



## Unmuted: The Welcome Colors of a Woman's Voice<sup>1</sup> By Jonalyn and Dale Fincher

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We both graduated from a well-respected, conservative seminary. And for two semesters, we attended together. He was finishing, she was beginning. We even managed to take several of the same classes. Oar to oar we plowed through philosophy and theology. Side by side we sat under men and a few women professors, soaking up our leaning. I (Jonalyn) remember finding out that I could ace my tests just as well as the guys next to me. Here I was sitting in class with the future pastors of America. We were learning the same things, arguing, listening and debating the same material. But when we were at church, I would need to keep silent even if I knew the material better than they.

The more I learned the more questions I found. *Why is "church" different from seminary? If I'm not permitted to teach in church, why am I permitted to speak and succeed*

*in seminary? I'm learning the same things that a pastor learns...is that okay? Why is it, again, that trained and godly women cannot teach? Their education? Their gender? The judgment in Eden? Graduating didn't silence the questions. The more I pondered the need for sharp and informed teaching in the church, especially after hearing lessons that were uninformed or unsound, the more personal the questions became for me. Now that I was trained, why wasn't I supposed to teach men in church who needed to know the Scriptures? Did God intend women to teach in the church? If God gave me the gift of teaching, why should I be silenced in church?*

In this short essay, we (Jonalyn and Dale) want to share some of our thoughts with you on women and teaching. This topic is important to us as we often team-teach at places, including churches, where a feminine voice is sometimes controversial. We want to share our justification for our team-work, why we think God is honored by each of us having an independent voice and how we've worked through a few of those tough passages in the Scriptures. In this essay, we are not trying to usurp the traditional work of men as pastoral authority. We are simply targeting the general issue of the whole Body benefiting from the woman's voice. As we journey through Paul's harder sayings, the creation story,

some thoughts on teaching children, a dab of church history, and the authority of Scripture, we invite you to accompany us. This explains why we work together.

This is a beginning of a voyage into deep (and often heated) waters. We pull our minds together to navigate the material. We want to chart a course that sails straight into the nature of being a woman as well as where women can serve. In setting out, we want to cling to humility. As Dr. Jerry Root said, “There are no final words, only sure words.” We still seek sure words on which we might stand. And yet, every sure statement can always be plumbed a little deeper and understood a little wider.<sup>3</sup>

## Freedom

Paul’s first letter to the Corinthians says, “Let a woman keep silent in the churches; for they are not permitted to speak” (14:34, NASB). Now what does Paul mean?

First, He cannot mean that a woman should sit mutely in the pew. We know this because he has already said that women do pray and prophesy in the

assembly (11:5). And in other places Paul talks about women who are speaking to the church: Phoebe is to be helped and listened to by the Romans (16:1-2); in addition, Priscilla (Rom 16:3-5) holds a church in her home, and she and her husband are teachers of Apollos—a seasoned and powerful Christian teacher (Acts 18:24-26).

Paul’s fellow female believers, as noted by these examples, were allowed and instructed to speak in large “called out” meetings (*ekklesia*, where we get the word “church”) and in small group settings. Women were freed to be vocal ambassadors of the gospel. They were “un-muted” even by Paul and the early church. So, what does I Corinthians 14:34 mean?

We believe the Bible teaches truth in a literary and cultural context. It is out of that context that we gain truth to apply today. Therefore, we must never take a passage of Scripture, especially epistles of Paul, to mean something to us that it would not have meant to its original audience.<sup>4</sup> Since Paul is telling women how to speak in chapter 11, we assume that Paul means something different for women in chapter 14. We don’t believe he’s contradicting himself! Interestingly, Paul just finished his

discourse on when to be silent regarding speaking in tongues. In light of this, Paul seems to clarify what additional kind of speech is a problem. "Let them ask their husbands at home," he writes. So they were to learn, but not in an interrupting fashion in the middle of an assembly. Why? It is difficult to tell what is behind the scenes. And we don't want to contradict the passages noted above. This gives us some room to speculate. Perhaps these first century Corinthian women were uneducated and didn't know about the subject at hand, but were piping up anyways. Women piping up, whether to prophesy out of turn, to speak in tongues without an interpreter, or ask distracting questions, may have been re-directing the discussion or even questioning the authority of the instructor. Earlier (14:28), Paul tells everyone speaking in tongues to "be silent" if they have no interpreter of tongues. Yet six verses later, he references women's "silence." The clearest principle we can find here in the context is that people should not be speaking in church if they do not know what they are saying (men and women alike!). Paul did not want women unduly controlling or confusing the assembly.<sup>5</sup> The emphasis in the entire chapter is more about disorder than it is about gender.

And in light of the freedom Paul seems to provide for women in other situations (praying, prophesying, church instruction, organizing, and serving), a church specific and case specific interpretation of verse 34 makes more sense.

Nearly all churches allow women to speak in some venue. We frequently see women speaking to children, youth, and other women. We also see women giving announcements in church, introduce songs, and even share their "testimony." And we often invite celebrity-type female speakers, like Elizabeth Elliot, Joni Erickson Tada, and Anne Graham Lotz to teach both men and women. And we know that in situations that require it, many women teach men on the mission field (e.g. Amy Carmichael, Lottie Moon). There are practical needs and women fill them. Most conservatives are comfortable with women speaking in some ways, so even they believe there are some cultural things attached to 1 Corinthians 14:34. It's just that usually many don't feel comfortable with **regular** women teachers. Why not?

## Women Should Learn

There is one passage that is often used as the bedrock verse in explaining our discomfort with women teaching regularly from the Scripture. It cautions women from teaching in church. And since Paul connects the command to Creation itself, it is worth a closer look. In 1 Timothy 2:11-15, Paul says,

Let a woman **quietly** receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority (*authēntien*) over a man, but to remain **quiet** (*en hēsychia*). For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression (NASB, our bold and parenthesis).

Notice Paul uses the word ‘quietly’ and ‘to remain quiet.’ But, Paul probably doesn’t mean verbal silence because that would contradict women’s voices in the examples previously given. In his letter to Timothy, we have the benefit of reading another way Paul uses this quieting word. In 1 Timothy 2:2, Paul says believers should “live a tranquil and quiet (*hēsychion*) life in all godliness and dignity.”<sup>6</sup>

Here a “quiet life” is one of gentleness and even humility with those around you. A quiet life means to live without making a raucous, or perpetually protesting new ideas and changes, or demanding public attention.

So quiet doesn’t always mean total silence, it may mean a quality of living. Let’s use that same holistic understanding of “quiet” in verses 11 and 12. Perhaps a more culturally appropriate translation of verses 11 and 12 for us today would be,

Let a woman learn with humility and gentleness, not necessarily verbal silence. Her learning style should be above reproach, not shocking or demanding. I want women to be sensitive scholars. Encourage women to cultivate an attitude of teachability.

Translating *en hēsychia* or “quietness” as “gentleness and humility” instead of “silence” makes more sense with the way the ancient Greeks understood the teacher/pupil setting. Think of the Socratic dialog where the teacher trains or teaches his pupil with a series of questions. The pupil responds with answers. The teacher replies with another question, intentionally guiding the student toward a conclusion. For the Greeks, learning did not involve

a monologue or—as we’ve grown accustomed to experiencing—a lecture. Pupils did not just take notes in silence. Learning was interactive and verbal.<sup>7</sup>

Interestingly, the point of these hotly contested verses is that women are *learning*. It encourages us to read that Paul’s gives women instruction on *how* to learn, something new to common women in the ancient world. Paul cares about women learning well. As the New King James and New International Versions translate it, “let a woman learn.” Women were expected to attend, listen, and even question her instructor (according to the Socratic model), but to do so in a serene, non-threatened, eager-to-grow way. She should submit to both her instructor and to self-control. Self-control is, after all, perhaps the most welcome virtue in any pupil, then and now. Is it any wonder that Paul commands it?<sup>8</sup>

### Why Do You Want to Teach?

There is something fascinating and often glossed over in this passage: the Greek word for authority. The word is *authentain*, a word that is only used once in the New Testament—right here.

To really find a full definition of this word, we think it helpful to look at the other places *authentain* is used. We also think it wise to be very careful of how dogmatic we are about what *authentain* means. Suffice it to say that smart, godly, evangelical Christians, who believe in inerrancy, disagree about *authentain*.

Greek writers used *authentain* to mean “to have one’s way” or to “take control of” or “dominate over.” Sometimes *authentain* even means “to murder.” The King James Version understands *authentain* thus: “But I suffer not a woman to teach, nor to *usurp* authority over the man (I Tim 2:12, Old King James, our italics). With these uses in mind, I Timothy could be read, “I do not allow a woman to teach a man *in order* to take control, dominate, or (metaphorically) murder him.”<sup>9</sup>

What is interesting to us is how easily women, especially wives, do plenty of teaching of their men in order to control or manipulate them. It is just usually behind closed doors, at home or in the office. And it is usually most dominating over matters of relationships (“Don’t speak in that tone of voice!), or household items like the lawn or childcare (You CAN’T JUST LEAVE HIM ALONE, he has to be

WATCHED. Here let ME do it!”). But if Paul is talking about women’s attitude and not just a verbal silence in assemblies, his command has further, deeper, more Christ-forming repercussions.

So why is this command directed just towards women? Isn’t it always wrong to teach in order to control or manipulate? Absolutely! This verse may indicate a situation where women were openly using their gifts for evil, just as much as men can and do. And perhaps, Timothy, the recipient of this letter, who was introduced to Christ by two godly, intelligent women, thought women the best teachers (II Timothy 1:5). And perhaps Timothy was allowing women to dominate and even manipulate others. This may have been Paul’s concern. (Please note our qualifying “perhaps” and “may” in this paragraph!)

As with all the epistles, it is difficult to know all the cultural nuances. We do not have the letters that could fill in the gaps. Nor do we have the private verbal communications Paul had with Timothy that are never recorded. How beneficial it would be to have Timothy’s sermons in which he references the meanings of these texts!

I (Jonalyn) am willing to admit that if such religious influence were given me, at a time when most Jews shut me out, I would be highly tempted to overuse this power. And since most women would be untrained in teaching (a power that often overwhelms young men fresh from seminary), they might have easily misused it. I can imagine gathering with believers in Ephesus, listening to this letter and being humbled by Paul’s warning.

But this is not a problem only with women; we believe that all teachers and pastors, if they are honest, are tempted to control others with their teaching. That doesn’t mean they are carried away by this temptation, but the temptation still rises to greet them. This is why we at Soulation believe every man and woman ought to have a theological (and philosophical) covering over their teaching. We not only submit our ideas to each other, but we ask for church and community accountability in our lives. Ultimately, we submit to the teachings of Scripture derived from appropriate interpretation tools and the power of the Holy Spirit. Nobody is exempt from being under authority.

## Creation Order

Paul writes as if Timothy and his church are in need of a reminder about creation. Why? Well, it is quite possible that they were confused about who was more important, man or woman. This wrong-headed question may have reared itself because of the culture in Ephesus. The church Timothy shepherded was in Ephesus, a city that was within walking distance of a temple to Artemis, where a female priestess presided over the worshippers. Artemis offered supernatural strength for women. She could help you in childbirth because she was a female goddess who claimed independence from men and superiority over them. Perhaps Paul was concerned that women remember their place as co-laborers, not overlords of men.<sup>10</sup>

The rise of Goddess veneration, popularized by *The Da Vinci Code*, Wicca, and Goddess worship spirituality make it necessary for us to be clear about God's creation ideas for women. If we get Eve wrong, we get much thereafter wrong, too. Paul did that in Ephesus, re-emphasizing the creation order, so we will, too.

In re-studying Genesis, we noticed some of the events that are foundational and quite apparent prior to interpretation:

1. God gave man and woman the creation mandate (Gen 1:28-30).
2. Animals were made before man.
3. Man was made before woman.
4. God gave man the creation boundaries (Gen 2:16-17).
5. Man named the animals.
6. Man was lonely.
7. Woman helped man with his loneliness.
8. Man called (or named) woman.
9. Man was with woman when she ate of the Tree of Knowledge of Good and Evil (Gen 3:6).
10. Woman was deceived (1 Tim. 2:14).
11. Man ate.
12. God questions them in this order: man, woman, snake.
13. God judges them in this order: snake, woman, man.

These foundational events are often interpreted to mean things that are not in the text.

1. Man indicates his authority over woman *before* the judgment by naming her.

2. Woman usurps man's authority by taking the fruit and eating *first*, without consulting her husband.
3. Man sins by listening to the woman.
4. Man is held accountable for mankind's sin, which is why God questions him first.
5. Man is the authoritative head of mankind.

Many conservatives have interpreted the Genesis account metaphorically and concluded with the above list. Though we've not concluded where we come down on all these interpretations, we do want to note some difficulties we have with the above list and how metaphors can be seen from different angles.

- When Adam called his wife "Woman" he might not be announcing a claim over her. Maybe he was recognizing both the sameness and otherness of her, or recognizing her category. That means his understanding of her ("she shall be called Woman") and his poetry for her ("she is bone of my bone and flesh of my flesh") could indicate his celebration without proving his authority over her. An analogy might be the *call* a turtledove gives upon seeing its mate. Adam doesn't name her officially "Eve" (mother of all living) until after the judgment (Gen 4:1). And by this time, they had both already

fallen and many things were not as they should have been.

- If man's sin is agreeing with (or listening to) his wife, then he sinned *before* he ate the forbidden fruit. This is problematic.
- Did God judge Adam for listening to his wife? Is God saying Adam should not have listened to a woman's counsel? What if God meant instead, "Because you cared more for your wife's counsel than Mine, and ate the fruit, you are judged" (Gen 3:17-19). This latter understanding corresponds with the woman's judgment, too. "You are judged, Eve, because you cared more for the serpent's counsel than Mine, and ate the fruit." God doesn't seem to be rebuking them for giving or receiving human counsel; they were, after all, companions. God seems to be judging them for allowing another voice to hold more power than His own. So Adam was wrong in following a wrong idea into disobedience against God's explicit command, not because he listened to his wife.
- God's order of questioning and judging forms a neat, poetic series or parallelism that centers on the snake and is book-ended by the man. Some have taken this as an indication of Adam's authority, but, on our view, a more likely explanation is that this is a concentric structure parallelism (*chiasm*) found repeatedly in Biblical literature. Paul uses it in I Cor 11 (interestingly

another powerful passage on gender) verses 3-16. Paul builds his argument from God to man to woman. And continues from woman to man to God. The books of Daniel and Esther also use this poetic form.<sup>11</sup>

Now let's turn again to Paul's statement about the creation order. He says, "For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression." He may not be speaking about Adam's authority at all. He may be speaking toward women to show them they were not the superior ones or more savvy ones. They were not created first and they are responsible for their deception. Reading Paul's statement in light of that makes a lot more sense as a straightforward reading of the text. It did not render women as inferior but lowered them from their exalted Artemis-proclaimed status.

### **Considering the Least of These: Children and Youth**

When invited, we are honored whenever we speak to youth groups and share with children. But we are

also aware of how careful we must be with minds that are young, impressionable, and easily taught. Youthful minds laps up new ideas with little caution and integrate the information into their malleable worldview. This is why Paul commends the Ephesians to "no longer be children tossed here and there by waves and carried about by every wind of doctrine" (4:14).

This is also why we prepare our talks to youth with caution and as much care as we do our talks to adult audiences, concerned that our information and stories are directly relevant to building a robust view of God's story, even if we can only give bite-size portions of His worldview.

It is our concern that churches exercise the same caution in choosing who speaks to the young. It seems wise for churches, organizations, and schools to have a rigid clearance process to guard our youth, a process that is as vigilant as the one we use to guard our pulpits and platforms. And we're not just speaking of fingerprinting out the criminals. We are speaking of solid theological training as serious as seminary. Why? Because youth are more (not less) easily duped, and the damage done is usually many years in the undoing. Madeleine L'Engle once wrote,

"I spent the greater part of my adult life undoing bad theology taught me by well-intentioned Sunday School teachers."<sup>12</sup> Teaching the young is a tremendous task and one to be carefully entrusted to those who are well-equipped and held in accountability.

Therefore, we believe that if a woman is permitted, exhorted, and even asked to teach and guide children, but barred from teaching men, we should wonder at the inconsistency. If some believe women are easily deceived in their very nature, why do we open the doors of our nursery to them, allowing them to teach those who are even *more* easily deceived? This should at least give us pause for serious reflection.

If women are easily deceived, then they should not be teaching the weak. If they are not easily deceived, then we should be more open to consider they have something to contribute in teaching adults of both sexes. It appears the factors barring women from teaching men are verses difficult to translate in a culturally saturated context. We would be cautious to dogmatize any doctrine on these conditions alone, especially, as noted above, when the creation-order doesn't even warrant it.

## Lessons from History

Are our interpretations of Genesis and Paul's letters merely a reaction to the modern "feminism" wave? We hope not, especially since we are skeptical of "trends" and want to accurately handle the Word of truth.<sup>13</sup> And yet, if we are accused of re-interpreting well-established interpretations, we want to point to the well-traveled paths that have already been blazed before us.

When American Quakers and Christian Europeans pushed their new abolitionist read of Scripture on the white southern American slave-owners, they were accused of distorting the Word of God. Many southerners thought slaves should be subject to their masters. But the Civil War itself changed our interpretation of the Word of God.

What happened in the 1970's, when women's liberation seemed to be the blame for new interpretations of I Timothy 2 and focus on Ephesians 5:21, "Be subject to one another"? Women entered new areas of leadership, including teaching and even shepherding churches. Many thought, as we did, that the church was "selling out" or allowing the world to squeeze us into its mold.

Then we discovered an earlier, more virtuous (and Christian) woman's liberation movement. Women of valor who began calling upon their female friends and sisters to voice their concerns over social problems like alcoholism, slavery and voting privileges. And they rose up over one hundred years ago.

In the late 1800's, these women and the men who joined them changed the face of evangelical churches. Evangelicals began endorsing women preachers and teachers. Their logic was thus: if women are able to run farms and businesses, receive theological education, publicly argue for alcohol-free towns, petition and speak for the female vote, then why not allow these women to share their gifts with the church?! Moody Bible Institute, then just a young Bible training school, invited, encouraged, and endorsed women as teachers. Yes, even teachers in Sunday morning pulpits.<sup>14</sup>

The Evangelical Free Church, founded on "Bible-only" theology used women as evangelists, Bible teachers and pastors. The 1908 constitution intended that men and women have equal status in the church, and its 1925 rules for ordination read that "a candidate for ordination shall request a reference from the church of which he or *she* is a member" (italics ours).

If you are interested in reading more on this intriguing history and why the provision for women's voices changed, see Janette Hassey's *No Time for Silence: Evangelical Women in Public Ministry Around the Turn of the Century*.<sup>15</sup>

## Biblical Confidence

The Day of Pentecost has often been dubbed Women's Emancipation Day in the New Testament. This was the day the Holy Spirit came upon men and women alike, giving all of us access to His gifts. In Peter's first great sermon, he validated Pentecost with the words of Joel, "And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your *daughters* shall prophesy..." (italics ours). Joel tells us and Peter confirms for us that when the Holy Spirit comes upon people, even women will speak and prophesy. As reiterated above, this is no mere modern-day trend. The Spirit has come.

In light of the passages that have been ear-marked as cautions for women speakers, we want to make very clear that we take the Bible seriously. We believe every word is profitable and accurate in its original

autographs. While we haven't reached a final statement on these issues, we believe the Bible permits a woman using her voice in matters of theology and philosophy. And we believe this is especially true as it pertains to an organization like ours (Soulation) where we often share under the elders or pastors of churches and in multiple settings such as universities, conferences and camps. Rarely do we come into an event without an authority structure supervising, guiding and coordinating the venue.

With that in mind, we want to affirm that women have insights and lessons to share, using their spiritual gifts for the edification of the entire body. It is because we care about the message within the inspired word of God that we want to hear and share a woman's voice on its truth. And, that while we haven't reached a final statement on these issues, we believe the Bible does not prohibit the use of the woman's voice in matters of theology and philosophy. And we believe this is especially true as it pertains to an organization like Soulation and its different venues of invitation.

If you take a moment and think of the various differences in men and women, you can imagine the

richness in having any Biblical text taught by both women and men. If women have unique souls—with their own feminine, God-reflecting ways of thinking, feeling, and choosing—it makes sense that a woman will exegete and apply a passage in valuable and fresh ways. Shouldn't we long to hear women share the insights that are usually only heard in women's Bible studies? As a man, I (Dale) value hearing the feminine perspective. A healthy, developed perspective from a woman only serves to round out my own. After all, if I am going to be effective, I need to grow in understanding what half of almost every audience thinks and feels.

Imagine a woman teaching from Esther and explaining this beautiful queen's fears, delights, and strategies to preserve the Jews. Or think of how a woman would reconcile Sarah's commands to Abraham with Peter's descriptions of Sarah as a "submissive wife" (1 Pet 3:5-6). Or think of the helpfulness and clarity a woman might bring to Genesis 3, sharing the ways she sees herself twisted by the Fall. And how she might lend insight into how her soul is redeemed by the Son of Man. Are these not unique and valuable insights?

After all, women are still part of the New Testament church, where all have entrance into Christ's new life and the gifts of the Holy Spirit: Jew and Greek, slave and free, male and female (Gal 3:28).

We are delighted to share as a speaking team and look forward to sharing our gifts with any assembly, all the while understanding that anyone can fall prey to false ideas and trends. Our goal at Soulation is to prepare willing souls (man, woman, and youth) to be thoughtful voices for the task of navigating these precarious times. And in our physical and spiritual travels we are glad to be on this path, as man and woman, “wing to wing and oar to oar.”<sup>16</sup>

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<sup>1</sup> Revised February 15, 2006.

<sup>2</sup> Copies may be made without permission, but must include copyright and web address.

<sup>3</sup> We are indebted to Jerry, a scholar of C. S. Lewis, a lover of Corgis, and the friend who married us. He gave us this picture of humble epistemology.

<sup>4</sup> The exception to this rule is the genre of “prophecy.” In that genre, sometimes the original audience misses the double-meaning predicting a later occurrence. However, the genre of “epistles” does not have double-meanings.

<sup>5</sup> For more on this see Craig S. Keener’s essay “Learning in the Assemblies” I Corinthians 14:34-35, *Discovering Biblical Equality: Complementarity without Hierarchy*, General Editors,

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Ronald W. Pierce and Rebecca Merrill Groothuis, Contributing Editor, Gordon D. Fee (Downers Grove, IL: InterVarsity Press, 2005) 164-165.

<sup>6</sup> Ibid, Belleville, Linda L., “Teaching and Usurping Authority, I Tim 2:11-15, 2008.

<sup>7</sup> For examples on this pick up Plato’s *Meno*, or the exchange of peers in Plato’s *Symposium*

<sup>8</sup> *Discovering Biblical Equality*, Belleville, 2008.

<sup>9</sup> Ibid, Belleville, 210-217.

<sup>10</sup> Ibid, Belleville, 219-220.

<sup>11</sup> We are indebted to Dr. Ronald Pierce for providing these examples.

<sup>12</sup> *Walking on Water: Reflections on Faith and Art* (Wheaton, IL: Harold Shaw Publishers, 1980).

<sup>13</sup> It discourages us when some say, “Oh, you’re being ‘feminist!’”. Announcing the word doesn’t mean anything, especially when talking to those who are culturally aware. One must take the time to actually spell out what kind of “feminism” he or she is speaking of. It is unfair discourse to make rhetorical moves and consider the argument settled.

<sup>14</sup> Janette Hassey, “Evangelical Women in Ministry A Century Ago: The 19<sup>th</sup> and early 20<sup>th</sup> Centuries”, *Discovering Biblical Equality: Complementarity without Hierarchy*, General Editors, Ronald W. Pierce and Rebecca Merrill Groothuis, Contributing Editor, Gordon D. Fee (Downers Grove, IL: InterVarsity Press, 2005) 40-52.

<sup>15</sup> Della E. Olson, *A Woman of Her Times* (Mineapolis: Free Church Press, 1977), p. 81 as quoted in Janette Hassey’s “Evangelical Women in Ministry A Century Ago” Ibid, 43.

<sup>16</sup> Amy A. Kass and Leon R. Kass have compiled an anthology of readings on Courting and Marriage, *Wing to Wing, Oar to Oar*.

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They took their title from Robert Frost's poem "The Master Speed" penned for his daughter on her wedding day. Because of Frost's celebration of unity in work we've quoted it in its entirety for you below:

#### The Master Speed

No speed of wind or water rushing by  
But you have speed far greater. You can climb  
Back up a stream of radiance to the sky,  
And back through history up the stream of time.  
And you were given this swiftness, not for haste,  
Nor chiefly that you may go where you will,  
But in the rush of everything to waste,  
That you may have the power of standing still—  
Off any still or moving thing you say.  
Two such as you with such a master speed  
Cannot be parted nor be swept away  
From one another once you are agreed  
That life is only life forevermore  
Together wing to wing and oar to oar.