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Goals of the *Africanus Journal*

The *Africanus Journal* is an award-winning interdisciplinary biblical, theological, and practical journal of the Center for Urban Ministerial Education (CUME). Its goals are to promote:

- a. the mission and work of the members and mentors of the Africanus Guild Ph.D. Research Program of Gordon-Conwell Theological Seminary, Boston;
- b. the principles of the Africanus Guild (evangelical orthodox Christian men and women who are multicultural, multiracial, urban-oriented, studying a Bible without error in a cooperative way);
- c. Christian scholarship that reflects an evangelical perspective, as an affiliate of GCTS-Boston. This is an interdisciplinary journal that publishes high quality articles in areas such as biblical studies, theology, church history, religious research, case studies, and studies related to practical issues in urban ministry. Special issues are organized according to themes or topics that take seriously the contextual nature of ministry situated in the cultural, political, social, economic, and spiritual realities in the urban context.

Scholarly papers may be submitted normally by those who have or are in (or are reviewed by a professor in) a Th.M., D.Min., Ed.D., Th.D., ST.D., Ph.D., or equivalent degree program.

Two issues normally are published per year. <http://www.gordonconwell.edu/boston/africanus-journal/>

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Life of Julius Africanus

Julius Africanus was probably born in Jerusalem, many scholars think around A.D. 200. Africanus was considered by the ancients as a man of consummate learning and sharpest judgment (*Ante-Nicene Fathers* 6:128). He was a pupil of Heracles, distinguished for philosophy and other Greek learning, in Alexandria, Egypt around A.D. 231–233. In A.D. 220/226, he performed some duty in behalf of Nicopolis (formerly Emmaus) in Palestine. Later he likely became bishop of Emmaus (Eusebius, *History*, VI.xxxi.2). Origen calls him “a beloved brother in God the Father, through Jesus Christ, His holy Child” (*Letter from Origen to Africanus* 1). Fellow historian Eusebius distinguishes him as “no ordinary historian” (*History*, I. vi.2). Eusebius describes the five books of *Chronologies* as a “monument of labor and accuracy” and cites extensively from his harmony of the evangelists’ genealogies (*History*, VI. xxxi. 1–3). Africanus was a careful historian who sought to defend the truth of the Bible. He is an ancient example of meticulous, detailed scholarship which is historical, biblical, truthful, and devout.

Even though Eusebius describes Africanus as the author of the *Kestoi*, Jerome makes no mention of this (*ANF* 6:124). The author of *Kestoi* is surnamed Sextus, probably a Libyan philosopher who arranged a library in the Pantheon at Rome for the Emperor. The *Kestoi* was probably written toward the end of the 200s. It was not written by a Christian since it contains magical incantations (*Oxyrhynchus Papyri* III.412).

The Greek text of Africanus’ writings may be found in Martinus Josephus Routh, *Reliquiae sacrae* II (New York: Georg Olms Verlag, 1974 [1846]), 225–309, and Martin Wallraff, Umberto Roberto, Karl Pinggéra, eds., William Adler, trans., *Iulius Africanus Chronographiae: The Extant Fragments, Die Griechischen Christlichen Schriftsteller* 15 (New York: Walter de Gruyter, 2007).

The extant writings of Julius Africanus may be found in vol. 1, no 1, April 2009 edition of the *Africanus Journal*.

Other Front Matter

Editorial Team for the issue: Cassidy Jay Gossage, J. Saemi Kim, Seong Park, Nicole Rim, John Runyon, Euntaek David Shin, Jennifer Lee Shin, Aída Besançon Spencer, William David Spencer

Resources:

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Summary of Content:

This issue is a tribute from Gordon-Conwell/Boston campus to the 50 years’ celebration of the combined Gordon-Conwell Theological Seminary. It includes several reflective addresses during the fall 2019 and book reviews from Gordon-Conwell Theological Seminary graduates on New and Old Testament studies, theology, history, the work place, the multicultural church, and women in the church.

Africanus THE AFRICANUS GUILD *Guild*



L to R: Quonekuia Day, Mark Chuanhang Shan, Jennifer Creamer

“If not for the Africanus Guild, I would not even think of getting a Ph.D. and would not have had the chance to teach my own course at Gordon-Conwell, and be trained to be a Bible teacher, and for this I am most grateful.” –Benjamin Fung

Benjamin Fung’s Ph.D. was received from North-West University in South Africa 2017
Quonekuia Day and Mark Shan are Ph.D. candidates with London School of Theology.
Jennifer Creamer received her Ph.D. from North-West University in 2016.

The Africanus Guild is a support program set up to assist selective, underrepresented constituencies to pursue research Ph.D.s from North-West University and London School of Theology. The Guild is especially oriented to the multicultural, multiracial urban scene. Accepted students are mentored by a Gordon-Conwell faculty member. Candidates may complete the Th.M. at the Boston campus and then apply to the Guild.

Suffering and Faithful Church¹

SCOTT W. SUNQUIST

Thanksgiving is the foundation of the Christian life. I think it should also be the foundation of a seminary presidency. By God's grace I pray that not only the start of this presidency, but the continuing culture of this great institution called after two great pastor-scholars, "Gordon and Conwell," will be one of heart-felt thanksgiving.

I would first like to thank the Board of Trustees for their calling and support in this important task. Secondly, I have had the joy of getting to know the amazing community of Gordon-Conwell: students, faculty, staff and administration. Thank you for your kindness and patience with me. Thank you even more for your prayers and support. Thirdly, the alumni of Gordon-Conwell are quite diverse, accomplished and dedicated. Thank you for your faithful service throughout the world: often at great personal sacrifice.

I would also like to thank my children for reading Scriptures²—standing on a stool to remind us of the supreme authority of God's Word. Thank you also for your families for bearing with us this week. Finally, I would like to thank my faithful and strong wife, Nancy, for her prayers and support. We make a great team, really.

We are not alone. We know from Scripture that the Holy Spirit pleads on our behalf, praying the words we cannot even form or think. We know also that Jesus, the Son, intercedes on our behalf. When we worship, we are in the presence of the angels, the heavenly beings who always behold the face of God. And what about the communion of saints? While worshipping once in East Malaysia, a South African guest who had recently lost his wife said that he had a vision of the church roof opening up to give him a vision of heaven. And as he looked up, he saw angels and saints singing and dancing before the Lamb. And there was his wife, filled with the joy of the glorious presence.

It is true, we are not alone. We think of the saints that have gone on before us: Adoniram Judson Gordon and Russell Conwell who were both remarkable, Ivy League trained scholar-pastors who renewed churches and reached out to the poor and outcast. The communion of saints for us today also includes Billy Graham and Harold Ockenga: some of us remember them personally. But many of us alums are aware of the blessed memory of Christy Wilson, Nigel Kerr, Gwyn Walters, Ken Swetland, and many others. We remember and are thankful.

For me, when I recite the Creed, saying, "And I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints," I also remember my sister, Susie, and her daughter, Kristen, my parents, Virgil and Christine, my father-in-law Harold Boone and my son-in-law Timothy Becker. You see, friends, worship of the living God, is not just play or entertainment. It is a glorious mystery where we are stepping into the divine presence of the living God and, for a brief while, the barrier between now and not yet—time and eternity—becomes thin. We are invited into the Holy Presence. We become more who we really are in true worship of the living God.

"I believe in the Holy Spirit, the holy catholic Church, the communion of saints."

What is an inauguration? Well, it is not quite a coronation or knighting, although there is some hardware involved, and it is rather heavy. It is somewhat like a wedding with family coming from all over the country and sitting together. And like a wedding we will have a banquet tonight. Then

1 This message was presented October 11, 2019 at the Gordon College Chapel at the presidential inauguration of Gordon-Conwell Theological Seminary.

2 Nehemiah 8:1-12, read by: Caroline N. Becker; Psalm 67, read by: Bethany Lomelino; Luke 4:16-30, read by: Elisha Sunquist; Revelation 7:9-17, read by: Jesse Sunquist.

an inauguration is somewhat like commencement with faculty dressed up with proper hoods and colors. We process and put on and take off hats. But an inauguration of a seminary president in the 21st century also seems somewhat like a funeral, “Poor guy, what happened to Scott Sunquist?” “Oh, didn’t you hear? He became a seminary president. He was such a nice chap, and a family man, too.”

“So sad.”

Our four passages of Scripture are a trajectory—a missional trajectory—from God’s community gathered around his Word (Neh 8:1-12) to a Psalm (67) that illustrates the intertwining and joyful reality of worship moving out to witness and witness coming back as worship. The third passage (Luke 4:16-30) reminds us that Jesus, as the missionary of God, had a mission that we are invited into; it is a message of liberation, salvation, healing and restoration. Jesus is Good News. If you are not sure about this, read the rest of the Gospel of Luke. The final passage (Rev 7:9-17) is our future. In my mind it is like seeing that our eschatology is our assignment; our future is our foundation for today. Heavenly reality is our earthly purpose. All the nations will be around the throne of the Lamb.

Our destination is a kind of job description for the church today. If this is where we are going (where all the nations will be with Jesus), then we should work toward that end now, reaching the unreached. Did it say there will be no more tears? Then we should work at alleviating suffering today.

Nehemiah 8:1-12, Psalm 67, Luke 4:16-30 and Revelation 7:9-17 are four passages that move from a gathered community around Jesus (who is the Word) in the Old Testament to the reality of mission and worship, to Jesus (and therefore the Church) as being sent by God, to the newly gathered community called heaven: gathered, sent, and gathered; Jesus as the Word; Jesus as the missionary; Jesus as the Lamb; God’s people as gathered, worshiping, scattered and then gathered.

These theological themes are foundational to what Gordon-Conwell Theological Seminary is, and what I am called to protect as our past, and what must propel us into the future. These themes are our heritage and our hope. We are gathered here today to worship, which organically interpenetrates our witness. All this sounds like a church.

But a seminary is not a church. In fact, seminaries are not really God’s idea. You don’t find theological seminary in the Bible. Seminary is a human idea, and a good one, when it allows itself to be constantly shaped by robust worship and engaging mission. We are all servants of the church in mission. The seminary that is the most precious and vital to the church is one that is missional in its thinking and worshipful in all its practices. Missional means that it attends to Christ *and* context. Missional means that the seminary’s tradition is *held lightly*, but it is *held*. Missional means that it is always thinking of crossing barriers for Christ: in its board meetings, in its times in chapel, and even its faculty meeting. Is our work really significant in supporting the church as it strains toward heaven? Are we really preparing people to be faithful witnesses and possibly martyrs? Do our students and alumni know that this is the real trajectory of their ministries?

Here is a sobering thought. I am in the business now of running a seminary. But seminaries in the West have unwittingly been preparing people who have led in the rapid decline of Christianity in the West. We should not feel too good about this. The way that I expressed it in a little book is something like this: Never in Christian history has the Church in a continent declined so rapidly with no persecution. Christianity was even *favored* in the West, and its decline was like nothing we had ever seen before. We, in seminaries were training the leaders for this decline. Frankly, we must face the fact that we failed. At least we failed in adjusting and adapting to a culture that was constantly undermining Christian faith and the Christian life. We continued (and maybe

still continue) to prepare people for a *Christian* culture. It is a culture which no longer exists. I believe our fascination with Enlightenment forms of thought and our relative comfort with the compromises of Christendom, and therefore a compromised spirituality, created churches that were more like frogs in hot water than light houses on the rocky shore.

We were preparing chaplains and therapists when we needed coaches and trainers. You know the difference, don't you? The therapist's vocation calls for care, caution and compassion. The coach and trainer expresses greater urgency and challenges and pushes the athlete.

Seminaries need to change their thinking. We must break out of the comfortable cultural life we have lived. The culture in the West needs spiritual masters more than polite pastors. A spiritual master has a disciplined and regimented life; it is a life of conscious denial and attachment: denial of self and attachment to Jesus. A spiritual master trains to empty her or himself *so that* the power of the Holy Spirit can enter in. Spiritual masters are a little eccentric; they spend time alone in silence. They do not always please people in their ascetic approach to this world.

Here are two pictures of contrast for you: the typical New England town green with the meeting house standing out prominently. Both civic and Christian business take place in the meeting house and basically the same people are leading both types of meetings. In contrast think of the "meeting house" in China where small groups of 10 or 25 meet in an apartment in the evening for a meal, prayer and to study the Bible. Next week they find another apartment to meet in. Consider the migrant Church in Shanghai or Xian. In one setting the Church is a pillar of the larger society. In the second, the church is a pilgrim people. You equip people differently for these different churches.

Since October 10th of 2018 (366 days ago), people have been asking me "what is your vision for Gordon-Conwell" and my answer has pretty much been, "It must not be my vision, but it has to be a vision from God for all of the seminary, for the sake of God's glory among the nations." I think that is true. Now, after listening and praying for the past six months, I can begin to say what I think that is.

I believe our vision must be the following:

to develop a thoughtful, loving, and Christ-centered community of global discipleship.

This may seem as anticlimactic. I wrote three other sermons for today, but, as a historian and now as someone who has studied the history and present culture of Gordon-Conwell, I think this is enough.

Such a statement pushes against divisions, pride, racism, and the oppressive Enlightenment milieu that fears both emotion and integration. Such a seminary lifts up *unity* and reminds us that *loving one another* is part of our curriculum. In fact, our curriculum is meaningless without it. "How can you say you love God, whom you do not see when you do not love your brother or sister whom you see (1 John 4:20)?"

Such a statement says to Gordon-Conwell, "In all we do and in all we research, we can no longer be parochial or regional or national. We must think about the global church in all we do. We must learn from the suffering church in Iran, in China, in Syria and not pretend to have all the answers."

Such a statement says Jesus is at the center. As in the early church it is always healthy to say the name of Jesus. To bring Jesus into our community, our family life, our classroom, our research and our suffering...and in our times of joy.

In fact, *such a seminary* will prepare resilient missionaries, pastors, counselors and even lay leaders. Students at such a seminary will be quick to repent, love to pray, and they will see no dichotomy between spiritual formation and academic rigor. Their love for Jesus and his church will

be attractive. Who would not want to join such a community?

Well, Mr. President, how do you expect to develop such a community? I don't, really. It's not my job, but it is my vision...and it is becoming my experience. I would suggest this is becoming a reality at Gordon-Conwell Theological Seminary. I am beginning to see this happen in conversations with students, in notes from faculty, in encouragement from staff. I have seen something of this in our Dinner for all Nations. I am hearing this begin to happen in the prayers of students in chapel, and in conversations with staff on all of our campuses. I am beginning to see this happen in Zoom conversations and in distributed learning. I would suggest that God is blowing such winds through our school.

However, I think that, like casting out demons, this happens only through prayer and fasting. What will it look like in two or three years? My job is to pray, listen and guide as the Spirit leads.

I would suggest the vision must be connected to the past (more connected to the communion of Saints) and more self-sacrificial than ever before. Our rational and Enlightenment soaked approaches to seminary need to be refined, and at times even crushed by a spiritual awakening that connects us to the global church, to the Great Tradition of the Church, and to the Church triumphant.

Friends, we are not just a graduate school.

Welcome to Gordon-Conwell: *a thoughtful, loving, and Christ-centered community of global discipleship.*

Prepare to die....to self, and see Christ rise in our midst.

Dr. Sunquist, President and Professor of Missiology at Gordon-Conwell Theological Seminary, served as the Dean of Intercultural Studies and Professor of World Christianity at Fuller Seminary and taught at Pittsburgh Theological Seminary. He is an ordained minister in the Presbyterian Church (USA). Dr. Sunquist and his wife, Nancy, served as missionaries in the Republic of Singapore from 1987–95, where he was the pastor of Covenant Presbyterian Church and lecturer at Trinity Theological College. He received his M.Div. (Summa cum Laude) from Gordon-Conwell Theological Seminary and his Ph.D. from Princeton Theological Seminary. His publications include *Why Church?*, *The Unexpected Christian Century*, *Explorations in Asian Christianity*, *The Gospel and Pluralism Today*, *Understanding Christian Mission*, and *History of the World Christian Movement*.

Passing the Torch

GARTH M. ROSELL¹

Greetings in the Name of our Lord Jesus Christ! What a joy it is to see you all again -- honored guests, distinguished colleagues and (most especially) our amazing seminary graduates! Welcome to campus on this festive and historic occasion as we inaugurate a new president (our seventh) and as we launch our celebration of a half-century of God's faithfulness in this place.

Although our primary attention today is quite properly on the inauguration of our new president, Dr. Sunquist has asked me to take a moment to look back on a few of the people and events that have brought us to this special day. I am honored to do so, of course, not only because of my deep affection for the seminary and my great respect for our new president but also because it provides me with an opportunity to give you a "brief preview" of the seminary history that I was asked to write as part of these 50th anniversary celebrations. The full account will be published early this coming year.² In our brief time together today, however, I would like to highlight three themes: namely, our founders, our faculty and our commission.

Our Founders

Fifty years have passed since the Conwell School of Theology and Gordon Divinity School, both founded in the 1880s, were combined to create Gordon-Conwell Theological Seminary. "The merger of two fine theological seminaries," remarked our seminary's first president (Harold John Ockenga), "is a milestone in evangelical theological education" -- one that promises, as he put it, "to result in one of the outstanding divinity schools in the world."³ Billy Graham, Ockenga's close friend and the second of our seminary's two primary founders, wholeheartedly agreed -- convinced, as he phrased it, that the new seminary "would immediately capture the imagination of evangelical Christians throughout the nation."⁴

Their bold projections proved to be "spot on!" By the end of Ockenga's ten-year presidency, during the decade of the 1970s, a new campus had been purchased, new buildings had been built, an outstanding faculty had been appointed, the Center for Urban Ministerial Education (CUME) had been established in the heart of Boston and the number of credit students had mushroomed from 279 to 663.

Many reasons have been suggested, of course, for the seminary's remarkable early growth. The enormous popularity of Billy Graham, the impact of the Jesus People Movement and the continued spread of Pentecostal and charismatic Christianity, to name a few. Evangelicalism itself, in fact, had become so prominent and its institutions so successful that even *Newsweek* magazine, in one of its cover articles, had declared 1976 as "The Year of the Evangelical."

In my estimation, however, the primary reason that the seminary prospered so quickly was quite simply the blessing of God upon the remarkable vision of its two principal founders -- men who envisioned, by the grace of God, the establishment of an intellectually demanding and spiritually vigorous theological seminary that would train generations of students to spread the

1 Luncheon address delivered by Dr. Garth M. Rosell, Senior Research Professor of Church History at Gordon-Conwell Theological Seminary, as part of the Inauguration of Dr. Scott Sunquist as the seventh president of the seminary, October 11, 2019.

2 Garth M. Rosell, *A Charge to Keep: Gordon-Conwell Theological Seminary and the Renewal of Evangelicalism* (Eugene, OR: Wipf & Stock, 2020).

3 Harold John Ockenga as reported in "Gordon Merges with Pa. Theology School," in a local newspaper, the *Times* (April 14, 1969), p. 3. Clipping in the Harold John Ockenga Papers housed at Gordon-Conwell Theological Seminary.

4 Letter from Billy Graham to Norman Klauder, December 9, 1968 in the "Report on a Self-Study Conducted by Gordon-Conwell Theological Seminary at the Request of the Accrediting Commission of the American Association of Theological Schools, September 1970, Appendix I, p. 11. Copy available in the seminary's Goddard Library.

Gospel around the globe, to seek the spiritual renewal of the church, to preach and teach the Bible faithfully and competently and to engage every aspect of culture, as salt and light, within a very needy world.

President Ockenga's strong academic background, pastoral experience and proven record of institutional leadership, brought academic credibility, theological *gravitas* and recognized stature to the fledgling school. Billy Graham's understanding of youth culture, his irenic spirit and his passion for evangelism brought clear focus, personal winsomeness and thousands of potential students to the new institution.

With the creative uniting of these remarkable gifts, made possible by the rock-solid friendship and trust that Ockenga and Graham shared, they forged a vision so comprehensive, so biblically centered, so intellectually demanding and so spiritually compelling that it touched every square inch of God's creation, as Abraham Kuyper might have described it. Here was no "business as usual" rhetoric. Rather, here was a prophetic call to prepare a new generation of thoroughly trained, spiritually mature, morally upright, Christ-centered, biblically literate, pro-church and intellectually gifted men and women to proclaim the life-giving Gospel to every woman, man, girl and boy on the face of the planet!

I first encountered that vision for myself in 1978 as I sat across from President Ockenga at a restaurant in Terminal B at Logan Airport. Rather than telling me why he wanted me to join the faculty and serve as his Academic Dean, he chose simply to tell me why he believed that God had planted Gordon-Conwell in the rich spiritual and intellectual soil of New England. What he described literally took my breath away and it was that vision that brought me to this school. It is that vision that has drawn dozens of godly, highly trained and internationally recognized scholars to its faculty. It is that vision that has attracted thousands of spiritually hungry students to the rigors and demands of its classrooms. And it is that vision that continues to energize its graduates to "attempt great things for God and to expect great things from God."⁵

Listen, for a moment, to President Ockenga's own words: "We have need of new life from Christ" and "that need first of all is intellectual." Unless "the Church can produce some thinkers who will lead us in positive channels our spiral of degradation will continue downward." Furthermore, he continued, "there is great need in the field of statesmanship." Where are the political leaders "in high places of our nation," he asked, with "a knowledge of and regard for the principles of the Word of God?" The need is "even more evident in the business world," where models of Christian integrity have become such a rarity. Most of all, he concluded, "there must be a new power in personal life freeing us from sinful habits, dishonesty and impurity." "What we need most of all is Christ-loving men and women."⁶

Our Faculty

Speaking at President Ockenga's memorial service in 1985, his old friend Billy Graham called him "a giant among giants" —the one person, outside his own family, who had had the greatest influence on his life. What Dr. Graham might have added, had the occasion called for it, are the names of other spiritual giants who have also roamed these hallways and filled these classrooms. You know many of them! Burton Goddard, after whom our library was named, quietly mortgaged his own home so that faculty salaries could be paid. Roger Nicole, in whose classrooms many of you learned your theology, drove throughout New England many weekends in search of books that were needed for our library. Christy Wilson, Peter Kuzmic and Tim Tennent inspired hundreds of students to become missionaries. Haddon Robinson, Scott Gibson, Deane Kemper and Gwyn Walters, among the finest preachers of their generation, taught many of you how to preach. Gordon Fee, Meredith Kline, Gary Pratico, Rick Lints, Jeff Niehaus, Ramsey Michaels, Glenn Barker and

⁵ Quotation attributed to the great missionary statesman, William Carey.

⁶ Harold John Ockenga, "Christ for America," *United Evangelical Action* (May 4, 1943), pp. 3-4, 6.

David Scholer, among the academy's most respected scholars, not only stretched our minds but also warmed our hearts. David Wells and Walt Kaiser, whose brilliant lectures and influential books are known around the world, regularly drew hundreds of students into their classrooms. Aída Besançon Spencer, Alice Mathews and Cathy Kroeger helped to open the way for other women to join the faculty. Eldin Villafañe, Steve Mott and Dean Borgman not only helped us better to understand social ethics and youth ministry but also made possible the establishment of our ministry in the city. Gary Parrett, Bob Dvorak, "Clem" Coleman, Ray Pendleton, Lloyd Kalland, Chuck Schaufefe, Richard Peace, Bob Fillinger, Sam Schutz, Dan Jessen, George Ensworth, Ken Swetland and Carl Saylor all helped to teach us how to do ministry within the church and community. Nigel Kerr, Wesley Roberts and Richard Lovelace, who brought history to life for so many of us, also planted in our hearts a special passion for spiritual renewal. And we haven't even gotten to the remarkable men and women who are currently teaching on one of our four campuses! What a magnificent legacy they have left us!

These—and so many others—have inspired, prodded, encouraged and aided us to give our very best, to stretch ourselves to the very limits of our strength and to "burn the midnight oil," so to speak, in preparing to serve the Only One who is worthy of such devotion. Theological education is hard work -- for teacher and student alike -- and we should thank God daily that he has provided our beloved seminary with such a competent faculty who demanded so much of us and who mentored us with such godly passion.

The result, across the years, is a seminary that has often been filled with vigorous discussion and wholehearted debate, with noisy conversation and quiet prayer, with fervent disagreements and sweet times of corporate worship. From the "Grapple in the Chapel" to "Almost 60 Minutes," our hallways, cafeteria, bookcentre and offices have often resounded with lively debate.

They have also, of course, echoed with the sounds of laughter. Seeing "Moses," the marble statue that has served as a kind of mascot for the seminary, sitting from time to time with other graduates at commencement, decked-out in full academic regalia and waiting for his degree, has brought us more than a few chuckles. And the graduation of 1979—perhaps some of you remember that cold, rainy day. A big canvas open-sided tent had been erected in the parking lot in front of the Kerr Building. During the commencement service, as the forecasters had predicted, a fierce storm arrived, shaking the tent and blowing sheets of heavy rain up the hill, through the open sides of the tent and across those who had gathered. Meanwhile, the speaker — seemingly unperturbed—plodded ahead reading every word from his lengthy address. President Ockenga came down with pneumonia that day and the tradition of tent graduations never returned.

The Challenge

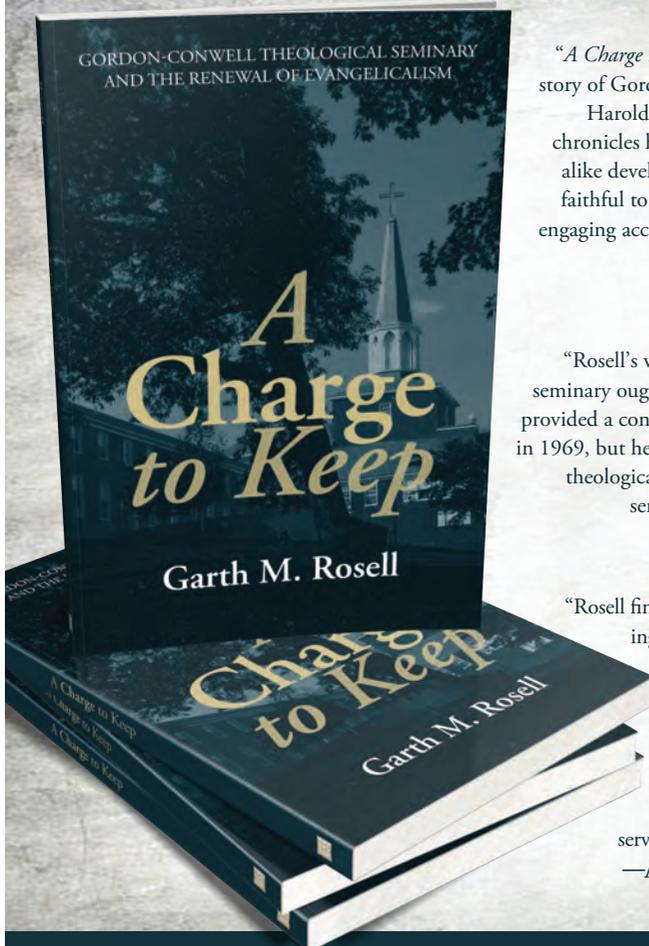
The goal of a seminary such as ours, of course, has never been simply the granting or earning of a degree. "What kind of a future do we face?" asked Billy Graham when he addressed the graduating class of 1994. "We seem to be entering a new age," Graham told the students, one that is marked by "ethnic and racial strife," "social upheaval," "collapsing moral standards," "growing hostility to God's truth," "upheaval in the Church" and "secularization of the Christian faith." Yet, despite these problems, he added, I believe that "this is the greatest moment to be in the ministry of the Lord that there has even been in the history of the Christian church." "The early apostles carried the flaming truths of the Gospel far and wide," Graham continued, "they scattered" and "surmounted obstacles" and "overcame difficulties" and "endured persecution." These "men and women of the past have handed a torch to us" and "we must dare to believe God for even greater things in the years to come."⁷

⁷ Billy Graham, "Preaching with Boldness in a World of Upheaval," published in the *Contact* magazine, Vol. 23, No. 2 (Fall 1994), pp. 3-9, quotations taken from page 4.

Theological education, in short, is deadly serious business—and it is serious precisely because it is undertaken (by students, teachers, trustees, staff, supporters and administrators alike) in the very Name of God and in the service of God’s mission to a needy world. The founders of Gordon-Conwell Theological Seminary, who carried the torch for so many years with such courage and grace, have passed it to us with their blessing and with their full expectation that, by God’s grace, each succeeding generation will carry it faithfully until the return of the risen Christ! May it ever be so!

Garth M. Rosell is Senior Research Professor of Church History at Gordon-Conwell Theological Seminary. Among his publications are *The Surprising Work of God: Harold John Ockenga, Billy Graham, and the Rebirth of Evangelicalism* (Baker), *Exploring New England’s Spiritual Heritage* (Hendrickson), *Boston’s Historic Park Street Church* (Kregel), *Commending the Faith* (Hendrickson), *The Evangelical Landscape* (Baker) and *The Vision Continues* (GCTS). His history of the seminary, *A Charge to Keep* (Wipf & Stock) and a volume he is writing with John Woodbridge, *American Evangelicalism: An Insiders Guide to One of America’s Most Resilient Movements* (Zondervan) are scheduled for publication in 2020.

WIPF *and* STOCK PUBLISHERS



“*A Charge to Keep* is an accessible, scholarly history that tells the story of Gordon-Conwell from its founding by Billy Graham and Harold Ockenga to the present day. Dr. Rosell thoughtfully chronicles how professors, students, administrators, and trustees alike developed an academically rigorous culture that remained faithful to the confessional tradition. I was inspired to read this engaging account of how powerfully my alma mater helped shape and advance the evangelical movement in America.”

—CHRIS CHUN, Gateway Seminary

“Rosell’s work offers a model for how the story of a theological seminary ought to be written. . . . He shows how the seminary has provided a consistently strong evangelical witness since its founding in 1969, but he also acknowledges painful moments of personal and theological tension. In short, in Rosell’s hands, a distinguished seminary receives the distinguished history it deserves.”

—GRANT WACKER, Duke Divinity School

“Rosell finds at the heart of Gordon-Conwell a vision of providing rigorous biblical training for Christian thinkers as an antidote to anti-intellectualism in the evangelical church. This deeply researched and insightful history is in part a celebration of that vision and the extraordinarily committed faculty, staff, and community members who made it a reality; and in part a prophetic call for the seminary to continue to serve, at a high level, the intellectual needs of the church.”

—ADRIAN CHASTAIN WEIMER, Providence College

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Personal Contributions for Institutional Change

DEAN BORGMAN

As with many theological institutions, the Center for Urban Ministerial Training (CUME, or Gordon-Conwell Theological Seminary in Boston) has an interesting and instructive origin. Such stories beg consideration of their general cultural context, specific religious movements, and the contributions of various leaders and significant helpers. Studying these stories includes consideration of institutional identity and development as well as the development of the individual identities of those who contributed to its growth.

The social sciences have added to our understanding of individual identities, as well as to the complexity of organizational identities. Theories of institutional change and development have proliferated and add to better reflection and action.

My experience as participant and observer of urban development projects, as leader of some small operations, as professor in various seminaries,¹ along with my teaching “leadership and management” and being an occasional consultant, have given me continuing interest in how schools have come to be, how they are, and how they may need to change.

Let’s consider, then, the emerging identities of individuals and institutions as they change and develop. The editors of *Africanus Journal* have asked me to write an article regarding my part in, and perspective on, the beginnings of Gordon-Conwell Theological Seminary in Boston (or CUME). It’s made me ponder the birth, growth, and change of a Seminary and the part individuals play in birthing and changing organizations.

Origins and Development of Gordon-Conwell Theological Seminary

Two illustrious leaders were responsible for the combined seminary: Gordon-Conwell Theological Seminary. Numerous articles and books have been written about both of these leaders. A full understanding of their identities and callings are beyond the scope of this paper. But their contribution to the two schools that became one begs review.

Gordon Divinity School was the outgrowth of Adoniram Judson Gordon’s powerful ministry in Boston back in the nineteenth century. He was a Baptist minister, with charismatic leanings, a heart for missions, and an open heart for educating women and African Americans. As minister of Boston’s Clarendon St. Baptist Church, A. J. Gordon (1836-1895) founded the Boston Missionary Training Institute. After Gordon’s death in 1895, its name changed to Gordon College of Theology and Mission.

As it grew, the school moved from Clarendon Street to the Fenway, and, in 1931, the graduate theological course of the college became Gordon Divinity School. To the consternation of some Black urbanites, the school moved from Boston to Wenham, Massachusetts in the early 1950s.²

The other side of the merger involves the dramatic career of Russell Herman Conwell (1843-1925). Son of Massachusetts farmers, with various exploits in the Civil War, with studies in law, and with visits to the Holy Land and Middle East, Conwell is still probably best remembered for his “Acres of Diamonds” speech, inspired from a story told him by an Arab guide in the Middle East. “Acres of Diamonds” became a morality tale valuing education, the use of local resources, hard work, entrepreneurial skills, and the charitable use of profits.³

1 Cuttington College and Seminary in Suacoco, Liberia, Gordon-Conwell Theological Seminary, Fuller Theological Seminary, and the Nairobi Graduate School of Theology in Karen, Kenya.

2 Gordon-Conwell Theological Seminary, “About Us: Our History,” <https://gordonconwell.edu/about/history/>, accessed 27 Nov. 2019.

3 Russell H. Conwell (2016) *Acres of Diamonds*, CreateSpace Independent Publishing Platform, pp. 4-5. See also Russell H. Conwell, “Acres of Diamonds,” *Africanus Journal* 8:1 (April 2016):78-96.

In 1876, Conwell was ordained and took the pastorate of a small, failing church in Lexington, MA. Soon the church was flourishing. A call to Grace Baptist Church (soon to be called Grace Baptist Temple) in Philadelphia came in 1882. Conwell's vision, like that of Gordon's, was for missions. He had a special heart for Philadelphia's immigrants and poor.

A young man asked Conwell for theological tutoring, and soon others joined the instruction in what would be called Temple College (given an official charter in 1888):

In 1891 the charter was amended to read "primarily for the benefit of Working Men; and for men and women desirous of attending the same." "The regular tuition," according to the college catalog, "is free." Moreover, "no special grade of previous study is at present required for admission, as the purpose of the faculty is to assist any ambitious young man, without especial reference to previous study."

Temple College was more than a place, more than just a gathering of teachers and students: It was a bold new idea, a transforming concept. "The Temple Idea," Conwell explained, is to educate "workingmen and workingwomen on a benevolent basis, at an expense to the students just sufficient to enhance their appreciation of the advantages of the institution."⁴

The religion department of this new university soon became its own Temple School of Theology. In 1960, with Billy Graham's initiative and Howard Pew's funding, this Seminary became Conwell School of Theology. Enrollment at this urban school, the Black Power Movement, and fiscal realities led its leaders, evangelist Billy Graham, famous evangelical leader and pastor of Park Street Church Harold J. Ockenga, and J. Howard Pew, president of Sunoco and philanthropist, to envision a new institution: Gordon-Conwell Theological Seminary. In 1969, with combined faculties, administrations, students, and libraries, this new seminary would settle in suburban Hamilton, MA.

Details as to how Black Philadelphia students of Conwell took this merger and "deportation" are somewhat murky. Some exceptional students came to Hamilton. Finding the new school, its library curriculum, faculty, and ethos extremely White, they soon asked, and were granted, a course, "Christianity and The Problem of Racism," taught by the new school's one professor of color, Dr. Wesley Roberts.

Other Black Conwell students remained on the old Philadelphia campus (and this is difficult to document). Part of the official agreement about the merger left the new school with a pledge to continue an urban campus. It was the Black Power era and some Black students and leaders had taken over rooms in Philadelphia's former Conwell campus. Vice President Lloyd Kalland, Academic Dean Nigel Kerr, and chief financial officer, Clayton Sidell, were dispatched to deal with this Black contingent. The matter seemed to be concluded with relinquishing control of that Philadelphia campus and a cash settlement, yet with no ongoing fulfillment of the new school's urban pledge.

The pledge to continue education for urban pastors led Professor of Ethics Stephen Mott (from Conwell) to take upon himself the fulfillment of that promise. A campus in Boston seemed to be out of the question, but Mott, with the help of Douglas and Judy Hall, directors of the Emmanuel Gospel Center, developed an urban, mid-year program for students on the suburban Hamilton campus (living and studying in Boston's inner city for one year).

Institutional Identities

While biblical and theological Enlightenment modernism took root in mainstream seminaries and churches of the United States, there were strong counter-movements of orthodox or evangelical leaders and centers. That was the religious and cultural milieu of the latter nineteenth century in which A.J. Gordon and Russell Conwell and their visions were birthed and grew. Both were spiritually strong and tireless leaders. Their character shaped their institutions for years to come.

4 Temple University: History, <https://www.temple.edu/about/history-traditions/russell-conwell>, accessed 27 Nov. 2019.

Both schools remained orthodox, biblical, evangelical, and mission-oriented organizations training young leaders as faithful pastors and courageous missionaries. This was their purpose or mission statement. Their primary vision statement, in short, was to remain historically orthodox, to grow, and to produce the next generation of leaders. Their strategy statement included finding the best evangelical donors, recruiting the finest conservative faculty and administration, and recruiting well qualified students. Sadly, after the initial influx of Black students from Philadelphia, its main campus has never been able to diversify its student body with substantial numbers of African American and Hispanic students.

A Personal Identity and Experience

God took me (Dean Borgman) in 1946, as a rather disruptive and sometimes contentious, late-blooming, immature youth from a strong, pious, Dispensational family and church, to Columbia Bible College for one year, where I wasted a lot of energy contending for “Dispensational grace” against perceived “Reformed legalism.” Wheaton College settled me down, gave me a good Bible and Theology major, and changed my spiritual core through the Revival of 1950. After graduation, brief work as laborer in a machine tool company, two years as a paratrooper (and totaling my motorcycle), slowly tempered me and began to give me a stronger character base.

Being, for a while, director of Youth for Christ in Columbus, GA and then becoming a youth minister of Black Rock Teenagers began developing an experience of leadership. Further studies at Jesuit Fairfield University and Columbia University shaped my mental framework. Most significantly, experiences of living among the rich of New Canaan, CT, Blacks and Hispanics on the Lower East Side of Manhattan (in the 1960s), two and a half years in Liberia, and a year as educational coordinator of Harlem’s street academy program provided significant cultural learning. In the latter 1960s and early ‘70s, I became a regional Young Life Director while establishing and teaching a Young Life Urban Institute. Teaching experiences from sixth grade to Junior and Senior High, to New York City Community College and Cuttington College in Liberia, all continued to shape me.

When I came to Gordon-Conwell in 1973 (to set up a youth ministry program in a partnership between Young Life and our Seminary), my life experiences led Black students to request my team-teaching the racism course with Dr. Roberts.

Living in “ex-urban” Ipswich while teaching at Gordon-Conwell, north of Boston, by contrast reminded me of inner-city challenges. God seemed to be calling me to spend at least one day a week in urban Boston. My friendship with Dr. Stephen Mott led to my helping to create further courses in “urbanology” for middler-year students. But the neglected commitment to an inner-city campus continued to concern us.

Many individuals are to be credited with the establishment of CUME, Gordon-Conwell’s campus in Boston. The Rev. Dr. Michael Haynes, Rev. Bruce Wall, African American alumni of Gordon-Conwell, Doug and Judy Hall of the Emmanuel Gospel Center in South End Boston, and especially Dr. Eldin Villafañe, were prominent.⁵ My small part was to assist Stephen Mott’s efforts, initiate a survey of Boston pastors and leaders, and finally to arrange a day which Dr. Harold Ockenga would spend in Boston. I picked him up outside his parsonage on Bay Road, Hamilton at 7:30 one morning. We proceeded to visit pastors and leaders in Jamaica Plain, Roxbury, and the South End. Along the way we had lunch in a Puerto Rican restaurant—a new experience for Dr. Ockenga. An evening meal in Chinatown was led by Dr. Haynes and finally all of it together convinced President Ockenga. I remember our drive home that night. Our conversation along the way included some differing political views—with godly agreement to disagree on secondary issues. Most importantly, he confided in me that he would see the establishment of a new urban campus with \$45,000, which

5 See also Steve Damen, “The City Gives Birth to a Seminary,” *Africanus Journal* 8:1 (April 2016):33-38.

he would raise outside the (1975) school budget. And this he did. Boston University Ph.D. student Eldin Villafañe was selected to lead this new institution, and he found key persons to help him build the new campus which he called The Center for Urban Ministerial Education (CUME).⁶

With close support from the Emmanuel Gospel Center in Boston and with help from Stephen Mott and others of us Hamilton faculty, the new campus flourished. I was among the original faculty when CUME opened (in the Martin Luther King Jr. house behind Twelfth Baptist Church on Warren St. Roxbury in 1976. Some of Boston's outstanding Black and Hispanic leaders have come through this program.

Conclusion

As with all ultimate realities, the relationships between individual identities and growth interacting with institutional change is obvious and understandable at one level, yet mysterious at another. We can at the first level, learn; on deeper levels, we must trust.

God, through the complexities and malfunctions of cultures, institutions, and individuals, “works in mysterious ways His wonders to perform.”⁷ Jesus Christ, through the Holy Spirit, heals our deformities, improvises with, and empowers, our personal strengths and spiritual gifts to bring about institutional change and growth. Positive individual contributions help cement institutional change—as we pray: “Thy kingdom come; Thy will be done... on earth as it is in heaven.”

Dean Borgman is the Charles E. Professor of Youth Ministries (Emeritus) at Gordon-Conwell Theological Seminary and director of the Center for Youth Studies. He has spent his life in youth work, training, and as professor of youth ministries in seminaries around the world. Dean is the founder and principal writer for the CYS (Culture and Youth Studies) (<http://cultureandyouth.org>). His *When Kumbaya Is Not Enough: A Practical Theology for Youth Ministry* (1997) and *Hear My Story: Understanding the Cries of Troubled Youth* (2003) and *Foundations for Youth Ministry: Theological Engagement with Teen Life and Culture* (2013) are being used as texts in some colleges and seminaries around the world. Dean received a Youth Ministry Lifetime Achievement Award from the Association of Youth Ministry Educators in 2006 and from Youth Specialties in 2013. He is an honorary founder/member of the International Association for the Study of Youth Ministry. Dean and Gail (LICSW) live in Rockport, MA and have four grown children and twelve grandchildren. Dean spends part of most weeks in Boston.

6 Rudy Mitchell and Eldin Villafañe, “The Center for Urban Ministerial Education,” *Urban Mission* 2:2 (Nov 1984): 32.

7 William Cowper's 1773 poem, which is becoming a classic hymn.

When God Calls Women into Ministry

ALICE MATHEWS

For most of my life, I've played "second fiddle" in ministry. That may sound like a put-down, but if you know anything about symphony orchestras and those who play the "second violin," you probably know a few facts about first and second violinists. When we sit and listen to a fine symphony orchestra, we're often conscious mainly of those soaring strings carrying the melody. That's the task of the first violinists. But that melody would sound empty without the supportive role of the second violins. Their task is to provide a rich, complex harmony under the melody. It turns out that the second violinists usually have a lot more notes - and more difficult notes - to play in their role providing the harmony to the melody. Knowing these facts, I've never been bothered by my role playing "second fiddle" in ministry.

Something else that I did not know about violinists: I've learned that it's not that the better violinists play first violin and the less competent ones play the second violin. No, every violinist must train to play both first and second violin, and many conductors switch violinists back and forth in these roles. In ministry that's also what happens. While I'm content most of the time as I play "second fiddle," there are times when I'm called to step up in ministry as my husband steps back into a "second fiddle" role. Like violinists in a great orchestra, we both must know both roles.

I know from personal experience that playing "second fiddle" is sometimes more complex and challenging than being the "out-front" voice in ministry. As a pastor's wife and mother of four small children back in the 1950s, I juggled family life with the demands of developing the church's youth program while also stepping in as choir director and doing whatever else came along. Parenting came first, but it had to adapt to the needs of an expanding ministry with high-school and college-age students, all those choir practices, and the daily hospitality that was part of living in a parsonage.

In 1963, we left pastoral ministry in the USA in exchange for seventeen years as missionaries in Europe - ten years in church-planting in France, then seven years in pastoral ministry in Austria. Again, in France my "second fiddle" role began with children's ministries, then moved into youth ministries. Then two visionary women with a different mission board asked me to join them in beginning a large outreach ministry to French and international women in Paris. As the three of us put all of our energy into beginning and carrying out God's calling to bring women to Christ, there was no "second fiddle" role as we engaged the challenges and rewards of that ministry.

Then in 1973, our mission board moved us from France to Austria. There, my husband Randall replaced a departing missionary as pastor of a small congregation of English-speaking folks in Vienna's international community. At that point my "second fiddle" ministry kicked in again with secretarial functions (learning how to cut stencils and run old-fashioned duplicating machines) but expanded as I began a puppet ministry for children in our growing church, then a fruitful outreach teaching the Scriptures to women in the wider community. As the second fiddler on our team, I supplied the harmony to my husband's melody. We were a team, not competitors. The "music" to our ears came from a wide variety of voices singing God's praises, many for the first time.

During those missionary years, I always knew that someday I would go back to school for doctoral studies. I had earned a master's degree in clinical psychology at Michigan State University before going overseas, but, the more I worked in ministry, the more I knew I needed a specific kind of additional training. At the same time, whether I was playing "first violin" or "second fiddle" in ministry, I was too busy to explore European options for that training. What I did not realize at that time was the way in which God was refining my awareness of the training I would need and at the same time was getting one "doctoral study requirement" out of the way - the requirement

to have some proficiency in two foreign languages. I smile about that now. My diploma from the Sorbonne in French studies, then six semesters in Vienna learning German eliminated a time-out for language-learning when years later I was in a doctoral program in the United States.

We returned to the USA in 1980. For the next twelve years, Randall would travel a seven-state area for the board of foreign missions, encouraging small churches and helping missionary appointees discover their support base. By then two of our daughters were married, and our two younger children were in college. Faced with their tuition expenses and our own needs as we set up housekeeping back in the United States, we knew that I would need to get a job.

In God's providence I was soon hired by the incoming president of Denver Seminary, Dr. Haddon Robinson. My new role was to develop an office of public relations. As second fiddler to him, I was quickly handed a new score to learn as we worked together to start a quarterly magazine, a homiletics tape ministry for pastors, and a number of other new initiatives for that seminary. Throughout the 1980s, I played second fiddle to an extraordinarily creative seminary president. In 1991, he then moved on to Gordon-Conwell and when Seminary of the East needed a dean for the Philadelphia center in 1994, Randall and I accepted that challenge and moved there. Then in 1997, I was surprised when Gordon-Conwell (GCTS) called.

Gordon-Conwell's Expanded Doctor of Ministry Program

Most folks understand that an adequate education includes both theoretical and practical training. This is true for seminaries: anyone preparing for a career in ministry will need in-depth instruction in biblical studies, theology, church history, etc. But that person will also need to learn the arts of counseling, preaching, conflict management, etc., Masters level programs in a seminary work to balance both areas of need. But often, when seminary graduates move into challenging areas of ministry, they sense a need for even more training.

In 1997, Dr. Walter Kaiser, the new president of GCTS, knew that other seminaries had growing Doctor of Ministry programs for pastors desiring further training. Though Gordon-Conwell had a small D.Min. program at the time, he envisioned a program with a much broader reach. He asked Haddon Robinson to add expanding the existing program to his busy schedule, but knowing that he couldn't do that, Haddon suggested that I be brought in for that purpose. So, instead of moving from Philadelphia back to Denver, we moved into student housing in South Hamilton MA, and on July 1, 1997, I began a new second fiddle task, to move a small Doctor of Ministry program still operating with paper files into a broader, more robust array of doctoral majors, all tracked on an internet database.

At that point the Gordon-Conwell Doctor of Ministry program had only three majors available to pastors. We knew that pastors needed additional training in a wider range of majors, so the first addition was a major in preaching. The new preaching D.Min. program (led by Dr. Robinson) almost overnight was flooded with applications. For the next two decades he led two full cohorts each year (thirty in each cohort) in his three-year program of intensive training in preaching. Over the ensuing years my supportive office continued to deal with a long waiting list of pastors who wanted the more intensive training Haddon could provide for an effective pulpit ministry.

Meanwhile, Haddon had met and had been impressed by Dan Smick, a young man with a vision for ministry to folks in the marketplace. From Dan, we learned much about meeting the spiritual needs of laypeople working 9-to-5 jobs all week. We began working with him to establish a Doctor of Ministry program that would prepare clergy to understand more deeply the world of men and women who spend most of their days at work at whatever job they had.

One of the inscrutable things that we don't understand in this life was that Dan's life was cut short by liver cancer before we saw his vision become a fulfilled reality. But ultimately a D.Min. track in Marketplace Ministries enrolled an equal number of pastors and lay leaders in the

marketplace so that they could learn from each other and thus sharpen their skills for ministry. In time, this became the basis for developing the Theology of Work Project, now a powerful online presence used by folks in the workplace around the world.

An Unexpected Shift from Second Fiddle to First Violin

As changes enabled the Doctor of Ministry program to expand, President Kaiser chose to seek funding to establish a chaired professorship in ministries to women. Because I had been working extensively with women for more than thirty years, I was invited to apply for that chaired professorship in 1998. As that new opportunity materialized, in 1999 leading the Doctor of Ministry program passed into other hands and I found myself shifting from playing second fiddle to first violin. This new role as the first woman in a chaired professorship at Gordon-Conwell gave me *carte blanche* to develop coursework in seven different subject areas to meet the needs of students who would later be called to minister to the women in their care. What were some of the needs of women sitting in church pews? How could ministers bring healing to women dealing with a host of family issues or with mental or emotional health or with rejection or abuse or incest or rape? What could enable women to embrace gifts they had shelved, thinking that it was “unspiritual” to use those gifts for God’s kingdom? What about women who felt flattened by illogical but heavily taught notions of male superiority, keeping women in the church struggling with a God who had boxed them into a role that ignored all that God had created them to be?

The Lois W. Bennett Distinguished Chair in Educational Ministries and Women’s Ministries gave me the incredible privilege and opportunity to develop courses exploring effective ministries to women, gender roles in the church with accompanying studies in church leadership, marriage and family patterns, women in missions, ministering to women in pain, etc. Having spent decades listening to women express their pain, I had a front-row seat on the ways in which churches often turned a blind eye on domestic abuse or sexual abuse, even when the perpetrators were clergy or elders. I also had known many gifted women sometimes merely ignored, other times mocked, and even at times treated so discourteously that they left the church entirely. My reading of Scripture made plain to me that the gifts for ministry that God had given these women *must* not be placed on a shelf somewhere; women needed to know that God expected them to embrace those gifts and to use them joyfully. For that, women in the classroom needed strong support from God’s Word, encouraging them to move forward with God’s Spirit who would open venues for ministry for them. My calling was to dig deeply into Scripture and arm women students with the biblical rationale for going forward with God into full-orbed ministry.

It might look as if a faculty member in a reputable seminary is playing “first violin,” but the reality is that all of us teaching in the classrooms are subject to faculty committees evaluating our work as well as to the school’s administrators, and, finally, to the trustees. In addition, we are subject to our students in that they signed up only for courses that would meet their needs and would be taught well. I knew that the dean was often looking over my shoulder and the administration was watching enrollment in my courses! But that was fine. I had been trained at Denver Seminary to take that for granted, and at Seminary of the East I was in an administrator’s role watching over the same things for my faculty there. So in a kind of second fiddle role I welcomed that scrutiny.

A Doctoral Program for Women in Ministry?

In 2001, I was given a green light to develop a Doctor of Ministry program for women. Almost immediately twenty-two women—all seminary graduates from around the USA—signed up for this new program. So in June 2002 that first cohort began the three-year journey through intensive reading and classroom discussion of the wide variety of issues women confront in our times.

The Gordon-Conwell Doctor of Ministry program differs from other educational settings in that, once a cohort has been established, it is closed to outsiders for the three years of classwork. In

essence, it's a single three-year super-course. The group stays together through each year's intensive residencies, everyone reading the same long list of books and articles and expected to participate in discussions throughout the all-day sessions. What goes on in those discussions often touches women's personal pain, and the close friendships developed in the cohorts become a source of loving support for women confronting a myriad of insults and put-downs experienced in the past.

That first cohort set a pattern for future cohorts as we enrolled Black women and Asian women as well as the more typical White women. I loved this diversity, challenging white notions about ministry and about life. Jewel, an Asian woman in the group, in introducing herself on the first day of the first residency, said, "I really don't like women, but I'm here because I was asked to develop a women's prayer ministry at my (Korean) church, and I need to learn how to do that." It turned out that, after receiving a degree in nuclear physics, she had worked for several decades in the computer information field, but, after earning a Master of Divinity degree at Gordon-Conwell, she was now volunteering in her church.

When folks in the Doctor of Ministry program have completed the three years of intensive classroom experiences, the final step is to identify a ministry problem that needs to be solved, then to develop a practical method for solving that problem. So chapter 1 of the thesis-project explores that problem in detail, laying out the myriad of factors that must be considered in any effort to solve the problem. Writing this first chapter almost always turns out to be the most difficult task students in the D. Min. program face. It takes most women several months to arrive at a clearly stated problem and delineate a strategy of how they will explore all of the ramifications of it in both the church and in the wider culture.

Once I've approved that first chapter and students move on to the second chapter, they then have to develop a substantive discussion exploring the biblical and theological factors surrounding the problem they've identified. Only then can they write a chapter describing the process they would use to attack (even solve) the problem. And the final chapter must include not only a discussion of the results of applying their solution to the problem, but also a detailed discussion of research that still must be carried out if facets of the problem continue to exist. Most thesis projects end up filling more than a hundred pages in print.

When Jewel had completed all of the readings in the three years of intensive residencies, she had gained a new vision for ministries to women. She had become aware that many women had trusted Christ for salvation but had not embraced their new identity in Christ. The D.Min. program had given her the tools to research and write a comprehensive Bible-teaching program for bringing women to a deeper understanding of who they are in Jesus Christ.

Because a Doctor of Ministry program requires participants not merely to write up a program but also to test it in field research, Jewel then tested her new teaching program on the women in her church with promising results. Later, when she was given an opportunity to present her material to a group of women in a church in New Hampshire, she tested her program on that group as well. And, when she was invited to go to Latvia as a Bible teacher, she tested her material cross-culturally on the women she met in Latvia! Would a program that was successful with women in the USA also bring release and spiritual growth to women in another part of the world? Jewel was rewarded with an enthusiastic reception as women longed for that deeper walk with the Savior.

I was astonished that a woman who had come into the D.Min. program somewhat reluctantly had emerged with a new, broad, exciting vision for ministries to women. And that's not the end of the story. Before long Jewel began Matthew 28 ministries, a mission focused on training Kenyan women to be effective in their ministries in both the church and in their wider communities. I've watched Jewel and her husband Gene make trip after trip from their comfortable home in the Boston area to carry out their ongoing work in Kenya. If I ever wanted a "reason" to get involved with women in a Doctor of Ministry context, I would need only to remember Jewel and the journey

God had taken her from some indifference to women to the extraordinary work of Matthew 28 on behalf of women in Kenya. God continue to bless you, Jewel!

Then there was “Mary” in a later cohort. She and her husband had served Christ for more than two decades as missionaries in Europe. The board under which they served, however, did not respect the gifts and vision women brought to the work. “Mary” struggled with the needs she saw, the gifts she knew she had, and the doors slammed shut in her face by the mission. She had been silenced again and again. It was then that she found her way to the Gordon-Conwell Doctor of Ministry program in ministries to women. The readings, the group discussions, the new freedom to embrace her gifts and move out to change patterns holding women back – all these together conspired to give her new courage to speak out for women. But even now as I think of “Mary,” I also remember the tears she shed, not only for herself but for the other women missionaries who were also forced to put their God-given spiritual gifts on the shelf.

The Doctor of Ministry program is designed to be the highest degree for people out in the day-by-day practical ministry of churches and missions. The program is focused on the *practice* of ministry; it is not an academic program leading to a Ph.D. or Th.D. degree. Sometime later, “Mary” and her family returned to the USA. At that point, it became clear that she had a calling to the academic world. As she and I talked about the next steps, we both knew she also would need to earn a Ph.D. in addition to the D. Min. she had completed. Today “Mary” is a professor of intercultural studies in a Christian graduate school.

At least three other graduates of this D.Min. program now teach as part of the faculties in seminaries in other parts of the country. But more often women go out from this program with a vision for reaching out to women the churches have not touched. “Lynn” had been active in church work before coming to the D.Min. program, but she had the common experience of being “worked to death” while being denied any kind of “ministerial recognition.” She entered the D.Min. program burned out and questioning her gifts, her calling, and her church experience. For her, as for many other women in the D.Min. program, it provided a safe place in which to examine her calling and to envision a new use for her gifts and experience. Within a year of her graduation from the program, she had recruited a team of women who shared her concerns for women outside the church. Many of those women had at one time been members of churches, but they had become disillusioned with their church experience and had dropped out.

Together “Lynn” and her team built a multifaceted counseling program for women dealing with everything from sexual abuse to suicidal thoughts. She and her team also provided Bible study, counseling, funding for women in need – all in a safe place for women to grow in their new life in Jesus Christ. For several years now that program has continued to touch the scarred lives of scores of women in that community. “Lynn’s” vision has been replicated elsewhere by other graduates of the GCTS D.Min. program in building effective ministries to women.

Over the years, the D.Min. program has attracted women of color. When they entered it, in some cases they could not have imagined where it would lead them in later ministry. “Sylvie,” for example, had served for more than twenty years as a career officer in the U.S. air force and had retired with the rank of Lieutenant Colonel. She and her career-officer husband had a comfortable life in a lovely suburban home. Then, interested in preparation for some form of ministry, “Sylvie” enrolled first in Gordon-Conwell’s M.Div. program, then later in the D.Min. program for women.

Who could have imagined that she would end up as the pastor of a small struggling African American church in one of the most culturally diverse and poorest communities in the Boston area? But Pastor “Sylvie” quickly became recognized by the wider community as she took on issues of poverty, poor schools, and a host of social issues holding her people down. And as an African American woman, she was invited to serve on numerous community organizations, bringing a needed perspective to Anglo American efforts to address social issues in the wider community.

Women entering a Doctor of Ministry program must have a Master of Divinity (M.Div.) degree or its equivalent. And they must have at least three years' experience in ministry of some kind. In most cases, because they are seminary graduates, they have had experience as Bible teachers. That experience sometimes opens doors unexpectedly. That was true for "Rena." Already in her sixties when she entered the program, she had been teaching the Scriptures to women for many years. Then came an invitation to teach a group of Muslim women living in a refugee camp in North Africa.

An effective teacher must bring at least two areas of expertise to the teaching task: she must know the material to be taught and she must know the audience who will hear the teaching. While "Rena" had much experience teaching the Bible to American women, what did she have to learn as she prepared for this new cross-cultural teaching opportunity? To begin, she would need to gain an extensive understanding of Islam; then she would also need to know how Islamic teachings affected the lives of Muslim women. Added to these would be some understanding of refugee life for women in Africa. For "Rena," her thesis-project research became the vehicle for increasing her knowledge in these three areas of need. The "problem" was how to minister effectively in a very different culture. The "project" was to develop ways of teaching the Scriptures effectively to this new audience. Over the ensuing years, "Rena" has continued teaching God's Word in that cross-cultural setting, bringing Jesus to that distant audience.

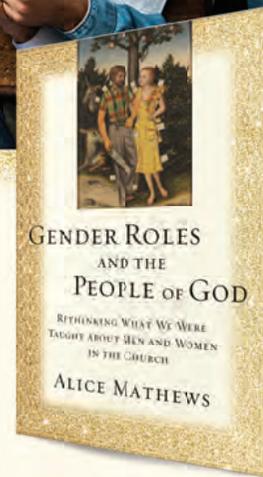
Then there are the women with a clear call to pastoral ministry. "Laura" is in the final D.Min. cohort in women's ministries. When she finished her M.Div. studies at GCTS several years ago, she began serving her denomination in the role of an "interim pastor." As such, she may spend up to two years as the full-time pastor of a congregation during the time its leaders work to discern God's leading in the search for a permanent pastor. As "Laura" has served as interim pastor in several churches, she has noted both the negative and the positive assumptions that church folks bring when they deal with the shift from a male pastor to a female pastor. Her thesis-project has allowed her to research the factors this change sets in motion in various churches. When a congregation has always had a male pastor, then suddenly the pastor is a woman, everyone is challenged to rethink some of the preconceptions that have been accepted as true in the past. Sometimes members of a congregation have questions about a woman's ability to lead; sometimes the church officers (vestry, elders, deacons, trustees) have to overcome some hidden assumptions about what a woman knows or doesn't know. And the woman herself must be prepared to overcome these assumptions with grace. ("Laura," for example, has found that her deacons assumed that she knows absolutely nothing about furnaces, water heaters, etc., in spite of the fact that she has a good knowledge of these. So they bypass her, leaving her out of any discussions about the physical plant. They refuse to believe that she could know anything about a building.)

When Gordon-Conwell brought me from Philadelphia to Boston in 1997 to expand the existing Doctor of Ministry program, I could not have imagined at that time that I would have the privilege of beginning a D.Min. program *for* women, *about* women, and about effective ministries *to* women. But over the last twenty years as I've walked alongside fifty or more women in the various doctoral cohorts, I've seen God work through these empowered women in ways that have touched and changed the lives of hundreds of women. These graduates are women who take their calling seriously, a calling that has carried many of them far beyond anything they could have previously thought or imagined. In a sense, their creative ministries may seem to make them look like first violinists. But all of us are "second fiddlers" in ministry. The melody has been provided by Jesus Christ; we've been given the privilege of harmonizing with God's melody of love for all through the ministries entrusted to us. We want to carry the message of God's love and grace clearly to women who have somehow missed it in the past. Then we step back and give glory to God as we see the power of the gospel at work in hundreds of women's lives. What a gift! What a privilege! What a grace! To God be the glory.

Alice Mathews, Lois W. Bennett Professor Emerita in Educational Ministries and Women's Ministries, has written the following books: *Gender Roles and the People of God: Rethinking What We Were Taught about Men and Women in the Church* (Zondervan, 2017); *Marriage Made in Eden: A Pre-Modern Perspective for a Post-Christian World* (Baker, 2004); *Preaching That Speaks to Women* (Baker, 2003) (runner-up as the *Christianity Today* best book of the year in homiletics); *Women and Work in the Old Testament* (Theology of Work Project, Hendrickson, 2014); *Women and Work in the New Testament* (Theology of Work Project, Hendrickson, 2014); *A Woman God Can Use* (Old Testament women; Discovery, 1990); *A Woman Jesus Can Teach* (Women in the Gospels; Discovery, 1991); *A Woman God's Spirit Can Guide* (Women in New Testament Churches; Discovery, 2017); *Woman of Strength: Living the Best Life Possible for God in this Broken World* (Proverbs 31, Discovery, 2020). Several books have been translated into a number of languages.



GOD'S CALL TO FULL PARTNERSHIP OF MEN & WOMEN WITHIN HIS KINGDOM



In *Gender Roles and the People of God*, Alice Mathews surveys the roles women have played in the Bible and throughout church history, demonstrating both the inspiring contributions of women and the many hurdles that have been placed in their path. Along the way, she examines the difficult passages often used to preclude women from certain areas of service, pointing to other faithful understandings of those verses.

Ultimately, Mathews works toward a position of mutual respect, the recognition that we need one another and should desire to learn from one another as we work side by side in the kingdom mission. In a tone that is encouraging and hopeful, Mathews aims for an "egalitarian complementarity" in which men and women use all their gifts in the church together, in partnership, for the glory of God.

"Gender issues raised in this book (much of them alarming) impact every man and woman in the church and threaten future generations of believers. They tarnish our witness, weaken our relationships, and hinder our mission in the world. This is a vitally important read!"

—CAROLYN CUSTIS JAMES, author of *Half the Church and Malestrom*, and Frank A. James III, DPhil, PhD, president, Biblical Theological Seminary, and professor of historical theology

"In this book, Dr. Alice Mathews harvests a lifetime of serious scholarship and practical ministry experience in the church and academy to make a cogent case—biblical, historical, theological, and practical—for the liberation and employment of the spiritual gifts of all God's gifted and called people, both women and men."

—DR. JOHN JEFFERSON DAVIS, professor of systematic theology, Gordon-Conwell Theological Seminary

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Must Christian Women Be Silent? What the Bible Teaches about Women in Ministry¹

AÍDA BESANÇON SPENCER

The late 1800s was a time of spiritual revival and Christians became concerned to have laborers to spread the good news throughout the world. Adoniram Judson Gordon and H. Grattan Guinness started a school to train missionaries for a Mission in the Congo. At a summer convention, a female missionary was blocked from speaking before men and women about her work. A. J. Gordon wrote about this event and then published his definitive article supporting the ministry of women.² In contrast, the school he served as president with his wife Maria Gordon (as secretary-treasurer) always welcomed women students and women faculty.³ Sadly, the same problem that young woman experienced in A.J. Gordon's day has continued through the years even to today. The question raised then is a question some still raise now: must Christian women be silent?

Everyone seems to have an opinion on this topic and many people try to tell us what the Bible says about women, maybe what they have heard as traditional, but if we read the Bible in its context—literary and historical—we may find a different message. The topic of this article concerns the concept of “silence” and how that affects women in the church.

When my husband (the Rev. Dr. William David Spencer, who teaches theology in our school's Boston campus) and I first met the great aunt of our neighbor at a Christmas party, we were introduced as Bible teachers at Gordon-Conwell Theological Seminary. She was in her 80s. What was her first response? “I hate Paul! He's against women!”

Is Paul against women? Some seem to think so.

When I was a student at Princeton Theological Seminary, the evangelicals there would often sit together at dinner time, ostensibly to encourage each other. One night, out of the blue, one of the students proclaimed out loud that the Bible teaches us that “women should be silent.” I looked around the table and only men were sitting there—outside of myself—and I wondered, “Is this some sort of indirect message to me?” I felt like I was quiet enough! Later, I asked Bill if this was true? And, together we found 1 Timothy 2:11-15, and I thought the student's statement looked to be true. I realized then and there I had to examine this passage seriously to see if I could continue to prepare for ministry. So, we studied the passage and were convinced that I should continue following God's calling.

That was fifty years ago!

I was told the other day of several incidents with Gordon-Conwell female seminarians that makes it appear that things haven't changed much. One woman spoke up in an off-campus home church Bible study and afterwards she was told that as a woman she should *not* speak. Another woman was the only female in a preaching class where a male student asked if the class and professor committed a sin by allowing her to preach. The professor wasn't sure what to answer.

When I spoke at a conference in Colombia a few years ago, a group of men stepped outside the room to listen to me through the half-opened windows. I thought they wanted a breath of fresh air.

1 This article is an adaptation of a message presented at a lunch forum Oct. 8, 2019 sponsored by the Women's Resource Network at Gordon-Conwell Theological Seminary. The YouTube link is: <https://www.youtube.com/watch?v=m4XqLVUr4zg>.

2 A. J. Gordon, “The Ministry of Women,” *The Missionary Review of the World*, 7.12 (December 1894): 910-21 reprinted in the *Africanus Journal* 8:1 (April 2016): 50-58, translated into Spanish, 62-70.

3 The Boston Missionary Training School began in 1889 with 20 men and 10 women (later called The Gordon Bible and Missionary Training School) (Nathan R. Wood, *A School of Christ* [Boston: Halliday, 1953], 12, 16-19, 26).

But later they told my husband their pastor warned them they would sin if they listened to me give an exposition of the Bible. Their compromise was to step outside the room and come back in when Bill spoke.

The second human that speaks after the creation of the world was a woman, Eve, according to the Bible. To the serpent, she partially misquotes God's earlier command to Adam: "God said, 'you shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you *touch* it, or you shall die'"⁴ (Gen 3:3). The reply of the serpent beguiled her. Adam was there with her but didn't say a recorded word. When Eve gave him some of the forbidden fruit, however, he ate too. Both of them sinned. Was Eve's sin more serious than Adam's sin—or is sin sin? Does Eve's sin carry greater consequences, because she was deceived? But why would her error permanently disadvantage all women? Will all women everywhere *never* be forgiven because of Eve's sin? Did she commit the *unforgiveable* sin that would affect forever the status of women?

In contrast, was *Adam's* sin *forgivable* and forgettable, while Eve's is not?

Is Eve's *devout* counterpart in the New Testament the women at Ephesus who were told by the apostle Paul: "Let a woman learn in silence with full submission" (NRSV)? Is the *silent* Christian woman at Ephesus God's counterpart to the *vocal* sinning Eve in Eden? Or, perhaps, is the counterpart to Eve, the evangelist recorded in the Gospel of John chapter 4, the woman of Samaria? (John 4:27). Many Samaritans from that city believed in Jesus as the savior of the world because of this woman's testimony (in tradition known as saint Photina)⁵ (John 4:39, 42).

Or, is the counterpart to Eve and Adam couples such as Prisca and Aquila, who instructed Apollos *more accurately* in the truth (Acts 18:26)? Or, was Aquila sinning when he allowed Prisca to participate, even lead, in this doctrinal correction about baptism (Acts 18:24-26; 19:2-3)? And, if so, where is that conclusion ever substantiated in the New Testament? Certainly never by Paul who honors Prisca as a partner in ministry.

In Corinth, who did right, the women who were silent in the church in 1 Corinthians 14:34 or the women who prayed and prophesied during the service in 1 Corinthians 11:5?

Did King Josiah do wrong when he called on the female prophet Huldah to interpret the meaning of the lost book of the law (Deuteronomy) when he could have consulted other contemporary male prophets: Jeremiah, Zephaniah, Obadiah, or Nahum? Did Huldah do wrong in proclaiming God's message to the king and his cabinet? She is never reproved by God, as so many others are, but Josiah believes her word and renews Judah's covenant with the Lord.⁶

These are the questions that confront us.

My goal in this article is to do what my fellow students did *not* do fifty years ago: to encourage our women students and our men students as each considers this question: must devout women remain silent rather than be proclaiming God's word? Or, must devout women choose silence when called on to proclaim God's word and not speak forth for God? We will examine this question by looking at 1 Corinthians 14:33-34 and 1 Timothy 2:11-12. In this one brief article, I cannot consider all questions on women in ministry, but I have written on many of them. My books *Beyond the Curse*⁷ and my *1 Timothy* commentary⁸ are available for further reading.

Different Biblical Connotations for "Silence"

4 All Bible translations are by the author unless otherwise indicated.

5 J.H. Bernard, *Gospel according to St. John 1*, ICC (Edinburgh: T.& T. Clark, 1969), 136. Irenaeus thought that Mary's faithful obedience was the counterpart to Eve's disobedience (*Against Heresies* 3.22.4).

6 See 2 Kings 22:11-23:5; 2 Chron 34:19-35:2.

7 Aida Besancon Spencer, *Beyond the Curse: Women Called to Ministry* (Grand Rapids: Baker, 1985).

8 Aida Besancon Spencer, *1 Timothy*, New Covenant Commentary Series (Eugene, OR: Cascade, 2013).

The Bible has different meanings for silence. Sometimes silence is good.⁹ When the women from Galilee finished preparing spices and ointments to anoint Jesus's body, on the sabbath "they rested" to fulfill the commandment, according to Luke 23:56. That meant that they were "quiet"—the same word family that is used in 1 Timothy 2:11-12 ("a woman in *quietness* should learn in all submission") and 1 Timothy 2:2 (pray for everyone... "so that a peaceful and *quiet* life we may lead in all godliness and reverence.")¹⁰ In addition, Jesus chose to be silent and not defend himself before the accusations of the chief priests, elders, and Herod.¹¹ Silence before the Lord and before others sometimes is good.

But at other times silence is not good. Instead, we must shout!¹² In his Revelation vision, John heard "what sounded like the roar of a great multitude in heaven shouting: 'Hallelujah! Salvation and glory and power to our God, for true and just are his judgments'" (Rev 19:1-2a NIV; see also 19:6-7). Another proclaimer of good news is the prophet Anna who spoke openly about Jesus to all who were looking for the redemption of Jerusalem (Luke 2:38). The Bible also mentions a woman apostle: Junia. An apostle is a messenger sent off by and representing Jesus, who had been with Jesus, and was an eyewitness of his resurrection, commissioned to preach God's reign.¹³ This definition includes the twelve, plus Paul, Barnabas, James, as well as Andronicus and Junia, "prominent among the apostles" (Acts 14:4, 14; Rom 16:7; Gal 1:17-19). Junia is a common Latin woman's name. Possibly Barnabas, James, Andronicus, and Junia were part of the 72 or the more than 500 witnesses mentioned in 1 Corinthians 15:6-7.¹⁴

The female witnesses of the resurrection were sent by Jesus to proclaim the good news: Jesus sent Mary Magdalene to "go to my brothers and sisters and tell them, 'I am ascending to my father and your father'" (John 20:17). Similarly, the angel tells the women (Mary Magdalene, the other Mary, and Salome), "Go quickly, tell [Jesus's] disciples that: 'he has risen from the dead and, behold, is going ahead of you into Galilee; there you will see him'" (Matt 28:7; Mark 16:7; Luke 24:10). Then Jesus himself appears to the two Marys and commissions them: "Do not be afraid; go, tell my brothers and sisters to go into Galilee; there they will see me" (Matt 28:10).

Jesus certainly broke convention by choosing women as the first witnesses for the greatest event of all times, the resurrection, even though women were not considered valid witnesses in court.¹⁵ Some in the early church regarded Mary Magdalene as "an apostle to the apostles."¹⁶

So, what have we learned about silence? There are different types of silence. Sometimes it is good for both women and men to be silent, sometimes it is better to speak. Women, along with men, in the past have been silent and women, along with men, have been speakers and both actions have been good. But the question we are asking is: must devout Christian women always be silent? According to the Bible: no. Further, must devout Christian women *be silenced*? Never!

Joel had proclaimed that God would pour out God's Spirit on all so that daughters and sons

9 "Be silent, all people, before the Lord; for he has roused himself from his holy dwelling" (Zech 2:13 NRSV) and "the Lord is in his holy temple; let all the earth keep silence before him!" (Hab 2:20 NRSV). "Be still before the Lord, and wait patiently for him" (writes David in Ps 37:7 NRSV).

10 See also 1 Thess 4:11; 2 Thess 3:12.

11 Isa 53:7; Matt 27:12-14; Mark 15:4-5; Luke 23:8-9.

12 David sings to the Lord: "You have turned my mourning into dancing; you have taken off my sackcloth and clothed me with joy, so that my soul may praise you and *not be silent*. O Lord my God, I will give thanks to you forever" (Ps 30:11-12).

13 Aida Besancon Spencer, "Jesus' Treatment of Women in the Gospels" in *Discovering Biblical Equality: Complementarity without Hierarchy*, edited by Ronald W. Pierce and Rebecca Merrill Groothuis (2nd ed.; Downers Grove: InterVarsity, 2005), ch. 7.

14 Also, Eusebius, *Hist. eccl.* 1.12; 3.5,7.

15 Spencer, *Discovering*, 138-39.

16 Spencer, *Discovering*, 139.

would prophesy and so they did (2:28).¹⁷ This is certainly what we see in our New Testament examples.

So, given all this biblical affirmation of women commissioned to speak for God, how should we understand 1 Corinthians 14:34-35: “The women in the churches should be silent; for it is not permitted for them to speak, but they should be submissive, as also the law says. But, if any want to learn, let them ask at home their husbands, for it is shameful for a woman to speak in church” and 1 Timothy 2:11-14: “Let a woman in silence learn in all submission; but I am not permitting a woman to teach, certainly not to domineer over a man, but to be in silence?”

At the outset, we note that Paul uses several different Greek words for “silent,” *sigao* and *laleo*, in 1 Corinthians 14:34-35, than he does when he employs *hesuchia* in 1 Timothy 2:11-12 and *epistomizo* in Titus 1:11.

DIFFERENT GREEK WORDS FOR “SILENCE”

Words for “silence”	Passages	Meaning	Examples
<i>hesuchia, hesuchios, hesuchazo</i>	1 Tim 2:11-12	Listen & affirm	1 Tim 2:2; 1 Thess 4:11; Luke 23:56; Acts 11:18
<i>sigao</i>	1 Cor 14:28, 30, 34	Do not speak in order to listen	Acts 12:17
<i>epistomizo</i>	Titus 1:11	Do not speak heresy	

Silence in 1 Corinthians 14

First, we need to remember that the overall purpose of the First Letter to the Corinthians is that more important than our freedom in Christ is *love*. We have to work on our ability to love.

Next, in the first half of chapter 14, Paul explains why prophecy is more important than speaking in tongues: the key reason is that prophecy builds up other Christian believers, it builds up the church, it builds up God’s temple, and it even builds up prospective members of the church. What is a prophet? Basically, a prophet receives and speaks forth a message from God. A prophet preaches! What is included in prophecy? Chapter 14 explains: prophets upbuild, encourage, and console/comfort (v. 3). Also, prophets may speak a revelation or a teaching (v. 6), but prophets also use their minds (v. 19). They convict, call people to account, reveal secrets of people’s hearts with the end goal that a visitor might end up worshiping God and conclude: “Really, God is among you!” (vv. 24-25) Isn’t this true of a great sermon? When the meaning of God’s Bible is clarified, then we can evaluate inner issues that we may have.

Further, in 1 Corinthians 14:26, Paul goes on to explain what he teaches looks like in practice. The Corinthians came regularly together to encourage each other with the spiritual gifts they were given, as described in chapter 12. In this context, beginning in 14:27, Paul deals with three problems that were occurring at Corinth that kept everyone from being built up. Verses 27-28 discuss problems that were occurring with speaking in tongues, vv. 29-33 problems that were occurring with prophets, and vv. 34-36 problems that were occurring with women. The silence commanded in each case is conditional (1 Cor 14:26-40).

Apparently both the speakers in tongues and the prophets were interrupting one another during

¹⁷ Spencer, *Beyond the Curse*, 97-98.

the service and creating so much confusion that no one was being built up. So Paul sets up some simple guidelines:

1. First, speak in turn (v. 27). Don't all speak at once: do it "one at a time." When one speaks, the others are silent and await their turn. Otherwise, no one learns or is encouraged.

2. Second, only two or three people should speak in tongues or prophesy (vv. 27-29). Therefore, the rest should refrain. That reminds me of Deuteronomy 19:15, where we are told that two or three witnesses are needed to establish a truth.

3. Third, speakers in tongues need an interpreter so all can be blessed by their message (vv. 27-28). Otherwise, they should not speak, meaning they should be silent.

4. Fourth, prophets need to evaluate each other (vv. 29-33). Are their messages really from God? Is the message true to God's written revelation? Does it advance God's kingdom? Does it build up the church in the fruits of the Spirit? Some people think the Bible never talks about mutual submission. But this is clearly what we have in v. 32: "Spirits of prophets to prophets are subject." How can prophets be subject to each other? –because *God* is the one leading all of them.¹⁸ God leads them to wholeness and harmony, not disorder or confusion. This is true in all the churches. No church with God as its source is a church of disorder (or disharmony, wildness, and confusion) (v.33; also in 2 Cor 6:5 *akatastasia*).¹⁹

God wants us as individuals and as a church to keep maturing. Can it happen in our worship service structure? The point is not to shut people up, but to make sure all can contribute their gift so that their gift can promote godly growth for the church.

Now Paul moves to a third group--women. Verses 34-35 appear so suddenly that some early scribes moved them to the end of the chapter.²⁰ But the earliest and better quality Greek manuscripts²¹ keep these verses right where they are. What the scribes attempt to find another place for them shows us is that Christians for thousands of years have been unclear as to how these verses fit exactly where they are. The apostle Peter said that Paul's letters contain some things that are hard to understand (2 Pet 3:16). His point definitely includes these verses.

1. How can women be silent if we know from 1 Corinthians 11:5 that women were praying and prophesying in the church? That would mean that women were included in the earlier group of those mentioned in 14:27-33 who spoke in tongues and prophesied. In addition, the Bible records many examples of female prophets who were approved by God, for example, I mentioned Huldah and Anna. We also have Miriam, Deborah, and Philip's four daughters. In addition, at Pentecost we were reminded that God's sons and *daughters* would continue to *prophesy* (Acts 2:17), fulfilling Joel 2:28-29.

2. Also, how can women not have been contributing to the church services if they thought God's word came from them *alone* or was given to them alone, as Paul complains in v. 36: "Did the word of God *originate* with you? Or are you the only ones it has reached" (NRSV)? Verse 37 implies the women recognized they too were prophets and spiritual. ("If anyone thinks to be a prophet or spiritual, let him/her acknowledge what I write to you that it is a command of the Lord.")

3. To what command or law (*nomos*) does Paul refer in v. 34? There is no Old Testament law

18 No gendered language is used in 14:29-33 to suggest only men judged prophecies. There are no "hard facts" to support this view. Cf. Wayne Grudem, *Evangelical Feminism: A New Path to Liberalism?* (Wheaton: Crossway, 2006), 163.

19 "As in all the churches of the saints" (14:33b) most likely concludes v. 33a since the variants which move vv. 34-35 to the end of the chapter do *not* include that portion and Paul is most likely to begin the sentence with the group to whom he addresses ("the women," v. 34), as he does "prophets" (v. 29), "deacons/ministers" (1 Tim 3:8), "women" (deacons/ ministers, 1 Tim 3:4). Some Greek manuscripts have a break before "women" in 1 Cor. 14:34 (e.g., p⁴⁶ would appear on a new line, codex Fuldiensis, Westcott & Hort).

20 Greek manuscripts from Italy-D, F, G, italic^{cr}, italic^b, Vulgate, Ambst.

21 The Greek manuscripts are the oldest and of the good quality Alexandrian text-type, such as \aleph , p⁴⁶, p¹²³, A, and B.

that clearly tells women not to speak but to be subject.²²

4. Why would it be “shameful” (*aischron*) (v. 35) for a woman to speak in a church? “Shameful” is the same word used in 11:6--it is shameful for a woman to have her hair cut off or shaved. This word appears to imply some sexual misconduct.

Christians through the years have come up with many different ways to understand these verses. What do I think is important and how do I approach these verses?

1. First, that we treat Paul’s letter as consistent. How could anyone, especially a highly educated person like Paul, be so contradictory to himself in the space of a few chapters? In chapter 11, allowing a woman to prophesy in the church, and in chapter 14, *not* allowing a woman to prophesy in the church, especially if what he teaches is from the Lord, the God who created and sustains the whole universe? I don’t think Paul could be so inconsistent. So, whatever we decide, we want to make sure it supports the harmony of the Bible, including the agreement within one letter.

2. Second, these verses fit in this one chapter which begins and ends on the same theme—to edify the church from a foundation of love by doing all things properly. These verses fit in this theme too.

After I did my study of this passage, I noticed that the whole chapter 14 actually has to do with *listening*:

Have a message you and others can listen to and learn from--that’s the advantage of prophesy over speaking in tongues in a church gathering.

If someone speaks in a tongue, have an interpreter so all can listen and understand.

If someone speaks, let them finish before you start so you can listen to them.

If someone else wants to speak, finish your message so you give them a chance to speak. Then you can listen to them too.

Those broad ideas are also supported by studying the specific words used. The Greek word for “silent” (*sigao*) in the New Testament mainly has to do with people not speaking so they could listen to others, in other words, they were not silent in a vacuum. For example, in Acts 12:17, when Rhoda discovered Peter had escaped from prison and was knocking at the door of Mary’s home,

22 Some say *nomos* refers to Gen 3:16: “Your desire shall be for your husband, and he shall rule over you.” However, this verse is a consequence of the fall and not God’s ideal. It nowhere mentions not speaking. Others say it refers to Gen 2:18: “I will make [Adam] a helper corresponding to him.” But that verse too has no reference to silence or subordination. Eve is to work with Adam in subduing the earth. Although both the Jewish and Greco-Roman wives were discouraged from speaking in public to men, who are not their husbands, nowhere else does Paul use *nomos* for cultural customs. *Nomos* is used for the Pentateuch (10 Commandments, law given to Moses), Old Testament Prophets (e.g., 1 Cor 14:21), Old Testament Writings, Jews (e.g., 1 Cor 9:20), Pharisaic law (e.g., Phil 3:5), a principle (e.g., 1 Cor 15:56), and law vs. grace (Rom 6:14). What other viable options are there?

1. 1 Cor 14:37 itself? Paul says what he is writing them is “a command (*entole*) of the Lord.” Could this be the law? In that case, Paul is simply saying that women too need to be cooperative with the principles set out in chapter 14: “participate in such a way that all are being edified or built up because then everyone is learning and contributing.”

When I did a study of *nomos*, I found several uses in the Bible that might suggest other options.

2. The law against harlotry or adultery? For example, Lev 19:29 says: “Do not profane your daughter by making her a prostitute, that the land not become prostituted and full of depravity” (NRSV), or Deut 23:17 (“None of the daughters of Israel shall be a temple prostitute”) or Deut 22:5 (“A woman shall not wear a man’s apparel, nor shall a man put on a woman’s garment; for whoever does such things is abhorrent to the Lord your God” [NRSV]). Shameful behavior does not honor God.

3. The law on keeping the sabbath day holy (Exod 20:8-11)? “Silent” women keep the sabbath holy, as we noted earlier when the women took their quiet sabbath rest before anointing the body of Jesus.

4. The law of love? For example, Paul says in Gal 5:14: “The whole law in one phrase is fulfilled in ‘You shall love your neighbor as yourself’” (also James 2:8). Listening to one another is a demonstration of the law of love.

she told everyone what had happened and everyone was so amazed they were apparently all talking at once so that Peter had to motion to them with his hand so they could be “silent” and thereby they could hear how the Lord brought him out of prison.

So, *the point of silence is to listen*. It’s not so much—you are being punished, so shut up! (That’s a different Greek word--*epistomizo*--which is used in Titus 1:11 for the heretics at Crete.)²³ In 1 Corinthians 14, the goal is to listen up to the rest of us! The same verb “silent” is used of the prophets in vv. 28 and 30. It’s not that prophets never speak, but that they also need to listen and evaluate.

So, what kind of “submission” should women have? Wouldn’t it make sense and fit in the context if it refers to listening when it is time to listen? To be submissive in the New Testament often means to be cooperative. In that case, Paul is assuming we all use the context of his chapter to understand his words. The opposite would be in v. 36--women (and maybe men) thinking they are the only ones who have something to say!

So, why does he specify the women be silent?

We know a little about ancient women. The different cultures treated women differently, but the Greek and Jewish women had more disadvantages than the men of that time. Jewish women were discouraged from learning, especially outside the home. And when they came to worship, the men and the women may have been separated, each group sitting in a different part of the synagogue. No wonder the women might not understand everything taught in the church! So, some commentators think the women were asking their husbands questions, shouting across the room.²⁴ (Hubby, what does this mean?) No wonder Paul wanted them to ask their husbands at home.

The Greek Athenian women were kept cloistered together separate from the men and the general public. But when they left their homes to worship at a mystery cult for women, they let it all hang out! According to rabbinic law, if a Jewish woman wore her hair down in public she could be divorced by her husband for adultery (m. Ketub. 7:6)! But, a Greek or Roman cultic slave and prostitute might shave her hair short and not wear a veil. In the cult of Dionysus or Bacchus, men wore veils and long hair while women shaved their hair and unveiled themselves. They cross dressed in honor of Dionysus--the “male-female” god. Dionysus was especially popular with women. Pictures of ancient Dionysus festivals are all xxx rated. The women especially would go wild. In orgies, women were swept along into altered states of consciousness. After all, Dionysus was the god of wine and sexuality and fertility and rioting. There was a lot of noise, especially by the women. Dionysus was “the lord of the loud cry, the mad exciter of women.”²⁵ Women had to really shout out at one of his parties. *Ololuzo* means to cry out with a loud voice, especially of women, to the gods in prayer. This is the word James uses to describe the hopeless cry of the oppressive wealthy.²⁶ *Alalazo* means to cry out loudly in wailing, especially in orgiastic rites²⁷--that’s what speaking in tongues sounds like when there is no love (1 Cor 13:1). Thus, worship of Dionysus or Cybele involved a lot of noise. Not only did they have the loud shouts, they also had loud jangling of musical instruments.

These women festivals could also lead to violence. For example, a certain Aristomenes came to

23 See further, Spencer, *2 Timothy and Titus*, New Covenant Commentary Series (Eugene, OR: Cascade, 2014), 23-24.

24 E.g., Lee Anna Starr points out that the passage refers to learning, not teaching (*The Bible Status of Woman* (New York: Garland, 1987), 319-20. B. J. Oropeza aptly summarizes “Paul is forbidding wives from uninspired talking when others are inspired to speak” (*1 Corinthians*, New Covenant Commentary Series [Eugene, OR: Cascade, 2017], 189.) Craig Keener further suggests that women were asking “irrelevant questions” because “in general, they were less likely to be educated than men” (*Paul, Women, and Wives: Marriage and Women’s Ministry in the Letters of Paul* [Peabody, MA: Hendrickson, 1992], 77, 83.)

25 Catherine Clark Kroeger, “1 Corinthians,” *The IVP Women’s Bible Commentary* (Downers Grove: InterVarsity, 2002), 662.

26 James 5:1; Henry George Liddell and Robert Scott, *A Greek-English Lexicon* (Oxford: Clarendon, 1940), 1217.

27 LSJ, *Lexicon*, 60.

a sanctuary of Demeter, the mother goddess. The women were holding a festival and were inspired by the goddess to attack him with knives and roasting spits. King Battos got curious as to a similar female worship. He found the women covered with blood and they in turn emasculated him.²⁸

You can see why Paul may have had in mind newly converted and untrained Gentile and Jewish women as a group who needed to enter into a listening, cooperative mode. If they were shouting out because they *really* wanted to worship, Paul wanted them to learn a new type of spiritually fervent worship style. This would help us understand why Paul uses the terms “shameful” and “disorder” (vv. 33, 35). Paul is not against holy women praying and prophesying, but he is against women flaunting their freedom in the old Dionysus worship style where they are used to going wild.²⁹

The women in Corinth needed a sense of awe when in worship. Making loud noises for its own sake was not the point of getting together.

That brings us right back to the central point of this letter and this chapter: what are the first two words in 1 Corinthians chapter 14? “Pursue love.” Love for others is more important than freedom for its own sake.

So, how should we interpret this chapter? Don’t let *anyone* speak in tongues? Don’t let any prophets speak? Don’t let any women speak? Obviously, not!

What should we do instead?

We need to be guided by love and work cooperatively on building up each other in a structured, mutually submissive way when we get together. All spiritual gifts help us build up the church, but we need to be able to listen to each other to make such upbuilding possible.³⁰

Silence in 1 Timothy 2

If 1 Corinthians mainly has to do with love, 1 Timothy has to do with truth. The main purpose of 1 Timothy, as Paul urges Timothy, is avoiding what is falsely called knowledge, to promote the sound doctrine of God our Savior who desires all to be saved and to come to knowledge of the truth.

“Let a woman³¹ in silence learn in all submission” in 1 Timothy 2:11 is a bold and radical command for Paul’s time. When Paul uses the words “let her learn” in 1 Timothy 2:11, he is not saying “she may learn” or allow her to learn,” rather he uses the imperative “*let her learn*”-- *she must learn!* The rabbis taught that women were exempt from any requirement which necessitated their leaving the home for any period of time, this included study of the Torah. The women received no merit in studying nor was anyone obligated to teach them.³² Women earned merit only by enabling their boys and husbands to go to the synagogue to study. In many cultures today “learn in silence” has negative connotations. Paul disagrees. What did “learn in silence” mean to Paul in his Jewish context from which he wrote? In contrast to the other rabbis, Paul commanded that women had to learn and “in silence”³³ because the ancients considered “learning in silence” the *best* way to learn. As Simeon, the son of Paul’s teacher, Rabbi Gamaliel, summarized: “All my days have I grown up among the sages and I have found naught better for a person than *silence*;

28 Catherine Clark Kroeger, in *The Goddess Revival: A Biblical Response to God(dess) Spirituality*, House of Prisca and Aquila Series (Eugene, OR: Wipf and Stock, 1995), 63-64.

29 Even Hillel complained about women’s interest in witchcraft (m. ‘Abot 2:7: “the more women, the more witchcraft.”)

30 The letter 1 Corinthians also ends: “do everything in *love*” (16:14 NIV).

31 “Woman” is a more likely translation than “wife” because neither the sentence nor the context includes a personal pronoun (or even an article) to differentiate “woman” from “wife.” For example, Eph 5:22 begins “the women to their *own* men,” as does 1 Cor 7:2; 14:35; and 1 Pet 3:1. Col 3:18-19, which is a brief summary of Eph 5:22-33, has the definite article. In contrast, 1 Tim 3:11 has no article or pronoun with “women.”

32 See Spencer, *Beyond the Curse*, 47-49.

33 “Silence” is emphasized by being placed before the verb in 2:11 and by being repeated at the end of 2:12.

and not the expounding [of the law] is the chief thing but the doing [of it]; and he that multiplies words occasions sin.”³⁴ “Silence” had positive connotations among the ancient Jews because the Old Testament has positive connotations for silence. For example, Proverbs 17 says: “Those who have knowledge use words with restraint,...Even fools are thought wise if they keep silent, and discerning if they hold their tongues” (Prov 17:27-28 TNIV).

Hesuchia (noun), and its adjective and verb forms (*hesuchios*, *hesuchazo*) in the New Testament *always* has positive connotations. We saw that *hesuchios* has positive connotations in 1 Timothy 2:2 when all Christians are encouraged to lead a “quiet” life, a life free from punishment or persecution by rulers. In an educational setting, *hesuchia* refers to the state of calm, restraint at the proper time, respect, and affirmation of a speaker. It does not necessarily refer to *not* speaking. “In all submission” is a synonym for “silence.” For example, when the circumcision party heard from Peter how the Lord had saved Cornelius and his household, “they were silenced and *praised* God saying: ‘Then also to the Gentiles God gave repentance that leads to life’” (Acts 11:18). Thus, the first act they did after they “were silent” was *speak!* The word family can refer to the “silence” when someone acquiesces to another’s arguments or someone is won over by another’s arguments.³⁵ Many of these elements of “quiet” could be important to the female students: learning, especially by study, of God’s new covenant, not by means of fighting nor by openness to evil, but with humility and cooperation (*hupotage*).

What enabled Paul to make such a radical command? Because he followed the example of Rabbi Jesus who had insisted that his disciple Mary of Bethany learn even though a woman’s primary ancient responsibility was seen as homemaking (Luke 10:40-42), as her own sister attempted to remind both Mary and Jesus.³⁶

Learning (*manthano*) and teaching (*didasko*) are interrelated actions. Those who learn will teach, as Hebrews explains: “For though you *ought* to be teachers by this time, again you need someone to teach you the first principles of God’s words” (Heb 5:12). The rabbis also advised that a good learner “learns in order to teach and... learns in order to practice” (m. ‘Abot 6:6).

The frequency of the “teaching” word family in the Pastoral Letters is understandable in light of the difficulties with heterodoxy at Ephesus at this time.³⁷ For example, Paul exhorts Timothy at the start in 1:3-7: “to instruct certain people not to teach any different doctrine, and not to occupy themselves with myths and endless genealogies that promote speculations rather than the divine training that is known by faith.... Some people have deviated from these and turned to meaningless talk, desiring to be teachers of the law, without understanding either what they are saying or the things about which they make assertions” (vv. 3-4, 6-7 NRSV).

Paul’s goal is “healthy” teaching,³⁸ as opposed to heterodox or demonic teaching or teaching for shameful gain.³⁹ In light of the heterodox teaching and learning at Ephesus, Paul highlights the women in particular as needing to learn but not yet teach, most likely because of their unpreparedness in withstanding heterodoxy, a heterodoxy that may have been especially appealing to the women at Ephesus.⁴⁰ He mentions one spiritual gift (teaching) in 1 Timothy 2:12, not all gifts or offices, because the teacher especially is one who must be qualified to teach the truth and Paul wanted to make certain they understood God’s teachings. Moreover, not all women everywhere were dissuaded from teaching, for example, Priscilla, Junia, Phoebe. Paul does not command⁴¹ these

34 M. ‘Abot 1:17. For more references, see Spencer, *Beyond the Curse*, 77-80.

35 Neh 5:8; Prov 11:12; Luke 14:3-6; Acts 11:18; 21:14; 1 Pet 3:4.

36 See Spencer, *Beyond the Curse*, 57-63.

37 Of the 21 uses of *didaskalia* in the New Testament, 15 (71%) occur in the Pastoral Letters.

38 Aida Besancon Spencer, *2 Timothy and Titus*, 27-28.

39 1 Tim 1:3; 4:1; 6:3; Titus 1:7, 11.

40 E.g., 2 Tim 3:6-7. See Spencer, *1 Timothy*, 28-30.

41 E.g., *paraggellō*: 1 Tim 4:11; 5:7; 6:17.

women never to teach. He is simply not “permitting” some at this time.

Paul has an additional concern, he is not permitting the women “to domineer over (*authenteo*) a man, but to be in silence” (2:12b). Volumes have been written on his word choice: *authenteo* or “domineer.”⁴² The difficulty arises with interpretation because this verb occurs nowhere else in the Bible. Although some scholars have argued that *authenteo* has positive connotations (“to exercise authority”), but these positive connotations are later in ecclesiastical use (the first I found was AD 370).⁴³ The noun cognate used by Jewish writers contemporary to Paul clearly has only negative connotations. Josephus uses *authentēs* to describe “assassins” (murderers of Galilean Jews on their way to a festival in Jerusalem). He describes Antipater, Herod’s son, as an *authentēs* because he was accused of killing his family members.⁴⁴ *Authenteo* is similar to the negative type of leadership of Gentile rulers (*archon*) as in Jesus’s warning. Their leadership is described by Jesus with two words “exercise complete dominion” and “tyrannize” “over someone”⁴⁵ (*katakuriueo* and *katexousiazō*, Matt 20:25). Liddell and Scott’s *Lexicon* agrees: *authenteo* signifies “to have full power or authority over,” “commit a murder” and *authentēs* refers to a “murderer.”⁴⁶ Thus, Paul would be prohibiting women from having absolute power over men in such a way as to destroy them or, as Philip Payne suggests, to teach in a destructive manner.⁴⁷

If Paul had intended to use a word with positive connotations signifying a woman should not have authority over a man, he could have used many other verbs or nouns, some of which were even used elsewhere in the pastorals. These are 12 possible options:

WORDS FOR “AUTHORITY” NOT USED IN 1 TIMOTHY 2:12⁴⁸

Greek words for “authority”- Verb and noun forms	New Testament references	References in Paul’s letters	References in Pastoral Letters
<i>Archo</i> (“to rule”) <i>Archon</i>	86 37	2 4	0 0
<i>Basileuo</i> (“to rule”) <i>Basileus</i> <i>Basilissa</i>	21 115 4	10 4 0	1 (1 Tim 6:15) 3 (1 Tim 1:17; 2:2; 6:15) 0

42 Sanford Hull lists the many exegetical difficulties in 1 Tim 2:8-15 (Gretchen Gaebelein Hull, *Equal to Serve: Women and Men in the Church and Home* (Old Tappan, NJ: Fleming Revell, 1987), 259-65.

43 See the extensive discussion in Philip Payne, *Man and Woman, One in Christ: An Exegetical and Theological Study of Paul’s Letters* (Grand Rapids: Zondervan, 2009), 361-92; Linda Belleville, “Women Leaders in the Bible,” *Discovering*, 209-17; Richard Clark Kroeger and Catherine Clark Kroeger, *I Suffer Not a Woman: Rethinking 1 Timothy 2:11-15 in Light of Ancient Evidence* (Grand Rapids: Baker, 1992), 87-103, 185-88.

44 J.W. 2.12.5 [232-40]; 1.30.1 [582]. The Wisdom of Solomon describes bad parents as *authentai* who “kill defenseless souls by their own hands” (12:6). Contemporary Roman writers also used *authentēs* with negative connotations. The historian Appian (A.D. 95-165) used *authentēs* for “murderer.” Diodorus of Sicily also used *authentēs* in negative contexts: “the perpetrators of the sacrilege” and “the author of these crimes” (*Hist.* XVI.61.1; XVI.5.4). Some scholars have posited that the noun and verb have different root meanings, e.g., Andreas J. Köstenberger and Thomas R. Schreiner, eds., *Women in the Church: An Analysis and Application of 1 Timothy 2:9-15* (Grand Rapids: Baker, 2005), 45, 102. However, the grammarian A.T. Robertson indicates that the verb *authentēō* comes from the noun *authentēs* (*A Grammar of the Greek New Testament in the Light of Historical Research* [Nashville: Broadman, 1934], 147-48).

45 LSJ, 896, 924; BDAG, 531. *Katakuriueo* is used of the demons who “overpower” the Jewish exorcists so that they are left naked and wounded (Acts 19:16).

46 LSJ, 275.

47 Payne, *Man and Woman*, 337-59.

48 Spencer, *1 Timothy*, 64.

<i>Despotes</i>	10	4	4 (1 Tim 6:1, 2; 2 Tim 2:21; Titus 2:9)
<i>Oikodespoteo</i> (“to be master of a house”)	1	1	1 (1 Tim 5:14)
<i>Oikodespotes</i>	12	0	0
<i>Episkopeo</i> (“to oversee”)	2	0	0
<i>Episkope</i>	4	1	1 (1 Tim 3:1)
<i>Episkopos</i>	5	3	2 (1 Tim 3:2; Titus 1:7)
<i>Epitasso</i> (“to command”)	10	1	0
<i>Epitage</i>	7	7	3 (1 Tim 1:1; Titus 1:3; 2:15)
<i>Exousiazō</i> (“to have authority”)	4	3	0
<i>Exousia</i>	102	27	1 (Titus 3:1)
<i>Hegeomai</i> (“to lead”)	28	11	2 (1 Tim 1:12; 6:1)
<i>Hegemon</i>	20	0	0
<i>Huperecho</i> (“to have power over”)	5	4	0
<i>Huperoche</i>	2	2	1 (1 Tim 2:2)
<i>Kurieuo</i> (“to rule over”)	7	6	1 (1 Tim 6:15)
<i>Katakurieuo</i>	4	0	0
<i>Oikonomeo</i> (“to manage a household”)	1	0	0
<i>Oikonomia</i>	9	6	1 (1 Tim 1:4)
<i>Oikonomos</i>	10	5	1 (Titus 1:7)
<i>Poimaino</i> (“to shepherd”)	11	1	0
<i>Poimen</i>	18	1	0
<i>Proistemi</i> (“to lead”)	8	8	2 (Titus 3:8, 14)
<i>Prostatis</i>	1	1	0

Thus, Paul is limiting women from teaching and from having a destructive power over men. Rather, they are to be “in silence” (2:11-12). As a consequence, women at Ephesus become part of the health-producing educational process: learning peacefully, cooperatively, not teaching *yet*, while not harming their teachers.

Why might Paul have chosen to use *authentēo* when writing Ephesus? Artemis was the predominate deity worshiped in Ephesus and throughout Asia Minor. She was modeled on the queen bee.⁴⁹ After the young queen has stung to death any other competing queen bees, she leaves the hive on a mating flight. The seven or eight drones that mate with her die because their reproductive organs are torn out after mating. Similarly, the cult of Artemis at Ephesus was associated with ritual or actual murder. Paul was using *authentēo* metaphorically to describe destructive attitudes of the women toward the men, modeling themselves on Artemis, the “slaughterer,” or, even on Eve, for when she ate the fruit forbidden by God, it resulted in death (Gen 2:17; 3:3-6).

⁴⁹ See Spencer, *1 Timothy*, 13-18. Statues uncovered of Artemis and coins of Ephesus often include the figure of a queen bee. E.g., Ephesus Museum, Selçuk, Turkey.

Almost all commentators in the last twenty-three years are agreed that 1 Timothy 2:12 is unclear and difficult to understand. Through the years many have come to appreciate that for Christian women to learn in silence (v. 11) is an exemplary virtue for *all* Christians. Many have also recognized that women were in some way promulgating or at least participating in the heresy at Ephesus.⁵⁰

So, were the key problems at Ephesus gender roles and female relationship to leadership or right knowledge and female relationship to orthodoxy, that is, submission to truth? Or, is 1 Timothy mainly about order or salvation? My own conclusion is that 1 Timothy is primarily about *right knowledge, salvation, and submission to truth*, not eternal gender roles.

Not restricting self-deception to women, Paul reminds Timothy and the Ephesians, he himself was the “first” of all sinners (1 Tim 1:13-16), a prototype of someone sinful (but ignorant) who received God’s mercy. In Romans 7:11 he says he was deceived by sin. He then contrasts Adam as a prototype of someone born and educated first who then sins but is not deceived. Education is not the answer for him, as it is for Eve. But Paul is similar to Eve, in contrast, a prototype of someone who sins because he or she is deceived (2:14).

What does education have to do with deception? Deception is based on telling a lie or lies. Paul most likely refers back to the earliest use of *apatao* (“deceive”) in the Bible when used by Eve herself as she made her excuse to God: “the serpent *deceived* me and I ate” (Gen 3:13). Adam, in contrast, does not claim he is deceived. Rather, he blames God for having given him Eve and blames Eve for having given him the forbidden fruit (Gen 3:12). *False* teaching in the Bible is shown to be a major way to deceive.⁵¹ As in 1 Timothy 2:13-14, in 2 Corinthians 11:3, Eve is used as a prototype for persons who are deceived by Satan with teachings that lead them away from the truth. In 2 Corinthians, Eve illustrates the danger to the whole church of Corinth, while, in 1 Timothy, she illustrates the danger for the women at the church in Ephesus.

Reminiscent of Eve in Eden, the Ephesian women were learning and teaching a body of heretical beliefs to others, in an autocratic manner, submitted to heterodox teachers that brought spiritual death to its listeners. Thus, Paul began a process to address the cultural limitations on women, especially in the area of Ephesus in the syncretistic Greco-Roman world, by commanding that the women learn the truth so they could understand fully the Christian message, not be deceived, and, then, when they taught, they would bring spiritual life and salvation to their listeners.

When the women in Ephesus are no longer easily deceived because they are well educated, then the analogy with Eve is no longer valid, as it ceased to be with Paul himself. Ultimately, Paul was teaching equality through Christ who humbles all. The problem has been that the women in all places and at all times have been compared with the women in Ephesus. Women have been reduced to students who have never been able to graduate! For the first-century women at Ephesus, learning the knowledge of God’s truth from the appropriate persons was liberating. But more than 2000 years later, simply learning in submission and never teaching men still is the norm to follow with some persons. However, the development of Paul’s work at Ephesus should culminate in the authoritative leadership of schooled orthodox women today. Isn’t that what we want at Gordon-Conwell? That certainly was the desire of our founder A.J. Gordon! Paul’s design was to have women mature as heirs according to God’s promise (Gal.3:28): “There is neither Jew nor Greek, there is neither slave nor free, there is neither male and female; for all of you are one in Christ Jesus.”

50 However, when commentators come to interpret verse 12, some (hierarchicalists) emphasize the latter part of the verse (*authentain*), seeing teaching as one aspect of “authority” (interpreting *authentain* positively), and taking “silence” as somewhat literal. In contrast, others (egalitarians) tend to emphasize the earlier part of verse 12 (*didaskain*) and verse 11, seeing *authentain* as a misuse of power. Authority, then, becomes an aspect of teaching.

51 E.g., Gen 3:2-14; Rom 16:18; 2 Cor 11:3-6; Eph 5:5-6; Col 2:8; 2 Thess 2:3, 10; James 1:26.

Summary

In summary, in both 1 Corinthians 14 and 1 Timothy 2, Paul emphasizes women listening, cooperating, and allowing others to listen. He was not recommending they never speak in church settings.

COMPARISON BETWEEN 1 CORINTHIANS 14 AND 1 TIMOTHY 2

	1 Corinthians 14	1 Timothy 2
Pagan context	Dionysus	Artemis
Church context	Wild unstructured services	Heretical, destructive teaching
Setting	Worship	Education
Emphasis	Love that builds up	Truth that matures
Goal	Hear & learn God's clear revelation	Study & learn God's true revelation
Type of silence	<i>Sigao</i>	<i>Hesuchia</i>

The context is somewhat different for each church. In Corinth, it appears to be the influence of wild pagan cults, such as the worship of Dionysus, while in Ephesus, it appears to be the destructive Artemis cult setting.

Paul's setting in Corinth is worship while his setting in Ephesus is education.

The emphasis in Corinth is love for others that builds them up which is enabled by listening. The emphasis in Ephesus is promotion of truth which is enabled by learning in a listening, respectful, affirmative way.

At Corinth, Paul wants to avoid wild, unstructured services. At Ephesus, Paul wants to avoid heretical, unhealthy, destructive teaching.

Everywhere Paul wants God's clear and true revelation to be heard and to be taught and learned.

Silence, or affirmative listening, was one way for women to enable this goal, a positive activity in the Old Testament and for ancient Jews. Ultimately, Paul was promoting God's intentions for men and women mentioned in Genesis.

A number of years ago, after I finished a lengthy presentation defending women in leadership, a man in the front row raised his hand and asked: "What is it that women want?" My answer: "We women do not want to take over, but we want to be partners with men, because that's why God created us." How far back have men and women been in partnership? Their partnership goes back to the garden. Genesis 1:26-27 says: "And God said, 'Let us make Adam in our image according to our resemblance and they will rule over the fish of the sea and over the birds of the sky and over the animals and over all the earth, and over all the moving things that move upon the earth.' And God created the Adam in his image; in the image of God he created him, a male and a female, he created them." God's image is a double image. Humans have one name: "the Adam" but two persons, male and female. Humanity, like the Trinity, has unity and diversity. Both males and females have the same commission: to rule together.

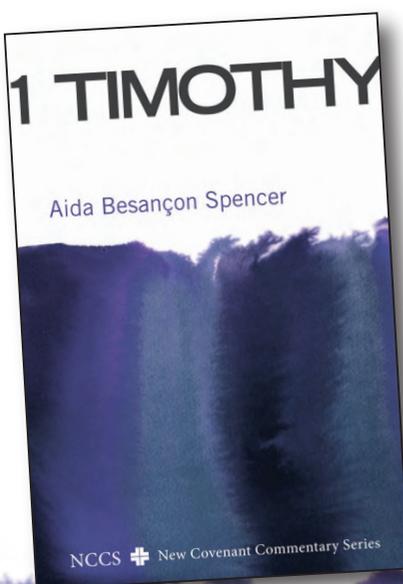
This same point is reiterated in Genesis 2, when Eve is described as "a helper" in God's commission to till and guard the garden: "as if in front of" Adam. She is a leader of Adam, but also a helper of Adam. That is why God always has given and will give the same gifts to women for leadership as to men.

Therefore, what do women want? What should women and men want? Women should be preaching partners in service with men in the church. They were in the past, they should be now, and they will be in the future in the new Jerusalem!

Aída Besançon Spencer is Senior Professor of New Testament at Gordon-Conwell Theological Seminary, S. Hamilton, MA 01982. She has taught at GCTS since 1982. Her publications include 18 books, such as her new commentary *James* in the Kregel Exegetical Library series, *1 Timothy*, *2 Timothy and Titus* in the New Covenant Commentary Series, *Beyond the Curse: Women Called to Ministry*, and *The Goddess Revival and Marriage at the Crossroads* (with others).

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Review of *The Holy Spirit in the New Testament* by John T. Carroll (Nashville: Abingdon, 2018)

JHYUNG KIM

John T. Carroll's most recent book, *The Holy Spirit in the New Testament*, aims to function as a guidebook of an enthralling subject, the Spirit within the New Testament. The book goes the extra mile to uncover the nature and role of the Holy Spirit by relying almost exclusively on biblical references. In this regard, those who seek to build a solid biblical foundation in their understanding of the Holy Spirit would reap numerous benefits from Carroll's work.

In the first three chapters, Carroll delves into preliminary yet indispensable matters before diving into his main point. In chapter one, he briefly encapsulates modern landmark studies of the Spirit from Hermann Gunkel (1888) to Anthony C. Thiselton (2016) (5-8). In chapter two, the author, on one hand, introduces the Spirit language of the Old Testament, and the other, demonstrates great consistency between the Old and New Testament regarding appreciation of the Spirit. Chapter three demonstrates how people in the Greco-Roman world thought and spoke about the s/Spirit by considering a few yet pivotal early Jewish and Greco-Roman sources including Dead Sea Scrolls, Wisdom of Solomon, Philo, and Josephus (from 2 B.C. to A.D. 1). Chapter four to eight elucidates how each book of the New Testament describes the presence and activity of the Spirit. Chapters four and five introduce diverse approaches of the Synoptic Gospels and the Book of Acts respecting the Spirit. The Spirit in Mark equips his disciples to confront hostile forces as they proclaim and demonstrate the reign of God (48). In Matthew, the Spirit fills Jesus to fulfill the Old Testament prophecy (51). Similarly, Luke portrays the Spirit as the one who directs and empowers the ministry of not only Jesus (Gospel of Luke) but also apostles (the Book of Acts) to restore and expand God's people (57). Chapter six investigates the Holy Spirit in the Gospel of John and First John. John's distinctive perspective is observed from his usage of a unique word, *Paraclete*, an image applied to the role and activity of the Spirit. In this regard, the Spirit in John's writings continues the work of Jesus after his ascension, unveiling and educating believers to pursue the will of God (83). In chapter seven, the Spirit in the letters of Paul (including pastoral epistles) is examined. There are at least two dimensions of the Spirit in a broad sense that Paul highlights in his letters. First, the Spirit empowers the believers to experience the future re-creative, restorative power of God amid the present age of adversity and the sufferings Christians face (119). Second, the Spirit equips the believers (both as individuals and as community) to live according to the word of God (119). Chapter eight is about the Spirit in First Peter, Hebrews, and Revelation. The Spirit in 1 Peter as well as Hebrews interprets the Scripture and empowers the believers to be holy themselves (123). In the Book of Revelation, the Spirit 1) fosters hope among believers in perseverance; 2) encourages them to trust God's sovereignty; 3) disengages them from the Roman empire (136). In chapter nine, the author concludes the book by 1) tracing several pivotal paths of interpretation about the Spirit over the centuries (139); and 2) illuminating theological insights embedded in the field of New Testament pneumatology (149).

I strongly recommend the present volume not only to seminarians but also to pastors, laypeople, and even scholars for its numerous positive features. First of all, the author's succinct and thorough survey of recent scholarly approaches to the Spirit is especially conducive for readers to take in these diverse approaches to the Spirit at a glance. Second, a succinct bibliography that the author lists at the end of each chapter functions as a catalyst for those who seek further research. Third, the author's complete reliance on the primary sources in developing his argument promotes readers to reason on the biblical foundation. Fourth, sections that provide concise definitions about rudimentary yet crucial terminologies and concepts (e.g., Tanak, Second Temple Judaism, Stoicism, and Middle Platonism, etc.) equip readers with the background knowledge that is essential to

appreciate the author's insights. Last, but not least, the author's sketch of the historical context of each New Testament book enables the audience to apprehend the identity and role of the Spirit in light of the social-historical setting of each New Testament book.

As part of the Core Biblical series, the present volume contributes to the field of New Testament pneumatology by providing a guide, mapping pathways, and introducing significant resources for the readers of the New Testament.

Jihyung Kim is a Ph.D. student at McMaster Divinity College. He holds a bachelor's degree in library and information science from Sunkyunkwan University, an M.Div. from Chongshin Theological Seminary, and an M.A. in biblical language from Gordon-Conwell Theological Seminary.



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Review of *God Inside Out: An In-Depth Study of the Holy Spirit* by Simon Ponsonby (Edinburgh: Muddy Pearl, 2015)

DASOL CHANG

God Inside Out: An In-Depth Study of the Holy Spirit is not written for seasoned scholars. However, it is not an easy book to read and requires some critical engagement with the text. The author hopes that it “may hint at directions” for young scholars to pursue further (xii). Having its origin in a series of lectures the author gave at the St. Aldates School of Theology, the book is the author’s attempt to “mine” the doctrine of the Holy Spirit that has been buried for many years under Church tradition and theological debate. The book aims to be a “comprehensive summary of the Person and Work of the Spirit,” a summary that is “biblical,” “theological,” and “practical” (xi).

The book is divided into four parts. Part 1 (chs. 1-4), “The Holy Spirit and God,” introduces the Holy Spirit as the third person within the one God. This section argues for the divinity and personality of the Spirit (ch. 1), explores the different titles and metaphors for the Spirit (ch. 2), demonstrates the central role of the Holy Spirit in the life and work of Jesus Christ (ch. 3), and succinctly examines the significant developments in pneumatology over the past 2,000 years (ch. 4).

Part 2 (chs. 5-8), “The Holy Spirit and the World,” explores the ways in which the Spirit is active outside the Church and the Christian. This section examines the Spirit’s active involvement in creation, especially *panmetatheism* (“God with all”), a term coined by the author himself (ch. 5), “the Spirit of justice and compassion,” who is concerned with the liberation of the whole cosmos (ch. 6), and the Spirit’s more general activity in the world (ch. 7).

Part 3 (chs. 8-12), “The Holy Spirit and the Christian,” deals with the distinct relationship that the Holy Spirit has with the Christian. This section explores “the Spirit of regeneration,” who brings new birth that is “definitive” (77), “prospective” (78), “passive” (79), and “superlative” (81) (ch. 8), “the Spirit of sanctification,” who partners with the Christian on the entire journey of sanctification, as it is “an accomplished state,” “a present struggle,” and “a future hope” (93) (ch. 9), “the Spirit of Sonship,” who adopts the Christian into God’s family and bestows on him/her “the rights of children” (101) (ch. 10), “the Spirit who satisfies” the Christian, as He is experienced as “love unfathomable” (106), “joy unspeakable” (108), “peace unshakeable” (110), and “a stream unstoppable” (112) (ch. 11), and “the Spirit of power,” who empowers the Christian to witness to Christ both in word and deed (ch. 12).

Part 4 (chs. 13-17), “The Holy Spirit and the Church,” examines the relationship of the Holy Spirit with the Church. This final section first discusses “baptism in the Holy Spirit” (ch. 13), which is “one of the most hotly debated and divisive doctrines in pneumatology” (127). The author equates baptism in the Holy Spirit with regeneration and argues that what we need is “baptising with our baptism” or “the release of the Spirit” (138). Ponsonby then explores “the Spirit who gives gifts” to build up the Church and maintains that the gifts have continued all throughout church history (ch. 14). On examining the relationship between “the Spirit and the Word” (ch. 15), the author believes in “the Spirit alongside the Word,” by which he means that the Spirit often speaks outside Scripture, but never contradictory to it (163). The author also discusses the Spirit, who not only “elicits” worship and prayer (168-71), but “visits” worship and prayer (174-75) (ch. 16). *God Inside Out* closes with the Spirit’s role in world mission (ch. 17). The title of the book comes from this chapter, as the author calls the Spirit “God inside out to bring those outside in” (184). The author concludes the book by exhorting his readers not to “internalise the externalising and evangelising Spirit” (184).

The most impressive feature of the book is its ability to be both comprehensive and concise. Excluding bibliography, glossary, and index, the book is a mere 185 pages. However, it surveys biblically and theologically a broad range of important topics on the person and work of the Holy

Spirit. The book has several hundred biblical references to “be read and tested by its readers with Bible in hand” (xi). Although some of the author’s arguments do not seem too convincing (e.g., his interpretation of “the spirit” in John 19:30 as referring to the Holy Spirit, in other words, the Spirit of Jesus, rather than to the human spirit of Jesus), the reader may always go back to the Bible and test them (26). The book also seeks “respectful listening” by citing many important theologians over the past two millennia. What is especially helpful is its overview of the significant developments of pneumatology in church history (ch. 4), as well as its concise yet substantial discussion of the Church’s reflection on sanctification (84-86) and charisms (150-53).

Another commendable feature of the book is its balance. Many books on the Holy Spirit tend to be biased in favor of the theological traditions of the authors, while neglecting to interact with the views of other traditions. This book, however, gives voice to both sides of the story. For example, when discussing the Spirit of justice and compassion, the author, by citing Tom Smail, explains how some “charismatic Christians” may fail to “become involved in God’s liberating activity in the world,” while “social activist Christians” may fail to receive “the Messianic Spirit who alone will enable them to do so effectively” (59). Moreover, while affirming a more general role of the Spirit and the idea of *panmetatheism*, the author does not minimize the need for special revelation. He writes: “Religion is the product of man’s response to numerous revelations – man’s religious impulse is partly a ‘yes’ to the Spirit’s impulse in man. However, sin and the absence of special revelation will always cause this to become an aberration” (67). The author affirms both “the universality of the Spirit” and “the uniqueness of Christ” (70). Other examples abound. The author keeps good balance between the “definitive” and “prospective” nature of regeneration (78-79), between miracles and the gospel (119), between doctrine and experience (138), between *opus operatum* and *opus operantis* (139), and between the Spirit and the Word (165).

In addition to engaging different theological traditions, the book has a good balance between doctrine and experience. Many books on the Holy Spirit tend to be either doctrine-heavy or experience-heavy. This book, however, covers both by holding “both high doctrine and personal experience in creative tension” (40). Despite being a comprehensive summary book on the Holy Spirit with many biblical and theological references, the book does not fail to engage the heart. In step with the author’s belief that “the Spirit is not an intellectual study but always has an existential and external impulse” (xii), the book is full of practical implications. For example, the author gives four implications of the Spirit’s role in creation (51); he suggests five different ways the readers can respond to the Spirit of regeneration (81); he encourages his readers to “make space” in their times of worship and praise to encounter the Spirit (175); and he exhorts the readers to be filled with the Spirit to “reach a world in need” (183).

This reviewer recommends this book to seminary students and anyone who is looking for a well-balanced theology book on the Holy Spirit that will engage both the mind and the heart. A working knowledge of Hebrew and Greek will be certainly helpful for deeper engagement (e.g., on the divinity and personality of the Spirit, types and titles for the Spirit, and baptism in the Holy Spirit), but it is not necessary, as the author transliterates and translates them into English. This book is especially recommended for a course like *Seminar in Pneumatology: Person and Work of the Holy Spirit*, such as I enjoyed in seminary. It may be assigned as a general introduction book that can complement Anthony Thiselton’s book on the Holy Spirit.

This book, a comprehensive summary of the person and work of the Holy Spirit that is biblical, theological, and practical, is a valuable addition to the study of the Holy Spirit that will reignite modern Christians with a greater passion to know God the Spirit and to experience His power to reach the lost.

Dasol Chang is an ordained pastor in the Korean Presbyterian Church Abroad (KPCA). He holds a B.S. in Psychology from Purdue University (West Lafayette, IN) and an M.Div. and a Th.M. (New Testament) from Gordon-Conwell Theological Seminary (South Hamilton, MA).

Review of *The Acts of the Apostles: A Newly Discovered Commentary*
by J. B. Lightfoot, edited by Ben Witherington III and Todd Still
(Downers Grove: InterVarsity, 2014)

JENNIFER CREAMER

The Acts of the Apostles: A Newly Discovered Commentary is more than a commentary. It is a course in the exegesis of Acts from J.B. Lightfoot, a prominent New Testament scholar of the nineteenth century. Lightfoot (1828–1889) served as professor at Cambridge University for over twenty years before assuming the post of bishop in Durham (24). His numerous published works include commentaries on Galatians, Philippians, and Colossians and Philemon, as well as *The Apostolic Fathers* (28–29). During a sabbatical, Ben Witherington III, professor of New Testament at Asbury Theological Seminary, found Lightfoot’s detailed lecture notes on Acts, as well as a cache of notes on the Gospel of John, 2 Corinthians, 1 Peter, and early Judaism, stacked in a bookcase in the Cathedral Library of Durham University (22). Recognizing the value of Lightfoot’s scholarship, Witherington arranged for transcription of the manuscripts. This commentary on Acts is the first in a series of three volumes comprising this previously unpublished material.

The commentary begins, fittingly, with an essay on the inspiration of Scripture as the foundation for sound biblical interpretation. This is followed by an introduction that touches on matters related to textual criticism, authenticity, and authorship. The verse-by-verse notes show careful exegesis of the Greek text. Lightfoot employs a full range of exegetical tools in his remarks. Included are numerous excursus, including “The Primacy of Peter” (102–103), “The Diaconate” (105–106), and “The Authenticity the Speech of St. Stephen” (126–136), among others.

It is important to remember that Lightfoot’s notes on Acts are just that—lecture notes. The verse-by-verse notes conclude with chapter 21. The reader will not find equal attention given to each verse or to each chapter. Lightfoot provides a thorough treatment of Stephen’s speech: 28 pages are devoted to Acts 7 alone. Notes on some chapters are brief. Acts 10 receives only two pages of comment, as does Acts 12. Indeed, the parameters of time do limit the scope of course content.

The editors thoughtfully have included reprints of several of Lightfoot’s previously published articles in the appendices. Appendix A includes an article on Acts from Smith’s *Dictionary of the Bible*. Lightfoot’s article appeared in the first edition of the dictionary but was replaced in the second edition by a “much inferior piece” (according to Witherington) by another author (279). In this article, Lightfoot contends for the authenticity of the Acts narrative. He refutes objections one by one, and at considerable length. Appendix B, “Illustration of the Acts from Recent Discoveries” catalogues an array of evidence from Greco-Roman literature in favor of the authenticity of Acts. Appendix C consists of a lecture, “St. Paul’s History after the Close of the Acts,” in which Lightfoot proposes a chronology of Paul’s travels after release from his first Roman imprisonment. Lightfoot includes helpful references from Church Fathers who suggest that Paul did travel to Spain after his release from house arrest in Rome. Lightfoot’s early training in classical literature and languages (31), as well as his wide reading in the Fathers proved useful, no doubt, in his career as a New Testament scholar, as well as in these notes on Acts.

Lightfoot defends the authenticity and historical accuracy of Acts time and again throughout the pages of this volume. In his own words, he wrote “at a time when attacks on the genuineness of the work have been renewed” (327). Today, we still encounter such attacks. Lightfoot provides a helpful example of how one can engage opposing views while maintaining an irenic tone. His arguments are solid and profound.

Lightfoot's notes are helpful for any reader who wishes to gain a broad understanding of Acts within its cultural context. This commentary will be of particular help to students, teachers, and preachers of the book of Acts.

Jennifer Creamer (Ph.D., North-West University) teaches biblical studies for the University of the Nations. She received master's degrees in Old and New Testament from Gordon-Conwell Theological Seminary (Hamilton campus) and has taught as an adjunct professor at Gordon-Conwell's Boston campus. Jennifer is author of *God as Creator in Acts 17:24* (Eugene: Wipf & Stock, 2017).

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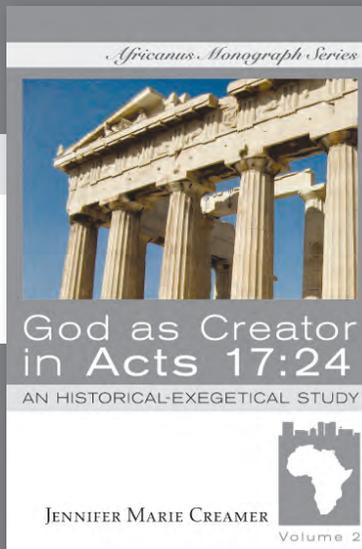
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Jennifer Marie Creamer is adjunct professor of New Testament at the Boston campus of Gordon-Conwell Theological Seminary. She has also taught biblical studies with the University of the Nations at various international campuses.

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**Review of *Salvation by Allegiance Alone: Rethinking Faith, Works,
and the Gospel of Jesus the King* by Matthew W. Bates
(Grand Rapids: Baker Academic, 2017)**

MANSE RIM

Sola fide (salvation by faith) is not only central but also fundamental to Christian doctrine in which one finds the unique character in Christianity in comparison to other religions. While tenets attempt to articulate the foundation of the gospel and the Christian life, *sola fide* has been considered one of the most enigmatic concepts that is difficult to explain or describe. That is why New Testament scholarship has been discussing *Pistis Christou* (the question about whose faith it is that saves, either a believer's faith in Jesus or Jesus' faith[fulness]).

In *Salvation by Allegiance Alone*, Matthew W. Bates, who teaches the Bible and early Christian literature at Quincy University, explains the full message of the good news about Jesus the Messiah associated with *pistis* (*faith*) in order to demonstrate clearly and properly how our salvation ought to be understood in light of *saving faith*. For Bates, our contemporary Christian culture often distorts and truncates the concept of *faith* in various ways. Thus, Bates suggests that *pistis*—traditionally translated as “faith” or “belief”—should be better understood as *allegiance*, since this word includes “the most vital concept for salvation, such as mental assent, sworn fidelity, and embodied loyalty” (p. 5). Furthermore, he argues boldly that we are saved by “allegiance alone” to our king Messiah, instead of mere human response of “faith” in Jesus (p. 13) since the climax of the gospel is not the death and the resurrection of Jesus, but the enthronement of the king Messiah and his reign over the universe. Here is the outline of the only one true gospel that Bates suggests: “Jesus is the king 1) preexisted with the Father, 2) took on human flesh, fulfilling God’s promises to David, 3) died for sins in accordance with the Scriptures, 4) was buried, 5) was raised on the third day in accordance with the Scriptures, 6) appeared to many, 7) *is seated at the right hand of God as Lord*, and 8) will come again as judge” (pp. 52, 72, 93).

To explain “*allegiance*,” as an adequate substitution for the word “faith,” Bates begins with popular misunderstandings of “faith” in chapter 1. According to Bates, faith is *not* an experiential and anti-evidential notion; *nor* a leap in the dark as Kierkegaard stated; *nor* a mere personal and intellectual assent as the free-grace movement posits; *nor* a positive mindset like blind optimism, etc. Nonetheless, for a long time, the word “faith” has often been appropriated as being defined by one of these views. Thus, in chapters 2 and 3, Bates strives to find the only true gospel attested by Paul and the Evangelists, respectively: it is the enthronement of Jesus the king Messiah. So, in chapter 4, he contends “faith in Jesus is best described as allegiance” to Jesus as king that contains the notion of faithfulness and loyalty that the word “faith” lacks (p. 77). In this regard, “allegiance” is a larger category than faith or trust, embracing the dimensions of intellectual agreement, confession of loyalty, and embodied fidelity. In chapter 5, Bates provides a question-and-answer session, in which he answers several possible, but critical questions that arise from the traditional views of faith, grace, works, law, and so forth.

In chapters 6 and 7, Bates delineates final salvation as illustrated in both testaments with respect to the resurrection and the image of God. An overarching framework of salvation—creation and new creation—corrects the Christian’s vision for final salvation from focusing only on the afterlife of the individual soul going up to heaven, to recognizing our final salvation as the holistic resurrection of our being into a new creation in which we will act as “idols (images) of God,” becoming perfect representations of God. In this respect, as Bates points out, “allegiance to Jesus the king ultimately means that we reign with the king” (p. 165). In chapter 8 (the most controversial chapter in my view), Bates grapples with several complicated issues, such as the

order of salvation (*ordo salutis*), justification and union with Christ, the righteousness of God, imputed or infused righteousness supported by Protestants and Catholics, respectively, and so on, which are all closely related to his thesis, *salvation-by-allegiance-alone*. Then, Bates explains that providing the third concept “incorporated righteousness,” highlights “*the righteousness of God is God’s resurrection-effecting verdict that Jesus the wrath-bearing, sin-atoning, allegiant king is alone righteous—a verdict that all who are united to Jesus the representative king share*” (p. 191). In other words, only to Jesus is God’s perfect righteousness conferred and only by the union-securing allegiance to Messiah, and only through the incorporated union with his death and resurrection, a believer’s present justification and glorification are possible. In the final chapter, Bates closes his book with the implications of his argument in this book, in order to suggest some specific applications for today’s churches. In this section, Bates proposes that the full gospel’s focusing on allegiance to king Jesus is imperative since “a gospel-centered *allegiance* is where discipleship and salvation meet in church” (p. 210).

In summary, in the first five chapters (1-5), Bates examines and develops the significance of *salvation-by-allegiance* in treating many issues associated with faith, works, and salvation; then, in the next three chapters (6-8), he goes further to discuss more complex and controversial issues about the new creation, final salvation, and justification with a larger perspective; and, finally, he suggests some practical, possible, but a bit abstract solutions to the problems of contemporary churches, adding appropriate guidelines.

This book is provocative and fascinating, considering that the author manages one of the most complex, but significant issues skillfully and appropriately by arranging each section logically and harmoniously. A reader should not miss some arguments such as topics about the righteousness of God, in which Bates throws some fresh insights on exegetical and theological queries. Furthermore, this book is nicely designed for the wide range of readers: scholars, teachers, pastors, church leaders, lay-people, anyone who is interested in this topic. As such, the book is not too pedantic, not using highly technical terms, but employing vivid illustrations and examples. In so doing, the author often shares his own personal experiences and it makes a reader sympathetic with current church problems. He also provides a “for the further thoughts” section which, I believe, might be helpful for those who want to use this book for group discussion. Finally and most importantly, the author invites us to go to a place where the fundamental questions lie: What is the gospel? What is saving faith? How can we give our allegiance to king Jesus? How can we keep our allegiance in this world? In so doing, we could trace and follow a more convincing path on our journey of salvation.

Through this book, Bates urges us to abandon our misunderstandings of faith that lead us to a truncated and distorted gospel and encourages us to align with the gospel as we confess our allegiance to what truly matters to us to the world and embody it in our everyday lives. As Bates puts it, “We are saved past, present, and future through allegiance alone as that allegiance forges a union with the Messiah through the Holy Spirit” (p. 191). This is not because our allegiance to Jesus is perfect enough to stand before God, but because the Son’s allegiance to the Father is pure, flawless, blameless, and consummate to make us stand righteous before God, so that we may become at last His image as new creations in the crucified and resurrected Messiah.

Manse Rim graduated with a Th.M. in New Testament studies and a M.A.R. from Gordon-Conwell Theological Seminary, South Hamilton, MA, in 2017 and in 2019, respectively. His academic interest is Paul’s Letters, Pauline Christology, and Messianism.

**Review of *The Fear of The LORD Is Wisdom: A Theological Introduction to Wisdom in Israel* by Tremper Longman III
(Grand Rapids: Baker Academic, 2017)**

Jennifer Shin

As the title tells, this book gives a theological introduction to the concept of wisdom and wisdom literature in Israel, appropriate to any reader who has a basic understanding of the Bible. Tremper Longman III focuses on wisdom in the Old Testament, yet also examines the New Testament's appropriation of Old Testament wisdom, hence composing the study as a Christian biblical theology. Longman finds that the three biblical wisdom books (Proverbs, Ecclesiastes, and Job) are in agreement in regards to the core of wisdom as the "fear of the Lord" (xv). Admitting the pervasiveness of wisdom's characteristics throughout the Old Testament, the book proceeds to discuss wisdom in Psalms, Deuteronomy, Song of Songs, and in several historical narratives, particularly stories of Joseph, Daniel, Adam, and Solomon (Part 2, 63-108). The book shows that wisdom is not just practical but theological, and also not only universal but as well unique to Israel's faith (109). The idea of wisdom and reward is studied in the context of the issue of retribution theology in the Old Testament (179-190), and the social setting and gender of wisdom are addressed (191-214). Intertestamental wisdom and New Testament development of wisdom are assessed in regards to the subject of the afterlife (Part 5, 215-56). The conclusion highlights the role of wisdom in the canonical context and underlines the significance for contemporary life (257-75).

Due to current scholarly questioning of the category of wisdom literature, the concept of wisdom is explored synchronically within the final form of the Bible rather than as a genre. To examine Part 1, which is assigned to Proverbs, Ecclesiastes, and Job as an example of Longman's work in the book, we can find three levels—practical, ethical, and theological—intertwined in the meaning of wisdom in each book. In Proverbs, the practical level of wisdom is the "skill of living" (6-10), the ethical level defines a wise person as a "good person" (10-11), and the theological level emphasizes "fearing God" (12). Longman rightly points out that wisdom has all three dimensions. One cannot be wise without a proper relationship with God (25). The book of Proverbs makes clear that wisdom is "neither secular or universal, but rather theological and particular to Israel" (25). Although I disagree with the author's take on Ecclesiastes as composed in two voices (27), the chapter on Ecclesiastes provides insights and points for consideration in regards to widely disputed interpretations of the book. The Book of Job, also another book of controversy, is taken as a "wisdom debate" in its essence (43). Wisdom, according to the book of Job, supports the wisdom portrayed in Proverbs and Ecclesiastes as it affirms God as the source of wisdom and teaches human submission as the appropriate response (61). The subsequent chapters develop Longman's three levels of biblical wisdom and highlight the uniqueness of wisdom in Israel.

Longman's book *The Fear of The LORD Is Wisdom* addresses current topics of discussion on wisdom literature and provides a well-summarized overview which extends from the Bible to extrabiblical and ancient Near Eastern literature in a reader-friendly manner. The book explains topics plainly without academic jargon yet is full of valuable content and critical insights. Seminary students in Gordon-Conwell Theological Seminary will benefit abundantly by reading this book, since the school normally does not provide an official course on wisdom literature. Though one should keep in mind that Longman's view is one of many diverse opinions on wisdom literature, his book is noteworthy as it is grounded in Christian faith and replete with academic and critical information.

Jennifer Lee Shin is a Ph.D. student at Wheaton College. She holds a Th.M. in the Old Testament and an M.Div. from Gordon-Conwell Theological Seminary, and a B.A. in English and French from Yonsei University, Seoul, South Korea. She served as a member of the editorial team of *Africanus Journal*.

Review of *The Decalogue: Living as the People of God* by David L. Baker (Downers Grove: IVP Academic, 2017)

JUSTIN M. YOUNG

The Decalogue, more commonly known as the “Ten Commandments,” is among the most well-known pieces of Old Testament literature. Even those who have never read the Bible often regard the two tablets of the Decalogue as an enduring symbol of Judeo-Christian heritage. Ironically, despite the recognition it has received throughout history, it is not uncommon to observe among Christians the need for a greater understanding of basic issues surrounding the Decalogue’s theological significance (e.g., the meaning of its contents; the context in which it was given; its relationship to other forms of legal material in the OT; etc.). David L. Baker provides a timely and instructive introduction to the Decalogue. The book is divided into four parts: (1) “What is the Decalogue,” an introduction to the material; (2) “Loving God,” an exposition of the first five “words” of the Decalogue; (3) “Loving Neighbor,” an exposition of the last five words of the Decalogue; (4) “The Decalogue Today,” an epilogue focusing on the Decalogue’s relevance for Christian theology.

Organizing Part 1 according to matters related to the shape, form, origin, and purpose of the Decalogue, Baker introduces a variety of basic issues related to the topic, including the different ways in which the words of the Decalogue have been counted (in various theological traditions) and grouped together in the past. Some (e.g., Ambrosiaster; Augustine; Calvin) have grouped the first four words together (associated with loving God), followed by the last six (associated with loving one’s neighbor). Alternatively, following Philo and Josephus, Baker sees two sets of five words dealing with the love of God and neighbor respectively. As a result, he regards the honoring of parents as “...part of respect for God, not simply a matter of social relationships” (p. 8). Baker’s views on the shape of the Decalogue inform the division between Parts 2 and 3 of his work.

The remainder of Part 1 (chs. 2-4) largely forms a succinct summary of the major scholarly contributions to the study of the Decalogue in the modern era. Since the last three centuries of Pentateuchal studies have been dominated by historical-critical inquires, Baker introduces issues related to the form and origin of the Decalogue. While at no point does Baker take direct aim at historical-critical studies on the topic, he does, in some cases, call attention to their hypothetical nature and their inability to produce *definitive* conclusions. For example, regarding the search for an original form of the Decalogue, Baker notes that “[Moshe] Weinfeld actually suggests three different reconstructions in two articles and a commentary” (p. 17). As regards the purpose of the Decalogue (ch. 4), Baker contends that the Decalogue “...is for the people of God, both as individuals and as a community” (p. 32) and that the Decalogue is most accurately articulated as a “constitution for Israel” (p. 34), in distinction from alternative designations (e.g., a Hebrew catechism, ancient Israel’s criminal law, or a summary of basic moral and ethical principles). While Baker acknowledges that there is some truth to each of the previous approaches listed, he opts for “constitution” in part because the Decalogue, “...begins by stating the basis of Israel’s special relationship with God and continues by listing her primary obligations in maintaining that relationship” (p. 35).

Parts 2-3 constitute the bulk of Baker’s monograph (pp. 39-152), providing an exposition of each word of the Decalogue, moving from the first five words associated with loving God (Part 2) to the last five words concerning loving one’s neighbor (Part 3). In each case, Baker addresses the words of the Decalogue according to their ancient Near-Eastern (ANE) and biblical contexts before providing a theological reflection. One of the strengths of Baker’s work is displayed in his thorough knowledge of ANE literature and his balanced approach to it. While, in many cases, he

elucidates the value of ANE texts for studying the Decalogue, he also avoids some of the common pitfalls of comparative methodology (e.g., overstating the relevance of a particular ANE text for understanding the biblical text).

In regard to the first word of the Decalogue (i.e., the prohibition of other gods before YHWH), Baker argues against the notion that the prohibition should be limited in scope to a ban on foreign images in YHWH's temple. Rather, he contends that the prohibition should also be taken to exclude the worship of all other deities. While, in one sense, Baker believes that the Decalogue is indifferent to the hypothetical existence of other gods, he also maintains that the Decalogue denies the function of other gods, rendering them "effectively nonexistent" (p. 45). Taking verses 4-6 as an autonomous prohibition to the first, Baker regards the second word of the Decalogue as a prohibition of images for use in worship, rather than a blanket prohibition of all images in general. He also provides a brief discussion on the issue of injustice in relation to the prospect of punishing children for the sins of their parents and grandparents (cf. v. 5; see pp. 54-55).

Regarding verse 7 as the third word of the Decalogue (cf. p. 5), Baker contends that the prohibition of the misuses of the divine name is potentially deliberately general, permitting "... a range of application, covering all kinds of misuses of God's name" (p. 64). In accordance with this, Baker rightly calls for a broad application of the prohibition: "It is not simply a matter of avoiding specific words or expressions, but how we think, speak, and act in relation to the Almighty" (p. 69).

Baker begins his discussion of the sabbath command (ch. 4) by noting its uniqueness among other ANE cultures: "So far as we know, no other nation in the ancient world celebrated the sabbath, and thus the commandment requires explanation and justification to persuade Israel to keep it" (p. 72). While Exodus focuses on the connection between the sabbath and creation (Ex 20:11), Deuteronomy focuses on Israel's former enslavement in Egypt as the justification for keeping sabbath (Deut 5:15). Baker aptly contends that these two reasons for keeping the sabbath are "complementary, not contradictory" (p. 76). He also rightly picks up on the connection between the sabbath and justice for the poor, before concluding chapter 4 with a reflection on Abraham Joshua Heschel's approach to the sabbath as a "palace of time" (pp. 80-83).

Following Philo, Baker contends that the fifth word of the Decalogue (honoring parents) "... stands at the border between two groups of Commandments just as parents stand at the border between the mortal and the immortal" (p. 90). He tentatively suggests that the placement of the fifth word within the Decalogue might be explained according to the idea that parents are God's image bearers, serving as "...his representatives in bringing children into the world (Gen 1:26-28; 5-1:3)" (p. 90). Baker aptly notes the distinctiveness of the fifth word in comparison to other ANE cultures. While the concept of honoring the family's authority structure was common throughout the ANE, the Bible consistently places a unique emphasis on honoring *both* parents, as opposed to only mentioning the father or elders: "Virtually every time the Bible mentions attitudes towards parents...both mother and father are mentioned" (p. 92).

Transitioning to what he calls the "Loving Neighbor" section of the Decalogue, Baker contends that, although the sixth word of the Decalogue (i.e., the prohibition of homicide) is not unique to ancient Israel, its laconic presentation is. Baker takes the sixth word to be a prohibition of "... illegal killing by individuals rather than killing authorized by the state in execution or war" (p. 103). As such, he commends "commit homicide" as the most precise translation of *raṣaḥ*. Helpfully commenting on the negative form of the command, Baker stresses that homicide is prohibited in order to gain the positive effect of preserving human life. While the general prohibition of homicide is not unique, Baker notes the distinctiveness of the penalty for committing murder in ancient Israel: "...some other ancient laws allow for compensation to the family as an alternative to capital punishment, but in Israel the death penalty for murder is non-negotiable (Num 35:31-33; cf. Lev 24:17, 21)" (p. 104). Baker rightly highlights the special status of humankind (i.e., having been

made in the image of God [Gen 1:26-27; 5:1]) as the basis for the value the Decalogue places on human life.

Baker rightly calls attention to the primary function of the seventh word, concerning adultery, as a means of protecting marriage. While fornication is elsewhere prohibited (Ex 22:16-17; Deut 22:28-29), in contrast to adultery, it is not considered to be a capital offense. The reason for this distinction is that "...the seventh commandment is not so much concerned with sex as with maintaining the sanctity of marriage as the fundamental unit of society instituted by God" (p. 114). In the light of its paramount importance to societal structure, Baker notes how the position of the seventh word within the Decalogue contributes to its weightiness: "The seriousness of adultery is evident from its prominent position in the Decalogue (following homicide) as well as the stipulation of the death penalty for both the man and woman involved (Lev 20:10; Deut 22:22, 24)" (p. 116). Yet, since the death penalty could only be implemented on the basis of the testimony of two or more witnesses (Num 35:30b; Deut 17:6), Baker makes clear that a man or woman could not kill their spouse on the spot if they were caught in the act of adultery, in contrast to Hittite and Assyrian laws, which make such a provision.

Baker contends that the laconic presentation of the Decalogue's eighth word, prohibiting theft, is "deliberately broad in scope" (p. 126). As such, the eighth word prohibits theft of all kinds. Baker's survey of comparative ANE legal material is especially helpful for distinguishing the Bible's high view of human life from the ideology of Israel's neighbors. While other ANE cultures have extensive laws prohibiting theft, Baker notes the stark contrast in the prescribed punishment between them. Reflecting upon the Bible's entire legal corpus, Baker remarks, "It is significant that the biblical penalties for theft are more humane than elsewhere, never involving mutilation, beating, or death" (p. 126). In addition, in contrast to other ANE cultures, "in the Bible...even the King is subject to the law (Deut 17:18-20) and expected to respect the property rights of his citizens (cf. 1 Kings 21)" (p. 128). Baker aptly regards this as a "revolutionary idea" (p. 128) in the ancient world. Concluding chapter 8, Baker urges his readers to avoid merely treating the eighth word as an individualized prohibition of theft, calling attention to ways in which the sin of theft applies to broader socio-economic structures.

Turning to the ninth word of the Decalogue, the prohibition of bearing false witness, Baker underscores the universal need for honesty in a court system. This principle is reflected well in Baker's survey of ANE legislation dealing with perjury, which illustrates that bearing false witness was considered a "very serious offense" (p. 134), in some cases resulting in capital punishment (e.g., the Code of Hammurabi). While Baker notes that, although forensic evidence could be brought in an ancient Israelite court setting (e.g., Ex 22:13; Deut 22:17), "...generally the testimony of witnesses would be the main evidence in bringing a conviction, making their responsibility to tell the truth correspondingly great" (p. 136). Baker illustrates how the principle undergirding the ninth word of the Decalogue is reflected and expanded upon in other parts of Old Testament legislation. For example, while one could avoid suspicion of perjury by refusing to testify, Leviticus 5:1 demonstrates that "members of the community have a duty to testify if they have seen a crime" (p. 138). While Baker rightly contends that the ninth word is primarily concerned with perjury, he acknowledges the broader application of the prohibition to other areas of life, noting additional Old Testament examples of texts prohibiting deceitfulness in general (e.g., Hos 4:2; cf. 7:1-4). Yet, Baker acknowledges that the general desire to be honest may, in certain situations, clash with other moral obligations, suggesting that "...occasionally it may be right to conceal the truth with a lie, as was done by those who hid Jews from Nazis during the Second World War" (p. 140). Baker, however, is quick to distinguish such situations from the act of lying merely for personal gain (e.g., political expediency).

Baker begins his treatment of the tenth word of the Decalogue by calling attention to its peculiarity. While references to coveting can be found in non-legal materials throughout the

ANE, “None of the ancient Near Eastern laws refer to coveting except a clause in the Laws of Hammurabi that mentions coveting goods in a burning house and taking them...” (p. 142). Baker makes clear that it is also unique because it ostensibly deals with the intention of the heart, rather than an action. While some scholars have contended that the tenth word only prohibits acting upon one’s desires, Baker rightly maintains that “...there is no adequate reason to depart from a straightforward reading of the text, that the tenth commandment is concerned with thought and intentions...” (p. 148). As such, the Decalogue acknowledges that “...God desires not only faithful worshipers, nor those who avoid gross sins against other human beings, but people who are pure in heart and mind (cf. Ps 24:3-4; 51:6-10; Mt 5:8; Rom 12:2; Phil 4:8)” (p. 148). Baker concludes the chapter by reflecting on the countercultural nature of the tenth word, reminding his readers that “coveting is a serious matter, by no means least among the laws of Israel...” (p. 151).

The final chapter (Part 4) concludes the book by expounding upon the idea that the Decalogue was given to Israel for their ongoing livelihood. As such, the Israelites were to obey as a response to their salvation. Baker then turns to the ways in which Jesus interacted with the Decalogue, rightly contending for its ongoing relevance for the people of God. Baker notes, that in New Testament times “...there are no disputes about the authority of the Decalogue. Jesus interprets the sabbath law more flexibly than the Pharisees...but he does not dispute its ongoing validity (Mk 2:23-3:6)” (p. 158).

Baker’s work is erudite and constructive. For readers looking for a thoughtful and balanced introduction to the Decalogue, this book is highly recommended as an intermediate resource. Baker brings a wide range of ancient Near-Eastern scholarship to bear on the topic, which is one of his book’s greatest strengths. His work is also to be commended for its accessibility and practicality. Yet, some readers unfamiliar with the broad strokes of Old Testament scholarship will find parts of the work to be challenging reading.

Justin M. Young graduated from Gordon-Conwell Theological Seminary in 2014 (M.A. Old Testament) and earned a Ph.D. in Old Testament from The Queen’s University of Belfast in 2018. He now serves as Director of Academic and Information Services at Gordon-Conwell Theological Seminary in Jacksonville, FL, and teaches as an Adjunct Professor.

Review of *The Mestizo Augustine: A Theologian Between Two Cultures* by Justo L. González (Downers Grove: InterVarsity, 2016)

DAVID A. ESCOBAR ARCAJ

The Mestizo Augustine: A Theologian Between Two Cultures underscores the struggles and restlessness of Augustine which “was due not only to his distance from God, as he tells us in his Confessions, but also to the inner struggles of a person in whom two cultures, two legacies, two world visions clashed and mingled—in short, of a mestizo” (preface). *The Mestizo Augustine* consists of an introduction and eight chapters.

The introduction states the text’s aim, meanings and implications of *mestizaje*, and its call. *The Mestizo Augustine* aims to explore “the manner in which the perspectives and insights of Latino theology in our days—by which I mean theology done among that North American population of indigenous-Iberian-African origins who here are called “Hispanics” or “Latinos” and “Latinas”—may help us to see and rediscover in Augustine and in his theology some important elements that might otherwise not be noticed” (p. 14). This discussion is given in the context of *mestizaje*: “To be a mestizo is to belong to two realities and at the same time not to belong to either of them.” *Mestizo* has also occurred in other contexts. Two examples suffice. Western civilization was born of the encounter, conflicts and eventual *mestizaje* between the Greco-Roman and Germanic—between that which the ancient Romans called civilization and that which they considered barbarians. The singular creativity of Thomas Aquinas took place in the encounter between Christian medieval Europe and the cultural and philosophical currents that were invading it from the Muslim world. Augustine was a mestizo in the sense that “when he faced the Donatists, he found himself having to choose between his African roots and Roman order” (p. 18). *The Mestizo Augustine* is “a call to read anew the entire history of the church and its theology from the perspective of *mestizaje* and of the manner in which it points to the future” (p. 18).

The first chapter identifies and locates the context of Augustine. Latin Christian theology is defined by its social and geographical stratification as well as by its system of values or certain emphases. Augustine’s intercultural and mestizo characteristics manifested themselves in his family, studies and interest in Manichaeism. The second chapter describes Augustine’s conversion and baptism. These were marked by the influences of Neoplatonism and Ambrose and a series of internal struggles leading to his baptism. The third chapter narrates Augustine’s return to Africa, his early writings, monastic life, consecration as Bishop of Hippo, and his various pastoral tasks. The fourth chapter underscores the core beliefs of Manichaeism and Augustine’s writings against it. The following chapter discusses the background and origins of Donatism and Augustine’s theological intervention. An interesting explanation of just war theory as one of the legacies of Augustine’s controversy with the Donatists deserves special attention for it somehow “serves as a foundation for many discussions regarding Christian attitudes toward war and peace” and thus highlights the political nature of contexts. Chapter six describes a third controversy in which Augustine was involved: Pelagianism. González describes Pelagius and his doctrines and their theological implications as well as Augustine’s response. The last part of the eighth chapter highlights the two cultural backgrounds of Augustine, describing him as “the Puni Aristotle,” a man between two cultures. The seventh chapter briefly discusses Augustine’s polemics against paganism. Paganism is described in its wider historical context (before Augustine’s time) as well as how it related to the fall of Rome. Augustine’s response to the fall of Rome is well-known from the City of God. However, *The Mestizo Augustine* not only views Augustine’s response as a cosmic and theological conflict but also as a cultural one, meaning “between the Roman and the African in him, between Monica’s faith, which he learned in the cradle, and Patrick’s culture, which he learned in the schools” (p. 165). The final chapter emphasizes Augustine as a lens and bridge: “Augustine is the bridge

connecting the medieval church with the ancient, and that therefore he is also a bridge connecting us with that church of the early centuries” (p. 167). Augustine as a lens leads us to understand Christian antiquity.

I read *The Mestizo Augustine* for four reasons: theological, historical, educational and cultural. Theologically, Augustine is a giant that no Christian leader and educator can ignore. Whether we agree or disagree with its legacy, Augustine’s theology has left its mark on the church and its many teachings continue to be a source of great and enduring debate. Historically, Augustine is an essential piece of the history of the church. I view church history and historical theology as pastoral disciplines. There is so much in Augustinian thought that must be appropriated by the contemporary church. Augustinian thought can serve as a corrective to the superficial character and identity that reigns in houses of worship. Educationally, Augustine can serve as a mentor and teacher for many in their spiritual and intellectual pilgrimages. Finally, *The Mestizo Augustine* is a reminder of the role of culture. Augustine as a lens and bridge speaks to many who not only struggle in their relationship and walk with the Lord but also navigate between cultures, perspectives, worldviews and systems of values. Having said this, I also found reading *The Mestizo Augustine* to be a great joy for the author has masterfully and fruitfully presented Augustine’s life and intellectual legacy in a readable and yet challenging and invitational manner.

Dr. David A. Escobar Arcay was born and reared in Ponce, Puerto Rico (United States Commonwealth). Having attended and graduated from the public schools in the Caribbean island, he was then educated in the United States at the University of Rhode Island (B.A.), Rhode Island College (M.A.T.), Harvard University (M.Ed.) and Boston College (Ph.D.). He has served as a teacher and administrator in the public schools (New England, Northeast). He has also worked as a United States Citizenship instructor as well as English as a second language and bilingual educator in various venues such as community colleges and non-profit community organizations. Currently, Dr. Escobar Arcay is associate professor of education, leadership, culture and change at Nova Southeastern University Abraham S. Fischler College of Education and School of Criminal Justice in Davie, Florida working between Orlando, Miami, San Juan, PR and South America. Dr. Escobar Arcay attended Gordon-Conwell Theological Seminary where he earned a M.A., M.Div. and Th.M. (all *summa cum laude*) as well as Master’s degrees in the Great Books of the Western World (Knox) and Reformation and Post-Reformation Dogmatics (Puritan). He has taught at Gordon-Conwell Theological Seminary, Calvin Theological Seminary, Claremont School of Theology, New Orleans Baptist Theological Seminary, South Florida Bible College and Theological Seminary in the U.S. and in many countries. He is presently studying for a second Ph.D. in Divinity/Systematic Theology at the University of Aberdeen School of Divinity, History and Philosophy in Scotland, United Kingdom (reading/research interests are: the Christian doctrine of God, theology and culture, pneumatology, the intellectual and moral virtues, modern Protestant theology) as well as pursuing ordination in an evangelical church in South Florida. He enjoys teaching, preaching and speaking to diverse audiences. He blogs at <http://david-escobar.com/>.

Review of *Just Business*, third edition by Alexander Hill (Downers Grove: InterVarsity, 2018)

Dolores Snyder Bamford

The new revision of the book *Just Business* by Alexander Hill is intended for business managers and leaders who desire to influence and achieve ethical company behavior. The key thesis of the book is that ethical business can be achieved by pursuing behavior consistent with God's character. Specifically, the author, Alec Hill, explains that a business act is ethical only if it reflects a synthesis or alignment of all three of God's characteristics of holiness, justice, and love. For example, for a difficult cost-cutting decision, a manager needs to explore all options and choose one that can be the most pure, fair, and benevolent to all constituents involved (14). Achieving this goal can be difficult due to sinful and self-oriented behavior. Yet, ethical behavior emulating God's character can be achieved despite sin through the consciences of people as God's image bearers, common grace, and being the salt and light of the world as followers of Jesus Christ (12).

Alec Hill relies heavily on Scripture for his insights as well as on works from theologians like Dietrich Bonhoeffer and John Calvin and from current experts in the field of faith and work. Hill is President Emeritus of InterVarsity Christian Fellowship/USA, based in Madison, Wisconsin. He holds a B.A. in History (summa cum laude) and an M.A. in Biblical Studies from Seattle Pacific University. In addition, he earned a J.D. from the University of Washington School of Law. From 1995 to 2001, he served as Dean of the School of Business and Economics at Seattle Pacific University. For the prior decade, he was a Professor of Law and Ethics at the university.

The book is case study driven with scriptural support for analysis and insight. Each chapter ends with case study questions, workplace applications, and a review of business concepts with biblical passages listed for each concept. The book carefully reviews each of the key three characteristics of holiness, justice, and love and the importance of achieving a balanced approach to ethical decisions and actions reflecting all three characteristics. Otherwise, decisions and actions could be too legalistic and judgmental, or possibly too submissive and excessively loyal at the expense of integrity. What resonated with me were the author's insights into humble or servant leadership as ethical leadership reflecting all three characteristics of God. These characteristics are demonstrated in listening to subordinates, building of strong teams, reaching out to others, equipping others to succeed, and building trust versus an unapproachable, hierarchical and arrogant approach of dysfunctional and unethical leaders (26, 202-203).

The chapter on love was most helpful in expressing the importance of relationships, empathy, mercy, and self-sacrifice for management and highly ethical businesses practices (54-64). Care and compassion or self-sacrificial love must be pursued with integrity and justice as "holy love." As Hill states, "This ideal love burns brightly with integrity and compassion... It reacts sharply against social injustice and calls for absolute purity in business relationships" (64). The chapters on specific topics as employer-employee relations, employee dignity, discrimination, and international business brought to light the numerous important applications of holy-just-love conduct in global business and leadership. I had some difficulty getting through the chapter on justice, and particularly the more technical aspects of justice, as procedural rights, substantive rights, merit, and contractual justice (35-49). The key point from the author, however, is the importance of pursuing fairness and impartiality with love and holiness in business dealings.

I would definitely recommend this book to seminary students, particularly those focused on Christian and workplace ethics as well as to business school students interested in ethical leadership. This book would be a helpful addition to the required readings for Gordon-Conwell

Theological Seminary's Workplace Ethics and Theology courses taught through the Mockler Center. Holy-just-loving business practices explored by this book will help restore ethical business, leadership, and capitalism.

Dolores Snyder Bamford is completing her Master of Arts degrees in Theology and Church History at Gordon-Conwell Theological Seminary and starting a Doctor of Ministry degree in Workplace Theology and Ethical Leadership at Gordon-Conwell. Dolores is a Fellow and Advisory Committee Member of the Mockler Center for Faith and Ethics in the Workplace. She is also a volunteer with InterVarsity's MBA Ministries at the MIT Sloan School of Management, where she also received her MBA. Prior to seminary, Dolores had a 25-year career in investment management.

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REACHING FOR THE NEW JERUSALEM

A Biblical and Theological Framework for the City

Edited by
SEONG HYUN PARK
AÍDA BESANÇON SPENCER
WILLIAM DAVID SPENCER

The task of this book is to examine the biblical and theological meaning of the city and our mission within it. It starts with the premise that the garden is lost, and we are headed toward the New Jerusalem, the city of God. In the meanwhile, we dwell in earthly cities that need to be adjusted to God's city: "[T]he fall has conditioned us to fear the city . . . though, historically, God intended it to provide safety, even refuge. . . . We have to band together and act to take back our communities if we are to help God in the divine task of reconciling the world to Godself by assisting God in adjusting our communities to God's New Jerusalem, rebuilding our own cities of Enoch on the blueprints of Christ . . . to go into all the world and share his good news, building the Christian community along the lines of the New Jerusalem, a city of light in which God is revealed." (from the Introduction by William David Spencer)

Toward achieving this goal, this single, accessible volume brings together the biblical, the systematic, and the practical aspects of urban ministry by various contributors who are urban practitioners and theologians themselves, and have taught at Gordon-Conwell Theological Seminary, Boston Campus.

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SEONG HYUN PARK (PhD, Harvard University) is the Assistant Dean of Boston Campus and Assistant Professor of Old Testament at Gordon-Conwell Theological Seminary. He coedits the *Africanus Journal*, the *Africanus Monograph Series*, and the *Urban Voice Series*.

AÍDA BESANÇON SPENCER (PhD, Southern Baptist Theological Seminary) is Professor of New Testament at the Hamilton Campus of Gordon-Conwell Theological Seminary. Among her books are *Beyond the Curse: Women Called to Ministry, Paul's Literary Style, 2 Corinthians*, and *Pastoral Epistles*.

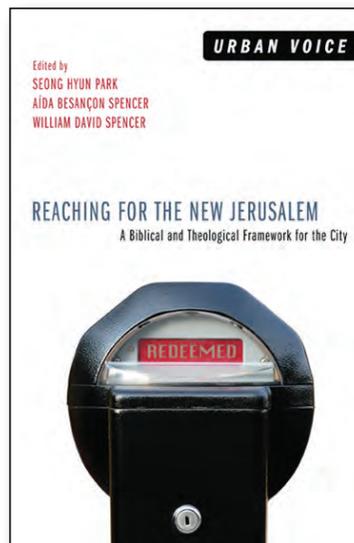
WILLIAM DAVID SPENCER (ThD, Boston University School of Theology) is Ranked Adjunct Professor of Theology and the Arts at the Boston Campus of Gordon-Conwell Theological Seminary. He is the author of *Mysterium and Mystery: The Clerical Crime Novel, Dread Jesus, Name in the Papers: An Urban Adventure Novel*, and co-editor of *Chanting Down Babylon: The Rastafari Reader*.

"The many authors of this book offer a fresh paradigm for our mission and ministry in the city—to rebuild our cities of Enoch on the blueprint plans of the New Jerusalem, the blueprints of Christ!"

ELDIN VILLAFANE, Professor of Christian Social Ethics; Founding Director of the Center for Urban Ministerial Education (CUME), Gordon-Conwell Theological Seminary

"Written by a diverse cadre of urban theological specialists and practitioners, this compilation is timely, scholarly, relevant, probing, and enlightening. Like a spiritual laser, rays of hope and healing keep flashing through the pages of these articles written by men and women of solid biblical faith who every day work, research, teach, and 'pray for the peace of the city' as they point us to the 'beautiful city of God.'"

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**Review of *Adoptive Church: Creating an Environment
Where Emerging Generations Belong* by Chap Clark
(Grand Rapids: Baker Academic, 2018)**

FRANCOIS W. AUGUSTIN

Too many churches today struggle with the ability to communicate successfully so as to transfer adequately the tenets of the Christian faith to the next generations. Yet, multi-generational discipleship examples span the entire biblical corpus. These examples are organic and intentional and provide a platform for someone from an older generation like Moses or Paul or Naomi to foster an environment in which youngsters like Joshua, Timothy or Ruth are received, nurtured, and appropriately empowered. This model is what *Adoptive Church* is all about, “not so much a new way of doing youth ministry as a new way of thinking about and then framing the work of youth ministry” (p. 2).

The book is a sequel to Chap Clark’s earlier works. Clark, a well-known youth ministry expert in evangelical circles, has taught for over twenty years, including in doctoral programs at Fuller Theological Seminary. Clark is also a blend of the scholar and the practitioner, and carries a ministry resume that spans academia, parachurch youth, and family-oriented organizations such as Young Life and ParenTeen, where he serves as president, as well as St. Andrews Presbyterian Church in Newport Beach, California, where he serves as Senior Pastor.

The book is organized around three core sections, followed by an Appendix, a Notes section, and an Index. In part one, entitled, “The Goal of an Adoptive Church,” Clark emphasizes the purpose of adoptive youth ministries, and grounds that purpose in the theology and practice of Christian discipleship. In part two, entitled, “The Structure of an Adoptive Church,” Clark provides the reader with the tools that makes implementing an adoptive ministry possible, with an emphasis on ministry context and ministry teams and partners. In part 3, entitled, “The Fundamental Practices of Adoptive Churches,” Clark focuses on nurturing and empowering youngsters and demonstrating how nurture and empowerment are by-products of an environment where people feel the warmth of the community. Clark writes, “To nurture the young, we need to value laughter over lectures, and authentic connection over Christian acculturation” (p. 140).

Clark’s thesis is convincing, However, faced with today’s urban church reality, one question remains. How do we practice adoptive youth ministry when there are so few adult Christians in the urban churches today, and even fewer who are competent enough to adopt? Although this was not the focus of the book, the adults who are to lead an adoptive ministry must themselves be convinced of and rejoice in their own adoption in Christ and the benefits such adoption carries. Clark did not show the reader how to bring those adults up to speed necessarily, but he did, however, give the reader helpful tips on how to run an adoptive ministry from a programmatic standpoint. For example, in the chapter entitled “Building Your Ministry Teams,” Clark gives excellent guidelines for building competencies for team members such as the Do’s, Don’ts, and Musts when it comes to having competent team members, unified commitment, a collaborative climate, standards of excellence, and external support and recognition. Moreover, the Appendix gives the reader the vocabulary to partake in meaningful discussions with others on the concept of adoptive ministry.

Besides the obvious youth ministers who will find *Adoptive Church* a standard by which to evaluate their own youth ministries, Clark’s ideas will also help guide a church planter’s thoughts in developing a more holistic and intergenerationally connected church. This book also gives the

general Christian community an effective strategy for reviving declining church membership among the younger generations. Lastly, for the Christian parent who might have lost hope in the church's ability to meet their Gen Y's and Gen Z's spiritual needs, *Adoptive Church* provides the know-how for meeting those needs.

Francois Augustin is Pastor of The Livingstone Church-Boston in Boston. He is a graduate of Umass-Amherst, Harvard University, and Gordon-Conwell Theological Seminary.



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**Review of *Scars Across Humanity: Understanding and Overcoming
Violence against Women* by Elaine Storkey
(Downers Grove: InterVarsity, 2017)**

Deborah Mary Bitzer

In *Scars Across Humanity*, Elaine Storkey boldly confronts the horrific realities of violence against women and traces how abuse has been normalized into “the very fabric of societies and cultures” (2). She contributes comprehensive analyses of the major structures that both introduce and propagate oppressive environments in order to further the effort to defeat the destructive power of violence against women. Throughout the book, there is a call for vigilance to undertake the “commitment, perseverance and concerted global action” required to eliminate violence rather than succumb to “passive sympathy” or “mere shoulder-shrugging” (17, 167). While the bulk of the discussion is built on careful research and analysis, Storkey spends the final chapters probing the origin of violence against women, first by “exploring our evolutionary heritage” (ch. 10), then by employing the social sciences to examine power and patriarchy (ch. 11) and the impact of “religious power and gender control,” namely in Islam (ch. 12). Her concluding chapter confronts the damage of distorted Christian theology and the history of ecclesiastical injustices against women. The reader is left with a properly reconstructed hermeneutic of gender equality that both draws upon biblical theology and the practical responses of God’s love (ch. 13). The content of this book is relevant for people of every cultural context and it summons every person to engage in the effort to end violence against women.

The mastery with which Storkey builds her case leaves no question of her extensive knowledge of the issue and commitment to dismantling the underlying values and structures that perpetuate it. Through the combination of historical and sociological studies, scientific research, global news stories and international reports, policies and laws, and first-hand accounts from women and girls in various societies, Storkey presents a comprehensive analysis of the pandemic of violence, substantiating her claim that “violence against women is not confined to a specific culture, region or country, or even to particular groups of women within a society. Rather, in all societies, women and girls are subjected to forms of physical, sexual and psychological abuse” (6). Though not an exhaustive list, Storkey provides salient material on a survey of violent-producing environments. Categories of violence examined in the book include “rape, domestic assault,” “selective abortion, FGM [female genital mutilation], child brides, honour killings, trafficking, prostitution, war and femicide” (182). The information presented excellently captures the gravity of these crimes and does so in honest, sobering, and demanding terms.

Storkey highlights the need to restructure social systems, educate, advocate, enforce policies, counsel, and care for victims of violence. These tasks must be taken up by the Christian community, particularly those who hold positions of influence, expertise, and power. Therefore, this book would be a highly beneficial tool for seminarians, Christian leaders, and professors. It is important to note that this book does not primarily build on biblical theology and exegesis. Rather, Storkey’s assessment of the history and scope of the issue “leans heavily” upon the methods and research of the social sciences (174). In many ways, this approach increases her reliability and credibility and facilitates engagement in conversations and efforts that transcend the work of the Christian church. At the same time, the book is not void of a Christian perspective. Storkey clearly and powerfully articulates the Christian message of a world broken by the effects of sin and its painful impact on women, as evidenced through violence, inequality, and abuse. She explains how “the Christian faith is built on the solid conviction that sin does not have the last word,” but that “repentance and change can transform even repressive structures” (224). Storkey

admits the failings of the Church to honor women's equality and identifies abuses produced by Christian communities, but concludes that "far from underwriting violence and abuse, the Christian faith offers a biblical framework for understanding it and the power of God's love to combat it" (227).

Scars Against Humanity is an invaluable book that both educates the reader on the realities of violence against women and inspires action to join the ongoing efforts to dismantle oppressive structures and attitudes. Elaine Storkey's masterful work is to be highly praised and warrants wide circulation.

Deborah Bitzer is an M.Div. student at Gordon-Conwell Theological Seminary, Boston Center for Urban Ministerial Education. Her heart is to work alongside the local church and community organizations to spread the gospel in urban neighborhoods through community development and spiritual formation.



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Review of *Reclaiming Joy: A Primer for Widows* by Ella Wall Prichard (Waco: 1845 Books, an imprint of Baylor University Press, 2018)

Carol L. Powers

Ella Wall Prichard recounts her journey through grieving her husband's death after a lengthy illness and struggling to find a new life balance as president of the family oil business. Her story is a testimony to her faith as she weaves in passages from Paul's letter to the Philippians, leading her to a joy based on gratitude.

Her story is helpful as she narrates the day-to-day challenges of finding oneself alone after almost fifty years of marriage. She speaks of the difficulties of spending holidays alone and taking trips alone and socializing with married friends alone. She speaks of the huge hole that is felt when a death occurs – when the family's center is irretrievably moved. She talks about the unsettling emotions that come, sensing someone important is missing at major family events like weddings and graduations. She speaks squarely to the need for support from adult children while struggling with the fierce desire to be independent. She purposefully seeks out spiritual mentors and committed friendships. And she learns that gratitude is central to any passage through grief.

Her narrative centers on a quotation found in her Aunt Ruby's ancient Bible – “whatever state I am in, therewith to be content” (Phil 4:11). Joy comes as a heart's choice.

The only quibble I have with Ms. Prichard's narrative is she had the benefit of wealth, which is a strong buffer to the panicked, overwhelming grief that most widows experience. Instead of wondering whether she would have the financial resources to remain in the home where she reared her family, she is able to buy a new condominium near her son's family and she speaks of decorating it exactly as she wants. She tells of troubles with financial advisors and the challenges of Trustees who restrict her access to financial resources but, for most widows, having access to any money is a privilege and stepping into the leadership of a husband's established business is not an available option.

My story of widowhood is similar but different. My husband died unexpectedly, while sleeping in the bed next to me. It was a “sudden cardiac death.” We had met when we were 18 and 19 – we grew up together and, for over thirty years, our lives had been intertwined. He left behind our three children – 21, 18, and 15. College tuitions were due, the high-stakes emotions of high school years were still to be navigated, and I had been diagnosed with a grave illness just ten weeks before his death. We did not have any family nearby and we had no financial interests in oil companies. We did have the church community that rallied around us and held us up.

Ms. Prichard's book does provide guidance to finding joy in the midst of grief and loss. The quotation that resonated the most for me was from C.S. Lewis in his book *Surprised by Joy*, where he observes “joy has two components – memory and anticipation” (p. 102). In sharing my widowhood journey with others, I have often observed that my perception of time has narrowed. I do not spend too much time thinking of the past because it is too sad, and I do not spend too much time fretting about the future because it is too stressful. Rather, widowhood has taught me to focus on the present – that place where memories from the past and anticipation of the future coalesce into joy for all that God has done for me in the “here and now.” Ms. Prichard has found that place of joy as well and she provides markers along the way for others to follow.

Carol L. Powers, J.D., is currently a student at Gordon-Conwell Theological Seminary working toward an M.A.S.F. She graduated from Vanderbilt University and Boston College Law School and has been a practicing attorney for many years. She is also an Associate Faculty at the Center for Bioethics at Harvard Medical School and co-founded and chairs the Community Ethics Committee. Her husband of thirty years died unexpectedly and prematurely at 51, leaving three children.