

FEMALE LEADERSHIP IN THE NEW TESTAMENT
A SOCIO- HISTORICAL STUDY

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CHAPTER 1

INTRODUCTION

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1.1.2 Women in leadership roles in the New Testament
1.2 The problem statement
1.3 Central theoretical argument
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1.5 Method of research
1.6 Chapter breakdown

1.1 Introduction

Over the years the issue of women in leadership has been a contentious one for many individuals and churches. Changes in the world have required the church to re-study the Bible to interpret it in new and fresh ways (see Boomsma 1993:100).

Leadership studies in recent years have moved from the unspoken presumption that leaders are leaders by virtue of their positions (Helgesen 1996:20) to a more encompassing understanding of leadership. True leadership, as defined by Work (1996:75), must lead to change that translates into social betterment. In other words, leaders move people from selfish concerns to serving the common good. These leaders can refocus people's energy with direct or indirect interventions so that people gravitate towards what needs to be done. In addition, Clinton (1988:245) defines a leader in the Biblical context, as a person with a God given capacity and a God given responsibility to influence a specific group of God's people toward his purposes for the group. This definition of "leadership" as "influence" expands the scope of those that are regarded as leaders in the New Testament to include women.

In ancient society there were contradictory forces at work – therefore the position of women and the social attitude towards them was correspondingly diverse (Arthur 1984:9). This suggests that there were women that were recognized in their leadership roles. In Corinth there were women who headed households, ran businesses (Acts 16:14), travelled (Rom 16:3,7,15), joined clubs, were active in commerce and manufacture and who were even active in religious matters (Meeks 1983:24). Today, some churches have made strides in accepting women in leadership, while some are still debating whether female leadership¹ is at all acceptable.

In the secular world, however, there are women in prominent leadership positions. Some are Prime Ministers, some are leaders of successful organizations and others are leading in different roles in the society. The question then arises, what principles does the Bible teach these women to adhere to as they operate in the society? Has the

¹ The term "female leadership" refers to women in leadership and not leadership that is female or male. The researcher in this study holds to the view that leadership is not necessarily gender specific in its nature, but is a function that can be undertaken by either man or woman.

church come to grips with women being in prominent positions? What are the current challenges that women uniquely face in the workplace and how can these challenges be addressed from a Biblical perspective? There are differing views presented on the issue of female leadership in the New Testament. This situation has resulted in some women finding freedom to express their gifts, while some women find themselves inhibited in their participation and involvement in the church and in society

1.1.1 Stating the problem

Different views have been presented on the view of women in leadership in the New Testament. A reader of the New Testament will find that even though there is mention of women, their leadership roles seem to be silenced or overlooked. One gets the impression that the male authors of the New Testament muted women's voices (Torjesen 1995:13). But as a matter of fact, the prescriptions with regards to women in the New Testament stand out.

The apostle Paul is clearly prescriptive on the roles of women in marriage and in the church (Eph 5:22-24; Col 3:18). In these passages the woman should submit herself to her husband. The same idea recurs in and it is validated when the author reiterates that men should treat women with respect because they are the weaker partners (1 Pet 3:1,7). This statement could suggest that women are incapable of handling positions of responsibility and authority.

In addition to the suggestions that women are the weaker partners, there are those passages that spell out women's roles in the church. The apostle Paul demands that women are to be silent in church (1 Cor 14:33-35 and 1 Tim 2:11-15). Cornelius (2000:7-8) argues that the above-mentioned views on women are a result of patriarchy. She asserts that New Testament authors transmit and reinforce patriarchy by their views. Patriarchy is a social cultural system in which a few men have power over other men, and over women, children, slaves and colonized people (Kinukawa 1996:9). It is not surprising then that the interpreters of the New Testament would not highlight any leadership roles by women.

The most commonly accepted leaders in the New Testament writings are those who held positions such as kings, rulers, Pharisees, priests, pastors, elders, deacons, teachers and apostles. These people were the custodians of religion, law, order and social organization of the society. In many of the cases, men held these positions of leadership since it was a patriarchal society. True leadership can only be meaningfully defined within a social context (Work 1996:75). Therefore, the fact that the New Testament society was patriarchal is significant. While the social context is key to the understanding of leadership, it is also true that the basic principles of leadership are universal. One does see evidence of women functioning in leadership roles in the New Testament.

1.1.2 Women in leadership roles in the New Testament

In focusing on women in the New Testament, this study will initially follow Cornelius' (2000:5-6) list and classification of women mentioned in the New Testament. Women mentioned fall into the following categories:

1. Women involved in miracles (Elisabeth, Peter's mother-in-law, the woman with an issue of blood, Mary Magdalene, the woman of Canaan)
2. Followers of Jesus (Salome, Mary Magdalene, Mary the mother of the Apostle)
3. Prophetesses (Anna the prophetess, the four daughters of Philip)

4. Co-workers in the Church (Phoebe, Priscilla, Euodia and Syntyche)
5. Believing women (Mary of Bethany, Lydia, Martha, Drusilla, Lois and Eunice)
6. Having theological conversations with Jesus (the woman of Samaria)
7. Women anointing Jesus (the penitent sinner, Mary of Bethany)
8. Shown in a bad light (Herodias, Sapphira, Jezebel)
9. Advancing the Lord's cause (Mary of Jerusalem, Priscilla, Mary of Rome)
10. Businesswoman (Lydia)
11. Supporting Jesus (Mary Magdalene, Joanna, Susanna)
12. Witnesses of Jesus' resurrection (Mary Magdalene, Mary the mother of the Apostle)
13. Being favoured by God (Mary the mother of Jesus)
14. Mothers (those women recorded in the New Testament in their roles as mothers; this does not mean that the other women were not mothers).

Although women are mentioned in the New Testament as being prominent in the field of religion as co-workers, prophetesses, believing, advancing the Lord's cause, anointing Jesus, followers of Jesus and having theological conversations with Jesus, they seem to be mentioned by these authors only as a passing by fact (Cornelius 2000:6). As it is noticeable that there are probably no female authors in the New Testament, Cornelius (2000:6) concludes by asking whether patriarchy played a role in the authors' minds and writings?

There are those women like Phoebe (Rom 1:1-2) and Priscilla (Acts 18:2, 3, 23), whom the apostle Paul referred to as co-workers in the Church. Junias and her husband were both identified as apostles (Rom 16:7). If Paul were recognized as an acclaimed leader in the Christian faith, then his female co-workers in this case would also be recognized as having leadership functions.

Another example is Anna (Lk 2:36) and the four daughters of Philip (Acts 21) who were prophetesses. Inherent in a prophetess's ministry would be the responsibility of guiding people to obey God's word. This sort of responsibility would most certainly have the markings of leadership whether carried out by a male or female.

Priscilla and her husband Aquilla (Acts 18) are recorded as instructing Apollos to understand fully the message of the gospel. Priscilla and Aquilla are also mentioned as having worked with Paul both in Ephesus and Rome (Rom 16:3, 1 Cor 16:19). Priscilla thus stands out as having functioned in leadership capacities.

Apart from these positive examples of women functioning as leaders even though not acknowledged as such, there are also women who had negative influence in society. Herodias the mother of Salome who danced for Herod and asked for the head of John the Baptist is one such example (Mk 15:40). Another example would be in some of the analogies used in the book of Revelation. There is no question about the influence these women had in changing events in society. There is the imagery of Jezebel (Rev 2:20-24) from the Old Testament in the book of Revelation, and there is also the imagery of the great whore of Babylon in Revelation 18. It is interesting that the final battle is described in graphic illustrations of female characters in the confrontation between good and evil (Rev 12; 17; 18). The above-mentioned women and many other examples of women functioning in leadership roles implore further examination of female leadership in the New Testament.

Among scholars, the issue of female leadership in the New Testament continues to be debated. There are those who in explaining some of the more explicit pericopes in the Bible hold that, women can serve within the church but they may not be called leaders. Lange & Fay, and Murray (1959:226), for example, see Phoebe in Romans 16:1 as a pattern for every Christian deaconess. Every woman like Phoebe, they say, should minister to the poor and sick in the church. They should not teach God's word, although they may be messengers as Phoebe was in bringing the letter to Rome. This idea is reinforced by Murray (1959:226) who comments that the services of women like Phoebe in Romans 16:1 were only similar to those performed by deacons (male). He adds that women's ministry is that of mercy and grace to the poor and sick and that there is no warrant to posit an office to these services. In essence Murray is denying any exercise of services that are equated to the office of deacon, even though Phoebe is addressed as a 'deaconess'. There are those like Best (1967:173) who acknowledge mention of women but side step the issue of women's leadership.

In contrast to those in opposition to female leadership in the New Testament, there are those scholars who do consider the possibility of female leadership (e.g. Bruce 1985; Dunn 1988). Commenting on the social composition of the list of those Paul greets in Romans 16, Dunn (1988:896) notes the significance of the number of women who evidently assumed roles of some prominence in the Roman churches. Dunn (1988:896) concludes that one cannot rule out the charismatic liberty that allowed for female participation and leadership in the churches.

With these varied views in mind, it is clear that there is a problem in the interpretation of women in leadership in the New Testament.

1.2 The problem statement

The problem statement of this study is: What is a valid interpretation of female leadership in the New Testament and how was it demonstrated?

Subsidiary questions that arise from this problem are:

1. What is the current status on the study of female leadership in the New Testament?
2. What is the probable socio-historical context of female leadership in the first three centuries AD?
3. What is a valid definition of "leadership"?
4. What is a valid interpretation of pericopes that show or imply female leadership in the New Testament?
5. What are the implications for women in leadership today?

1.3 The central theoretical argument

The central argument of this study is that a redefinition of leadership, together with a socio-historical study and interpretation of relevant New Testament passages, is necessary for drawing principles for female leadership. This study will shed light on the understanding of women's roles in church and society.

1.4 Aim and objectives

The purpose of this study is to determine the interpretation of female leadership in the New Testament.

The specific objectives of the study are:

1. To establish the current status on the study of female leadership in the New Testament
2. To construct a probable socio-historical context of female leadership in the first three centuries AD
3. To define leadership
4. To interpret each of the selected pericopes
5. To establish principles for Christian female leadership

1.5 Method of research

In answering the research questions, the following methods are used:

1. A study of the present status of research on women in leadership in the New Testament, by utilizing secondary sources, i.e. electronic databases.
2. To discuss the nature of leadership, and determine a definition for leadership for this study, secondary sources will be consulted.
3. To construct the socio-historical context of female leadership in the first three centuries AD, this study utilizes the socio-historical method as described by Garret (1992:94-95), Meeks (1983) and Malherbe (1983) and practiced in the work of De Klerk & Van Rensburg (2005).
4. To interpret the selected pericopes from the New Testament, exegesis is done utilizing the method proposed by De Klerk & Van Rensburg (2005).

1.6 The chapter breakdown

The analysis, findings, and recommendations of this research are presented in the following format:

1. Introduction
2. The socio-historical context of female leadership in the New Testament world
3. Developing a female leadership concept
4. Mary as a leader – Luke 1:26-49
5. The Samaritan Woman as a leader - John 4: 1- 42
6. Tabitha as a leader – Acts 9:36-42
7. Lydia as a leader – Acts 16:11-15
8. Priscilla as a leader – Acts 18:24-28
9. Daughters of Philip as leaders – Acts 21:8,9
10. Eunice and Lois as leaders – 2 Timothy 1:5
11. Conclusion

CHAPTER 2

THE SOCIO-HISTORICAL CONTEXT OF FEMALE LEADERSHIP IN THE NEW TESTAMENT WORLD

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2.1 Introduction

This chapter addresses the second research question in this study: What is the probable social historical context of female leadership in the New Testament world. The social historical context of the New Testament world is crucial for one to understand female leadership in the New Testament. There is no arguing over the fact that leadership in the New Testament world was predominantly male within a generally patriarchal framework. In examining female leadership in the New Testament, one realizes the diversity of cultures covered. To a large extent, Christianity attempted to create a synthesis between Christianity itself, patriarchal Roman Law and culture together with Greek philosophical thought represented by Plato and Aristotle (Kruger 2002:183). Hence focusing on the female leadership in the New Testament will involve the considerations of the Roman, Greek and Jewish contexts, which are the major cultures in the New Testament world.

2.2 Female leadership in the ancient Roman world

This section studies female leadership in the Roman context by focusing on the role of women in the home, in politics and in religion.

From the available sources it seems as if women leaders were not obviously prominent in Roman antiquity. The old Roman ideal was for women to pass from subjection to father to subjection to husband (Ferguson 1988:70; Dixon 2001:74-75). A Roman father/husband had the power of life and death over his children and wife, and a right to slay his child, particularly the female child, existed at least until the last century BC (Witherington 1988:17). With the passing of time, women gained more liberty, higher legal status and greater power and influence. However, this view is challenged by Dixon, who highlights the fact that Roman laws bearing on financial activities of women do not form a linear historical progress from suppression to liberty (Dixon 2001:71). In any case, by the time of the early Roman Empire women were prominent, by their wealth, education and social position which made some women patrons possess power

and influence in spite of the social preferences of the time (Ferguson 1988:72; Witherington 1988:16; Dixon 2001:70). This signals a breaking away from the assumed roles of women in society. The leadership roles that women played in the society, though not always trumpeted, were influential. These roles were played out in the home, in the religious arena and even on the political and economic scene.

2.2.1 Roman women leading in the home

The womanly ideal of Roman culture was that of mothers as firm moral guides, as wives, chaste, and domestically industrious, always eager to please their husbands (Dixon 2001:33). The responsibility of moral guidance assumes two things a) That the society values high moral values in its people, and b) that the moral guide or leader is credible, equipped and trusted with this responsibility. The leader should be able to help followers to challenge the process, she should be able to inspire a shared vision especially in order to fit into society, she should be able to enable the young ones and set an example of what a good person is, and in the whole guiding process encourage each child to their best (see leadership practices in chapter 3.). And so it follows that if this responsibility is assigned to the women and mothers in society then it showed an acknowledgement of this aspect of leadership. Roman matrons wielded great power and influence in the home bearing the sole responsibility for the running of the home, more so since in most cases the husband, if in the army, was seldom at home, making the matrons heads and even business managers by default (Witherington 1988:18).

There is however, a paradox in the presentation of the woman in Roman culture. There was the notion of the little woman representative of the 'female mental infirmity', with no head for business that co-existed with that of the grasping gold-digger (Dixon 2001:73). The former woman would need a guardian, which was true of Roman society while the latter woman would need to be harnessed and checked. This shows the tension that female leadership and independence created for the ancient Roman society.

In the works of Suetonius, women are depicted in relation to the men in their lives, as mothers, wives, mistresses, or sisters. The prominent role they play is that of kinship in the emperors' lineage, otherwise they often were the form of gossip about the emperors' sexual habits, emotions and passions (Viden 1993:75). Again here one sees the patriarchal attitudes and boundaries that dictated the activities of women in leadership.

Roman upper-class women were honoured with individual statues and inscriptions for their beneficence and generosity, and in family tombs for their frugality and selflessness (Dixon 2001:89). This view presents a strong case for women leading in the home and beyond in spite of the patriarchal attitudes. There is a societal acknowledgement of the influence of women.

Another sphere in which women's leadership can be seen is in the political sphere.

2.2.2 Roman women leading in politics

Even though this study has delineated different aspects of women's lives, it is not easy to keep the lines clearly demarcated. Perhaps those matrons, who had the most influence for good or ill in the political realms, were the wives of emperors such as Emperor Augustus' Livia and Emperor Claudius' Messalina (Witherington 1988:18). Empress Livia was the wife of Augustus. She was known to be an excellent administrator, managing a personal staff of over a thousand as well as property holdings in Asia Minor, Gaul and Palestine. She was the first to be named Augusta and the first priestess in her husband's cult when it began after his death (Witherington 1988:18). Albeit in an unfavourable light, Tacitus places Livia on a level with the

influential men of the Empire, possessing both power and influence (Viden 1993:15,16). Tacitus' portrayal of Livia is also derogatory. His description of her could suggest a reluctance to unconditionally accept the leadership of this influential woman.

Another prominent woman in Tacitus' works is Agrippina the Younger. Both she and Livia promote their sons (Annals 12.7.3 & 12.27.1; Viden 1993:25). Agrippina the younger was the mother of Nero and Augustus' great-granddaughter. She is likened to Livia in that greedy for power and as one 'burning with all kinds of desire for an evil sovereignty' (Viden 1993:25). In her selection as wife of the Emperor, Vitellius responsible for this task, looks for a lady of conspicuous noble rank, and purity, the mother of children (Annals 12.7.3). Even though the position of Empress is a significant one, the selection criteria as shown here suggest a myopic view of her role beyond pleasing the Emperor and bearing children for him. There is a disregard for any other leadership roles the Empress might have. Yet it is clear that these women featured prominently in the political on goings in their time asserting their will and influence. If the preparation of the wives of leaders focused only on the issues in the criteria, of rank, and fertility, it is no wonder then that many of the empresses are portrayed in bad light. It is clear that a leader needs a leader (see chapter 3.4). Leaders need to be trained, mentored and kept accountable.

Agrippina the Elder was on her part portrayed as arrogant, headstrong and ambitious, yet capable of good qualities to balance off the bad ones. She is said to have had chastity and a deep love and loyalty for her husband (Viden 1993:38). This is a strong point for a leader to have public involvement and at the same time balance it with a stable healthy home and marriage. This could reflect the emotional intelligence and balance in a leader's life that is referred to in chapter 3.4.

The above-mentioned women no doubt wielded power and influence in their spheres whether it is for good or for bad. The very attributes that afford them power and influence are in most cases portrayed negatively by Tacitus as arrogance and greed for power (Viden 1993:62). This attitude in itself brings out the tension that these women in leadership and influential positions must have created for Tacitus and some of his contemporaries.

The influence and leadership style varies from one woman to another. Livia for example, had people come to her for help (Annals 1.13.6, 2.34.2, 1.14.1). The people may have come to Livia to take advantage of her powerful position, or could it have been because she encouraged them (chapter 3.3.5), or it could be that they admired her ability to confront the *status quo* (chapter 3.3.1.1) and get things done. It is in helping people with their problems that women acted as patrons or benefactors. In the case of Livia she is said to have been powerful, assertive, and influential, but also to have been greedy (Viden 1993:16). While others like Antonia mother of Claudius and daughter of Mark Anthony is depicted as taking a non involvement stance (Annals 3.3)

Apart from politics, one sees women as having an influence in the religious sphere as well.

2.2.3 Roman women leading in the religious arena

The worship of different goddesses in the Roman culture gave a certain prominence to the female lot. Many Greek Olympian gods were Latinized. For example, the Greek goddess Artemis of wild nature, chastity and childbirth was Latinized and worshipped in Rome as Diana (Lasor 1979:306). The worship of the goddess would affect the lives of the worshippers, especially in major events of life such as birth, marriage and death.

Apart from the worship of Diana and other goddesses, there were mortal women

involved in the Roman religious cult. The Vestal Virgins dedicated thirty years to virginity to tend the sacred flame, which represented the health and salvation of Rome. These virgins were not under the power of any man, and in addition, they had the power to remit the sentence of a prisoner if they happened to pass by (Witherington 1988:18). The fact that these Vestal virgins tended the sacred fire in the temple of Vesta, the goddess of the hearth which was the symbol of the Rome, may have meant that these women could to an extent be seen as role models nationally as well. Vestals were uniquely distinguished and by definition they were wealthy and influential (Dixon 2001:102). This probably meant that their independence financially gave them autonomy to do as they willed as well as to be benefactors to others inferior to them.

Apart from these virgins, many of the goddesses had priestesses as ministrants to preside over the functions in the temples. Greco-Roman female deities were not always seen as models for the ordinary Roman woman. A family would have been disgraced had a daughter for example remained unmarried like the goddess Hestia (Clark 1989:34). This remains to be proven as indeed in later centuries women chose the celibate life in the name of dedicating their lives to God. These representations of leadership, though in the minority and not reflective of the ordinary matron's life, however, acknowledged women in leadership.

Roman women thus evidence leadership and involvement in politics, in religion and in the home. In the next paragraph it will become clear that ancient Greek women had in some instances similar status yet with varying outcomes.

2.3 Female leadership in the ancient Greek world

There is a diverse representation of the Greek woman because women in Sparta, Athens and Macedonia had different expressions of freedom and influence. These differences of women in influential roles are expressed in the religious, political and social areas.

2.3.1 Greek women in religious leadership

Women did not take the centre stage in leadership in the religious realm, but they certainly had a presence. In classical Greek mythology the progression from female domination to the monarchy of Olympian Zeus in the Greek creation myths signals the view of females in leadership (Pomeroy 1975:2). Insight in the goddesses of the ancient world could shed some light on understanding the role of ancient women:

Table 1: Goddesses of the ancient world

Goddess	Description
Athena	Patroness of wisdom, warrior goddess, protector of the citadel, city of Athens named after her
Artemis (Roman Diana)	Huntress, giver of life and life cycles, terminator of female life
Aphrodite (Roman Venus)	Beautiful goddess of love, both physical and non physical, patroness of prostitutes
Hera	Queen of the gods, mature, married to Zeus, also his sister and therefore considered a peer. Fertility goddess
Hestia (Roman Vesta)	Sister to Zeus, described as 'living flame'

A closer study reveals that the more acclaimed goddesses like Athena and Artemis were characterised with attributes that were traditionally attributed to men. Both these

goddesses are not married, as perhaps marriage would somehow accentuate their femininity and vulnerability. Athena is a warrior goddess; only the fictitious Amazon women have the same characteristic. To be a warrior meant that Athena symbolized strength, which, coupled with wisdom, gave her credibility to be protector of the city as well as many Greek heroes. Hera on the other hand is depicted as a matron, the matriarch of the home who cared about the fertility and childbearing. This image of Hera corresponds closely with the image of the Greek wife, whereas the enigmatic Aphrodite bears similarities with the *hetairai*.

Whether these mythical divinities translated into women's day-to-day realities is debatable. The goddesses of Olympus had only a narrow and restricted function despite the major importance of their cult to Greek cities (Pomeroy 1975:8). From inscriptional evidence, Aurelia Harnastia, is recorded to have been a priestess of Hera, a magistrate and a chief priestess (Witherington 1988:13). In the case of the priestesses, their responsibility probably dictated their lifestyle as well as their relationships with worshippers in the community.

Downing (1981:9,11) on the other hand intimates that the thing that first inspires worship amongst a people, is food. She suggests that the well-fed voluptuous shape of ancient figurines illustrated the goddess as the source of food and the giver of life through reproduction. This could be an explanation for the suggestion that women from all over Greece shared a common vested interest and also had important roles in the religious cult (Witherington 1988:11). To have a handle on the source of food and life could have spelt power for the women, some form of control since both food and life are basic to human existence. Or it could well be that out of a survival instinct, the women were careful to be on the right side of the gods and goddesses. In this case, the goddess had an influence in the life and activities of the people as one who provided their livelihood.

The goddess shrine of Artemis in Ephesus flourished as a bastion of feminine supremacy in religion. Femininity promoted the source of fertility hence the source of life and even death (Pomeroy 1975:6,84). Women's involvement in the religious cult may have contributed to the superior attitude certain women had, which culminated in the problems that cause the Apostle Paul (1 Cor 14:34-35; 1 Tim 2) to recommend the muting of women (Makau 2000:48).

Some of the activities that women as priestesses were involved in, included: responsibility for the maintenance of the sanctuary, protection of its treasures, and leading processions in mysteries and in agricultural and fertility rituals. Liturgical functions included, divine inspiration and prophecy, tending the fires and giving oracles, mystery plays, prayer, invocations and presiding at festivals of the deity (Belleville 2000:33). These activities would have required a good sense of managerial and leadership skills which the women must have had in order to function in these capacities.

Apart from the actual functions of religious service, Thucydides used priestesses to date chronology of events (Thucydides 2.2.1). Records of the Greco Roman world are mainly the accounts of the activities of men, whether it is in war or in the lives of different rulers and the empires they built. It is interesting then that the priestesses would be the reference points. This may have been because of the reliability of the religious institution. Whatever the reason was, it meant that significance was given to the office of the priestess, and that also gave them some entry into historical records.

This picture of women's influence in the religious arena is complemented by the influence that women also had in the political arena.

2.3.2 Greek women in political leadership

Women in Greece had varying degrees of freedom. Historical accounts, however, reveal that women's leadership and influence in politics and other spheres were significant.

In formulating laws for the Greek Republic, Plato (Laws 814c 6.08) states that women should not neglect military training and that all citizens - men and women - should pay attention to it. This statement signals an attitude that would allow for women in leadership. In another formulation, Plato suggests a radical program for restructuring traditional society where he advocates equal access to education for women and equal opportunity for the intellectually able to rise to leading roles in the administration of the State, regardless of sex (Republic 451D-7B). As to whether this was intentionally worked out in the society at the time is doubtful. However, the fact that opportunity for women to lead is documented, shows that it may have been new but plausible.

Women in the political realm no doubt operated within a patriarchal framework. Firstly, the women exercised their influence through their strong relationships with their sons, the kings (Pomeroy 1975:121). The queen could typically expect that she would enjoy more power in the reign of her son than she did when her husband was on the throne. This would then mean that the queens or sisters or queen mothers sought to have influence through the men in their lives, a type of 'indirect rule'. Macedonian women had greater independence, importance and influence than women in other regions in the Mediterranean world (Ferguson 1993:71).

Alliances of strong mothers and sons being used to further political power, is seen in rival queens who went to all extents to champion the succession of their own sons because in so doing they expected to enjoy complete power. Olympias, mother of Alexander the Great is described as a woman of genius and great determination evidenced in the struggle she had against rival wives, mistresses and the king's children to assure Alexander's succession to the throne (Pomeroy 1975:122).

In the political realm, women were used in passive roles by Hellenistic kings through marriages of convenience with kings or princes of other nations. This was intended to cement relationships between kingdoms to ensure peace or in some cases expansion (Pomeroy 1975:122). In this respect there was no question of women leading. In fact situations like these would then lend themselves to the people concerned in the selection of an empress or some other high-ranking wife to become conniving and manipulative.

There were women who in their own right came into political leadership positions through inheritance. As myths illustrate common attitudes more than history does, we see in Aristophanes' comedy *Lysistrata* how Lysistrata acted to bring about peace between Athens and Sparta. As the story goes, she summons all the Greek women to a meeting, gets them to swear not to have sexual intercourse with their husbands until the men agree to end the war. Her plan works and peace and harmony reigns in the land. Lefkowitz (1988:54) considers the operation a failure because the organisation of women disbands and the women return to their husbands. It may be that Lefkowitz would have considered Lysistrata's mission a success if there was a total take over of the rulership of the society, making it matriarchal. However, from a leadership point of view, Lysistrata had an objective, to see an end to the war between Sparta and Athens. She puts together a strategy, summons the women, inspires them to a shared vision of peace and not war, they agree on a strategy and each one has the responsibility to stick to the plan. The plan succeeds and the women realise their envisioned future, which was peace for their cities and harmony in their homes. This is a remarkable show of

leadership mobilizing and bringing about change. Admittedly the social structures didn't change and though many may have appreciated the end result, patriarchal prejudice rears up its head in the following response: "outrageous that these women should prate about war and peace and governing the state . . . While I am alive they won't do that to me. I'll fight these women with my dying breathe . . ." (Aristophanes 1992). This response is not surprising when one considers that the society was deeply patriarchal and therefore any initiatives from women would be traditionally seen as inconsequential.

Another example is that of Arsinoe who ruled with her brother/husband for approximately five years until her death. Cleopatra VII and her brother Ptolemy XII inherited the throne of Egypt. Cleopatra is noted not to have been a courtesan or an exotic plaything for Roman generals but an equal in legitimate dynastic alliances (Pomeroy 1975:122).

This picture of women's leadership involvement in society at different levels is a significant statement that suggests that leadership has to be defined and understood beyond the confines of the patriarchal views and opinion. Even in a highly patriarchal society there were some Greek women who were influential at different levels.

Jewish women were not as restricted in public appearance as Greek women but they did not have the freedom of first century Roman women (see also Ferguson 1993:71), as it will become clear in the next paragraphs.

2.4 Female leadership in the ancient Jewish world

In this section, focus will be given to female leadership in the areas of religion, governance, intelligence and nurturing in the ancient Jewish world. The traditional picture of the Jewish woman is that she was the mistress in the home. Jewish women could take part in the sacrifices, and they were involved in occupations such as cooking, baking, weaving, midwifery, inn keeping and professional mourning. Childrearing in the family was seen as the primary responsibility of the mother. The father assumed the responsibility for the training of sons, while girls were afforded limited opportunities for education (Ferguson 1993:71).

Overall, the Jewish society was patriarchal. One wonders whether female leadership existed at all. In pursuing this question, one heeds Ilan's (1995:21) warning against a positivist view that assumes stereotypes Christianity and Judaism as feminist egalitarian religions. This assumption equates feminist religion with egalitarianism, which is far from true. The fact that the Jewish society was patriarchal and the records of history and all literature were mainly male authored, makes identifying the leadership of women a challenge. The prominent leadership offices in Israel were the Priest, the Prophet/Prophetess, the Judge and the King. There was, however, evidence that women had some leadership roles in religious worship.

2.4.1 Jewish women in religious leadership

Leadership in ancient Israel was mainly within the religious institution, as Israel was a nation that started off as a theocracy. The centre of ancient Israel's religion was the worship of Yahweh. In any religious system; significant power and control are vested in the religious leadership (Miller 2000:162). This leadership was predominantly male. In the creation of the nation of Israel, it is the patriarchs (Abraham, Isaac, Jacob, Moses) that get prominence and credit for the birth of the nation. Indeed women like Sarah and Leah and others are mentioned, but always in relation to their male counterparts. A more realistic picture would be to include the women in their roles from their own perspective. The testimony of rabbinical sources indicates that women were regarded

as to a degree un-teachable and to be excluded from religious debate (Cloke 2000:424). With this sort of assumptions made, there was no possible recognition of the leadership of women in these cohorts. Non-rabbinical evidence, however, suggests a higher degree of practical participation of women in Jewish religious life (Brooten 1982:75-95; Cloke 2000:424).

I now turn to the recognized leadership functions and positions, including the office of priest, prophet/prophetess and other levitical offices.

2.4.2 The priestess

Priestly authority and function were by definition set to maintain the social and political order of the larger community (Jer 29:26), a position traditionally held by men (Miller 2000:162). However, three inscriptional evidences found in Tell el Yahudiyyeh in Lower Egypt, in Galilee and in Rome, reveal women being referred to as priests (Brooten 1982:73). There are other practical examples where women function in roles that are traditionally for the man/priest. Zipporah daughter of the Midianite priest and wife of Moses (Ex 2:16,21) performed the ritual rite of circumcision on her son (Ex 4:2:24-26) in order to avert the Lord's destruction (Brooten 1982:73). Did Zipporah's father's office as Midian priest give her a certain authority, or could it be observing rituals and practices gave her confidence to go ahead and perform the operation? One wonders whether it was not just Zipporah's protective mother instinct that prompted her to act in order to save her child's life.

There is a possibility of women priests in communities where the interpretation of the word 'sons' was taken to mean children, which would therefore include or allow girls in the Levitical lineage to be recognized and to function as priests (Brooten 1982:95). There were certain conditions and privileges that were placed on the daughter or wife of a priest which the wife or daughter lost if she defied or disobeyed the stipulated Law (Lev 22:12-13). These verses make this view a possibility, and if taken to their logical conclusion, then the daughters and wives of priests must have had roles that went with the privilege they had. As it is indeed said, privilege comes with responsibility. From inscriptional evidence there are women leaders in the synagogue at different levels with functions (Brooten 1982), as seen in the following table:

Table 2: Women leaders in the synagogue (Brooten 1982)

Office	Function	Name	Time
Head of synagogue	Reading of Scripture, study of commandments, administration of all aspects of synagogue life, exhortation and spiritual direction of congregation. Building and restoration of the synagogue	Rufina a Jewess Sophia of Gortyn	2 nd Century AD
Women as leaders of the synagogue	Could mean a political function or a scholar. Had oversight of finances in the synagogue. Functions may have varied regionally	Peristeria	1 st – 6 th century AD
Mothers of the synagogue	Function not clear, but many may have done administration	Shofar Lulay, Menorah, Venturia Paulia, Marcella, Simplicia	2 nd – 6 th century AD
Women as priests		Marin, Gaudencia and Sarah, daughter of Naima	3 rd - 4 th century AD

The above-mentioned examples are pointers to the possibility of women priests. However, the small number of the inscriptional evidence shows that that this may not have been a wide spread practice. Yet, it could be another evidence of the extent of inhibition in the society. However, a categorical denial of women religious leaders may not be totally prudent.

Other religious leadership offices include the prophets and prophetesses.

2.4.3 The prophetess

The prophetic office much like the office of the priest was a religious one with the fundamental task of mediating the covenantal relationship between the God of Israel and the people. At a social level there was a difference between priesthood and prophecy in that women could and did become prophets even though they did not become priests (Miller 2000:186). Huldah the prophetess (2 Kings 22:14-20) unveiled the future of the nation of Israel. She was consulted when the lost book of the law was found and that her prophetic message and the public reading of the law brought about a revival resulting in the reforms carried out by King Josiah (2 Kings 22:14-20). Huldah functions as a key change agent influencing the King and the entire nation by pointing them to God and his word. This reform process encourages the people (cf chapter 3.3.2 and 3.2.1), which Huldah no doubt evidences in this account.

Another example of a prophetess is the record that the prophet Isaiah was married to a prophetess (Isa 8:3). In Ezekiel 13:17-23 a judgement is pronounced against certain women who 'prophecy out of their own imagination'. In this case, leadership can have a negative influence, leading the people astray. Miriam and Deborah (Judg 4:4) were prophetesses whose activities correspond to the activities of male prophets. Miriam is referred to as a prophetess (Ex 15:20) as she led the people in praising God for their deliverance from Egypt. Miriam in her song brings to the people's remembrance the acts of Yahweh on their behalf, this gave them faith and strength to exult in Yahweh and

trust him to take them through to the Promised Land. Miriam inspires the people of Israel.

The listing below by Miller (2000:186) is helpful in understanding the prophetic responsibility:

- Representing the divine king to the human king (e.g., 1 Sam 10:1ff cf. 1 Kings 11:29-39; Jer 23:1-6)
- Proclaiming God's justice and the requirements of covenant (e.g. 1 Sam 15:26-29; 1 Kings 21; Micah 3:9-12)
- Announcing and interpreting the deity's interventions (1 Sam 7; 1 Kings 22; Am 5:18-20)

Prophets/prophetesses also received visions (Isa 6) and gave oracles for example Jeremiah and Hananiah (Jer 26). Much of the prophets' activity was in relation to the political leadership (Miller 2000:186). The fact that there were women who were prophetesses signals the existence of female leadership in ancient Israel.

2.4.4 Jewish women in governing leadership

Another aspect of leadership in ancient Israel was the monarchy. The Israelite King served as the chosen ruler (cf Ps 2:2) and exercised a representative's function on behalf of Yahweh (Miller 2000:189). The founding criteria of the institution of kingship were originally prescribed for the male members of society (Deut 17:14-20). Therefore the governance of the people was couched in a social system that did not include women in their leadership placing. However, a closer scrutiny of the history shows women as having been involved in the leadership of the nation.

In Israel queens enjoyed their royal position as consorts of their husbands, the kings.

In the same way that women were used in passive roles by Hellenistic kings through marriages of convenience with kings or princes of other nations (see 3.3), Jewish kings made alliances. The influence exercised by the queen consorts such as Jezebel, wife of King Ahab (1 Kings 16; 1 Kings 19:1ff; 21:5-16), was probably due to the political power of their families. Jezebel is a negative example of female leadership in the Old Testament. Evidence that Jezebel directly or indirectly had significant influence in the governance is seen in the account of Naboth's vineyard (1 Kings 21:7-9); she influences the King to murder Naboth by inspiring the vision of Ahab owning Naboth's vineyard. Jezebel in a manner of speaking enables her weak-minded husband by proposing a strategy for eliminating Naboth. Even though Ahab was King, Jezebel makes him abuse his authority by having one of his loyal officers killed.

Jezebel also terrorizes the prophets of Yahweh and especially the prophet Elijah (1 Kings 19:1-3) whom she threatens to kill. Jezebel represents female leadership gone bad. Her threats are effective but they are the opposite of what good leadership should do to the people. She recognizes Elijah's individual contribution (see also chapter three 3.5.1) but instead discourages and threatens him with death. Jezebel leadership also leads the people of Israel in idol worship, which displeases Yahweh.

The one Hebrew woman who ever ruled in her own right as a recognised queen and not as a consort as Athaliah (2 Kings 11:1ff), whose position as queen mother enabled her to seize the throne after the death of her son. Athaliah, the queen mother, kills all possible successors and enthrones herself as ruler of all these queens not one is installed as a ruler in her own right and by the people's choice. They are consorts of the kings who are either their husbands or sons (Opperwall-Galluch 1988:7). Athaliah's

leadership is shown as being wicked and like Jezebel she does not inspire the support of other leaders and the people of the nation. The priest hides one of her grandchildren and after seven years Athaliah is overthrown and Josiah is installed as king (2 Kings 11:9-21). She definitely is not a good model for posterity whom she does her best to get rid of.

In another case in ancient Israel, Miriam and Aaron are shown in a bad light when they question Moses as God's spokesman (Num 12:1-6). The question they ask (Num 12:2) suggests that they may have enjoyed the leadership of the Israelites with Moses and therefore did not understand why they should be left out. One could argue that Miriam may have asked this question (*has the Lord indeed spoken only through Moses ... not ... through us as well?*) on the basis of being Moses' elder sister. There are, however, other occasions when Miriam is recognized and her initiative, courage and charisma save the day (Ex 2:4-8, Num 20:1). So she could not have been solely looking for recognition. Even though Miriam's leadership is not highlighted, this account seems to imply some leadership involvement.

Deborah, the prophetess and judge (Judg 5; 6) stands out as an exemplary leader who led the Israelites in victory. The account of Israel's history includes the period where Judges were appointed to rule after the Israelites had rebelled from God, cried out and God gave them a judge to rule over them. Deborah leads the people in her own right as a leader. Deborah is referred to both as prophetess and judge (Judg 4:4). Barak, the general, refuses to go to war unless Deborah goes along (Judg 4:8-9). This signified the respect and confidence that Barak had in Deborah as judge.

Another example of feminine influence on the governance – in Persia – is the Jewish girl Hadassah who is chosen queen. As queen, Esther must have exercised some amount of authority over some aspects of the palace life. In addition, Queen Esther, intervenes with courage and wit to bring deliverance for the Jewish race which was facing annihilation in Persia (Est 5; 7:1-7). It took intelligence, faith and tact for Queen Esther to challenge Haman, the king's second in command.

These examples from the history of the Jewish people give one a glimpse of attitudes and the actual practices of the people. The period of the first three centuries AD, however, is a time when the Israelites were under the rule of the Roman Empire. During this time, the influence of both the Roman and Greek cultures and practices are seen in the practices of the Jewish people. Josephus the historian (Josephus 1960:XII. XC. 286) gives an account of Alexander Janneus – in the inter-testamental period – who at his death hands over the kingdom to his wife and advises her to establish herself as queen by gaining the good will of the influential Pharisees. Queen Alexandra ruled for nine years and did many glorious deeds. Josephus (1960:XV.6:288) describes Alexandra as showing no signs of weakness, but was sagacious to the greatest degree, in her ambition of governing, and demonstrated a mind fit for action.

In another account, Alexandra daughter of Hyrcanus (the High Priest) manoeuvres to have her own son appointed high priest and spared indignity (Josephus, 1960:XV.II:314).

2.4.5 Jewish women in nurturing leadership

There is little denying the influence that women had within the family sphere that had made impact on society and national history. While considering the period of the first three centuries AD, examples from Jewish history in the Old Testament as part of Jewish thought make good illustration of nurturing leadership. Many mothers find honourable mention in the Bible. This indicates their importance as determining factors

of life of their children. 'The law of your mother' (Prov 1:8; 6:20) shows the tribute given to a mother's teaching, authority and example. In nurture, the mother is the primary care giver of the child

The mother of Moses hid her son, nurtured him and taught him God's ways (Ex 2:1-10). This background as a child determined his choice to identify with the Hebrew people even though he enjoyed the privilege of being a prince in the Egyptian palace. Moses' mother must have taught him the history of his people, which was probably a foundation in the law that requires parents to teach their children the laws of Yahweh. She enabled him (see also chapter three, 3.3) by giving him a history that gave him an identity even if that identity was that of the less privileged at the time. The sense of identity as one of God's chosen people with a destiny coupled with the oppression may have been what inspired Moses to kill an Egyptian and to intervene in the quarrel between two Hebrew men (Ex 2:11-14). Moses flees from Egypt but he returns at Yahweh's commission and leads the Israelites out of Egypt. His mother is not mentioned again, but it is clear that her influence on this great leader had far reaching benefits for many.

Another influential woman, Hannah, was the mother of Samuel the prophet, priest and judge who ruled Israel and also anointed the first Israelite king, King Saul (1 Sam 9:21-10:1). Hannah's agony in prayer, her fear of God, dedication that led her to fulfil her vow to consecrate and give her son over to the service of God is a moving example. Hannah's envisioned future of a family with children of her own, where she would no longer be taunted by her rival is expressed in her faith that God would give her a child. It must be this faith, together with the teaching and example of a godly mother that influences the kind of boy and leader that Samuel turns out to be. Hannah faithfully raises Samuel and when he was weaned, she hands him over to Eli the priest. The teaching that Samuel got from his mother may have been what made him stand out and find favour. From the example of Eli's son's it is highly unlikely that old Eli was largely responsible for the moral standing that Samuel had.

There are women mentioned in Israel's history in Matthew's genealogy in the New Testament (Mt 1), a clear signal of the significance and the influence they had in their family as well as their nation. These include: Tamar (Mt 1:3) mother of Perez and Zerah, Rahab (Mt 1:5) mother of Boaz, Ruth (Mt 1:5) mother of Obed and grandmother of King David. Bathsheba is recorded as 'her who had been wife of Uriah and mother of Solomon (Mt 1:7).

These women were not only mothers of leaders in the nation of Israel, but some of them like Rahab acted to the benefit of the nation outside their motherhood. Rahab takes a risk in hiding the spies even when she knew full well that her people in Jericho would be destroyed by Israel and their God (Josh 2; 6:22-25). Rahab's courage is probably inspired by an envisioned future where she and her family would be saved from the impending destruction of their city. She not only saves her family, but she becomes a prominent part of Israel.

The view of motherhood as a repression and exploitation of womanpower only gives half the picture as women are more aware of their own power and influence (Pfafflin 1989:17). These examples of women in the history of Jewish people did not need to assert themselves as the results of their lives and influences are evident. These women loved, cared and provided for their children and families, protecting them and teaching them the basic foundations they needed to live in their societies. This gave their children the needed impetus to find their role and contribution in society.

Apart from the influence and leadership of women in the nurturing of their children, there is the influence these women have in intellectual leadership.

2.4.6 Jewish women in intellectual leadership

Miller (2000:197) refers to intellectual leadership which came from the wise women and men who were not directly associated with the cult but their wisdom and instruction had to do with moral matters, court counsel, table manners and to some extent wisdom associated with the fear of God (Prov 1:7; 9:10; Job 28:28).

The conventional understanding of those who gave intellectual leadership is that they were schooled in the law, and those people were mainly the scribes who were able to read, teach and claim wisdom (2 Sam 20:16-18, 23-26; 1 Kings 4:1-6; Jer 8:8-9). These positions were traditionally male dominated. Although Hebrew women were restricted by the customs of their time to give counsel (except in emergencies), a closer examination of Jewish history reveals that there were women who imparted wisdom to leaders that influenced society and sometimes the nation Lockyer (n.d.: 24). Apart from this kind of wisdom applied indirectly by women, there are other examples of women who utilize their wisdom in changing the tide of events in their circumstances by their persuasive skills.

Eusebius' reference to the girls whom Origen employed as copyists has been erased from history over time (Haines-Eitzen 1996:3). Eusebius' representation of the means by which ancient writers, particularly those as fortunate as Origen, composed and transmitted their work offers no indication that the presence of 'girls trained in calligraphy' was unusual or remarkable (Haines-Eitzen 1996:5). Among the upper class of the Roman period, literate women were commonplace (Harris 1989:257,270,314). It is therefore plausible for these women to hire other women or girls as scribes. This suggests that the women who were scribes had an influential role in society, as they were privy to information that was not readily available to the general public. It also contradicts the ancient view that women were only to be confined to household duties. Ben Sira attributes to the ideal scribe all areas of knowledge, high government station, and lasting fame. The wisdom of the scribe was closely linked and dependent on God (Saldarini 1992:1014).

Branch (2003:289) discusses the persuasive communication model of Rupert Eales-White and shows how Miriam, Abigail and the Wise woman of Abel apply the skills to turn around situations that would easily have been national disasters. These skills include: logic, incentives, empathy and group.

The applications of these persuasive skills require intelligent tactics as is seen in the case of the above-mentioned women. These women do not set out to be recognized among the intelligent in society. They are merely responding the best they know how to in what they perceive as life threatening situations. This study will consider these women in view of the leadership practices proposed by Kouzes and Posner (1999).

In the case of Abigail (1 Sam 25:25) one of the four women described as outstandingly beautiful is also the only woman described as intelligent as well (1 Sam 25:2). Rabbis include her as a prophetess even though in the same breath she is rebuked for flirting with David (Branch 2003:295). According to Branch, Abigail assesses the situation where her husband Nabal foolishly insults David and denies him the help David had requested (1 Sam 25:10-11). Abigail takes several steps in her intervention. First she uses astute body language in that she gets off her donkey when she sees David approaching (1 Sam 25:23) and in humility fell face down. Secondly, Abigail readily takes responsibility for the problem at hand (1 Sam 25:25) as she claims she had not seen David's men, implying that the response to them would otherwise have been different. Thirdly, Abigail had studied David from afar and easily refers to his previous victories (1 Sam 25:29) and in so doing diffused David's anger and resolve to destroy

Nabal and his household. Lastly, Abigail brings to David gifts of food (1 Sam 25:18); this was the very thing that David had requested from Nabal and had been denied. Once David was appeased, Branch argues, Abigail returned to her husband Nabal and in spite of her outstanding success in averting Nabal's destruction, she waits for an appropriate time to inform him of all that had happened.

Abigail thus challenges the *status quo* in that she assesses the situation and decides to do something about it. Her assessment includes both what is happening at the time and what she knows of David and her husband. She confronts David not with aggression as is evident in Nabal's arrogant dismissal of David and David's own eventual response to advance on Nabal. Instead Abigail approaches David in humility. Abigail takes the risk of intercepting her husband's decision, an act that could have cost her marriage, her freedom, and probably her life.

Abigail's decision to bring food can be seen in two ways, firstly, as a way to diffuse the tension that was mounting between the two men Nabal and David. Secondly, the food would strengthen the men and enable them to keep going. It also encourages them as indeed this was David's initial request of Nabal.

Abigail's wisdom and leadership is seen in that she didn't attempt to check David's turbulent feelings by argument, but won him over by wise, kind words. As a result of her intelligent, self-controlled intervention, Abigail was able to influence Nabal and David, men who were leaders in their communities. Her example and intervention obviously make a great impression with David who later marries Abigail after Nabal's death.

Another woman that influenced the destiny of her nation as a young girl is Miriam. Miriam, Moses' older sister, is also called a prophetess even though there is no mention of her prophecies. In the record of Moses' birth, no details are provided to reveal the process of hiding Moses in the River Nile where the Princess of Egypt picked him up. It must have taken keen observation on Miriam and her mother's part to determine a safe place (away from predators like crocodiles) to place the cot in which the baby lay. Both mother and daughter (Miriam) must have matched the baby's feeding schedule with the Princesses' arrival. They counted on the princess's character not to have Moses killed as it is possible that they surmised the princess's longing for a baby of her own (2003:300). From this encounter, Branch (2003:300) points out Miriam's powerful persuasive skills as follows:

- Miriam employs **incentives** by offering to bring in a Hebrew nurse for the baby – shrewdly implying that the princess is now the mother of the child Moses.
- Miriam also applies **empathy** in the situation as she recognizes the deep need in the princess and offers to help.
- **Persuasion** is evident in the conversation as, all along Miriam's disposition and presentation is done as serving the best interests of the princess.

Miriam must have had a deep love for her little brother who was facing death because of Pharaoh's edict. Miriam (and her mother) challenges the process in her courage to hide the baby and watch over him. The strategy to place the baby in the princess' way, and Miriam's tremendous courage to approach the royal princess – who was enemy by association with the Pharaoh her father shows foresight and focus. It seems obvious that Miriam is a step ahead of the princess in their conversation as she employs the above-mentioned tactics of incentives, empathy and persuasion. No doubt, she inspires vision in the princess of having a son of her own, allowing the royal lady to fill in the picture of nurture, love and posterity. Even as a young girl, Miriam's evident leadership in this account shows how she influenced the events of her family and her people, the

Hebrews. There is no way that anyone could have propped her through the conversation with the princess. She remains in control all the way to the point where she sees her brother to safety with their mother's care and the princess' protection.

With Miriam's tact and skill, the baby Moses is not only saved from death, but he also is nursed by his own mother and yet enjoys the privilege of a prince. Years later, Moses is used by God to deliver the Israelites from Egyptian slavery and oppression.

2.5 Conclusion

There are several common factors that run through the three cultures studied. There is no doubt that leadership in the Greek, Jewish and Roman cultures was predominantly male. However, the influence of female leadership in the various spheres, politically, religious, and in the home cannot be dismissed. Evidence of female influence is apparent in the different spheres of women's lives and involvement in society.

Another common factor in all three cultures is the home as the primary sphere of operation for women. In the home, the women's contribution in the management of affairs, and in the raising up of children, is significant. In politics, women's leadership is also seen in spite of the male dominance. There were women who were a good influence and those that were a negative influence. In religion in the three cultures, in spite of the predominantly male presence in leadership, there is also a significant involvement of women at leadership levels of ministrants or even benefactors. The above study reveals the diversity and existence and significance of the influence of female leadership in ancient New Testament world.

In the next chapter, focus will be on the definition of leadership.

CHAPTER 3

DEVELOPING A FEMALE LEADERSHIP CONCEPT

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3.1 Introduction

This chapter seeks to clarify the definition of leadership as a background for the examination of female leadership in the New Testament. This is done by examining the model of Jesus' leadership in the Gospels, set against the leadership practices as presented by Kouzes & Posner.

The following is focussed on:

1. Motivation for using Jesus as a model for leadership
2. An evaluation of Jesus' leadership style
3. A definition of female leadership.

3.2 Motivation for using Jesus as a model for leadership

A study that is investigating female leadership in the New Testament and uses Jesus as a model will no doubt raise questions. Jesus was not female, why use him as a reference point when one of the main criticisms in such a study would be the patriarchy of the day? The example of Jesus spans the millennia and offers a timeless ideal and challenge for all generations. For this reason this study focuses on Jesus as an example of leadership (Munroe 2000:10). Without wanting to be trite, I did not want this to be another study that falls into the male - female stereotypes. The example of Jesus evaluated against a contemporary model of leadership practices gives guidelines for the examination of female leadership

The styles of leadership vary, as many times as there are leaders. From the New Testament account of the life of Jesus, it is evident from the titles ascribed to him (see table below) that he was an influential leader with many that followed him. Some of these titles suggest a position, while some of them emphasise the function or influence. This multifaceted picture of Jesus as a leader to a great extent qualifies him as a standard when one considers female leadership in the New Testament.

Table 3: Jesus Christ Titles

Title	Reference	Title	Reference
Author and perfecter of faith	Heb 12:2	First born of all creation	Col 1:15
Beginning and the end	Rev 22:13	God	Jn 1:1; Rom 5:9; 2 Pet 1:1; Jn 5:20
Chief Shepherd	1 Pet 5:4	God with us	Matt 1:23
Christ, a king	Lk 23:2	Good Teacher	Mk 10:17
Christ Jesus our Lord	Rom 8:39	Good Shepherd	Jn 10:11
Christ the power of God	1 Cor 1:24	Head	Eph 4:15; Col 2:19
Deliverer	Rom 11:26	Head over all authority	Col 2:10
Descendant of David	2 Tim 2:8	Head of the church	Eph 5:23; Col 1:18
Door of the sheep	Jn 10:7,9	Head of every man	1 Cor 11:3
First born of the dead	Rev 1:5; 3:14	Head over all things	Eph 1:22
First born among many brothers	Rom 8:29	High Priest	Heb 3:1; 6:20
King of kings	Rev 17:14; 19:16	Judge of the living and dead	Acts 10:42
Lion from the tribe of Judah	Rev 5:5	King of Israel	Jn 1:49
Lord God the Almighty	Rev 15:3	Ruler of kings of the earth	Rev 1:5
Lord of the living and the dead	Rom 14:9	Shepherd and Guardian of souls	1 Pet 2:25
Lord of Glory	1 Cor 2:8	Son of the Most High	Lk 1:32
Lord of the Sabbath	Mk 2:28; Lk 6:5	Sovereign	1 Tim 6:15
Rabbi	Matt 26:25, 49; Mk 9:5; 11:21; Jn 1:38,49	Teacher/Teacher from God	Matt 26:18; Jn 3:2

In a deeply patriarchal society, Jesus' leadership includes women by giving them dignity that they otherwise did not receive in that society. Jesus' leadership did not only cross the gender barriers of his time, they also crossed cultural barriers. A Roman soldier comes to him for help, a Syro-Phoenecian woman pleads for his help. The religious leaders of Jesus' day are threatened enough to challenge his teachings to the extent of seeking to kill him.

As the Son of God, Jesus exemplifies the quintessential marks of leadership. Ford (1991:30) motivates his choice of Jesus as a model as follows:

1. Though fully divine, Jesus was truly human (Heb 2:14). Therefore, his example is not beyond what his followers could attain to.
2. Jesus plainly stated that his model of leadership is for his disciples to follow (Jn 13:14, 15).
3. Jesus' leadership was both culturally relevant to his time (Jewish, Roman rule in Palestine) and trans-cultural (all authority given him in heaven and on earth – Matt 28:19-20).
4. Jesus' leadership was not value neutral. Rather, his leadership was kingdom leadership value driven. It was a leadership related to the dynamics of God's purposes.
5. Jesus is both the model of leadership as well as the enabler.
6. Jesus gave his followers responsibility but he also promised the gift and

leadership of the Holy Spirit (Jn 20:21-22 and Acts 2:1&4).

Jesus' followers were both men and women (Lk 8:1-3, 24:10). It therefore, makes good sense for all of them to apply his teachings and example of leadership. For those who would question the viability of Jesus (a male) as model, it is worth mentioning that opting for the popular leadership styles of the day as a benchmark, be they male or female, is to aim too low since they are fallible.

For his followers, the model of Jesus provides both the way and the enablement of leadership practice.

What was Jesus' leadership practice? To answer this question, a look at Jesus' practice of leadership will be done against a more contemporary researched model of best case leadership practices. This will provide a basic framework for the study of female leadership in the New Testament.

3.3 Leadership practices

There is no doubt that Jesus was recognized as a leader in his day (Jn 8:1-3, 7:14). For the purpose of this study, a closer examination of Jesus' style of leadership is evaluated in light of the leadership practices presented by Kouzes & Posner. The choice of this contemporary model is hinged on the fact that it is research based on hundreds of managers on their 'personal best' leadership experience. The research was done over a period of five years (Kouzes & Posner 1995:309-310). The findings from the extensive surveys and interviews revealed a fundamental pattern of leadership behaviour that emerges when people are accomplishing extraordinary results in organizations. This pattern, which will be appropriated in the definition of female leadership, is described by the following practices;

1. Challenging the process
2. Inspiring a shared vision
3. Enabling others to act
4. Modelling the way
5. Encouraging the heart.

Below each of these practices are studied and Jesus' model of leadership is measured against it.

3.3.1 Challenging the process

Kouzes & Posner (1995:29) define 'challenging the process,' as a leader's initiative to seek and accept challenging opportunities in order to change the *status quo*. This process also involves the leaders experimenting and taking risks and all this is done to improve the organization. According to Biblical record, Jesus' introduction to the world was unusual. His beginnings involved a virgin birth, a royal reception by three kings set in the humble surroundings of a manger. In his ministry, Jesus challenges the way of thinking in Judaism by his life, his teachings and his actions.

3.3.1.1 Confronting the *status quo*

In his teachings in the Sermon on the Mount, Jesus reassures his hearers that he did not come to change the law but to fulfil it (Mt 5:17). He does this by expounding on the Law. By preceding every point with the current teachings, he adds his own teaching or interpretation of the Law, which demanded an even higher requirement of conduct. "You

have heard it said . . . but I tell you” These teachings included the interpretation on murder (Mt 5:21-22), adultery (Mt 5:27-28;), divorce (Mt 5:31-32), oaths (Mt 5:33-34), retaliation (Mt 5:38-39) and love (Mt 5:43-44). Even though Jesus was teaching the same law that the religious leaders were teaching, his interpretation challenged the legalistic understanding of the religious leaders who viewed themselves as the custodians of the word of God.

Jesus healed the sick on the Sabbath day, which was an affront to the religious leaders of the day (Mt 12:8-14); their interpretation of the fourth commandment absolutely prohibited such action. To the horror to these same leaders, Jesus went on to declare that he was the Lord of the Sabbath (Mt 12:8). He challenged the rigid adherence to the law and instead taught that he desires mercy and not sacrifices. Jesus' leadership cared more for the person that was in agony than for the self-righteousness of the leaders. Because Jesus' teaching on the kingdom of God were contrary to what the religious leaders taught, they sought to kill him.

In addition, Jesus being fully aware that the leaders of the day exercised their power by lording it over their followers, taught his disciples that the greatest among them was to be like a child, the least (Lk 9:46-48). While the norm in leadership was the authoritarian position, Jesus was advocating for servant leadership. He states this clearly in Mark 10:45, “You know that those who are regarded as rulers of the Gentiles lord it over them. Not so with you. Instead, whoever wants to become great among you must be a servant . . . For even the Son of Man did not come to be served, but to serve and to give his life as a ransom for many.” Jesus illustrates this position by washing the disciples' feet (Jn 13:1ff) even though he was the esteemed guest.

These are just a few examples of how Jesus challenges the *status quo* in order to bring freedom and life to his followers as he states in John 8:32, ‘If you hold to my teaching, you are really my disciples. Then you will know the truth and the truth will set you free.’

Jesus did not only have the courage to confront the *status quo*, but he went a step further and took risks to illustrate his teachings.

3.3.1.2 Taking risks

An example of Jesus challenging the process by taking risks, is when he entered the temple in Jerusalem and drove out with a whip all the people that were buying and selling in the house of God (Mt 21:12). His was a leadership that passionately and courageously took risks and challenged the *status quo*. Jesus took the risk of being arrested, apprehended or out rightly getting killed for challenging the powerful religious institution of his day.

Further more, Jesus did not hesitate to take social risks, for example when he chose to travel through Samaria in order to go to Jerusalem (Jn 4). This was taboo to the Jewish people of his day who scorned Samaritans and did not associate with them. To make this worse, he stopped and spoke to a woman of disrepute (Jn 4:17-18). This would have ruined Jesus' reputation if he had allowed himself to be inhibited. Instead, after the conversation, a whole village is reported to have believed as a result of the Samaritan woman calling others to meet Jesus. Jesus was not afraid to take risks in order to see his goal accomplished.

Apart from exhibiting a leadership that challenged the process, Jesus also inspired his followers to get home his message.

3.3.2 Inspiring a shared vision

Leaders inspire a shared vision by envisioning the future, creating an ideal and unique image of what the organization could become, and then the leader enlists others to this dream. They do this by fostering collaboration and strengthening those that are on their teams (Kouzes & Posner 1995:79). How did Jesus inspire a shared vision in his team?

3.3.2.1 Envisioning the future

For Jesus, vision meant that he saw his mission, the people he met, and everyday life in the light of his Father's kingdom (Ford 1991:115). In commissioning his disciples, he had the world in mind, with the Kingdom of God as a backdrop. Even though Jesus was fully involved in his setting, he always had God's kingdom and his mission at the fore. As a twelve year old, his response to his frantic parents who thought they had lost him was with the question, "didn't you know that I had to be in my father's house" (Lk 2:48). It is with clarity that Jesus reads the prophecy from the book of Isaiah mapping out his mission and vision at the beginning of his ministry (Lk 4:18).

3.3.2.2 Jesus enlists others

At the start of his Galilean ministry, Jesus calls the disciples to come and follow him and he would make them fishers of men; at once they left what they were doing and followed him (Mt 4:18-23). These were fishermen who were about their work on the Sea of Galilee. Jesus uses a language they understand – fishing. Jesus teaches his disciples and challenges them to both understand the implications of their faith as well as the cost of following him. After teaching them that he, Jesus, was the bread of life, many of his disciples deserted him. This did not stop Jesus from asking those that remained whether they wanted to leave as well (Jn 6:67). Those who remained loyal, Jesus taught and trained and enabled them for the task ahead of them.

3.3.3 Enabling others to act

Kouzes & Posner (1995:131) define enabling others to act as the practice of leaders building teams with spirit and cohesion and developing common goals and cooperative relationships among the team. This is attained as the leader fosters collaboration on the team and makes every person feel capable and powerful. How does Jesus, in another generation thousands of years ago, enable his followers to act?

3.3.3.1 Strengthening others

Jesus enabled his followers by strengthening them. He strengthened their faith, their physical bodies, and their understanding. The example of Jesus strengthening his followers is seen in the Mark 6:45-52 account where the terrified disciples on a rough lake in the middle of the night cry out, and Jesus walking on water encouraged them not be afraid. The storm was calmed (Mk 6:51, Matt 14:21-33) and the disciples are amazed. They not only see the miracles, they also see his example.

Throughout his ministry Jesus teaches his hearers lessons about the Kingdom of God with the view of setting them free from sin and inhibiting tradition. He heals the sick (Mt 8:16) and feeds the hungry. For example, after healing Peter's mother-in-law, she gets up and prepares a meal for them. Jesus also cast out evil spirits (Mk 6:7), he preached repentance (Mk 6:12), he empowered his disciples to follow in his steps (Lk 9:13, 10:24) and commissioned them to lead and feed his church (Mk 16:15; Jn 21:15-19)

Jesus commissioned the disciples to go and spread the news of the Kingdom of God only by the authority given to him by God.

Jesus' function as an enabler is best seen in the analogy of the shepherd and his sheep. In John 10, Jesus proclaims himself as the shepherd who lays down his life for the sheep. In this discourse Jesus reveals that those who believe in him that are of Jewish origin are not his only sheep (Jn 10:16). His flock includes people of many nations (Wofford 1999:30). A shepherd normally feeds and nurtures the sheep, protects the sheep and fleeces the sheep for the production of wool. In the same way, Jesus teaches his disciples principles for righteous living, he equips them for when he sends them out. At the end of his earthly ministry (Jn 21:20) Jesus three times asks Peter if Peter loves him. And after Peter's answer, Jesus tells him to feed his sheep.

3.3.3.2 Foster collaboration

Jesus fostered collaboration among his disciples by the principles he taught. He sent the 72 disciples in twos (Lk 10:1,2). Elsewhere, he commands the disciples to love each other (Jn 15:12-17) and after the resurrection, Jesus commissions the disciples and sends them to go out into the world and preach the gospel with the promise that he would be with them (Mt 28:19-20). The assumption that Jesus must have made is that the disciples would work in unity to accomplish this task as he enabled them.

The following section highlights Jesus modelling the way as part of his leadership style.

3.3.4 Modelling the way

Leaders model the way by establishing their values, setting standards of excellence, and then they set an example for others to follow (Kouzes & Posner 1995:187). This is accomplished as the leader sets small wins and shows a consistency between words and actions, which in turn builds their credibility.

When considering Jesus' leadership according to the Gospels, there is strong evidence of Jesus leading by utilizing the leadership practice of modelling the way. Jesus in his leadership focus on transforming values and character (Mt 12:6,33-35). He did this primarily by modelling the way.

3.3.4.1 Setting the example

Jesus urged his disciples to follow his example (Jn 13:15). When one considers Jesus' life, his divinity, the miracles he performed, his mission, attitudes, relationships and leadership, it is impossible for a human to hope to be the person Jesus was (Wofford 1999:33; Ford 1991:30). Though Jesus was fully divine, he was also truly human (Heb 12:14). In John 13:15, he clearly states that his model is for the disciples to follow. Ford (1991:31) rightly points out that the knowledge that Jesus is a perfect leader should keep his followers from having unrealistic expectations.

Since leaders grow in contexts of responsibility and challenge, the disciples developed their own leadership by watching and spending time with Jesus. They watched him teach principles of the Kingdom of God (Mt 5-7,23-24). He modelled servant leadership by washing the disciples' grimy feet. This was a powerful picture that would be difficult to erase from their minds. The Apostle Paul later on writing to the Philippians urges them to be humble and to have the mind of Christ "who being the very nature of God did not consider equality with God something to be grasped but made himself nothing, taking the very nature of a servant being made in human likeness"(Phil 2:1-7).

Jesus' total identification with man was at the heart of his mission and his leadership style.

3.3.4.2 Planning small wins

Jesus, having modelled his life, then gave the disciples opportunity to exercise what they had learnt. He sent the disciples out giving them authority to preach the Kingdom of God, drive out evil spirits and to heal every disease and sickness (Mt 10; Lk 9:1-6).

The next time that Jesus sends the disciples out they were to go in pairs and this time they were to take no purse, bag nor shoes with them (Lk 10:1-24). In the first mission the number of disciples sent out is not mentioned. One can assume that they were fewer and less experienced by virtue of the time they had spent with Jesus. In the second example a specific number is recorded, and there are more conditions given, suggesting that the challenge and the eventual wins would be more than those in the previous mission.

3.3.5 Encouraging the heart

Leaders encourage the hearts of those on their teams by visibly recognizing their contributions to the common vision and celebrating accomplishments of the team (Kouzes & Posner 1995:239). Jesus in his ministry and leadership encouraged the disciples by recognizing their contribution and celebrating their accomplishments.

3.3.5.1 Recognizing individual contribution

The value of the individual is one of the hallmarks of Jesus' leadership. When he calls Peter to join his team of men, Jesus changes Peter's name from Simon to Peter, which means the "rock". Later on Peter's confession that 'Jesus is the Christ, the son of God,' and Jesus' response gives more meaning to Jesus' perception of who Peter was: 'And I tell you that you are Peter, and on this rock I will build my church . . .'

Through the different parables Jesus taught principles that each person is important. The parable of the talents best illustrates the point that each person is fairly recognized for their faithfulness in using the resources that they have (Mt 25:14-30).

3.3.5.2 Celebrating accomplishments

Another aspect of encouraging the heart is that of celebrating the accomplishments of followers. An initial perusal does not reveal Jesus as being a party man. However, in the parable of the 'lost coin', Jesus illustrates the joy and celebration in the presence of the angels and God when one sinner repents (Lk 15:10).

Apart from that, when the 72 disciples returned rejoicing after one of their missions (Lk 10:1-24), Jesus acknowledges their victory. Jesus expresses his joy as it is recorded, ". . . Jesus, full of joy through the Holy Spirit, said, 'I praise you Father . . . for this was your good pleasure.' " This praise giving on Jesus' part must have encouraged and affirmed the disciples, inspiring them to stay focused on their goal.

These five leadership practices, namely challenging the process, inspiring a shared vision, enabling others, modelling the way, and encouraging the heart, are exercised in Jesus' leadership. While Kouzes & Posner's (1995) five practices provide a working framework with which to evaluate Jesus' example of leadership, they don't fully cover every area. This could partly be because many of the leaders researched in their study are in the business arena, whereas Jesus is a leader in a holistic and inclusive way.

Jesus' impact covers areas that start with the core of the leader's life, faith, values and actions, their family, their work, relationships in community and also including the transcendent aspect of the hereafter. This is why the leader's inner life is just as important as his or her public life, where work, organizational and leadership performance is readily seen. Kouzes & Posner (1995) point out the leader's need for self development that is essentially self discovery. I would take this further and suggest that the leader needs to be lead and to be accountable.

I would therefore add to the above discussed practices a sixth one, namely leading the leader.

3.3.6 Leading the leader

The key to effective leadership practice is the state of the leader himself. For example, Engstrom (1976:53) asserts that for a leader to communicate the need for endurance, he or she has to wrestle with selfhood because people in a group are quick to detect any lack of assurance, enthusiasm or conviction communicated by their superiors. Goleman (1998:94) points out that, most effective leaders are alike in one crucial way, which is that they all have a high degree of emotional intelligence. They are also people who are able to manage their own lives with the understanding that they too are under authority. Kouzes & Posner (1995:282-302) refer to the need for the leader to learn how to lead. They raise important issues of caring for people, learning to lead and self development, but all these disciplines remain in the public sphere. While training and self management is the key to the leader's development, it is also important that the self development includes emotional maturity and intelligence.

Emotional intelligence

Emotional intelligence in a leader is the ability to work with others and the effectiveness in leading change that arises from self awareness, self regulation, motivation, empathy and social skill (Goleman 1998:94). A person may have the best training with excellent skills, but if that person has not learnt how to manage his/her emotions, that person won't make a great leader. Jesus in his life time expresses a range of emotions, from anger (Jn 2:13-17), joy (Lk 10:21), sadness to the point of weeping (Jn 11:35) to love (Jn 13:1, 15:9). Emotional intelligence is linked with one's own development in character. Graves & Addington (1998:iv) define character as the sum total of a person's behaviour in public and private consistently arranged across the spectrum of life. It is based on behaviour (Graves & Addington 1998:6), it is built over time (Graves & Addington 1998:8), and it is tested over time (Graves & Addington 1998:10).

It is said of Jesus that he grew in wisdom, in stature, in favour with God and with man (Lk 2:52). This suggests that Jesus, right from a young age, grew in a holistic way - intellectually, physically, spiritually and socially. Developing from youth in this way may be one of the things that contribute to the balance and effectiveness of Jesus' life and leadership.

Another consideration to make is the source of emotional intelligence and balance for the leader. Jesus often slipped away from the crowds, presumably to pray, talk to his Father, and get direction for his life and ministry (Mk 1:35). Several times in the Gospels it is recorded that he points to the priority of his relationship with God the Father in his effectiveness as a leader. With the metaphor in John 15:1-9 Jesus refers to himself as 'the vine' and God the Father as the 'gardener' and the believer as the 'branch.' Those who remain in the vine bear much fruit. The gardener provides the care and direction for the vine so that the plant can be fruitful. In another instance (Jn 5:16, 19) Jesus says that he only does what God the Father tells him to do, he does nothing on his own. This

illustrates well the fact that the leader has a leader. Jesus drew from the resources of the Father. Every leader needs to have an external source of strength.

Having looked at the example of Jesus' leadership practices the question that follows is, how does this affect ones understanding of female leadership in the New Testament? To this matter I turn in Chapter 4.

3.4 Conclusion

From the above considerations, leadership can be defined as the influence a leader has on others to help them accomplish their goals through challenging the process, inspiring a shared vision, enabling them to act, modelling the way, encouraging the heart and the leader following the Master leader. Leadership will mobilise others not only to follow, but to be transformed in the process of achieving their goals.

Wright (2000:31) looks at leadership as a relationship of influence in which a leader seeks to influence the behaviour, attitudes, vision, values or beliefs of another. This understanding of leadership does not necessarily require that the leader must hold a position of authority and responsibility in order to lead. Neither does it specify female or male, Jew or Greek, slave or free (Gal 3:28). The implications are that all Christians should exercise leadership, as they attempt to make a difference in the lives of those around them (Wright 2000:31). These should be people that practice and follow the example of Jesus' leadership. The leadership results of males don't differ from those of females if the principles (Kouzes & Posner 1995) adhered to are the same. Can these principles apply in the New Testament? This is the question that this study seeks to answer in order to come up with a valid interpretation of female leadership in the New Testament.

The model of Jesus' leadership in the Gospels set against the leadership practices as presented by Kouzes & Posner (1995) presents dimensions of leadership that will provide a framework to define female leadership in the New Testament. In the following chapter, I study female leadership in selected NT pericopes, keeping the mentioned definition of leadership in mind.

CHAPTER 4

MARY AS A LEADER

(Lk 1:26-42)

Outline	
4.1 Introduction	4.4.1.1 A componential analysis of δούλη in domain 87
4.2 Introductory matters	4.4.1.2 'Servant' in other parts of the Bible
4.2.1 The author	4.4.1.3 The meaning of δούλη in Luke 1:38
4.2.2 The date	4.4.2 Conclusion
4.2.3 The purpose of the Gospel	4.5 Mary as a leader
4.2.4 The addressees and their circumstances	4.5.1 Following the leader
4.2.5 The socio-historical context of the pericope	4.5.2 Challenging the process
4.2.6 Conclusion	4.5.3 Inspiring a shared vision
4.3 The textual context	4.5.4 Enabling others to act
4.4 Study of the key concepts in the pericope	4.5.5 Modelling the way
4.4.1 A word study of δούλη	4.5.6 Encouraging the heart
	4.6 Conclusion

4.1 Introduction

Mary the mother of Jesus holds a prominent place in the history of the Church and is venerated by many for different reasons. As the mother of the Messiah, Mary had a significant responsibility as she played an important role in raising Jesus. The question is: how did she – speaking from a human point of view - influence Jesus and possibly those in her sphere? Focus is now given to how Mary may have demonstrated leadership. An examination of female leadership in Luke 1:26-49, in which Mary features, is done by looking at:

- Introductory matters
- the socio-historical context
- the textual context
- a word study of key concepts
- Mary as a leader

4.2 Introductory matters

Luke-Acts must be read as a single story. Acts continues the story started in the Gospel and in a way provides Luke's own authoritative commentary of the first volume. The background study of the both the Gospel of Luke and the Book of Acts will be treated together as this study ascribes to the view that the same person authored the books.

Luke is the most lengthy gospel account and longest book in the NT. Introductory matters considered are the following:

1. The author
2. The date
3. The purpose of the Gospel
4. The addressees and their circumstances
5. The socio-historical context of the pericope
6. Greetings in the first century AD

4.2.1 The author

The identity of the author of the two-part volume Luke-Acts is not revealed in the books themselves. The author of the Luke-Acts is however narrowed down by Church tradition to Luke the physician (Kealy 1979:63; Fitzmyer 1981:35). He is described as the 'beloved doctor' and a co-worker with Paul in prison (Col 4:10-14). He was a historian of outstanding literary skill and the only Gentile to write any portion of Scripture (Willmington 1984:142). Luke was a Syrian from Antioch, by profession a doctor, a disciple of the apostles, and later a follower of Paul until his martyrdom (Fitzmyer 1981:9). The Luke was not an eyewitness of Jesus' life. He was, however, an educated man, familiar with other historians of his time. This makes it plausible that some of his informants may have been women who had first hand testimony of Jesus and his ministry. Luke shows a concern for reputation and public opinion (Lk 14:7; 16:3; Acts 5:34; 6:3; 10:22). This is significant when considering his treatment of women in both the Gospel and the Acts of the Apostles. Does he withhold certain facts about womens' stories in the desiring to be 'politically correct'? Should his concern to tell the whole truth influence one's reception of the accounts with women as being wholly true?

Luke shows special interest in women (1-2, 8:1-3, 10:38-42; 23:27-28), the poor (7:11-13; 14:12-14, 16:19-31; 21:1-4) and children (2:39-52; 9:46-48; 18:15-17).²

4.2.2 The date

As far as the date of the Gospel of Luke goes, the only clue of the date lies in probable date of Acts. Since Acts ends with Paul still in prison before his first release in AD 62, we assume Luke was written before that date – 58-60 AD (Willmington 1984:142). A later date is suggested following the dating of the Gospel of Mark in the late sixties (Fitzmyer 1981:57; Kealy 1979:65).

4.2.3 The purpose of the Gospel

Luke's gospel is the first of a two-volume work addressed to a friend (Lk 1:3; Acts 1:1). The purpose for which the author wrote the gospel was to confirm the faith of Theophilus showing that the faith he had placed in Jesus rested on firm historical ground. And secondly, to present Jesus to Gentiles as the Son of man who though rejected by Israel, had come to save all humankind.

The stated purpose of Luke-Acts is clear (Lk 1:1-4). In speaking of Luke's purpose one can perhaps speak of his over-all purpose in writing his two volumes (the Gospel and

2 This is however debated by Seim (1994:728) who notes although women are mentioned, they are in the same breath silenced or their leadership roles undermined. It is difficult to judge this view of Seim, since as an historian Luke would have had more exposure and be more informed especially in dealing with the topic of women in leadership, given the diversity of cultures and the introduction of Christianity. Whether he deliberately silenced women after having focussed on them is a matter that this study will not delve into, but it utilises the account to focus on the practice of female leadership.

Acts) – firstly, to describe the fulfilling of God's plan from the annunciation to the Baptist's father in the holy place of the Jews to the proclamation of the gospel at Rome, the ends of the earth. Secondly, it is to give accurate information in an orderly and historically credible fashion (Kealy 1979:65; Fitzmyer 1981:9). Others have related Luke's intention to Gnosticism but this has proven to be problematic in terms of adequate interpretation (Fitzmyer 1981:11). The clearly stated purpose (Lk 1:1-4) suffices for the purpose of this study, which is to determine female leadership in the select women in the Gospel and Acts. The emphasis on accuracy and truth makes a good foundation for the examination of the accounts of the recorded women in the Gospel.

4.2.4 The addressees and their circumstances

Luke's gospel is the first of a two-volume work addressed to a friend, Theophilus (Lk 1:3; Acts 1:1), maybe a high standing person. The author of this Gospel goes to great lengths to explain the origins of the gospel as being a product of exhaustive research (Lk 1:1-3). This could suggest the recipient's expectation of excellent work. Beyond Theophilus the gospel was written with a Greek readership in mind (Willmington 1984:142). This is evident from the attention the author gives to the Greek language.

He wrote for people outside Palestine who were at some distance from the ministry of Jesus – Gentile Christians (Kealy 1979:77; Fitzmyer 1981:57). Luke's community is evidently an urban Christian community in one of the Greek-speaking parts of the Roman Empire. Note for instance how the highly domesticated Luke points out that the Gerasene Demoniac did not live in a house (8:27). Repeatedly Jesus is a guest in people's homes (7:36; 10:38; 19:5). He mentions the word city 38 times and frequently emphasizes Jesus' ministry in cities and villages (Kealy 1979:77). This gives an indication of the first readers of Luke's work.

The diversity of the first readers probably prompts Luke to include other cultures that were not Jewish. The particular problem, of reconciling the gospel with Hellenistic culture, not to mention the problem of reconciling loyalty to Jesus with citizenship in the Roman world is a real one. In the Hellenistic world the position of woman was much higher than in Judaism (Kealy 1979:78). Luke takes great pain to show that the attitude of Jesus and his gospel is quite different from that of the Jews. As his community probably lived at a time when the Christian Church had separated from Judaism, Luke is at special pains to explain the uniqueness of the Christian Church and what must have been a difficult problem, the refusal of so many Jews to accept Christ.

4.2.5 The socio-historical context of the pericope

The story of Mary is set in Nazareth, which is in Galilee. Jews were under the Romans during the rule of Caesar Augustus. Not much is recorded about Mary's family. All that is given is the fact that Mary was a young girl on the threshold of married life. The betrothal to Joseph may say something about Mary in that she was found worthy of being married to a man of Joseph's calibre, a descendant of David. Betrothal in Jewish law was a binding contract of consent (Mal 2:14), even though the wife did not live in her husband's house for about a year (Kealy 1979:78). This makes Mary's story unique, as the annunciation of Jesus' birth is to be different. This makes Mary's annunciation story (Lk 1:26-32) unique.³ This account is in the context of the angel's appearance to Mary. The angel greets Mary, and in the encounter between Mary and Elizabeth, Mary

3 See Scheering (1992:583-6) for feminist perspectives on Mary's birth.

greet Elizabeth.

An examination of the concept of greetings in the Bible is done to further understand the socio historical context.

Greetings in the Bible

Both the annunciation of Jesus' birth by the angel and Mary's visit to Elizabeth are introduced by greetings. The entire record of the exchange between Mary and Elizabeth is in the context of a greeting. It begs the question: What was the place of greetings in the society?

Though there is no word directly translated as greeting in the Hebrew Old Testament, the following are some of the expressions that were used as greetings (Walker 1982:574):

- Bless
- Shalom denoting peace, prosperity, well being
- Is it well with you? (2 Sam 20:9)
- The Lord be with you (Ruth 2:4)
- The Lord bless you (Ruth 2:4)
- Long live the King, or: May my Lord live for ever (1 Sam 11:24)

Other expressions of greetings include bestow peace (Mk 9:15), embrace (Heb 11:13), welcome (Mk 9:15), and pay respects (Acts 18:22).

In the New Testament the common word for greeting is 'rejoice' or 'joy to you' also translated 'Hail' or 'All Hail' (Mt 26:4, 9; 27:21; 28:9; Mk 15:18; Lk 1:28; Jn 19:3).

When people meet, if all is well, then they first exchange greetings. The disciples were to greet the house they came to saying, 'peace' (Mt 10:12). After the resurrection Jesus greeted his disciples saying, "Peace be with you" (Jn 20:19,21,26). As a reassurance before his death, Jesus left his peace with the disciples – 'not as the world gives' – not as a formality but as a parting blessing.

Greetings are an expression of goodwill. This goodwill is also communicated in letters as in the example of Paul who opened most of his letters with, 'Greetings, peace be with you'.

In the Luke 1:26-49 pericope:

- the angel greets Mary (1:28)
- Mary greets Elizabeth (1:40)
- Elizabeth greets Mary (1:42)

The angel bringing heavenly news first says, 'Greetings to you highly favoured one', while Mary who promptly obeyed the angel's instructions to visit Elizabeth greets her on arrival and the older woman bursts into praise in her greeting. Though the angel's message to Mary was perplexing and perhaps disturbing, when she comes to Elizabeth she does so with glad tidings and what follows is Elizabeth exalting and prophesying. Since Elizabeth was an older woman, a relative and because of the distance between their homes, these women may not have seen each other in a while and so their greeting was probably prolonged. Sometimes greetings took elaborate forms and included perhaps a kiss, an embrace, and handshakes to name a few.

The introduction of Mary the mother of Jesus is in a favourable context as the greetings exchanged show the goodwill among those interacting.

4.2.6 Conclusion

The socio-historical context reveals that the Jewish people are under the rule of the Romans; they are therefore not free. In the midst of that the angel of the Lord visits Mary and brings good news of the Messiah, albeit perplexing to her. It is difficult to tell whether Mary is chosen because of the latent leadership nurturing qualities she was to have or whether it was all divine providence. She does show good signs by her agreeable response to the angel and by her prompt obedience and goodwill when she visits to greet Elizabeth.

The study now turns to examining the textual context.

4.3 The textual context

The Gospel of Luke is within the Gospel narrative literature and utilises historiography with the intention to persuade (Johnson 1991:18; Shellard 2002:19). The account of Mary (Lk 1:26-49) is in the infancy narrative (Lk 1-2) where she plays an important role in the annunciation, the visitation, the birth at Bethlehem, the presentation in the Temple and finding Jesus in the Temple. Other references to Mary include four relatively brief pericopes in the public ministry of Jesus:

3:23 The Genealogy

4:16-30 The rejection of Jesus at Nazareth

8:19-21 Mother and brothers of Jesus

11:27-28 A beatitude on Jesus' mother

Acts 1:14 Mary in the Jerusalem community

The angel's appearance to Mary is preceded by the account of the angel's announcement of the birth of John the Baptist to Zechariah (1:5-24) and the (1:26-49) account is followed by the birth of John the Baptist and Zechariah's song (1:67-80).

In the examination of the textual context of Luke 1:26-49 this study utilises an own adaptation of the macro analysis as proposed by De Klerk & Van Rensburg (2005:34-48). Below is a representation of my interpretation of the thought structure.

Main statement

²⁶ In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, ²⁷ to a virgin pledged to be married to a man named Joseph, a descendant of David.

Name of the recipient

The virgin's name was Mary

Greeting to the recipient

²⁸ The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you."

Mary's reaction to the greeting

²⁹ Mary was greatly troubled at his words and wondered what kind of greeting this might be

Messenger's reassurance

³⁰ But the angel said to her, "Do not be afraid, Mary, you have found favor with God

God's message through the messenger

³¹ You will be with child and give birth to a son, and you are to give him the name Jesus. ³² He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, ³³ and he will reign over the house of Jacob forever; his kingdom will never end."

Mary's response

³⁴ "How will this be," Mary asked the angel, "since I am a virgin?"

Messenger's answer to Mary's question

³⁵ The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.

Extension of the answer to act as motivation to the answer

³⁵ Even Elizabeth your relative is going to have a child in her old age, and she who was said to be barren is in her sixth month.

Basis for the response

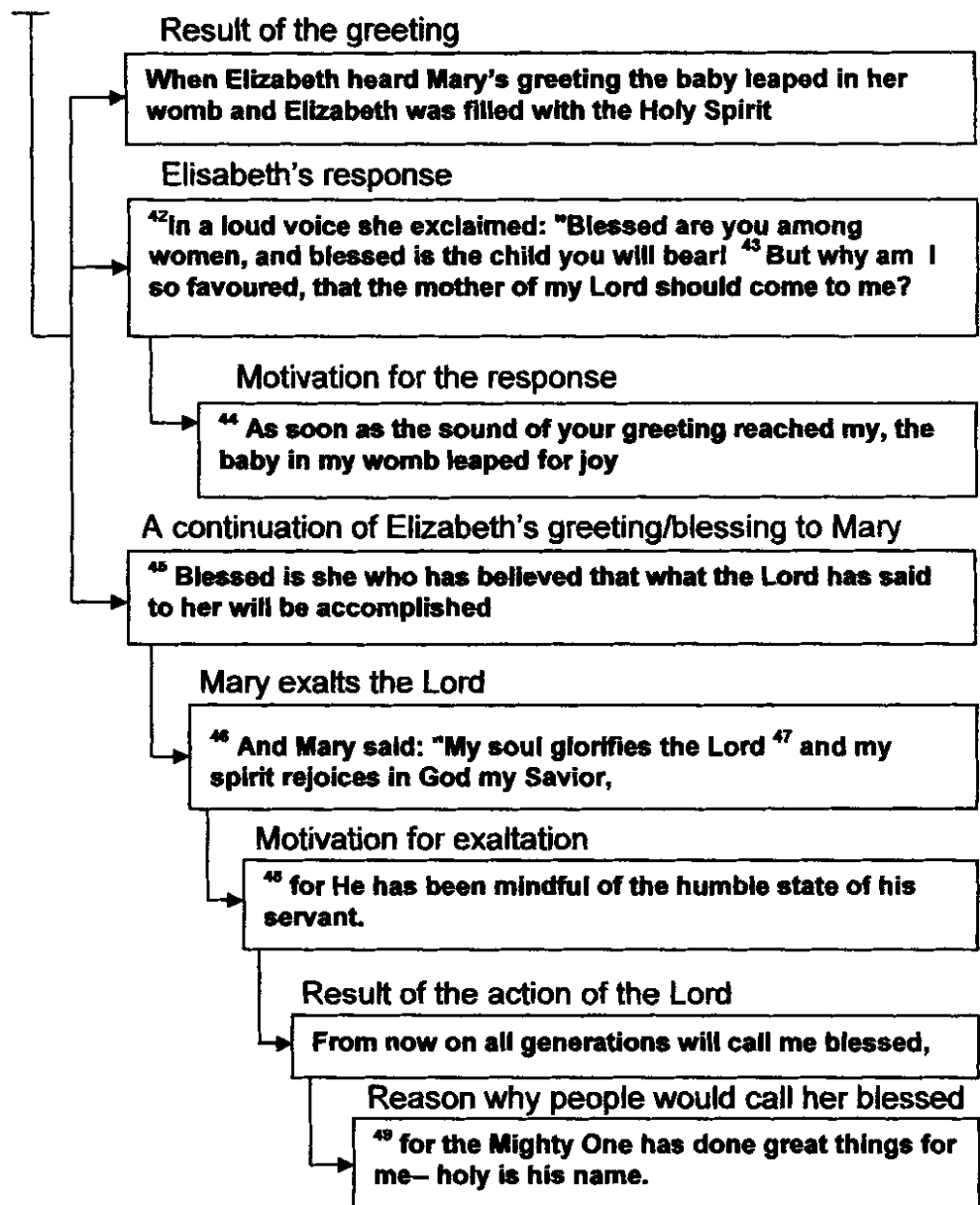
³⁷ For nothing is impossible with God."

Mary's response in faith as submission

³⁸ "I am the Lord's servant," Mary answered. "May it be to me as you have said." Then the angel left her

Reaction in faith

³⁹ At that time Mary got ready and hurried to a town in the hill country of Judea, ⁴⁰ where she entered Zechariah's home and greeted Elizabeth



The main demarcations of the selected pericope entail a focus on the angel's annunciation of Jesus' birth and Mary's visit to Elizabeth. The announcement by the angel is subdivided into sections below (cf Fitzmyer 1981:336), followed by the visit to Elizabeth:

1:26-27 The setting

- God sends angel to Nazareth
- To virgin pledged to be married to Joseph descendant of David
- Virgin's name was Mary

1:28-37 The announcement proper

- 28 The angel's greetings
- 28 Mary is highly favoured
- 29 Mary's troubled response
- 30 The angel reassures Mary

- 31a Announcement that Mary will conceive a son
- 31b The child's name – Jesus
- 32 -33 Description of child
- 34 Mary questions the possibility of the conception
- 35 The angel explains
- 36 -37 Angel discloses Elizabeth's pregnancy

1:38 Mary's acceptance

1:39-49 Mary visits Elizabeth

- 39 -40 Mary hurried to visit Elizabeth in Judea
- 41- 45 Elizabeth's greeting- the babies leap
- 46 -49 Mary exalts

1:26-27 The setting

The angel's visitation and announcement to Mary is right after another annunciation account where the birth of John the Baptist is pronounced. The parallelism of Jesus with John the Baptist is perhaps meant to show that Jesus is greater than John (Brown 2000:121).⁴ Mary is in a small town called Nazareth and is pledged to be married to Joseph a descendant of David. Locating Jesus from David's lineage seems important for two reasons:

1. It could be to confirm the fulfillment of Old Testament prophecy (2 Sam 7) where God promises David that his throne will always have his descendants.
2. It is possible that Jesus coming from David's lineage gave credibility to Jesus' leadership among the Jewish people.

In both instances, the reference to David's lineage points to the significance of the baby Jesus and the weight of the responsibility for Mary who was to mother and nurture the child to adulthood. In light of the virginal conception it is notable that the only father mentioned of Jesus is David (Lk 1:32). The betrothal of Mary to Joseph serves to provide (legal) Davidic ancestry for the child (Nolland 1989:49). These arguments suggest that the burden of raising Jesus the promised Messiah lies with Mary his mother to whom the angel first announced his birth.

1:28-29 The announcement proper

The angel's greeting to Mary is considered as ordinary to that period (Brown 2000:130; Stein 1992:83). However, when the angel addresses Mary as "highly favoured," it recalls the account of another angel appearing to Daniel (Dan 10: 11:12) and using the same words. The phrase "favoured one" points not so much to Mary earning God's attention, but that she is favoured as a result of God's election. To be "highly favoured" could mean to have had "extended to one the magnanimously bestowed favour of a superior, it is not a statement of Mary's special virtue" (Nolland 1989:57; Stein 1992:83). To have been picked out by God sets Mary apart and calls attention to the task for which she is selected. However, there is an anticipation of characteristics of a virtuous disciple in Mary, reflected in her obedient response to the angel's announcement (Brown 2000:134).

⁴ See John Nolland '*Word Biblical commentary on Luke 1-9:20*. Dallas, Texas: Word Books. 1989) Nolland compares Mary's response to the angel to that of Zechariah and concludes that at every point the experience of Mary surpasses that of Zechariah.

Mary's initial response to the angel questions the possibility of her conceiving a child without a husband. Her question is not understood as doubt in the way that Zechariah doubted when the angel announced John the Baptist's birth (Nolland 1989:52). Neither is her question one showing an unwillingness to obey, instead it appears Mary is genuinely seeking clarity from the angel because of the unusual implications that the message carries. Brown (2000:125) sees Mary's question as leading to the angel's Christological statement (1:35) that Jesus is God's Son conceived through the coming of the Holy Spirit.

Another indicator of the significance of Mary's responsibility is shown in the descriptions of Jesus, as "Son of the Most high" (1:32), "Son of David" (1:32), "he will reign over the house of Jacob forever; his kingdom will never end" (1:33). To be mother of one so described could not have been considered lightly. Mary's response to the angel indicates her potential to carry out the task.

1:38 Mary's acceptance

Mary responds obediently to the angel's annunciation once her apprehension is satisfied. "I am the Lord's servant. May it be to me as you have said" (1:38). The response to the revelation reflects a post resurrectional proclamation of Christian faith making Mary the first one to hear the gospel (Brown 2000:125).⁵ Mary's response is one that reveals her fear of God and her humility. Her obedience is not passive: she expresses active acceptance in her positive response as she proclaims God's wondrous acts with prophetic authority (Seim 1998:733). Her self identification as the "Lord's servant" anticipates a willingness to do whatever the Lord would have her do. The phrase "servant of the Lord" recalls Old Testament passages (Isa 49:3; 50:4, 10; 52:13). Mary is exemplary because of her submission to God's will

1:39-49 Mary visits Elizabeth

Mary responds with haste by going to Zechariah's house to greet Elizabeth (1:39-40). The visit of Mary to Elizabeth marks the intertwining of the destinies of the two heroes (John and Jesus) in Luke's infancy narratives, as both women are miraculously pregnant.

Elizabeth's response to Mary's greeting reveals more about Mary. Her prophetic proclamation, "Blessed are you among women and blessed is the child you will bear"; shows the leadership role that Mary is to have as the mother of the Lord. Although Elizabeth is far older than Mary, she recognizes Mary's role and position in her question, "But why am I so blessed that the mother of my Lord should come to me?" Mary's role is one that is appreciated and acknowledged by her cousin Elizabeth (1:45).

4.4 Study of the key concepts in the pericope

4.4.1 A word study of δούλη

A word study of δούλη is done by utilising the Louw & Nida semantic lexicon (1988), and following the steps proposed by De Klerk & Van Rensburg (2005:63-74). This analysis is done by:

1. determining the semantic domains of the word 'servant' in Luke 1:48
2. drawing up a schematic representation of the sub domains that define 'servant'.

⁵ Brown argues for the discipleship of Mary in Jesus' statement that those who hear his word and obey it are his mother and brothers (Lk 8:15,21)

In Luke 1:48 'servant' is the translation of the Greek word δούλη. It is categorised in one semantic domain, namely Domain 87 Status (Louw & Nida, 1988a:734).

4.4.1.1 A componential analysis of δούλη in domain 87

The eighty-seventh domain, designated 'Status' has five sub domains. The preceding domain is designated as 'Weights' (86) and the subsequent domain is 'Moral and ethical qualities and related behaviour' (88) and 'Relations' (89). The position of δούλη in domain 87 which is between domains (86 and 88) are descriptive of the states of a mass or of persons. Domain 86 is a physical description while domain 88 has descriptions that are behavioural. Domain 87, however, focuses on positions of persons, which helps in establishing the meaning of δούλη in Luke 1.

Δούλη is listed under sub domain E Slave, Free.

The meaning of δούλη is now established by contrasting the components within sub domain E.

Table 4: Components within sub domain E

Components	87.81	87.82	87.83	87.84	87.85
One who is a fellow slave or a slave alongside another	+	-	-+	-	-+
To cause someone to become a slave, to enslave	-	+	-	+-	-
A female slave girl, a slave woman	+-	-	+	-	-
Pertaining to a person who is not a slave; was a slave formerly but is no longer	-	-+	-	+	-+
A male servant	-	-	-	-	+

The schematic representation of servant (87.83) shows that δούλη is a slave woman as opposed to a slave; both are servants. In the case of Luke 1:38 she is not alongside another slave, even though the angel does instruct her to go to her cousin Elizabeth. Mary also specifies the identity of her master in her response 'I am the Lord's servant' (Lk 1:38). The messenger is Gabriel, an angel of the Lord and the message is from the Most High God (Lk 1:26). It is to the Lord that she owes total allegiance. It is also clear that δούλη is the one in a servant position and not in a mistress position. She is under her master's rule, giving him unwavering loyalty and unquestioning obedience.

From this analysis, δούλη is a 'female slave' who functions as servant.'

4.4.1.2 'Servant' in other parts of the Bible

There are servants that work for their master Abraham and his servant Eliezer (Gen 15:2). This is the traditional interpretation of the servant meaning one who is in the service of a master, to do as the master pleases and has paid them to work.

The term servant occurs frequently in the Bible (Isa 41:8; 43:10; 44:1, 21 45:4 48:20). These references are to the nation of Israel. "For the Israelites belong to me as servants" (Lev 25:55). Ezra declares in the congregation "we are the servants of the God of heaven" (Ezra 5:11). The designation of Israel as servants of God means that they were bringing themselves under the leadership and guidance of God. They were pledging their loyalty and in so doing renouncing any other masters or idols worshipped by other nations around them. Jesus in the teaching the disciples asserts that no one can serve two masters (Mt 6:24). Serving God implied loving him (Deut 6:5ff; Mt 4:10).

The word servant is used for individuals in a close relationship with God like Moses (Ex

14:31; Deut 34:5) and David (2 Sam 7:5; Isa 20:3; Amos 3:7). These were prophets or kings and priests whom God used to lead the people of Israel in the right direction.

Jesus refers to his mission on earth as one of a servant and not a Lord, "the Son of Man came not to be served but to serve and to give his life a ransom for many" (Mt 20:28; Mk 10:45).

4.4.1.3 The meaning of δούλη in Luke 1:38

The word servant is a rich Biblical concept that conveys the idea of working for and in the direction of someone else: it is the art and act of focusing on someone else's interest (Graves & Addington 1998:6-7). Mary identifies herself as a servant of the Lord in response to the angel's announcement of Jesus' birth. This response signals Mary's obedience to the Lord's workings and involvement with her. The nation of Israel had long been waiting for the Messiah as prophesied by the prophets and now the angel of the Lord announces that the Messiah was to be born by Mary. On the one hand this was a prestigious role and position to be the mother⁶ of the Lord. However, on the other hand, the circumstance under which the announcement was made was unusual, as Mary was not yet married. As a young girl betrothed to be married, to be found pregnant would be considered a high disgrace. It was tantamount to a death sentence.

For Mary to have submitted herself to obey and to refer to herself as the Lord's servant meant that she was willing to trust God and pay the price. Her questions to the angel are questions for clarity (Lk 1:34) and not questions that were challenging the authority or purpose and working of God. For Mary to identify herself as the 'the Lord's servant' suggests a willingness to do as she is told, and this she demonstrates by her prompt obedience to go to Elizabeth as the angel had instructed. This response reveals an unquestioning loyalty and obedience to her Master.

Mary exemplifies servant leadership in two ways:

1. in her humble attitude identifying herself as a handmaiden and not a proud favoured one
2. in her willingness to do whatever it takes to obey God.

This willingness is evident in her unquestioning and immediate travel to visit her cousin Elizabeth as the angel had instructed her. Mary's attitude of humility and her obedience positions her to be used in God's plan to be the mother of the Messiah.

4.4.2 Conclusion

Mary in her response to the angel is not focused on herself but on the Lord and his working to accomplish his purpose. From the socio-historical consideration, she lives in a time when there was subjection to the Roman authorities. She also faces possible execution from the consequences of the Angel's unusual message but she is used by God to bring good tidings to Elizabeth as she willingly receives the message and responsibility to bear the Messiah.

Mary's self identification as the Lord's servant reveals an attitude of humility and a willingness to serve.

As a mother to the Messiah, Mary was accepting the responsibility to nurture, protect, teach and provide for Jesus in his formative years.

⁶ An examination of the possible meanings of the word μήτηρ (mother) as it is used in Luke 1:38 is done by doing a componential analysis of the word (see 10.4.1 – 10.4.1.4).

4.5 Mary as a leader

From the above consideration, Mary the mother of Jesus has a distinct leadership role in the salvation history as the servant of the Lord, mother, protector, nurturer and teacher of Jesus the Messiah. The gravity of the responsibility implies leadership beyond her nuclear family to the extent of generations long after her life on earth.

Mary exemplifies servant leadership in her role as mother of Jesus who is the Messiah. As mother of Jesus, her primary influence may have included the six areas of leadership adapted for this study, namely:

1. Following the leader
2. Challenging the process
3. Inspiring a shared vision
4. Enabling others
5. Modelling the way
6. Encouraging the heart

4.5.1 Following the leader

Mary in her response to the angel declares, "I am the Lord's servant," (1:38) suggesting her acceptance and willingness to do whatever God would have her do. Mary's influence and leadership is evident in her humility, obedience and willingness to pay the price that qualifies her to be the Messiah's mother. Her self-designation as 'the Lord's servant' exemplifies the desired humble character of a leader.

When the angel greets Mary, he identifies her as being 'highly favoured' by God (1:28). The implication here is that Mary must have adhered to the requirement of God as set forth in Judaism and God was pleased with her. Mary before the angel's appearance would have lived in obedience to God's commands making her a follower of God. Mary's obedience to God would also imply obedience to the religious authorities in her day, the priests and other servants of God. This she demonstrates by observing the religious ceremonies when Jesus is circumcised (Lk 2:21) and when she presented him in the temple to dedicate him (Lk 2:22-39).

It would also mean that she adhered to the command to honour her parents (Ex 20:12), making her a follower in the context of her family and later on a follower of Joseph her husband.

4.5.2 Challenging the process

Mary as a virgin takes the risk of complying with the wishes of the unusual announcement that she would bear a son in an extraordinary way before she was fully married. This was a step of faith that what the angel had said would be fulfilled despite the unusual circumstances. God defied the laws of nature to fulfil prophecy and Mary was willing to go against logical reason held by others like her in the community. This meant that she sacrificed the approval and social and economic security that would be hers if she had declined and gone through the regular betrothal and marriage procedure without interruption. By accepting the unique responsibility to be the mother of the Messiah, Joseph her betrothed husband could reject her, and pregnancy out of wedlock could cost her her life. It is not clear whether all these implications came to Mary at the point the angel made the announcement, but her response was a step of faith that was

willing to obey God and risk the wrath and rejection of her people.

4.5.3 Inspiring a shared vision

Mary's capacity to inspire a shared vision is evident when she visits Elizabeth her cousin and immediately Mary greets Elizabeth, the older woman breaks forth into praise and proclaims prophetically the baby Mary was to bear.

Mary's character, her humility, which is the fruit of God's favour, is inspiring to any believer determined to follow God. By her obedience, Mary is an example of what it means to fear God and walk in obedience.

Mary's prophetic proclamation in her song of exaltation speaks of hope and the Lord's concern for the downtrodden (Lk 1:52-53).

4.5.4 Enabling others to act

As a 'servant' Mary expressed a willingness to be used by God to meet the need of others and to help them to accomplish their tasks. Leaders breathe lives into others to empower them (Kouzes & Posner 1995:318).

The leader fosters collaboration and build spirited teams. They actively involve others. Leaders understand that mutual respect is what sustains extraordinary efforts; they strive to create an atmosphere of trust and human dignity. They strengthen others by sharing information and providing choice. They give their own power away making each person feel capable. (Kouzes & Posner 1995:318)

Mary demonstrates this aspect of her leadership at the wedding in Cana (Jn 2:1-11) when she alerts Jesus of the wine that had run out and then she tells the servants to do as Jesus instructs (2:5). Through her intervention, an embarrassment to the bridegroom is averted and the celebration at the wedding is uninterrupted. Mary makes the opportunity for Jesus to intervene amidst his protest that his time had not yet come (Jn 2:4). She enables the host to provide a great party. Through this revelation of Jesus' power the disciples put their faith in him (Jn 2:11).

As a Jewish mother, Mary was to provide nurture, protection and instruction to her growing child/children. This would also involve the management of the home and providing food for the family. While these may have been considered mundane duties of a woman in the private sphere, they indeed were the makings of leaders (2 Tim 1:5). A glimpse of Mary's motherhood is seen in the young Jesus who is described as growing in wisdom, stature, in favour with God and man (Lk 2:40,52). It would be by providing an enabling environment that Mary ensured Jesus' growth to manhood when he is then able to accomplish his purpose on earth.

4.5.5 Modelling the way

Mary is a role model of servant leadership. She sets the example in her humble response to the angel, identifying herself as a servant showing that she discerned that the announcement was not for self-aggrandisement but that it implied serious responsibility. Servant leadership does not focus on self but on meeting the needs of others. These insights on serving reveal more about how Mary's servant attitude and action is indeed leadership (Graves & Addington 1998:25-26).

1. Serving can be the lowest common denominator from which to build unity into any group.
2. Serving others will always adjust our perception of ourselves.

3. Serving must always be measured against the standard of the suffering servant, Jesus Christ (e.g. Jesus washing the disciples feet).

Mary's willingness to give herself for the greater cause makes way for others to be part of the team as seen in the wedding at Cana. The intervention is not credited to her at all. Yet she is instrumental in getting the different people involved so that the bridegroom would not be embarrassed and the party would be a success. Her earlier self-identification as the servant of the Lord reveals that she is not out to glorify herself but to serve God and others. There is no record of her complaining as she performs her role as the Messiah's mother. As she flees to Egypt, and watches the rejection of Jesus by some in his years of ministry and finally his death on the cross, Mary must have remembered the prophetic words of Simeon who said to her, "And a sword will pierce your own soul too" (Lk 2:35). In this way she models her discipleship and endurance in service.

Beyond the miracle of the virgin birth lay the day to day work of raising a child that requires commitment, time and energy. Mary is a leader by her example in her faith in God, her humility, obedience, praise and familiarity with the Old Testament Scriptures (Palmer 1986:268). The evidence of this is in the description of Jesus as growing up in "wisdom, stature and in favour with God and men" (Lk 2:52), by her instruction and by her nurture of Jesus in his early life. She has a significant responsibility for the foundational building blocks that later hold the much-hailed ministry and character of her son Jesus. Is it possible that later in his ministry Jesus' self perception is one of servant hood when he asserts that he did not come to be served but to serve and to give his life as a ransom for many (Mk 10:45).

Mary models depth, prudence, and self control. After the shepherds had come to Bethlehem to worship the Christ child, "Mary treasured up all these things and pondered them in her heart" (Lk 2:19). She carries her responsibility with grace, which allows her to be an influence.

Mary exemplifies leadership in her servanthood and her motherhood.

4.5.6 Encouraging the heart

For six months Elizabeth in her old age had carried the longed for baby in her womb without publicly disclosing her blessing of a child. When Mary visits her it is with unreserved exaltation that she greets her younger cousin. From reading the account one senses an aura of joy and celebration as the two women share in their blessing and responsibility. Mary's visit to Elizabeth is an encouragement, as one gets the sense that this is the time that she perhaps went public about her pregnancy.

In another account we see this ability that Mary has to be used of God to intervene and bring encouragement to others. In the account of the wedding at Cana, it is Mary who instructs the servants to do as Jesus says, having earlier alerted him that the wine had run out. Once the miracle is done and the water had been turned into wine, the bridegroom is pleased as an embarrassment is averted and the wedding party continues in joyous celebration.

Mary is among the crowd that witness Jesus' crucifixion and death on the cross. As a mother, this event must have deeply grieved her, yet she was there with the others possibly to encourage her son at the most trying moment of his life.

In the following table is a summary of Mary's leadership practices.

Table 5: Mary's leadership practices

The Practice	Demonstration	Verse	Scope	Results
Leader as a follower	Identified as favoured by God Obedied the angels instructions Observed religious ceremonies	1:28 1:38 2:21-40, 41 2:42	God, the angel, religious leaders	Fulfilment of prophecy
Challenging the process	Servant attitude Instrument in miracle birth Active Response of faith Willing to sacrifice marriage & socio economic security Prophetic utterance-foretelling	1:38 1:46-56	All Christians Elizabeth Joseph Jewish community Guests at Cana wedding Disciples	The conception and birth of Christ Fulfilment of Old Testament prophecy
Inspiring a shared vision	Character / humility Prophetic word Obedience to the angel	1:38, 48 1:46-56	All Christians Jesus Elizabeth	Hope for the a better future Servant attitude in Jesus An example to follow
Enabling others to act	Motherhood/nurture and training Through Mary fulfilment of prophecy	2:40, 52 2:29, 38	Jesus	Jesus grew in wisdom, stature and in favour with God and Man
Modelling the way	Motherhood Discipleship Humility Courage to challenge the process. Choices for the greater good	1:38, 48 1:46-56	Jesus All Christians	Servant attitude in Jesus An example to follow
Encouraging the heart	Prophetic song Nurture	1:39, 46-56	Elizabeth Jesus Wedding guests and bridegroom	Good self esteem Growth/Maturity Celebration

4.6 Conclusion

Mary exemplifies servant leadership as a disciple willingly submitting to God by accepting the unique responsibility to be the mother of the Messiah. Mary in her response to the angel is not focused on herself but on the Lord and his working to accomplish his purpose. From the socio-historical consideration, it is clear she lives in a time when there was subjection to the Roman authorities. She also faces possible execution from the consequences of the angel's unusual message but she is used by God to bring good tidings to Elizabeth as she willingly receives the message and responsibility to bear the Messiah. Mary's self identification as the Lord's servant reveals an attitude of humility and a willingness to serve.

As a mother to the Messiah, Mary was accepting the responsibility to nurture, protect, teach and provide for Jesus in his formative years.

If one considers fatherhood to be leadership, then motherhood is also a leadership title in light of the responsibility of parenthood. When the angel announces to Mary that she is to be with child, once her apprehensions are answered, Mary accepts her womanhood as a leadership role and excels to the point of winning world recognition (1:48) "all generations will praise me"

CHAPTER 5

THE SAMARITAN WOMAN AS A LEADER

(Jn 4:1-42)

Outline	
5.1 Introduction 5.2 Introductory matters 5.2.1 The author 5.2.2 The date of John 5.2.3 The purpose of this Gospel 5.2.4 The addressees and their circumstances 5.2.5 The socio-historical context of the pericope 5.2.6 Conclusion 5.3 The textual context 5.4 Study of the key concepts in the pericope	5.4.1 The Samaritan woman in dialogue 1 5.4.2 The Samaritan woman in dialogue 2 5.4.3 The Narrator's comment 5.5 The Samaritan woman as a leader 5.5.1 Following the leader 5.5.2 Challenging the process 5.5.3 Inspiring a shared vision 5.5.4 Enabling others to act 5.5.5 Modelling the way 5.5.6 Encouraging the heart 5.6 Conclusion

5.1 Introduction

Leadership in the New Testament has largely been defined in terms of positions such as rulers, emperors, kings, male heads of households, priests, teachers of the law and other such people. This, I propose, is because of an insufficient definition of leadership. From the definition of leadership discussed in chapter 2 and an interpretation of selected pericopes from the New Testament, this chapter and the following chapters aim to show how different women exemplify leadership. This study highlights leadership practices that validate the selected women as leaders. The selection of women is randomly done and follows the categories utilised by Cornelius (2000:5-6), and explained in chapter 1 above (paragraph 1.2.2). The pericopes selected are the following:

1. John 4: the Samaritan woman, Category 6
2. 2 Timothy 1:5: Lois and Eunice, Category 5,14
3. Acts 16:14-40: Lydia, Category 10
4. Acts 18:2,3: Priscilla, Category 4,9
5. John 2: 1-11 Mary the mother of Jesus, Category 12,13,14
6. Acts 21:8,9: Daughters of Philip, Category 3
7. Acts 9:36-42: Tabitha, Category 9

This study also applies Kouzes & Posner's (1995) definition and model of leadership practices as a basis of analysis. They assert that leadership is not necessarily a position; leadership is the art of mobilizing others to want to struggle for shared aspirations (Kouzes & Posner 1995:30) evidenced in the leader challenging the process, inspiring a shared vision, enabling others to act, modelling the way and

encouraging the heart. This definition gives guidelines to the working definition of female leadership for this study. An examination of the pericopes is done under the following headings:

- The socio-historical context of the pericope
- A textual context of the pericope
- A word study of key concepts of female leadership in the pericope
- The selected woman/women as leader(s).

This chapter examines the Samaritan woman portrayed in John 4:1-42.

5.2 Introductory matters

The Samaritan woman in John 4 is one of the seven witnesses of Christ in John. The others are John the Baptist (1:34), Nathaniel (1:49), Peter (6:69), Martha (11:27), Thomas (20:28) and John the Apostle (20:31) (Willmington 1984:114). As a witness, one might classify the Samaritan woman as a leader who influenced others in Sychar to come and see the Messiah.

In this chapter the socio historical context of the pericope John 4:1 42 is constructed in order to give insight into the interpretation of female leadership in this pericope. Consideration is given to introductory matters; the date, the author, the purpose of the Gospel according to John, the setting, the addresses and their circumstances, and the socio-historical context of the encounter between Jesus and the Samaritan woman.

5.2.1 The author

In considering authorship of the Gospel of John it is necessary to distinguish between the author and the eventual writer of the work (Du Rand 1993:22). It is possible that a scribe may have put the material together. However, from the internal evidence of the Gospel it seems that the Apostle testifies to have written the account (Jn 21:24)⁷. The title of the Gospel was only later attached to differentiate it from the synoptic gospels (Carson 1991:68). The Apostle John, son of Zebedee, is probably the author (Carson 1991:68; Du Rand 1993:23; Hendricksen 1954:4). This view is confirmed in the testimony of the Beloved Disciple (Jn 19:25-27; 20:2-10; 21:23,24). Though the text gives no name, the consistent testimony of the Early Church is that the author is John, the beloved disciple (Jn 21:20-25) and Early Church leader (Gal 4:9). The very same John also authored the three letters bearing his name and Revelation (Willmington 1999:146). There are other suggestions put forth on the authorship of the Gospel of John, and these include John Mark, John the Elder and even a cooperate effort within the community⁸ However, for the purposes of this study I accept that the Apostle John is the author.

As a contemporary and one of the closest of the disciples of Jesus (Jn 13:23; 19:26-27; 20:2,8), John would also have known Jesus' mind on a lot of the life issues including his view on women in leadership, even though they lived in a patriarchal society. It is to John that Jesus gave the responsibility to take care of his mother when he was about to die on the cross (Jn 19:26)⁹. This suggests that Jesus trusted John with the care of his

7 John 21:24: "This is the disciple who testifies to these things and who wrote them down. We know his testimony is true."

8 These suggestions are highlighted by several authors, e.g. Du Rand (1993:22-23) and Hendricksen (1989:5). Bultman views the Beloved Disciple, as a symbolic, ideal disciple with no historical existence and so could not have written the gospel.

9 John 19:26: "When Jesus saw his mother there, and the disciple whom he loved standing near by, he said to his

mother, probably because he knew that John would understand her grief and besides, John could also understand and respect Mary, knowing her influence and leadership in the community.

5.2.2 The date of John

Tradition (including the Early Church Fathers) believed that the Gospel was written in the Apostle John's old age, probably AD 85-95, more or less 20 years after the Synoptic Gospels (Carson 1991:68; Du Rand 1993:23; Hendricksen 1954:4). Writing the Gospel as an older man may mean that John had the added advantage of wisdom acquired from age and spending time with Jesus as well as being a pioneer in advancing the Gospel of the Kingdom. The Apostle seems not to have been inhibited in his perspective on women and their influence and practice of leadership. John would have had the experience of working alongside these women who were his co-Disciples of Christ, hence the inclusion of the accounts of different women in the Gospel.

5.2.3 The purpose of this Gospel

The purpose of the Gospel of John is stated in John 20:30-31¹⁰. From the content and the purpose of the gospel it is clear that the author has an influential role in the readers' lives as he encourages them to keep up with the faith. It was not the author's intention to write a complete biography of Jesus (see also Hendricksen 1989:34) but to highlight aspects of his life that would enrich the faith of the first readers. The purpose of the gospel is, however, expanded by scholars (cf. Du Rand 1993:15-17; Morris 1982:106) to include:

- To provide a 'spiritual gospel' alternative to the Synoptic Gospels
- To reach the Hellenistic world
- To be used for liturgical purposes
- To emphasise the sacraments
- To correct eschatological views
- As a polemic against the Jews
- As a missionary tract to the Samaritans
- As a corrective to the synagogues, a rebut to Gnostic and docetic view
- An apology against the followers of John the Baptist
- To encourage Christian converts from Judaism and non-Jewish religions

It seems to me that these are a breakdown of the various facets included in the Gospel, and not one of them can be *the* one all embracing purpose. However, the most plausible would be the view that John was writing to converted Christians from Judaism and other Graeco-Roman religions so that they could believe that Jesus is the Christ, the Son of God (Jn 20:30-31).

Of interest to this study is the purpose to reach the Samaritans, explaining the inclusion

mother, 'Dear woman, here is your son.' ²⁷and to the disciple, 'Here is your mother.' From that time on, this disciple took her into his home."

10 John 20:30-31: "Jesus did many miraculous signs in the presence of his disciples, which are not recorded in this book. ³¹But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name."

of the Samaritan woman and her townspeople in Sychar. The other points are implied in the conversation that Jesus has with the Samaritan woman as they cover issues on identity, true worship of God and the place of worship. This gives added significance to the events in John 4 in the context of the whole Gospel narrative. The very fact that the Samaritan woman is listed as a witness of Christ makes her compliant with the mentioned purpose of the Gospel, which is to encourage others to believe that Jesus is the Christ, the Son of God. As a witness, one might classify the Samaritan woman as a leader who influenced others in her hometown Sychar to come and see the Messiah. For a comprehensive interpretation of the pericope, it is critical to consider the first readers of the Gospel and their circumstances.

5.2.4 The addressees and their circumstances

John lived in Ephesus after Paul founded the church. John conducted a kind of home missions ministry and John's gospel and letters were part of that ministry (Willmington 1984:146). Being a cosmopolitan city, suggests that there were people that lived in the city that were from diverse cultures, the major ones being the Greeks, Romans and Jews. Apart from that, there are references to persons and to the Old Testament and Judaism, as well as to the geographical localizing of events that make it clear that the gospel is meant for a mixed readership (Du Rand 1993:17). An understanding of the diversity of the people and their cultures must have been on the fore of the author's mind as he wrote the Gospel.

The recipients of the Gospel included Christians from different backgrounds: Jews, Greeks, Romans and others. This would have made the author sensitive to the way that the Gospel was received especially in relation to women and their leadership practices. While it is true that the Jewish culture was predominantly patriarchal, other cultures like the Greeks and Romans allowed different latitudes for women's influence. The first readers of the Gospel of John are not as obviously stated in the Gospel as those in some of the letters in the New Testament, such as the letters to the Corinthians or the personal letters (Du Rand 1993:17; Morris 1982:1106; Barret 1978; Kysar 1992:912). John's gospel is directed not exclusively to Jewish Christians but to all Christians in order to strengthen their faith.

The diversity of the recipients pertains both to ethnicity as well as gender. From the Gospel itself one sees accounts that involve both men and women, for example Mary Magdalene (Jn 20:10-18); Mary and Martha (Jn 11); Mary the mother of Jesus (Jn 2:1-11). The disciples were (seemingly) mainly men (Jn 20:19ff; 21:2). This inclusion suggests that John, the author of the Gospel, co-laboured in leadership and in community with the men and women who first read the book. The point made then makes the encounter between Jesus and the Samaritan woman plausible when considering female leadership in John 4:1-42. A socio historical understanding gives further insight to the pericope.

5.2.5 The socio-historical context of the pericope

It is clear from John 4:1-42 that a conflict is brewing between Jesus and the Pharisees. The Pharisees spread misinformation on Jesus' activities by stating that Jesus is gaining popularity by baptizing more disciples than John the Baptist (Jn 4:1-2). This could have pointed to a concern they had about their own power, popularity and grasp on the people's loyalty. This was an outright leadership concern. Even though the Pharisees had the positional leadership at this stage, they recognise Jesus' growing influence and leadership amongst the people (Malina & Rohrbaugh 1998:98). The fact

that Jesus learns of the Pharisees' awareness of him, suggests an active gossip network, which was also evaluative in underscoring and identifying leadership roles (Malina & Rohrbaugh 1998:98). It also confirms that religious leadership was prominent enough to be thriving in the community's network.

The account of the Samaritan woman is recorded only in the Gospel according to John, and it follows on the leadership concerns of the Pharisees with regard to baptism and Jesus' growing popularity. The apparent displeasure of the Pharisees is preceded by the record of Jesus' decision to leave Galilee by route of Samaria. If Jesus had remained, the Pharisees would probably have brought things to a head in confrontation and distracted Jesus from his mission, which he says is 'to do the will of him who sent me to finish his work' (Jn 4:19). Jesus travels through Samaria where he had the dialogue with the woman. In the previous chapter, Jesus had conversed with Nicodemus, a teacher of the Jewish law, on the question of eternal life (Jn 3:1-21). It is interesting that at the beginning of chapter four Jesus is avoiding the Pharisees, another set of leaders in this society. In addition, the conversation with Nicodemus who is a teacher of the law in chapter 3 precedes Jesus' conversation with the Samaritan woman. These people are all leaders in society. Jesus' conversation with the Samaritan woman is no less weighty as it covers similar issues with those discussed with Nicodemus, which include water, worship and identity.

The fact that it is with a woman that Jesus has the long discussion in which he reveals his identity and divinity, could be a signal to Jesus' recognition of the women and their roles as influencers and change agents. Several boundaries that would have made the conversation impossible are crossed. Firstly, it was not usual for a man to speak to a woman in public, yet Jesus does with this woman. Secondly, there was the age-old hostility between Samaritans and Jews (Lk 9:51-53). Jesus crosses the boundaries of national hatred (Hendricksen 1989:59) in his conversation with the Samaritan woman, as he has done in other parts of the Bible (Lk 9:54,55; 10:25,37; 17:10-11). Thirdly, in speaking to a woman, Jesus crossed a religious boundary. The Jews considered every Samaritan woman a menstruant (Niddah 4:1; Hendricksen 1989:159) and therefore unclean.

Jesus' growing reputation and the murmuring and rumours prompted Jesus to leave Judea for Galilee in the North. He, however, took the route through Samaria. Politically, Samaria and Judea were under the Roman procurator, which under normal circumstances, meant that there were no barriers (Barret 1978:231; Carson 1991:216). However, socio-historically, the Samaritans and the Jews were divided by history and religion. King Omri had named Samaria the capital city of the Northern Kingdom of Israel (1 Kgs 16:24). During the Assyrian exile of 722 BC Israelites were deported from their land and foreigners were settled in the land. These foreigners intermarried with the surviving Israelites and the offspring were called Samaritans. The Samaritans were considered racial half-breeds. This is one of the reasons why the Jews rejected the Samaritans. In 400 BC the Samaritans erected a rival temple on Mt Gerazim, and their religion was based only on the Pentateuch (Carson 1991:216, Schnackenburg 1965:457-459; Olsson 1974:139-144; McDonald 1964:448; Okure 1988:88-90).

The Jewish/Samaritan historical context gives significance to the choice Jesus makes to travel through Samaria. This choice suggests that the aversion of the Jews to the Samaritans was so great, that for Jesus to travel through Samaria reflects the compulsion of divine appointment and not geography (Carson 1991:216). Could it be that the meeting and discussion Jesus has with the Samaritan woman where Jesus makes another self-disclosure, adds to the significance of the detour through Samaria and makes a statement about the importance of women?

Viewed superficially Jesus chooses to go to Galilee through Samaria, an unlikely route, in order to avoid the suspicion of the Pharisees. While journeying, he stops to rest, eat and get refreshed. While he is at the well, the Samaritan woman comes and a dialogue ensues between the two. The narrator's comments on the hostility between the Jews and Samaritans (Jh 4:1-6) suggest an unusual meeting.

This background information initially seems to be irrelevant to the dialogue between Jesus and the Samaritan woman. Traditionally, the mention of the patriarchs Joseph and Jacob was supposed to highlight the religious division between the Jews and the Samaritans (Schnackenburg 1965:457-459; Olsson 1974:139-144; McDonald 1964:448; Okure 1988:88-90). In this case, the patriarchs are the focus of an ongoing conversation even though it barely sets the stage for a long transforming conversation between the Samaritan woman and Jesus. Jesus and the Samaritan woman delve into a discussion on identity and the place of the worship of God with the patriarchs as a point of reference and as common ground.

The conditions for the conversation are so problematised by the social context that the conversation is actually not conceivable. The emphasis of the Samaritan woman's identity intensifies the problematic nature of her arrival: they are strangers, of opposite belief, man and woman, Jewish rabbi and Samaritan woman, social anathemas to each other, and yet here they are confronted with each other (Botha 1991:109) and they manage to communicate. It takes an astute observer to pick out the leadership qualities demonstrated in the Samaritan woman from such a context and yet there is no doubt about the fact that she did influence her townspeople to come to Jesus.

5.2.6 Conclusion

The socio-historical context of the Gospel reveals that the date of writing the book is at a time when the Middle Eastern society was fairly diverse in cultures, which may have called for the author's sensitivity to his addressees. The date also suggests that the author at an advanced age wrote with a lot more freedom from the patriarchal inhibitions as well as experience in living and practising the teachings of Christ with co-workers and leaders who were both male and female. This would have given him opportunity to recognise the influence and leadership practices of the women in their midst.

For Jesus to engage the Samaritan woman in conversation and even ask a favour of her was unthinkable to the Jewish mind. A clear understanding of the religious and historical hostility between Jews and Samaritans paints a picture that helps the reader to attach significance to the dialogue between the Samaritan woman and Jesus that would otherwise seem normal. Drawing out the leadership qualities in the Samaritan woman in this context is then an exercise that requires that the reader be aware not only of the socio-historical context but also the textual context of the pericope, and to the latter I now turn.

5.3 Textual context

The Gospel of John belongs to the textual type known as 'gospel' narrative literature (Du Rand 1993:2-3; Davies 1992:25; Barret 1979; Kysar 1992:912; Morris 1982:1106). The gospel also accommodates other secondary genres, which includes other figures of speech such as parables, exposition discourses, and metaphors. There are three broad categories namely narration (4:1-26), exposition (4:31-38) and demonstration (Okure 1988:89-90; Carson 1991:214). Specifically, the John 4:1-42 pericope falls under the narration category, and it is predominantly a dialogue between Jesus and the Samaritan woman.

The account of the Samaritan woman follows on the Nicodemus account (Jn 3:1-21), in which another narration reveals Jesus' teaching on eternal life. This section is then followed by John the Baptist's testimony on the identity of Jesus (Jn 3:22-36). The Samaritan woman's pericope precedes a healing account of the official's son (Jn 4:43-54), being a demonstration of Jesus' power in a miracle. Thus the Samaritan woman's pericope is sandwiched between John the Baptist's testimony legitimising Jesus' identity, and a healing account demonstrating Jesus' power. The John 4:1-42 pericope is located immediately before Jesus' ministry, which starts at 4:43.

This study examines the textual context of John 4:1-42 utilising an own adaptation of the macro analysis as proposed by De Klerk & Van Rensburg (2005:34-48). Below is a summary of the dialogue between the Samaritan woman and Jesus. This dialogue is divided into two major dialogues with the Narrator's comments to be considered.

Background

- 4:1: The Pharisees agitating over Jesus' popularity
- 4:3-4: Jesus travels from Judea to Galilee via Samaria
- 4:5-6: He stops to rest at a Jacob's well in Sychar

Dialogue 1: The Samaritan woman's dialogue with Jesus

- 4:7: Jesus' request
- 4:9: Samaritan woman's answer: the challenge of identity
- 4:10: Jesus' answer: An offer
- 4:11-12: Samaritan woman's challenge to Jesus: No utensil
- 4:13-14: Jesus' answer: offer of eternal life
- 4:15: Samaritan woman's request: Living water
- 4:16: Jesus' command to the woman- a shift to a moral issue
- 4:17a: Samaritan woman's reply
- 4:17b-18: Jesus exposes the Samaritan woman

Dialogue 2: The Samaritan woman's realisation that Jesus is Messiah

- 4:19: Identification of Jesus as a prophet
- 4:20: The challenge: place of worship
- 4:21-24: Jesus' response: a call to personal belief
- 4:25: The Samaritan woman's answer
- 4:26: Jesus' self disclosure

Narrators comment: Response to Samaritan woman's dialogue with Jesus

- 4:27: The response of the disciples
- 4:28-29: The response of the Samaritan woman
- 4:30: The response of the Samaritans: the woman's influence
- 4:39-42: The response of the Samaritans to Jesus

5.4 Study of the key concepts in the pericope

The John 4:1-42 pericope consists of three dialogues, two between Jesus and the Samaritan woman and one between Jesus and his disciples. The latter is more like a monologue since the disciples do not engage in exchange as the Samaritan woman did. Interspersed in the account is the Narrator's report of the results of the Samaritan woman's testimony to the townspeople in Sychar and their consequential response to go and meet Jesus. The third dialogue (with the disciples) is not discussed, as it is not directly relevant for this study. The closer examination is done under the following headings:

1. The Samaritan woman in dialogue 1
2. The Samaritan woman in dialogue 2
3. The Narrator's comment

5.4.1 The Samaritan woman in dialogue 1

^{4:7} Jesus said to her, "will you give me a drink? (His disciples had gone into town to buy food) ^{4:9} The Samaritan woman said to him, " You are a Jew and I am a Samaritan. How can you ask me for a drink? (For Jews do not associate with Samaritans).

The Samaritan woman is not given a name even though she turns out to be one of the key characters in the chapter. The biblical narrative is silent in relation to the woman's name in a purposeful way, even though the conversation that ensues focuses on identity (Conway 1999:62). In the characterisation of Biblical characters, it is common for the presentation of individuals to be found lacking in descriptions of outward appearance or inward motivation (Alter 1981:115). This is so even with striking vivid characters like that of the Samaritan woman in John 4. It is this reticence that produces "both sharply defined surfaces and a sense of ambiguous depths in character" (Alter 1981:115). In her dialogue with Jesus one quickly discovers that there is a lot one discovers about the Samaritan woman and her influence even though she remains unnamed throughout the account. The Samaritan woman does not shy away from issues of identity, which form her first response to Jesus' request. New Testament evidence suggests that there was mutual contempt between Samaritans and Jews (Mt 10:5; Lk 9:53; Jn 8:48). The Samaritan woman was possibly fully aware of Jewish attitudes that cast doubt on the purity of Samaritans who were deemed as menstruants from their cradle (Niddah 4:1), suggesting perpetual impurity. Immediately the reader is warned that this is an unusual encounter.

The title ἡ γυνή (woman) has numerous attestations from both Jewish and Greek literature of the period, cultures in which women were generally regarded as inferior and subordinate to men and their principal domain being in the home (Conway 1997:110; Cantarella 1987:169). The account of Jesus and the Samaritan woman, however, shows that this incident is contrary to tradition. Jesus meets the woman at a public well, and has an in depth conversation with her in which he reveals his identity. It is from this conversation one can glean certain qualities that reveal the Samaritan woman's leadership qualities. In her characterisation of men and women, Conway (1997:110) centres her attention on the contrast between the Samaritan woman and Nicodemus in the previous chapter bringing out the prominence of the Samaritan woman.

The significance of the Samaritan woman is precluded by the account of Mary (the mother of Jesus) (Jn 2:1-11). The narrative link between the female characters of the text is the role that was begun with the "woman" Mary (Jn 2) now being picked up by the Samaritan woman at the well (cf. Conway 1997:112). In the same way that the mother

of Jesus plays a crucial part in the initial revelation of Jesus' glory, so too, the Samaritan woman will have a role in revealing his true identity as Messiah, and bringing an entire village to belief. While the significance of the Samaritan woman's dialogue with Jesus is unusual, it is not implausible when one considers other women and their influence in similar contexts.

In the New Testament, while there is evidence that the earliest Christian movement gave greater freedom to women (Gal 3:28), one sees certain restrictions for Christian women in later texts (Eph 5:22-24; Col 3:18-19; 1 Tim 2:9-15; 1 Pet 3:1-7). Accordingly, the Rabbis admonished in Mishnaic text not to talk to women (The Mishnah 1988: Abot 1:5):

Yose b. Yohanan of Jerusalem says,

"Let your house be wide open and seat the poor at your table and don't talk too much with women." (He spoke of a man's wife, all the more so is the rule to be applied to the wife of one's fellow.) In this regard did sages say, "So long as a man talks too much with a woman, he brings trouble on himself, wastes time better spent on studying Torah, and ends up an heir of Gehenna"¹¹

This quotation highlights a negative view of women from a religious perspective, yet as a backdrop, it all the more emphasises the significance of Jesus' conversation with the Samaritan woman. Given this background, one can understand the Samaritan woman anticipating hostility from Jesus and not a request for a favour. However, she is not able to ignore Jesus, but somehow finds herself engaged in the conversation right away.

The Samaritan woman takes the challenge and does not back away when Jesus opens the conversation with an imperative that is a strong request compelling the Samaritan woman to answer (Jn 4:7-9)¹². Jesus employs the psychological strategy of gaining entrance into the woman's heart by giving her opportunity to do him a favour (Hendriksen 1989:59). It also shows the respect that Jesus has for the woman, recognising that she can contribute to his well being by choice, recognition of her significance as an influencer. This strategy, of requesting for help bridges the gap between the woman and Jesus. By asking such a favour from the Samaritan woman, Jesus showed most unexpected goodwill (Bruce 1983:100). The request, however, surprises the woman and prompts her to question him with regard to his Jewish identity and hers as a Samaritan.

From a Samaritan's point of view, the woman's opening words in reply to Jesus are insulting, "you are a Jew and I am a Samaritan woman" (Jn 4:9). It is difficult to miss the insinuation of the prevailing hostility between the two. It is not hostility between the personality of Jesus and this unnamed Samaritan woman; rather it is a hostility that existed between the groups that they represent. The woman's opening words are also an opportunity for the reader to glimpse the Samaritan woman's personality (Conway 1997:113). Her answer is quick and reveals absence of intimidation. One can see that she is not inhibited as she challenges Jesus in her response.

By referring to the social practices of the day, there is the suggestion that the Samaritan woman rejects Jesus' request based on the observance of appropriateness conditions (Botha 1991:118). Botha argues that the Samaritan woman is not being impolite but that she is introducing material to correct the impossible situation that has arisen as a result of Jesus' request. In doing so, one can see that the Samaritan woman is taking the

11 The Mishnah: A New Translation. Trans. Jacob Neusner

12 John 4: 7-9: ^a"When a Samaritan woman came to draw water, Jesus said to her, 'Will you give me a drink?'" ^b(His disciples had gone into the town to buy food.) ^cThe Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans.)."

initiative to correct a social problem, contrary to the patriarchal notion that she as a woman would be passive in the presence of Jesus who was a man. The Samaritan woman is in a dilemma, if she acknowledges Jesus' request, she fulfils his need but runs the risk of committing something socially and culturally unacceptable: allowing a Jewish man to become unclean (Leech 1983:132). By not complying with Jesus' request, she is also in danger of being severely impolite and ignoring the need of another (Leech 1983:132). Botha agrees with Leech and suggests that the Samaritan woman gets round her problem by using the syntactical sentence form of a question but without asking a real question (Botha 1991:119). This observation implies that even though Jesus initiated the conversation, the Samaritan woman responds and is engaged in its progress. She challenges Jesus by her refusal to comply with his request. Yet on the other hand, by reminding him of traditions and customs she is defending the status quo, which objects to Samaritans and Jews interacting. By so doing the Samaritan woman is taking a risk within the conversation and in fact defending Jesus (Botha 1991:118). The Samaritan woman is both sticking with her beliefs and traditions but at the same time she is not altogether insensitive to his request. This shows that the woman is not a passive participant in the conversation; she too is making some decisions in her responses to Jesus.

Both Botha (1991) and Leech (1983) presuppose that Jesus and the Samaritan woman subscribe to some universal codes of conduct in relation to the social expectations in this scenario. While there is a mutual understanding of the hostility from a shared history, this does not automatically mean that the expected response to strangers from a Samaritan and from a Jew is similar. Jesus approaching the Samaritan woman is problematic to the readers even when one subscribes to a cooperation theory (Botha 1991:117,120). It remains to be established which cultural rules of conversation Jesus and the Samaritan woman are adhering to, Jewish or Samaritan. The Samaritan woman, given the hostility between the Jews and Samaritans, is under no obligation to comply with Jewish conventions of conversation or politeness. One sees this in her surprised response to Jesus' request when she immediately refers to their differences in nationality and gender. The Samaritan woman hence makes a choice to engage in conversation with Jesus and in this way allowing for her persona to be further seen and understood by the reader as well as challenging the social cultural expectations of both Jews and Samaritans.

It is worth noting that from a reader's point of view, the conversation between Jesus and the Samaritan woman is no ordinary conversation. The reader is aware of the divinity of Christ long before the conversation with the Samaritan woman takes place. This is made possible by the narrator's comments. The role of the omniscient narrator in Biblical narrative is to lead the reader to a true perception of reality by giving information at appropriate moments and also by determining the ideology of the narrative (Davies 1992:41). Hence the reader has the advantage of knowing who Jesus is where-as the Samaritan woman does not. This advantage helps the reader to observe and understand the progression in the dynamics of the conversation that the Samaritan woman is having with Jesus without her being self-conscious. It is the Narrator's comments that reveal the thoughts of the questioning disciples, and also discloses the extent of the Samaritan woman's influence in drawing the people of Sychar to come and see Jesus. An informative picture of the character and practice of the woman is thus seen.

The dialogue between Jesus and the Samaritan woman can and is to be understood on several levels owing to the omniscience of the narrator, the omniscience and omnipotence of Jesus and the characters as presented in the narrative. This gives Jesus a decided advantage over the woman even though he presents himself as the

vulnerable one. Jesus in fact guides the conversation progressively eventually bringing the woman to the realisation that he is 'the Christ'. For the purpose of this study, the evaluation of the dialogue between Jesus and the Samaritan woman is done from the perspective of the Samaritan woman and not from Jesus who is all knowing and all-powerful. The aim of this study is to determine the leadership practice of the Samaritan woman and so her responses are key to fulfilling this aim. It is therefore important to understand that any initiative or apparent leadership in the conversation brings out the characteristic of the woman's leadership but it does not mean that Jesus is subject to her manoeuvres. The Samaritan woman exhibits leadership in the fact that she challenges Jesus in her response to his request; she also chooses to engage in conversation with Jesus who is a Jew. The hostility that existed between the groups that they represent would have made the conversation between Jesus and the Samaritan woman an impossibility; yet the woman allows herself the adventure as well as the risk of talking to Jesus a Jew.

John 4:11 "Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water?"¹² Are you greater than our father Jacob, who gave us the well and drank from it himself, as did his sons and his flocks and herds?"

The Samaritan woman boldly addresses Jesus using the second person. She takes Jesus' comment on water literally, thinking that actual water is the issue. Her matter of fact response that Jesus does not have a utensil to draw the water provide her with some superior water (Boers 1988:163; O'Day 1986:61) is to the point.

The Samaritan woman challenges Jesus when she questions his offer to give her water when he did not in fact have a utensil to do so. "You a Jew are needy and helpless I, a Samaritan woman, am self sufficient and therefore able to supply in all your needs" (Hendricksen 1989:160). The woman's response suggests her advantage over Jesus based on her having a jar with which to draw water, something that Jesus as a tired traveller was in need of.

Apart from that the Samaritan woman raises the issue of authority and challenges Jesus' suggestion that he had more authority than Jacob and the Patriarchs. She questions Jesus' authority with reference to Jacob the patriarch whom she deems superior to Jesus. The Samaritan woman comes across strongly as a Samaritan in contrast to Jesus whom she calls a Jew. She asserts her position by referring to Jacob's well (Jh 4:11-13), a privilege the Samaritans did not discard. The Samaritan woman intends Jesus to understand that what he is proposing is impossible and perhaps ridiculous, thus highlighting his inferiority to Jacob (Botha 1991:137). This assertion of superiority on the woman's part is not what eventually will set her apart as a leader; she is reverting to the socially defined positional concept of leadership. What marks her out here is the fact that she is challenging the social-cultural expectations by engaging in conversation with Jesus.

The Samaritan woman not only challenges Jesus; she also listens, and this is evidence that she had openness to new ideas even though she was rooted in her traditions. She is willing to wrestle with ideas that sound strange; for example Jesus' proposal to offer her 'living water' that would give eternal life (Jn 4:10). She answers to Jesus' challenge, when he asks about her husband, albeit ambiguously (Jn 4:16).

The Samaritan woman unknowingly articulates the truth of Jesus' identity as being greater than that of Jacob (O'Day 1986:61; Conway 1997:115). Conway (1997:115) compares the woman's response to Jesus, to that of Nicodemus (a recognised leader), and points out that the woman has not presented herself as knowledgeable about Jesus, nor does her status as "Samaritan woman" imply that she should know better. With respect to characterization, the woman's questions seem more suggestive of

reasonableness and loyalty to her ancestral traditions than to ignorance (Conway 1999:115). She is proving to stand her ground based on reason, in this case her ancestry in Jacob. She is representing her people, the Samaritans, in a broader sense.

John 4:15 The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming to draw water."

It is unclear whether the woman's response to Jesus' offer to give her living water is one of surprise or disdain. If it is disdain and insulting, then the woman was taking a superior stance to Jesus (Maloney 1998:117). However judging from her inquiry disdain may not be the case since she justifies her request. She sees an opportunity to improve her circumstances even though she has misunderstood Jesus. The woman, even without fully understanding, is able to perceive that Jesus is offering something extraordinary and for this reason voices her request for this living water.

The woman's response is a challenge to Jesus to fulfil his offer of living water (4:10) to offer her water even without a jar (Brown 1970:177). There are several opinions with regard to the Samaritan woman's request to Jesus. The Samaritan woman's misunderstanding of Jesus' offer is obvious to the reader and actually sets the stage for Jesus to disclose the meaning of his claim to give her living water. The Samaritan woman's thirst is equated to the human beings' thirst for God and the fact that Jesus is offering the gift of relief from drudgery to the woman as he is doing to us today (Marrow 1995:51; Haenchen 1984:221). This allegorical view sidelines the dynamics of the dialogue that brings out the woman's characterisation with regard to leadership. It also overlooks the socio-historical perspectives as it quickly assumes implications of application of the Samaritan woman's request to all mankind. Within the progression of the dialogue, the Samaritan woman's request could be a pointer to her interest and the beginning of her taking Jesus seriously, so that the conversation really developed to the next level (Brodie 1993:222). This view highlights the progression of the Samaritan woman's understanding of Jesus in the dialogue.

Another perspective, however, views this request negatively as a physical, selfish misunderstanding on the Samaritan woman's part (Maloney 1998:118). There may be some truth in the suggestion that the Samaritan woman transforms Jesus' promise of a future gift of water welling up to eternal life to suit her own agenda. Could it also be reflective of her pragmatism, a quality that is positive in leaders? This second half of her response could simply be showing her down to earth practical mind that sees Jesus' offer as a way to escape her daily task of drawing water (Bultmann 1971:187; Schnackenburg 1965:423; O'Day 1986:64). She could be following a hunch, and while she may not fully understand Jesus' offer, she can at least address the situation from a sensible judgement of the situation. If Jesus could do something to alleviate her tiresome exercise of going to the well then she was not averse to it. There, however, seems to be more to the Samaritan woman's request.

She may have gained considerable ground in the conversation and has moved from seeing Jesus as a thirsty Jew who knowingly violates social convention to seeing him as someone whose gifts she needs (O'Day 1986:567). It is difficult to know whether the woman believes that Jesus can really provide the fantastic water he promises. It is possible that to reinforce her disbelief she challenges Jesus to a performance for which she is convinced he does not have the ability to fulfil (Boers 1988:167,169). Or else, she could be way ahead in her conviction and asks the question to confirm what she suspects may be true, that Jesus is extraordinary. This brings out the characteristic of the woman challenging the *status quo*. It also reveals a curiosity in the woman that is not satisfied with words alone. It reflects her inquiring mind that leads her to discover more about Jesus in this account.

5.4.2 The Samaritan woman in dialogue 2

4:19 "Sir," the woman said, " I can see that you are a prophet. ²⁰ Our fathers worshipped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem."

This response in the second dialogue to Jesus' command to the woman to get her husband has resulted in revealing much about the woman's possible immoral disposition owing to her marriage to five husbands. An allegorical interpretation points to the fact that "the woman represents Samaria people with five foreign tribes each with its god. The one who is not her husband either represents a false god or the Samaritans' false worship of the true God (Barret 1978:215). The woman's response brings out her courage to be transparent, even though hesitantly at first. This is a good quality in a leader as it facilitates accountability. In this case, the woman's transparency led the conversation to another level where she and Jesus began to discuss the issue of worship. The Samaritan woman identifies Jesus as a prophet (Jn 4:19), since in Samaritan belief only prophets could have superior knowledge (Schnackenburg 1965:468-9; Brown 1982, 1:17; Barret 1978:236). This insight comes after Jesus had exposed her marital status. In the same breath that the Samaritan woman identifies Jesus as a prophet, she also broaches the issue of the worship of her people at Mt Gerazim the holiest place of worship for Samaritans, as opposed to Jews who worshipped in Jerusalem.

Some scholars explain this sudden switch from the Samaritan woman's identification of Jesus as a prophet, to the topic of worship as an escape from Jesus' probing (Duke 1984:103; Hoskyns 1954:243). They suggest that the Samaritan woman asks the question with regard to worship as she is now looking for the correct place to obtain forgiveness. A more plausible view is the proximity of the Samaritan woman and Jesus to a Samaritan Holy Site (Mt Gerazim). This location could also be the reason why the topics of Jesus as prophet, and questions on worship could be raised (O'Day 1986:67-68; Olsson 1974:187). Much has been said about the meaning of the issue of worship, but one needs to remember that the fact that the woman is having a conversation of this depth is in itself noteworthy. In as far as the conversation goes the woman's question concerns the location of worship and not the God who is worshipped (Boers 1988:172). Her understanding of God is not in question here; it is a question of the place of worship.

It is possible that the Samaritan woman was growing in her understanding of the things Jesus was explaining to her to the point where it was her perception that the real issue was that of worship, hence her question (Davies 1992:78). More significant is the woman's address of Jesus. She addresses him as κύριε (4:11,19), but then identifies him as προφήτης (4:19) and later as ὁ Χριστός (4:29). This reflects a progression in her recognition of who Jesus is. To address Jesus as 'Sir' showed her respect for him, but to identify him as prophet (and later as "the Christ") means there was a big jump in her appreciation of who Jesus might be. She is piecing the puzzle in her mind and arrives at the conclusion that this is no ordinary man. The Samaritan woman demonstrates a teach-ability that also recognises and acknowledges leadership.

The suggestion by some scholars that the woman's change of subject after she is asked by Jesus to get her husband may not be far fetched when one considers how uncomfortable it is to be asked a personal question that does not bring out the best in one. Her question on worship does steer away from the focus on her immorality and spotlights Jesus' identity. Judging from the progression of the conversation, the query about her husbands is not to expose her morals but to show Jesus' prophetic power through his miraculous knowledge of her special situation (Seim 1987:68; Boers

1988:169-170). In leading her to deeper insight, Jesus plays on the image she has introduced, the *τόπος*, and transforms it from a geographical concept to a symbol of eschatology (Lee 1994:79). Jesus has used other symbols in the Gospel to communicate the life that he offers or represents (Jn 6:35; 8:12; 10:1-16; 15:1-10). It may be that the question is intended to locate, in the restlessness of her relationships, her 'thirst' for life which Jesus is offering as a gift to her (Lee 1994:75; Bultmann 1971:188). This view assumes the progression of the woman's understanding on a symbolic level, making her move away from the material understanding that she had from the beginning of the conversation. Through the self-knowledge gained by the woman, Jesus is revealed to her as the source of true life, the giver of living water (Lee 1994:75).

To my mind, given that the above made argument is true, the woman could also be engaging the question of her first statement that brought out the identity difference between the Samaritans and Jews, and in this case on the issue of worship. Once she recognises Jesus as a prophet, the dynamics of the conversation shifts and now the woman assumes the initiative and asks a question of Jesus, a Jewish Prophet (Conway 1997:119). Her realisation of who Jesus could be prompts her to further inquiry. It is because of the woman's initiative and persistence that Jesus now reveals the true nature of worship. To me this is a direct result of the woman's characteristic of challenging the process being brought out, yet that is to be understood in the context of the omniscient Jesus whose intention right from the start of the conversation has been to guide her to the revelation of his divinity.

^{4:25} The woman said, "I know that Messiah" (called the Christ) "is coming. When he comes, he will explain everything to us."

The Samaritan woman demonstrates a deep reflection on the issue of worship, bringing out her knowledge and grasp of religious matters. She does not fully understand what Jesus has told her, but she does sense the revelatory and eschatological nature of his words as she is reminded of the messiah who she knows is coming and will proclaim all things to her people (Conway 1997:120). The Samaritan woman makes a shift as she now understands the metaphorical import of *τόπος* and as she perceives that Jewish-Samaritan disputes about sacred site are transcended with the coming of the Messiah.

The Samaritans did not expect a Messiah in the same sense of an anointed king of the Davidic house. They expected a 'Taheb' seemingly the Prophet-like-Moses who would be a teacher of the Law. However, the more familiar Jewish designation of Messiah seems to be placed on the woman's lips (Brown 1970:173). This does not bar the woman from her deep reflection as she ponders the Messiah from her perspective. It is to this reflective statement that Jesus makes his dramatic self-revelation, confirming that he is the Messiah expected by the Samaritan woman: "I who speak am he" (Jn 4:26). Jesus gives the Samaritan woman the clearest declaration of his messiahship. The uniqueness of this declaration is highlighted when one considers that the term Messiah appears only four times in the Bible (Dan 9:25-26; Jn 1:41; 4:25). Jesus saw himself as this long awaited deliverer but did not choose to say so publicly (Mk 8:27-30). However after Jesus' resurrection his disciples joyfully proclaimed him as Messiah, the Christ and Lord (Acts 2:36). When the Samaritan woman hears Jesus' declaration, her response is immediate:

^{28*} then leaving her jar, the woman went back to the town and said to the people, "Come see a man who told me everything I ever did. Could this be the Christ?"

In her report to the townspeople the Samaritan woman ends her account with the statement, 'could this be the Christ?' (4:29). There is an element of uncertainty or else invitation to the people to come and see Jesus. Maloney (1998:126) asserts this

uncertainty as the Samaritan woman's rejection of Jesus based on her answer to Jesus when she admits, "I perceive you are a prophet" (Jn 4:19). To Maloney the Samaritan woman goes to the village in a state of uncertainty and doubt as he asserts that no deep spiritual insight is present in her coming to conviction. Lee (1994:84) differs with Maloney and reiterates the importance of the Samaritan woman leaving the jar as being a reinforcement of the well image and recalling Jesus' offer of living water. She suggests that the woman has moved from a literal to a symbolic understanding of water as she leaves the jar without any further thought of the domestic task. Other opinions hold that in her excitement the Samaritan woman did not remember her jar in light of the good news that she had to share with others (Schnackenburg 1965:443; Bultman 1971:193; Okure 1988:95).

It is not possible to embrace Maloney's view when one examines the record of the woman's animated report to the villagers and especially their response to her. She must have spoken with such conviction that it inspired the villagers to go and see Jesus for themselves. The woman was thrilled and radiant as talking with Jesus had changed everything. Since she was a woman of questionable character, it is highly unlikely that a dispirited doubtful report from her would have motivated the villagers to leave in order to see Jesus. Maloney's (1998:135) conclusion that the woman's jar was left behind with Jesus just as an excuse for her to return to the story totally sidelines the Samaritan woman's role in influencing the villagers to come to Jesus. He seems to turn a blind eye to this woman's leadership role. I see the action as revealing the heart of the woman in that she has a desire to share and to touch other people with the good news that she has experienced.

5.4.3 The Narrator's comment

^{4:39} Many Samaritans from that town believed him because of the woman's testimony. "He told me everything I ever did." ⁴⁰So when the Samaritans came to him, they urged him to stay with them and he stayed two days. ⁴¹And because of his words, many more became believers. ⁴²They said to the woman, we no longer believe because of what you said; now we have heard for ourselves and we know that this man is really the Saviour of the world.

Following the disciples return, the woman's response to Jesus' revelation is to leave her water jar and with a degree of excitement and urgency, she goes and speaks of Jesus to the people in the town of Sychar. At a social level the Samaritan woman challenges the *status quo* by going to the town, a public space, to tell the people about Jesus. The public place was largely regarded as male space (Malina & Rohrbaugh 1998:101). First century women operated more in the private than in the public sphere. The Samaritan woman's self-unconsciousness and her desire to share her new found faith overrides any adherence to these social barriers. As a result, many come to faith through her testimony.

When one compares the Samaritan woman's response to Jesus' revelation to the response of the disciples in 4:27-38, and to the response of Nicodemus in chapter three of the gospel, the Samaritan woman stands out distinctly (Lee 1994:90). When she identifies Jesus as the Messiah, she goes out and tells of her discovery. The fact that the disciples have not shared in the 'sowing' even though they have been with Jesus is self-evident. Nicodemus on his part does not get beyond the question, "How can this be?" (Jn 3:9). This is different from the Samaritan woman who immediately shares her experience, and the townspeople who respond by coming to Jesus in their droves. Although the focus is on the woman's growth in faith, her struggle for understanding leads to faith for herself and the Samaritans (Lee 1994:90). She has demonstrated quality of leadership by inspiring the people by her testimony.

Clearly the Samaritan woman does not only tell the people in public about Jesus, but her action also results in transformation as "Many of the Samaritans from that town believed in Jesus because of the woman's testimony" (4:39). Mention is not made of the gender of those that came to believe. The assumption is that those who came to believe are both men and women, and especially men since it is to the town that she goes and not to homes. The Samaritan woman's courage to challenge the *status quo* results in the Samaritans coming to faith in Christ and perhaps paves the way for further witness later on.

5.5 The Samaritan woman as a leader

Evaluating the Samaritan woman's leadership practices is in no way meant to take away from the leadership of Jesus in this account. Traditionally the focus of the John 4 account has been on the magnanimity of Jesus and the immorality of the Samaritan woman. This study focuses on the leadership qualities that stand out in the Samaritan woman from her encounter with Jesus. Her influence as a leader can be evaluated in terms of the six areas of leadership, adapted for this study (cf Kouzes & Posner, 1995:309-310) namely:

1. Following the leader
2. Challenging the process
3. Inspiring a shared vision
4. Enabling others
5. Modelling the way
6. Encouraging the heart

5.5.1 Following the leader

The Samaritan woman models discipleship in the transition from unbelief to belief in Christ. Good followers make good leaders. The woman demonstrates her newfound faith by sharing it with her fellow Samaritans in a way that prompts them to want to actually see Jesus. In her dialogue with Jesus, the Samaritan woman is inquisitive and not ready to follow blindly. However as the conversation progresses, she grasps and concedes to the true identity of Jesus. That the Samaritan woman is a follower is seen in her reception of Jesus' claim and her faith in him that prompts her to urge the people of Sychar to go and see Jesus.

In the first dialogue, as the conversation progresses and the woman's view of Jesus is changed, her self-sufficiency turned into a request for the water Jesus had offered (Jn 4:15). The initial challenge of the Samaritan woman gives way to the acknowledgement and acceptance of the shift from the needs of Jesus to her needs. Jesus refers to her inadequate knowledge, his special relationship to God, and the fact that if she had adequate knowledge she would ask him for water of a special kind. This exchange is significant in highlighting the Samaritan woman's openness to new ideas and her eventual submission and recognition of Jesus.

When Jesus offers the woman 'living water' (Jn 4:11,15) there is an immediate change in the conversation, as the woman addresses Jesus as Κύριε (Sir) (Jn 4:11,15). She has just reprimanded him for incorrect behaviour and now she addresses him with respect. Κύριος is used here as an indication that Jesus' status is seen in a new light elevating him to a position of authority demanding respect. The Samaritan woman shows her follower-ship in her respectful address of Jesus. Though the Samaritan

woman does not fully understand what Jesus means by living water, she demonstrates a pragmatic streak by asking for this water. Her understanding so far in the conversation seemed limited to her literal reality and physical needs. In the relationship between Jesus and the Samaritan woman, Jesus assumed a position of relative authority, which the Samaritan woman accepted (Botha 1991:135). The woman initially had assumed some amount of authority whether it was by association with the patriarch Jacob or with her self-sufficiency. She now sees and acknowledges the authority of Jesus.

At the end of the first dialogue, the Samaritan woman is forced to acknowledge the leadership of Jesus when he asks her to call her husband (Jn 4:16). Jesus exposes details of her life that she had no idea a stranger would have access to. The Samaritan woman, taken aback by the abrupt change of subject especially since it becomes personal, answers briefly with a bare statement of her present state. She reacts by stating that she has no husband. The fact that she has acknowledged Jesus' ability and authority to do some things that she cannot, places Jesus in a somewhat authoritative position in relation to her (Botha 1991:141). Botha's analysis of the conversation (Botha 1991:94) has to do with the rules of conversation and style. He notes that the Samaritan woman's reaction in 4:19 indicates that her defensive stance in 4:17 has now been replaced by an adherence to the rules of a conversation between an inferior and a superior. This is a reversal since in the beginning the Samaritan woman seemed to have the upper hand. It shows a willingness to acknowledge the leadership of Jesus and submit to him. At a personal level, when asked about her husband, the query brought out her more questionable character, which, she neither denies nor accepts verbally. This puts her in a morally disadvantaged position in the conversation but it does not distract her. She recognises Jesus' spiritual superiority and asks a question on worship which would have been on every Samaritan's mind in relation to Jews.

5.5.2 Challenging the process

As the Samaritan woman grew in her understanding of Jesus as Messiah, she was proactive and saw an opportunity to ask for the gift that Jesus was offering. These are traits valued in a leader, who takes risks and makes decisions (Kouzes & Posner 1995:29). She takes the risk of asking and in so doing she overcomes her own fear of rejection. In her conversation with Jesus, the Samaritan woman challenges Jesus on the basis of his identity in her first response to his request for water. This leads to Jesus offering her living water instead. She challenges him about his lack of a utensil to offer this water. Lastly she challenges Jesus' implied claim that he is greater than the patriarchs, showing an intelligent general knowledge.

At a social level, the woman in her excitement rushes to the town, a public place, to share with those she could find about Jesus. She seemingly becomes temporarily unconscious of the social expectation that women operate in the private place of the homes. This results in the transformation of many in the town as they meet Jesus.

5.5.3 Inspiring a shared vision

The Samaritan clearly submits to Jesus when she realises who he is. The key to effective leadership practice is the state of the leader herself. For the leader to communicate the need for endurance, he or she has to wrestle with selfhood because people are quick to detect any lack of assurance, enthusiasm or conviction communicated by the leaders (Engstrom 1976:53). Notwithstanding her reputation in the town, the Samaritan woman full of conviction invites the people to meet Jesus. She is very much in touch with who she is and yet her experience overrides any fear of

rejection she might have. She breathes life into her account by giving personal testimony: 'Come see a man that told me everything I ever did' (Jn 4:29). The strength of her persuasion is in the fact that she speaks from her heart.

The Samaritan woman's news that she had found a man, who possibly was the Messiah, was bringing the Samaritans closer to the fulfilment of a desired and longed for future. This may have inspired the townspeople to want to see Jesus. Both Jews and Samaritans looked to a time when the Messiah would come. That picture included peace, a time when the Anointed one would bring deliverance and salvation.

The Samaritans make the point that they had come to believe in Jesus not only because of what she had said but because they had heard him themselves (Jn 4:42). Some see this as the townspeople casting doubt on the Samaritan woman's testimony. Yet this point was not to disparage the Samaritan woman's testimony but to confirm it (Carson 1991:231). The influence of the Samaritan woman may have transcended her time when one considers that Philip the evangelist (Acts 8:5-6) a few years later possibly came to the same village of Sychar, the home of the Samaritan woman (Carson 1991:227). This would mean that she had prepared the ground for the Evangelist thus broadening her scope of influence enabling others to advance the gospel.

5.5.4 Enabling others to act

How does the Samaritan woman enable others to act? One might say she does this by her persuasion. Enabling others to act is the practice of leaders to build teams with spirit and cohesion and develop common goals and cooperative relationships among them (Kouzes & Posner 1995:131). Jesus is able to share with the townspeople because the Samaritan woman goes to the town and brings the people to where Jesus was. The commitment to strengthen others by sharing power and information is seen in the Samaritan woman when she shares her experience with the townspeople. On that basis the people decide to go and meet Jesus. The Samaritan woman no longer is focusing on herself, but on Jesus who she now calls a prophet, the Messiah. She is willing to acknowledge Jesus the hero of the day and she no longer hides herself from the other people, going to the well on her own when no one else was likely to be there. Whether consciously or not, she also enlarges Jesus' sphere of influence by not keeping the information to herself but bringing it to the townspeople. In this way the Samaritan woman plays a significant role in Jesus' sharing of the good news with the townspeople of Sychar. Unconsciously for the Samaritan woman, but consciously for Jesus, they are forming a team that would see the evangelisation of Sychar. As mentioned earlier, it is clear to the reader that Jesus is purposeful and aware of his mission even though this is not obvious to the Samaritan woman.

5.5.5 Modelling the way

The Samaritan woman models the way in her leadership. Leaders who model the way hold to high values and set examples that their followers can emulate (Kouzes & Posner 1995:233). The Samaritan woman on closer interrogation by Jesus does not seem to have the high moral integrity that one would expect of an exemplary leader. The fact that she was married to five men and the one she lived with at the time was not even her husband (Jn 4:16-18) casts a cloud on her character. However, conversation with Jesus and the new revelation she has gives her a new point of reference for credibility. She does not go to the townspeople on the strength of her previous character but on the credibility of the man she had met who told her everything she ever did and yet did not

discard her as scum.

Jesus at the end of his life commissions his disciples to go into the world and make disciples of all nations by advancing the Gospel (Mt 28:19-20). In John 20:21 the author of the Gospel of John articulates the purpose of the gospel as to show that Jesus was indeed the Messiah, the Son of God and Saviour of the world and to instil faith in his readers (20:30-31). In evaluating the account of the Samaritan woman, one sees that her interaction with Jesus and subsequent response to tell the townspeople about her experience are in line with the purpose of Jesus and of the author of the Gospel. By her actions she models herself as a witness of Christ. One could consider the evangelisation of the townspeople of Sychar as a small win in Jesus' broader scheme of reaching the world (Kouzes & Posner 1995:266).

5.5.6 Encouraging the heart

Though there is no visible rewarding of the woman or the townspeople, by implication the people finding Jesus is rewarding. The people invite Jesus to stay longer with them. There is an intrinsic reward when he accepts the invitation and they spend more time with Jesus. The Bible is silent about what happens in those two days, but one would assume a combination of further inquiry and celebration of the new revelation by means of their hospitality. The action of the Samaritan woman opens up this opportunity. It is also clear that the townspeople together with the Samaritan woman found Jesus' presence and his preaching encouraging.

Table 6: The Samaritan woman's leadership practice

The Practice	Demonstration	Verse	Scope	Results
Leader as a follower	Acknowledges Jesus as Lord, Messiah and Saviour	4:11,15,19, 29	Samaritan woman herself, People of Sychar	She comes into new knowledge of herself. Confidence to bring this good news to the people of Sychar
Challenging the process	Questions with intelligence issues on identity, worship and water	4:9,11,12,19	Jesus	Jesus explains Jesus discloses himself as Messiah Jesus challenges her/husbands
Inspiring a shared vision	Animatedly gives information about Jesus Points to the Messiah	4:39-42	People in Sychar, All disciples of Jesus, Her witness	People come to meet Jesus as result of the Samaritan woman's witness
Enabling others to act	Gives information about Jesus to the Samaritans	4:39	People in Sychar, Jesus (not as a follower)	Jesus shares Truth with Townspeople
Modelling the way	As a witness As intelligent inquiring convert As a follower	4: 9-25, 39	People in Sychar, All disciples of Jesus, Persons who believes that Jesus is the Messiah	A model of witnessing to all disciples to date. She models the importance of inquiry and understanding before committing to faith The priority of strong identity and strong knowledge of religious theology
Encouraging the heart	Listens Asks questions Open to new ideas Revelation of Jesus – the Truth	4:42	People in Sychar	The people are uplifted and invite Jesus to stay two more days

Figure 3 gives an overview of the full range of leadership practices observed in the Samaritan woman according to John 4. The presentation shows the portions where the leadership practice is observed, the people impacted and the result of the leadership experienced. From the presentation, the Samaritan woman's influence goes beyond the people of her village and her time. She is an example to believers today in her inquiry of Jesus and her witness to others. This highlights the different dimensions in which the Samaritan woman exercises leadership.

5.6 Conclusion

The aim of this study is to demonstrate how the Samaritan woman exemplifies leadership from utilizing the socio-historical method, an examination of the key issues in the pericope and the leadership practices of the Samaritan woman.

The socio-historical information relevant for the chapter gives to the context of the study, highlighting the relationship of the author to the first readers, the purpose of the gospel and the issue of female leadership. The author of John observed Jesus Christ his Master; his gospel reflects some of the values that make it possible to interpret and evaluate the Samaritan woman's leadership practice.

By examining the two dialogues and the Narrator's comment in John 4:1-42, one can see the Samaritan woman operating as a leader, measured against the five practices of Kouzes & Posner (1995) namely, challenging the process, inspiring a shared vision, enabling others, modelling the way and encouraging the hearts of those with whom she interacted. This study includes a sixth practice in the evaluation of a leader, where the leader both acknowledges and submits to a higher authority which gives credence, accountability and direction to all the other practices of the leader.

The Samaritan woman challenges the process in her conversing with Jesus and venturing to the town to share her experience with the townspeople of Sychar and they in turn come to meet Jesus. She could only have done so by inspiring the people as she shared her experience with enthusiasm and conviction based on a shared expectation that they all had of a coming Messiah. The Samaritan woman is party to enabling Jesus to share with the townspeople by the very fact that she brought them in from the town to where Jesus was. It is worthy to note that Jesus did not need her help as he could have in his divinity made it possible in many other ways. This enabling is more a reflection of the Samaritan woman's involvement and perhaps an attribute of her leadership skills. There is evidence of the Samaritan woman encouraging the heart as she brings the good news of the awaited Messiah for both the Jews and the Samaritans.

Lastly, the Samaritan woman in this encounter overcomes several drawbacks in order to be the model witness that she is to the townspeople of Sychar. These drawbacks include: gender, nationality, cultural convention, her low moral ground and religious bias. In the progression of the account the Samaritan woman takes steps defying these biases to bring herself and the people of Sychar to the realisation that Jesus is the Saviour of the world (Jn 4:42). She is a model to the Christian believer of how one can witness and bring the Good News to others, which encourages them as they find the Truth. This act pleases God who rejoices at every one that believes and comes into the kingdom.

In the John 4 account the Samaritan woman proves that leadership is a relationship of influence and practices at various levels in which the leader seeks to influence the behaviour, attitudes, vision and values of another (Wright 2000:31), and also knows where to get her own inspiration.

CHAPTER 6

TABITHA AS A LEADER

(Acts 9:36-42)

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6.1 Introduction

In considering female leadership in the New Testament, this and the following chapters (Chapters 6-9) focus on selected women from the Acts of the Apostles. This study is done by examining the following areas:

1. The socio historical context of Luke-Acts
2. The Textual context of the Acts 9:36-42
3. The key concepts in the pericope
4. The selected women as leaders

In a number of accounts, the author of the Acts of the Apostles records the involvement of women, some of whom have significant roles and others who are mentioned in passing with only a suggestion of their influence. This study seeks to examine what influence and leadership practices these women had with a view to interpreting female leadership in the Early Church. The women selected from Acts for examination are:

1. Acts 9:36-42: Tabitha
2. Acts 16:14-40: Lydia
3. Acts 18:2,3: Priscilla
4. Acts 21:8,9: Daughters of Philip

There has been a vibrant discussion on Luke's view of women over the years with some scholars upholding Luke as being positive in his view of women and other scholars presenting Luke as having a more negative view.

One argument holds that Luke has no particular interest in showing women as having more freedom or more prominent roles in Early Christianity as he portrays them within traditional patriarchal expectations of withdrawn submission in their culture (Jervell 1984:147). This view it would seem overlooks the influence and the roles of the women mentioned and it also assumes that all the women are uniform in what they were and did. Another argument holds that Luke contributed to a 'conspiracy of silence' about the prominence of women in the Early Church by either making them appear invisible or of little importance (Fiorenza 1983:49f,161,167). Supporting this view Reimer (1995:252) argues that Luke has suppressed stories about women who were early Christian leaders, such as Mary Magdalene or Thecla.

The fact that Luke did not have first hand witness of the ministry of Jesus could be that he had no significant information about the women leaders. A more balanced view holds that Luke's literary works should not be reduced to either a feminist treasure chamber or a chamber of horrors for women's theology (Seim 1998:249). Seim recognises that there is enough in the works that can be used to show a positive view and enough that can be evidence of a negative view of women.

It is possible that Luke and other Early Christians believed that their faith committed them to reforming of some of the existing patriarchal structures so that women could play more vital and varied roles in the community of faith (Witherington 1998:338).

My own view is that the early Christian movement as presented by Luke had a variety of women that played different roles, some important and others not as significant. Operating within a patriarchal system meant that there would be situations and women that were not encouraged or applauded for their leadership. From studying the Ancient World, it is evident there were women that had an influence and lead in certain situations. An examination of the leadership practices and the influence that these women had in the accounts recorded sheds light on the place of women in the Early Church. When one considers that the purpose of writing Luke-Acts was not primarily focused on women then one requires the socio-historical context to deduce what may have been the case at the time of writing.

6.2 Introductory matters

The book of Acts follows the Gospels and precedes the letters of Paul in the New Testament Canon. Acts is believed to be a second part of a two-part volume of which the Gospel according to Luke is the first book. In order to have in-depth insight into female leadership in Acts, the following introductory matters on the book of Acts are studied:

1. The date
2. The author
3. The purpose of the book
4. The addressees and their circumstances
5. The socio-historical context of Tabitha

6.2.1 The date

Since the Gospel according to Luke and Acts are assumed to form one whole, one may assume that the two were written in sequence. The earliest date for the writing must have been after the last events recorded in Acts 28, that is the two years Paul spent as a prisoner in Rome following his appeal from Caesarea to the court of Caesar. An early dating of Luke-Acts in the sixties to AD 70 is favoured (Bruce 1965:19; Du Plessis 1994:202; Geldenhuys 1977:34) over those who support a later date (Witherington 1998:62; Buttrick 1954:22; Martin 1998:764; Shellard 2002:23).

6.2.2 The author

The identity of the author of the two-part volume Luke-Acts is not given in the text. The author of the Luke-Acts is however narrowed down by Church tradition to Luke the physician and companion of Paul (Munck 1967:xxix; Kealy 1979:63; Fitzmyer 1981:35). He is described as the 'beloved doctor' and a co-worker with Paul in prison (Col 4:10-14). Luke was a Syrian from Antioch, by profession a doctor, the disciple of the apostles, and later a follower of Paul until his martyrdom (Fitzmyer 1981:9). Luke is thought to have been a Gentile Christian because he seems to have great sympathy for, and insight into the outreach to the Gentiles. The author was not an eyewitness of Jesus' life. He was, however, an educated man, familiar with other historians of his time. He shows a concern for reputation and public opinion (Lk 14:7; 16:3; Acts 5:34; 6:3; 10:22). This is significant to remember as one examines his treatment of women in both the Gospel of Luke and the Acts of the Apostles. Does he withhold certain facts in the desiring to be 'politically correct'? Should his concern to tell the whole truth influence one's reception of the accounts with women as being wholly true? As a historian, Luke would have more exposure and would be more informed especially in dealing the practice and influence of women leading, given the diversity of cultures and the introduction of Christianity in that time.

6.2.3 The purpose of Acts

At the beginning of the book of Acts the author states the purpose of writing as being to present the "most excellent Theophilus" with a carefully compiled account of the beginnings of Christianity (Acts 1:1-4). Luke wrote as a historian to tell what happened after the resurrection. Acts is the second volume, following on the Gospel of Luke and hence is a sequel to the latter. The fact that the author addresses his work to a notable personality in the society, may imply that he takes due care to present reliable information which would include what he recorded about the women and their influence in that time. There are possible secondary purposes to the main one mentioned above, namely:

- The plan of Acts 1:8 to reach the nations
- Acts presented as an Apologetic document

Acts is regarded as a record of the worldwide ministry of Jesus starting in Jerusalem, and then spreading to Palestine, Syria and beyond (Acts 1:8). The plan exposed in the account is the evangelisation and discipleship of people globally. It is clear from the different accounts that this process of expansion involved both men and women who had different functions and played key roles. As an apologetic, the author of Acts may have written to perhaps legitimise Christianity to the civil authorities and secondly, to explain the conflict between the Christians and the Gentiles. There are a number of accounts in which the Christians are accused of meddling with other religions and even

the Empire of Rome. Luke's account gives insight into what really happened to discredit the stories that were spreading in the society.

This secondary purpose opens up what was a ministry primarily to the Jews in Israel and perhaps Samaria to include a much more diverse target group. The name Theophilus suggests Greek origin confirming this opening up. The diversity includes both the people reached out to and the characters in the encounters recorded in the work. One sees a variety of cultures, the Greek, Roman, and Jewish cultures. Luke is interested in noting those converts of wealth or high social status, as part of his apologetic agenda as such nobler adherents of the gospel helped accredit it in the eyes of status conscious Hellenistic readers (Johnson 1992:297). Luke may also have aimed at giving a clear and accurate picture to the women in Theophilus' sphere of influence.

6.2.4 The addressees and their circumstances

The author clearly states the intended first reader(s) of the book of Acts as 'Theophilus' (Acts 1:1) also referred to as the 'most excellent Theophilus' (Lk 1:3). Behind Theophilus may have been a group of interested readers of the same culture and position who were beginning to take interest in the strange happenings that took place in Palestine and the Near East in that period. This may have included women in the sphere of Theophilus who had curiosity about Christianity.

The mention of women in the book includes accounts in which women were involved either as coming to faith or practicing their faith in one way or another. There are women who were significantly mentioned like Priscilla (Acts 18), Lydia (Acts 16), Tabitha (Acts 9), and Sapphira (Acts 5). Then there are women who are mentioned only briefly or are not explicitly named at all; yet they are an important component of the group that followed Jesus (Acts 1:12-13; 5:14; 6:1; 8:3,12; 9:1-31; 12:12-17; 13:1-28,31; 15:36-18:22).

The involvement and record of women was not all positive. During Paul's first missionary journey there was mention of a group of devout women of high standing who acted against Paul and Barnabas (Reimer 1995:244). There were also those leading women who accepted the faith Paul preached and supported his ministry. Not a few of the leading women of Thessalonica were converted (17:4). The mother of Timothy is mentioned even though unnamed (16:1), and then there were 'not a few Greek women of high standing' converting to the Christian faith in Berea (17:12). Though the Acts of the Apostles is addressed to Theophilus, it is also possible that more than just this one man was intended to read it. The detail of the account hints at this suggested wider readership both of men and women to whom Luke is anxious that they get an accurate account.

6.2.5 The socio-historical context of the pericope

Tabitha lived in the town of Joppa close to Lydda, both coastal towns with Joppa being more open to Hellenistic influence (Witherington 1998:329; Johnson 1992:179). This would suggest that Tabitha's influence as a Disciple of Christ was among the Gentiles, which was one of Paul's main focuses in his witness. The name Tabitha is Aramaic, and because his audience does not know this language, Luke gives the Greek equivalent, Dorcas (Witherington 1998:331). Tabitha is identified as a μαθήτρια - a 'female disciple'. The term μαθήτρια is found only here in the NT, but it is an established Hellenistic term also used by two of Plato's students (Witherington 1998:331; Johnson 1992:179).

When Tabitha dies as recorded in the pericope, she is laid out in her own home and

accorded all the preparations for burial such as the washing of the body. However, the anointing had not been done possibly because the widows did not have the means to buy the oil (Witherington 1998:332).

In ancient society most women enjoyed the status of a daughter, a wife or a mother. The daughter was entitled to the privileges of her father, the wife to those of her husband and the mother to those of her son (Niditch 1979:143-49). As a result, in the Early Church widows were considered needy women, who received support (Acts 6:1-6; James 1:27). The widow was among those people in the Israelite society who did not belong to any social class. They were grouped together as those without status: the orphan, the prostitute and the widow without children (Matthews & Benjamin 1993:133). Widows were only permitted to remarry if there was an heir to take care of the household (Safrai 1974:787). The book of Leviticus condemns prostitutes and prohibits priests from marrying widows (Lev 19:29). However, God chooses to use even widows in salvation history. Tamar the childless widow in Genesis, and Naomi and Ruth, the widows in the Biblical book of Ruth. In the case of Joppa, God uses Tabitha to intervene and provide for the widows in that city.

The widow was the social institution, which stood between the exploiters and the exploited in the world of the Bible (Isa 47:8-9; Lam 1:1-2; 5:3; Thurston 1985:280). Since she could suffer no loss she could afford to be uncompromising in her legal perseverance to recover land and children of the exploited (Matthews & Benjamin 1993:133). It is possible that this may have been Tabitha's mindset in choosing to commit herself to providing for and empowering the widows in Joppa?

Considering widows recalls the story of Naomi and Ruth. Naomi perseveres when famine takes away her land in Judah, in Moab she loses her husband and her sons to death, frees her daughters in law and returns to Judah to file suit for her land. Once in Judah Naomi through Ruth exercises her right to glean for food (Ruth 2:2) and she initiates legal action and sues Boaz for marriage leading to Naomi and Ruth being restored to their full legal status with land and children (Matthews & Benjamin 1993:139). What stands out in this story is that Naomi perseveres in a virtue that may have been present in Tabitha as she engaged with the widows in her sphere. It is possible that the widows had a diversity of needs ranging from basic needs to legal wrangles and Tabitha may have been at the center of bringing solution to these issues.

Luke in his Gospel account also records a parable of a persistent widow (Lk 18:1-8) in which Jesus is teaching on persevering in faith and prayer. In the story, the widow perseveres until the judge can hold out no longer and grants her request (Lk 18:1-8). Luke uses the parable from ancient Israel to teach persecuted Christians to persevere (Scott 1989:176). Prayer is the word, which the Gospel of Luke uses for perseverance (Rom 12:12; Eph 6:18) and widows model this virtue (Matthews & Benjamin 1993:140). The widow Anna (Lk 2:36-38) devoted her life to prayer in the temple in Jerusalem.

³⁶ There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage and then was a widow until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying. ³⁸ Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem.

The suggestion in this pericope is that Anna persevered in all kinds of prayer and was privy to the message of encouragement to the Jews that God would send a messiah. She is portrayed as the ideal widow (cf 1 Tim 5:5).

While widows may not have been considered highly in Israelite society, the teaching on

harvesting takes them into consideration (Deut 24:17-22).

You shall not deprive a resident alien or orphan of justice When you reap your harvest in your field and forget a sheaf in the field, you shall not go back to get it; it shall be left for the alien, the orphan, and the widow When you beat your olive trees, do not strip what is left; it shall be for the alien, the orphan, and the widow. When you gather the grapes of your vineyard, do not glean what is left; it shall be for the alien, the orphan and the widow.

The term 'widow' came to be used as a name for a church office for those widows who served as nurses or professional mourners (Munck 1967:88). In the case of the widows at Tabitha's wake, the women held out articles that Tabitha had made with them and so eliminating the possibility of these women being just professional mourners with no relationship. Also in this case, the widows are mentioned not as an order but as poor. At a later period they helped to dispense the church's charity; here they are recipients of it (Carter & Earle 1975:484).

6.2.6 Conclusion

The introductory matters reveal that Luke as the author of Acts was a companion of Paul and, therefore, conversant with Paul's view of women, their influence and leadership practice. This view included the perspective that in Christ all people are equal with no gender, national or religious differences. Paul also held to the view that God gives gifts to men and women allowing them to function in different roles accordingly. In his purpose for writing, Luke is very clear about giving Theophilus an accurate account of the events that took place in the beginnings of Christianity. This implies that the recorded accounts of women in the written work was not hearsay, but just as well researched as the rest of the information. The socio-historical context of Tabitha the female disciple raised to life by Peter depicts the diversity of those present during the account as representing possibly Greek, Jewish and Roman men and especially women. The context also suggests that God's concern for widows is something that was not new to the Jewish worshipper. The leadership practice of Tabitha is examined further by studying the textual context of the pericope.

6.3 The textual context

The account of Tabitha is located in the Lukan historical narrative of the beginnings of the Early Church. The pericope follows the account of Paul's conversion (Acts 9:1-31). The story is set in the context of Peter's ministry, which included the healing of Aeneas in Lydda. The subsequent pericope in chapter 10 records Cornelius' call for Peter in Caesarea.

In the examination of the textual context of Acts 9:36-42 this study utilises an own adaptation of the macro analysis as proposed by De Klerk & Van Rensburg (2005:34-48). Below is a representation of my interpretation of the thought structure

Background

³⁶ In Joppa there was a disciple named Tabitha (which, when translated, is Dorcas), who was always doing good and helping the poor.
³⁷ About that time she became sick and died, and her body was washed and placed in an upstairs room.

Main event

³⁸ The disciples heard that Peter was in Lydda, they sent two men to him and urged him, "Please come at once!"

Peter's reaction

³⁹ Peter went with them, and when he arrived he was taken upstairs to the room.

Background of Peter's intervention

^{39b} All the widows stood around him, crying and showing him the robes and other clothing that Dorcas had made while she was still with them.

The resurrection of Tabitha

⁴⁰ Peter sent them all out of the room; then he got down on his knees and prayed. Turning toward the dead woman, he said, Tabitha, get up. . .

Tabitha presented alive

^{41b} Then he called the believers and the widows and presented her to them alive.

Impact of Tabitha's resurrection

⁴² This became known all over Joppa, and many people believed in the Lord.

Below is an explanation of the above illustrated account of Tabitha in Acts 9:36-42

Background

- Description of Tabitha of Joppa as a disciple
- Description of her life and works
- Tabitha falls ill, dies and the disciples seek out Peter to come to her

Tabitha mourned and her influence seen

- Peter arrives
- All the widows are mourning and show Peter clothing Tabitha made

Tabitha is raised from the dead

- Peter sends out all the mourners, he prays for Tabitha and she is raised from the dead
- Peter presents Tabitha alive to all the believers and the widows

Many believe in Jesus as a result: Greater influence seen

- Many in Joppa put their faith in Christ as a result of the miracle of raising Tabitha from the dead

Background

This pericope is set in the same chapter as that of Paul's conversion. However, the pericope is in the context of Peter's journeys and ministry in Lydda and Joppa. The account of Tabitha's resurrection follows the miracle of Peter healing Aeneas, a paralytic who had been bedridden for eight years (9:32-34). Tabitha, also called Dorcas, is described as a μαθήτρια, the Greek word for a female disciple, who was always 'doing good' and helping the poor. The main characters in the pericope are Tabitha, Peter the Apostle, and the two messengers the widows, believers, and the people in Joppa. It is after Tabitha's death that two messengers are sent to urge Peter "to come at once" (9:38). Even though the expectation that Peter could reverse Tabitha's dead state is not expressly stated, it is implied in the request that he comes after Tabitha's death. Peter responds immediately and goes to Joppa where he prays for Tabitha and she is raised from the dead.

The designation 'female disciple' for Tabitha is not only a favourable one, but it also reveals the scope and nature of her involvement with other people. As a disciple, she is identified as an adherent of Christ, while the good works shows what she did.

More is revealed about Tabitha by the way that respect is afforded her as the people performed the usual preparations of her dead body (Johnson 1992:178). In addition, they sent for the Apostle Peter probably in the hope that Peter's intervention would bring Tabitha back to life. It could also be that the people in Tabitha's sphere did not want to accept that she had been taken from them and they were hoping against hope that Peter would do something to help. The decision to send two messengers to Peter may have been an exercise of their faith. The community had possibly gotten news of Aeneas's healing, and they seemed to have thought it merely a slight extension of divine power to raise the dead (Matthews & Benjamin 1993:132).

Martin (1998:781) makes two objections to the authors' presentation of Tabitha. In the first she asserts that in spite of Luke's general positive portrayal of Tabitha Luke seems to diminish the authority of Tabitha's leadership and ministry by portraying her as a model of 'women in ministry to women' especially widows. This is in contrast with the Seven in Acts 6:1-6 where the men minister to both men and women. If indeed Luke is diminishing the authority of Tabitha, the evidence of Tabitha's influence as recorded when she dies is irrefutable. The widows articulate clearly that their source of grief is the death of Tabitha who had impacted their lives and as an example they had garments to show for it.

Apart from that, one notices that the two messengers sent to summon Peter were men. They could have been sent because it was dangerous for women to be sent, but it also could simply mean that those present at Tabitha's funeral were both men and women. It is the disciples - not the female disciples - who send for Peter (Acts 9:38). It is also highly probable that Peter responds promptly to the messengers' urgent call because Peter may have known and worked with Tabitha (Reimer 1995:60). This observation is significant as Peter was a prominent leader in the Christian movement at that time. The significance is not so much in the positioning as it is in the functioning as a leader to serve others. It is in this way that Tabitha's association with Peter as a leader can best be understood. In addition, there is evidence that there were men amongst those gathered to mourn. When Peter arrives, he sends out of the room all who had gathered in the upper room (9:40) this included the widows and also the men (Barret 1994:1.485).

A second objection is that Tabitha's stellar contributions to the enhancement and empowerment of the widows is deemed as merely 'good works' and not ministry at par with the Seven (Act 6:1-6) who also served widows (Martin 1998:781). While this may

seem like a negative observation, there is still the aspect of Tabitha's leadership that should not be lost in the criticism. In doing 'good works', Tabitha modelled the way (see chapter 3:3.4 – 3.3.4.1) for those around her by setting an example of servant leadership. In both objections Martin points out an inhibiting prescription for Christian women in the church. I, however, assume Tabitha's leadership and focus on the model and influence of her leadership. Tabitha empowered and enhanced the lives of those whom she served (Martin 1998:781). Whether this service is labelled ministry or good works is not as important as the fact that the lives of those whom she impacted were evidently influenced.

Tabitha mourned and her influence seen

The fact that Peter responds immediately signals to either a relationship Tabitha had with Peter and the believers, or that he may have finished his business and was waiting for something to do, which is highly unlikely. When Peter arrived, the response of those around Tabitha emphasised her influence. The fact that they show Peter robes and other clothing that Tabitha had made witnessed to Tabitha's personal involvement in well doing. The doing of 'good works' could be taken to also include the giving of alms (Titus 3:14). This description does not only point to the works of Tabitha but it also implies piety, especially within Judaism (Lk 11:41; Acts 3:2; Acts 10:22).

Tabitha is raised from the dead

Peter's intervention does make a difference and as Tabitha is raised from the dead and many believed in the Lord as a result (Acts 9:42). Tabitha has been publicly known to be dead; she can now be seen to be alive. The news would spread rapidly at so marvelous an event, resulting in the conversion of many to the faith (Barret 1994:486).

An examination of the key concepts in the pericope is done towards establishing the model of female leadership in Acts 9:36-42.

6.4 Study of the key concepts in the pericope

The key concepts identified for examination in considering the models of female leadership include 'female disciple' and 'good works'.

6.4.1 A word study of μαθήτρια

A componential analysis of the word μαθήτρια is done by utilising the Louw & Nida semantic lexicon (1988), and following the method proposed by De Klerk & Van Rensburg (2005:63-74). This analysis is done by

- Determining the semantic domain of the word μαθήτρια in Acts 9:36
- Analysing a schematic representation of the sub domains that define μαθήτρια.

μαθήτρια is categorised in Domain 36 Guide, Discipline, Follow and in Sub domain D Follow, Be a Disciple (36.31-36.43) (Louw & Nida 1988b:465)

6.4.1.1 A componential analysis μαθήτρια in domain 36

Domain 36 designated "Guide, Discipline, Follow", has four sub domains. The preceding domains are d

The meaning of μαθήτρια is established by contrasting the components within sub domain D.

Table 7: μαθήτρια

Components	36.31	36.32	36.41	36.42
Adhere to the teachings or instructions of a leader and promoting the cause of such a leader	+	+	+ -	+ -
To conform in ones behaviour to a particular system of instruction or teaching	+	+	+ -	+ -
To follow, to be a disciple	+	+ -	+	+ -
a disciple who is a woman	+	+	+	
A person who along with someone else is a disciple or follower	+	+	+ -	+

From this analysis it is clear that a μαθήτρια is a woman who adheres to the teachings of a leader. From the table above, Tabitha as a μαθήτρια could or could not have been a disciple along with other disciples, however, it is clear she had others alongside her who knew enough to summon Peter to come after her death. Tabitha, as a μαθήτρια adhered to a particular system of instruction as was laid out by the Apostles along with other disciples (Acts 2:42). The adherence and the promoting of the teachings of the leader suggest both obedience and proclamation of the Gospel by the μαθήτρια (Meyer 1992:947). In Tabitha's case her leader is Jesus. She adheres to his teaching which were taught by the Apostles. There were others who believed alongside her both before and after her resurrection from the dead.

6.4.1.2 'Disciple' in other parts of the Bible

The word μαθήτρια is recorded only in Acts 9:36. It is the Greek word for a female disciple. More is understood about μαθήτρια when one considers the word disciple in general. Μαθήτρια is defined as an adherent and follower of Jesus. A disciple is a prominent figure in each of the four Gospels. In the Greek world a disciple could mean an apprentice, one who accompanied with a teacher in order to learn from him, or one who belonged to a certain school of thought (Meyer 1992:947). In the Old Testament the term disciple is rarely used. In the New Testament the term referred mostly to the twelve disciples of Jesus, though there is mention of disciples of Moses (Jn 9:29), the Pharisees (Mt 22:16; Mark 22:18) and of John the Baptist (Mk 2:18, Luke 11:1) and of Paul (Acts 9:25).

A disciple usually became a teacher after the proper period of listening. Jesus' disciples were invited to follow whole-heartedly, willing to sacrifice for the learning from their teacher. The assumption here is that they did what he did and sacrificed everything to do so (Lk 9:11; 14:25). These attributes of a disciple shed light on what it means for Tabitha to be referred to as disciple.

6.4.1.3 The meaning of μαθήτρια in Acts 9:36-42

Tabitha is identified as a female disciple in Acts 9:36, pointing to the possibility that the following statements may have been true of her:

- That she was a disciple or follower of Christ
- She adhered to the teachings of Jesus which include doing good to others
- She was obedient and her conduct was conformed to the teachings of her leader Jesus
- She may have proclaimed the gospel as an adherent of Jesus
- She lived amongst others who believed and were disciples of Jesus

Henrichsen 1989:12-18 lists the essentials of a faithful follower of Jesus:

- Has adopted as objectives in life the same objectives God set forth in the Scriptures
- Is willing to pay any price to have the will of God fulfilled in his/her life
- Has a love for God's word
- Has a servant heart
- Puts no confidence in the flesh
- Does not have an independent spirit
- Has a love for people
- Does not allow him/herself to become trapped in bitterness
- Has learned to discipline his/her life

It is possible that Tabitha have met these standards and more in her life and witness.

6.4.2 A word study of ἀγαθῶν ἔργων

A componential analysis of the word ἀγαθῶν is done by utilising the Louw & Nida semantic lexicon volumes one and two (1988), and following the method proposed by Van Rensburg (2005:63-74). This analysis is done by

- Determining the semantic domain of the word ἀγαθῶν in Acts 9:36
- Analysing a schematic representation of the sub domains that define ἀγαθῶν

ἀγαθῶν is categorised in Domain 88: "Moral and ethical qualities and related behaviour" in Sub domain A "Goodness" (88.1 – 88.11) (Louw & Nida 1988b:742).

6.4.2.1 A componential analysis of ἀγαθῶν in domain 88

Domain 88 designated "Moral and ethical qualities and related behaviour", has thirty-eight sub domains. The preceding domain is designated as 'Weights' (86), 'Status' (87) and the subsequent domain is 'Relations' (89). The position of ἀγαθῶν in domain 88 is between domains (87 and 89), and is descriptive of persons. Domain 86 is a physical description while domain 88 has descriptions that are behavioural. Domain 87, however, focuses on positions of persons.

The meaning of ἀγαθῶν is established by contrasting the components within sub domain A.

Table 8: ἀγαθῶν

Components	88.1	88.2	88.3
Positive moral qualities of the most general nature – goodness, good acts	+	+	+-
Pertaining to being without fault and hence guileless	+	+	+ -
To engage in doing what is good	- +	+	+

The meaning of 'good' within the domain 88 has to do with the positive moral qualities of a person. These qualities imply that a good person would also do good acts. There is, however, a distinction between the attribute, which is the moral quality, and the results of action that is good. In the case of Tabitha her description would include both. As she is described as always doing good acts implies an inherent character and not a good act that was done just once by a person who could either be good or bad.

6.4.2.2 A componential analysis of ἔργων in domain 42

Domain 42 designated 'Perform, Do' has five sub domains. The preceding domain is designated as 'Behaviour and related states' (41), and the subsequent domain is 'Agriculture' (43). Domain 41 is a behavioural description while domain 43 is specific to agricultural words and states. Domain 42, however, focuses on general actions words.

The meaning of ἔργων is established by contrasting the components within sub domain A.

Table 9: ἔργων

Components	42.11	42.12	42.42
To function, to work, that which is done with focus on the energy and effort involved	+	+ -	+
The result of someone's work.	- +	+	-
Workmanship	+	+	+ -
That which one normally does	- +	+ -	+

The meaning of 'works' (ἔργων) domain 42 in the context of good works in Acts 9 includes energy and effort that one exerts, in an action in order to produce desired results. Focus is also a required activity. It is both a function as well as something that is done frequently or habitually.

6.4.2.3 'Good works' in other parts of the Bible

Goodness is an attribute that is ascribed to God (Ps 86:5; 34:8; 100:5; 145:9). When the Jews wanted to stone Jesus, he asked them which of the great miracles or which of the good works did they want to kill him for (Jn 10:32)?

Nehemiah is recorded to have done good works as he directed the building of the Jerusalem walls (Neh 6:19).

Jesus is said to have gone around doing good deeds (Acts 10:38), whereas widows are urged to have a reputation for good works (1 Tim 5:10). The same encouragement is given to believers to avoid being unfruitful by learning to engage in good works and meeting pressing needs (Tit 3:14).

Good works is understood in the context of a life of righteousness (Mt 6:1). In the same chapter good deeds are not only rewarded, they are praiseworthy and they cause people to give glory to God. "He that does good is of God" is a crowning thought on good works (3 Jn 11).

The meaning of good works in Acts 9:36-42 is explored further.

6.4.2.4 The meaning of ἀγαθῶν ἔργων in Acts 9:36-42

'Good works' therefore carries the multiple meaning that includes a positive moral character of a person who intentionally applies her/himself to accomplish certain tasks that are also reflective of the intention and character of God.

The record of Tabitha's good works reveals more than just a few garments displayed by the women. The distribution of garments itself would have needed an organiser and a good leader to effectively manage the activities. From the use of the phrase 'good works' in other parts of the Bible it is clear that it was not confined to the making of garments or the giving of alms. Good works included acts of mercy (Jas 2:13),

almsgiving (Acts 10:2), good works in a life of righteousness (Mt 6:1). The diversity of what good works can mean and the explicit description of Tabitha as being devoted to good works can be explained by the fact that over the years, the early Christians had kept the memory of this woman who brought people life through her works (Reimer 1995:41).

There is the suggestion that Tabitha was blessed with material possession enabling her to influence so many lives (Kistemaker 1990:360). The suggestion that Tabitha was a woman of means could also signal to Tabitha having been a patroness as it was understood in the first century's Mediterranean cultures (see chapter 2). Possibly Tabitha's faith and adherence to the teachings of Christ made her unique to the point that Luke identifies her as a female disciple. It is not true that all people who have means do 'good works' and neither is it true that all who do not have means do not do 'good works.' The elaborate funeral preparations may have been out of love, or also befitting a woman of means (Witherington 1998:331).

6.4.3 Conclusion

The description of Tabitha as a female disciple reveals that she adhered to and promoted the teachings of Jesus as taught by the Apostles. She was obedient and her conduct was in accordance with the teachings of her leader Jesus. As a disciple of Christ she reached out to others by her good works which included making garments for the widows, acts of mercy, almsgiving, and a life of righteousness.

6.5 Tabitha as a leader

Identified as a female disciple is the clearest indicator that Tabitha as leader submits to higher leadership. Tabitha exemplifies leadership in her designation as "female disciple" and as a doer of "good works". As the only female disciple acknowledged in the New Testament, one can deduce two things:

- Tabitha fit into the category of the key male disciples in the faith who turned the world upside down (Acts 2).
- The disciples not only followed the teachings of Jesus; they also taught or passed them on to others.

Tabitha's influence is clear from the testimony of the mourners that Luke had provided.

Tabitha's influence as a leader can be evaluated in the six areas of leadership adapted for this study

6.5.1 Tabitha as a follower

Not much is revealed about Tabitha's life apart from the clothing that the widows show as evidence of her goodness to them. Tabitha's designation as a disciple best describes her character and disposition as a follower of Christ. She is not one of the Twelve that Jesus appoints (Mk 3:14), but she possibly may have been among those who were gathered at the day of Pentecost in Jerusalem (Acts 2:1) and later scattered when the Church was persecuted (Acts 8:1). On the other hand, Tabitha may have come to faith through the witness of those dispersed when the Church was scattered. What is apparent is that she is an adherent of the Apostles' teachings on Jesus and she lives by them. Peter, when summoned to go to Tabitha who had died, does not ask any questions - a possible indication that he may have known Tabitha from previous meetings.

As one living in the Gentile city of Joppa, and 'doing good' among the widows, Tabitha may have been complying by living out the commission of her Master. She lives among the people of her city and may have had opportunity to proclaim the faith she professed and in so doing obeying Jesus' commission (Mt 28:19-20). Tabitha makes a mark by serving others, especially the poor and the widows.

Jesus admonishes his hearers to do good works so that all people can give glory to God (Mt 5:16). It would seem that as Tabitha lives a life of obedience to Christ as his follower, she inadvertently influences others around her. The raising of Tabitha from the dead, for example functions as a stimulus to the conversions of many in Joppa. The argument that the 'belief in God' is an implicit recognition that the power at work through Peter is not his own but comes from the raised prophet, confirms the power of followership (Johnson 1992:178). I would, however, argue that if this demonstration of power was not first preceded by the life and works of Tabitha, the people may have been impressed but not necessarily converted.

Kouzes & Posner (1999:69) observe:

It is evident that as leaders' high expectations can have a Pygmalion effect on constituents, so the expectations of constituents can influence the behaviour of leaders. It has been shown that when constituents communicate high expectations of how good a person can be as a leader, the potential leader may adjust her self-concept and self-expectations to match what others think of her.

This may have been the case with Tabitha. While as a disciple she adhered to her leader's teachings to do good to others, the widows may also have had expectations that motivated her. There is no doubt that the strong expectation they have of Peter when they summon him to Tabitha's death bed, may partly have caused him to intervene and raise her from the dead.

6.5.2 Challenging the process

A leader challenges the process by taking initiative to seek and accept opportunities in order to change the *status quo* (Kouzes & Posner 1995:29). The leader also experiments and takes risks. Historically, the beginnings of Christianity were turbulent (Acts 8), and to be identified as a follower of Jesus at a time when Judaism was suspicious and antagonistic toward the Christians one had to have been whole hearted to take that risk.

As a female disciple, Tabitha may have challenged the process by her exemplary adherence to the teachings of Jesus, which more often than not went against the culture of the day. Many women were recorded as being a part of Jesus' ministry but Tabitha is the only one in the Bible identified as a female disciple.

It is not readily clear whether Tabitha was a widow herself or whether she was one who had a burden to reach out and help widows. She may have been unmarried. There is no mention of a husband or a father figure the expected male guardianship in a woman's world in the ancient society. If she were a widow it would be expected that Tabitha would be a recipient of other people's good will, but she instead is one who gives and empowers widows in Joppa. In this way she would have been taking risks within her culture to provide for the poor and widows. If she was not a widow then she still challenged the process and took the risk of being identified with these women who were considered needy in order to help them become self sufficient.

The fact that Tabitha is an Aramaic name, translated as Dorcas in Greek, suggests the cosmopolitan nature of the society in which she lived. As a patroness she may have

gone a step further to care for the widows in Joppa who would otherwise be taken care of by either their fathers or their husbands' families as was the norm in the Jewish culture. However, the Greek and Roman women had more liberty that would have perhaps allowed Tabitha as a woman of means, living in this setting, the room to provide for the widows.

6.5.3 Inspiring a shared vision

Leaders passionately believe that they can make a difference as they envision the future, and breathe life into a shared vision of exciting future possibilities (Kouzes & Posner 1995:318). In helping the widows, Tabitha restores in them the dignity that they probably lost when they lost their husbands.

The care for the widows and the poor is seen in the God's word to Moses for the Israelites: they were to be open-handed and they were to give freely to meet their needs (Deut 15:8). God blessed the Israelites and desired that there would be no poor in the land (Deut 15:4). In providing for the widows who were considered as the least in the society, Tabitha was practicing what God intended for his people.

For the widows this meant a life of dignity with hope, which possibly inspired them to go out and do the same for other widows or disadvantaged people in the society. It is possible that from Tabitha's ministry, the Early Church was later inspired to recognise and institutionalise the ministry of widows so that the sick and disadvantaged would be cared for.

6.5.4 Enabling others to act

Tabitha enabled others to act by strengthening them and providing for them (Acts 9:39). Teaching them to make clothes, or providing the resources for the widows to do this changed the widows' positions from being helpless recipients to women who could thereafter help themselves and others.

As an acknowledged disciple, Tabitha may have been involved in teaching those in her sphere of influence about her faith and in so doing enabling them to grow in their own faith in Christ. The disciples may have sent for Peter as a result of their faith that he could intervene in the power of Jesus to restore Tabitha to life.

6.5.5 Modelling the way

The fact that the account was recorded shows the impact this woman had in living out the teachings of Jesus. As the only mentioned a female disciple, Tabitha is an example to women that as they follow Christ they too can be a positive influence to many both intentionally as well as unintentionally. The author of Acts may have thought to exemplify what a female disciple of Jesus Christ should look like specifically focussing on her being full of good works (Witherington 1998:225).

As one meeting the needs of the widows who had neither father nor husbands to provide for them she is also an example to all believers to be touched by what touches God and to act upon it.

6.5.6 Encouraging the heart

Tabitha's involvement with the widows in the community suggests that she had compassion for these widows, and did something to provide for their needs. We are not told the widows' occupations, but what seems clear is that Tabitha's influence

encouraged uplifted and inspired the widows to such and extent that when she died their utter devastation gave them the courage to send for Peter with the expectation that he would help restore Tabitha to life. Kouzes & Posner (1999:18) list the essentials of what leaders do to encourage the hearts of those they lead:

- Set clear standards
- Expect the best
- Pay attention
- Personalise recognition
- Celebrate together
- Set the example

One can only infer that Tabitha may have been the kind of leader among the widows who fulfilled the listed essentials. The weeping of the widows suggests a personal relationship that also implies that Tabitha may have recognised each woman, and loved them, setting an example and celebrating life and accomplishments with them. This close kind of involvement in the lives of people in Joppa may have been reason enough to cause them to weep with that intensity when Tabitha died. The garments they held suggest that Tabitha's life was closely tied to the lives of those at the funeral.

Table 10: Tabitha's leadership practices

The Practice	Demonstration	Verse	Scope	Results
Leader as a follower	Identified as female disciple	Acts 9:36-42	Jesus/God Peter	Recognised as a disciple
Challenging the process	Providing for widows Identified as a Christian disciple	Acts 9:36-42	Joppa Community	Widows uplifted Others coming to faith
Inspiring a shared vision	Doing good works Caring for the widows as pleasing to God Instilling hope and dignity by her care	Acts 9:36-42	Christian Community Joppa Community	Send for Peter to come and pray for Tabitha when she dies
Enabling others to act	In serving the widows and doing good works Possible nurture of believers through proclamation	Acts 9:36-42	Christian Community Joppa Community	Maturity of believers
Modelling the way	As a disciple of Christ by her life Possible proclamation of the Word. Served by meeting the needs of the widows	Acts 9:36-42	Christian Community Joppa Community Widows	Possibly good works in others
Encouraging the heart	Relating to the widows and providing garments for them.	Acts 9:36-42	The widows Christian Community Joppa Community	

6.6 Conclusion

The introductory matters reveal that Luke as the author of Acts was a companion of Paul and, therefore, conversant with Paul's view of women, their influence and leadership practice. It is clear from the account of Tabitha's death and resurrection that many people were touched by her life, and many moved to faith in her death. As a female disciple, she may have lived her life by the Christian principles that made her an example worth following. As a doer of 'good works' Tabitha also touched many people, in particular the widows in this city. These women constituted the notable part of the people that had gathered to mourn Tabitha. Though Peter's intervention is key to the story as he is the one who prays for Tabitha, for many of those gathered, it was for Tabitha that they had come, not Peter. Her description as a female disciple and one who did good works in her community makes her exemplary in her leadership. No wonder she is remembered and recorded by the author of Acts of the Apostles.

CHAPTER 7

LYDIA AS A LEADER

(Acts 16:11-15)

Outline	
7.1 Introduction	7.4.2.1 A componential analysis of οἶκος in domain 10
7.2 Introductory matters	7.4.2.2 'Household' in other parts of the Bible
7.2.1 The socio-historical context of the pericope	7.4.2.3 Meaning of οἶκος in Acts 16:11-15
7.2.2 Conclusion	7.4.3 Conclusion
7.3 The textual context	7.5 Lydia as a leader
7.4 Study of the key concepts in the pericope	7.5.1 Following the leader
7.4.1 A word study of πορφυρόπῳλις	7.5.2 Challenging the process
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7.4.2 A word study of οἶκος	7.5.6 Encouraging the heart
	7.6 Conclusion

7.1 Introduction

Lydia stands out as the first European Christian in Paul's missionary journeys. Her conversion account reveals that she is a dealer in purple cloth and a resident in Philippi. The possible scope of Lydia's influence is better understood as one considers the Acts account together with aspects of the socio-historical context in which she lived. Lydia demonstrates leadership that is worth noting.

An examination of female leadership in Acts 16:11-15 is done under the following headings:

1. The socio-historical context of the pericope
2. A textual context of the pericope
3. A word study of key concepts of female leadership in the pericope
4. Lydia as a leader

7.2 Introductory matters¹³

7.2.1 The socio-historical context of the pericope

Philippi was an important centre for Paul's European mission. The city is described as a Roman colony and a leading city in Macedonia, which immediately suggests the

¹³ The general introductory matters on the book of Acts, which includes: the author, date, purpose and addressees is covered in chapter six (see 6.2.1 - 6.2.4).

diversity of cultures. Roman colonies were originally garrisons of soldiers, and always retained special privileges connected to their direct relationship with the Roman *imperium* (Johnson 1992:292). These people would have formed part of Lydia's clientele for her business and social network. Josephus (*Antiquities of the Jews* 12:147-153) records that in the time of Antiochus IV, some two thousand Jewish families were transported from Mesopotamia to Lydia and Phrygia. The Romans were tolerant with regards to Judaism, but they did not permit Jews to proselyte among the Romans (Munck 1967:161). Since Philippi was a Roman colony, it is important to note that the roles of Roman women¹⁴ in the provinces allowed them to own provincial estates and some of the wives of provincial officials were honoured in inscriptions and took on important religious roles in various local cults (Witherington 1998:492). With regard to Lydia's possible prominence, Luke perhaps includes her account in his work to show that such women of status and similar station to Luke's audience were also converted to the Christian faith.

Originally a native of Thyatira, Lydia is identified as being a dealer in purple cloth. Thyatira was known for its textile industry and production of purple dye which may be why Lydia traded in purple cloth. Such women were not unusual in Macedonia, since at least the Hellenistic era had allowed women important social, political and religious roles (Witherington 1998:493). That Lydia is mentioned by name is significant because Roman women were called by their family name and in Greco-Roman settings personal names were only mentioned in public if the women were notable or notorious (Witherington 1998:492). Since Lydia is presented in positive light in the pericope in Acts, the later is highly unlikely.

Thyatira was also known for its guilds.

Reimer (1996:99-101) asserts that Lydia was an ordinary woman and discounts the fact that she had the prominence as a result of wealth from her trade. The work of making wool and keeping house was no more outstanding than any other trade that most people engaged in to make a living. Reimer (1996:112) also points out that in the New Testament era there was a strict dividing line between the upper and the lower classes with the crafts people and business people being the lower class. The women in this case would therefore not be patricians but the elite among the freedmen and freedwomen who were in imperial service (Witherington 1998:492).

The community of Christians had a partnership in the gospel with Paul and supported Paul financially (Phil 4:15-18; 2 Cor 11:9).

Hospitality

Throughout the Mediterranean world hospitality towards strangers was recognised as a sacred duty: for the Greeks it was a decisive mark of culture; for the Egyptians hospitality assured a favourable existence in the next world while for the Romans it was considered a sacred obligation (Stein 1992:105). In Israel hospitality was encouraged firstly because of Israel's experience as aliens in Egypt (Ex 22:21, 23:9, Lev 19:33f; Deut 10:19) and later in Babylon. Secondly, hospitality was commanded in the Scriptures (Lev 19:33f; Deut 10:13; 24:17.19). The patriarch Abraham pleads with strangers to stay with them in his home (Gen 18:2). They turn out to be angels. Ruel is amazed that his daughters did not extend hospitality to the stranger who had assisted them in watering their flock (Ex 2:20). While Lot sought to protect his guests from sexual abuse by the hostile crowds in Sodom (Gen 19:1-22).

Jesus travelled a lot in his ministry and he frequently experienced hospitality during his

14 Marshall (1984) gives a detailed coverage of the different roles that women played.

ministry (Mt 13:1, 36; Mk 1:29f; 7:24; 9:33; 11:11; 14:3f Lk 7:36f 8:3; 10:38f; 14:1f, 12f; Jn 4:40; 12:1f). Those who received and entertained strangers would be blessed as they were considered as receiving Christ (Mt 25:43).

In the Early Church great emphasis was placed on welcoming strangers and it was considered a requirement for offices of bishop (1 Tim 3:2; Tit 1:8) and widows (1 Tim 5:10). The possibility of angelic visitation (Heb 13:2) was another motivation for hospitality. Paul's ministry benefited greatly from such hospitality (Acts 17:5-7; 18:7,27; 21:4-6,8,16; Rom 16:1ff,23; Philem 22) as did Peter (Acts 10:6,18,32,48).

Travel provided a natural stimulus to the development of a protocol for the host and the stranger. If water, food and shelter were not offered, travellers in the ancient Near East could not have survived. Hospitality created a code of reciprocity that obligated the fathers of households to treat travellers properly, so that when they themselves travelled they would be properly treated (Matthews & Benjamin 1993:82). The annual feast of booths was to be a reminder of this part of their history (Deut 16:13-15), where the Jews are reminded that they too were strangers in another land and hence should treat strangers with dignity and generosity.

Wives and daughters could invite strangers into their homes only with the permission of the father of the household (Matthews & Benjamin 1993:84). This is interesting when examining the account of Lydia since no male figurehead is referred to, making Lydia the head of her household.

A summary of the protocol for hosts and strangers can be listed as follows (Matthews & Benjamin 1993:83).

Table 11: Protocol for hosts and strangers in the ancient Mediterranean world

Hosts ...	Strangers ...
Are fathers of households in their own village	Refuse first invitation, accept second
Offer an invitation, then repeat it	Remain only for agreed upon time, which may be extended
Wash strangers' feet to signify they are guests	Do not ask for or covet their host's possessions
Provide food and protection	Bless host's household upon departing
Do not question guests	

This must have been the situation with Lydia inviting Paul and his companions. They initially do not accept the invitation, Lydia insists and they concede. The elaborate process of having guests in a home required a wholehearted commitment to the task.

7.2.2 Conclusion

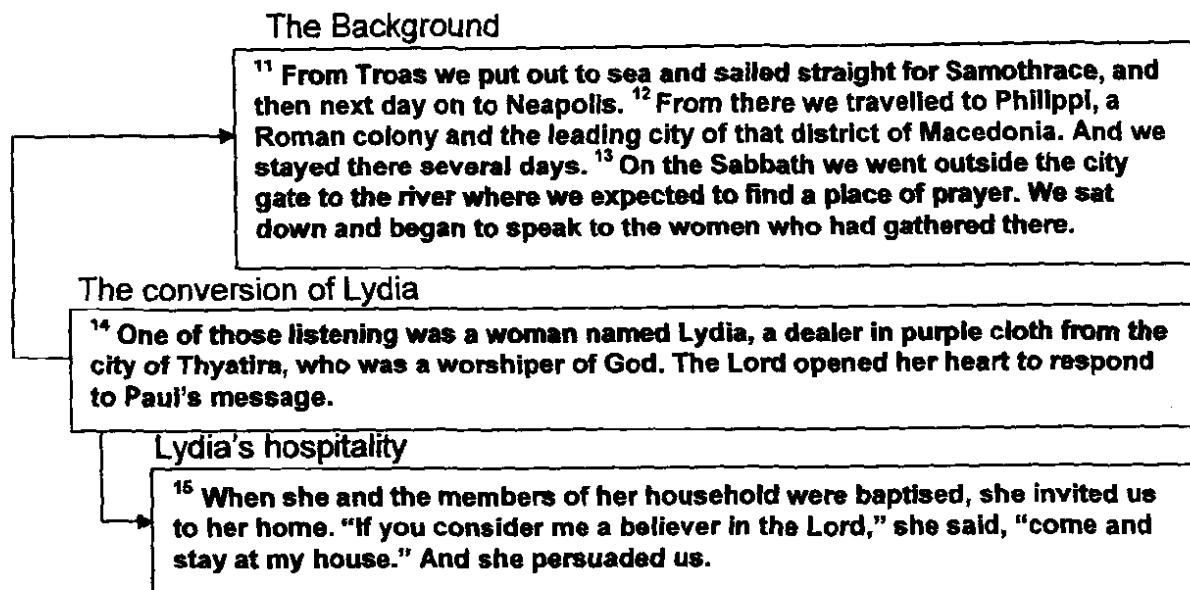
The socio-historical context reveals the diversity of the population in Philippi where Paul met Lydia among a group of women meeting on the Sabbath. This diversity of the population implies the challenge of witnessing for Lydia and other Christian converts; it also implies diverse values and expectations on the leadership practice of women. Hospitality as a social responsibility and practice was widespread and both enjoyed and given to travellers as is found in the Old Testament where the Jews are reminded that they too were strangers in another land and hence should treat strangers with dignity and generosity.

7.3 The textual context

In the textual context considers the macro analysis of Acts 16:11-15, which is a historical narration of Paul's missionary journeys. The account is set between Paul's visit to Derbe and Lystra (16:1-5) and his ministry in Thessalonica (17:1).

In the examination of the textual context of Acts 16:11-15 this study utilises an own adaptation of the macro analysis as proposed by De Klerk & Van Rensburg (2005:34-48). Below is a representation of my interpretation of the thought structure

Acts 16:11-15: Lydia.



Background

- 16:12 Paul's second missionary journey through Philippi, Macedonia
- 16:13 Paul and companions go to a place of prayer and speak to women gathered.

The conversion of Lydia

- 16:14 Lydia, a dealer and a worshipper of God, listens and is converted.
- 16:15 Lydia's household is also converted, and they are all baptised

The hospitality of Lydia

- 16:15 Lydia invites Paul and his companions to her house
- 16:40 Paul and Barnabas return to Lydia's house after their release from prison

Background

Paul's ministry in Macedonia is the beginning of the European mission in the Roman colony of Philippi, during Paul's second missionary journey. At a riverside Paul shares the gospel with a group of women and this leads to the conversion of a wealthy woman and her household, and a new base of operations for Paul's entourage (16:40).

The fact that women were gathered is a unique situation in the New Testament. It shows that there was an existence of an independent group of women who feared God and met together to worship. The Bible is silent about whether these women gathered at the river frequently, but one would assume so since no one had warned them about the arrival of Paul. This gathering of women suggests that they had some kind of organisation and leadership to direct their time together.

Reimer (1996:73) points out different types of gatherings in the New Testament:

1. Judicial hearings (Acts 22:30; 25:17; Mk 14:53; 28:17,20)

2. Religious experience and *faith-praxis* (Lk 4:18; 5:15; Mk 3:20; Acts 2:6, 11; 10:27, 24,33; 15:16)
3. Discipleship and shared work (Acts 10:45,23b; 9:36-40; 15:37-38)
4. The coming together of Christian congregations to administer the Lord's Supper (1Cor 11:17-34; 14:23-26).

The women in the Acts 16 pericope congregate for probably the second and the third reasons, the religious experience or and discipleship. The women were gathered on the Sabbath day at the river, which was a cultic place of worship. Paul and his colleagues went to the particular location because they expected that there would be prayers at this place. Apart from that, Lydia is described as a worshipper of God. This designation connects Lydia with the synagogue context and with the Sabbath service (Reimer 1996:93). It is a description that is also used for a devout man who feared God, Cornelius (Acts 10:1-3).

Paul does not seem to be at pains to divert his conversation and teaching to the message of Christ. This suggests that the topic of God may have been what the women were there about. It is highly unlikely that the meeting was a judicial hearing since there is no case mentioned at the gathering. It is not a Christian congregation gathering for the Lord's Supper either, since this group of women had not heard of the Gospel and Paul was bringing the Good news to them for the first time.

The conversion of Lydia

Lydia's name could in fact be a nickname. Purple clothes were for the wealthy and royal (Lk 16:19; 1 Macc 10:62). Lydia's trade therefore as well as her ownership of a household of adequate resources (16:15) to provide hospitality to the missionaries, suggests that she is a woman of substantial means (Johnson 1992:293; Martin 1998:784). The view that Lydia was an ordinary woman that worked hard at her trade, which did not have any prominence, is capsulated in this conclusion about the gathered women (Reimer 1996:113).

Luke does not just speak of any people who went to the synagogue on the Sabbath and listened to the words of Paul's proclamation, accepted baptism, and confessed the Jewish-Christian faith. These were women who had done hard and difficult work, women who even before the arrival of Paul had led a religious life in common. They were women for whom it was a matter of life and death to be together, who drew from their Jewish religion the strength for their daily lives.

This description suggests that the women were organised and would have had some form of leadership to keep them orderly for the purpose for which they gathered. It is not clear whether Lydia was a leader among these women, but her conversion and speaking out to invite Paul to her house suggests certain leadership qualities and hospitality. She is described as being an influential leader of these women of Jewish faith, possibly even the director of this simple act of worship by the riverside (Carter & Earle 1975:234). That being the case I would also argue that whether this trade was big and prominent as described by some or a trade that put bread on the table for Lydia, it seems that it would still require a manager's skill and the ability to lead the people with whom she worked. If indeed Lydia was the director of the group of women gathered, then she did provide a leadership especially in the absence of the traditionally accepted male leadership. The question about how she lead can be explored as one picks out words used to describe Lydia and her situation.

Lydia is also described as a 'woman who feared God'. It is not clear whether she was a Gentile from Thyatira attracted to the synagogue's teachings or a pious Jewess, as may

have been the other women gathered (Carter & Earle 1975:234). As one who fears God, Lydia would have had an edge in her leadership as, "the fear of God is the beginning of wisdom" (Prov 1:7). Lydia as a wise person would have had the ability to adapt her life to God's pattern. Probably acquainted with the prophetic writings, she may have earnestly expected the Messiah and so was receptive to the message of the apostle.

Lydia listened to Paul a concept that recalls the awakening of ones inner person (Eph 5:14) and is described in the following statements (Carter & Earle 1975:234):

- Spiritual awakening
- Spiritual resurrection
- Spiritual illumination

Such appears to have been the experience of Lydia. God was further revealed to her through the teachings of the Apostle and with this revelation she came to a new level in her relationship with God. Her conversion reveals a teach-ability, humility and willingness to change. Lydia's conversion immediately has an impact as her household is also converted. Her household would have included her domestic servants and slaves, as well as her children and relatives, if any resided with her (Carter & Earle 1975:235). This account recalls the conversion of Cornelius another Gentile Godfearer who comes to faith (Acts 10:1-48; 11:14).

The hospitality of Lydia

Lydia's conversion served the practical benefit of providing accommodation for Paul's missionary party in Philippi. She is insistent that they accept her invitation. This reminds one of the account when the disciples urge Jesus to stay the evening with them (Lk 24:29). There are other occasions when a host constrains their guest to stay and visit with them (Gen 19:3,9; 2 Kings 2:17).

The proof of Lydia's conversion is shown in her inviting Paul and his colleagues to her home. To refuse hospitality was always a serious breach of etiquette in antiquity, but to do so in this case would in addition suggest that Paul, Luke, Silas and Timothy thought Lydia's conversion and faithfulness were less than genuine (Witherington 1998:493).

Lydia's generosity of spirit suggested the genuineness of her faith! This generosity indicates a willingness to serve the visiting party and in this way encourage and enable them to carry out their assignment. By this act, Lydia becomes instrumental in the spread of the gospel on the European frontier.

7.4 Study of the key concepts in the pericope

A study of the key concept 'purple cloth dealer' and 'household' and a survey of these concepts in other parts of the Bible is done to elucidate female leadership in the Acts 16:11-15. The meanings of 'purple cloth dealer' and 'household' are established by using the Louw & Nida Lexicon (1988). The steps proposed by De Klerk & Van Rensburg (2005:63-74) are utilised.

7.4.1 A word study of πορφυρόπωλις

A componential analysis of the word 'dealer' is done by determining the semantic domains of the word πορφυρόπωλις in Acts 16:11-15 and analysing a schematic representation of the sub domains that define the word.

In Acts 16:11-15 'dealer' is the translation of the Greek word πορφυρόπωλις. It is

categorised in one semantic domain, namely Domain 57 'Status' (Louw & Nida, 1988a:558)

7.4.1.1 A componential analysis of πορφυρόπωλις in domain 57

Domain 57 designated 'Moral and ethical qualities and related behaviour', has thirty-eight sub domains. The preceding domain is designated as 'Military activities' (55), 'Courts and legal procedures' (56) and the subsequent domain is 'Nature, Class, Example' (58). The position of 'dealer' in domain 57 is between domains 56 and 58. Domain 56 is descriptive of activities and procedures while domain 58 has descriptions that give the categories and properties of persons or things. Domain 57, however, focuses on transactions and possessions.

The meaning of πορφυρόπωλις is established by contrasting the components within sub domains O and P.

Table 12: πορφυρόπωλις

Components	57.186	57.187	57.188	57.203	57.204	57.205
To dispose of property or provide services in exchange for money	+	-	+	+	+	-
One who sells persons as slaves, including one who kidnaps persons and sells them	+-	+	+-	+	-	-
To acquire possessions or services in exchange for money to buy, to purchase	+	-	+	+	+-	-
One who is involved in trade and commerce – merchant, trader	-	-	+	+	+	+-
A person who specialised in selling purple cloth – 'dealer in purple cloth'	+	-	+	+	+	-
Money exchanger, one who exchanges currency either in terms of different types of currency or different values of the same currency	-	-	-	+-	-	+

The meaning of πορφυρόπωλις in domain 57 is a person who specialises in selling purple cloth. This person would acquire the goods and then exchange it for money at a profit. This person is neither a moneychanger nor a slave trader, but a merchant or trader in the specific cloth mentioned.

7.4.1.2 'Dealer' in other parts of the Bible

A πορφυρόπωλις is described a person who sells purple cloth. There are other merchant and business people in a wide range of merchandise. These people could be travellers, peddlers transporting their merchandise on camels, mules, oxen or slaves, a practice that was common in Biblical times. There is the proverbial woman (Prov 31:10ff) who is hailed for her entrepreneurial management of her household and businesses. This woman is engaged in a variety of other businesses, though not specifically dealing in purple cloth. Apart from the Acts 18 pericope where Lydia is referred to as a dealer in purple cloth, the word is not commonly used when referring to the business people in the Bible.

7.4.1.3 The meaning of πορφυρόπωλις in Acts 16:11-15

In the pericope Acts 16:11-15 Lydia is portrayed as a woman who specialises in selling purple cloth. She would acquire her goods and then exchange them for money at a profit. Lydia was neither a moneychanger nor a slave trader, but a merchant or trader in the specific cloth mentioned. As a dealer, Lydia would have possessed enough means to run a business in purple cloth. Whether this was purple cloth of high quality hence making her clientele exclusively rich, or an ordinary business common to others in the trade, it suggests certain leadership and managerial responsibilities on Lydia's part. It meant that she had responsibility over her servants and or slaves, who enabled her to possibly acquire or manufacture and sell her product. She also had responsibility to manage her finances well enough to order, purchase and dispose of her goods. These responsibilities would require certain leadership and managerial skills.

7.4.2 A word study of οἶκος

A componential analysis of the word οἶκος is done by utilising the Louw & Nida semantic lexicon (1988), and following the method proposed by De Klerk & Van Rensburg (2005:63-74). This analysis is done by:

- Determining the semantic domain of the word οἶκος in Acts 16:11-15
- Preparing a schematic representation of the sub domains that define οἶκος.

In Acts 16:11-15 'household' is the translation of the Greek word οἶκος. It has several meanings (Louw & Nida, 1988a:296) and has been categorised in three semantic domains, namely:

- a) Kinship Terms 10.8; 10
- b) Household Activities 46.6
- c) Possess, Transfer, Exchange 57.14; 20

For the purposes of this study, the definitions of οἶκος^b and ^c are not examined due to the context of Acts 16:11-15.

7.4.2.1 A componential analysis of οἶκος in domain 10

Domain 10 designated 'Kinship Terms' has four sub domains. The preceding domain is designated 'People' (9), and the subsequent domain is 'Groups and classes of Persons and member of such groups and classes' (11). The position of οἶκος in domain 10 is between domains 9 and 11. Domain 9 is a general category of people while domain 11 describes more specific demarcations of classes and groups of people. Domain 10 is more specific kinship terms. There is a gradual specificity which points to domain 10 focusing on the close relationships of people.

The meaning of οἶκος is established by contrasting the components within sub domain A.

Table 13: οἶκος

Components	10.7	10.8	10.9	10.10	10.11
A female member of an extended family or clan; relative, kinswoman	-	-	-	-	+-
The family consisting of those related by blood and marriage as well as slaves and servants, living in the same house or homestead - family, household	-	+	+	+	+
The associates of a person including family neighbours	-	+-	+	+-	-+
All those who belong to the same family or household	+	+	+-	+	+-
One who belongs to a particular household or extended family. Member of a family or relative	+-	-	-	-	+

The meaning of οἶκος in domain 10 is a family consisting of those related by blood and marriage as well as slaves and servants, living in the same house or homestead. Louw & Nida (1988b:112) point out that in a number of languages the equivalent of οἶκος or

οἰκία would be those 'who live together or those who have the same fence'. The Acts 16 pericope does not specify what kind of home setting Lydia headed, whether it was a big house with several compartments or whether it was several houses. What is clear though is that the meaning of household here referred to people that lived in a unit or units that Lydia was responsible for as mistress and/or owner. The suggestion that Lydia's household was composed of primarily women is not clearly evident in the pericope. While it is possible that the gathering was one of women, it is highly probable that her household included men, who came to faith as well.

7.4.2.2 'Household' in other parts of the Bible

Οἶκος is a Greek term that signifies the members of a family and others (slaves and servants) living together as a social unit, often under the same roof. This word is used interchangeably to mean house and 'family' (Palmer 1982:773). Households could include husbands, wives, concubines, children, close relatives, slaves and even strangers.

The Old Testament has it's examples; Abraham's household had 318 trained men who had been born in his household and it is these who went to rescue Lot (Gen 14:14). In Genesis 17 Abraham is instructed by God to circumcise all male members of his household as a sign of covenant. God deals with individuals as members of a unit. Many of the religious ceremonies were observed in household units (Ex 12:3; 2 Chron 35:6). The ceremonies included eating of the Levitical tithe (Num 18:31), sacrifice of the first born of the flock (Deut 15:20), and the Day of Atonement (Lev 16:17). Jacob's household included his unmarried daughters; his sons, their wives and his son's sons and daughters altogether 70 immigrated to Egypt (Gen 46:1-27).

In the New Testament whole households were saved and baptised along with their heads (Ac 10:2; 11:14; 16:15; 31-34; 18:8; 1 Cor 1:16; 16:15). When Jesus healed the son of a royal official, not only did the official believe, but so did his household. On another occasion when addressing Zaccheus the tax collector, Jesus said to him that salvation had come to his household (Lk 19:9). This statement was made after Zaccheus himself had demonstrated his faith in Jesus.

The Bible also figuratively refers to the entire church as the household of God (Eph 2:19; 1 Tim 3:15; 1 Pet 4:17).

7.4.2.3 Meaning of οἶκος in Acts 16:11-15

Οἶκος in Acts 16:11-15 refers to Lydia's immediate family, servants or slaves, and any people that lived in land, property or units that belonged to Lydia as mistress and owner. All of them converted to the Christian faith because of Lydia.

7.4.3 Conclusion

The text describes Lydia of Philippi, originally from Thyatira, as a dealer in purple cloth. She is also portrayed a godfearer, meeting with other women on the Sabbath when Paul finds them. She listens to Paul and is the first recorded convert along with her household. She hosts Paul and his companions during their stay in Philippi. From this description and the study of the selected key concepts in the pericope one can deduce Lydia's leadership characteristics. As a dealer she must have had leadership and managerial qualities to succeed in her business. These would include both the leadership and management of the people that worked with and for her. As the leader of a household, Lydia again gave leadership and management within her home to ensure a harmonious place that she could play hostess to both Paul and his companions as well as the house church that was formed in that city.

Lydia's leadership now becomes the focus of the study.

7.5 Lydia as a leader

Lydia exemplifies leadership in her designation as a leader of her "household" and as "a dealer".

Lydia is a woman with a central position in the Acts of the Apostles. She, together with Sapphira and the prophetic slave, is one of the few women in Luke's work who has a chance to speak (Reimer 1996:71). Lydia is described in terms of her profession and yet her significance in the book of Acts goes beyond this position in many ways. I analyse her leadership using the six categories (see chapter 3.3).

7.5.1 Following the leader

Identified as a godfearer (16:14) meant that Lydia adhered to the teachings of Judaism and may have participated in synagogue worship, kept Mosaic laws and practiced monotheism (Reimer 1995:93). When Paul shared the gospel, Lydia listened keenly to Paul's teaching about Jesus and eventually came to faith. Lydia's conversion implied her willingness to follow and obey God's commands through Jesus. Evidence of this is indicated in verse 16:14c that shows that it is the Lord who opened her heart to listen eagerly to the gospel taught by Paul and so to be converted (Witherington 1998:493).

Prior to Paul's arrival, Lydia as a godfearer must have submitted to those who had taught her about God in Judaism. She submits to God's rulership and standards as much as she must have submitted to the teachers and leaders. Godfearers were associates of or sympathizers with Judaism. Lydia's conversion is a reflection of her allegiance to God, as Reimer (1995:124) observes:

"It was not only because Lydia was a Christian, and not only from the moment when she became a Christian, that she revealed her gratitude through hospitality; for Lydia is not the first in this field nor is she the exception. As a woman who reveres God, she stands within a tradition in which non Jewish women adhered to Judaism, practicing its way of life and also, when the situation required it, supporting and sheltering Jewish men and women in danger."

This view reveals that Lydia's spontaneous invitation to the travelling party was something she practiced before Paul and his team appeared on the scene. Lydia's leadership and example of adhering to the teachings from the Word of God finds opportunity to show up in the Act 16:11-15 account. Her conversion and invitation to Paul is an indication that she also accepts Paul as her teacher and authority in her new found faith.

Lydia shows her leadership by following her leader as well as challenging the process.

7.5.2 Challenging the process

Lydia as a leader challenges the process by her conversion to Christianity. Lydia and her household took the risk of offending the Rome by converting to Christianity. The fidelity of Lydia's house to the Jewish Lord represents a simultaneous infidelity to the Roman Emperor and his officials (Reimer 1995:114). Faithfulness to the Jewish Jesus preached by Paul in a Roman society that owed allegiance to the emperor meant that her fidelity to Christ was subversion to Rome. The confession of faith in Christ meant public confession that required that the confessor served no other master or mistress. This could lead to persecution and martyrdom (Rev 2:20).

Besides that, Lydia is presented in Acts 16 as an independent woman who provides shelter for others in her house. As a woman Lydia the head of a household can be viewed as challenging the process in a patriarchal society. Normally the *pater familias* ruled over wife, children and slaves, and the governing structure of the state – in this case, Rome – was anchored in the family structure (Reimer 1995:125).

She challenges the process in that she is the first person to gather the church in her house in Europe (Acts 16:40). Lydia's house became the centre of Christian life in Philippi suggesting that the leadership and organisational responsibility grew by the sheer addition of numbers to the people that now gathered in her household.

Lydia's invitation to the disciples is in itself a challenge. "If you consider me a believer in the Lord . . . then come and stay at my house" (Acts 16:15). It is almost as though she needed reassurance right there that the Apostle considered her a genuine convert. One can conclude that her anxiety to be deemed an insider prompts her to challenge the guests to accept her invitation. This was also contrary to the Jewish expectation that women only invited guests home with the permission of either the father or the husband of the woman. In Lydia's case there is neither father nor husband mentioned, which implied she was the head of the household and so gave the invitation.

7.5.3 Inspiring a shared vision

Vision isn't everything, but it's the beginning of everything (McAllister-Wilson 1999:56; Prov 29:18). Lydia's faith and the founding of the house church at her house is reason enough to assume that many of the new believers in Christ were inspired in their faith to a new beginning. Leaders inspire a shared vision by envisioning the future as they create an ideal and unique image of what the things can be. Secondly, leaders enlist others to the cause.

As pointed out earlier, the teachings of Christ offered godfearers and other new believers like Lydia a new perspective on God. This had radical impact on relationships with one another. The egalitarian view that dignified each person in God's sight was contrary to the patriarchal culture and the class stratified Greco-Roman society as observed by Reimer (1995:126):

... they were living a life contrary to Roman customs: a life resting not on dominance but

on 'community', 'participation', a life in which despised and humbled people were transformed into people in solidarity with one another, mutually encouraging in the faith that gives strength and endurance....no longer *pater familias*, there is no more patriarchal hierarchical subordination, and all can be equal sisters and brothers.

The letter to the Philippians by Paul is evidence that the church in Philippi grew and prevailed. Paul mentions Euodia and Syntyche as women who had laboured with him in the cause of the gospel, but were now not agreeing with each other (Phil 4:2). This could suggest that many were added to the numbers and Lydia would have contributed to the enlisting of new members as the house church was at her house. The teachings of Christ as passed on by the Apostles provided a desired future that the new Christians would have aspired to.

On another level, Paul thanks the Philippian church and commends them for their concern for him and for giving generously to him (Phil 4:14-16,18). It is possible that Lydia's generosity and hospitality may have inspired the house church members to look out for Paul.

7.5.4 Enabling others to act

Kouzes & Posner (1995:131) define enabling others to act as the practice of leadership that involves strengthening others and making them feel capable as well as fostering collaboration. This is done as one seeks to serve and meet the needs of others enabling them to do what they have set out to do.

Lydia, having listened to the disciples and converted to faith in Jesus Christ, turns around and urges Paul and his companions to accept her invitation to host them. She offered her hospitality that would have included shelter, meals and protection. There is indication that Paul and his co-workers stayed in Philippi for a considerable period of time (16:16); presumably a week at least had passed and the group was going to the place of prayer again (on the Sabbath) when they meet a slave girl (Witherington 1998:493). This ministry to Paul and his friends enabled them to go out and preach the gospel from a friendly base that offered basic comforts. When Paul is held in custody and is later released, it is to Lydia's house that they return (16:40). Here they were assured of comfort and support in prayer and probably also protection from further mistreatment.

Lydia's home became the first house church in Philippi from which others who came to faith in that city may have met for fellowship to encourage each other. This house church may also have become a centre for Christian life where the people lived according to the baptismal confession and sought to overcome patriarchal relationships that pervaded all areas of life (Reimer 1995:126).

Apart from that, the suggestion that Lydia must have been a patroness to whom other people also looked for help could be a pointer to the fact that she enabled more people than just those who belonged to the house church.

In this way Lydia enables the new Christians to have a place for worship and fellowship, she provided hospitality for Paul and his companions, and she may also have enabled others in the community as she utilised her resources for the benefit of the disadvantaged.

7.5.5 Modelling the way

Lydia by her faith and practice models the way for those in her household as well as other believers. The example she sets by her conversion is illustrated by the fact that

her household converts to Christianity along with her. While this may have been a cultural practice as is also seen in Cornelius' case (Acts 10), or in the Greco-Roman culture, it was not a given in the Christian faith. It is possible that the credibility of Lydia's life as a godfearer could have resulted in the conviction of those in her household once they heard the message of Paul.

Apart from that, Lydia models servant leadership by her hospitality to Paul and his companions as well as those that met at her house for fellowship and worship. Lydia's generosity may have inspired the Philippian church members to give toward Paul's needs after he had left them (Phil 4:15-18). In this way she would have set the standard as well as be an example of this desirable practice.

7.5.6 Encouraging the heart

Leaders encourage the heart by recognising individual contribution and celebrating accomplishments (Kouzes & Posner 1995:239). Lydia recognises Paul's leadership and seeks affirmation from the visiting team proven by the fact that they accept her invitation. Inherent in Lydia's request is the recognition of Paul as a leader and teacher in her new found faith.

The account does not give details of what took place when they go to Lydia's house or how she relates to her people. It is possible that there was great rejoicing at the house to celebrate the conversion of Lydia and her household and to thank Paul and his team for bringing them the message of the gospel.

Lydia's hospitality to Paul and his companions would have encouraged them as is evident in his letter to the Philippians (Phil 4:15-18). While in Philippi Paul is arrested and on their return from prison, they came to Lydia's house and found other brothers and sisters who must have encouraged them and sent them off with blessings (16:40).

The following table summarises the range of Lydia's leadership practices:

Table 14: Lydia's leadership practices

The Practice	Demonstration	Verse	Scope	Results
Leader as a follower	Conversion to Christianity As a godfearer Giving and hospitality	16:14 16:11 16:15,40	God, Paul, Jewish religious leaders	Acknowledged as godfearer House church provided for. Paul supported
Challenging the process	Courage to invite Paul and company to her house A dealer in purple cloth Hostess of first house church Leader of her household	16:15 16:14 16:40	Philippi community Paul and companions	Recognised business House church in Philippi Hospitality for Paul
Inspiring a shared vision	Opening her home for the house church	16:15,40	Believers in Philippi Community in Philippi	New believers have a place to grow from. Growth of church
Enabling others to act	Hospitality Patroness	16:15,40	Paul to teach Philippi community members	The word is taught Help to community members. Paul's basic needs met
Modelling the way	As a convert Generosity/hospitality As a godfearer	16:14 16:11 16:15,40	Household All believers	
Encouraging the heart	Hospitality	16:15,40	Paul, Christian community in Philippi	Gospel is preached

7.6 Conclusion

The examination of female leadership in Acts 16:11-15 has been done by studying Lydia's leadership practice in the pericope.

The socio-historical context reveals the diversity of the population in Philippi where Paul met Lydia among a group of women meeting on the Sabbath. This diversity of the population implies the challenge of witness for Lydia and other Christian converts; it also implies diverse values and expectations on the leadership practice of women. Hospitality as a social responsibility and practice was widespread and given to travellers as is prescribed in the Old Testament where the Jews are reminded that they too were strangers in another land and hence should treat strangers with dignity and generosity.

The text describes Lydia of Philippi, originally from Thyatira, as a dealer in purple cloth. She is also portrayed a godfearer, whom Paul finds meeting among other women on the Sabbath. She listens to Paul and is the first recorded convert along with her household. She hosts Paul and his companions during their stay in Philippi. From this description and the study of the selected key concepts in the pericope one can deduce Lydia's leadership characteristics. As a dealer she must have had leadership and managerial qualities to succeed in her business. These would include both the leadership and management of the people that worked with and for her. As the leader of a household, Lydia again gave leadership and management within her home to ensure a harmonious place that she could play hostess to both Paul and his companions as well as the house

church that was formed in that city.

Lydia exhibits other leadership qualities as she challenges the process by taking the risk to be identified as a Christian and does not shy away from the opportunity to host Paul and his companions and eventually the first house church in Philippi. She is also the leader of a household in a patriarchal society.

By virtue of Lydia's hospitality, Paul and his companions have a base enabling them to operate as they preach the gospel in Philippi. In hosting she provided shelter, meals and protection, which would have been the standard expectation in ancient Mediterranean cultures.

She models her life as by putting her faith in Christ together with her household, as a business woman who effectively manages her affairs and as a generous hostess making her home the home of the first house church in Philippi.

Through the life of this woman many are encouraged in their Christian faith as she provides a place for fellowship, where the Christians could meet and learn more about Christ, encourage one another and have a sense of belonging. As a possible patroness she also probably met the needs of those in the community. Through Lydia's leadership the church in Philippi prospered not merely spiritually, but also materially as it offered material support to Paul's mission work.

CHAPTER 8

PRISCILLA AS A LEADER

(Acts 18:24-28)

Outline	
8.1 Introduction	8.4.1.3 The meaning of ἐξέθεντο (ἐκτίθημι) in Acts 18:24-28
8.2 Introductory matters	8.4.2 Conclusion
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8.2.2 Conclusion	8.5.1 Following the leader
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8.4 Study of the key concepts in the pericope	8.5.3 Inspiring a shared vision
8.4.1 A word study of ἐκτίθημι	8.5.4 Enabling others to act
8.4.1.1 A componential analysis of τίθημι in domain 33	8.5.5 Modelling the way
8.4.1.2 'To explain' in other parts of the Bible	8.5.6 Encouraging the heart
	8.6 Conclusion

8.1 Introduction

This chapter examines female leadership in Acts 18:24-28. The examination of the pericope is done under the following headings:

1. Introductory matters
2. The socio-historical context of the pericope
3. A textual context of the pericope
4. A word study of key concepts of female leadership in the pericope
5. Priscilla as leader

Some introductory matters (the author, the date, the purpose of the book, the addressee) have been covered in Chapter 6 (see 6.2.1-6.2.4). I now turn to the socio-historical context of the pericope.

8.2 Introductory matters¹⁵

8.2.1 The socio-historical context of the pericope

Priscilla and Aquilla are introduced while resident in the city of Corinth. This city contained a mixture of people and race because it was a seaport and its central activity was commerce (Johnson 1992:303). It boasted of a large population as a result of its trade and religious distinction. Corinth furthermore was infamous for its perverted morality. It was the centre of the love goddess Aphrodite in Greek and Venus in Rome.

¹⁵ The general introductory matters on the book of Acts, which includes: the author, date, purpose and addressees is covered in chapter six (see 6.2.1 - 6.2.4).

This scenario certainly presented a challenge for those who professed faith in Christ such as Priscilla and Aquilla.

Priscilla and her husband are recorded as explaining (ἐξέθεοντο) the message of Jesus to Apollos. They function here as teachers or instructors. A brief look at the function of teaching in the ancient world informs the socio-historical context.

Teaching

The core of early Hebrew instruction occurred in the home, based on the foundation that education met the need to develop an appropriate relationship with God (Jefford 1988:743, 744). This suggests that mothers in the home would be the primary providers of this education in a child's initial years. The teaching happened in the daily process of life and socialising and included the functions of shaping individuals morally and urging them to adhere to the community's norms. Such teaching presupposed an outside authority figure, God (Ex 4:12; Isa 2:3) or an agent of God for example the Levites, priests and prophets (2 Ch 17:7-9; 9:13). In the Old Testament there is no specific reference to academic instruction though there are several allusions to public instruction (Deut 31:12f; 1 Sam 2-3; 1 Kings 1:11-40; 2 Ch 17:7-9; Isa 8:16). Other words synonymous with teaching include *instruct, tell, declare, show, guide, make to know, training, expound, lecture, to grant knowledge, discipline, cause to know, repeat and say* (Jefford 1988:743). In the Babylonian captivity synagogues arose as centres of instruction to preserve the wisdom of Mosaic Law. Teaching became a function of national identity (Jefford 1988:743). This would then imply that those with the responsibility to teach had a key role to keep alive the patriotism and identity of every Jew while in captivity.

In the ancient world of the Bible, states distributed the power to hand on their traditions to storytellers who told stories celebrating the foundation of the state and the nomination of its monarch, and stories celebrating the ancestors of the state (Matthews & Benjamin 1993:237). Some of this tradition still held in the New Testament though there were more defined systems in place. The Christians understood the Torah story in a different way than their predecessors (Matthews & Benjamin 1993:251). The purpose of the stories was normative for teaching and morality in the community of faith (Matthews & Benjamin 1993:251). Although Matthew and Benjamin discuss education in the context of Ancient Israel, much of the principles apply in the New Testament. Undeniably, the Roman and especially Greek practices had some influence on instruction.

Priscilla and Aquilla, Paul the Apostle, and Apollo, together with Peter and the other disciples were all a part of this passing on of the message of the Good News. Many of these early Christian disciples moved from place to place teaching and telling the story of Jesus. Apollos may have been such a peripatetic teacher, moving from one city to another preaching and teaching.

The Apostles teaching in the New Testament was based on the instruction of Jesus' resurrection. This instruction is what Priscilla and her husband explain more accurately to Apollos. They taught him because they recognized that he was an eloquent speaker and teacher.

The criteria for who were to serve as teachers in the church included a person who had temperance, seriousness, faithfulness, love, steadfastness, reverence, integrity, and gravity (Tit 2:1-5). These standards ensured the rise of responsible leaders whose authority would be accepted by the community; and the prominence of these teachers also lead to the development of the office of bishop along with a teaching model (Jefford 1988:745). Priscilla was not a bishop but one can deduce from the known information about her that Paul and others in the Early Church recognised and respected her as a

leader who knew and could teach the Word of God.

8.2.2 Conclusion

The socio-historical context suggests Corinth as a cosmopolitan seaport city with a diverse population, and distinction in commerce and religious activity. Corinth was infamous for its perverted morality as it was the centre of the love goddess Aphrodite. Preaching the gospel of Jesus in this environment would have presented a challenge, which Priscilla and her husband rise up to as demonstrated in their instruction of Apollos.

Teaching in ancient Mediterranean world took on various forms. While core of early Hebrew instruction occurred in the home, this education facilitated the development of an appropriate relationship with God. In the years of Babylonian captivity teaching acquired more scope as it became a function of national identity. In the New Testament the Apostles' teaching was based on the instruction of Jesus' resurrection. There were high standards set for those wishing to be teachers suggesting that those recognised as teachers or instructors in the community would be highly esteemed.

With this background further examination of the textual context will help the understanding of female leadership in the pericope.

8.3 The textual context

In the textual context this study considers the macro analysis of Acts 18:24-28. The Luke account is predominantly historical narration of the beginnings of the Early Church. The examination of female leadership is done with breakdown of the pericope.

Priscilla Acts 18:24-28

Apollos arrives in Ephesus

²⁴ Meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus.

Qualifications of Apollos

He was a learned man, with a thorough knowledge of the Scriptures. ²⁵ He had been instructed in the way of the Lord,

Manner in which he executed his qualifications

and he spoke with great fervor and taught about Jesus accurately, though he knew only the baptism of John.

Apollos speaks in the synagogue

²⁶ He began to speak boldly in the synagogue.

Reaction to Apollos' speech

When Priscilla and Aquilla heard him,

The result : Invitation

they invited him to their home

Further action from the result

and explained to him the way of God more adequately.

Apollos departure with recommendation

27 When Apollos wanted to go to Achaia, the brothers encouraged him and wrote to the disciples there to welcome him.

Apollos becomes a great encouragement

On arriving, he was a great help to those who by grace had believed.

Apollos a fervent witness

28 For he vigorously refuted the Jews in public debate, proving from the Scriptures that Jesus was the Christ.

Apollos arrives in Ephesus (18:24-26)

Apollos is described as a Jew from Alexandria with impressive credentials. Alexandria in Egypt was the centre of learning with serious scholarship, the city of Philo the Jewish philosopher and intellectual. It is possible he may have studied under Philo and adapted his approach to the Scriptures. Below are details of Apollos' description (Johnson 1992:313).

- a learned man (v 24)
- a thorough knowledge of the Scriptures (v 24)
- He had been instructed in the way of the Lord (v 25)
- He spoke with great fervour (v 25)
- Taught about Jesus accurately but only knew about the baptism of John (v 25)

Apollos spoke with energy and conviction. No doubt that is one of the reasons that he was so effective as an orator. He would have had all the skills of Greek oratory and knew how to hold an audience and to develop his points and use language to win and persuade his hearers.

When he arrived in Ephesus, this would have been the man that Priscilla and Aquilla listened to at the synagogue. The fact that he spoke boldly could have easily intimidated any listener. However, Priscilla and Aquilla invite Apollos to their house and fill in what he did not know about the story of Jesus Christ.

Apollos' departure with recommendation (18:27-28)

Apollos does not stay long in Ephesus. Once he had received instruction from Priscilla and Aquilla, he proceeds to Achaia with new confidence. His recognition of Priscilla and Aquilla and the church in Ephesus is illustrated by the fact that he takes with him letters of recommendation that would give him entrance and welcome into other Christian communities in the cities he was to visit. In Achaia he is welcome and in turn he becomes an encouragement to the believers there. One would assume that this was as a result of the encouragement he had received in Ephesus from Priscilla and Aquilla.

8.4 Study of key concepts in the pericope

A study of the selected key concept ἐκτίθημι (ἐξέθεντο) and a survey of this concept in other parts of the Bible is done to elucidate female leadership in Acts 18:24-28. The meaning of (ἐκ)τίθημι is established by using the Louw & Nida Lexicon (1988). The method proposed by De Klerk & Van Rensburg (2005:63-74) are utilised.

8.4.1 A word study of (ἐκ)τίθημι

A componential analysis of the word (ἐκ)τίθημι is done by:

- determining the semantic domain of the word (ἐκ)τίθημι in Acts 18:24-28
- analysing a schematic representation of the sub domains that define (ἐκ)τίθημι.

In Acts 18:26 'explain' is the translation of the Greek word (ἐκ)τίθημι. It is categorised in one semantic domain, namely Domain 33 J: 'Interpret, Mean, Explain' (Louw & Nida 1988a:404).

8.4.1.1 A componential analysis of τίθημι in domain 33

The thirty third domain, designated 'Interpret, Mean, Explain' has 53 sub domains. The preceding domain is designated as 'Understand' (32) and the subsequent domains are 'Association' (34) and 'Help, Care' (35). The position of (ἐκ)τίθημι in domain 33 is between domains 32 and 34. Domain 33 however, focuses on interactive relations, which helps in establishing the meaning of (ἐκ)τίθημι in Acts 18:26.

The meaning of (ἐκ)τίθημι is now established by contrasting the components within sub domain J.

Table 15: (ἐκ)τίθημι

Components	33.150	33.151	33.152	33.153
To explain the meaning or significance of something by demonstration – to show, to make clear	+	+	+	+
To explain something, presumably by putting forward additional or different information – to explain, to make clear.	+	+	+	+
To make something evident or clear by explanation	+	+	+	+
To cause something to be both specific and clear - to indicate clearly, to make clear.	+	+	+	+

The schematic representation of (ἐκ)τίθημι in domain 33 shows that (ἐκ)τίθημι means to make clear an issue by putting forward additional or different information. This involves demonstrating the facts, bringing out evidence to prove the point, to cause the issue to be specific and clear.

8.4.1.2 'To explain' in other parts of the Bible

The concept to 'explain' is used in other parts of the Bible to expound parables, to make them easy to understand. Jesus extensively used parables in his teaching and he expounded on these stories in order for the disciples to understand their meanings (Mk 4:30-31). In these instances he made principles in the stories less obscure and more obvious to the listeners. On the road to Emmaus Jesus unfolded to the unsuspecting disciples, the meaning of Moses and the Prophets in all the Scriptures (Lk 24:27). In another place Paul sets before the disciples the gospel that he preached among the Gentiles (Gal 2:2). In this case he is justifying his position and making clear to the Apostles that what he was doing preaching to the Gentiles was not contrary to the mission as given by Christ. Elsewhere Peter also makes clear his position by recounting his story and explaining his actions to the apostles (Acts 11:4). Paul appearing before the leaders of the Jews also explains and declares the kingdom of God in order to convince them (Acts 28:23).

These examples reveal that the word to 'explain' is mainly used in teaching and/or in expounding on a position in order to prove a point.

8.4.1.3 The meaning of ἐξέθεντο (ἐκτίθημι) in the Acts 18:24-28

ἐξέθεντο is used as a verb to describe an action between Priscilla and Aquilla on the one hand and Apollos on the other hand. When Apollos comes to town he preaches about Jesus accurately but only until John the Baptist (18:25). Priscilla and Aquilla take him aside and they ἐξέθεντο (explain) to him the way of the Lord more adequately. The implication here is that they taught Apollos and added to his already thorough knowledge of the Scriptures. It means that they demonstrated from the Old Testament Scriptures he knew to make clear the additional information they were giving him with regard to Jesus. This would mean that Priscilla and Aquilla themselves had a thorough knowledge of the Scriptures in order to add and demonstrate to their eloquent learner the teaching about Jesus the Christ.

8.4.2 Conclusion

The meaning of the word ἐξέθεντο (ἐκτίθημι) shows that Priscilla was involved in providing additional knowledge to Apollos to complete and correct the message he was already preaching as he had done in the synagogue. By implication Priscilla and her husband themselves would have been well versed in the Scriptures and confident enough to approach Apollos in order to more adequately equip him. Their explanation made the message of the gospel become clearer and presumably easier to communicate. This instruction that Priscilla provided is one of the ways that she expressed her leadership.

8.5 Priscilla as a leader

Priscilla and Aquilla were Jewish tentmakers which made them artisans and not from the upper class (Johnson 1992:313). This position neither minimises nor takes away from their influence and prominence within the Early Christian Church. When Paul wrote to the Romans, which he did from Corinth on the second missionary journey, he said that he wanted those at Rome to greet Priscilla and Aquilla (Rom 16:3). Sometime during the year and a half he spent in Corinth, Priscilla and Aquilla must have left Corinth and gone back to Rome probably because of the edict of Claudius had been lifted. They apparently returned to Corinth since they accompany Paul to Ephesus (Acts 18:3). Paul lived with them when he was in Corinth when he had come from Macedonia and had run out of money. Priscilla and Aquilla laboured with Paul in their mutual trade – tent making and ministering the Gospel of Jesus. Undoubtedly Priscilla and Aquilla learnt a great deal from Paul during that time they lived together.

Priscilla exemplifies leadership in her partnership with her husband Aquilla and in her areas of strength. Priscilla's influence as a leader can be evaluated in the six areas of leadership adapted for this study (see chapter 3.3).

8.5.1 Following the leader

Priscilla is presented with her husband Aquilla in Acts, highlighting their partnership. They are introduced as co-workers with Paul in the context of Paul's mission in Corinth (Acts 18:1-4). Though Paul had worked with the couple as tentmakers, he was probably referring more to their partnership in their faith in Christ and in teaching and spreading the gospel of Jesus. This would therefore make Priscilla a follower of Christ, living by

the values and teaching received from the apostles about God. Priscilla may also have submitted to Paul's authority as an apostle among them while co working with him.

In a rare and unusual portrayal in Acts we see a woman exercising decisive leadership and sustained intellectual engagement with an eloquent male (Acts 18:24-28; Martin 1998:785). As a disciple Priscilla would have adhered to Christ's teachings. This is further proven by the fact that she instructs Apollos and possibly others in the Christian way.

Priscilla is a partner with Aquilla in teaching in the Christian mission. This partnership is based on their marriage (18:2). Priscilla's intelligence and competency as a leader is highlighted in the context of their partnership, suggesting that there was harmony in their marriage relationship that allowed them to focus on giving themselves in service to the mission.

Priscilla's example recalls Jesus' teaching on meekness in the Beatitudes (Mt 5:5):

"Blessed are the meek for they will inherit the earth."

In using the word meekness, Jesus was insisting that his disciples' character would be distinguished by a truly meek, submissive spirit that overcomes haughtiness and arrogance in relationships with those we serve and lead (Garton 2000:45). Meekness is strength under control, it is neither subordination, nor is it weakness. Some have noted that Priscilla's name is mentioned before Aquilla's two out of three times in Acts, suggesting that she has a higher status than her husband (Acts 18:2, 18, 26). However, there is nothing in the account that suggests that Priscilla outsmarts her husband. One sees in Priscilla a woman who exercises her leadership and teaching gifts within the bounds of a patriarchal society.

In this way she challenges the process.

8.5.2 Challenging the process

Living in the ancient world which was largely patriarchal, Priscilla is an exceptional example of a woman who partners with her husband to take risks by embracing the Christian faith, teaching its tenets and hosting a house church in the Early Christian Church.

Priscilla and Aquilla forced to leave Rome, met Paul in Corinth (Acts 18:2, 18, 26) and proceeded with him to Ephesus where they remained (2 Tim 4:19). Priscilla challenges the norm in her society by her life and involvement. She does not do this for change's sake.

As a wife and partner to Aquilla, she was able to participate in the family tent making business as well as teach and nurture others as in the case of Apollos (18:26). This was exceptional in patriarchal society where the woman was expected to take care of her household, to have children and play a silent role in the background (Perkins 1988:33-44; Love 1987:51). It may be that by virtue of their moving and settling in different cities they had to support each other in all areas in order to survive. One would imagine that it would probably take time and money to employ servants or buy slaves that frequently. Priscilla may not have been intentional in searching for opportunities to change the *status quo* but as she possibly obeys God and her husband, she ends up doing just that.

Priscilla along with her husband took the risk to be identified as Christians (possibly the reason they had to leave Rome). They took Paul in as their guest and partner in business while he preached the gospel, which resulted in opposition from various

sectors especially the Judaic religious leaders. Paul makes reference to this challenge Priscilla and Aquilla take on as he remembers them in his letter to the Romans (16:3). In Paul's letter to Timothy he alludes to the suffering he faces (2 Tim 3:10-11):

.....you know my teaching, way of life, my purpose, faith, patience, live endurance, persecutions, sufferings – what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured.

The opposition that Paul faced also reveals the risk Priscilla and Aquilla took in hosting a house church, as this was a public declaration of their identity as Christians and solidarity with Paul (16:3).

Apart from identifying with Paul and hosting him, Priscilla and Aquilla also accompany him to Ephesus. It would have taken courage for Priscilla to move to several cities to start over and settle. She and her husband travel from Rome to Corinth and from Corinth to Ephesus. Each move must have meant uprooting from the familiar and going out into uncertain territory. It meant developing a new network of friends and business partners with all the challenges of making a life in a new environment.

Priscilla by her life and mission challenges the status quo and takes risks as she partners with her husband in business, faith, teaching God's word, leadership and hosting a house church and Paul who preaches with them.

8.5.3 Inspiring a shared vision

After Apollos had spent time with Priscilla and Aquilla in their home discussing and receiving further instruction on the salvation story he proceeds to a different location where he continues to teach and tell the story of Jesus more accurately. The explanation Apollos received inspired him to continue what he had been doing with more passion, as one with a complete kit to perform his job. His fervour is renewed as he "vigorously, refutes the Jews in public debate proving from the Scriptures that Jesus was the Christ" (Acts 18:28).

8.5.4 Enabling others to act

A leader enables others to act toward a common or desired goal for the good of all. The leader helps others overcome obstacles and find ways to accomplish that which they set out to do.

Priscilla and Aquilla invite Apollo to their home and by implication extend their hospitality to him. Hospitality would include refreshments and a meeting of basic needs. Hospitality would have involved serving in order to make ones guest comfortable. Priscilla as the woman in the home would have seen to Apollo being comfortable by providing for his needs. This enabled Apollos to keep preaching.

Another way that Priscilla enables Apollos is in the further instruction that she and her husband Aquilla give to him with regard to the teaching he had done. Apollos only knew the teaching of the Messiah up to the time of John the Baptist. Priscilla and Aquilla complete the picture for him by telling him about the coming of Jesus Christ. This enabled Apollos to have the complete message of the Gospel of salvation empowering him to reach others for Christ. This new message could now bring hope of the risen Lord to many more. With the instruction he had received from Priscilla and Aquilla, Apollos could now preach "vigorously, refuting the Jews in public debate as he proved from the Scriptures that Jesus was the Christ" (Acts 18:28).

Elsewhere Luke records the hospitality Priscilla and Aquilla extend to the Apostle Paul. Paul had great difficulties in his mission (Johnson 1992:304-307):

- Flogging by Roman authorities
- Stoning
- Imprisonment in Philippi
- Meagre results in Athens
- Loneliness – co-workers left him in Macedonia
- Lack of funds – Corinth
- Rejection at synagogues
- Abuse and opposition from Jews.

In view of these and other incidents, Paul acknowledges Priscilla and Aquilla's sacrificial support of him when he writes; "They risked their lives for me" (Rom 16:4). The reason is not mentioned but it may have been referring to when the Jews opposed him and threatened to kill him.

With this background, no doubt Priscilla and Aquilla's hospitality meant a great deal to Paul personally and to the work of evangelising the Gentile world. Paul met Priscilla and Aquilla and he teamed up with them in their trade of making tents. By allowing Paul to co-labour with them in their trade, Priscilla and Aquilla enabled Paul to earn his keep and be confident to say that he did not have to be a burden by depending on other people (1 Thess 4:11).

8.5.5 Modelling the way

When Priscilla and Aquilla got to Ephesus, they apparently established themselves in a home where they would have conducted their business and where eventually the church met. In 1 Corinthians 16:19 Paul says Aquilla and Priscilla send greetings, adding "and so does the church that meets at their house". This couple were co-workers and they also hosted the church.

Priscilla is a model to women in her time and female believers today. In her devotion and service to God and his people in partnership with her husband she had great impact. Priscilla is not afraid to use her gifting as a teacher/leader in a patriarchal society. Yet she must have done this with grace that did not antagonise but equipped Apollos to teach and preach more accurately.

Priscilla is a model in her role as a wife and manager in the home. Not much is mentioned about the logistics and detail of what went into hosting a church, but one would imagine since the home was the domain of the woman she would see to the details of hosting. Priscilla is not subordinate to Aquilla, nor is she preoccupied with domestic duties! The tradition presumes as a 'given' her stellar competence as a learned, competent and confident church leader (Martin 1994:785). In this way she sets a high standard and illustrates it by her life.

In their tent making business, Priscilla is also mentioned as a partner with her husband Aquilla. It is to this partnership that Paul is invited to join them in order to make a living and enable him to keep preaching the gospel (Acts 18:4-5). As a partner in business this could imply that Priscilla was also able to exercise her managerial and leadership skills to ensure the success of the business.

8.5.6 Encouraging the heart

Leaders encourage the heart by recognising individual contribution and celebrating

accomplishments (Kouzes & Posner 1995:239). Priscilla in her involvement with Apollos does not crush his spirit but builds him up acknowledging his brilliant eloquence and knowledge. When Apollos arrives in Ephesus and preaches with boldness and eloquence, they do not oppose or degrade him in public. Instead they invite him to their home and possibly around the meal or after the meal they explain in more detail and accuracy what was missing in Apollos' message. Priscilla and her husband don't damage Apollos' ego or self-esteem but correct him in an affirming way that sends him off inspired to keep sharing the message of Jesus. Apollos became a great encouragement to the believers in Achaia as a result of the encouragement he had received from Priscilla and Aquilla and others in Ephesus (Acts 18:28).

Opening up their home and playing host of a house church in the early days of Christianity meant that Priscilla and Aquilla's home was a place where Christians could encourage one another in the Way in the midst of a sometimes hostile environment. Paul also enjoyed this hospitality and commends them for their generosity and support (Rom 16:3-4).

Priscilla and her husband Aquilla are an encouragement to Paul as they accompany him to Ephesus from Corinth (2 Tim 4:19). Their partnership in both business and mission suggests that they had a friendship and companionship that implied a strong bond that must have been a great encouragement to Paul.

These considerations of Priscilla's leadership are summarised in the following table:

Table 16: Priscilla's leadership practices

The Practice	Demonstration	Verse	Scope	Results
Leader as a follower	Christian disciple Wife to Aquilla	18:2,3	God as leader Aquila her husband	Able to teach Partnership in ministry
Challenging the process	Identified as Christian in a hostile environment. Partner with Aquilla Co-worker & leaders with Paul.	Acts 18:2, 18, 26. 2 Tim 4:19; Rom 16:3,5	Christians in Rome, Ephesus and Corinth	Gospel spread to many cities. Recognised by Paul as co-workers
Inspiring a shared vision	Instruction: gave Aquilla confidence to preach more adequately	Acts 18:26	Christians in Rome, Ephesus and Corinth	The Word is preached. Expansion of the mission, Maturity of believers.
Enabling others to act	Instructed Apollos Hosted Paul, Apollos Hosted a house church	Acts 18:26 Rom 16:3,5	Paul, Apollos Christians in Rome, Ephesus and Corinth	The Word is preached.
Modelling the way	As a person who instructs the Word of God As a wife and manager in the home Partner in business and ministry. Hostess of House church	Acts 18:2,18,26. 2 Tim 4:19; Rom 16:3,5	Christians in Rome, Ephesus and Corinth	Dignity and recognition of leadership role of women in the Early Church
Encouraging the heart	Hosted Paul Together with Aquilla invited Paul to partner in tent making Accompanied Paul Hosted Apollos	Acts 18:2, 18,26. 2 Tim 4:19; Rom 16:3,5	Paul, Apollos Christians in Rome, Ephesus and Corinth	The Word is preached. Paul and Apollos' basic needs met.

8.6 Conclusion

The examination of female leadership in Acts 18:24-28 has been done by constructing what may have been Priscilla's leadership practice in the pericope.

The socio-historical context reveals Corinth as a cosmopolitan seaport city with a diverse population, and distinction in commerce and religious activity. Corinth was infamous for its perverted morality. Preaching the gospel of Jesus in this environment would have presented a challenge, which Priscilla and her husband rise up to as demonstrated in their instructing Apollos.

Teaching in ancient Mediterranean world took on various forms. While core of early Hebrew instruction occurred in the home based, this education facilitated the development of an appropriate relationship with God. In the years of Babylonian

captivity teaching acquired more scope, as it became a function of national identity. In the New Testament the Apostles teaching was based on the instruction of Jesus' resurrection. There were high standards set for those wishing to be teachers suggesting that those recognised as teachers or instructors in the community would be highly esteemed.

The meaning of the word 'to explain' shows that Priscilla was involved in providing additional knowledge to Apollos to complete and correct the message he was already preaching as he had done in the synagogue. By implication, Priscilla and her husband themselves would have been well versed in the Scriptures and confident enough to confront Apollos in order to more adequately equip him. Their explanation made the message of the gospel become clearer and presumably easier to communicate. This instruction that Priscilla provided is one of the ways that she expressed her leadership.

Priscilla's leadership was in the context of her own recognition of other leaders and authority in her life. She followed first and then led. She had a point of reference that gave her guidance in her leadership. As a disciple of Christ she adhered to the teachings of Jesus as taught by the apostles such as Paul. She therefore submitted to Paul's leadership even though they were partners in business and mission of the gospel.

As a leader, Priscilla challenged the process by allowing to be identified as Christians in what were sometimes hostile environments. Her partnership in business, teaching in the Christian mission and hosting a house church in a patriarchal society where women were not readily acknowledged as leaders are other ways in which Priscilla challenged the process.

Priscilla's hospitality and the instruction of the Word were inspiring to other believers as they were enabled to grow in their faith and to in turn share it.

In these above mentioned ways Priscilla models a leadership that reveals diverse skills in her discipleship as she teaches, hosts, encourages and enables those with whom she comes in contact with to press on in their faith in Christ.

CHAPTER 9

THE DAUGHTERS OF PHILIP AS LEADERS

(Acts 21:8-9)

Outline	
9.1 Introduction	9.4.1.3 The meaning of προφήτης in Acts 21:8-9
9.2 Introductory matters	9.4.2 Conclusion
9.2.1 The socio-historical context of the pericope	9.5 Daughters of Phillip as leaders
9.2.2 Conclusion	9.5.1 Following the leader
9.3 The textual context	9.5.2 Challenging the process
9.4 Study of the key concepts in the pericope	9.5.3 Inspiring a shared vision
9.4.1 A word study of προφήτης	9.5.4 Enabling others to act
9.4.1.1 A componential analysis of προφήτης in domain 53	9.5.5 Modelling the way
9.4.1.2 'Prophetess' in other parts of the Bible	9.5.6 Encouraging the heart
	9.6 Conclusion

9.1 Introduction

The daughters of Philip are mentioned as prophesying (προφητεύουσαι), thus being "prophetesses" (προφήτης). One should notice, however, that they are not recorded in this specific account as offering prophecy about Paul despite their prophetic powers (Marshall 1984:2; Kistemaker 1990:748). Their inclusion in the account raises questions of Luke's motive, which is not readily evident in the account. It could also be that Paul visiting with Philip the Evangelist had numerous conversations with Philip as well as with his daughters in their capacity as prophetesses (Stott 1990:331). This observation recognizes the leadership and significance of the four daughters even though Luke does not dwell on their importance but quickly moves to a prophecy by another prophet.

An examination of Acts 21:8-9 in this chapter is done under the following headings:

1. The socio-historical context of the pericope
2. A textual context of the pericope
3. A word study of key concepts of female leadership in the pericope
4. Daughters of Philip as leaders.

9.2 Introductory matters¹⁶

9.2.1 The socio-historical context of the pericope

To understand more about the socio-historical context of the Daughters of Philip this

¹⁶ The general introductory matters on the book of Acts, which includes: the author, date, purpose and addressees is covered in chapter six (see 6.2.1 - 6.2.4).

study looks at:

1. Caesarea
2. Philip the evangelist

Caesarea

Caesarea was a coastal town that had a mixed population. When Pilate was procurator of Judea he lived in the governor's residence in Caesarea (Ewing 1979:567). Herod Agrippa also resided and died in the city (12:19,23)

It was here that Peter was sent to minister to the Roman centurion (10:1,24; 11:11). This opened up the Christian faith to Gentiles probably causing growth among the god-fearers who became believers. This shows the different levels of people that lived in the city and in the case of the centurion, those that were possibly part of the Christian community to which Philip and his daughters must have belonged.

The Apostle Paul passed through Caesarea several times on his 2nd and 3rd missionary journeys (18:22; 21:8). Paul probably enjoyed the hospitality of Philip and his daughters more than once each of the times he landed or passed through the port city. It is in Caesarea that Paul made the decision to visit Jerusalem where he was arrested (21:13) and it is to Caesarea he returned under guard before his appearance before Felix (23:23). After two years of imprisonment Paul made his defence before Agrippa II in Caesarea before going to appear in Rome (25:11).

As a result of the Christian presence and probably growth, conflict also grew between the Christians and the gentiles in the city. Riots between Jews and Gentiles broke out in Caesarea and Josephus recorded the atrocities practiced on Jews under Felix and Florus (BJ ii. 13.7; 14:4f). It is here that Titus celebrated the birthday of Domitian by setting 2500 Jews to fight with beasts in the amphitheatre (Ewing 1979:569). For one to have been identified as a Christian in a hostile environment like this one would have taken much courage, much more so to be identified as prophetess, a function of leadership in the community.

In the Early Church at the time when Luke wrote Acts, the legal status of Christianity was initially non-antagonistic since the Roman authorities did not distinguish Christianity from Judaism (Ferguson 1993:565). Romans allowed Jews free exercise of their religion. As Christianity gained its own identity, the Jews began to make accusations against the Christians in their eagerness to make a distinction between themselves and the Christians (13:50; 14:2,19; 17:5-6,13; 18:12; 25:1-3).

Christianity had the disadvantage in that it derived its name from Christ who had been executed by Roman authorities. The recognition that Christianity involved a way of life that was threatening to traditional pagan society eventually led to Christians suffering persecution under several Roman Emperors (Ewing 1979:569). For the daughters of Philip to be identified as ones who prophesied in a context like this reveals more than what Luke intends in his brief mentioning of the four women.

More about the daughters of Philip can be gleaned from examining their father's description.

Philip the Evangelist

Described as one of the Seven selected to act on behalf of the neglected Greek-speaking widows in the Church at Jerusalem reveals something about Philip (6:1-6). These men were known and portrayed as "men full of the spirit and wisdom" (Acts 6:3). 'Full of the Spirit' would mean that these men of whom Philip was named demonstrated the fruit of the Spirit listed by Paul as: Love joy, peace, patience, kindness, goodness,

faithfulness, gentleness and self-control (Gal 5:22-23). Philip in raising his daughters may not only have modelled this servant leadership, but he may have taught them his Christ like character as they grew into responsible Christians.

Another opportunity that Philip may have had to model leadership that serves obediently is in the dispersion of Christians. The persecutions of the Church in Jerusalem lead to dispersion and the spread of the gospel. Philip went to the area of Samaria and in response to his preaching many were healed and freed from unclean spirits (8:7). Philip's ministry in Samaria echoed the universal application of the gospel (1:8) contributing to the healing of the hostility between Jews and Samaritans (Jn 4:9). In addition, Philip encountered Simon the magician a man with a large following during his stay in Samaria. Through Philip's preaching many converted to Christianity along with Simon the magician. Philip demonstrated obedience to God's leading.

In ancient Israel the state delegated the prophet to help determine which foreign nations were their friends and which were their enemies. The protocol for prophets included the following responsibilities (Matthews & Benjamin 1993:211):

- An analysis of short-term consequences for the state of the decision so its monarch (taxes, covenants, war)
- Represented the state before the divine assembly at annual meetings to evaluate Israel's keeping of the covenants with Yahweh
- Promulgates the decisions of the divine assembly regarding the state with words and pantomimes while in ecstasy

Prophets thought of themselves as sentries, doing for the state as a whole what the lookouts on the walls did for their cities (Ezek 3:17-21; 33:1-9). English uses 'watchdog' rather than 'watchman' to refer to those who monitor the performance of officials the way prophets monitored the performance of their monarchs (Hos 11:1; Amos 5:15; cf. 1 Sam 15:1-33).

In the New Testament Church Israel no longer was a monarchy, but still had prophets and prophetesses with roles slightly modified for their times. The prophet/prophetess may have kept the functions of calling the people of God to repentance and prepare the way for the coming Messiah pointing them to God (Jn 1:23; Mk 1:4).

That women should prophesy in Christian gatherings is confirmed from Old Testament prophecy (Joel 2:28) and is referred to by Peter as fulfilled on the Day of Pentecost (Acts 2:17-18). In these verses, it is confirmed that women could prophesy, but this seems to be denied in other writings of Paul (1 Cor 14:34; 1 Tim 2:11ff).

9.2.2 Conclusion

9.3 The textual context

In the textual context this study considers the macro analysis of Acts 21:9, which is a historical narration.

Paul in Caesarea at Philip's house

*** Leaving the next day, we reached Caesarea and stayed at the house of Philip the evangelist, one of the Seven.**

Philip's daughters mentioned

*** He had four unmarried daughters who prophesied.**

Below is a summary of Luke's record in Acts 21:9:

- 21:8: Paul in Caesarea at Philip's house
- 21:9: Philip's prophetess daughters mentioned

Paul in Caesarea at Philip's house

Luke in his record seems to give more information about Philip the father of the four prophetess daughters than he does about the prophetesses. Philip arrived in Caesarea following the conversion of the Ethiopian Eunuch (8:4-25,40). He was also a member of the seven lay deacons chosen to manage the affairs of the Greek widows (Acts 6:1-6). In addition, Philip is seen as the effective evangelist who witnessed the conversion of Samaritans *en masse* (Acts 8:5-8).

Hence Philip is more commonly known as an Evangelist in Luke's record. A description of the different roles seeks to give perspective on the relationship with his daughters Carter & Earle (1975:319) is correct in stating:

"Evangelists were itinerant officers, whose duty it was to break new ground and establish new churches. They ranked below the prophets and above the presbyters or pastors . . . The New Testament never uses 'evangelist' in the sense of the writer of a gospel."

Philip's daughters in their role as prophetesses would have worked with their father each complementing the other as they served their community. There is no discord recorded in their household and so it would seem like they worked harmoniously.

Philip's prophetess daughters mentioned

The introduction of Philip's four daughters who prophesied indicates first, Philip's godly parental influence in turning their lives into the service of God. Secondly the place of importance to which women were already attaining within the ministry of the church (Acts 18:26; Phil 4:3). Although the daughters of Philip do not proclaim any prophecy, the reference to them should be taken as referring to their customary practice as a means of identifying them rather than to something they did on this single occasion (Johnson 1992:370). However, one may ask, why did Luke have to mention them at all since he does not record them as doing anything? Is it possible that though Luke acknowledges the presence of women prophets within the early Christian communities, he "silences" them (Martin 1998:786)? However, one could argue that Philip does not do anything in the account either, so that argument may not confirm the silencing of the daughters. Were these four women part of a community of prophets? Were they party to Agabus the prophet from Judea and his prophetic action and message to Paul? These questions remain unanswered from the Acts account.

It is possible that Philip's daughters are mentioned because they served as Luke's source of information about the Caesarean church (Witherington 1998:633; Hamack 1907:155-57). This picture would enhance the possibility of their prominence in the church in Caesarea.

The next paragraph in the pericope is the account where Agabus predicts the suffering

that was to happen to Paul (21:11). This gives a glimpse of what Luke understood by prophecy as being predictive even though in the Pauline epistles prophecy entails more, including preaching and teaching (Carter & Earle 1975:319; Matthews & Benjamin 1993:214).

9.4 Study of the key concepts in the pericope

9.4.1 A word study of προφήτης

A study of the key concept 'prophetess' and a survey of this concept in other parts of the Bible is done to elucidate female leadership in the Acts 21:8-9. In Acts 21:9 the verb προφητεύουσαι is used to describe Philip's daughters. By implication they are in this way identified as 'prophetesses'. This study focuses on the noun implied by the verb used in the pericope. The meaning of 'prophetess' is established by using the Louw & Nida Lexicon (1988). The method proposed by De Klerk & Van Rensburg (2005:34-48) is utilised. This analysis is done by:

1. determining the semantic domain of the word 'prophetess'
2. constructing a schematic representation of the sub domains that define 'prophetess'.

In Acts 18:26 'prophetess' is the translation of the Greek word προφήτης. It is categorised in one semantic domain, namely Domain 53 'Religious Activities' (Louw & Nida, 1988a:543)

9.4.1.1 A componential analysis of προφήτης in domain 53

The fifty third domain, designated 'Religious Activities' has 12 sub domains. The preceding domain is designated as 'Funerals and burials' (52) and the subsequent domain is 'Maritime activity' (54). The position of προφήτης in domain 53 is between domains 52 and 54 are descriptive funeral activity and activity to do with ships and persons who perform various functions in the sea. Domain 53 has more to do with interpersonal interaction, which helps in establishing the meaning of προφήτης.

προφήτης is listed under sub domain I (Roles and functions).

The meaning of προφήτης is now established by contrasting the components within sub domain J.

Table 17: προφήτης

Components	53.79	53.80	53.81
One who proclaims inspired utterances on behalf of God - prophet, inspired preacher	+	+-	+-
A woman who proclaims inspired utterances on behalf of God – prophetess, inspired preacher	+	+	+-
One who claims to be a prophet and is not and thus proclaims what is false	-+	+-	+

From the analysis, a prophetess was a woman who proclaimed the Word of God; she could also in her function act as a preacher. The prophetess could also be one who pretended to proclaim God's word; this would be a false prophet.

9.4.1.2 'Prophetess' in other parts of the Bible

As prophetesses, the daughters of Philip were not without precedent. Several women were identified as prophetesses in the Old Testament (Ex 15:20 – Miriam; Jdg 4:4 – Deborah; Neh 6:14 – Noadiah; 2 Kgs 22:14 – Huldah; Isa 8:3 – Wife of Isaiah). Joel's prophecy states that a time would come when daughters would prophesy (Joel 2:28), and its fulfilment is seen in the Pentecostal experience (Acts 2:17-18).

New Testament prophets and prophetesses have two functions (Witherington 1998:632):

1. Discerning by means of the Spirit's insight the fulfilment of Old Testament prophecies (Acts 2)
2. Giving new predictive prophecies (Acts 11:28; 21:11; 27:10,23-24, 31,34).

The function of discerning Old Testament fulfilment presupposes that the prophetess would then explain or teach the people the specific prophecies and this was possibly done with individuals or in the gatherings of the people of God.

Prophetess/prophets in their function as giving predictive prophecies may have served the communities of faith in helping them live in accordance to God's will. Prophecy also served to warn the community or individuals as in the case of Agabus. Agabus' words have authority and accuracy in a general way, and serve as a further warning of trouble awaiting Paul in Jerusalem (Acts 21:11).

These functions indicate that the prophetic function served to guide the people in knowing God's way and so would have been highly esteemed in the religious community. Luke makes a point of indicating that his exemplary and most important characters in his two-volume work are prophets (e.g. John the Baptist, Jesus, Peter, Anna, Mary, Elizabeth and Philip's daughters) (Witherington 1998:632). Though Philip's daughters do not prophesy in the account where they are mentioned, their recognition as prophetesses tells a lot about their role in their society.

That women should prophesy in Christian gatherings is confirmed from Old Testament prophecy (Joel 2:28) and is referred to as fulfilled by Peter on the Day of Pentecost (Acts 2:17-18).

Other prophets in the New Testament include Jezebel who was considered a false prophet (Rev 2:20).¹⁷ Anna who spent years praying in the temple and confirmed Jesus to be the promised one for the redemption of Jerusalem (Lk 2:26) is a noted prophetess. In each of these cases in the New and Old Testament, the women influenced people to either turn to God (in the case of true prophetesses) or they caused people to turn away from God. These women were influential leaders in their communities (Witherington 1998:632).

9.4.1.3 The meaning of προφήτις in Acts 21:8-9

"Prophetess" (one who προφητεύσαι) as understood in the Acts 21:9 context, would mean that Philip's four daughters functioned as women who were known for the fact that they proclaimed God's word as they discerned it in the Old Testament. The words they taught or proclaimed were not their own but they were inspired by God making them God's instruments to guide the people in his way. The prophetess also functioned to foretell the future and in this way forewarn those concerned to heed the way God

¹⁷ Witherington (1998:151-152) discusses the issue of false prophets/prophetesses.

would have them act. The example of this function is seen with Agabus prophesying about Paul.

9.4.2 Conclusion

Philip's prophetess daughters may have played a prominent role and been an influence in their society as they discerned and communicated the inspired word of God. They also inspired the people to follow God in their foretelling function. They were inspired by God making them God's instruments to guide the people in his way. The prophetess also functioned to foretell the future and in this way forewarn those concerned to heed the way God would have them act.

9.5 Daughters of Phillip as leaders

The daughters of Philip exemplify leadership in their designation as "prophetesses". Their influence as leaders can be evaluated in the six areas of leadership adapted for this study (see chapter 3.3).

9.5.1 Following the leader

Philip's daughters are described in the context of the Christian community as prophetesses, which suggest that they were servants of God. This relationship implies intimacy with God in order to proclaim his word to the people. The prophetesses did not originate what they proclaimed or preached. They were first followers of God, or disciples of Christ before they could proclaim any inspired utterances.

Their father Philip the Evangelist most probably had taught his daughters the word of God and since they are still living in their father's home, they must have submitted to his authority both as a father in the home as well as a recognised Evangelist in the Early Church.

9.5.2 Challenging the process

Philip's daughters may have challenged the process by their lives and in their function as prophetesses in a patriarchal society. The identification as prophetesses implies that they would have taught and explained God's word to the people. This may sometimes have meant pointing out where the people had disobeyed God. Leaders who challenge the process look for opportunities to change the *status quo* and this Philip's daughters must have done as they showed the people where they were going astray.

Foretelling the future as revealed by God would have entailed taking a risk to bring God's message, which was not always well received or may be contrary to the expectations of the people. Inherent in uttering the divine word of God meant that the people were accountable to the prophetesses/prophets in their obedience to God. This did not mean they took the place of God in the worship, but as God's representatives, the prophets/prophetesses looked out for those who may not have been obeying God.

9.5.3 Inspiring a shared vision

Leaders passionately believe they can make a difference. They envision the future, creating an ideal and unique image of what the community ... can become. Through their strong appeal and quiet persuasion, leaders enlist others They breathe life into the shared vision and people see the exciting future possibilities (Kouzes & Posner 1995:318).

It is possible that Philip's daughters served communities of faith as well as individuals inspiring them to walk and act in accordance with the will of God as they discerned and proclaimed their prophetic message. The four daughters of Philip may have been involved when Agabus gave Paul the prophecy (Acts 21:11). The description προφητεύουσαι 'prophecy' implies that they gave prophetic utterances that inspired the people to obey God and look ahead to a desired future.

9.5.4 Enabling others to act

The function of the prophetess involves speaking the word of God into the lives of other people to enable them to live according to God's standard and guidance. Philip's daughters may have used this leadership practice enabling others to act by the Word of God and guidance that they shared with the people (cf Kouzes & Posner 1995:318). The word of God spoken in the Christian gathering either to encourage or teach or rebuke fostered unity among the believers as they trusted and obeyed God together. The obedience to the word of God results in maturity of the believers' faith (Col 1:28).

9.5.5 Modelling the way

Not much is revealed about the lifestyle of Philip's daughters in the Acts 21:8-9. However, one would assume that these women exemplified intimacy with God and a lifestyle of obedience to God. The fact that they are mentioned as prophetesses implies that they were recognised as reputable disciples.

Leaders create stands of excellence and then set an example for others to follow (Kouzes & Posner 1995:318). As prophetesses, Philip's daughters set the standards for righteousness and they must have exemplified them in their own lives by their values becoming models of how believers should relate with God and how they should treat others.

9.5.6 Encouraging the heart

In principle the existence of a prophet implied the presence of God in the community or society, an encouragement to the people that they were not abandoned. To keep hope and determination alive, leaders recognise contributions that individuals make and then encourage them by celebrating the accomplishments (Kouzes & Posner 1995:318). Philip's daughters may have encouraged the people by confirming God's word as in the case of the prophetess Anna (Lk 2:38) and the prophet Simeon when Jesus was presented in the Temple (Lk 2:25-33).

Apart from that, the prophetesses as religious leaders may have encouraged the people by their participation in the Jewish festivals and or Christian ceremonies like the Lord's Supper.

These considerations of Philip's daughters' leadership are summarised in the following table:

Table 18: Philip's daughters' leadership practices

The Practice	Demonstration	Verse	Scope	Results/Assumed
Leader as a follower	Christian disciples Prophetesses	Acts 9	Believers in Caesarea/The Early Church	Trusted with prophetic responsibility. Exemplary Christian life
Challenging the process	As prophets Teaching/fore-telling	Acts 9	Caesarea	Guidance and direction for the believers. Possibly repentance and knowledge of God's word by the people. Exhortation to live righteously
Inspiring a shared vision	Foretelling	Acts 9	Believers in Caesarea/The Early Church	Courage through persecution
Enabling others to act	Teaching from God's word	Acts 9	Caesarea	Believers strengthened in their faith.
Modelling the way	To other women	Acts 9	Believers in Caesarea/The Early Church	Other believers encouraged and exhorted to
Encouraging the heart	The word of God brings life joy, peace	Acts 9	Believers in Caesarea/The Early Church	Believers strengthened in their faith

9.6 Conclusion

The record of the four prophetess daughters of Philip signifies much more than is superficially revealed in the Acts of the Apostles. The designation 'prophetesses' suggests a recognition of their leadership in the Early Church. The fact that Agabus who prophesies about Paul is visiting Philip and his prophetess daughters, signifies their relationship with Agabus and their possible prominence within the church leadership.

As daughters of Philip the Evangelist who is recognised as a godly man and a leader in the Church, it is possible that Philip raised his daughters to emulate his own leadership even though their gifting and functions may have been different. This relationship also suggests the quality in these women to learn from their father and other Christian leaders. Though they are followers of Christ they most likely valued the teaching and input of others in helping them grow in their faith and leadership. This in turn may have built their credibility to the point that others can now look to them for leadership.

As prophetesses, their function in the Church would assume that they:

- Foretold the word of God addressing current issues
- They probably proclaimed the gospel after their father's example
- They demonstrated integrity and godliness in their character befitting their role and responsibility as prophetesses

As foretellers they challenged the process in telling the people where they had gone wrong and raising God's standard for them to follow. They also took the risk of being identified as Christians and leaders as well, at a time when there was persecution of the Christians. The office of prophetesses may have required the teaching of the Word, which is a leadership role that would both encourage the learners to know the Word of God as well as enable them to grow to maturity in their Christian faith.

CHAPTER 10

EUNICE AND LOIS AS LEADERS

(2 Timothy 1:5)

Outline	
10.1 Introduction	10.4.1.6 'Grandmother' in other parts of the Bible
10.2 Introductory matters	10.4.2 A word study of ἐνολκέω
10.2.1 The author	10.4.2.1 A componential analysis of ἐνολκέω (ἐνώκησεν)
10.2.2 The date	10.4.2.2 A componential analysis of ἐνολκέω in domain 23
10.2.3 The purpose of the letter	10.4.2.3 A componential analysis of ἐνολκέω in domain 85
10.2.4 The addressee and his circumstances	10.4.2.4 'Lived' in other parts of the Bible
10.2.5 The socio-historical context of the pericope	10.4.2.5 Meaning of ἐνολκέω in 2 Tim 1:5
10.2.6 Conclusion	10.4.3 Conclusion
10.3 The textual context	10.5 Lois and Eunice as a leaders
10.4 Study of the key concepts in the pericope	10.5.1 Following the leader
10.4.1 A word study of μήτηρ	10.5.2 Challenging the process
10.4.1.1 A componential analysis of μήτηρ in domain 10	10.5.3 Inspiring a shared vision
10.4.1.2 A componential analysis of μήτηρ within domain 58	10.5.4 Enabling others to act
10.4.1.3 'Mother' in other parts of the Bible	10.5.5 Modelling the way
10.4.1.4 The meaning of μήτηρ in 2 Tim 1:5	10.5.6 Encouraging the heart
10.4.1.5 The meaning of μάμμη in 2 Tim 1:5	10.6 Conclusion

10.1 Introduction

There is no doubt about the leadership ascribed to Timothy in the two pastoral letters addressed to him. Both Timothy's mother Eunice and Lois his grandmother are mentioned at the beginning of the second letter as having a sincere faith that is also reflected in Timothy's life. The reference to Lois and Eunice signals the exemplary influence they had on Timothy who is entrusted with leadership of the church in Ephesus. This suggests that these two women had a significant role in Timothy's leadership formation, and raises the question: how did they influence Timothy? Focus is now given to how these women expressed their leadership. An examination of female leadership in 2 Timothy 1:5 in which Lois and Eunice are mentioned, is done by looking at:

1. the socio-historical context
2. the textual context
3. a word study of key concepts
4. Lois and Eunice as leaders

10.2 Introductory matters

In this section the study analyses matters relating to various aspects that shed light on the socio-historical context for the purpose of drawing out the leadership of Lois and Eunice. This analysis includes the following:

1. The date
2. The author
3. The purpose of the letter
4. The addressees and their characteristics
5. The socio-historical context of Lois and Eunice

10.2.1 The author

According to the text, the Apostle Paul is the author of the second letter to Timothy (2 Tim 1:1). Traditionally, Paul is considered as the author of 2 Timothy (Mounce 2000; Marshall 1999; Guthrie 1983; Stott 1973; McArthur 1996; Knight 1992). Paul (also called Saul, Acts 13:9) was a Pharisee from Tarsus (Acts 9:11; Phil 3:5) who had a dramatic conversion to Jesus Christ and became an Apostle (Gal 1:1) in the Christian faith. Paul was an ardent believer who made missionary journeys to share his faith, and plant churches in many cities in Asia Minor. Paul considered his apostleship as an honour, a responsibility and a privilege to share the gospel of the promise of God (Barclay 1975:142). Paul wrote letters to these churches and to his co-workers in the different locations. The two letters to Timothy and the letter to Titus stand out in that they are addressed personally. This may be the reason why Paul is able to write more intimately, referring to his own ancestors and to Timothy's mother and grandmother in his second letter to Timothy. There is however, organisational content that makes these letters not just private correspondence but letters written to men with particular official responsibilities (Pelser 1985:164).

There are, however, those who hold to the fact that the Pastoral Epistles are *pseudepigrapha* because of the difference in the language in these epistles when compared to Paul's other writings (Dibelius & Conzelman 1984). The four arguments against Paul's authorship are historical, ecclesiastical, theological and literary (Stott 1973:14,15). The personal nature of the letter and the evidence of Paul and Timothy's relationship, however, give credence to Paul as the author. I concur with Stott that the arguments that deny Pauline authorship of the Pastoral Epistles – historical, theological, literary and ecclesiastical – are not sufficient to overthrow external and internal evidence that Paul wrote the letters. For the purpose of this study I will accept the traditionally held view that Paul is the author of the second letter to Timothy.

10.2.2 The date

The Apostle Paul's first imprisonment was about AD 59-61. The letter 2 Timothy may have been written just before Paul's death (4:21). This argument favours an early dating (Pelser 1985:179). The Early Church testifies to Paul being put to death by Emperor Nero. Nero committed suicide in AD 68, hence Paul could have written his second letter to Timothy no later than AD 67 or even as early as AD 65. In this period, the Mediterranean world had become quite cross-cultural and cosmopolitan, especially in the cities. This situation made possible the phenomenon that Timothy's father was Greek while his mother (and of course his grandmother) were Jewish. The date also

suggests that these were the Apostle Paul's later years, thus giving weighty significance to what he wrote to Timothy.

10.2.3 The purpose of the letter

It is significant that Paul mentions the faith of Eunice and Lois at the very beginning of his letter especially bearing in mind that Paul wrote 2 Timothy towards the end of his life. This mention of Timothy's ancestry and his own ancestry as a starting point in the letter sets the tone for the purpose of the letter. While the mention of these women is in relation to the faith and steadfastness Paul desires in Timothy, in the rest of the letter Paul is concerned about Timothy and how he should run the church that was left in his care at Ephesus. This suggests the foundational impact that Lois and Eunice had on Timothy.

2 Timothy is traditionally called one of the Pastoral Epistles because in these letters Paul, sensing his death, was focused on laying a firm foundation for the churches he had established (Willmington 1984:188; Stott 1973:18). Though a faithful and trusted disciple of Paul, Timothy, the recipient seemed to lack natural courage and strength (2 Tim 1:7; 1 Cor 6:11). The purpose of the letter Paul writes is to encourage Timothy to endure suffering and to keep proclaiming the gospel (Willmington 1984:188). Before making several personal requests (4:9-22) Paul exhorted Timothy concerning faithfulness endurance (2:1-13), adherence to sound doctrine (2:14-26), the danger of apostasy (3:1ff), and his ministry (4:1-8). These aspects point to the organisational concerns of the church, a contrast to the personal faithfulness encouraged in Timothy at the beginning of the letter.

The key themes that point to the purpose of the letter include a clear warning about false teachers, instructions to the Christians through Timothy, encouragement to suffer and guard the gospel and an exhortation to pass on to faithful men what he has learnt (Knight 1992:11). The focus on the truth and the priority of the gospel takes prominence with this position. Paul motivates his spiritual son Timothy by affirming him in the salutation, then urging him in his devotion and giving him instruction (Macarthur 1995:5). Paul focuses on encouraging Timothy in his leadership of the church. These aspects highlight Timothy's performance in organising and caring for the church. Paul reminds Timothy to exercise his gifts and assures him that he can overcome his timidity with God's power (1:6-7). Paul also encourages him in his leadership development in line with the gospel vision (2:2) and highlights the importance of avoiding pointless quarrelling (2:14-16) and to use his knowledge of the word in handling conflict (3:14-17).

In each of the observations it seems that Paul is encouraging Timothy to hold to the faith, which is essential to all the other points of encouragement made. It is Timothy's faith in God that will help him endure suffering, stand against false teachers or pass on to faithful men what he has learnt as he leads the church in Ephesus. Paul's memory of Timothy's past loyalty (1:4), his faith and his roots (1:5) become a launch for his initial appeal for steadfastness (Fee 1988:221). It is Lois and Eunice's faith that Paul urges Timothy to use as a point of reference for building his own faith and character. Their primary influence and upbringing of Timothy have a bearing on the encouragement Paul is giving to Timothy.

In the making of a leader, two things are essential to the leader's effectiveness: the character of the leader, and the leader's organisational skills. In this second letter to Timothy, Paul mentions Timothy's faith as exemplified in his mother and grandmother as a foundation to his character and leadership. The development and training Timothy got from his mother and grandmother would have focused on faith, character and life

skills while Paul's latter involvement with Timothy focuses him on organisational skills. The rest of the letter gives attention to the leader's pursuit and management of the Gospel in the church, in which the author takes the task of equipping Timothy.

An understanding of the purpose of the letter is key to considering the characteristics of the addressee and his circumstances in order to determine the interpretation of female leadership in 2 Timothy 1:5.

10.2.4 The addressee and his circumstances

Timothy whom Paul addresses as his beloved son (2 Tim 1:1; 2:1) is the recipient of the letter 2 Timothy. In other places Paul regards Timothy as "my true son in the faith" (1 Tim 1:2) and "my son whom I love, who is faithful in the Lord" (1 Cor 4:17). Paul also recognises the parental impact in Timothy's development. Paul highlights his own father figure role in Timothy's life, which makes significant his mention of Timothy's mother and grandmother (1 Tim 1:5). This raises the question of the silence about Timothy's biological father. The only mention of Timothy's biological father (Acts 16:1) is with regard to his Greek identity. Two possibilities are that he could have been dead, or he may have lived in a different city. This suggests that his mother and grandmother rather than his father influenced Timothy's early upbringing.

The autobiographical information is one of the features that signal to the reader that the letter is of a personal nature and not one that is official and detached (Aune 1987:189). Given the way in which the author of the letter presents himself as father to Timothy presumes that the recipient would receive the letter as a child from a father even though their relationship was one of mutual respect as adults. Timothy is a young man of Greek and Jewish heritage, who is probably sickly (1 Tim 5:23) and lacking in personal forcefulness (Pelser 1985:166). These characteristics are signalled by the encouragement that Paul gives Timothy in his second letter to be strong and not to allow other people to disregard him on the basis of his youth (2 Tim 1:7).

The fact that the historical situation of Timothy is not fully described or confirmed by the details in Acts or other Pauline letters could be a limiting factor (Pelser 1985:166). However, further insight into the addressee's situation is examined in the socio-historical context of Lois and Eunice.

10.2.5 The socio-historical context of the pericope

An examination of the socio-historical context will entail a look at the following:

1. The role of a mother in 1st–3rd century Mediterranean households
2. Persuasion strategies as a lettering style

The role of mother in 1st–3rd century Mediterranean households

The most important adults in a 1st–3rd century Mediterranean household were the father and the mother. The roles apportioned to each member differed. Protocol for mothers of a household included the responsibility to protect and provide for their land and children (Matthews & Benjamin 1993:22), which entailed:

- To bear children and arrange for other wives to bear children
- To manage the household by supervising domestic production, rationing and preparing food, processing and storing beer, grain, vegetables
- Teaching clan traditions
- Mediating domestic conflicts

- Designating heirs

The above-mentioned list implies that the mother in the household bore the weight of the family's success or failure in society and the future of the family. While bearing children may be a natural process, raising those children to be successful in their society takes intentional skill. Only a person with adequate managerial and leadership skills could effectively manage the family's production, and the supervision of human and material resources. These leadership skills would also be necessary for conflict resolution and the succession planning of the families whether the families were prominent and rich or not. It is therefore important that when one reads about a mother or grandmother in the ancient world, one should quickly associate the different leadership responsibilities to these women even though they are not positional and acclaimed in those societies. Lois and Eunice possibly well fit the above description in their roles as parent and grandparent to Timothy.

In the New Testament the household codes in the patriarchal ancient world presented a tension since women hosted house churches (Chloe, 1 Cor 1:11; Priscilla, 1 Cor 16:19; Rom 16:3-5; Nympha, Col 4:15) and hence would possibly function as leaders. There are other women mentioned as being co-workers with Paul in his mission (Rom 16:3, 6,7,12 & Phil 4:2-3). This observation goes to show that the influence of women found expression in more ways than one. The responsibility of women in society, whether in leadership in the home or the public sphere, was not unusual. There is indication that women in the Jewish first century world were involved in leadership functions as highlighted by Broton in their roles as priestesses (1982:73), prophetesses (1982:75-95), and in intellectual capacities as well (1982:75-95). It is therefore plausible for one to consider the Paul's conscious or unconscious orientation to the question of the practices of women in leadership in his second letter to Timothy.

Timothy's long heritage of faith is evidenced in the mention of the faith of his mother and grandmother (1 Tim 1:5, Acts 16:1). Timothy's long acquaintance with the sacred Scriptures (2 Tim 3:14-15) and his godly heritage suggests that his mother and grandmother were key in passing on the value of godliness and of being rooted in the Word of God. The Christian leaders in Lystra may already have held Timothy in high esteem (Hawthorne 1988:857-8) since he is mentioned as a disciple (Acts 16:1). In addition, the confidence that Paul has in Timothy to give him the responsibility to oversee the church in Ephesus indicates Timothy's potential and a good standing.

This study now focuses on the writing style of the first century and how it enhances Paul's message the role of Lois and Eunice in the letter of Paul to Timothy.

Persuasion strategies in 2 Timothy 1:5

In Greco-Roman antiquity persuasion strategies as an approach was one of the ways that the first century authors used to communicate effectively to their recipients.

In the second letter to Timothy, the author sticks with the conventional Greco-Roman / Jewish format in which the sender is identified; the addressee is also specified followed by a blessing on the addressee by the sender (Aune 1987:183). The apostle was familiar with rhetorical conventions as used by lawyers, philosophers and letter writers of his time (Kennedy 1992:149). Scholars perceived that the techniques of rhetoric were sufficiently similar to the requirements of literary medium in letters (Harding 2001:83; Stowers 1986:51-56). This makes the reader of 2 Timothy anticipate certain rhetorical features in the letter. Persuasive argumentation in the New Testament is often constructed according to three modes of 'artistic proof' (Kennedy 1992:14-16; Cornelius 1998:92; Harding 2001:86) namely:

- *logos* – the appeal to reason
- *ethos* – grounded in the trustworthy character of the speaker or author
- *pathos* – that appeals to the emotions of the audience.

Ethos

Paul probably expected that his second letter to Timothy would result in certain emotions and action. He employs *ethos* as a persuasive strategy to possibly gain Timothy's attention

Ethos constitutes the most effective means of proof (Aristotle, *Ars Rhetorica* I:ii, 4). In the case of 2 Timothy, the sender, Paul, links his thanksgiving to God in accordance to his own forefathers' example. The implication here is that the forefathers were virtuous in their service to God. Thus the author emphasizes his own virtue as coming from the example of his forerunners. Aristotle (*Ars Rhetorica* II:i, 6) gives three qualities necessary to enable the speaker to convince the audience of the speaker's trustworthiness: practical wisdom, virtue, and good will. In the 2 Timothy 1:1-7 pericope, Aristotle's two qualities of virtue and practical wisdom could apply to Paul's reference to his forefathers' virtues. The author then focuses on his longing to see Timothy. Paul refers to the emotions, to Timothy's tears and to his own anticipated joy at the thought of seeing Timothy again. This focus on the emotions and feelings of the recipient applies to the third quality that enables Paul to introduce an emotive angle to their relationship. Paul, having established his position and authority as an apostle, finds it necessary to employ *ethos* in his letter to Timothy, recognizing that relationship is key to leadership. Timothy's response to a purely authoritative letter would be different to one in which Paul goes out of his way to validate his relationship. This gives value to his recognition of Lois and Eunice's faith in Timothy's life. Along with applying *ethos* to this letter, Paul also uses *pathos* in his letter.

Pathos

The letter opening includes the sender's thanksgiving for the addressee in which he continues to build on the personal aspect of their relationship. 2 Timothy encapsulates Paul's last words in which he employs 'pathos' as a strategy, thus classifying the letter as essentially testamentary in its content: False colleagues have forsaken him. He is in physical danger. He daily faces death. He is a transparently good man, a sage whose impending death, while thoroughly undeserved, is faced with calmness and without bitterness. In such circumstances the worth and character of the apostle shines forth clearly. He is suffering the ultimate sanction for and the ground of his mandates for life in the church that leads to salvation (Harding 2001:91). This presentation of the author is probably supposed to positively highlight his relationship and reliance on Timothy at a time when the author is vulnerable.

Pathos serves the function of praising the character of the readers in such a way as to make them favourable towards the author and also receptive to further persuasion (Cornelius 1998:92). Cornelius expounds on the meaning of the *pathos* strategy to include:

- Tactfully concealing the bad characteristics of the reader;
- Mentioning only the good characteristics of the readers; and
- Exaggerating the good characteristics of the readers

Such strategies are evident throughout the letter where the author mentions the good characteristics of the reader. In the 2 Timothy 1:1-7 pericope, the *pathos* strategy of

persuasion is seen in the following phrases:

- 1: 2 To Timothy my dear son
- 1:3 constantly remember you
- 1:4 long to see you
- 1:5 your sincere faith . . .
- 1:5 which first lived in your grandmother Lois and in your mother Eunice
- 1:6 the gift of God which is in you

Paul refers to Timothy as his beloved son (2 Tim 1:2) implying the role of a father in Timothy's life. The authoritative introduction of the letter changes to a softer tone where the author refers to the addressee as a 'dear son'. His choice of words and the reference he makes to his longing to see Timothy point to the author's intention to endear himself to the addressee. Is the sender seeking to positively influence the recipient? As a personal letter, the reader anticipates certain information that will be specific to the sender and the recipient. The key verse for this study is 2 Timothy 1:5 and it is couched between Paul's thanksgiving for Timothy's faith and the command to him to 'fan into flame the gift of God' (1 Tim 1:6).

Paul employs *pathos* in pointing out the sincere faith of his mother and grandmother that now lives in him. In contrast to the reference to Paul's ancestors, there is another quick switch and now it is Timothy's faith as received from his grandmother and mother. The dominating idea here is the concept of religious upbringing (Dibelius & Conzelmann 1972:203). Paul is persuading Timothy that he really knows him and his background and that he is really concerned about him. He also is communicating the significance of close family relations in the formation of a leader and the leader's faith. The mention of Eunice and Lois is done to enhance the *pathos* strategy in Paul's letter to Timothy. Their role in Timothy's life is a positive one, in the same way his own forefathers positively impacted on him.

From the above consideration one sees that the author, in utilising persuasion strategies as a rhetorical means, conveys important information about himself and about Timothy's mother and grandmother who played an important role in his development.

10.2.6 Conclusion

The socio-historical background of 2 Timothy 1:5 gives the reader a broader understanding of the context of the key verse. Not much more is mentioned about the two women Eunice and Lois, Timothy's mother and grandmother, a consideration that can mislead the reader in determining the meaning of female leadership in the pericope. An understanding of a mother's role in the first century era sheds some light on the nature and extent of the influence of Timothy's mother and grandmother.

The Apostle Paul writes at an advanced age hence suggesting that Timothy takes seriously the exhortation to emulate his mother's and grandmother's faith. This reference to Lois and Eunice signals the exemplary influence these women, his mother and grandmother, had on Timothy who is entrusted with leadership of the church in Ephesus. If they could raise a leader, they too must have been leaders.

Included in the socio-historical context is the literary style of writing used by authors, which Paul utilises in his letter to Timothy. The use of *pathos* and *ethos* in his letter

exposes what may have been Paul's motivation in his letter to Timothy as well as his positive perspective on Lois and Eunice and how they have influenced Timothy.

A look at the textual context of the 2 Timothy 1:1-5 gives more insights into the meaning of the pericope.

10.3 Textual context

In the textual context this study considers the macro level analysis of 1 Timothy 1:5.

The genre of 2 Timothy is closest to a personal paranaenetic or exhortatory letter written by the Apostle Paul to Timothy (Karris 1979:8). This has a bearing on the tone of the letter as being intimate. Owing to the fact that the letter is written in anticipation of Paul's imminent death, 2 Timothy has been classified as a testament genre (Collins 1984:325; Stott 1973:18). The letter is distinctly personal with the author expressing emotions and presenting requests in a way that suggests a strong and trusting relationship between him and the recipient. It would also suggest that what the author writes is taken with utmost seriousness in view of his position and impending death.

One can determine the main arguments of the letter by knowing the division of the opening and closing of the letter body. An understanding of the structure of the letter helps one in interpreting its purpose and meaning. Pauline letters consist of the following parts (Deismann 1901:168; Doty 1973:27; White 1984:1739-1740; Cornelius 1998:73):

1. Prescript/letter opening
2. Thanksgiving
3. Letter body: opening, middle, and closing
4. Apostolic *parousia*
5. Exhortation
6. Letter closing

The letter opening starts with the salutation, which includes the person writing the letter and the addressee (1:1-2). It also includes a thanksgiving and a transition into the main body of the letter. A final blessing and greeting (4:18-22) follow the letter body. This three part format of letter writing with opening formulas, main body and closing formula is typical of the style of Greco-Roman letters (Aune 1987:162). However, in each of these parts, there is a structure as well. The main body 1:6 - 4:8 has within it what could be seen as the letter opening Paul's main intention 1:6,7, then the letter body 1:8-3:9, and finally the letter closing 3:10-4:8. For this study focus is on the letter opening.

The focus of pericope 2 Timothy 1:1-5 falls under the Thanksgiving section of the letter. This thanksgiving is considered as utilizing an idiom different from other Pauline letters (Aune 1987:185). This is differentiated from other Pauline letters where the prayer of thanksgiving is inserted immediately after the salutation. In this case he gives a command preempted by a thanksgiving motivation. A closer study of the thanksgiving reveals more about the possible meaning conveyed by the author as depicted in the table below.

Author's greetings

2 Tim 1:1 Paul, an apostle of Christ Jesus by the will of God, according to the promise of life that is in Christ Jesus, **1:2** To Timothy, my dear son:

Grace, mercy and peace from God the Father and Christ Jesus our Lord.

Ethos: Author places himself in good light

1:3 I thank God, whom I serve, as my forefathers did, with a clear conscience, as night and day I constantly remember you in my prayers.
1:4 Recalling your tears, I long to see you, so that I may be filled with joy.

Pathos: Author appealing to the emotions of the addressee

1:5 I have been reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also

Below is a summary of the pericope

Author's greetings

- 1:1 The author asserts his authority in his salutation
- 2a Identifies Timothy as the recipient and a son

Content of the greeting

- 1:2b Blessings of mercy and grace in God

Ethos: Author places himself in good light

- 1:3 Thanks God
- Serves God as his forefathers did
- Constantly remembers and prays for Timothy
- Longs to see Timothy

Pathos: Author appealing to the emotions of the addressee

- 1:5a author reminded of Timothy's sincere faith
- 1:5b A faith that first lived in Lois and Eunice
- 1:5c A faith that now lives in Timothy

Author's greetings

2Tim1:1 Paul, an apostle of Christ Jesus by the will of God. According to the promise of life that is in Christ Jesus. **1:2** To Timothy my dear son:

The church in Ephesus was among many churches that Paul had founded. Evidence of his widespread influence in sharing the gospel is in the story of the early church (Acts 11:19 - 28). A tone of authority in 2 Timothy is set by the authors self identification as an apostle of Christ, a herald of the gospel and a teacher (2 Tim 1:11). Paul as a leader in the Early Church recognises and mentions the role that Lois and Eunice play in Timothy's faith and leadership development. The authority Paul asserts gives significance to Lois and Eunice whom he positively mentions and is not to be taken lightly. Paul addresses Timothy as a dear son signalling a close relationship between the author and the recipient and in the context of mention of the relationship of

Timothy's mother and grandmother. Paul capitalises on the importance of these relationships to strengthen his own position in Timothy's life. Reference is made to Timothy in Acts and other parts of Paul's writings (Acts 16:1; 17:14ff; 18:5; 19:22, 20:4; Rom 16:21; 1 Cor 4:17; 16:10; 2 Cor 1:1,19; Phil 1:1; 2:19; Col 1:1; 1 Thess 1:1; 3:2,6; 2 Thess 1:1; Phlm 1). While it is difficult to establish the exact location and circumstances of Timothy at the time of receiving the letter, it is evident that Paul and Timothy had spent a fair amount of time together (Pelser 1985:166). The extent to which Paul goes to identify with Timothy not just as a leader but as family signifies his recognition of the impact of family on one's life. Paul identifies himself as Timothy's father and mentor building into Timothy's life, on the faith that Lois and Eunice laid as a foundation. Hence the tone of the letter is one of a leader demanding his follower(s) to do things. One senses this power in imperatives Paul uses throughout the letter as is illustrated below:

- 1:13 Retain the standard of sound words . . .
- 2:1 Be strong in the grace that is in Christ . . .
- 2:7 Consider what I say, . . .
- 2:8 Remember Jesus Christ
- 2:14 Remind them of these things
- 2:16 Avoid worldly empty chatter
- 2:22 Now flee from youthful lusts, pursue righteousness
- 3:14 You, however, continue in the things you have learned
- 4:1 I solemnly charge you
- 4:9 Make every effort to come to me soon

Since Paul presents himself to be the leader, one would assume that his reader would be willing to accept his commands and values. Paul however does not take this for granted nor is he careless about how he communicates with Timothy in his letter. He observes the letter writing order and is careful to give thanks for Timothy.

Thanksgiving

³ I thank God, whom I serve, as my forefathers did, with a clear conscience, as night and day I constantly remember you in my prayers. ⁴ Recalling your tears, I long to see you so that I may be filled with joy. ⁵ I have been reminded of your sincere faith which first lived in your grandmother Lois and in your mother Eunice and I am persuaded now lives in you.

In the letter opening there is the salutation (1:1-2), followed by the thanksgiving that includes a reference to Paul's forefathers and Timothy's mother and grandmother (1:3,5). The thanksgiving is not just ornamental; the author praises the recipient, functioning as an exordium may be aimed at securing goodwill (Aune 1987:186; see also 10.2.5.1). These references are part of the author's strategy in letter writing, but they also lengthen the thanksgiving. The space given to the thanksgiving reflects the degree of intimacy between the writer and the recipients (Aune 1987:186). The letter 2 Timothy points to a close relationship between the author and the recipient so that as a reader considers it, it is no longer a question of style but the author seems to genuinely have several things to substantiate his thanksgiving. This makes sense of the proem of the "epistle" as being in the epistolary style of thanksgiving and of the assurance of intercession (Dibileus & Conzelman 1972:98). The letter then transitions to the letter body, introducing a command to Timothy from Paul (1:6) followed by the motivation for

the command (1:7).

In his introduction the author employs ethos as a persuasion strategy to gain the readers attention.

Ethos

Though Paul makes reference to Timothy's mother and grandmother, it is in the context of his gratitude for Timothy's faith, which he compares with his own virtuous ancestry. By referring to his position as an apostle of Christ Jesus (1:1), Paul is building up his credibility as one who has authority and is worthy of confidence. Below are other statements in the pericope that reinforce the author's good image.

- 1:1a To Timothy my dear son
- 1:3a I thank God whom I serve
- 1:3b as my forefathers did
- 1:3c with a clear conscience
- 1:3d I constantly remember you in my prayers
- 1:4b I long to see you so that I may be filled with joy
- 1:5a I have been reminded
- 1:6 the gift of God. . . through the laying on of my hands

The author persuades his readers by ethos or moral character, which renders the author worthy of confidence (see 10.2.5.1). It is almost as though he is equating his moral standing to that of Timothy's mother and grandmother of whose sincere faith he is reminded of. Paul also identifies himself as a father to Timothy and uses ethos to affirm his position in Timothy's life, alongside the example of sincere faith of Timothy's mother and grandmother. Pathos is another way that Paul uses to affirm Timothy by referring to Timothy's mother and grandmother's faith.

Pathos

The fact that Paul names Lois the grandmother and Eunice the mother of Timothy suggests that Paul knew both women well (Lenski 1961:751). . Paul is thankful when he is reminded of Timothy's sincere faith, which was also in his grandmother Lois, and mother Eunice. Paul is appealing to Timothy's emotions. The author points to the importance of a sincere faith in God and the place of parental influence in the development of Timothy, also as a leader (2 Tim 1:3-5). He mentions Timothy's mother and grandmother alongside his own forefathers who served God as he the author does (Dibelius & Conzelmann 1972:98). This reference to parental influence points to the blessing it is to come from a home where the parents have the faith and are truly religious (Barclay 1975:142). Paul also addresses Timothy as his son, a title that shows the authors recognition of (spiritual) family ties and their significance to the development of ones faith. Alongside this value is the pursuit of righteousness as a value, which Paul reiterates when he points to his own life (3:10ff) and when he gives Lois and Eunice as examples of faith that Timothy was to follow.

Paul places high value on the priority of staying strong in the knowledge of God's word. Paul reiterates the benefits of Gods word for the teaching, correction, rebuking and training of the believer for works of service (2 Tim 3:16). The assumption here is that in their raising Timothy up, Lois and Eunice utilised the word of God in these aforementioned ways. In the same discussion Paul urges Timothy not to forsake what he had learnt from the Scriptures from infancy facilitated by his mother and grandmother (1:5;

3:14). Paul sites the gospel as the basis on which he was appointed apostle (1:11). The prominence of the gospel in 2 Timothy is in it's being the gospel of power, the gospel of salvation, the gospel of consecration, and the gospel of grace (Barclay 1975:146). In his concern for the young Ephesian church the author emphasises the priority of teaching and guarding this apostolic message (1:13,14; 2:2,14,15-16). Paul warns Timothy of the false teaching (2:17). It is key to the purpose of this study that Lois and Eunice, Timothy's mother and grandmother introduced him to the Scriptures at an early age laying a foundation for future years of faith and leadership. It is highly unlikely that in bringing Timothy up Eunice and Lois were thinking of a particular position of prominence for him or for themselves. They were probably raising him up to be a responsible godly man in a society and this ended up being preparation for leadership and ministry.

A study of the relevant key concepts gives insight into the interpretation of female leadership in the pericope.

10.4 Study of the key concepts in the pericope

A study of the key concepts ἐνολκέω (live) and μήτηρ (mother) and a survey of these concepts in other parts of the Bible is done to elucidate female leadership in the pericope. The meanings of these key concepts are established by using the Louw & Nida Lexicon (1988). The steps proposed by De Klerk & Van Rensburg (2005:34-48) are utilised.

An examination of the possible meanings of the word μήτηρ (mother) as it is used in 2 Timothy 1:5 is done by doing a componential analysis of the word.

10.4.1 A word study of μήτηρ

In 2 Timothy 1:5 mother is the translation of the Greek word μήτηρ. It can be categorised into two different semantic domains (Louw & Nida 1988a:163), namely:

1. Mother 10.16
2. Archetype 58.64

The definitions of μήτηρ in both these meanings will now be considered.

10.4.1.1 A componential analysis of μήτηρ in domain 10

The tenth domain, designated 'Kinship Terms' (Louw & Nida 1988a:163) has four sub domains. The preceding domain is designated as 'People' and the subsequent domain is 'Groups and classes of persons and members of such groups and classes'. All the domains have to do with people. The sub domains of Domain 10 all have to do with relationships between people. Sub domain 10 A, B & C have to do with kinship relationships in view of successive generations. Sub domain D has to do with relationships based on marriage.

Μήτηρ is listed under sub domain B 'kinship relations involving successive generations' (10.14-10.48) (Louw & Nida 1988b:112). The meaning of μήτηρ in this sub domain is established more accurately by contrasting the groups within the sub domain.

Table 19: Groups within sub domain 10

Groups	10.15	10.16	10.17	10.18	10.19
Person without record of father	+	-+	-+	-	-
Biological or adoptive female parent – mother	+-	+	-	+-	+
Person without record of mother	+-	-	+	-	-
Biological or legal parents father and mother	-	+-	-	+	-
Mother of one's own mother or father – grandmother	-	-+	-+	-+	+

From the representation it is clear that μήτηρ can be defined as a female parent that is either biological or legal and can also be a grandmother. In the case of 2 Timothy 1:5 both mother and grandmother (μάμμη) are mentioned.

10.4.1.2 A componential analysis of μήτηρ in domain 58

A figurative extension of the meaning of mother or father is found in Domain 58 and sub domain J Archetype, Corresponding Type (Louw & Nida 1988b:585). In this definition, there is an archetype anticipating a later reality and suggesting a derivative relationship such as 'spiritual father' or 'spiritual mother'. These meanings are clearly not applicable in the context of 2 Timothy 1:5.

10.4.1.3 'Mother' in other parts of the Bible

There are numerous occurrences of the word μήτηρ in the Bible. The literal biological meaning of the word μήτηρ is 'a female parent' (Gen 2:24; Exod 2:8; Psalm 113). The word is also used to mean grandmother or the mother of a mother (1 Kings 15:10). When used in combination with 'father', the meaning is parent (Lev 19:3; 21:2; Ezek 16:45). There are figurative uses of μήτηρ for example the nation is designated the 'mother' of the people (Hos 2:25; Isa 50:9).

The term μήτηρ has also been used unfavourably as in the case of Babylon being referred to as the mother of her inhabitants (Jer 50:7). Positively, μήτηρ has also been used as a term of honour as in the example of Deborah being referred to as a 'mother' in Israel implying the influence, position and role of Deborah in Israel at the time (Judges 5:7).

In the New Testament the Church is referred to as 'the mother of us all' (Gal 4:26). Here the church as mother functions as an umbrella under which all Christians are considered. The Israelites high regard for faithful motherhood is indicated by the biblical writer's utilization of the word or concept to express the idea of deepest loving attachment (Ps 131:2; Isa 48:15), self giving love (Isa 66:13) and profound sorrow when bereaved (Jer 31:15; Vos 1986:427). For a married woman to be childless was the agony a barren woman experienced (1 Sam 1:4-8).

Even though biblical society was clearly patriarchal, there are occasions when the mother took the initiative in directing the affairs of the family. Sarah, Abraham's wife insisted on the expulsion of Hagar from their home when she couldn't have a child of her own (Gen 21:10). Rebekah engineered the shift of the blessings from Esau to Jacob changing the destiny of the boys and the tribes they represented (Gen 27:5-17). It is possible that these women's interventions have impacted not just their families but generations of people later in history.

When it comes to the instruction of the children in the family, the responsibility falls on the parents, i.e. the father and the mother (Deut 6:20-25). The significance of the

mother's instruction is clear (Prov 1:8; 6:20; 30:17; 31:1). Further light is indirectly shed on the role of the mother when one considers the Israelite social structure and the pivotal importance of the family.

10.4.1.4 The meaning of μήτηρ in 2 Timothy 1:5

The findings in this study help in determining the meaning of mother and grandmother as it is used in 2 Timothy 1:5 suggests that Eunice was the biological or legal mother of Timothy. The implication there is that Eunice nurtured and raised Timothy and was responsible for his upbringing and hence his early faith and leadership development. The fact the Lois, Timothy's grandmother is also mentioned may suggest that Lois having so well trained her daughter that the things Eunice passed on to her son prepared him well for faith and leadership. Another possibility could be that Eunice and Lois lived together and Timothy benefited simultaneously from the nurture and teachings of his grandmother as well as of his mother. Paul urges Timothy to continue in what he has learned from infancy, the Holy Scriptures that are able to make him wise for salvation (2 Tim 3:14-15). What Timothy learned in his infancy was from his mother and his grandmother, as in deed there is no mention of his father in this pericope.

10.4.1.5 The meaning of μάμμη 2 Timothy 1:5 (See diagram above 10.4.1.1)

The definition of μάμμη is included in the definition of mother or father in Domain 10. As the mother of ones mother or father, the relationship with μάμμη is biological and possibly legal. It is a parental position that implies certain parental responsibilities within the family. It is not clear whether Timothy's grandmother Lois was a maternal or paternal grandmother, although one may assume that Lois was the mother of Eunice and therefore a maternal grandmother (Louw & Nida 1988b:114). The aspect of successive generations supports this view and would also seem like the natural expected order.

10.4.1.6 'Grandmother' in other parts of the Bible

The reference to grandmother is not extensive in the Bible. The Greek word for 'grandmother', μάμμη is an onomatopoeic word that is used by infants to call their mother. The reference to mother is not farfetched since a grandmother is the mother of either the mother or the father of a person.

More information is gleaned on the role of a grandmother in the context of royal families in the Old Testament. In the royal setting, 'grandmother' (μάμμη) was referred to as the queen mother. The queen mother, especially in the southern kingdom Judah, held an official position in the royal courts. The records have all the Judean kings mentioned alongside their mothers (Scheering 1992:585).

The influence of the queen mother is seen in the political and the religious power she wielded in the palace and the nation (Scheering 1992:585). Bathsheba mediated between Adonijah and Solomon for the favours of Abishag (1 Kgs 2:13-25). Jezebel was active throughout the reign of her two sons Ahaziah and Jehoram (1 Kgs 22:52; 2 Kings 9:22). The clearest demonstration of the power of the queen mother is seen in the case of Athaliah who was King Amaziah's mother. She ordered the massacre of the royal family with the intention of getting rid of all possible heirs so that she could rule (2 Kgs 11). The queen mother also influenced cultic affairs as in the case of Maacah (1 Kgs 15:13) and Jezebel (1 Kgs 18-19) who supported Baalism and the worship of Asherah. These examples show the power and influence of the grandmother not just within the family but in the wider society as well.

In the New Testament, the only mention of μάμμη is found in the 2 Timothy pericope where Paul is affirming Timothy's sincere faith. The influence of the grandmother in this case is a positive one. Paul in this letter has a concern that Timothy is not to be led astray by impostors (3:14-15). Instead, he is to continue in what he had learned and had become convinced of from infancy having been taught the Holy Scriptures by his grandmother Lois and his mother Eunice (1:5).

In another place the teaching role of the grandmother is implied when older women are exhorted to teach the younger women (Titus 2:3-5). This may have been the case with Lois and Eunice where the older mother may have taught her daughter how to nurture and raise Timothy with godly values. This reference in Titus is recognition of the wisdom and influence that older women have in passing on to the younger generation values to live by. These observations point to the possible leadership of Lois, Timothy's grandmother. Apart from that, the leadership of Lois can be elucidated further by investigating the meaning of 'lived' in 2 Timothy 1:5.

10.4.2 A word study of ἐνολκέω

An examination of the possible meanings of the word 'lived' as it is used in 2 Timothy 15 is done by:

- Examining the use of lived in other parts of the Bible
- Doing a componential analysis of 'lived' in 2 Timothy 1:5

10.4.2.1 A componential analysis of ἐνολκέω (ἐνώκησεν)

A componential analysis of ἐνολκέω (lived) is done by:

- Determining the semantic domain(s) of the word ἐνολκέω as it is used in 2 Timothy 1:5
- Analysing the schematic representation of the sub domain that define the word ἐνολκέω .

10.4.2.2 A componential analysis of ἐνολκέω in domain 23

The twenty-third domain designated 'Physiological processes and states' has thirteen sub domains. The preceding domain is designated as 'Trouble, Hardship, relief, and favourable circumstances' (22) and the subsequent domain is 'Attitudes and emotions' (24). Domain 22 has to do with circumstances that are either favourable or difficult. The sub domains in domain 23 includes events such as eating, drinking, giving birth, sleeping, resting, living, dying, breathing and other such physiological processes. ἐνολκέω is listed under sub domain G 'live, die' (23.88-23.128) (Louw & Nida 1988b:248). The meaning of lived in this sub domain is established by contrasting the components within the sub domain.

Table 20: Components within sub domain 23

Components	23.88	23.89	23.90	23.91
To be alive, to live, life	+	+-	+	
To cause to continue to live, to keep alive	+-	+	-	-
Physical life	+	+	+	+-
An idiom literally 'to be at home in the body: to be alive, with special emphasis upon physical existence on earth	-+	-	-+	+

From the representation, the meaning of the word ἐνώκησεν is the state of having physical life presented in the past tense. This life could or could not be passed on to another. This could be also understood as an idiomatic expression that describes how the life is lived. In the case of 1 Timothy 1:5, the word ἐνώκησεν is used to refer to faith in Lois and Eunice that is passed on to Timothy. The definition of lived is under physiological states and yet faith as living has an element of the figurative meaning to it. The people whose faith is described are alive, but the faith living in them is not of a physiological nature. To explore this further, the word 'lived' is analysed by examining it in Domain 85.

10.4.2.3 A componential analysis of ἐνοικέω in domain 85

Domain 85 is designated 'Existence in space' and has thirteen sub domains. The preceding domain 84 is designated as 'Spatial extensions', and the subsequent domain is 'Weight' (86). Domain 85 has to do with space. The domain has five sub domains, which involve both events or states and spatial positions. ἐνοικέω is listed under sub domain E: 'Dwell, reside' (85.67-85) (Louw & Nida 1988b:724). The meaning of ἐνοικέω in this sub domain is established by contrasting the components within the sub domain.

Table 21: Components within sub domain 85

Components	85.67	85.68	85.69	85.72	85.73
To live or dwell in a place	+	+	+-	-	
A dwelling place – home	-	+			
Live or dwell among					
Remain in a place defined psychologically or spiritually	+	-	+	+	-
To live near and around	-+	-	+-	-	+

ἐνοικέω as represented in domain 85 suggests a figurative meaning even though it is surrounded by physical descriptions of live.

10.4.2.4 'Lived' in other parts of the Bible

In the New Testament a more commonly understood meaning of ἐνοικέω is the meaning 'behave, conduct in one's life'. When combined with an adverb (RSV 'live a godly life,' 2 Tim 3:12; Tit 2:12) the word ἐνοικέω carries the meaning of conduct or behaviour. In Galatians 2:20 the believer lives by faith in the Son of God. The RSV renders 'lived' for περιπατέω, which means to walk and figuratively to 'conduct oneself' (2 Cor 10:3; Eph 4:17; Phil 3:17f; 1 Thess 4:1) (Oppenwall 1986:146).

The three meanings attributed to ἐνοικέω in the Bible help to shed light on the meaning of the word as it is used in 2 Timothy 1:5 in the examination of female leadership in the same verse. Further analysis helps to elucidate this meaning.

10.4.2.5 Meaning of ἐνοικέω in 2 Timothy 1:5

The context of the word ἐνώκησεν in 2 Timothy 1:5 reveals that there is more meaning than the literal meaning 'to have life'. The verb ἐνοικέω has as its subject the sincere faith that passed on from Lois to her daughter Eunice, and then to her son Timothy. Faith is not a tangible commodity; it is an inner quality hence observable in a person's behaviour and conduct. The faith referred to in 2 Timothy 1:5 suggests a faith in God that Lois and Eunice had. It was not just a confession, but a life lived that reflected values and principles from the word of God. Judging from Paul's testimony, these two

women did not only live their lives in sincere faith, they also taught Timothy the values they lived by. If Paul can clearly see this in Timothy, it affirms the importance of the women's influence. The faith that lived in Eunice and Lois according to 2 Timothy 1:5 is best understood as having lived in all three generations starting with Lois, then Eunice, and finally Timothy.

10.4.3 Conclusion

The key concepts examined in 2 Timothy 1:5 include "mother", "grandmother", and "lived". Lois and Eunice as mother and grandmother had nurturing and teaching roles that impacted the next generation. In the case of Lois and Eunice, the older mother may have taught her daughter how to nurture and raise Timothy with godly values. The faith referred to in 2 Timothy 1:5 suggests a faith in God that lived in Lois and Eunice was passed on to Timothy. It was not just a confession, but a life lived that reflected values and principles from the word of God.

10.5 Lois and Eunice as leaders

Paul acknowledges Eunice and Lois as being influential in Timothy's life and development as a believer and a leader. 'Mother' 'grandmother' and 'live' (2 Tim 1:5) are the words used in this study to expound on these women's roles as leaders. This study has examined the socio-historical context as well as explored the key concepts in the pericope to show the practice of Lois and Eunice as leaders.

Eunice and Lois exemplify leadership in their roles as mother and grandmother of Timothy (1 Tim 1:5). As mother and grandmother of Timothy the primary influence of these women may have included the six areas of leadership adapted for this study.

10.5.1 Following the leader

Eunice and Lois in their raising of Timothy passed on the Scriptures to him and live out their faith, which is a sign that they lived in obedience to God. By the very fact that they lived out their faith means that they influenced the behaviour, attitudes, vision and values of Timothy who later leads the church in Ephesus. As women who feared God and as followers of Christ, they were disciples who built a firm foundation in Timothy.

The faith of Eunice and Lois referred to by Paul implies that they were adherents and followers of God and had brought Timothy up to do the same. These women demonstrate a powerful principle in leadership that a good leader is a follower and needs a leader too. Jesus by the authority vested in Him from the Father commissions his disciples to go and make disciples of the people in the world (Mt 28:19-20). The Roman centurion in the Gospels understands the paramount importance of one following a good leader when he says (Lk 7:6-8):

"Lord don't trouble yourself for I do not deserve to have you come under my roof. That is why I did not even consider myself worth to come to you. But say the word, and my servant will be healed. For I myself am a man under authority, with soldiers under me. I tell this one, 'Go', and he goes; and that one 'come', and he comes. I say to my servant, do this and he does it."

The Roman centurion, a leader in his own right in his sphere, understands that one who leads well is also under authority. Jesus commends this man's faith and proceeds to heal his servant. In the same way, as followers with a sincere faith Lois and Eunice exemplify a faith that marks them out as influencers in Timothy's formative years. They are followers first before they raise Timothy to follow in faith.

10.5.2 Challenging the process

Eunice and Lois may have challenged the process by bringing up Timothy on Jewish Scriptures. Timothy's father was Greek. The fact that Timothy had not been circumcised according to the Jewish requirements could indicate an initial adherence to Greek practice which these women may have bypassed and taught Timothy the Scriptures. In this way Eunice and Lois challenged the process where they were the role models and trainers of Timothy in his early age. This was traditionally a father's responsibility. Timothy is later circumcised as a grown man, and by this further asserted his Jewish roots even though his father was Greek.

10.5.3 Inspiring a shared vision

When Lois and Eunice in their lifestyle of faith and in raising Timothy up on the Scriptures in itself laid a foundation but also prepared Timothy to be receptive to the Christian message. The Passing on of the Scriptures also laid a foundation enabling Timothy to co-labour with Paul and eventually to give leadership to the church in Ephesus.

10.5.4 Enabling others to act

As a Jewess, Eunice and her mother Lois would be inclined to Jewish ways. The primary responsibility of the Jewish woman was childrearing and nurture (see chapter two, 2.3.1.4). Eunice and Lois as mothers nurturing Timothy enabled him to grow physically and be the man he was, this may have included his encouragement, which he needed to build his self-esteem and other developmental leadership skills as a leader. It is noteworthy that in this last letter Paul is still encouraging Timothy to be strong as he faces the challenges of leadership.

Lois and Eunice played vital roles in Timothy's life and development as a leader. Μάμμη indicates that as a biological function Lois gave life to Eunice, Timothy's mother. As μήτηρ Lois gave life to Eunice and Eunice gave life to Timothy, and in this way he probably inherited certain genes and tendencies from his mother and grandmother. Μήτηρ as a legal function, points to Lois and especially Eunice as having legal custody of Timothy: providing for him, protecting him and ensuring his upbringing. This aspect of the relationship also implies Eunice and Lois' management of the home and household in which Timothy was brought up. The consideration of μήτηρ as a figurative meaning denotes a spiritual parenting, which is evidenced by Paul's reference to them as examples (1 Tim 1:5). Eunice and Lois are mentioned as a point of reference for Timothy's sincere faith, suggesting that their faith was exemplary. The implication is that they taught Timothy the basics of the faith in Christ that they themselves held. This critical role played by Eunice and Lois suggests their leadership in Timothy's life in preparing Timothy to the point where Paul takes over in grooming him for leadership of the church.

In addition, there is the consideration of the meaning of the word ἐνολκέω in 2 Timothy 1:5, which adds perspective to the leadership of Eunice and Lois. These women pass on their faith to their son/grandson because their faith was active, alive and not dead. It was expressed in their lives. Faith that is alive is evident in deeds.

10.5.5 Modelling the way

People are first influenced by the behaviour, actions and attitudes over and above what a person says or teaches. This makes the power of association key to the process of modelling one's life in leadership. Lois and Eunice as parents of Timothy had the natural opportunity of association by virtue of his growing up in their custody. In considering the leadership practice of modelling the way two commitments are critical (Kouzes & Posner 1995:187):

- Setting example by behaving in ways that are consistent with shared values
- Achieving small wins

Lois and Eunice (and consequently Timothy) evidenced by their conduct and lifestyles the sincere faith that lived in them. The life of this faith is only obvious in actions since faith without works is dead (James 2:18, 26). The faith living in Lois and Eunice is what possibly motivates them to teach and model to Timothy a godly life that prepares him for leadership responsibility. Two key components of modelling are integrity and encouragement (Maxwell & Dorman 1997:6). In their nurture of Timothy, Lois and Eunice did not only teach - they lived out the faith they professed, demonstrating integrity. This faith is what is observed in Timothy as being sincere.

As mother and grandmother, Lois and Eunice nurtured Timothy; they taught him the basics of life, which could only be reinforced by the lives they lived as suggested by Matthews and Benjamin (1993:29):

The mother was the children's storyteller. In words and rituals, she was the first to hand on the traditions of the Hebrews as *staves-set-free*. Each time the mother of the household taught a child to dress, she explained the meanings of the clothing. Each time she showed children how to wash their hands and comb their hair, she told them washing and combing set them apart. Washing, dressing, combing, gardening, herding, cooking, weaving and making pottery were not simply skills to be learned; they were rituals, which enacted the traditions that distinguished one people from another.

The powerful modelling by Timothy's mother and grandmother spans the areas of his social and spiritual development. Their faith was an example obvious to Paul and it encouraged Paul and must have encouraged Timothy as he developed into the leader he was when Paul wrote this second letter to him.

10.5.6 Encouraging the heart

One could argue that Paul in encouraging Timothy to be strong could indicate that he did not receive enough encouragement in his upbringing resulting in a timid disposition. While this may be true, it is however not clear why Timothy is presented as one who is timid. It could be because of the lack of a father figure, which Paul takes on in his relationship with Timothy. Instead of being the reason for discounting Eunice and Lois' role in encouraging Timothy, it could in fact be all the more reason to applaud them for encouraging Timothy to the extent that Paul sees the leadership potential in him.

The following table shows the different ways in which the women had leadership influence in Timothy's life.

Table 22: Eunice and Lois's leadership practices

Practice	Demonstration	Verse	Scope	Result
Challenging the process	Greek father/ Brought Timothy up as Jewish/Christian	Acts 16:1 2 Tim 1:5	Timothy	Faith and Conversion of Timothy
Inspiring a shared vision	Passing on Scriptures and the hope therein	1:5 3:14,15	Timothy	Receptive to learning and following Paul in Mission
Enabling others to Act	Nurturing	1:5	Timothy	Empowered with the Word of God for life and service
Modelling the way	Manage household Teaching/socializing Nurture	1:5	Timothy	May have used lessons to manage the church
Encouraging the heart	Mentoring	1:5	Timothy	Rose to the challenge of leadership

10.6 Conclusion

Eunice and Lois exemplify leadership in their roles as mother and grandmother of Timothy (1 Tim 1:5). The socio-historical context of 2 Timothy 1:5 reveals to the reader a broader understanding of the context that the key verse is set in. Not much more is mentioned about the two women Eunice and Lois but further consideration shows that Lois and Eunice lived in the first century where they turned the responsibility of motherhood into an opportunity to develop Timothy as a leader. This reference to Lois and Eunice signals the exemplary influence these women, as his mother and grandmother, had on Timothy who later is entrusted with the leadership of the church in Ephesus. If they could raise a leader, they too must have been leaders. Included in the socio-historical context is the literary style of writing used by authors, which Paul utilises in his letter to Timothy where he affirms Lois and Eunice as a reference to Timothy's faith.

The findings in this study help in determining the meaning of 'mother' and 'grandmother' as it is used in 2 Timothy 1:5. These two women were biological as well as legal (grand)parent to Timothy implying their influence in his upbringing and hence his early faith and leadership development. Paul urges Timothy to continue in what he has learned from infancy, the Holy Scriptures that are able to make him wise for salvation. What Timothy learned in his infancy was from his mother and his grandmother; there is no mention of his father in this pericope.

Paul refers to the faith that lived in Eunice and Lois as now living in Timothy as a compliment. These two women did not only live their lives in sincere faith, they also taught Timothy the values they lived by. This life is what makes it possible for the two women to be models for Timothy. The faith that lived in Lois and Eunice is what is passed on to Timothy, and it is the same faith that Paul is reminded of as he thinks of Timothy.

As leaders, one can see these two women practice the six practices of challenging the process, inspiring a shared vision, enabling others, modelling the way, encouraging the heart and submitting in following the leader. Eunice and Lois in their raising of Timothy pass on the Scriptures to him and live out their faith, which is a sign that they lived in obedience to God. By the very fact that they live out their faith means that they influenced the behaviour attitudes, vision and values of Timothy who later leads the church in Ephesus.

CHAPTER 11

CONCLUSION

This study explored the meaning of female leadership in the New Testament by examining a random selection of women. In Chapter 2 a socio-historical approach is utilised to examine women leaders in the ancient Greco-Roman world of the New Testament. The study reveals that though these societies were predominantly patriarchal there were women leaders leading in various ways in different spheres of life (religious, political, intellectual, and in the home). There are several common factors that run through the three cultures (Greek, Roman and Judaic) studied. The influence of female leadership in the various spheres, politically, religious, and in the home became clear.

In Chapter 3 leadership is defined as the influence a leader has on others to help them accomplish their goals through challenging the process, inspiring a shared vision, enabling them to act, modelling the way, encouraging the heart and the leader following the Master leader. Leadership mobilises others not only to follow, but also to be transformed in the process of achieving their goals. This understanding of leadership does not necessarily require that the leader must hold a position of authority and responsibility in order to lead. Neither does it specify female or male, Jew or Greek, slave or free (Gal 3:28). The implications are that all Christians should exercise leadership, as they attempt to make a difference in the lives of those around them (Wright 2000:31). The model of Jesus' leadership in the Gospels set against the leadership practices as presented by Kouzes & Posner (1995) presents dimensions of leadership that provide a framework to define female leadership in the New Testament.

Chapter 4 focuses on Mary the mother of Jesus who exemplifies servant leadership as a disciple willingly submitting to God by accepting the unique responsibility to be the mother of the Messiah. Mary in her response to the angel is not focused on herself but on the Lord and his working to accomplish his purpose. As a mother to the Messiah, Mary was accepting the responsibility to nurture, protect, teach and provide for Jesus in his formative years preparing him for his leadership.

The Samaritan woman in Chapter 5 exemplifies leadership in her dialogue with Jesus. She challenges the process in her conversation with Jesus and ventures to share her experience with the townspeople of Sychar, who in turn come to meet Jesus. She could only have done so by inspiring the people as she shared her experience with enthusiasm and conviction based on a shared expectation that they all had of a coming Messiah.

In Chapter 6 Tabitha the only female called 'disciple' illustrates leadership by her life and good works. It is clear from the account of Tabitha's death and resurrection that many people were touched by her life, and many moved to faith in her death. Though Peter's intervention is key to the story as he is the one who prays for Tabitha, for many of those gathered, it was for Tabitha that they had come, not Peter. Tabitha enabled others to act by strengthening them and providing for them (Acts 9:39). In this way she is a model to those in her sphere of influence and to Christians as a whole.

Lydia's leadership practice is revealed in Chapter 7 in her role as a dealer in purple

cloth and as a leader of her household. She models her life by putting her faith in Christ together with her household, and as a business woman who effectively manages her affairs and as a generous hostess making her home the home of the first house church in Philippi. Through the life of this woman many are encouraged in their Christian faith as she provides a place for fellowship, where the Christians could meet and worship, learn more about Christ, encourage one another and have a sense of belonging.

Priscilla (Chapter 8) is another woman who epitomizes female leadership in her marriage and partnership with Aquilla her husband. The word 'to explain' shows that Priscilla was involved in providing additional knowledge to Apollos to complete and correct the message he was already preaching as he had done in the synagogue. By so doing she enables Apollos to teach more accurately in other places he went to. Priscilla models a leadership that reveals diverse skills in her discipleship as she teaches hosts, encourages and enables those with whom she comes in contact with to press on in their faith in Christ.

The record of the four prophetess daughters of Philip signifies much more than is superficially gleaned from the Lukan account in Acts. In Chapter 9 the leadership role of these women in the Early Church is studied. As foretellers they challenged the process in telling the people where they had gone wrong and raised God's standard for them to follow. They also took the risk of being identified as Christian leaders, at a time when there was persecution of the Christians. The office of prophetess may have required the teaching of the Word, which is a leadership role that would both encourage the hearers to know and grow to maturity in their Christian faith.

The final set of women in this study who illustrate female leadership is Eunice and Lois in their roles as mother and grandmother of Timothy (1 Tim 1:5), covered in Chapter 10. Not much more is mentioned about the two women Eunice and Lois but further consideration shows that Lois and Eunice lived in the first century where they turned the responsibility of motherhood into an opportunity to develop Timothy as a leader. This reference to Lois and Eunice signals the exemplary influence these women, as his mother and grandmother, had on Timothy who later is entrusted with the leadership of the church in Ephesus. If they could raise a leader, they too must have been leaders. Eunice and Lois pass on the Scriptures to Timothy and live out their faith, which is a sign that they lived in obedience to God. By the very fact that they live out their faith means that they influenced the behaviour, attitudes, vision and values of Timothy who later leads the church in Ephesus.

A summary of all the women covered in the study is presented in the following table:

Table 23: Summary of leadership practices of select New Testament women

Female leaders	Roles	Key words	Challenging the process	Inspiring vision	Enabling others	Modelling the way	Encouraging the heart	Impact on
Samaritan woman	Stranger/ woman	The dialogue	Questions Jesus on Identity, water, worship & place	Informs Sychar townspeople of Messiah	Invites townspeople to where Jesus was	As a Witness. As an intelligent inquiring convert	By listening and feedback, By bringing the good news	Jesus/ Townspeople in Sychar
Eunice & Lois	Mothers	Mother	Greek father/ Brought Timothy up Jewish/Christian	Passing on Scriptures	Manage household Teaching/socializing T	Mentoring	Nurturing	Timothy
Mary the Mother	Mothers	Servant Mother	Mother, Servant, willing to obey in the immaculate conception	Cana Wedding attendants/bridegroom, disciples. To the less privileged (Magnificat)	As a mother Teaching/socializing her children	Servant, leadership, Humility, Discipleship	Nurturing. Mutually encourages Elizabeth	Jesus, Cana guests, attendants, All disciples of Christ
Tabitha	Patron of widows	Good works, Disciple	Assisting and standing up for the widows	Care for the disadvantaged as a disciple	Teaching them to make clothes	Care for widows as a disciple	Compassion for widows, provides for their needs	The Widows and community in Joppa
Lydia	Business woman, first convert in Europe	Dealer, Household	Businesswoman in patriarchal world, hosts Paul and company	Embraces gospel opening her home	Hospitality	Household got saved, hard worker/manager, Faith in Christ	Enthusiasm hospitality	Believers in Macedonia. Household
Priscilla	Wife of Aquila/ Teacher	Explained more adequately (Teach)	Teaches Apollos	Taught more accurately	Teaching that empowered Apollos	As a wife, teacher, hospitality	Hospitality/nothing like knowing on right track for Apollos	Apollos, Paul, believers in Ephesus, Rome and Corinth
Daughters of Philip	Prophetesses	Prophetesses	As prophets Teaching/forth telling	Foretelling	Teaching from God's word	To other women	The word of God brings life joy, peace	Believers in their sphere of influence

The matrix summarises the leadership practices of selected women in the New Testament. The various women challenged the process as they took risks to obey Christ against traditionally accepted practices such as teaching the word of God, running businesses, engaging in theological discussions and in raising their children to be leaders.

The women enabled others to act as they hosted, nurtured and taught the Scriptures. In their responsibilities as household managers, they offered hospitality that enabled people to meet and learn about God and in so doing the Early Church grew, as did the people in Christian maturity and service.

Many in the spheres of these women were inspired to a shared vision as the women shared the message of Christ, encouraged transformation through their service that gave hope and dignity to those they impacted.

In addition to the above mentioned leadership practices, the select women modelled discipleship as witnesses of Christ, and mentors to younger believers, and in their servant leadership and teaching of the Word of God.

The impact of the women in this study always went beyond those people in their private spheres. They influenced entire towns or villages as in the case of Tabitha and the Samaritan woman. They were an influence in the Early Church movement as in the case of Priscilla and the prophetess daughters of Philip. In their motherhood they were a great influence in the children they parented as seen in Mary the mother of Jesus and in Lois and Eunice. In the business world Lydia exemplifies leadership and impacts many in her sphere.

In the following table female leadership in the New Testament as demonstrated by the select women is summarised.

Table 24: female leadership in the New Testament as demonstrated by the select women

Women	Religious leadership	Family leadership	Political leadership	Intellectual leadership	Nurturing leadership	Governing leadership
Mary mother of Jesus	+	+			+	
Samaritan woman	+			+		
Tabitha	+	+			+	
Lydia	+	+			+	
Priscilla	+	+		+		
Daughters of Philip	+	+		+		
Lois & Eunice	+	+			+	

The analysis of the matrix above shows that the selected women in the New Testament were predominantly influential in religious and family leadership, followed by nurturing and intellectual leadership. None of these women are recorded as being in political or governing leadership. These two areas were typically public as opposed to the other areas seen as private, and in the home. The patriarchal world thus seems to have allowed women in leadership roles in circles other than the public sphere.

Thus, in the New Testament patriarchal world leadership was predominantly understood

as positional and not as a function. This definition of leadership limited the recognition of the influence of men and especially women of that time. This study contributes to the understanding of leadership by showing that women in the New Testament demonstrated clearly observable leadership practices that influenced others. Each of the selected women discussed demonstrates two to three of the leadership practices in the preceding matrix. It is not enough to assess leadership in terms of position alone. While positions are helpful, this study shows that leaders, who follow their leader Jesus, will influence others and not be hindered in their leadership wherever they find themselves or whatever their gender is. The influence that these women had was powerful, as they modelled the way, challenged, encouraged, inspired and empowered others to accomplish their responsibilities.

ABSTRACT

This study explores the meaning of female leadership in the New Testament by examining a random selection of women in the New Testament. In Chapter 2 a socio-historical approach is utilised to examine women leaders in the in the ancient Greco-Roman world of the New Testament. The study reveals that though these societies were predominantly patriarchal, there were women leaders leading in various ways in different spheres of life (religious, political, intellectual, and in the home).

Chapter 3 looks in more detail at a definition of "leadership". The Kouzes & Posner's (1995) model of leadership practices, based on research of how successful leaders operate, is used. The example of Jesus as the Master leader is explored against the six leadership practices, adapted for this study. It is clear that Jesus does reflect the five leadership practices proposed by Kouzes & Posner (1995). A sixth practice is added to the list as the study shows that a leader needs a leader - good followers make good leaders!

Chapters 4-10 focus on the leadership practices of Mary the mother of Jesus, the Samaritan woman, Tabitha, Lydia, Priscilla and the four daughters of Philip. An examination of the socio-historical context and an analysis of key concepts in each pericope in which these women are mentioned, have been done.

From the analysis it is clear that the leadership practices of women, called "female leadership" in this study, point out leadership as "influence" that is achieved in different practices. These leadership practices define female leadership in the New Testament. The women are leaders, in some cases within the recognised positions and in other cases without the positions.

Key words

1. Leader
2. Leadership
3. Woman
4. Servant
5. Good works
6. Disciple
7. Mother
8. Grandmother
9. Prophetess
10. Household
11. Teaching

OPSOMMING

Hierdie studie bestudeer die betekenis van vroulike leierskap in die Nuwe Testament deur navorsing oor 'n lukrake seleksie van vroue in die Nuwe Testament. In Hoofstuk 2 word 'n sosio-historiese benadering gebruik om vroulike leiers in die antieke Grieks-Romeinse wêreld van die Nuwe Testament na te vors. Hierdie studie dui aan dat alhoewel hierdie antieke samelewing oorwegend patriargaal was, daar tog vroulike leiers was wat die leiding geneem het op verskeie maniere en op verskillende terreine van die lewe (godsdiens, politiek, intellektueel, en in die huis).

Hoofstuk 3 kyk breedvoerig na 'n definisie van "leierskap". Die Kouzes & Posner (1995) se model van leierskappraktyke, gebaseer op navorsing oor hoe suksesvolle leiers opereer, word gebruik. Die voorbeeld van Jesus as die hooftleier word ondersoek in die lig van die ses leierskappraktyke, aangepas vir hierdie studie. Dit word duidelik dat Jesus wel die vyf leierskappraktyke, soos voorgestel deur Kouzes & Posner (1995) reflekteer. 'n Sesde praktyk word by die lys gevoeg aangesien die studie daarop dui dat 'n leier 'n leier benodig – goeie volgelinge is goeie leiers!

Hoofstukke vier tot tien fokus op die leierskappraktyke van Maria die moeder van Jesus, die Samaritaanse vrou, Tabita, Lidia, Priscilla en die vier dogters van Filippus. 'n Ondersoek na die sosio-historiese konteks en 'n analise van die sleutel terme in elke periodes waarin hierdie vroue vermeld word, word gedoen.

Uit die analise word dit duidelik dat die leierskappraktyke van vroue, in hierdie studie genoem "vroulike leierskap", dui op leierskap as "invloed" wat uitgeoefen word in verskillende praktyke. Hierdie leierskappraktyke definieer vroulike leierskap in die Nuwe Testament. Hierdie vroue is leiers, in sommige gevalle binne erkende posisies, in ander gevalle buite sulke posisies.

Sleutel terme

1. Leier
2. Leierskap
3. Vrou
4. Dienaar
5. Goeie werke
6. Dissipel
7. Moeder/Ma
8. Grootmoeder/Ouma
9. Profetes
10. Huishouding
11. Onderrig

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