

Paul's Theology

on

Men and Women



10-11 July

A Webinar presented by the South African Theological Seminary

Keynote Addresses

Professor Cynthia Long Westfall

Associate Professor of New Testament at McMaster Divinity College, Hamilton, Ontario, Canada

Plenary Speakers

Professor Elna Mouton

Professor Emerita in New Testament, Stellenbosch University, South Africa

The Rev Dr Vuyani Sindo

Lecturer in New Testament, Pauline Studies, and Pastoral Ministry,
George Whitefield College, South Africa

Overview

On the 10th and 11th July 2019, SATS is hosting a webinar titled "Paul's Theology on Men and Women." Our objective, through this webinar, is to examine the apostle's theology on men and women; who they are, how they relate, and how they function in the broader mission of God, as prescribed by the Bible. Cognizant of the dissonant and competing perspectives on Paul and his theology on men and women, we aim to contribute to the dialogue from a broadly traditional evangelical standpoint. Launching from the Global South, our goal is to serve the church and practitioners in our context with academic reflections from a cross-section of researchers well versed in different aspects of Paul.

Based on biblical passages such as Gen 1:26-28, Matt 5:27-30, and Eph 5:31-32, this webinar is framed in the understanding that human beings are created equal in dignity and worth, yet distinct as male and female before God. Participants were therefore invited to contribute to the topic from this overarching standpoint.



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Day 1: Wednesday 10th July 2019

08:50* Welcome Kevin Smith
 08:55 Introduction and Prayer Batanayi Manyika

Time	Sessions	Presenters	Session Chairs
9:00-10:15	Session 1: Keynote Women in the Church in 1 Cor 11 & 14: Instruction for Subjugation and Silence or Full & Fitting Participation?	Cynthia Long Westfall (McMaster Divinity College)	Johannes Malherbe
10:15-10:30	Tea Break		
10:30-11:10	Session 2: Women, gender and ministry: A reflection from the Congolese Pentecostal Church	Jesse Kipimo (SATS)	Cornelia van Deventer
11:15-11:55	Session 3: Singleness from a Biblical Perspective	Maggie Madimbo & Ester Rutoro (African Bible College & NETACT)	Batanayi Manyika
12:00-12:40	Session 4: An exegetical analysis of Ephesians 5:22-24	Jose de Carvalho (SATS)	Patrick Mutombo
12:40-13:40	Lunch Break		



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13:40-14:40	Session 5: Plenary Submissive to Whose Authority? Reimagining the <i>Haustafel</i> dynamic of Ephesians 5:21-33	Elna Mouton (Stellenbosch University)	Pieter Labuschagne
14:45-15:15	Session 6	Discussion Panel: Plenary and Keynote Speakers	Johannes Malherbe
15:20-16:00	Session 7: Ecclesial hierarchy and subordination between regenerate men and women in public worship: a renewed look at 1 Cor 11:2-16 and 14:33b-36	Dan Liroy (SATS)	David Woods
16:05-16:45	Session 8: A Contextual Theological Analysis of Pauline 'Silence Clauses' on African Women	Basilus Kasera (University of Namibia)	Jill Gorven

16:45-16:50

Closing Day 1

Willem Semmelink

*The times reflected are in South African Standard Time (SAST)



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Day 2: Thursday 11th July 2019

08:50*	Welcome	Johannes Malherbe
08:55	Introduction and Prayer	Cornelia van Deventer

Time	Sessions	Presenters	Chairs and Moderators
9:00-10:15	Session 9: Keynote Understanding 1 Tim 2:9-15: The Text and its Relationship with its Contexts	Cynthia Long Westfall (McMaster Divinity College)	Cornelia van Deventer
10:15-10:30	Tea Break		
10:30-11:10	Session 10: Making sense of gender relations underlying Paul's use of salutations to house churches and the <i>Ubuntu</i> oral praxis of <i>sereto/ isiduko</i>	Modisa Mzondi (SATS)	Willem Semmelink
11:15-11:55	Session 11: Reading 1 Peter 2:18-3:7 through a lens of trauma	Annemarie de Kock-Malan (Stellenbosch University)	Robert Falconer
12:00-12:40	Session 12: The Lady Pastor: Reflections on Women in Ministry in Ghana	Seyram Amenyedzi (SATS)	Michelle Kleynhans
12:40-13:40	Lunch Break		



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13:40-14:40	Session 13: Plenary Was the apostle Paul an egomaniac male chauvinist? A response to Elisabeth Castelli's and Charles Wanamaker's treatment of Paul's use of the <i>mimesis</i> language in 1 Corinthians 1-4 and Galatians	Vuyani Sindo (George Whitefield College)	Batanayi Manyika
14:45-15:25	Session 14: Engaging and Evaluating Pentecostal and Charismatic perspectives on Gender roles	Bambo Miti (UNISA)	Louie Naidoo
15:30-16:10	Session 15: A pastoral recommendation to enhance the role of women in the Assemblies of God in the King Sabatha Dalindyebo region, Eastern Cape, South Africa	Vernon Light et.al (SATS)	Pelham Lessing
16:15-16:55	Session 16: The curious case of Apphia, our sister	Cornelia van Deventer & Batanayi Manyika (SATS)	Jill Gorven

16:55-17:00

Closing Day 2

Johannes Malherbe

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Abstracts

Women in the Church in I Cor 11 & 14 Instructions for Subjugation and Silence or for Full & Fitting Participation?

The misidentification of the context of culture and the context of situation can result in incoherent translations and interpretations that do not adequately explain text and that create contradictions in the Bible. Such is the case with the history of the interpretation and translation of 1 Cor 11:2–14 and 14:34–35. I propose new interpretations of these texts that concern the role and function of men and women in the church, the home and society. I focus on the first century cultural, situational and textual contexts which I suggest are different than those that are generally assumed by biblical interpreters. I argue that the most coherent reading of 1 Cor 11:2–14 is that, for women, the veil had a positive meaning of purity, honor, virtue, protection and piety so that the context of situation was that women wanted to veil in the Corinthian church, particularly when leading in acts of worship in the church service such as prophecy and prayer. In other words, Paul was supporting the women to prophesy and pray with dignity and honor with a culturally appropriate expression of piety. He was correcting those who were trying to restrict veiling in the church service because it dishonored women. I will then direct our attention to relatively close context of 14:34–35 where women are commanded to keep quiet during the church service and explain how the language and context constrains that passage to be understood in a way that does not contradict the instructions that support women when they pray and prophesy in 1 Cor 11:2–16, nor the instructions for all Christians to exercise their spiritual gifts in 1 Cor 12–14.

Understanding 1 Tim 2:9–15 The Text and its Relationship with its Contexts

When we approach the interpretation of 1 Timothy 2, all of us make exegetical choices that determine the outcome. Because of the nature of the personal letter, the reader must make inferences from the text to supply information that is not provided. The best indicator of the context of the letter is drawn from the text itself. The correction of false teaching is arguably the purpose of the entire letter (1 Tim. 1:3–4). I suggest that the problems with false teaching and related issues that are delineated in chapters 4–6 have direct ties with the instructions given to men and women in 2:1–15, so that the passage can be understood as “antidotes to false teaching.” Paul is primarily concerned about anger and arguing among men, which he addresses in detail in the second half of the letter; these concerns with controversies and disputes cannot be confined to a weekly worship service. The controversial passage that addresses women in 2:9–15 does not fit the setting of a church service either. It is better understood as a type of household code, whereby the heresies involving women that had invaded the household were to be corrected in each household by the husband, who was in the best position to take responsibility for the spiritual formation of his wife. Rather than prohibiting women from participating as leaders in the church, Paul addresses the lacuna in discipleship that is holding the Ephesian women believers back from maturity and sound teaching. Paul's references to the creation and fall are directly relevant to marriage, sex, and childbirth—issues



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that Paul identifies as problem areas among the women later in the letter. Paul concludes his instructions by addressing women's very real concerns about the results of the fall on the ordeal of childbirth and maternal mortality, and he offers both a spiritual promise of healing and a pragmatic solution.



Cynthia L. Westfall is Associate Professor of New Testament at McMaster Divinity College in Ontario, Canada where she teaches courses in New Testament, Greek exegesis, biblical interpretation and women in ministry. Westfall has written several peer-reviewed articles and monographs. Some of her publications include *A Discourse Analysis of the Structure of Hebrews: Relationship between Form and Meaning* (T&T Clark, 2006), and *Paul and Gender: Reclaiming the Apostle's Vision for Men and Women in Christ* (Baker, 2016), which won the 2018 Christianity Today Book Award. She coedited *The Bible and Social Justice* (2016), *The Church Then and Now* (2012), *Christian Mission: Old Testament Foundations and New Testament Developments* (2010), *Empire and the New Testament* (2010)

and is the Associate Greek Editor of the Common English Bible. Her most recent publication is *So Great a Salvation: A Dialogue on the Atonement in Hebrews* (2019) coedited with Jon Laansma and George Guthrie. She is currently working on a 3rd edition of *Discovering Biblical Equality* with Ron Pierce. Westfall serves on the steering committee of the Biblical Greek and Linguistics section of the Society of Biblical Literature (SBL), the Hebrews section of SBL International, and the Evangelicals and Gender section of the Evangelical Theological Society (ETS). westfal@mcmaster.ca

Women, gender and ministry – a reflection from the Congolese Pentecostal context

The exclusion of women from ordained ministry among Pentecostals and charismatics in the church of the Global South, especially in the Congolese context, stands as one of the major theological concerns for the church. These female members of the *ecclesia* have not been enjoying their full privileges in ministry. This is partly due to the patriarchal kind of leadership structures that have characterised the African church for a long time coupled with poor hermeneutical praxis within this genre of churches. This paper argues for an inclusive Pentecostal theology; one that considers African cultural dynamics, theological relevance, and missional and contemporary realities as the bases for women's involvement in ordained work in the church. I contend that a true Pentecostal theology of the priesthood of all believers calls for the inclusion of all sons and daughters of God. Those who have the divine grace and ability to effectively play their roles in fulfilling the great commission in this dispensation of the Holy Spirit, should be allowed to do so without any gender discrimination. In addition, a good interpretation of the Pauline literature and its theology reveals that Paul, the apostle, does not discriminate people based on their gender. Rather, he argues for the inclusion of both men and women in the body Christ and in ministry.



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Jesse Kipimo is an author of several Christian books in the area of Practical Theology and Pneumatology. He has served as a lecturer at the Pan Africa Theological College (Zimbabwe) and Trans Africa Theological College (Zambia). He also served as academic dean and senior lecturer at the Assemblies of God Bible College (Lubumbashi-DRC). He is the founder of the Central African School of Missiology (DRC). He is currently serving as a senior lecturer, postgraduate supervisor and the coordinator for the Bachelor of Theology Honours program at the South African Theological Seminary (SATS). Jesse is the senior pastor of the Liberating Truth Mission Church International (Lubumbashi-DRC). jesse@sats.edu.za

Singleness from the Biblical Perspective

Singleness, just like marriage or children, is a gift from God. According to the Apostle Paul, whether or not one stays single for the rest of his or her life, – as married life – singleness remains a gift from God. We explore some biblical perspectives on singleness, as well as some cultural views. It is hoped that readers will be convinced that, being a gift from God, singleness should not be looked down on or considered a lesser status than married life.

Talking about marriage issues, the Apostle Paul explains the goodness of staying single for some Christians if they could. According to 1 Corinthians 7, Paul wishes that everyone would be single like him, however, God has gifted each one with different gifts. He writes, "I wish that all of you were single like me, but God has given different gifts to each of us" (vs7). Both marriage and singleness are appropriate statuses for believers. God blesses some to remain single while others are gifted with the ability to marry. As such it is important that both marriage and singleness are respected as a gift from God.



Maggie Madimbo, currently serves as Vice Chancellor for African Bible College in Lilongwe, Malawi. She obtained her PhD in Organizational Leadership Concentration Higher Education from Eastern University, Philadelphia, USA. Her dissertation focused on women leaders and mirrors her passion about women in leadership. Being born and raised in Malawi, Africa where the patriarchal culture is evident, the plight of women is something she is familiar with. Of particular importance to her is the role that education plays in the lives of women and, as an educator for the past 30 years, she has always rejoiced in witnessing the transformation of different people in different sectors. She believes that education is key to genuine

transformation and is passionate about mentoring and inspiring young people to dream big and think outside the box. As a Christian, she is interested in singleness as a gift from



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God and the women of the Bible (how God used them in different ways). She is encouraged by the fact that both married and single women have been of service in the Scriptures. madimbom@abcmalawi.net



Ester Rutoro's academic development was mainly hinged on Open and Distance learning. She acquired a Certificate in Education in 1992 and got married in the same year. She obtained a Bachelor of Science Degree in Geography and Environmental Studies (2004), Master of Education in Educational Administration, Planning and Policy Studies (2008) and finally a Doctor of Philosophy in Education (2012) through the Zimbabwe Open University. Her doctoral thesis was titled, 'An analysis of the impact of socio-cultural factors on the effectiveness of gender sensitive policies in educational management: The case of Masvingo Province.' This study exposed her to social and cultural gender-based factors which affect gender sensitive policy implementation for gender equity in educational management.

Ester was involved in a gender equity programme which was facilitated by the Network for African Congregational Theology (NETACT) under the auspices of the Stellenbosch University's Faculty of Theology from 2011 to 2013. This programme facilitated her travel to countries like Malawi, Kenya, and South Africa where she participated in workshops, presented papers on gender equity in the Church and finally published three book chapters. NETACT also enabled her to participate in a Theological curriculum development workshop in Malawi. Ester is employed by the Reformed Church University as a Lecturer in Research Methods and Statistics and Research Based Curriculum Development. Ester is married to Rev Dr Rangarirai Rutoro and they have two children and a granddaughter. esterrutoro@gmail.com

An exegetical analysis of Ephesians 5:22-24

Paul's *Haustafeln* (household codes) find their origin amid a Greco-Roman context, furnished with its Hellenistic household codes. Consequently, modern interpreters believe that Paul was culturally sensitive to a patriarchal hierarchal society in commanding wives to submit to their husbands (Eph. 5), and that biblical translators were historically influenced by the assumption that Paul's theology on gender corresponded to Greek thought (Aristotle) and Greco-Roman social practices. However, Pauline qualifications like mutual submission and the command to the husband to love the wife in Ephesians were countercultural. Although Pauline household codes are similar to their Hellenistic contemporaries, his instructions in Ephesians are different. The model is Christ himself, and the motivating force is advancing a Christian ethic of equality of persons with functional distinction. This emphasis is very different from Aristotle who describes the role of the husband as 'ruler', and that of the wife as 'ruled' under the 'law of nature', where the male is naturally superior and the female inferior; the male ruler and the



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female subject. Paul's coupling of continuity and discontinuity does not come without theological tension as illustrated by the force of, 'submitting to one another out of reverence for Christ' (v. 21), in relation to 'Wives, submit to your own husbands, as to the Lord' (v. 22). Does it nullify male leadership and male authority in marriage? The issue is that there appears to be no middle ground between asserting that submitting to one another informs the interpretation of the text to the extent that full mutuality in marriage is required and affirming equality without denying that the text is establishing authority. At this junction, it must be admitted that justice must be done to both verses; they are two complementary truths, held in tension, a tension that Paul seemingly did not find incompatible. The implication is that mutual submission could coexist with the husband as an authority within the marriage. The writer proposes a Christocentric model for interpreting 'wives submit to your husbands' by considering two components, namely, how the church submits to Christ and what the benefits of such a submission are.



Jose de Carvalho was born in Lisbon, Portugal in 1961, grew up in Mozambique, and is currently living in Johannesburg, South Africa. He matriculated in 1971 and acquired a diploma in management at Wits Technikon in 1992. Jose last was employed (1996) as a General Manager by Sulzer SA, a Swiss engineering company, where he received training in various aspect of senior management (Fin.), including completing a diploma in executive management in Geneva in 2000. He obtained a BTh Honours (2012) and MTh (2017) from the South African Theological Seminary, where he is presently employed as a lecturer. His Master's thesis was titled, 'Christocentricity without Christoconformity: An evaluation of the healing ministry of Jesus'. Jose has developed several Pauline courses for SATS, including 1 Corinthians, Romans and Ephesians. He is married to Isabel, has a daughter Candice and a dog called Mubi (who rules the household). He believes that physical fitness is an excellent contributor to both physical and mental health; to this end, he is an aspiring cyclist.

jose@sats.edu.za

Submissive to whose Authority?

Reimagining the *Haustafel* dynamic of Ephesians 5:21-33

The paper briefly explores the dynamic of New Testament households and their codes of conduct (*Haustafeln*). It focuses on the reconfigured husband/wife relationship in the household code of Ephesians 5:21-33 in light of the code's ambivalent relation to the rest of the letter, as well as its complex history of reception (in Africa). Since Christianity's foundational documents originated from (and are often read) within patriarchal societies, influenced by the hierarchical ethos of empire, a major challenge is whether and how a text such as the Ephesians code provides a lens through which it may be reimagined in life-giving and -affirming ways today—even against its



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patriarchal grain and history of interpretation. In view of feminist and postcolonial criticism, it is argued that the code serves as an ongoing invitation to resist any form of exploitative power in contemporary as well as ancient empire. The paper takes its point of departure from the letter's primary orientation to Jesus Christ whom God has made "head over all things for the church" (Eph 1:22 NRS).



Elna Mouton started her career as an ecclesial social worker in Transkei and Port Elizabeth (South Africa). She then taught New Testament at the former University of Port Elizabeth (now Nelson Mandela University) for 10 years, while reading for a DTh at the University of the Western Cape. The topic of her doctoral project (later published by the Society of Biblical Literature and Brill) was: "Reading a New Testament document ethically," with a focus on the letter to the Ephesians. Since 2000 she has been teaching New Testament at the Faculty of Theology in Stellenbosch for 17½ years, where she also served as dean for five years. She is a co-editor and -author of the book *Living with Dignity: African Perspectives on Gender Equality* (SUN MeDIA, 2015), that was awarded the Andrew Murray

-Desmond Tutu Prize 2016 for the best theological book in an official language of South Africa. Her current research focuses on the Gospel of John and moral formation in the context of households (in Africa). Elna is an ordained minister in the Dutch Reformed Church and currently serves as chaplain of the Andrew Murray Centre for Spirituality in Wellington (South Africa). emouton@sun.ac.za

Ecclesial hierarchy and subordination between regenerate men and women in public worship: a renewed look at 1 Corinthians 11:2–16 and 14:33b–36

The role of regenerate men and women in the church remains an ongoing, intensely debated subject within evangelical faith communities. The preceding also includes the narrower issue of church services involving the dynamic, relational tension between the genders centered around ecclesial hierarchy and subordination. Pivotal to the preceding disputation is Paul's discourse in 1 Corinthians 11:2–16 regarding male and female believers in congregational gatherings. My disquisition takes a fresh look at this passage to discern what it possibly does and does not teach on the topic mentioned above. A key premise is that when the pericope is examined within the context of its first-century A.D., Greco-Roman setting, Paul taught Christians to observe common cultural conventions of the time regarding the practice of wearing head coverings within public worship. A corresponding premise, the apostle was not mandating a corporate practice that is directly applicable to 21st-century believers, regardless of whether they reside in the global north or the majority world.



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Dan Lioy (PhD, North-West University) holds several faculty appointments. He is the Senior Research Manager at South African Theological Seminary (in South Africa). Also, he is a professor of biblical theology at the Institute of Lutheran Theology (in South Dakota). Moreover, he is a dissertation advisor in the Leadership and Global Perspectives DMIN program at Portland Seminary (part of George Fox University in Oregon). Finally, he is a professor in the School of Continuing Theological Studies at North-West University (in South Africa). Professor Lioy is active in local church ministry, being dual rostered with the Evangelical Church Alliance and the North American Lutheran Church. He is widely published, including a number of academic monographs, peer-reviewed journal articles, and church resource products. dan@sats.edu.za

A Contextualised Theological Analysis of Pauline 'Silence Clauses' on African Women

While many Christians do claim that both men and women are equal in Christ, this theoretical claim has not adequately manifested itself, in practice. How are we to apply Paul's 'silence clauses' today without endorsing oppressive and dehumanising cultural practices Africa? The African context, not indiscriminately, leans towards views that place women in the category of household property. As such, women do not have much of a say in major issues, except when granted permission by a male figure. Women are spoken for and spoken about but rarely spoken to, even in matters that concern them. When these cultural perspectives of women are combined with Bible texts that seem to validate them, they become grounds for dehumanising women both in church and the home. This article will examine the silence clauses for women in 1 Cor. 14:34 and 1 Tim. 2:12 and their contextual application in Africa today. It seeks to present an alternative contextual theological approach (of a new and equal humanity in Christ) to African practices that use these Pauline texts to place women in an inferior category of being. It is inappropriate that women are called upon on a daily basis as caregivers yet looked upon as beings of a mundane category, denying them the opportunity to contribute to the ministry of believers and to the world. By engaging Paul's popularly cited texts, we seek to provide a theological perspective that is consistent with the context of Scripture without necessarily dismissing the cultural context of Africans. This brings us to have a theology that questions the reach of our hermeneutics and the need to constantly challenge interpretations that have harmful effects on the being of women.



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Basilius M. Kasera is lecturing in Religious and Moral Education, Philosophy and Applied Ethics at the University of Namibia. He previously served as Dean of School for the Gospel Outreach Christian Leadership School, lectured at the Namibia Evangelical Theological Seminary and served as the Academic Dean. Before moving to the University of Namibia, he was employed as the Dean of Students at the International University of Management. He is passionate about Systematic Theology, Philosophy, Social Justice, African contextual issues and how to be a relevant and meaningful Christian voice in public life. Besides lecturing, he speaks at seminars, writes weekly for a newspaper column and serves as a theological advisor. He firmly believes that the Christian faith by all means

is a public faith and Christians have the duty to engage the world with their various giftings, however, these interactions with the world should not be replacements for the Gospel, which is the only way to transform the human heart. He is presently a doctoral candidate with Stellenbosch University and his research topic is 'Towards a Contextualised Conceptualisation of Social Justice for Post-Apartheid Namibia with Reference to Allan Boesak's Framing of Justice.' He is married to Justene and they have two children (Abigail and Austin). [basilius.m.kasera@gmail.com](mailto:basilus.m.kasera@gmail.com)

Making sense of gender relations underlying Paul's use of salutations to house churches and the *Ubuntu* oral *praxis* of *sereto/ isiduko*

Paul usually ends his letters with salutations to believers who meet in someone else's house. Far from being individualistic, these greetings also include people from different house churches. Considered from a functional angle, these greetings cement relationships between house churches. Within an *Ubuntu* worldview, the oral *praxis* of *sereto* (Sepedi)/*isiduko* (IsiXhosa) (praise-poetry) establishes and confirms relationships between members of the same community (family or clan or tribe). The question is how does such *praxis* affect women who belong to such communities? In this paper, literature research is used to explore how the salutations used at the end of some of Paul's epistles touches on gender relations in the same way as the *Ubuntu* oral *praxis* of *sereto/isiduko* touches on gender relations among members of a community (family or clan or tribe).



Modisa Mzondi holds two doctoral degrees: one in Theology and the other Biblical Studies from the University of Johannesburg. He is a senior lecturer and supervisor at the South African Theological Seminary (SATS), founder and director of *Back to Basics - Kago Leswa*, and is also a pastor of *Let My People Go Ministries*. In addition, Modisa has taught Theological



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Studies at a licentiate level in partnership with several Bible Colleges and has written several books. He has a passion for children, youth, families and leadership training. His interests include anything to do with *Ubuntu*, African Indigenous Knowledge Systems, African Theology, Africana Womanism and Pentecostalism. modisa@sats.edu.za

Reading 1 Peter 2:18 – 3:7 through a lens of trauma

First Peter has for many years had the reputation of being an “exegetical stepchild” (as John Elliott frames it) in New Testament studies. It is typically associated with the terms “suffering”, “submission” and “silence”, referring specifically to the household code in 1 Peter 2:18 - 3:7. The household code of 1 Peter is unique amongst the others (featured in Paul’s/Pauline letters) in the New Testament as it mainly addresses slaves and wives, with a swift exhortation to husbands. In this paper, trauma-related themes will be explored in terms of the whole letter, as well as the household code of 1 Peter. In the letter as a whole, identity markers (such as being part of the “household” or “temple” of God, how the audience is addressed), the quotation of the Hebrew Scriptures, as well as the frequent mention of the suffering of Jesus, are some pointers to the notion of trauma. Secondly, the probable historical situation of slaves and wives in 1st century Roman Empire will be investigated, especially regarding households as spaces where they operated. The way 1 Peter (specifically the household code) is constructed may point to experiences of trauma.

Lastly, the implications for slaves and wives as Jesus followers that might have experienced trauma, will be discussed. This article does not implicate that 1 Peter gives easy answers to the realities of trauma. Journeying with trauma is complex in nature and the possibility to be traumatised over and over again, is a reality. However, this article wishes to communicate that there is more to 1 Peter that has typically been assigned to the letter and that the author wants to encourage the audience (1st century and present-day) to look differently at their trauma and even the possibility of life after trauma. Although this webinar is on Paul’s theology on men and women, it may prove to be fruitful also to look at a non-Pauline household code regarding what is said to slaves and wives in particular.



Annemarie de Kock-Malan grew up in the coastal town of Onrus River in the Overberg region, South Africa. She matriculated from Hermanus High school in 2008. In 2012 she completed a BTh degree (Cum Laude) with Stellenbosch University. In 2013 she received a bursary from the church of Sweden to be part of a Master programme in Gender, Health and Theology. She was awarded an MTh degree (Cum Laude) and an MDiv degree (Cum Laude) in 2014 and 2015, respectively. She was also awarded a Postgraduate Diploma in Theology in Christian Ministry (Cum Laude) with the Dutch Reformed Church La



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Rochelle in Bellville (Cape Town). In 2016 Annemarie began her PhD studies at Stellenbosch University, under the supervision of Professor Elna Mouton. In 2017 she received a bursary to be part of the Bridging Gaps programme at the Free University of Amsterdam from September to November 2017. This program was presented in collaboration with the Protestant Theological University as well as the Protestant Church in the Netherlands. This experience formed a significant part of her doctoral journey. Annemarie should be graduating with a PhD in New Testament from Stellenbosch University at the end of 2019. She is married to Daniël, and works part-time at DRC La Rochelle. Her interests include music, books, hiking, tennis, films and spending time with friends and family. annemarie.s.de.kock@gmail.com

The Lady Pastor: Reflections on Women in Ministry in Ghana

Ordained ministry for women has been an ongoing theological debate. It even becomes problematic in most patriarchal societies like Ghana. Even though the Ghanaian culture holds queen mothers in high esteem, the leadership of women is still frowned upon in some cases and the church is no exception. Despite the challenges women in ministry face, Ghana has seen a lot of Lady Pastors, Apostles, Evangelists and Prophetesses in recent times. The paper seeks to reflect on socio-cultural and theological perceptions on women in ministry in Ghana from a Pauline perspective. I employ narration and cultural analysis as methodologies to explore the various dimensions to ordained ministry for women and current trends in Ghana.



Seyram Amenyedzi holds a PhD in Missiology from Stellenbosch University. She is a reverend minister, lectures at the South African Theological Seminary and a research fellow at the Stellenbosch University (South Africa). Seyram is a research methodologist and an accredited trainer for ATLAS.ti data analysis software. Her research areas are disability, culture, research methodology, women, children and youth. She is an editor for the Sacrum Testamentum Journal and a reviewer for Footsteps magazine. Seyram serves on various academic committees. seyram@sats.edu.za

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Was the apostle Paul an egomaniac male chauvinist? A response to Elisabeth Castelli's and Charles Wanamaker's treatment of Paul's use of the *mimesis* language in 1 Corinthians 1-4 and Galatians.

Scholars such as Schüssler Fiorenza (1987:396-397), Shaw (1982), Castelli (1991), and Wanamaker (2003:115-137) are suspicious of Paul's apostolic discourse in 1 Corinthians 1-4, and have tended to present Paul as an egomaniac male chauvinist who cannot tolerate dissent. For Schüssler Fiorenza (1987:397), Paul's apostolic defence is oppressive as Paul is "arrogating the authority of God, the 'Father', for himself" (Schüssler Fiorenza, 1987:397). Castelli espouses similar views, noting that power dynamics are at play in 1 Corinthians 1-4 in Paul's use of *mimesis* discourse. She views Paul's argument in these chapters as his way of consolidating power to himself. Similarly, Wanamaker (2003:115-137), who builds upon the findings of Castelli and incorporates the ideological perspectives of John Thompson, views Paul's rhetoric in 1 Corinthians 1-4 as "Paul's attempt to re-establish his authority as paterfamilias over the Corinthian community". Most scholars who are critical of Paul's apostolic defence and who tend to present Paul as an egomaniac, also use Galatians in their analysis, and argue that in both 1 Corinthians and Galatians, Paul uses his apostolic defence to suppress dissension. Galatians is important for this paper in order to demonstrate that the interrelationship between leadership and identity is not an isolated occurrence that is present only in 1 Corinthians but recurs in other parts of the Pauline corpus. Thus, the present interest in Galatians is to demonstrate that there is a link between leadership and identity, particularly as it relates to Paul's apostolic consciousness. Moreover, in both 1 Corinthians and Galatians what becomes apparent is that Paul views both his identity and commissioning to be an apostle, as having their origin in God. Thus, this paper using social identity theory and, paying close attention to conflict theory as proposed by scholars such as Coser (1957), Tellbe (2009) and Punt (2014), will argue that Paul's apostolic defence and his *mimesis* language needs to be seen in the light of his social identity formation agenda. Using both 1 Corinthians 1-4 and Galatians, this paper will argue that Paul defends his apostolic identity and calls people to follow his way of life (the two are intrinsically linked to his gospel), and that the catalyst for him to defend his apostleship is not his ego, but it is motivated by the gospel and his identity formation agenda. The Corinthians are challenging his apostleship because it is not in line with their secular values. Paul's argument is that his apostleship is actually in line with their new identity in Christ, thus his apostleship is group prototypical.



Vuyani Sindo served as a maths tutor with Youth Alive before completing a National Diploma in Plastics Technology from CPUT. After training at George Whitefield College for ministry in REACH-SA, Vuyani served as Assistant Minister of Holy Trinity Church in Cape Town. He was appointed to the faculty in 2014 where he teaches New Testament and Pastoral Ministry. Vuyani's other qualifications include a BTh (NWU), BA Honours (NWU), MA in Pauline Studies (NWU) and PhD (Stellenbosch). His doctoral dissertation, completed in 2018, explores questions of leadership and identity within the context of Paul's first letter to the



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Corinthians. Vuyani is married to Ronel and they have two girls, Sindiswa and Zandile.
vuyani.sindo@gmail.com

Engaging and evaluating Pentecostal and Charismatic perspectives on gender roles.

In this research paper I would like to examine the different pentecostal perspectives on the role of men and women in the church, which have been largely influenced by secular postmodern thoughts. Even though such perspectives relate to the current context and are aligned to the social, political and religious agenda of curbing violence and abuse against women, their implication on family, society and church, is detrimental. This tension between traditional Christian values imbedded in biblical narratives and the contemporary thought pattern that takes the modern context seriously, calls for a rereading or reinterpretation of particular texts in order to initiate a dynamic discourse that listens to the voices from the margins and at the same time preserve church order and protects family dignity and values.

The first section of this research paper will outline the diverse Pentecostal perspectives on gender equality and the implications of such ideologies on the general society and church spectrum. The second section explains why traditional Christian views on the roles of men and women are slowly losing popularity and influence and what the church can do to deal with the problem. The last section will suggest the probable content for a Pentecostal dynamic theology on men and women which strikes a balance by sticking to the biblical principles and at the same time engaging with our postmodern contexts.



Born in Lusaka, the capital city of Zambia, Bambo Miti was raised as a Roman Catholic and later in 1997 he joined the Pentecostals. In 2000, he was accepted to study Church Planting and World Missions at Christian Vocation Training Centre (CVTC). After graduating from CVTC with a diploma, he was called to pioneer the starting of the Pentecostal church in Thornpark, Lusaka, and later worked as an Assistant Pastor in Matero before moving to South Africa where he has been working as a secondary school teacher and a pastor for several Pentecostal congregations since 2004. Bambo started studying at the University of South Africa in 2013 and graduated in 2017 with a BTh, majoring in Scriptural Studies and Congregation Ministry. In 2018, he graduated with a first-

class honour's degree in Systematic Theology. He is currently completing a Master's degree in Systematic Theology. His areas of interests include Pentecostal Theology, Public Theology (Political Theology) and Body Theology. Bambo lives in White River, a town in Mpumalanga (South Africa). bmbmiti@yahoo.com



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A pastoral recommendation to enhance the role of women in the Assemblies of God in the King Sabatha Dalindyebo region, Eastern Cape

Vernon Light, Aiden Jali, and Mulenga Kalombo

The Assemblies of God in the King Sabatha Dalindyebo region have a number of members, mostly women, concerned that the restrictions on ministry of women are hindering their assemblies' role in the mission of God. This paper, firstly, summarizes and briefly critiques the case for both egalitarianism and complementarianism in Scripture that reflect the main interpretations of Paul's theology on men and women. This part of the paper provides contextual and exegetical insights on the roles of men and women in the Early Church. It argues that both views can be deduced from Scripture, especially egalitarianism with reference to the current situation in South Africa with its Bill of Rights and its growing acceptance. The paper then summarizes a small-scale empirical study of the above-mentioned assemblies to highlight the current growing tension over the current exclusive traditional praxis (complementarianism) regarding women's ministry in these assemblies. The last section presents a pastoral solution showing sensitivity to complementarianism and egalitarianism and the divided opinions on women's ministry in these assemblies that will preserve the unity and advance the work of God' mission. The *raison d'être* for this paper is that growing dissatisfaction among the educated women in the Assemblies of God in the King Sabatha Dalindyebo are finding it increasingly disturbing to them that they do not have access to all the levels of ministry in their assemblies. Many of the female members are academics at tertiary institutions or professionals in other fields. So the concern is why, if women have proved themselves in leadership and academics outside of the church, this is not appreciated with appropriate practical implications in the assemblies. They are concerned that the restrictions are having a negative effect on the success of the assemblies' ministry in the broader context of the mission of God.



Vernon Light was converted to Christianity at the age of 19. In the period that followed, his love for teaching would lead him to five years of high school teaching. After a period of theological and ministerial training, Vernon served in the pastorate for fourteen years and was principal of a theological college for almost seventeen years. He has served as an academic/lecturer/supervisor at the South African Theological Seminary for the last nine years. Vernon's interests are in pastoral ministry with special focus on African theology and African Independent/Initiated Churches (AICs). He is currently working on a PhD, focussing on AICs and their contribution to the global Church. vernon@sats.edu.za



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The curious case of Apphia, our sister

Far from being formulaic, the Pauline letter opening serves as a dynamic rhetorical strategy that intertwines characters and themes to suit the objectives of each letter. In *Philemon*, the person of Apphia appears in the opening, occupying the unique intersection between identity and rhetoric, where she is inscribed into a social group privileged with proximity to Paul. As the sole female to be included in a Pauline address, questions regarding the inclusion of her name, the seemingly vague appellation of sister (ἀδελφή), and Paul's silence regarding her relationship to the other parties in the greeting, have led to an ongoing debate regarding this mysterious character. This paper traces and critically engages the various renderings of Apphia in the *Wirkungsgeschichte* of *Philemon*. It explores the potential rhetorical effect of her inclusion in the Pauline corpus and what it means for Bible interpreters engaging her narrative from the Global South. Such an enterprise decentres the conversation from the simplistic arguments around her gender. Instead, it underscores the ebb and flow of ecclesial and social forces in the history of interpretation. It is, therefore, a central claim of this paper that tracing the many versions of Apphia retrieves history for contemporary audiences to appropriate meaning from Paul's salutation to our sister Apphia.



Cornelia van Deventer was born February 22, 1991 in Uitenhage, South Africa. After completing her school career in Pretoria, she began her theological studies in 2010 at the University of Stellenbosch, where she completed a BTh (Cum Laude) in 2013. In 2014, she was awarded a bursary for an MTh (New Testament) by the Church of Sweden, which she completed (Cum Laude) at the end of that year – also at Stellenbosch. After a year of ecclesial training at her church's *Timothy Ministry Training* Programme in Wellington, she began writing her PhD in New Testament (under the supervision of prof Elna Mouton, Stellenbosch University) in 2016 and completed her dissertation titled, 'Embracing Vulnerability: A Drama Analysis of the Johannine Prologue and Crucifixion Scenes' in 2018.

Whilst completing the latter, she worked on a part-time basis for Stellenbosch University's Gender Unit and lectured in New Testament (the Gospel of John) for a semester. She was appointed lecturer and supervisor at the South African Theological Seminary in 2018 where she teaches at undergraduate and post-graduate level. Her current area of interest is the Gospel of John, particularly its literary style and function. Cornelia is married to Johann, a high school teacher who serves as an elder in Joshua Generation church in Swellendam where they currently live. Until recently, they led the church's youth ministry and Cornelia serves as one of the worship leaders. cornelia@sats.edu.za

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Batanayi (Bat) Manyika is a faculty member at the South African Theological Seminary (SATS). He is married to Vanesha and they live in France. Bat holds degrees from the University of Wales (BA Hons Biblical and Applied Theology), Stellenbosch University (BPhil and MPhil in Bible Interpretation) and is about to complete a PhD in New Testament with SATS. His doctoral dissertation examines social disparities in Paul's letter to Philemon and how the Gospel bridges them to form a new society. Bat is a committee member of the European Association of Biblical Studies (EABS). He is also a member of the Society of Biblical Literature (SBL), Canadian-American Theological Association (CATA), and New Testament Society of Southern Africa (NTSSA). Bat has been involved in church

leadership in the UK, Zimbabwe, and South Africa. He is a member of Eglise sans Frontières, France, where he serves through preaching and teaching. bat@sats.edu.za



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Code of Conduct

Disclaimer

The views and opinions expressed in this Webinar *are* those of the speakers and participants, and *do not necessarily* reflect the official policy or position of South African Theological Seminary.

Intent of the Webinar

Our objective, through this webinar, is to examine the apostle's theology on men and women; who they are, how they relate, and how they function in the broader mission of God, as prescribed by the Bible. Cognizant of the dissonant and competing perspectives on Paul and his theology on men and women, we aim to contribute to the dialogue from a broadly traditional evangelical standpoint. Launching from the Global South, our goal is to serve the church and practitioners in our context with academic reflections from a cross-section of researchers well versed in different aspects of Paul. Based on biblical passages such as Gen 1:26-28, Matt 5:27-30, and Eph 5:31-32, this webinar is framed in the understanding that human beings are created equal in dignity and worth, yet distinct as male and female before God.

House Rules

- Participants are asked to be punctual and to join sessions a few minutes in advance to compensate for possible technical issues.
- Each session will be guided by a chair, who will be responsible for the time allocation, introduction of the presenter, and facilitation of the questions.
- We request that all microphones be muted during the presentation on Big Blue Button. The chat box will also be disabled for this time and only the presenter will be able to activate their webcam.
- The chair will open the chat box near the end of the presentation and indicate when comments and questions are welcome.
- Participants are to present their questions in the chat box on the Big Blue Button classroom.
- Questions will be fed to the presenter by the chair, who reserves the right to moderate all questions and comments, based on the stated outcomes and objectives of the Webinar.
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