



POSITIONAL PAPERS & THEOLOGICAL STATEMENTS V.1

As a local, sovereign, local church we understand that there are many beliefs, practices, and study in regard to various matters, culture and controversial issues that affect the Church. These issues often bring up questions regarding ministry practice and theology. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. With that said, our senior leadership has decided to study and report on certain issues, in order to provide clarity. As a Board of Deacons, we elect to approve and adopt these positions as an official statement of The Edge Church. For purposes of church doctrine, practice, policy, and discipline, Senior Leadership is the Church's final interpretive authority on the Bible's meaning and application.

Section 1 REGARDING WOMEN IN THE GOSPEL MINISTRY:

1:1 We recognize that the prophecy in Joel 28:29 which says: *"And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female servants in those days I will pour out my Spirit."* has been fulfilled as recorded in Acts 2:16-18. This is clear that the Bible makes it plain that both men and women may prophesy and are included in the ministry of the New Testament Church.

1:2 The Old and New Testaments have many examples of women in leadership roles, this should be taken as divinely approved and that God calls women just as He does men to the Spiritual leadership of His Church. In Acts 21 it is clear that women exercised the Spiritual gifts.

1:3 In regard to 1 Corinthians 14 we know that we must keep it in the context. The statements on women are not standalone to the other statements that Paul made about the current state and practices of the Corinthian Church. Like the other statements Paul is not trying to limit the role of women in the ministry but rather "everything should be done in a fitting and orderly way" (1 Corinthians 14:40). He was correcting a specific issue of disorder.

1:4 In 1st and 2nd Timothy Paul again address specific issues to the Church at Ephesus. 1st Timothy 2:11–15 in particular has become a puzzling passage in regard to women in the ministry. We do know based on various other scriptures that Paul was accepting of women in the ministerial leadership. However, keeping in context, we can see that when reading all of 1st and 2nd Timothy that Paul addressed heresy, poor teaching, immodest dress and provided instruction. In 1 Timothy 3:11 the word used for "wife" may also be translated as "woman", which could be said that he is addressing not just wives of deacons but also women in ministerial leadership as deacons (or deaconess).

1:5 We also are aware that Jesus had women follow Him in His ministry while on the earth (Luke 8). These women supported the ministry by their own means. This would imply that these women were just as much a part of the ministry as the men. Jesus did not allow culture and customs of the time to dictate His ministry.

1:6 We have examples of women providing clarity and interpretation in Acts 18:24-26.

1:7 A. Thus, we conclude that women have just as much as a right to hold ministry office and leadership positions within the Church. We can find no clear, scriptural basis for limiting the role of women. We do not attempt to limit the divine call of God; He calls who He wants and imparts gifts to whom He so desires. We desire for his will to be done on the Earth over that of human practice and custom. We renounce and condemn all prejudice, sexist remarks and policies towards either of the two sexes. We place the ultimate command in fulfilling the Great Commission above that of religious, political, or local custom or policy.

B. We will elect to license and ordain women in the same fashion, and with the same qualifications and expectations as we do men. Licensed and Ordained women will carry the same rights and abilities to exercise their gifts, as they have the opportunity to do so, with recognition of the call of God on their life for the Gospel Ministry.

Approved by The Edge Church Board Date: OCTOBER, 2023