gospel Commission  
15 (Matt 28:18-20).

16  
17 While all believers are called to use their spiritual gifts for ministry, the Scriptures identify  
18 certain specific leadership positions that were accompanied by the Church’s public endorsement  
19 for persons who meet the biblical qualifications (Num 11:16-17; Acts 6:1-6; 13:1-3; 14:23;  
20 1 Tim 3:1-12; Titus 1:5-9). Several such endorsements are shown to involve “the laying on of  
21 hands.” English versions of the Scriptures use the word *ordain* to translate many different Greek  
22 and Hebrew words having the basic idea of *select* or *appoint* that describe the placement of these  
23 persons in their respective offices. Over the course of Christian history the term *ordination* has  
24 acquired meanings beyond what these words originally implied. Against such a backdrop,  
25 Seventh-day Adventists understand ordination, in a biblical sense, as the action of the Church in  
26 publicly recognizing those whom the Lord has called and equipped for local and global Church  
27 ministry.

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29 Aside from the unique role of the apostles, the New Testament identifies the following  
30 categories of ordained leaders: the elder/supervising elder (Acts 14:23; Acts 20:17, 28;  
31 1 Tim 3:2-7; 4:14; 2 Tim 4:1-5; 1 Pet 5:1) and the deacon (Phil 1:1; 1 Tim 3:8-10). While most  
32 elders and deacons ministered in local settings, some elders were itinerant and supervised greater  
33 territory with multiple congregations, which may reflect the ministry of individuals such as  
34 Timothy and Titus (1 Tim 1:3-4; Titus 1:5).

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36 In the act of ordination, the Church confers representative authority upon individuals for  
37 the specific work of ministry to which they are appointed (Acts 6:1-3; 13:1-3; 1 Tim 5:17; Titus  
38 2:15). These may include representing the Church; proclaiming the gospel; administering the  
39 Lord’s Supper and baptism; planting and organizing churches; guiding and nurturing members;  
40 opposing false teachings; and providing general service to the congregation (cf. Acts 6:3;  
41 20:28-29; 1 Tim 3:2, 4-5; 2 Tim 1:13-14; 2:2; 4:5; Titus 1:5, 9). While ordination contributes to  
42 Church order, it neither conveys special qualities to the persons ordained nor introduces a kingly  
43 hierarchy within the faith community. The biblical examples of ordination include the giving of a  
44 charge, the laying on of hands, fasting and prayer, and committing those set apart to the grace of  
45 God (Deut 3:28; Acts 6:6; 14:26; 15:40).

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1           Ordained individuals dedicate their talents to the Lord and to His Church for a lifetime of  
2 service. The foundational model of ordination is Jesus appointing the twelve apostles  
3 (Matt 10:1-4; Mark 3:13-19; Luke 6:12-16), and the ultimate model of Christian ministry is the  
4 life and work of our Lord, who came not to be served but to serve (Mark 10:45; Luke 22:25-27;  
5 John 13:1-17).