

Periodical Review #1

Student: Carla Jones

Course: Acts | NT 6205

Title of Article: The Open Door for Women Preachers

Journal: The Journal of Religious Thought

Scriptural Basis: Acts 2:17,18; 21:9; Romans 10:15; Ephesians 4:11

Source Citation

Booth, W. D. The Open Door for Women Preachers: Acts 2:17,18; 21:9; Romans 10:15; Ephesians 4:11. **The Journal of Religious Thought**, [s. l.], v. 50, n. 1–2, p. 108–115, 1994. Disponível em: <https://research.ebsco.com/linkprocessor/plink?id=4eea2275-946e-35c8-bedf-d94d5e8d3c5f>. Acesso em: 1 abr. 2025.

Review

Sexism in church leadership is arguably one of the most controversial topics among the church. Women in leadership continues to be argumentative as leaders in the church question women's authority to teach, preach and share the gospel. What is even more controversial is that one of the first people to run and share the gospel was a woman. It is the woman at the well who introduces us to Jesus and His kindness and compassion towards women. As Jesus goes against protocol to have a conversation with a Samaritan woman, His deep love and respect for the woman reminds us that He cares not only about his sons, but He cares about His daughters as well. John 4 gives us a glimpse of Jesus' heart for all mankind to include women. Perhaps, Jesus gives us insight into his conversation with the woman at the well to help us know that He loves us no matter who we are and no matter what background we come from. It is here that we see that Jesus doesn't judge her. And perhaps, this is why she becomes one of the first people to ever share and preach the gospel. She is permitted to do so because Jesus lets her. Then, therefore, if Jesus let her, why is it that some churches don't permit women to speak? Why is it that some churches don't permit women to preach and share the gospel? Why is it that some churches would much rather see their women sit in silence rather than teach? Not only do we see an integral role played by the woman at the well, but we also see an influential role played by Mary Magdalene as she was the first person who Jesus showed Himself to when he was resurrected. Time and time again, we see Jesus show compassion towards women. As Jacquelyn Grant eloquently states, "And why should it be thought impossible, heterodox, or improper for a woman to preach, seeing the Saviour died for woman as well as the man?"¹ As church leaders continue to seek an answer to this question, equality in the pulpit must be brought to

¹ Jacquelyn Grant, "Black Theology and the Black Women," in *Black Theology: A Documentary History, 1966-1979*, ed. Gayraud S. Wilmore and James H. Cone (New York: Orbis Books, 1979), 424.

fruition if we are to indeed preach the gospel of truth, the truth that proclaims that Jesus died for all and he commissioned all who believe to go unto the nations and spread the gospel to all mankind.

Periodical Review #2

Student: Carla Jones

Course: Acts | NT 6205

Title of Article: A Theology of Welcome: The Hospitable Hidden Women of Acts 2,4,6

Journal: The Conrad Grebel Review

Scriptural Basis: Acts 2,4,6

Source Citation

Finger, R. H. A theology of welcome: the hospitable hidden women of Acts 2, 4, and 6. **The Conrad Grebel Review**, [s. l.], v. 23, n. 1, p. 30–41, 2005. Disponível em: <https://research.ebsco.com/linkprocessor/plink?id=4b0c1077-1ffd-339a-8533-88bd9fb3f426>. Acesso em: 2 abr. 2025.

Review

Little light is cast upon women as it ought to be amongst theologians, pastors and leaders. Be it so, many men find themselves shying away from the influence of women who played integral roles in not only changing history, but also the history of the church. We mustn't forget their sacrifices and their willingness to share the gospel of truth, to take care of our Lord and Savior Jesus Christ and to bear children in the lineage of the Savior. How dare men forget such hospitable acts of women. How dare their names be forgotten, not mentioned and unheard of. According to Finger, there are two examples, while there are many, of hidden hospitality. One of those examples lies "in Luke 10:38, [where] Martha, apparently a disciple of Jesus and head of her household, "welcomes Jesus into her home."² Here, we have a woman, deemed head of her household, welcoming the Lord and Savior Jesus Christ into her home with open arms. Providing a place for the Savior to rest, Martha extends open and loving arms to our Savior. According to Finger, another instance of women hospitality "is from Acts 16, where Lydia also appears to be head of her household."³ Similar to Martha, Lydia invites the apostles to stay and rest at her

² Finger, R. H. A theology of welcome: the hospitable hidden women of Acts 2, 4, and 6. **The Conrad Grebel Review**, [s. l.], v. 23, n. 1, p. 30–41, 2005. Disponível em: <https://research.ebsco.com/linkprocessor/plink?id=4b0c1077-1ffd-339a-8533-88bd9fb3f426>. Acesso em: 2 abr. 2025.

³ Finger, R. H. A theology of welcome: the hospitable hidden women of Acts 2, 4, and 6. **The Conrad Grebel Review**, [s. l.], v. 23, n. 1, p. 30–41, 2005. Disponível em:

home. Here, we have another case of hospitality, that perhaps no one rarely ever speaks of. With their hospitality, these women changed the course of history and played an important role during Jesus' time on earth and during the journey of the apostles. Perhaps, no women did it better than these. Therefore, we ought not forget their contributions to the history of the church and the body of Christ no matter how hidden the gospel of their hospitality shall be.

Periodical Review #3

Student: Carla Jones

Course: Acts | NT 6205

Title of Article: Paul and Dangerous Devout Women of High-Standing in Acts

Journal: Biblica

Scriptural Basis: Acts

Source Citation

Wenkel, D. H. Paul and Dangerous Devout Women of High-Standing in Acts. **Biblica**, [s. l.], v. 102, n. 3, p. 386–400, 2021. DOI 10.2143/bib.102.3.3289781. Disponível em: <https://research.ebsco.com/linkprocessor/plink?id=f9ae1bf8-b033-3284-a224-ee87d706a91d>. Acesso em: 2 abr. 2025.

Review

The issue of inclusivity within the body of Christ remains today. After centuries have passed, we are still discussing race, background, gender and religion. There are still those in the church who judge others based off gender and even perhaps off the color of their skin. In the early days, it may have seemed befitting to consider the woman less than due to customs and protocols of the early church. However, there is one author and contributor to the Bible, namely Luke, who defies customs to include everyone no matter what their social status was, no matter where they came from and no matter who they were. Luke rises above discrimination and places value on women in the New Testament. While critics and theologians may have wanted a lesser light cast on women, Luke begs to differ. According to Wenkel, “Luke’s interest in “leading women” among the Hellenistic cities that Paul visited was so unsettling to early ecclesiastics that some care was given to edit them out of some manuscripts in the Western text tradition.”⁴ Case in point,

<https://research.ebsco.com/linkprocessor/plink?id=4b0c1077-1ffd-339a-8533-88bd9fb3f426>. Acesso em: 2 abr. 2025.

⁴ Wenkel, D. H. Paul and Dangerous Devout Women of High-Standing in Acts. **Biblica**, [s. l.], v. 102, n. 3, p. 386–400, 2021. DOI 10.2143/bib.102.3.3289781. Disponível em: <https://research.ebsco.com/linkprocessor/plink?id=f9ae1bf8-b033-3284-a224-ee87d706a91d>. Acesso em: 2 abr. 2025.

there are those who have tried to edit and delete women out of the history of the church. Although people may try to eliminate or diminish the value of the woman in the gospel, it doesn't negate the fact that there were powerful women who aided in the spread of the gospel. Whether it was sitting at the feet of Jesus or opening their home to take care of an apostle, there is no doubt that "these women of "high standing" were possessors of social status and honor"⁵ and they "are arguably a category of "God-fearers."⁶ Therefore, they must not be forgotten. In conclusion, it must not be overlooked that "one of Luke's major purposes in Luke-Acts is to highlight the inclusion of all peoples in the church."⁷

Periodical Review #4

Student: Carla Jones

Course: Acts | NT 6205

Title of Article: A Mission Made To Last: Paul as a Sustainable Leader according to the Book of Acts

Journal: Verbum et Ecclesia

Scriptural Basis: Acts

Source Citation

Stenschke, C. W. A mission made to last: Paul as a sustainable leader according to the Book of Acts. **Verbum et Ecclesia**, [s. l.], v. 44, n. 1, p. 1–11, 2023. DOI 10.4102/ve.v44i1.2717. Disponível em: <https://research.ebsco.com/linkprocessor/plink?id=5cea34b9-7dfc-36a7-a5d5-5997873b159f>. Acesso em: 2 abr. 2025.

There is little to be refuted about the Apostle Paul. When we think of him, we know that he is undoubtedly one of the fathers and leaders of the early church. His dedication to Christ and his willingness to spread the gospel throughout all nations gives believers somewhat of a blueprint for how they should walk in the Christian faith. The Apostle Paul, one of the best leaders in his

⁵ Wenkel, D. H. Paul and Dangerous Devout Women of High-Standing in Acts. **Biblica**, [s. l.], v. 102, n. 3, p. 386–400, 2021. DOI 10.2143/bib.102.3.3289781. Disponível em: <https://research.ebsco.com/linkprocessor/plink?id=f9ae1bf8-b033-3284-a224-ee87d706a91d>. Acesso em: 2 abr. 2025.

⁶ Wenkel, D. H. Paul and Dangerous Devout Women of High-Standing in Acts. **Biblica**, [s. l.], v. 102, n. 3, p. 386–400, 2021. DOI 10.2143/bib.102.3.3289781. Disponível em: <https://research.ebsco.com/linkprocessor/plink?id=f9ae1bf8-b033-3284-a224-ee87d706a91d>. Acesso em: 2 abr. 2025.

⁷ Wenkel, D. H. Paul and Dangerous Devout Women of High-Standing in Acts. **Biblica**, [s. l.], v. 102, n. 3, p. 386–400, 2021. DOI 10.2143/bib.102.3.3289781. Disponível em: <https://research.ebsco.com/linkprocessor/plink?id=f9ae1bf8-b033-3284-a224-ee87d706a91d>. Acesso em: 2 abr. 2025.

day, reminds us what it is to lead others to Christ and what it means to walk with them during their journey. Paul's leadership ability leaves an indelible mark on the body of Christ, Christian believers and leaders of the church that would eventually come after him. "Paul not only preached the Gospel, but also gathered his converts into communities, trained and installed their leaders, visited these communities regularly, and co-operated with a large group of co-workers whom he would train to take over from him."⁸ Furthermore, his devotion to helping others understand the Gospel through both love and strong rebuke make him a sustainable leader. His letters of candor to the church perhaps have saved millions of souls as he wrote with vigor and excitement about the gospel of Jesus Christ. It is because of Paul's willingness to pen letters of faith during moments of trial in prison that we have irreplaceable books within the New Testament canon. From empowering communities to his pastoral care, Paul proves sustainability as a leader. "He readily made himself available as an example for others to follow."⁹ As a result, to this day, his mission continues amongst believers in the body of Christ. A true leader's mission never ends when they do, it will carry on long after they live. Paul was indeed a sustainable leader with a mission made to last for centuries and generations to come.

⁸ Stenschke, C. W. A mission made to last: Paul as a sustainable leader according to the Book of Acts. **Verbum et Ecclesia**, [s. l.], v. 44, n. 1, p. 1–11, 2023. DOI 10.4102/ve.v44i1.2717. Disponível em: <https://research.ebsco.com/linkprocessor/plink?id=5cea34b9-7dfc-36a7-a5d5-5997873b159f>. Acesso em: 2 abr. 2025.

⁹ Stenschke, C. W. A mission made to last: Paul as a sustainable leader according to the Book of Acts. **Verbum et Ecclesia**, [s. l.], v. 44, n. 1, p. 1–11, 2023. DOI 10.4102/ve.v44i1.2717. Disponível em: <https://research.ebsco.com/linkprocessor/plink?id=5cea34b9-7dfc-36a7-a5d5-5997873b159f>. Acesso em: 2 abr. 2025.