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Let the church become the community of the resurrected and coming one, and then we shall experience that which the prophet Joel spoke of, and that which Peter saw happening at Pentecost:

And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy. (Acts 2:17-18)

¹ A helpful bibliography of recent literature on the issue of the Bible and the role of women can be found in the book by Willard M. Swartley, *Slavery, Sabbath, War and Women* (Scottsdale, PA: Herald Press, 1983), pp. 342-345.

² For a full discussion of these exegetical issues, see Scott Barchy, "Power, Submission, and Sexual Identity Among the Early Christians," in *Essays On New Testament Christianity*, C. Robert Wetzel, ed. (Standard Publishing, 1978). See also the discussion of these issues by David Scholer in "Women in Ministry," *Covenant Companion* 72/21 (Dec. 1, 1983), pp. 8-9; 72/22 (Dec. 15, 1983), pp. 14-15; 73/1 (Jan. 1, 1984), pp. 12-13; 73/2 (Feb. 1984), pp. 12-15.

³ See Bernadette Brooten, "Junia . . . Outstanding Among the Apostles," in *Women Priests*, L. and A. Swidler, eds. (Paulist Press, 1977), pp. 141-144. Also, Scott Barchy, "Power, Submission, and Sexual Identity Among the Early Christians," op. cit., pp. 66-67.

⁴ Don Williams, *The Apostle Paul and Women in the Church* (Van Nuys, CA: BIM Publishing Co., 1977), p. 45.

⁵ Scott Barchy, in his helpful essay cited above, suggests that there are at least three broad categories of texts which deal with the place and role of women in the New Testament communities. There are "normative" texts, which declare the way things are to be; there are "descriptive" texts which report the activity of women without making any comment for or against these activities; and there are "problematic" texts where a disorder had occurred or was occurring which needed correction. *Ibid.*, pp. 56ff.

⁶ T. F. Torrance, *Space, Time, and Resurrection* (Grand Rapids: Erdmans, 1976), p. 121.

⁷ For a discussion of the objections raised against women's ordination, along with a perceptive argument for ordination of women, see Paul K. Jewett, *The Ordination of Women* (Grand Rapids: Erdmans, 1982).

⁸ For a helpful discussion of the new role of women as portrayed in the New Testament, see Don Williams, *The Apostle Paul and Women in the Church*.

⁹ Cited by Jessie Penn-Lewis, *The Magna Charta of Woman* (Minneapolis: Bethany Fellowship, Inc., 1975), pp. 45-46.

¹⁰ For an excellent discussion of the various exegetical approaches to these passages, see Willard M. Swartley, *Slavery, Sabbath, War and Women*, pp. 150-191; 256-269.

¹¹ See Alan Padgett, "Paul on Women in the Church: The Contradictions of Coiffure in 1 Corinthians 11:2-16," *Journal for the Study of the New Testament* 20 (1984), pp. 69-86. Padgett discusses the three traditional exegetical arguments which seek to account for the apparent contradiction between Paul's harsh restrictions upon women in 1 Cor. 11:4-7, as compared with his emphasis in vv. 10-12 on the equality of women with men. Setting aside these solutions to the problem, Padgett argues for a new interpretation of this section which reads Paul as stating the position which the Corinthians themselves held in vv. 4-7, and then correcting this position with his own in vv. 10-12.

¹² Swartley, *Slavery, Sabbath, War and Women*, *ibid.*, p. 164.

¹³ For a penetrating critique of the problem of "presenting" New Testament texts, see the essay by Dietrich Bonhoeffer, "The Presentation of New Testament Texts," in *No Rusty Swords*, English translation by E. H. Robertson (London: Collins, 1970, Fontana Library), pp. 302-320. Rather than bringing the text to the present situation in hopes of making it relevant, Bonhoeffer suggests that in presenting a text, one must bring the present situation to the text and remain there until one has heard Christ speak through the text. This changes the present to the future:

The Present is not where the present age announces its claim before Christ, but where the present age stands before the claims of Christ, for the concept of the present is determined not by a temporal definition but by the Word of Christ as the Word of God. The present is not a feeling of time, an interpretation of time, an atmosphere of time, but the Holy Spirit, and the Holy Spirit alone. The Holy Spirit is the subject of the present, not we ourselves, so the Holy Spirit is also the subject of the presentation. *The most concrete element of the Christian message* and of textual exposition is not a human act of presentation but is always God himself, it is the Holy Spirit. . . . 'Presentation' therefore means attention to this *future*, to this that is *outside*—and it is a most fatal confusion of present and past to think that the present can be defined as that which *rests upon itself and carries its criterion within itself*. The criterion of the true present lies outside itself, it lies in the future, it lies in Scripture and in the word of Christ witnessed in it. Thus the *content* will consist in something outside, something 'over against,' something 'future' being heard as present—the strange Gospel, not the familiar one, will be the present Gospel. A scandalous 'point of contact'!

¹⁴ Swartley, op. cit., p. 225.

¹⁵ Ann Arbor, MI: Servant Books, 1980. The sexual difference between men and women, says Clark, has been "created into the human race" (p. 440), and thus reflects human nature as God's creative purpose (p. 447). The benefits of Christ, thus, cannot alter this fundamental "nature" with its sexual differentiation and hierarchical structure. The merits of this theological assumption need to be debated before it can be allowed to become a hermeneutical criterion in the way that Clark wishes to use it.

A Response to Anderson (I)

by Berkeley Mickelsen

A two-part essay of this length warrants more space than that allotted for this response. The essay moves in the right direction, and I support Ray Anderson in his search for helpful hermeneutical criteria and in his biblically-based case for sexual parity in pastoral ministry.

Commendations

Stress on the resurrected person, Jesus Christ. For apologetic reasons, pastors at Easter often stress the resurrection event. Anderson rightly emphasizes the person to whom all authority in heaven and upon earth has been given (Matt. 28:18). In Part I, he shows what revolves around this resurrected Christ and why he is the supreme hermeneutical criterion.

Pointing out the danger of bad fusions of the two horizons. Anderson shows the need for normative teaching to evaluate what happened in the first horizon, what should or could happen in our horizon, and how we establish our interpretations. Adequate interpretations demand more than a mere fusion of two horizons. They involve depth understanding of both horizons.

The description of Christ as binding himself to Scripture. Anderson does not see the truths

about Christ as impersonal abstract propositions. When he speaks of a "propositional form of revelation," Anderson means fresh statements of truth that affect how we think and live. When we think of the Bible in terms of propositions, it can easily become a philosophical collection of abstract axioms. Anderson does not let this happen.

Recognition of texts that, on first impression, seem to give contrasting messages. In dealing with sexual parity in pastoral ministry, Anderson rightly observes that some texts seem to restrict certain activities for some kinds of women. Others speak about godly women and women in child bearing. Other texts point to full participation of women in various aspects of ministry.

Summary of main objections to Jesus' call of women to pastoral ministry. Anderson presents clearly and fairly the usual objections to women in pastoral ministry. He fairly critiques these objections.

Presentation of the historical situation behind New Testament passages involved in the debate. Anderson shows well the situation at Corinth, Macedonia, and Rome. He needs information on Ephesus, the background for I Timothy. We need to see the influence of the temple of Artemis with its worship of the fertility goddess, the first century Gnostic influences, and the constant emphasis through-

out I Timothy on false teaching.

Fear of true diversity is unnecessary. Diversity frightens some people so much that they accept almost any explanation to get rid of it. Anderson condemns this approach. We must not force Scripture into a straitjacket of conformity in order to serve our emotional or intellectual need for consistency. Anderson insists that we see teachings within their historical settings rather than as axioms unrelated to the people to whom they were first written. Anderson says that Paul wrote what he wanted particular readers to understand. Different churches needed different guidelines. Paul's medical suggestions to Timothy for treating his stomach problems are not to be universalized. Yet we know that not all of Paul's teachings are in that category.

Themes That Can Be Clarified and Developed

Anderson's criterion can be enlarged. He has undoubtedly pointed out a unique and overlooked criterion in the resurrected Jesus. Yet unless we are careful, his approach can leave us with a limited abstraction—the resurrected Jesus alone. Anderson does not intend to do this. However, the reader may need more explanation of *what is involved in this resurrected Jesus*. The New Testament gives us his teachings and its teachings about him. Some

of these teachings can be clearly established as normative—highest norms or standards. (See Berkeley and Alvera Mickelsen, *Understanding Scripture*, Regal Books, pp. 24-32.) Other teachings in the Old and New Testaments consist of regulations for people where they were.

Christ gave the power of binding and loosing to the apostles (Matt. 16:19; 18:18). This power involved teaching authority, and discipline (see von Meding and Muller [DNTTh], I, 171-172), but not personal authority divorced from the gospel (ibid). Nor can it be divorced from the living, resurrected Jesus.

The first act of the resurrected Lord after his ascension and exaltation to the right hand of God was to send the Holy Spirit. "He poured out this which you are seeing and hearing" (Acts 2:33). This coming of the Spirit was what Joel spoke about, what John the Baptist prophesied, what Jesus announced during his earthly ministry, and what Peter explained in his pentecostal sermon. It was the first act of the resurrected-exalted Jesus. The presence of the Holy Spirit in the world and the teachings mentioned by Peter in connection with Pentecost (Acts 2:17-18) became real.

The inauguration of the New Covenant is seen in Jesus' solemn words of the Lord's

Supper: "This cup is the New Covenant in my blood . . ." (Luke 22:20; I Cor. 11:25). The new wine of the gospel cannot be contained in the old wineskins of Judaism (Matt. 9:17; Mark 2:22, Luke 5:37-39).

The resurrected Jesus is the *whole* Christ: his teachings and the teachings about him, his emphasis on the authority of his gospel, his work at Pentecost, the presence of the Holy Spirit, and his provision for the inauguration of the New Covenant.

Maleness, Jewishness, and circumcision are clarified by the total criterion. The use of maleness, circumcision, or any other *Jewish* structure as limiting service for women is negated by the reality of sons and daughters prophesying—preaching, evangelizing, teaching, comforting, encouraging, doing the full work of the ministry.

The effects in the history of the church of neglecting the gifts of the Spirit are seen more clearly in the light of Anderson's criterion. All gifts were given to men and women (i.e., particular gifts) for the common good (I Cor. 12:7), for the building up of the church (I Cor. 14:12), and for the building up of the body of Christ (Eph. 4:12). When the church lost sight of the total, living, resurrected Christ, it lost sight of its gifts and their use.

Galatians 3:26-29 is a normative passage. One should not begin in verse 28, but rather

in verse 23. Before faith in Jesus, the old covenant was in operation. But now under the new covenant all believers are sons of God through faith in Christ Jesus. Verse 28 is Paul's concise statement of what Pentecost involves.

Ambiguous terminology is clarified by the total criterion. Anderson speaks of a "pastoral hermeneutic" and "textual exegesis." This is puzzling at first. I think he means "pastoral regulations" for people where they were so that they could carry out the highest norms of Pentecost. To use such regulations to cancel the highest norm of Pentecost is tragic. To see them as a means to achieve Pentecost is more likely how Paul intended them to be understood. Recognition of dependence and true learning are essentials for all ministry. The Spirit of Jesus will not re-interpret Pentecost, but rather in every age the Spirit will guide teachings to make the power of Pentecost more fully operative.

The Joel passage as quoted in Acts 2:17-18 is central. Anderson closes with this passage. The total criterion of the resurrected Jesus—all that he is, all that he taught, all that is taught about him in Scripture—comes into sharp, clear focus when we see Pentecost as an historical event and also as a powerful present reality to end all sexism, racism, and classism.

A Response to Anderson (II)

by Gerald T. Sheppard

The biblical materials themselves assign a very limited role narratively to the teaching of the risen Lord. In the synoptic Gospels, the post-resurrection encounters are brief; Jesus' instructions appear elusive and punctiliar.

By contrast, the account in Acts 1:3 allows Jesus forty days to add to the disciples' understanding of "the kingdom of God"; but we, the readers, are offered no specific details about what he taught. Historical critics properly raise questions about the sources of such tradition. However, even working within the narrative lines of the Gospels themselves, we find no biblical tradition about what might constitute the new content of revelation by the post-resurrection Christ. Within the canonical presentation of Jesus Christ in Scripture, the post-resurrection Lord remains a silent figure for us. Within the tradition, the unrecorded words of Christ become the grounds for fusing once and for all the meaning and message of Jesus with that of the Christ. The Gospel story is inevitably told through the eyes of those who have seen the glory of God beyond the crucifixion of God; the resurrection of human life beyond the

suffering and death of the oppressed.

In Galatians, Paul claims he learns about the Gospel through a special audition in the wilderness, but he immediately assures us that he confirmed the accuracy of his knowledge by comparison with the Gospel tradition as already understood by the disciples in Jerusalem. The later Pauline reference to a "command from the Lord" coincides, in my opinion, with the early Christian understanding of prophecy which belongs to a quite different resource than what Anderson proposes. It is not based on an appeal to experience within the churches as proof that the risen Lord has recently clarified some previously equivocal matter; for example, in a manner parallel to Anderson's case for women's ordination.

I agree with Anderson that one should value what we discover by God's grace to be the actual situation in churches. Of course, we can observe that God seems to allow women to minister as effectively, if not more so, than men. At a minimum, this evidence ought to inspire us to hope that we can hear the Gospel of Jesus Christ with a new precision. In and of itself, it need not lead to the assumption that the risen Lord has finally made a timely decision. In my estimate, Anderson's approach risks assigning the issue of women's ordination to biblical *adiaphora*, uncertainties at the margin rather than at the

center of our understanding of the Gospel. I would prefer to argue theologically that women *should* be ordained, and should have been in the past, for the sake of the same Gospel to which Scripture bears witness then and now. The risen Lord has not unexpectedly decided to join us in exegesis of biblical texts on this timely subject. Conversely, through ignorance and a poverty of imagination, *we* have only now caught up to yet another aspect of this same Gospel. We cannot blame the risen Lord for the uncertain sounds in *our* Gospel of the past. We can only respond thankfully that we now know we *should* have ordained women from the beginning of the church. The church is an imperfect institution. To whom much is given much is required!

On a much more controversial matter, the presence of gay and lesbian Christians and ministers in our churches is for me a similar issue. I have argued elsewhere that our privileged knowledge of "homosexualities" demands a new precision in our hearing the Gospel. I believe that the Gospel—as Evangelicals Concerned recognizes—should lead us at least to an affirmation of gay and lesbian partnerships ruled by a biblical ethic analogous to that offered for heterosexual relationships. If one makes such claims, then the resurrected Lord cannot be used as an excuse for the preceding centuries of sexism and

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