

**AN EXEGETICAL EXPOSITION ON A ROOTLESS SOCIETY
AND THE BIRTH OF A NEW GENERATION AND
UPLIFTMENT OF FAMILIES THROUGH THE
ENHANCEMENT OF THE ROLE WOMEN PLAY IN SOUTH
AFRICA**

by

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PROMOTOR

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DEDICATION

I would like to bring Honor and Praise to my Heavenly Father, who brought me to an Hour like this! The Richness of His Word and the Freedom of Bondage. All the Glory and Honor to our God!

A heartfelt thanks and dedication to my loving husband, Paul, for his continued support and encouragement. This thesis would have not been possible without your support. What a wonderful blessing to have done this with you in Unity!

I further dedicate this Research to my dear brother and sister, Pieter and Talana. Please know that I love you both very much.

-----oOo-----

ACKNOWLEDGEMENT

How could one say thank you for the patient guidance, encouragement and advice, when there were so much more! Prof Brand, thank you so much for all the prayers, encouragement, insight, courage, friendship and teaching.

Thank you for being a True Woman, Leader and Mentor who honor God in every way possible.

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SUMMARY

My people have been lost sheep; their shepherds have led them astray and caused them to roam on the mountains. They wandered over mountain and hill and forgot their own resting place.

Jeremiah 50:6

When the sheep are lost and they have no one to herd them, they will revert to typical sheep mentality. They will follow and do what everyone else is doing, even if it is the wrong thing. Seth Godin in his series of talks entitled 'Tribes' refers to 'sheep walking.' One simply follows and copy what others are doing, thinking that by copying and doing what everyone else is doing one is fulfilling one's purpose and destiny. Nobody wants to stand out and upset the apple cart and therefore do what everyone else does.

Isaiah 53:6 says, "*We all, like sheep, have gone astray, each of us has turned to his own way.*" A lot of South Africans find themselves pressuring the sheep around them to go along. Many young fathers interviewed in *Teenage Tata: Voices of Young Fathers in South Africa* became fathers because it was the fashionable thing to do and everyone was doing it. Many of them are now regrettably suffering from HIV and Aids because not using a condom during sexual intercourse was the 'in' thing to do.

For the young girls of today, falling pregnant is the fashionable thing to do; some of them are even doing it for the government child grant they will get. But generally, they are doing it because not being pregnant in high school or not having a child by the age of twenty makes you stand out among your peers. In her book *Fight for the Family*, Jill Briscoe speaks about positive peers and how positive pressure, especially from parents, can keep ones children on the straight and narrow. If your child is saying, "*All my friends are staying out late at night, why can't I? It's going to be so embarrassing that I'm the only person with a curfew,*" then you need to say, "*well, you will be the first person with a curfew and I bet some of your friends won't mind having a curfew.*"

Rules tell children that their parents care for them. When they grow up without any rules or without parents to care for them, they do not have the option of getting out of a troublesome situation. They do not have the backup; they do not have a safety net underneath them, their parents!

South Africa must not allow the message for our country and for our time to escape. If they do not seize the moment and resurrect the family unit, they will miss out on this move of God and so lose this nation.

Many men in South Africa are standing up to take back the Mantle of Leadership, across all races. South Africa has journeyed through great obstacles and went through amazing transformation to become a nation that dreams of unity and common purpose.

Many authors confirmed, *“Africa is not simple. Often people want to simplify it, generalize it, stereotype its people, but Africa is very complex.”* South Africa is a strange dichotomy of races and cultures. This country has been through a turbulent 300 years of history where first one group and then another has taken ascendancy in political power.

The result of this shift of power is that many men are now finding themselves on the back foot of unemployment and being overlooked. Many men in South Africa have started to feel misplaced, even excluded, in recent years, because of the premium that has been placed on women’s expertise, especially after democracy. Zane Meas in his book *“Daddy, come home”* mentions that “men in South Africa feel that they have lost their place; they used to be the breadwinners and providers. Now they are becoming *“bystanders”¹ to the second wave of female emancipation, which took place during the 1960’s and 1970’s, twentieth century style. As a consequence and in reaction to these changes, they have given up their traditional roles as we have come to know them through the ages.”*

¹ **“Bystanders”**: Afrikaans word meaning: “A person who is present at an event or incident but does not take part.

This beautiful country need to be prepared to stand strong against the enemy's aggressive attacks against the people of God. One must recognize the need to remain balanced in one's faith, always growing in intimate spiritual relationship with the Lord. One should be demonstrating the power of the Holy Spirit through the fruits of the Spirit in full expression in one's daily walk. In parallel, one should be growing in expression of the spiritual gifting that God has for His children, and be fully prepared to enter spiritual warfare against the aggressive enemy, Satan, to glorify God.

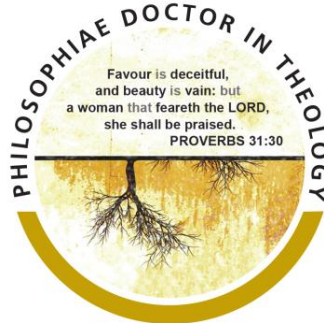
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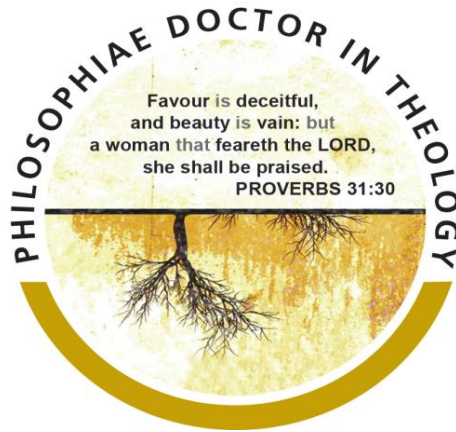
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PROLEGOMENA

“That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.”

Titus 2:4-5

1. INTRODUCTION

The current cultural ideal for womanhood encourages women to be strident, sexual, self-centered, independent, and above all powerful and in control. Sadly, this model of womanhood hasn't delivered the happiness and fulfillment it promised. Many men, women and children felt the deep pain of unfulfilled expectations. God has a divine design for woman. His plan is spectacular, far more attractive than the cheap, fake imitations the world promotes. The women's movement rejected the idea that God has a divine design for women. It proposed that it was up to women to decide what woman was all about. It taught society to believe that the lives and the choices one make are all about themselves.

It led society to think that the differences between male and female aren't all that important and that one can arbitrarily choose one's roles, and determine the meaning of gender. It encouraged society to adopt a new, feminist-inspired design. Womanhood is not a biological accident. It's not a matter of chance. God was intentional when He made women. And He wants women to discover, embrace, and delight in the beauty of His spectacular design. He wants them to enjoy something so much more valuable than the world's cheap imitations and knockoffs. He wants women to be True Women!

The Lord created man out in the field that he would one day work (not until after his creation was he placed in the garden). The location of man's creation seems to be connected to his distinct sphere of responsibility. The woman, on the other hand, wasn't created out in the field. She was created within the boundaries of the garden, the "home" where God had placed her husband. This detail is intriguing, since Scripture indicates that managing the household is a woman's distinct sphere of responsibility. A woman has a "distinct" responsibility to manage the home, not an "exclusive" responsibility to do everything in it. This does not imply that husbands and other members of the household cannot or should not contribute. But it does indicate that just as God wired man to be connected to work in a way woman is not, so He wired woman to be connected to home and relationships in a way man is not.

The Bible teaches that God created woman with a distinctively feminine "bent" for the home. "Working at home" is on its Top Ten list of important things that older women need to teach the younger ones.

Scripture encourages young women to *"manage their household"*. It praises the woman who *"looks well to the ways (affairs) of her household"* and it casts in a negative light women whose hearts are inclined away from the home, those whose "feet" are not centered there.

“I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.”

1 Timothy 5:14

“She looketh well to the ways of her household, and eateth not the bread of illness.”

Proverbs 31:27

“She is loud and stubborn; her feet abide not in her house”

Proverbs 7:11

The burst of home-focused energy is likely due to an increase in prolactin, sometimes referred to as the mothering or nesting hormone or perhaps due to a change in the balance between the female hormones estrogen and progesterone.

Mothering and nesting hormones exist at higher levels when a woman is pregnant, but they are always an important part of a woman's makeup. Can it be that this is the very reason for our existence, the core of what it means to be a woman, creating a place to beget and nurture life!

2. PROBLEM STATEMENT

In many cases, this dysfunction is the unavoidable consequence of living in a fallen world. But far too often, the fallout of widespread confusion and faulty beliefs about woman's design and mission could be seen. God created male and female for a vital, specific purpose. His design isn't arbitrary, unimportant, or expendable. This depreciation of Male and Female personhood is a great loss. It is taking a tremendous toll on generations of young men and women who do not know what it means to be a man or a woman. It touches on all aspects of life.

Generational family breakdown is leaving a generation of elderly and young people isolated and without help. High divorce rates reduce the strength of family links. It made family ties less permanent more of a core. While in opposition there are always the young and elderly that has grave repercussions. Children start looking at the elderly result in them missing out on the opportunities enjoyed by other children, which can blight their life chances as adults.

The essential foundation for freedom, for an ethical, moral and prosperous society and a healthy progressive civilization has been taken away. As we become aware of the devastating effects of premarital sex, not only on children but on the children that they bear, it seems that this misuse of the schools and irresponsible assault on the minds and morals of the young constitute one of the worst forms of child abuse in the history of mankind.

3. RESEARCH QUESTIONS, AIMS AND OBJECTIVES OF RESEARCH PROTOCOL

3.1 THE OBJECTIVE OF THIS RESEARCH PROTOCOL IS TO ANSWER THE FOLLOWING QUESTIONS: -

An Exegetical Exposition of Womanhood Highlighting their Significance in Society

1. Consider what the sacrifices are that women across various cultures had to make in terms of their own and their family's development during the evolution of women to the point of where they are today.
2. What were the roles women fulfilled in the past, today, and in the future?
3. What are the challenges women faced in the past, today and in the future?
4. The degradation and Equal creation of women

The cultural inheritance of anatomical differences between men and women

1. How different are men from women?
2. How different are children from their parents?
3. What role is generational history playing in decisions the family make today?
4. Would it be possible for men and women to accept and acted on God's purpose and plan for the role they need to fulfill?
5. Would God want women to return Home?
6. What impact will this have on the country's economy, education, children homes and rural areas?
7. Would God's men fulfill their rightful place in modern society as the Leaders God intended them to be?
8. South Africa's children desperately need the correct leadership. Would South Africa left behind a legacy God would be proud of? Would South Africa be able to build a generation according to the norms, values and principles of God's Word?
9. Looking at the Debt problems in South Africa, could one say that South Africa lives beyond their needs? If so, why?

Rootlessness through Antiquity and its Consequences Reflected In Modern Day Society

1. The images of South Africa from a "Media" point of view?
2. What are the real facts on how South Africa look?
3. What does the community say?
4. What is the perception of our Leaders of South Africa?

5. Statistics from the economists?
6. Do we as a country fulfill God's plan for us?

The Pivotal Role Women performed during Adverse Times of War and the Protection of a Nation through Spiritual Warfare

1. How can women become motivators in the Economic Development of South Africa if taking the following in consideration?
 - Family values and norms
 - Education of the children
 - Contribution towards the community

The Pivotal Role Women Performed during Adverse Times of War and The Protection of a Nation through Spiritual Warfare

1. What does the Bible say about the role of men, woman and parents?
2. God's children know about the "End Times". Does this mean that one has to accept corruption?
3. What role would the child of God play in times like this?
4. Would it fair to accept that women are superior to men in every way, as suggested by certain feminists?
5. Were there role-models to the modern day women that one could consider good examples for the wife and mother of current times.
6. Apart from the obvious, what are the differences between men and women, and what exactly did God have in mind in this respect.
7. Would it be correct to postulate that all women should go home and look after their children, rather than pursue a professional career, posing a threat to men in the workplace.
8. Is the current generation plagued by the 'sins of the forefathers' in so far as breaking out of the cycle of sin being handed down to the next generation is concerned?

9. This thesis postulates that the current generation is a rootless society, based on the fact that parents don't bring their children up in the manner God intended for them to do.

3.2 AIMS

1. The contribution of woman's value in today's society
2. The role woman would play in the restoration of the economy of South Africa.
3. What influence will such a role have on the children of South Africa? Would this generations breed tomorrow's leaders?
4. Would men fulfill the Leadership role God intended for them
5. Would changing of roles have an impact on the statistics of diversification in the workplace?
6. How would this affect the Debt crisis in South Africa
7. Would the standard of South Africa's education improved and why?
8. What effect does "Women Empowerment" got on the Economy of South Africa?
If looking at the state South Africa is in, is South Africa busy turning away from the underlying problem?
9. If one look at "pride, greed, selfishness; etc. would women want to take ownership of what they can control?
10. From a biology/medical point of view, why would woman be best applying her efforts at home or in the community?
11. What do women really want?

12. Why is it that South Africa got so many children dead / lost / children homes?
13. What is the reason behind South Africa's children running to violence, drugs, killing parents, etc.? Could it be that our children seek attention desperately?
14. Why is our Government running to the church for assistance? Would it be possible that our country need education re morals, norms and values in order to grow?
15. Would South Africa's churches be able to assist?
16. What is Satan's role in the destruction of humankind?

3.3 OBJECTIVES

This research proposes to conclude with what the Bible teaches man about the role and responsibility of both men and woman. Not only towards each other but to place more emphasize on a counter revolution of God's children who intentionally and purposefully live their lives according to His divine design. It is the objection of this thesis to leave a legacy to generations to come and to make a difference. This is what Jesus did.

4. RESEARCH QUESTIONS, AIMS AND OBJECTIVES OF RESEARCH PROTOCOL

It was Jeremiah the prophet who saw a woman in everything that happens with his people, tragedy and hope. Women symbolized the hope for a new society. The book, Jeremiah was written in difficult conditions. A society who was disrupts. When they have lost their land and temple, Jeremiah wanted to help the shattered people to make sense of the tragedy and therefore focus especially on the development of people from a captivity experience.

About people's pain, fear and hopelessness, but also hope in a National Crisis. Jeremiah knew that God's power worked through him in order to established social order. According to Jeremiah, the temple became the headquarters of corruption and selfishness. The leaders gave cheap advice: "All is well! Everything is right!", but Jeremiah explains that nothing is right. The reason? Everyone, even prophets and priests wanted to enrich themselves through fraud. Jeremiah was angry at God for preaching a judgment message that brought him so much suffering; he wishes he was never even born. He began by saying that the pain overwhelmed him, he was very upset about the fate of his people, saying "Why do my people not healed?" Later God cried with Jeremiah about what was happening with Jeremiah's people.

An important feature of the book of Jeremiah is the message of hope and healing in the midst of the destruction. One of the first signs of this coming from the Prophet's own life is in Jeremiah 32 when he bought a piece of land at a time when the Babylonians were to invade his country. Everyone knows that it is not the best time to buy property, but Jeremiah's act of faith is a sign of hope in a time when there was no hope. This transaction was a concrete proof that God promised to give His children a future, in this case in their own country.

Jeremiah talks about the promise of recovery (plant and build). In Jeremiah 24:6 we read how God lead Judah back to their own country. A God who built up, not break down, who plants, not pluck. The hypothesis of this Research Protocol is to show that humankind can leave a legacy through the Spirit and Power of God. That humankind can still have hope and faith that would pull them to the richness God provide in His Word. That the knowledge of the Truth will manifest through humankind's obedience. That South Africa can become a country after God's own heart. That God can heal this land, relationships and children. That South Africa can reach generations in providing a legacy far richer than money can. To be evident to the world that South Africa can "plant and build".

This research would want to emphasize that if women return home to their families, that they will bear healthier children for this country.

5. DEMARCATION INCLUDING SCOPE AND LIMITATION

There is varying opinion about the role women are to play in Society. Even the empowerment of women has been stretched within South Africa's borders and that it was rated one of the best in the world concerning gender equality. Somehow the picture of South Africa portrays one of hardship and betrayal.

One can look at the various critical factors South Africa has to deal with, namely political uncertainty, which may affect investment, high unemployment rates, inflation, crime, trade deficit, volatile exchange rate, etc. but the biggest is a skills shortage.

The aim of this thesis will be to explore the role women can play in the Economy of South Africa, not through attempts towards gender equality but rather to be the being God created her to be in the first place, "a help meet", thereby strengthening the foundation of the youth turning the younger society into responsible, well-educated adults that can indeed make a meaningful contribution to the Economy in the longer term. This would not be applicable to all professions requiring "female touch".

The thesis will address ignorance on the topics mentioned and dangers associated with the misinterpretations thereof, providing Biblical answers. The proposed Research Protocol does not challenge or aim to contradict any traditional Christian teachings about God or Satan, but rather to supplement available knowledge assisting the Christian church, counselors, educators and people in general on how to practice those teachings and physically live the values taught by the Word of God.

The primary purpose of this Research Protocol is to confirm the fact that God is in control of every life form, be it spiritual, soul or physical body, and that God leaves humankind to make certain choices by themselves.

6. ETHICAL CONSIDERATIONS

This Research Protocol proposes to comply with ethical rules governing the conduct of every individual that participates in the research process. According to Lues & Lategan on Ethical Guidelines, this Research Protocol proposes to pursue the following ethical guidelines:

7. REFERENCING

The Harvard referencing method will be used in the bibliography and footnotes will be used at the end of each page where applicable.

8. TERMS, DEFINITIONS AND ABBREVIATIONS

Terms, definitions and abbreviations will be fully described in a chapter towards the conclusion of the dissertation.

AN EXEGETICAL EXPOSITION OF WOMANHOOD HIGHLIGHTING THEIR SIGNIFICANCE IN SOCIETY



*Her children rise up and call her blessed. Her husband
also praises her: "Many women do noble things, but
you excel them all."*

Proverbs 31:28-29

1. INTRODUCTION

The Bible is, and has always been, a revolutionary book. It could be compared to a coastal rock cliff resisting the crashing waves of cultural change. There is unlikely to be a clearer demonstration of the Bible's undeniable word than its teachings regarding unpretentious femininity.

The Bible rightly exalts women against cultures that distort their image and degrade them. Many in modern day society tout the sexual and reproductive liberation of women against the supposed oppressive, archaic limitations of the Bible. One has to question, "*In what way are women truly free? In what way does our culture honor them?*" It may be so that they can vote and have opportunities to compete in the business world. However, are they really free and is their dignity and honor intact?

It is contended that modern day women are used and abused more today than at any time in history. Pornography turns women into objects and victims of dirty, cowardly 'Peeping Toms' who stare at them with lust in their eyes. Throughout the world, women are traded like animals for sexual slavery. In more "civilized" places, men routinely use women for no-consequence, no-commitment sex, only to leave them pregnant, without care and support.

Abortion rights groups aid and abet male selfishness and irresponsibility, and they "free" women to murder their unborn children. Women are often left alone, emotionally scarred, financially destitute, and experientially guilty, ashamed, and abandoned.

2. THE DEGRADATION AND EQUAL CREATION OF WOMEN

Modern technological advances have enabled the culture to mainstream the degradation of women like never before; but history shows that ancient cultures were no better. Women in pagan societies during biblical times were often treated with little more dignity than animals. Some of the best-known Greek philosophers, considered the brightest minds of their era, taught that women are inferior creatures by nature. Even in the Roman Empire, which is often considered the very pinnacle of pre-Christian civilization, women were usually regarded as mere personal possessions of their husbands or fathers, with hardly any better standing than household slaves.

That was vastly different from the Hebrew and Biblical concepts of marriage as a joint inheritance, and parenthood as a partnership where *both* father and mother are to be revered and obeyed by the children.

“Each one of you shall respect his mother and his father. You shall keep my Sabbaths. I am Yahweh your God.

Leviticus 19:3

Pagan¹ religion tended to fuel and encourages the devaluation of women even more. Greek and Roman mythology had its goddesses (such as Diana² and Aphrodite³). However, goddess-worship did not in any way raise the status of women in society. In fact, the opposite was true. Most temples devoted to goddesses were served by sacred prostitutes or priestesses who sold themselves for money, supposing they were performing a religious sacrament. Both the mythology and the practice of pagan religion have usually been overtly demeaning to women. Male pagan deities were capricious and sometimes lustfully misogynistic⁴.

Religious ceremonies were often blatantly obscene, including such events such as erotic fertility rites, drunken temple orgies, perverted homosexual practices, and in the very worst cases, even human sacrifices.

Should one contrast all of the above, whether ancient or contemporary, with the Bible, one will find that from cover to cover the Bible exalts women. It often seems to go out of the way to pay homage to women, to ennoble their roles in society and family, to acknowledge the importance of their influence, and to exalt the virtues of women who were particularly godly examples.

From the very first chapter of the Bible, it is taught that women, like men, bear the stamp of God's own image (Genesis 1:27; 5:1-2). Men and women were created equal. Women play prominent roles in many key biblical narratives. Wives are seen as venerated partners and cherished companions to their husbands, not merely slaves or pieces of household furniture.

House and riches are an inheritance from fathers, but a prudent wife is from Yahweh.

Proverbs 19:14

¹ Pagan: Paganism is a broad group of indigenous and historical polytheistic religious traditions, primarily those of cultures known to the classical world. In a wider sense, it has also been understood to include any non-Abrahamic, folk, or ethnic religion.

² Diana: In Roman mythology, the goddess of the hunt, the moon and birthing, being associated with wild animals and woodland, and having the power to talk to and control animals.

³ Aphrodite: the Greek goddess of love, beauty, pleasure, and procreation.

⁴ Etymology: Misogynistic – he hatred or dislike of women or girls. Misogyny can be manifested in numerous ways, including sexual discrimination, denigration of women, violence against women, and sexual objectification of women.

Live joyfully with the wife whom you love all the days of your life of vanity, which he has given you under the sun, all your days of vanity:

Ecclesiastes 9:9

At Sinai, God commanded children to honor *both* father and mother.

“Honor your father and your mother, that your days may be long in the land which Yahweh your God gives you.

Exodus 20:12

The Bible teaches divinely ordained role distinctions between men and women, many of which are perfectly evident from the circumstances of creation alone. For example, women have a unique and vital role in childbearing and the nurture of such children. Women themselves also have a particular need for support and protection, because physically, they are "weaker vessels"

You husbands, in the same way, live with your wives according to knowledge, giving honor to the woman, as to the weaker vessel, as being also joint heirs of the grace of life; that your prayers may not be hindered.

1 Peter 3:7

Scripture establishes the proper order in the family and in the church accordingly, assigning the duties of headship and protection in the home to husbands and appointing men in the church to the teaching and leadership roles.

For the husband is the head of the wife, and Christ also is the head of the assembly, being himself the savior of the body.

Ephesians 5:23

Women are by no means marginalized through such Scriptures or relegated to second-class status. The Bible teaches women are not only equals with men, but are also set apart for special honor.

There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

Galatians 3:28

You husbands, in the same way, live with your wives according to knowledge, giving honor to the woman, as to the weaker vessel, as being also joint heirs of the grace of life; that your prayers may not be hindered.

1 Peter 3:7

Husbands are commanded to love their wives sacrificially, as Christ loves the church, and even, if necessary, at the cost of their own lives (Ephesians 5:25-31). The Bible acknowledges and celebrates the priceless value of a virtuous woman.

For a man indeed ought not to have his head covered, because he is the image and glory of God, but the woman is the glory of the man.

1 Corinthians 11:7

Christianity elevated the status of women to an unprecedented height. Jesus' disciples included several women (Luke 8:1-3), which was a practice almost unheard of among the rabbis of the time. Jesus also *encouraged* their discipleship by portraying it as something more needful than domestic service (Luke 10:38-42). Christ's first recorded, explicit disclosure of His own identity as the true Messiah was made to a Samaritan woman⁵.

Jesus always treated women with the utmost dignity, even women who might otherwise be regarded as outcasts (Matthew 9:20-22). Jesus blessed their children (Luke 18:15-16), raised their dead (Luke 7:12-15), forgave their sin (Luke 7:44-48), and restored their virtue and honor (John 8:4-11). Thus He exalted the position of womanhood itself.

It was therefore to be expected that women became prominent in the ministry of the early church (Acts 12:12-15; 1 Corinthians 11:11-15). On the day of Pentecost, when the New Testament church was born, women were there with the chief disciples, praying (Acts 1:12-14). Some were renowned for their good deeds (Acts 9:36); others for their hospitality (Acts 12:12; 16:14-15); still others for their understanding of sound doctrine and their spiritual giftedness (Acts 18:26; 21:8-9). John's second epistle was addressed to a prominent woman in one of the churches under his oversight.

⁵ John 4:25-26

Even the apostle Paul, sometimes falsely caricatured by critics of Scripture as a male chauvinist, regularly ministered alongside women (Philippians 4:3). He recognized and applauded their faithfulness and their giftedness (Romans 16:1-6; 2 Timothy 1:5).

3. THE ENHANCEMENT OF THE STATUS OF WOMEN

As Christianity began to influence Western society, the status of women was improved. One of the early church fathers, Tertullian⁶, wrote a work titled '*On the Apparel of Women*', sometime near the end of the second century. He said pagan women who wore elaborate hair ornaments, immodest clothing, and body decorations had actually been forced by society and fashion to abandon the superior splendor of true femininity. He noted by way of contrast that as the church had grown and the gospel had borne fruit, one of the visible results was the rise of a trend toward modesty in women's dress and a corresponding elevation of the status of women.

He acknowledged that pagan men commonly complained, "*Ever since she became a Christian, she walks in poorer garb!*" Christian women even became known as "*modesty's priestesses*." But, Tertullian said, as believers who lived under the lordship of Christ, women were spiritually wealthier, more pure, and thus more glorious than the most extravagant women in pagan society. Clothed "*with the silk of uprightness, the fine linen of holiness, the purple of modesty*," they elevated feminine virtue to an unprecedented height. Chrysostom⁷, perhaps the most eloquent preacher of the fourth century, recorded that one of his teachers, a pagan philosopher named Libanius⁸, once said: "*Heavens! What women you Christians have!*" What prompted Libanius's outburst was hearing how Chrysostom's mother had remained chaste for more than two decades since becoming a widow at age twenty.

⁶ Tertullian: A prolific early Christian author from Carthage in the Roman province of Africa. He is the first Christian author to produce an extensive corpus of Latin Christian literature.

⁷ Chrysostom: Archbishop of Constantinople, was an important Early Church Father.

⁸ Libanius: a Greek-speaking teacher of rhetoric of the Sophist school.

As the influence of Christianity was felt more and more, women were less and less vilified or mistreated as objects for the amusement of men. Instead, women began to be honored for their virtue and faith. Christian women converted out of pagan society were automatically freed from a host of demeaning practices.

Emancipated from the public debauchery of temples and theaters (where women were systematically dishonored and devalued), they rose to prominence in home and church, where they were honored and admired for feminine virtues like hospitality, ministry to the sick, the care and nurture of their own families, and the loving labor of their hands.

Peter got up and went with them. When he had come, they brought him into the upper room. All the widows stood by him weeping, and showing the coats and garments which Dorcas had made while she was with them.

Acts 9:39

That has always been the trend. Wherever the gospel has spread, the social, legal, and spiritual status of women has, as a rule, been elevated. When the gospel was eclipsed whether by repression, false religion, secularism, humanistic philosophy, or spiritual decay within the church, the status of women declined accordingly.

When secular movements claimed to be concerned with women's rights, their efforts have generally been detrimental to the status of women. The feminist movement of the current generation, for example, is a case in point. Feminism has devalued and defamed *femininity*. Natural gender distinctions are usually downplayed, dismissed, despised, or denied. As a result, women are being sent into combat situations, subjected to grueling physical labor once reserved for men, such as working in a mine, exposed to various kinds of indignities in the workplace, and otherwise encouraged to act and behave like men. Meanwhile, modern feminist's heap contempt on women who want family and household to be their first priorities; in so doing they belittle the role of motherhood, the one calling that is most uniquely and exclusively feminine and demanded by God.

The entire message of feminist parity is that there is really nothing extraordinary about women. That is certainly not the message of Scripture. Scripture honors women *as women*, and it encourages them to seek honor in a uniquely feminine way (Proverbs 31:10-30). Scripture never discounts the female intellect, downplays the talents and abilities of women, or discourages the right use of women's spiritual gifts. But whenever the Bible expressly talks about the marks of an excellent woman, the stress is always on feminine *virtue*. The Reverend John MacArthur⁹ notes in his work '*The Biblical Portrait of Women: Setting the Record Straight*' that the most significant women in Scripture were influential not because of their careers, but because of their *character*. The message these women collectively give is not about "*gender equality*"; it's about true feminine excellence. And that is always exemplified in moral and spiritual qualities rather than by social standing, wealth, or physical appearance.

Far from degrading women, the Bible promotes feminine freedom, dignity, and honor. Scripture paints for every culture the portrait of a *truly* beautiful woman. MacArthur goes on to say that true feminine beauty is not about external adornment, "*arranging the hair, wearing gold, or putting on fine apparel*"; real beauty is manifest instead in "*the hidden person of the heart ... the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God*"

4. GOD'S HIGH CALL FOR WOMEN

Although women have traditionally fulfilled supportive roles in serving the church and gained their greatest joy and sense of accomplishment from being wives and mothers, the feminist movement has successfully influenced many women to abandon these divinely ordained roles. Unfortunately, this movement has made headway even in the church, creating chaos and confusion regarding the role of women both in ministry and in the home. Only in Scripture can God's intended design for women be found.

⁹ MacArthur, John '*The Biblical Portrait of Women: Setting the Record Straight*' Available from: <http://www.gty.org/resources/articles/a265> [Accessed: 23 October 2013]

4.1 The Old Testament and Women

In the creation account of Genesis 1, God's first word on the subject of men and women is that they were equally created in the image of God (Genesis 1:27). Neither received more of the image of God than the other. So the Bible begins with the equality of the sexes. As persons, as spiritual beings standing before God, men and women are absolutely equal. In Genesis 2, there is a more detailed account of the creation of the two equal human beings that reveals differences in their God-given functions and responsibilities. God did not create the man and the woman at the same time, but rather He created Adam first and Eve later for the specific purpose of being Adam's helper. Eve was equal to Adam, but she was given the role and duty of submitting to him. Although the word "*helper*" carries positive connotations, even being used of God Himself as the helper of Israel, it still describes someone in a relationship of service to another. The responsibility of wives to submit to their husbands, then, was part of the plan from creation, even before the curse. The first books of the Bible establish both the equality of men and women and also the support role of the wife. (Exodus 21:15)

Throughout the Old Testament, women were active in the religious life of Israel, but generally they were not leaders. Women like Deborah (Judges 4) can be considered to be the exception and not the rule. In the Old Testament there was no woman with an ongoing prophetic ministry and no woman was a priest. Neither did a queen ever rule Israel. No woman wrote an Old Testament (or New Testament) book. Isaiah 3:12 indicate that God allowed women to rule as part of His judgment on the sinning nation.

4.2 Jesus and Women

MacArthur¹⁰ postulates that in the midst of the Greek, Roman, and Jewish cultures, which viewed women almost on the level of possessions, Jesus showed love and respect for women.

¹⁰ MacArthur, John 'The Biblical Portrait of Women: Setting the Record Straight' Available from: <http://www.gty.org/resources/articles/a265> [Accessed: 23 October 2013]

Though Jewish rabbis did not teach women and the Jewish Talmud¹¹ said it was better to burn the Torah¹² than to teach it to a woman, Jesus never took the position that women, by their very nature, could not understand spiritual or theological truth. He not only included them in His audiences but also used illustrations and images that would be familiar to them (Matthew 13:33) and specifically applied His teaching to them. To the Samaritan woman at the well (John 4), Jesus revealed that He was the Messiah and discussed with her topics such as eternal life and the nature of true worship. He also taught Mary and, when rebuked by Martha, pointed out the priority of learning spiritual truth even over “womanly” responsibilities like serving guests in one’s home.

Although men in Jesus’ day normally would not allow women to count change into their hands for fear of physical contact, Jesus touched women to heal them and allowed women to touch Him. Jesus even allowed a small group of women to travel with Him and His disciples, an unprecedented happening at that time.

It happened soon afterwards, that he went about through cities and villages, preaching and bringing the good news of the Kingdom of God. With him were the twelve, and certain women who had been healed of evil spirits and infirmities: Mary who was called Magdalene, from whom seven demons had gone out; and Joanna, the wife of Chuzas, Herod’s steward; Susanna; and many others; who served them from their possessions.

Luke 8:1-3

After His resurrection, Jesus appeared first to Mary Magdalene and sent her to announce His resurrection to the disciples (John 20:1–18), despite the fact that women were not allowed to be witnesses in Jewish courts because they were considered liars.

In Jesus’ treatment of women, He raised their station of life and He showed them compassion and respect in a way they had never known. This demonstrated their equality.

¹¹ Talmud: a central text of Rabbinic Judaism.

¹² Torah: Denotes the first five books of the Abrahamic Bible

At the same time, however, Jesus still did not exalt women to a place of leadership over men.

4.3 The Epistles and Women

In the Epistles, the two principles of equality and submission for women exist side by side. Galatians 3:28 points to the equality, indicating that the way of salvation is the same for both men and women and that they are members of equal standing in the body of Christ. It does not, however, eradicate all differences in responsibilities for men and women, for this passage does not cover every aspect of God's design for male and female.

In addition, there are many other passages that make distinctions between what God desires of men and what He desires of women, especially within family and within the church. This matter would be addressed in Chapter 2.

4.4 The Family

John MacArthur¹³, in another of his writings '*God's High Calling for Women*' relate that while Christian marriage is to involve mutual love and submission between two believers (Ephesians 5:21), four passages in the New Testament expressly give to wives the responsibility to submit to their husbands (Ephesians 5:22; Colossians 3:18; Titus 2:5; 1 Peter 3:1). This voluntary submission of one equal to another is an expression of love for God and a desire to follow His design as revealed in His Word. It is never pictured as demeaning or in any way diminishing the wife's equality. Rather the husband is called to love his wife sacrificially as Christ loved the church (Ephesians 5:25) and to serve as the leader in a relationship of two equals.

While husbands and fathers have been given the primary responsibility for the leadership of their children (Ephesians. 6:4), wives and mothers are urged to be "*workers at home*", meaning managers of the household.

¹³ MacArthur, John '*God's High Calling for Women*: Available from: <http://www.gty.org/resources/study-guides/40-5152/gods-high-calling-for-women-part-1> [Accessed: 23 October 2013]

Their home and their children are to be their priority, in contrast to the world's emphasis today on careers and fulltime jobs for women outside the home.

to be sober minded, chaste, workers at home, kind, being in subjection to their own husbands, that God's word may not be blasphemed.

Titus 2:5

To be '*sober minded*' implies to be discreet. Wiersbe¹⁴ in his Bible commentary suggests that Outlook determines outcome, and if a person is not thinking correctly, he will not act properly. A woman needs a correct and disciplined outlook on her ministry in the home. "*Self-controlled*" is the idea contained in this word. If parents do not discipline themselves, they can never discipline their children. In this instance "*chaste*" means "*pure of mind and heart.*" A Christian wife is one that is true to her husband in mind and heart as well as in action. "*Workers at home*" does not suggest that her home is a prison where she must be kept but rather that she has to care for the home. A true Christian women does not rule her household with an iron hand, but practices "*the law of kindness*"

She opens her mouth with wisdom. Faithful instruction is on her tongue.

Proverbs 31:26

While the wife is "*busy at home*", it is the husband who should be the leader in the home, so the wife is to be obedient. However, where there is love (Titus 2:4) there is little problem with obedience. And where the desire is to glorify God, there is no difficulty that cannot be resolved. "*That the Word of God be not blasphemed*" is a good motive for cooperation and obedience at home. It is indeed not good for the image of the Christian church among unsaved people should one consider the vast amount of family problems and divorces among Christians in modern days.

¹⁴ Wiersbe, Warren (2007) '*The Wiersbe Bible Commentary NT*' USA, David C Cooke (p792)

4.5 The Church

From the very beginning, women fulfilled a vital role in the Christian church, and there is a vast amount of Scripture to corroborate this statement.

On the Sabbath day we went forth outside of the city by a riverside, where we supposed there was a place of prayer, and we sat down, and spoke to the women who had come together. A certain woman named Lydia, a seller of purple, of the city of Thyatira, one who worshiped God, heard us; whose heart the Lord opened to listen to the things which were spoken by Paul. When she and her household were baptized, she begged us, saying, "If you have judged me to be faithful to the Lord, come into my house, and stay." So she persuaded us.

Acts 16:13-15

The assemblies of Asia greet you. Aquila and Priscilla greet you much in the Lord, together with the assembly that is in their house.

1 Corinthians 16:19

Despite this role, there is not a single example of a woman in a leadership role. The apostles were all men; men did the chief missionary activity; the writing of the New Testament was the work of men; and leadership in the churches was entrusted to men.

Although the Apostle Paul respected women and worked side by side with them for the furtherance of the gospel, he appointed no female elders or pastors.

Yes, I beg you also, true yokefellow, help these women, for they labored with me in the Good News, with Clement also, and the rest of my fellow workers, whose names are in the book of life.

Philippians 4:3

In his letters, Paul urged that men were to be the leaders in the church and that women were not to teach or exercise authority over men.

But I don't permit a woman to teach, nor to exercise authority over a man, but to be in quietness.

1 Timothy 2:12

Therefore, although women are spiritual equals with men and the ministry of women is essential to the body of Christ, women are excluded from leadership over men in the church.

Men and women stand as equals before God, both bearing the image of God Himself. However, without making one inferior to the other, God calls upon both men and women to fulfill the roles and responsibilities specifically designed for them, a pattern that can be seen even in the Godhead.

But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God.

1 Corinthians 11:3

In fulfilling the divinely given roles taught in the New Testament, women are able to realize their full potential because they are following the plan of their own Creator and Designer. Only in obedience to Him and His design will women truly be able, in the fullest sense, to give glory to God.

4.6 The Impact of a Career on a Woman and Her Family

The issue of wives working is one that she and her husband must come to understand from a biblical perspective, then allow the Holy Spirit to lead in their specific situation.

MacArthur¹⁵ in his work '*God's High Calling for Women*' wonder what the priorities are that a married woman should pursue? He claims that her first priority must be to meet the needs of her family as wives are to love their husbands and children.

- To be "*husband-lovers*" and "*children-lovers*" (as the Greek literally reads). To be "*workers at home*." That phrase is one word in the Greek (*oikourgos*) and means "*home workers*" or "*workers in the home*." 1 Timothy 5:14 emphasizes the same point by saying wives are to "*guide the house*."

¹⁵ MacArthur, John '*God's High Calling for Women*: Available from: <http://www.gty.org/resources/study-guides/40-5152/gods-high-calling-for-women-part-2> [Accessed 26 October 2013]

This phrase in the Greek (*oikodespoteo*) means "to keep house." A wife's first priority, then, is to care for her home. She shows her love for her husband and children by making the home a haven of peace and rest for family, friends, and strangers.

- A wife's second priority is found in 1 Timothy 2:15, which teaches that she will find great usefulness in childbearing. The Greek word for childbearing (*teknogonia*) means not only to give birth to children but also encompasses the idea of rearing them. That verse also teaches that instilling values in children is part of a mother's role. Deuteronomy 6:6-7, Proverbs 1:8 and 6:20 explains that children should be taught the principles of Scripture (beginning with the truth of the gospel). Mothers play a crucial part in this education process.
- A woman's third priority is found in the description of the industrious woman found in Proverbs 31:10-21. Verse 21 says she is involved in ministering to the needs of the poor and underprivileged. As a believer, a Christian wife has the privilege and responsibility of serving others. A primary area in which this is applied is in the church, as she employs her giftedness within the body of Christ.

A wife that fulfills those three priorities is likely to be a very busy individual. If she still has time left over, she then would be free to pursue enterprising and creative activities outside the home. Typically the women who are most free to do that are single women and married women with no children. But even those women should be sure they are fulfilling their responsibilities at home before they leave it for the work place.

5. SIGNIFICANT WOMEN OF THE BIBLE

Godly women are very much needed in the current day. This need is even more evident with the current stress on feminism in our culture.

Tod Kennedy¹⁶ is of the opinion that this current cultural feminism does not only contradict the Bible, it destroys genuine femininity and inner beauty that God created in women.

5.1 A Description of Feminism

Feminism is a collection of movements and ideologies aimed at defining, establishing, and defending equal political, economic, and social rights for women. This would include seeking to establish equal opportunities for women in education and employment. A feminist therefore advocates or supports the rights and absolute equality of women. The feminist theory, which emerged from these feminist movements, aims to understand the nature of gender inequality by examining women's social roles and lived experience; it has developed theories in a variety of disciplines in order to respond to issues such as the social construction of sex and gender. Some of the earlier forms of feminism have been criticized for taking into account only white, middle-class, educated perspectives. This led to the creation of ethnically specific or multiculturalist forms of feminism.

Feminist activists campaign for women's rights, such as in contract law, property, and voting, while also promoting bodily integrity, autonomy, and reproductive rights for women.

Feminist campaigns have changed societies, particularly in the West, by achieving women's suffrage, gender neutrality in English, equal pay for women, reproductive rights for women (including access to contraceptives and abortion), and the right to enter into contracts and own property.

Feminists have worked to protect women and girls from domestic violence, sexual harassment, and sexual assault.

¹⁶ Kennedy, Tod (2006) 'What is Special about the Bible's Godly women, What marks them as Godly' Available from <http://www.spokanebiblechurch.com/study/Bible%20Doctrines/Godly%20Women%20of%20the%20Bible.htm> [Accessed 26 October 2013]

They have also advocated for workplace rights, including maternity leave, and against forms of discrimination against women. Feminism is mainly focused on women's issues, but because feminism seeks gender equality, 'bell hooks',¹⁷ a feminist organization, and other feminists have argued that men's liberation is a necessary part of feminism, and that men are also harmed by sexism and gender roles.

5.2 Women from the Bible that set an Example for Modern Day Women

Removed from the feminism described above, should one consider some significant women from the Bible one will discover the attributes for a perfect women as laid down by the Bible. The women discussed here are in no particular order, as one would not be more important than the other.

A Godly woman is woman who lives like God wants her to live, as revealed in the Bible

5.3 Ruth, wife of Boaz

The story of Ruth takes place sometime during the period of the judges. These were troubled times for Israel, where everybody did as he pleased, as was right 'in his own eyes.'¹⁸ During such times, Ruth, having become widowed and being a despised Moabite woman, still followed God, along with her mother-in-law, Naomi. Ruth was faithful and loyal to her mother-in-law, Naomi.

Ruth's life was indeed guided by **faithfulness** toward God and showed itself in loyalty toward the people she knew. To be loyal and loving in relationships, one must imitate God's faithfulness in one's relationships with others.

¹⁷ bell hooks: Gloria Jean Watkins, better known by her pen name bell hooks, is an American author, feminist, and social activist. She took her *nom de plume* from her maternal great-grandmother Bell Blair Hooks

¹⁸ 'Life Application Study Bible – King James Version' (1996) Illinois, Tyndale House (p509)

Ruth said, “Don’t entreat me to leave you, and to return from following after you, for where you go, I will go; and where you lodge, I will lodge; your people shall be my people, and your God my God; where you die, will I die, and there will I be buried. Yahweh do so to me, and more also, if anything but death part you and me.”

Ruth 1:16-17

Ruth showed **kindness** to Naomi and in turn, Boaz showed kindness to Ruth. Just as Boaz showed his kindness by buying back land to guarantee Ruth and Naomi’s inheritance, so Christ showed his kindness by dying for mankind to guarantee his eternal life. God’s kindness should motivate one to love and honor Him.

Ruth displayed a high level of **moral character**, by her loyalty. Similarly, when one has experienced God’s faithfulness and kindness, one should respond by showing integrity. Just as the values by which Ruth and Boaz lived were in sharp contrast to those of the culture portrayed in Judges, so one’s own life should stand out from the world around one.

Most importantly, Ruth was **loving**:

He shall be to you a restorer of life, and sustain you in your old age, for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him.”

Ruth 4:15

Although Ruth sets a good example of womanhood, the contribution of a mother, albeit a mother-in-law, should not be ignored. Richards and Richards¹⁹ in their work ‘*Women of the Bible*’ points out what a good example Naomi was of not trying to talk Ruth into the faith. Instead, she loved Ruth and lived a life that inspired Ruth to love and trust her.

Ruth desired the peace, character and loving kindness displayed by Naomi. Furthermore, Naomi shows how to be a gracious in-law.

¹⁹ Richards, Sue Poorman, Richards, Lawrence (2003) ‘*Women of the Bible*’ Nashville, Thomas Nelson Inc. (p199)

Parents often hesitated to offer advice to adult children. While one cannot force one's will onto someone, one can share thoughts and wisdom with those willing to listen. When advice is given lovingly and with respect for the independence of the child, it will most likely be welcomed. Richards conclude that Naomi was a reminder of how God can transform a life from obscurity to glory.

Therefore, any woman that may feel insignificant only has to remember how a starving widow was used to win an ancestor of Jesus Christ to faith in God.

5.4 Esther the queen

The story of Esther reads like a modern day novel. Far from a modern piece of fiction, the book of Esther describes a true story lived and written centuries ago. She was the niece of Mordecai, who aroused the hostility of Haman, a higher official. Haman, not satisfied to kill only Mordecai, wanted to eliminate the entire race of Mordecai.

Esther was selected queen in the place of queen Vashti. Through a series of God-ordained events King Ahasuerus discovered that Mordecai saved his life once, and when Esther exposed the wicked Haman, the king ordered Haman's execution. Together Mordecai and Esther created a decree that not only saved the Jewish people, but also rid the Jews of their most powerful enemies.

Esther's maidens and her eunuchs came and told her this, and the queen was exceedingly grieved. She sent clothing to Mordecai, to replace his sackcloth; but he didn't receive it.

Esther 4:4

Faced with death, Esther and Mordecai set aside their own fear and took action. Esther risked her life by asking King Ahasuerus to save the Jews.

When outnumbered and powerless it is natural for mankind to feel helpless. Esther and Mordecai resisted this temptation and acted with courage.

It is not enough to know that God is in control, and one should act with **self-sacrifice** and **courage** to follow God's guidance.

Esther displayed the fruits of the Spirit as related in Galatians 5, long before the apostle Paul spoke about it. For that reason it is almost insignificant that the word 'God' is not at all mentioned in the book of Esther. She had a relationship with God and it is evident that she had a deep-rooted **faith** in God. In fact, she expressed such faith by fasting.

Go, gather together all the Jews who are present in Shushan, and fast for me, and neither eat nor drink three days, night or day. I and my maidens will also fast the same way. Then I will go in to the king, which is against the law; and if I perish, I perish."

Esther 4:16

Richards and Richards²⁰ are of the opinion that generally speaking, Esther honoured Mordecai by being **obedient** and following his advice. She showed **wisdom** and **patience** in a bad situation while dealing with a difficult husband. She operated **within God's will** in the situation and used every gift He had given her. Mankind is to also do what is right, but has to do it wisely, using God-given gifts. Esther could be considered a model daughter, as she carefully weighed Mordecai's advice, when in fact she was free to do as she pleased.

Once again, the value of the parent comes into question, as Mordecai could be considered as a wise parent of an adult child. He gave wise advice, but let the child make up her own mind.

5.5 Priscilla the leatherworker

The apostle Paul supported himself by being a tentmaker. By the providence of God, he met a Jewish couple, Aquila and Priscilla who were workers in leather as was Paul. Jewish rabbis did not accept money from their students but earned their way by practicing a trade.

²⁰ Richards, Sue Poorman, Richards, Lawrence (2003) '*Women of the Bible*' Nashville, Thomas Nelson Inc. (p63)

All Jewish boys were expected to learn a trade, no matter what profession they might enter. “*He who does not teach his son to work, teaches him to steal!*” said the rabbis of the day, so Saul of Tarsus learned to make leather tents and to support himself in his ministry. Aquila and Priscilla were an important part of Paul’s “*team*,” and he thanked God for them. They are a good example of how “*lay ministers*” can help to further the work of the Lord. Every pastor and missionary thanks God for people like Aquila and Priscilla, people with hands, hearts, and homes dedicated to the work of the Lord.

Priscilla Fled Italy to Corinth because of Claudius decree to ban Jews from Rome. Priscilla and Aquila were prominent believers in Corinth and Ephesus. They later left Corinth with Paul and sailed to Ephesus. Paul soon sailed to Antioch, but Priscilla and Aquila remained at Ephesus. Not too long after that Apollos, a Jew from Alexandria arrived in Ephesus. He was an Old Testament believer in Jesus and not yet informed about church doctrine. Priscilla and Aquila privately instructed him in the doctrine of Christ and church age doctrine.

The assemblies of Asia greet you. Aquila and Priscilla greet you much in the Lord, together with the assembly that is in their house.

1 Corinthians 16:19

Although Priscilla was so knowledgeable in doctrine, she ***accepted Aquila as her leader***. She played an important roll towards explaining the Scriptures and men did not feel threatened by her. Priscilla was humble, learned, accepted Aquila’s headship and authority, yet was wise enough to help Apollos privately so as not to embarrass him or make an issue of her abilities and knowledge, and took up challenges of Christian service.

Priscilla was ***strong and wise and accurate in her knowledge of the Bible***. She had a ***teachable*** spirit and had to have one to be respected, trusted, and used in ministry. She had a good relationship with her husband marked by ***no competitiveness*** and a devotion to him and his ministry.

Richards and Richards²¹ reminds that husband-and-wife relationships may be difficult at times, but Priscilla's relationship with Aquila reminds one of an important principle. Marriage is a partnership and cannot be achieved by weakening the husband but by elevating the wife. In living together as one in all things, Priscilla and Aquila stand as an example of what Christian marriages are to be through Jesus Christ.

5.6 Deborah the judge

Deborah ranks among the most famous women of the Hebrew Bible known to Christians in the Old Testament. Cynthia Astle²², in her work '*Deborah – Israel's Only Female Judge Was Both Wise and Courageous*' related that Deborah was not only known for her wisdom, Deborah was also known for her courage. She is the only woman of the Hebrew Bible who gained renown on her own merit, not because of her relationship to a man.

Deborah was one of the rulers of the Israelites prior to the monarchy period that began with King Saul.²³ These rulers were called "*judges*," an office that traced back to a time when Moses appointed assistants to help him resolve disputes among the Hebrews (Exodus 18). Their practice was to seek guidance from God through prayer and meditation before making a ruling. Therefore, many of the judges also were considered prophets who spoke "*a word from the Lord*."

Deborah lived somewhere about 1150 B.C., about a century or so after the Hebrews entered Canaan. Her story is told in the Book of Judges, Chapters 4 and 5. The only thing known about Deborah's private life was the name of her husband, Lapidot (or Lappidoth). There is no indication who Deborah's parents were, what kind of work Lapidot did, or whether they had any children.

²¹ Richards, Sue Poorman, Richards, Lawrence (2003) '*Women of the Bible*' Nashville, Thomas Nelson Inc. (p158)

²² Astle, Cynthia '*Deborah – Israel's Only Female Judge that was Both Wise and Courageous*' Available from <http://ancienthistory.about.com/od/Book-of-Judges/a/012511-CW-Deborah.htm> [Accessed 26 October 2013]

²³ King Saul: The first King of Israel according to the Abrahamic Bible.

Unfortunately, details of her time as a judge of the Hebrews are nearly as sparse as her personal details.

Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time. She lived under the palm tree of Deborah between Ramah and Bethel in the hill country of Ephraim: and the children of Israel came up to her for judgment.

Judges 4:4-5

Deborah Was A Warrior Woman as Well as a Judge. Having received instruction from God, Deborah summoned an Israelite warrior named Barak. She told him to take 10,000 troops up to Mount Tabor to confront Jabin's general, Sisera, who led an army made up of 900 iron chariots.

Bible scholars interpret Barak's response as showing discomfort at being ordered into battle by a woman, even if she was the ruling judge at the time. Barak said: "***If you will go with me, I will go; if not I will not go***" (Judges 4:8). In the next verse, Deborah agrees to go into battle with the troops, but tells him: "***However, there will be no glory for you in the course you are taking, for then the Lord will deliver Sisera into the hands of a woman***" (Judges 4:9).

Hazor's general, Sisera, responded to news of the Israelite uprising by bringing his iron chariots to Mount Tabor. This decisive battle apparently took place during the rainy season from October to December, although there is no date reference in the scripture. The theory is that rains produced mud that bogged down Sisera's chariots. Whether this theory is true or not, it was Deborah who urged Barak into battle when Sisera and his troops arrived (Judges 4:14).

The Israelite warriors won the day, and General Sisera fled the battleground on foot. He escaped to the camp of the Kenites, a Bedouin tribe that traced its heritage back to Jethro, Moses' father-in-law. He asked for sanctuary in the tent of Jael (or Yael), wife of the clan leader. Thirsty, he asked for water, but she gave him milk and curds, a heavy meal that caused him to fall asleep.

Seizing her opportunity, Jael tiptoed into the tent and drove a tent peg through Sisera's head with a mallet. Thus Jael gained fame for killing Sisera, which diminished Barak's fame for his victory over King Jabin's army, as Deborah had predicted.

Judges Chapter 5 is known as the "*Song of Deborah*," a text that rejoices in the victory over the Canaanites. Deborah's **courage** and **wisdom** in calling up an army to break Hazor's control gave the Israelites 40 years of peace.

Deborah reminds one that God does gift women for spiritual leadership. It would be incorrect to rule women out of leadership solely on the basis of gender. At the same time, God's choice of Barak as military commander may indicate that not every leadership role is appropriate for women.

Deborah was also an obedient servant of the Lord, and He blessed her with spiritual discernment. Certainly the roles of prophet and judge were more significant in Israel than the role of military commander. Mankind should ensure that Godly women have the opportunity to exercise the gifts given to them by the Holy Spirit. It is likely that this woman had to balance many roles in life. She was a wife, more than likely a mother, a prophetess and a judge. She served the Lord in every capacity competently although it would have been difficult to balance all the roles. The message to all women is to seek God's guidance and like Deborah, serve Him in all callings.

5.7 Jochebed, mother of Moses

Jochebed was the mother of Moses, one of the major characters in the Old Testament. Her appearance in the Bible is short and not much is said about her, but one trait stands out very strongly, namely **trust in God**.

The Jews had been in Egypt 400 years. Joseph had saved the country from a famine, but eventually the Egyptian rulers, the Pharaohs, forgot him. The Pharaoh in the opening of the book of Exodus was afraid of the Jews because there were so many of them.

He feared they would join a foreign army against the Egyptians or start a rebellion and therefore he ordered all male Hebrew babies to be killed.

A man of the house of Levi went and took a daughter of Levi as his wife. The woman conceived, and bore a son. When she saw that he was a fine child, she hid him three months. When she could no longer hide him, she took a papyrus basket for him, and coated it with tar and with pitch. She put the child in it, and laid it in the reeds by the river's bank.

Exodus 2:1-3

When Jochebed gave birth to a son, she saw that he was a healthy baby. Instead of letting him be murdered, she took a basket and coated the bottom with tar, to make it waterproof. Then she put the baby in it and set it among the reeds on the bank of the Nile River. At that same time, Pharaoh's daughter was bathing in the river. One of her maidservants saw the basket and brought it to her.

Miriam, the baby's sister, saw the event and bravely asked Pharaoh's daughter if she should get a Hebrew woman to nurse the child. She was told to do that. Miriam fetched her mother, Jochebed who was the baby's real mother and brought her back. Jochebed was paid to nurse and care for the boy, her own son, until he grew. Then she brought him back to Pharaoh's daughter, who raised him as her own. She named him Moses. After many hardships, Moses was used by God as his servant to free the Hebrew people from slavery and lead them to the edge of the Promised Land.

Jack Zavada²⁴ in his writings '*Jochebed – Mother of Moses*' relates Jochebed's accomplishments as follows: Jochebed gave birth to Moses, future Giver of the Law, and cleverly spared him from death as an infant. She also gave birth to Aaron, a high priest of Israel. Jochebed had faith in God's protection of her baby. Only because she trusted the Lord could she abandon her son rather than see him killed. She knew that God would take care of the child.

²⁴ Zavada, Jack '*Jochebed – Mother of Moses*' Available from: <http://christianity.about.com/od/oldtestamentpeople/a/Jochebed.htm> [Accessed: 26 October 2013]

Jochebed, showed great trust in God's faithfulness. Two lessons emerge from her story. First, many unwed mothers refuse to have an abortion, yet have no choice but to place their baby for adoption. Like Jochebed, they trust God to find a loving home for their child. Their heartbreak at giving up their baby is balanced by God's favor when they obey his command not to kill the unborn. The second lesson is for heartbroken people who have to turn their dreams over to God. They may have desired a happy marriage, a successful career, developing their talent, or some other worthwhile goal, yet circumstances prevented it. One can only get through that kind of disappointment by turning it over to God, like Jochebed put her child in his care. In his gracious way, God gives mankind himself, the most desirable dream one could ever imagine.

When Jochebed placed little Moses in the Nile River that day, she could not have known that he would grow up to be one of God's greatest leaders, chosen to rescue the Hebrew people from slavery in Egypt. Like Jochebed, one will not foresee God's purpose in '*letting go*', but one can always trust that his plan is even better. Richards²⁵ relates that Jochebed's experiences show mankind that mothers need to be flexible and creative, especially during difficult circumstances. She stands as a reminder to parents never to lose faith that God will work in the lives of their children. Most parents live to see this, but some, like Jochebed did not. This is good proof that God goes on to answer prayers even after one is no longer on earth. Like so many do today, Jochabed gave her child to another to raise, and God honored her by using her sons for His Godly purpose. God used Moses and Aaron's circumstances to make them into the men He needed them to be.

5.8 Hannah, mother of Samuel

Hannah could be considered to be one of the most tender characters in the Old Testament. Like several other women in the Bible, she was barren. People in ancient Israel believed that a large family was a blessing from God.

²⁵ Richards, Sue Poorman, Richards, Lawrence (2003) '*Women of the Bible*' Nashville, Thomas Nelson Inc. (p109)

Infertility, therefore, was a source of humiliation and shame. To make matters worse, her husband's other wife not only bore children but taunted Hannah mercilessly for being unable to bear children.

Once, at the house of the Lord in Shiloh, Hannah was praying so intently that her lips moved silently with the words she spoke to God in her heart. Eli the priest saw her and accused her of being drunk. She answered that she was praying, pouring out her soul to the Lord. Touched by her pain,

Then Eli answered, "Go in peace; and may the God of Israel grant your petition that you have asked of him."

1 Samuel 1:17

After Hannah and her husband Elkanah returned from Shiloh to their home at Ramah, *'Elkanah knew Hannah his wife'*. Scripture says, ***"...and the Lord remembered her."*** (1 Samuel 1:19). She became pregnant, had a son, and named him Samuel, which means *"God hears."*

But Hannah had made a promise to God that if she bore a son, she would give him back for God's service. Hannah followed through on that promise. She handed her young child Samuel over to Eli for training as a priest. God blessed Hannah further for honoring her pledge to him. She bore three more sons and two daughters. Samuel grew up to become the last of Israel's judges, its first prophet, and counselor to its first two kings, Saul and David.

Zavada²⁶ is of the opinion that the accomplishments of Hannah can be considered as giving birth to Samuel and giving him to the Lord, just as she promised she would.

Hannah's Strengths can be defined as her perseverance. Even though God was silent toward her request for a child for many years, she never stopped praying. She had ***faith*** that God had the power to help her. She never doubted God's abilities.

²⁶ Zavada, Jack *'Hannah – Mother of Samuel the Prophet'* Available from: <http://christianity.about.com/od/oldtestamentpeople/a/Hannah.htm> [Accessed: 26 October 2013]

Unfortunately Hannah also had a weakness, which was, like most, she allowed culture to influence her as she drew her self-esteem from what other thought she should be like.

After years of praying for the same thing, most would abandon the idea. Hannah did not. She was a devout, humble woman, and God finally answered her prayers. The apostle Paul tells one to "*pray without ceasing*" (1 Thessalonians 5:17). That is exactly what Hannah did. Hannah shows the value of perseverance, to honor one's promises to God, and to praise God for his wisdom and kindness.

Hannah, despite being just another wife of Elkanah, appears to have been comfortable in the relationship with him. Likewise she had a good relationship with God. In surrendering to God the son she so desperately wanted, Hannah gained a fresh appreciation for the Lord, a deep sense of joy and a truly satisfying life. She gained the sure knowledge that in surrendering Samuel to the Lord, she had set him on course to become one of the Old Testament's great men of faith

Richards²⁷ is of the opinion that the major lessons one could glean from the life of Hannah, is that her life portrays now setting ones, hearts on something one cannot have can rob one of appreciation for the gifts God has given one. Only when Hannah surrendered the object of her desire to God, did she find release from her anguish and discovered peace. Hannah's prayer reminds one that God is more likely to say yes to one's petitions when one's motivation is right.

5.9 Sarah, mother of nations and kings

Sarah (originally named Sarai) was one of several women in the Bible who were unable to have children. That proved doubly distressing for her because God had promised her husband Abraham that he would be the father of the Jewish nation, with descendants more numerous than the stars in the sky.

²⁷ Richards, Sue Poorman, Richards, Lawrence (2003) '*Women of the Bible*' Nashville, Thomas Nelson Inc. (p86)

After waiting many years, Sarah convinced Abraham to have communion with her handmaiden, Hagar, to produce an heir. That was an accepted practice in ancient times. The child born of that encounter was named Ishmael. But God had not forgotten his promise. Three heavenly beings, disguised as travelers, appeared to Abraham. God repeated his promise to Abraham that his wife would bear a son. Even though Sarah was very old, she did conceive and delivered a son. They named him Isaac.

Isaac would father Esau and Jacob. Jacob would father 12 sons who would become heads of the 12 tribes of Israel. From the tribe of Judah would become David, and finally Jesus of Nazareth, God's promised Savior of mankind?

Zavada²⁸ claims that Sarah's major accomplishment was her **loyalty** to Abraham, which resulted in her sharing in his blessings. She became the mother of the nation of Israel. Although she struggled in her **faith**, God saw fit to include Sarah as the first woman named in Hebrews 11:

By faith, even Sarah herself received power to conceive, and she bore a child when she was past age, since she counted him faithful who had promised.

Hebrews 11:11

Sarah's Strengths were that she was obedient to her husband Abraham. Even when he passed her off as his sister, who landed her in Pharaoh's harem, she did not object. Sarah was protective of Isaac and loved him deeply. Like most of mankind, Sarah had a weakness, which was that at times, Sarah doubted God. She had trouble believing God would fulfill his promises, so she plunged ahead with her own solution.

Waiting for God to act in one's life may be the hardest task ever to face. It is also true that one can become dissatisfied when God's solution does not match expectations.

²⁸ Zavada, Jack 'Sarah – Wife of Abraham' Available from: <http://christianity.about.com/od/oldtestamentpeople/a/Hannah.htm> [Accessed: 26 October 2013]

Sarah's life teaches that when one feels doubtful or afraid, one should remember what God said to Abraham, **"Is anything too hard for the Lord?"** (Genesis 18:14)

Sarah waited 90 years to have a baby. Certainly she had given up hope of ever seeing her dream of motherhood fulfilled. Sarah was looking at God's promise from her limited, human perspective. But the Lord used her life to unfold an extraordinary plan, proving that he is never limited by what *usually* happens. Sometimes mankind would feel like God has placed his life in a permanent holding pattern. Rather than taking matters into one's own hands, one should let Sarah's story remind one that a time of waiting may be God's precise plan. One has to keep in mind, that God has His own time, and even though He may leave things to what humankind would consider, the last minute, He is never late.

Richards²⁹ reports that Sarah's heart was focused on being faithful to God, despite her perceived unfaithfulness, and that God will respond to such faith. Abraham and Sarah were married for over a century and is a good example of mutual submission the Bible calls for in marriage. As mentioned, God shows here that He does not set His timetable according to man's desires. Sarah's life also shows that God does not make promises that He does not keep. It also underlines mankind's free will and that God will not interfere should one make a poor decision, as was the case with Sarah giving Hagar to Abraham. Sarah's life story illustrates the importance of commitment. This, coupled with valuing one's partner, can build a relationship that will withstand the pressures and ravages of time.

6. WOMEN THAT SET A BAD EXAMPLE IN THE BIBLE

As much as there are glowing examples of women in the Bible, there are also many that did not make the grade. Examples hereof are as follows:

²⁹ Richards, Sue Poorman, Richards, Lawrence (2003) *'Women of the Bible'* Nashville, Thomas Nelson Inc. (p227-228)

6.1 The wife of Lot

Lot's wife had a choice, and God gave her a chance. She could obey the messenger of the Lord and follow her husband to safety out of Sodom and Gomorrah, or she could hang onto her old life of sin and worldly pleasures. Unfortunately, she couldn't completely turn her back on her old life and was turned into a pillar of salt when she looked back.

Then Yahweh rained on Sodom and on Gomorrah sulfur and fire from Yahweh out of the sky. He overthrew those cities, all the plain, all the inhabitants of the cities, and that which grew on the ground. But his wife looked back from behind him, and she became a pillar of salt.

Genesis 19:24-26

Disobedience to the Lord has proven to be a cardinal sin throughout all time.

6.2 Sapphira

Sapphira's tale should strike fear in the hearts of mankind, as in "***the fear of the Lord is the beginning of wisdom***" (Psalm 111:10). But Sapphira and her husband were fearless and foolish. In the first century, Christians willingly shared their resources, encouraged by believers such as Barnabas, who "***sold a field he owned and brought the money and put it at the apostles' feet***" (Acts 4:37). This was a public expression of devotion to God.

When the leaders heaped praise on Barnabas for his sacrifice, Sapphira and her husband, Ananias, decided to earn accolades of their own. They "***also sold a piece of property***" (Acts 5:1) and put their profits "***at the apostles' feet***" (Acts 5:2), with one little difference: Ananias secretly pocketed some of the proceeds with his wife's full knowledge (Acts 5:2). Liz Curtis Higgs³⁰ says in her essay '*Sapphira: A Fallen Woman*' that they were under no obligation to sell their property to support the young church.

³⁰ Curtis Higgs, Liz (2008) 'Sapphira: A Fallen Woman' Available from: <http://www.todayschristianwoman.com/articles/2008/march/10.60.html> [Accessed: 26 October 2013]

But once they chose to lay the proceeds at the apostles' feet, Ananias and Sapphira openly gave that land to God, while other believers bore witness. Their hypocrisy, not the amount of their money, was the real issue that made their sin so heinous. As Jesus once charged the Pharisees,

"You appear to people as righteous but on the inside you are full of hypocrisy and wickedness"

Matthew 23:28

The inevitable result is that God does allow mankind to mock Him, and Ananias was killed. Similarly his wife that had conspired with him, a few hours later, also died

But Peter asked her, "How is it that you have agreed together to tempt the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out." She fell down immediately at his feet, and died. The young men came in and found her dead, and they carried her out and buried her by her husband.

Acts 5:9-10

Sapphira reminds one that deceit is never acceptable to the Holy Spirit. One reveals Christ to others by living with them transparently, letting them see the changes that the Spirit works in one over time.

But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit.

2 Corinthians 3:18

6.3 Maacah

Maacah was a royal princess, but one born under a cloud. Her father was said to be Absalom, who rebelled against his own father, King David and was murdered. She may have been the illegitimate daughter of Absalom's sister Tamar, who was raped by her obsessive half-brother Amnon. The Bible is not clear on this.

Despite this, Maacah must have been a charmer, because she overcame the conditions of her birth and married Solomon's eldest son Rehoboam. The Bible says that he loved her more than any of his other wives and concubines.

When Solomon died Rehoboam succeeded to the throne. The ten northern tribes were discontented with the way that power was centralized in Jerusalem and they wanted the old autonomous tribal system, where they had more control. Matters evolved at Rehoboam's coronation, and the ten tribes broke away, leaving Rehoboam with only two tribes (Judah and Benjamin) and his capital, Jerusalem. There was trouble from outside as well at the time as Egypt invaded, and Rehoboam's army was unable to repel them. The entire territory of Judah was left open to rape and pillage. The royal women were forced to surrender all the jewelry and possibly their honor to the invaders. Maacah lost all her personal treasures.

Twelve years later her husband died, and Maacah's son Abijah succeeded him. Now Maacah came into full power as Queen Mother, which was the most powerful position a woman could hold. She immediately began to restore the old religions, namely worship of the fertility gods Baal and Asherah and it is for this reason that the Bible regards her wicked.

Maacah's reign as Queen Mother lasted for only two years, while her son Abijah reigned. When he suddenly died he was succeeded by his son Asa, who removed her from her position of power and forced to live out her days in the claustrophobic rooms of the royal harem.

6.4 Delilah

No study of Biblical women would be complete without a mention of the beautiful yet wicked Philistine woman. Samson, an altogether unpleasant Hebrew warrior who described making love with his wife as '**ploughing with my heifer...**', (Judges 14:18) obviously loved her. Despite an appalling record of violence, or perhaps because of it, he was a hero to the beleaguered Hebrew settlers who were trying to find a place for themselves in land already occupied by Canaanites and Philistines.

Samson's parents warned him against having a Philistine wife, but he would not hear them.

Then his father and his mother said to him, “Is there never a woman among the daughters of your brothers, or among all my people, that you go to take a wife of the uncircumcised Philistines?” Samson said to his father, “Get her for me; for she pleases me well.”

Judges 14:3

Samson was enormously strong, and people believed this must be because of some magic secret. Some Philistine leaders approached Delilah and offered her an immense sum of money if she found out the secret of Samson's strength, which of course they wanted to destroy. Three times she asked him, and three times he gave a false answer. Eventually he told her that his strength resided in his hair which, since it had never been cut, was far more plentiful than any other man's. Since he was probably only a customer to Delilah, and since the money she would get for the secret would be enough to release her from her life of prostitution, she gave his secret away. She called the Philistines, and while Samson slept she allowed them to cut off his luxuriant hair. Without his hair, and therefore his strength, Samson was easily overpowered. In the words of the story, *'the Lord had left him'*.

Delilah may have expected a quick death for him, rather than the protracted torture that followed his capture. His eyes were gouged from their sockets and he was thrown into prison. After that, Delilah disappears from the story, but probably the Philistines honored their promise of payment and Delilah enjoyed a comfortable retirement.

Richards³¹ summarizes that the most important matter Delilah reminds mankind of, is that fleshly weakness can topple even the most powerful person. Keeping oneself sexually pure and equally yoked protects one from people like Delilah and is vital for empowering God's people.

³¹ Richards, Sue Poorman, Richards, Lawrence (2003) *'Women of the Bible'* Nashville, Thomas Nelson Inc. (p51)

6.5 Jezebel

The ultimate evil woman in the Bible deserves a special mention, as she made even the likes of an Elijah head for the hills. This ancient queen has been denounced as a murderer, prostitute and enemy of God, and her name has been adopted for lingerie lines and World War II missiles alike. Jezebel cannot even be compared with the Bible's other bad woman such as Potiphar's wife and Delilah, for no good comes from Jezebel's deeds. These other women may be bad, but Jezebel is the worst.

Cynthia Astle³² reports in '*How Jezebel came to be known as the Wicked Queen*' that, the problem in determining the facts about Jezebel is that little documentation exists other than Old Testament stories. Such stories paint her as wicked. The supporters of Elijah, the Jewish prophet of Yahweh, who opposed Queen Jezebel and King Ahab for attempting to lead Israelites to worship Ba'al, a Phoenician deity, wrote these accounts.

Historians examining the detailed accounts in 1 and 2 Kings have determined that Queen Jezebel's era, around 9th century B.C., was one of Israel's most intense religious-political struggles. The 22-year reign of Ahab and Jezebel was marked by a religious contest between adherents of Ba'al and followers of Yahweh, and by a political battle between urban elites and rural landowners.

Jezebel was the daughter of King Ethbaal of Sidonia, another name for Phoenicia, home of the Mediterranean's greatest sailors. Some scholars say that Ethbaal originally had been a priest of Ashtoreth, goddess and consort of Ba'al. Historical accounts record that Ethbaal usurped the Phoenician throne and reigned over Sidon and Tyre for 32 years. Therefore, Jezebel came from a royal household that had taken power from other rulers, so she was probably well-schooled in political intrigue.

³² Astle, Cynthia '*How Jezebel came to be known as the wicked Queen*' Available from: <http://ancienthistory.about.com/od/biowomen1/a/011311-CW-How-Jezebel-Came-To-Be-Known-As-The-Wicked-Queen-Jezebel.htm> [Accessed: 26 October 2013]

Her name in Phoenician translates roughly as "*The Lord [Ba'al] exists*," but in biblical Hebrew her name means "*without nobility*."

Some historians think Ahab married Jezebel so that his land-locked domain could keep its access to international trade via the Phoenicians. Jezebel's country stretched along the Mediterranean coast west of the land originally granted to the tribe of Asher in Israel. Kings of Israel had maintained alliances with the Phoenicians since King Solomon's time, and their treaties provided wealth that sustained the Israelite monarchy and its supporters. This wealth also would have enabled ruling elites to gain and keep political power.

The story of Naboth, a landowner whom Jezebel plotted successfully to kill so that Ahab could gain his land (1 Kings Chapter 21) is said to be Jezebel's idea, not Ahab.

She hatched the plot to have Naboth falsely accused of heresy and stoned to death.

According to other Old Testament accounts, Jezebel didn't come by her reputation solely from gossip. She is credited with ordering the slaughter of many Israelite prophets.

Now you say, 'Go, tell your lord, "Behold, Elijah is here";' and he will kill me."

1 Kings 18:14

This was so that she could install priests of Ba'al in their place. During the 12-year reign of Joram, her son by Ahab, she took the title of "*Queen Mother*" and continued to weave her political webs (2 Kings 10:13).

It happened, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal king of the Sidonians, and went and served Baal, and worshiped him. He reared up an altar for Baal in the house of Baal, which he had built in Samaria.

1 Kings 16:31-32

Wiersbe³³ comments that she was determined to wipe out the worship of Jehovah. Baal was the Phoenician fertility god who sent rain and bountiful crops, and the rites connected with his worship were unspeakably immoral. Like Solomon who catered to the idolatrous practices of his heathen wives, Ahab yielded to Jezebel's desires and even built her a private temple where she could worship Baal. Her plan was to exterminate the worshippers of God and have all the people of Israel serving Baal.

Jezebel, through the work of Elijah failed and eventually died a terrible death at the hands of Jehu. Jezebel was trying to warn Jehu that his authority was weak and his days were numbered. She might even have been suggesting that Jehu form an alliance with her and strengthen his throne.

But Jehu knew his mandate from the Lord. When he called for evidence of loyalty from the palace personnel, two or three servants responded, and they threw Jezebel out the window to the courtyard below. Jehu rode his horse over her body until he was sure she was dead. Since he was now king, Jehu went into the palace and called for something to eat. As he was dining, he remembered that, evil as she was, Jezebel was a princess, the daughter of Ethbaal, the Sidonian ruler (1 Kings 16:29–31), so he ordered the servants to bury her body. But it was too late. Smelling human blood, the wild dogs showed up and ate her body, leaving only her skull, feet, and the palms of her hands. It was a gruesome scene, but it was what Elijah had predicted would happen.

He said, "Throw her down!" So they threw her down; and some of her blood was sprinkled on the wall, and on the horses. Then he trampled her under foot. When he had come in, he ate and drink; and he said, "See now to this cursed woman, and bury her; for she is a king's daughter." They went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands. Therefore they came back, and told him. He said, "This is the word of Yahweh, which he spoke by his servant Elijah the Tishbite, saying, 'The dogs will eat the flesh of Jezebel on the plot of Jezreel,

2 Kings 9:33-36

³³ Wiersbe, Warren (2007) 'The Wiersbe Bible Commentary OT' USA, David C Cooke (p654)

However, now dead, this woman left a permanent legacy, commonly known as the Jezebel spirit.

According to Brand³⁴ in her work ‘*The Jezebel/Ahab Spirit*’ such a spirit is a sexual spirit of seduction, a spirit of **domination and control**. Jezebel spirits create **division and bitterness** among friends. They stir up **envy and jealousy, gossiping and slander**. Their name is derived from King Ahab’s wife, whose ways were **domineering and controlling**. Brand says that Jezebel spirits operate through women to **seduce church leaders** into **quarreling** and **jealousy**. They operate through **idolatry**.

Whenever women give themselves unconsciously to the false gods of success, acclaim, ambition, self-exaltation, adulation and power, these demonic specialists turn their motives into **driving forces** that destroy balance, perspective, common sense and fellowship in Christ.

When men unknowingly serve such false gods, Jezebel spirits cause women to manipulate men into the strivings that cause animosity and division. The spirit’s goal is not only to destroy individuals but through them, to divide and bring down thriving churches. Merely discerning Jezebel spirits and rebuking them away cannot obtain rescue and freedom. If **inner forces** in people’s hearts are not addressed, the same or other spirits will soon return. Therefore, **repentance** is called for.

If Christians do not regard each ministry, gift and position in the church as their Isaac and put all on the altar, the Lord will have neither their works nor them. They will become servants of their own ministry rather than of the Lord Jesus Christ. Pride and flesh, not the Holy Spirit, will rule their service. It will not be long before Jezebel spirits discover the “*fertile ground*” and go to work.

Only our continual death on the cross with Jesus (as in Galatians 2:20 and 5:24) can set us free from the baleful influence of demonic powers, especially Jezebels.

³⁴ Brand, Connie M.J. (Prof Dr.) ‘*The Jezebel / Ahab Spirit*’ (Unpublished)

I have been crucified with Christ, and it is no longer I that live, but Christ living in me. That life which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself up for me.

Galatians 2:20

7. THE WOMAN AS A FOLLOWER AND REFLECTOR

In 1 Corinthians 11 women reflects man's glory and so demonstrates femininity and followership. The man is the leader and reflects Christ's glory. The woman follows and reflects the man's glory as he reflects Christ's glory. This is that inner beauty or feminineness. So, both man and woman reflect the character of the Father and the Son. This ties strongly into the concept of the godly woman. Femininity is very important for the woman, as leadership is for the man. This however does not imply dictatorship by the man.

But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God.

1 Corinthians 11:3

Outer looks are of lesser importance for a woman. Headship, under the category of authority is more prominent. As Christ reflects God the Father's glory (or real character), so the man reflects Christ's glory (or character) and the woman reflects the man's glory which is Christ' reflected glory (or character). This passage seems then to be teaching the understanding of image of God, authority, man's leadership, woman's followership, being feminine. This is especially important in marriage. Sara and inner beauty also teach this in 1 Peter 3.

In the same way, wives, be in subjection to your own husbands; so that, even if any don't obey the Word, they may be won by the behavior of their wives without a word; seeing your pure behavior in fear. Let your beauty be not just the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on fine clothing; but in the hidden person of the heart, in the incorruptible adornment of a gentle and quiet spirit, which is in the sight of God very precious.

1 Peter 3:1-4

8. THE QUEEN OF HEAVEN

The phrase “*the queen of heaven*” appears in the Bible twice, both times in the book of Jeremiah. The first incident is in connection with the things the Israelites were doing that provoked the Lord to anger. Entire families were involved in idolatry. The children gathered wood, and the men used it to build altars to worship false gods. The women were engaged in kneading dough and baking cakes of bread for the “Queen of Heaven” (Jeremiah 7:18). This title referred to Ishtar, an Assyrian and Babylonian goddess also called Ashtoreth and Astarte by various other groups.

She was thought to be the wife of the false god Baal, also known as Molech. The motivation of women to worship Ashtoreth stemmed from her reputation as a fertility goddess, and, as the bearing of children was greatly desired among women of that era, worship of this “*queen of heaven*” was rampant among pagan civilizations. Sadly, it became popular among the Israelites as well.

The second reference to the queen of heaven is found in Jeremiah 44:17-25, where Jeremiah is giving the people the word of the Lord which God has spoken to him. He reminds the people that their disobedience and idolatry has caused the Lord to be angry with them and to punish them with calamity. Jeremiah warns that greater punishments await them if they do not repent. They reply that they have no intentions of giving up their worship of idols, promising to continue pouring out drink offerings to the queen of heaven, Ashtoreth, and even going so far as to credit her with the peace and prosperity they once enjoyed because of God’s grace and mercy.

It is unclear where the idea that Ashtoreth was a “*consort*” of Jehovah originated, but it’s easy to see how the blending of paganism that exalts a goddess with the worship of the true King of heaven, Jehovah, can lead to the combining of God and Ashtoreth.

And since Ashtoreth worship involved sexuality (fertility, procreation, temple prostitution), the resulting relationship, to the evil mind, would naturally be one of a sexual nature. Clearly, the idea of the “*queen of heaven*” as the consort or paramour of the King of heaven is idolatrous and unbiblical. There is no queen of heaven and there has never been one. This is the opinion expressed on ‘*Got Questions*’³⁵ There is certainly a King of Heaven, the Lord of hosts, namely God.

God alone, no one else, rules in Heaven. He does not share His rule or His throne or His authority with anyone. The idea that Mary, the mother of Jesus, is the queen of heaven has no scriptural basis whatsoever, stemming instead from proclamations of priests and popes of the Roman Catholic Church. While Mary was certainly a godly young woman greatly blessed in that she was chosen to bear the Savior of the world, she was not in any way divine, nor was she sinless, nor is she to be worshipped, revered, venerated, or prayed to. All followers of the Lord God refuse worship. Peter and the apostles refused to be worshipped.

When it happened that Peter entered, Cornelius met him, fell down at his feet, and worshiped him. But Peter raised him up, saying, “Stand up! I myself am also a man.”

Acts 10:25-26

The holy angels refuse to be worshipped (Revelation 19:10; 22:9). The response is always the same, “*Worship God!*” To offer worship, reverence, or veneration to anyone but God is idolatry.

The beast was taken, and with him the false prophet who worked the signs in his sight, with which he deceived those who had received the mark of the beast and those who worshiped his image. These two were thrown alive into the lake of fire that burns with sulfur.

Revelation 19:20

³⁵ ‘*Got Questions*’ Available from: <http://www.gotquestions.org/Queen-of-Heaven.html>
[Accessed: 26 October 2013]

Mary's own words in her "*Magnificat*" (Luke 1:46-55) reveal that she never thought of herself as "*immaculate*" and deserving of veneration, but was instead relying on the grace of God for salvation: "*And my spirit rejoices in God my Savior.*" Only sinners need a savior, and Mary recognized that need in herself.

Furthermore, Jesus Himself issued a mild rebuke to a woman who cried out to Him, "Blessed is the mother who gave you birth and nursed you" (Luke 11:27), replying to her, "*Blessed rather are those who hear the word of God and obey it.*" By doing so, He curtailed any tendency to elevate Mary as an object of worship. He could have said, "*Yes, blessed be the Queen of Heaven!*" But He did not. He was affirming the same truth that the Bible affirm, that there is no queen of heaven, and the only biblical references to the "*queen of heaven*" refer to the goddess of an idolatrous, false religion.

Magnus Arendt³⁶ is of the opinion that creating counterfeit religions is indeed the simplest way to bring destruction to God's Children. The evidence is clear that the satanic influence of the Queen of Heaven (who is Satan) bring about confusion to God's children. Satan (as Queen of Heaven) also knows that if he brings God's children into disobedience God remains true to His Word and His instructions. The territorial debate is therefore not only one of heaven and hell, but it is a physical war here on earth, not a war against flesh and blood, but a spiritual war. This war is a territorial war where the Queen of Heaven has declared war on the saints.

Arendt goes on to say that the Queen Of Heaven will always install warlike thoughts, un-forgiveness and bitterness alongside a myriad of other sins in order to remain in control. The Queen of Heaven, said to be the female side of Satan, works hard to kill the saints of God, thirsting for their blood. The character of Satan is that of liar and thief, a destroyer. In other words these are the tasks that the Queen of Heaven is to perform.

³⁶ Arendt, Magnus (2013) '*The Queen of Heaven*' (Unpublished)

She hides in her beauty while ruling as the most destructive force in her evil devices. Ironically the evidence points to the fact that Queen of Heaven has its control not because it is a powerful entity that rules this world. Instead, it has power because God's Children have fallen prey to its evil devices and lies, believing things that simply are not true.

9. WOMEN OF THE NEW TESTAMENT AND THEIR RELATIONSHIP WITH JESUS

The rabbis of the time had little use for women. Their attitude reflected in the saying and rulings of the sages recorded during the two centuries after Christ, seem especially strange today. There was an apparent fear that talking to women, especially if one was a rabbi that it would lead to some kind of adultery. Eventually, this warning was extended to all males. This implied men could not even speak to his wife at the market, because others may misinterpret the gesture.

All this implies is that the Pharisees and lawmakers of the time was completely obsessed with sexual sin. It would appear that it was either strongly practiced, and trespassers were severely dealt with, and also greatly feared. Such rules and guidelines only points to the lawmaker trusting not even themselves to overcome evil temptations when faced with it. Such over-reaction of the law of God, to prevent healthy relationships between male and female could be ascribed to a Spirit of Religion. In Matthew 23 such a spirit is addressed in the parable of the wheat. Jesus reprimands them

Woe to you, scribes and Pharisees, hypocrites! For you are like whitened tombs, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and iniquity.

Matthew 23:27-28

Jesus Christ however, being the humble person He was, had no problem talking to women, no matter what their status was. Jesus' interactions with women are an important element in the theological debate about Christianity and women.

Women are prominent in the story of Jesus. He was born of a woman, had numerous interactions with women, and was seen first by women after his resurrection. W. Forster³⁷ claims that Jesus' interactions with women are an important element in the theological debate about Christianity and women. Women are prominent in the story of Jesus. He was born of a woman, had numerous interactions with women, and was seen first by women after his resurrection.

Grenz³⁸ says in his work '*Women in the Church, A Biblical Theology of Women in Ministry*' that Jesus gave no explicit teaching on the role of women in the church. In fact, He left no teaching at all concerning women as a class of people but rather treated every woman He met as a person in her own right.

A reading of Jesus' teaching recorded in the Gospels indicates that Jesus *forbids* any hierarchy in Christian relationships, presumably including both women and men:

But Jesus summoned them, and said, "You know that the rulers of the nations lord it over them, and their great ones exercise authority over them. It shall not be so among you, but whoever desires to become great among you shall be your servant."

Matthew 20:25-26

While "*lord it over*" could be construed as abusive leadership, His words "*exercise authority*" have no connotation of abuse of authority.

³⁷ Forster, W (1964), '*Palestinian Judaism in New Testament Times*'. London, (p124)

³⁸ Grenz, Stanley (1995) '*Women in the Church: A Biblical Theology of Women in Ministry*.' USA InterVarsity, (p71)

The Gospels describe two miracles of Jesus raising persons from the dead. In both incidents the dead are restored to women to the unnamed widow from Nain her only son (Luke. 7:11–17) and to Mary and Martha their brother Lazarus. (John 11:1–44)

Bible scholars are typically in agreement that the canonical New Testament contain a relatively high number of references to women. This is by comparison with literary works of the same period. Stagg, Evelyn and Frank³⁹ reports that none of such scholars reported having found any recorded instance where Jesus disgraces, belittles, reproaches, or stereotypes a woman. These writers claim that examples of the manner of Jesus are instructive for inferring his attitudes toward women and show repeatedly how he liberated and affirmed women. Starr⁴⁰ confirms this in her work '*The Bible Status of Women*' and writes that of all founders of religions and religious sects, Jesus stands alone as the one who did not discriminate in some way against women. By word or deed he never encouraged the disparagement of a woman. Based on the account of Jesus' interaction with a Syrophoenician woman in Mark 7:24-30 and Matthew 15:21-28, that "*an unnamed Gentile woman taught Jesus that the ministry of God is not limited to particular groups and persons, but belongs to all who have faith.*"

But she came and worshiped him, saying, "Lord, help me." But he answered, "It is not appropriate to take the children's bread and throw it to the dogs." But she said, "Yes, Lord, but even the dogs eat the crumbs which fall from their masters' table." Then Jesus answered her, "Woman, great is your faith! Be it done to you even as you desire." And her daughter was healed from that hour.

Matthew 15:25-28

Wiersbe⁴¹ comments that this woman's faith was great because she persisted in asking and trusting when everything seemed against her. Certainly her race was against her: She was a Gentile. Her sex was against her, for most Jewish rabbis paid little attention to women.

³⁹ Stag, Evelyn and Frank (1978) '*Woman in the World of Jesus*' Westminster, John Knox Publications

⁴⁰ Starr, Lee A (1955) '*The Bible Status of Women*' Zarephath, Pillar of Fire

⁴¹ Wiersbe, Warren (2007) '*The Wiersbe Bible Commentary NT*' USA, David C Cooke (p45)

It seemed that the disciples were against her, and Christ's words might have led her to believe that even *He* was against her. All of these obstacles only made her persist in asking.

10. EXAMPLES OF SPECIFIC WOMEN THAT INTERACTED WITH JESUS

The Gospels record several instances where Jesus reaches out to "unnoticeable" women, unobtrusive silent victims who blend into the background and are seen by others as "*negligible entities destined to exist on the fringes of life.*" Jesus notices them, recognizes their need and immortalizes them in sacred history.

10.1 Peter's Mother in Law

The gospels recorded the healing of Simon Peter's mother-in-law. When Jesus came into Peter's house, he saw Peter's mother-in-law lying in bed with a fever. He healed the woman of fever by touching her hand. She rose and began to wait on him.

When Jesus came into Peter's house, he saw his wife's mother lying sick with a fever. He touched her hand, and the fever left her. She got up and served him.

Matthew 8:14-15

With this particular healing, something unique occurs. Quite often, after being healed, people left Jesus to go about their renewed lives. Peter's mother-in-law, however, immediately rose and began to "serve" him.

10.2 The Widow of Nain

There was a widow in a remote small town on a hillside in Galilee. Only she and her son were left of her family. However, he died and they were taking him to the same place where her husband was buried. Jesus noticed the grieving woman in the funeral procession. Jesus gave the command "*Arise!*" and gave the bewildered son back to his mother. "*They all knew that God had a special love for the little widow with one son in Nain of Galilee.*"

He came near and touched the coffin, and the bearers stood still. He said, "Young man, I tell you, arise!" He who was dead sat up, and began to speak. And he gave him to his mother.

Luke 7:14-15

10.3 The woman at the well in Samaria

The account of Jesus and the Samaritan Woman at the Well is highly significant for understanding Jesus in several relationships: Samaritans, women, and sinners. By talking openly with this woman, Jesus crossed a number of barriers that normally would have separated a Jewish teacher from such a person as this woman of Samaria. Jesus did three things that were highly unconventional and astonishing for his cultural-religious situation:

- He as a man discussed theology openly with a woman.
- He as a Jew asked to drink from the ritually unclean bucket of a Samaritan.
- He did not avoid her, even though he knew her marital record of having had five former husbands and now living with a man who was not her husband.
-

The disciples showed their astonishment upon their return to the well: "***They were marvelling that he was talking with a woman.***" (John 4:27) A man in the Jewish world did not normally talk with a woman in public, not even with his own wife.

For a rabbi to discuss theology with a woman was even more unconventional. Jesus did not defer to a woman simply because she was a woman. He did not hesitate to ask of the woman that she let him drink from her vessel, but he also did not hesitate to offer her a drink of another kind from a Jewish "bucket" as he said to her, "***Salvation is of the Jews.***" (John. 4:22) Salvation was coming to the Samaritan woman from the Jews, and culturally there was great enmity between the Jews and the Samaritans (considered a half-breed race by the Jews).

Although she was a Samaritan, she needed to be able to drink from a Jewish "vessel" (of salvation) and Jesus no more sanctioned Samaritan prejudice against Jew than Jewish prejudice against Samaritan. The key to Jesus' stance is found in his perceiving persons as persons. He saw the stranger at the well as someone who first and foremost was a *person*, not primarily a Samaritan, a woman, or a sinner.

This evangelized woman became an evangelist. She introduced her community to "a man" whom they came to acclaim as "**the Saviour of the world.**" (John. 4:42) Jesus liberated this woman and awakened her to a new life in which not only did she receive but also gave. The Bible says she brought "*many Samaritans*" to faith in Christ. If the men in John 1 were the first "*soul winners*," this woman was the first "**evangelist**" in John's gospel.

John Paul II⁴² said the following about the above "*This is an event without precedent: that a woman, and what is more a "sinful woman," becomes a "disciple" of Christ. Indeed, once taught, she proclaims Christ to the inhabitants of Samaria so that they too receive him with faith. This is an unprecedented event, if one remembers the usual way women were treated by those who were teachers in Israel; whereas in Jesus of Nazareth's way of acting such an event becomes normal.*"

11. THE PORTRAIT OF A GODLY WOMAN AS REFLECTED IN PROVERBS 31

For thousands of years, God-fearing women have looked to the noble, or virtuous woman of Proverbs 31 as their ideal. Mary, the mother of Jesus Christ, probably had this role model of the virtuous woman in the forefront of her mind from earliest childhood.

⁴² John Paul II (2003) '*The Dignity and Genius of Women*'. Cold Spring, NY Love & Responsibility Foundation

Sheila Graham⁴³ reports in her work *'Portrait of a Godly Women'* that most Jewish women did, for this poem was traditionally recited in the Jewish home every week on the eve of the Sabbath.

Such a woman would indeed be *'too good to be true'*, and one has to question if such a description of women could still be valid today considering the lifestyles of the typical modern day woman. Should one examine the ancient biblical ideal of womanhood, one does not find the stereotyped housewife occupied with mundane daily household chores, having her daily existence dictated by the demands of her husband and her children. Nor do we find a hardened, overly ambitious career woman who leaves her family to fend for itself.

What is however found is a strong, dignified, multitalented, caring woman who is an individual in her own right. This woman has money to invest, servants to look after and real estate to manage. She is her husband's partner, and she is completely trusted with the responsibility for their lands, property and goods. She has the business skills to buy and sell in the market, along with the heartfelt sensitivity and compassion to care for and fulfill the needs of people who are less fortunate. Cheerfully and energetically she tackles the challenges each day brings. Her husband and children love and respect her for her kind, generous and caring nature.

Despite all her responsibilities, first and foremost, she looks to God. Her primary concern is God's will in her life. She is a woman after God's own heart. Should one examine the characteristics of this remarkable woman, a role model for Christian women today, one will find the following

Who can find a worthy woman? For her price is far above rubies.

Proverbs 31:10

⁴³ Graham, Sheila (2003) *'Portrait of a Godly Women'* Available from: <http://www.gci.org/bible/poetry/prov31> [Accessed: 26 October 2013]

The Hebrew word *chayil*, translated here "noble," or "virtuous" means a wife of valor, a strong, capable woman with strong convictions. This description of the ideal wife does not agree with those who associate femininity with weakness and passivity.

This woman's husband has full confidence in her and lacks nothing of value. Her husband trusts her management of their resources and her industriousness adds to the family income. She brings him good, not harm, all the days of her life. This woman does not do right only when it is convenient and profitable. Her actions are not based on how she is treated by others or by what others think. Her character is steady. She is reliable and dependable.

This woman enjoys working so much that she plans ahead for what she needs in order to accomplish her responsibilities.

She does him good, and not harm, all the days of her life. She seeks wool and flax, and works eagerly with her hands. She is like the merchant ships. She brings her bread from afar.

Proverbs 31:12-14

She is like the merchant ships, bringing her food from afar. The trait not to settle for the mediocre is portrayed by a woman who goes the extra mile for quality items.

She gets up while it is still dark; she provides food for her family and portions for her servant girls. Though the woman described here has servants to take care of many of the household duties, she sets the pace. She understands that good managers have a responsibility to take care of those under their authority. That is one of her top priorities.

She considers a field, and buys it. With the fruit of her hands, she plants a vineyard. She arms her waist with strength, and makes her arms strong

Proverbs 31:16-17

The principle here is that this woman uses her mind. She does not act on impulse, but logically analyzes a situation before making a decision. Her goals are not only short term; she envisions the long-term benefits of her decisions.

The Bible creates an image of a woman who vigorously goes about her duties. She keeps herself healthy and strong by proper health practices good diet, adequate rest and exercise. Many people depend on her. She knows that her merchandise is good and takes pride in doing a good job. Night or day, no one worries that her responsibilities are not taken care of.

She perceives that her merchandise is profitable. Her lamp doesn't go out by night. She lays her hands to the distaff, and her hands hold the spindle.

Proverbs 31:18-19

The example she sets is one of skill and industriousness. Whether this woman would be a computer programmer, a concert pianist, a mother, or all three, she develops her talents and hones her skills through education and diligent application.

She opens her arms to the poor; yes, she extends her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet.

Proverbs 31:20-21

Although it's good to donate to needy causes, this means far more than donating money. This woman shows personal concern. She visits the sick, comforts the lonely and depressed, and delivers food to those in need. Providing clothing for the family is one of her responsibilities. She takes this seriously, and plans ahead. She does not practice crisis management.

She makes for herself carpets of tapestry. Her clothing is fine linen and purple. Her husband is respected in the gates, when he sits among the elders of the land.

Proverbs 31:22-23

This woman has high standards and dresses properly for the occasion. From the woman's behavior, it appears that this man does not have to spend time trying to resolve problems at home, and his success in the social world results partly from her support, just as her success results partly from his support. The original woman of Proverbs 31 was compelled to make many of the day-to-day decisions about their worldly possessions as well as the upbringing of the children. However, her husband trusted her to manage the estate and the rest of the family efficiently.

She makes linen garments and sells them, and delivers sashes to the merchant. Strength and dignity are her clothing. She laughs at the time to come.

Proverbs 31:24-25

It would appear that this woman was operating a business from her home. Her efforts and industry added to the family income. Not only does this woman benefit each day from her wise and diligent actions, long-term lifetime benefits and rewards lie in store for her.

She opens her mouth with wisdom. Faithful instruction is on her tongue. She looks well to the ways of her household, and doesn't eat the bread of idleness.

Proverbs 31:26-27

This woman is well read and has the facts. She appears to know what she is talking about. Whether about her job, her personal values or her opinion on world events, she is able to express herself intelligently, tactfully and diplomatically. People come to her for good advice. She is an organized, energetic person who carries out her responsibilities.

Her children rise up and call her blessed. Her husband also praises her: "Many women do noble things, but you excel them all."

Proverbs 31:28-29

This woman is by no means someone trod upon, slavishly trying to appease and please her family, no matter how unreasonable their demands. She is honored in her home. This section of scripture provides some insight into the character of her husband as well as he teaches their children to respect her and the virtues she personifies. There is high praise for this extraordinary woman, a role model for women of all time.

Charm is deceitful, and beauty is vain; but a woman who fears Yahweh, she shall be praised. Give her of the fruit of her hands! Let her works praise her in the gates!

Proverbs 31:30-31

In this verse lies the key to this woman's effectiveness. Her priorities are determined by God's will, not her own. She is concerned about what God thinks, rather than with what other people think. Physical beauty and clever conversation are admirable qualities. However, should a woman's beauty and charm be the extent of her virtues, time and the trials of life is likely to take its toll. This woman does not depend on beauty and charm for her success. She instead recognizes her need for God. This woman is actively **doing**, not merely talking. She does not boast about her plans for the future or her successes of the past. They are obvious.

Does this woman sound too good to be true? Perhaps she is. The woman described is *an idealized woman*, a composite of many capable women. After all, not all people have the same skills. Some women's strengths are in music or art. Others may be in mathematics, teaching or business. Some are better managers and organizers than others. While some women may excel at coming up with ideas, others may be more skilled at creating or producing what someone else has invented.

Some women work for several years after high school or college before marrying. Others, for one reason or another, do not marry at all. This does not imply that unmarried women cannot be a 'Proverbs 31' women. Although this chapter describes a married woman, marriage and motherhood are not prerequisites for the successful Christian female's life.

The essential characteristics of the Proverbs 31 woman can also be applied to the single woman. The model woman described in Proverbs is a portrait of *ideal* womanhood. The focus of this portrait is a woman's relationship with God, not her specific abilities or marital status. The Proverbs 31 woman realizes that regardless of her natural talents or acquired skills, or all her accomplishments, her strength comes from God.

Proverbs 31 implies that virtuous women are those who put God first. The ideal woman of Proverbs 31 should encourage all women everywhere. Cultures change, but this woman's God-inspired character still shines brightly across the centuries.

Comparing the attributes of the woman encountered in this passage of the Bible to those of Jesus, one will see that it is probably easier for a woman to be more like Jesus than a man. Men, more than often perceive showing affection as a sign of weakness. Men often perceive themselves as '*stronger*' than women, and although the physical aspect hereof may be true, women, having been made differently by God, shows emotion more easily, again something men would typically avoid. In this respect men can learn a valuable lesson from women, to try to be like Jesus, in every aspect of his life. This includes showing emotion, love or sadness, crying, or laughing out loud. In real life there is a very fine line between treating another assertively with kindness and respect being perceived as rude. Although this applies to both man and woman, the softness of the woman makes it easier for them to fit into this role.

12. CONCLUSION

Technological advances have enabled the culture to mainstream the degradation of women like never before. Ancient cultures were no better and women were often treated rather poorly. Some Greek philosophers even taught that women are inferior creatures by nature. In the Roman Empire, which is often considered the pinnacle of pre-Christian civilization, women were regarded as mere personal possessions of their husbands or fathers.

However, the Bible teaches that women, like men, were made in the image of God. Men and women were created equal. Women are by no means marginalized through Scriptures or relegated to second-class status. The Bible teaches women are not only equals with men, but are also set apart for special honor.

Although women have traditionally fulfilled supportive roles in serving the church and gained joy and sense of accomplishment from being wives and mothers, the feminist movement has influenced many women to abandon these divinely ordained roles. Unfortunately, this movement has made headway even in the church, creating chaos and confusion regarding the role of women both in ministry and in the home. Only in Scripture can God's intended design for women be found.

Although women are spiritual equals with men and the ministry of women is essential to the body of Christ, women are excluded from leadership over men in the church. Furthermore

Women's calling was threefold, firstly to be "*husband-lovers*" and "*children-lovers*" secondly to be bear children and thirdly to be an industrious women. The Bible typically expects women to fulfill these three responsibilities at home before they leave it for the work place.

Some women of the Bible were considered and certain Godly attributes were identified. Such attributes are typically as follows:

- **Faith** – The significant women of the Bible all showed faith and a deep trust in the Lord.
- **Loyalty** – All the women showed unwavering support to the person they were standing by.
- **Humility** – This trait goes hand-in-hand with trust in God
- **Determined** – Although most of these women described could be considered to be soft and gentle, they all showed a particular determination pleasing to the Lord.

- **Prayer** – There is continuous reference to the women being in prayer, except for Esther, but she did fast, and fasting without prayer would be of little significance.
- **Love** – This particular attribute, most probably the most important of all, are not often mentioned as an attribute. However, it is clear from the actions of the women in question that they had to have loved in order from them to act in the manner in which they did.

Proverbs 31 shows that virtuous women are without a doubt those who put God first, and it can be said although cultures change, the woman described has a God-inspired character, which will shine brightly across the centuries.

Considering the relationship and interaction Jesus had with women in the New Testament, the Bible shows that Jesus' honor and respect was not reserved simply for his mother. It was extended to all women, which was an attitude largely unexpected and unknown in his culture and time. Jesus, unlike the men of his generation and culture, taught that women were equal to men in the sight of God. Women could receive God's forgiveness and grace. Women, as well as men, could be among Christ's personal followers. Women could be full participants in the kingdom of God. Jesus offered full discipleship to women. These were revolutionary ideas. Many of his contemporaries, including his disciples, were shocked. Women were overjoyed and grateful, of course, and many dedicated their lives to his service.

The woman at the well was a prime example of how Jesus would treat women, setting an example for men everywhere, when He openly discussed theology with the woman. He also asked for a drink from her bucket, which was unheard of since she was considered '*unclean*'. Lastly, Jesus did not avoid her, despite her unsavory history with men. It is certainly not an overstatement to affirm that the Gospels portray Jesus as liberating women and lifting them to equality with men unknown in first-century Palestine.

This clearly is a major theme in the Gospel of Luke, which frequently sets up contrast between a man and a woman that reflect favorably on the woman and unfavorably on the man. One could conclude that Luke, under the inspiration of the Holy Spirit, intended to portray some of the ways in which the Gospel transformed the roles and the significance of womankind. In Christ, women were no longer second-class citizens, although they still lived in a patriarchal society. In the Christian Gospel, one has the promise of restoration from every impact of the fall into sin.

The debate on the role of women is focused on a few passages in the Epistle of Paul. However, to interpret them correctly one must realize that a startling redemptive and transformational process is initiated in the Gospels.

The women met in the Gospels lived in a strongly patriarchal society. It was also a society structured by a religious faith that shaped every aspect of people's lives. Yet, first century Jewish society was not monolithic. Some women in Palestine lived in urban settings, others lived in rural areas, some wealthy, but others poor.

Of these were members of religious elite; others were despised for supposed religious failings. The Jewish people also were divided into religious and political factions, with Pharisee and Sadducee, Zealot, and Essene, all convinced that their view of the Law's teachings was correct. These divisions had an impact on the role of women, as well as on other aspects of life.

THE CULTURAL INHERITANCE OF MINDSET DIFFERENCES BETWEEN MEN AND WOMEN



“Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be”.

James 3:9-10

1. INTRODUCTION

The image of God in man has been badly marred, sometimes even beyond recognition. It begs for redemption. Transformation. A type of re-creation. God gave mankind a picture of His redemptive plan, in the creation of man as male and female.

God is the head of Christ. Christ is the head of the church, and the husband is the head of his wife. God created male and female and instituted marriage for a specific reason.

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.”

Ephesians 5:25-32

That reason was revealed and can only be understood in and through Jesus Christ. God created male and female to tell the story of Christ. God’s eternal power and His divine nature find their ultimate expression in Christ. Together, male and female testify to the character of God and portray the greater reality of Christ and the church.

This Spiritual Truth is so magnificent that God chose to put it on prominent display throughout the entire world. He stamped the trailer for His story on every human being who has ever lived.

“Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.”

Romans 1:19-20

Men were created to reflect the strength, love, and self-sacrifice of Christ. Women were created to reflect the responsiveness, grace, and beauty of the bride He redeemed. Marriage was created to reflect the covenant union of Christ and His bride. Scripture is emphatic that the story line of male and female has little to do with mankind, and much to do with God.

Womanhood or Manhood is ultimately not about the woman or the man, it’s about displaying the glory of God and His powerful redemptive plan. The Creator of Heaven and Earth, created Adam and Eve. He also created “*man*” and “*woman*”.

He knows His creation. He's the one who knows how and why He created us male and female. As the Designer, He knows the proper way to order and fit together our lives and relationships, according to their intended design. Jesus was once confronted with questions about male and female relationships. The Pharisees wanted to discuss cultural customs and practices about divorce, and have Jesus endorse one of two popular views. Jesus took the discussion to an entirely different level.

Jesus indicated that in order to get their thinking right, they needed to look beyond all their cultural customs and social conventions, as well as the distortions that had been introduced by sin. They couldn't hope to get things right by arguing over personal opinions or a list of human "do's" and don'ts". In order to think and behave correctly, they needed to understand God's original and highest intention for man and woman. To do this, they needed to look back to creation, to God's pattern to understand the intent of His original design.

When it comes to follow the Designer's instructions and directions so many men and women miss when it comes to "*assembling*" their lives and relationships. Humankind fails to consult the Word of God. To follow through on the directions He has provided. "*Let us make man in our image*" indicates an upcoming deliberative action with forethought. There was no question in God's mind about what He was going to do. He had settled on His plan long before the foundation of the world. It was already in motion. When God created male and female, He had the dynamic of His own relationship in mind.

This topic impacts everyone on a personal level. At times, that makes it a difficult topic to address and discuss. Many stereotypes, caricatures, and misconceptions exist. Some people use the Bible to defend views and practices that are anything but biblical. A person who has been subjected to flawed instruction, examples, and experiences may be more resistant and defensive about the topic than someone who has not. The assault on the biblical pattern for gender comes from both sides.

It comes on the left, from those who would throw off all distinctions between male and female, deride God's pattern, and seek an egalitarian, gender-neutral type of existence. It also comes on the right, from those who regard women as inferior, who demean, degrade, and assault them, or who insist on a stringent, legalistic, oppressive application of gender roles. It is therefore necessary to engage the battle on both fronts and to strive for a biblical perspective that avoids both extremes.

2. "MAN", EQUAL IN THE EYES OF GOD

2.1 Profound Unity and Equality

Both man and women are equal worth, value, and dignity as bearers of God's image. Male and female are equally part of the creation that He called "*man*". When God called male and female "*man*", He underlined the profound unity and equality that exist. This common name shows that woman comes from man and is not independent of him. It shows that both sexes exist to tell the story of God, and that this story is told together, with male and female as parts of a unified whole. The common name "*man*" demonstrates that in the end, the story line of gender isn't about male or female, it's not about us at all, it's about the Man, Jesus Christ, whose redemptive work applies to both sexes equally.

The Hebrew word for "*man*" is "*adam*". It closely related to the word for ground, "*adamah*". It's a generic term that refers to all human beings, proper name of the first male. Later, Jesus Christ comes as "*the last Adam*" to redeem "*Adam*" (mankind) and bring many sons and daughters of God to glory. Together, redeemed men and women make up the church He loves, the bride He sacrificed His life to redeem. Male and female are indivisibly connected. Together, united as a whole, they tell the story of the gospel. When God named male and female "*Adam*", He had the last "*Adam*" in mind. In order to appease modern sensibilities, one cannot change "*man*" to something society thinks is more "*inclusive*".

If society would do this, they would diminish the true meaning of the word. If woman is not part of “*man*”, then how can the first man, Adam, represent her? How can the second Man, the last Adam, and Jesus Christ represent her?

2.2 Display the Glory of God by Being Different

Males display the glory of God in a uniquely masculine way. Females display the glory of God in a uniquely feminine way. Each sex bears the image of God; but together, they display deep, important truths about God in relationship, God the Father in relationship with the Son of God, and the Son of God in relationship with his bride. When both man and woman are present, the splendour of God’s image is enhanced. Both are significant to the glory of God. They are different and equal. Neither is better than the other.

When God stamped His image on Humankind, He crowned him with unsurpassed dignity and worth. Because of this, men and women ought to treat each other with deep respect. Grudem⁴⁴ (2003) says, “Every time we look at each other or talk to each other as men and women, we should remember that the person we are talking to is a creature of God who is more like God than anything else in the universe, and men and women share that status equally”. Since sin entered the world, men and women do not always treat each other with the respect that ought to flow out of our equal standing as image-bearers of God. It breaks God’s heart. One gunmanship, manipulation, word that belittle or demean, abusive behaviour, these are an attack on the very image of God. The book of James addresses the issue of “cursing” people who are made in the likeness of God and concludes:

“Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be”.

James 3:9-10

⁴⁴ Grudem: an evangelical theologian, seminary professor and author. He co-founded the Council on Biblical Manhood and Womanhood,

There are a myriad of physiological and psychological differences between men and women. Men have 50% greater total muscle mass, based on weight, than do women. A woman who is the same size as her male counterpart is generally only 80% as strong. A woman's body is much more efficient at storing energy (fat) to give her reserves for pregnancy and lactation. Men have larger hearts and lungs and greater amounts of red blood cells. When a man is jogging at about 50% of his capacity a woman will need to work at over 70% of her capacity to keep up.

The first chapter of Genesis contains twelve indicators that confirm the profound significance and the equal worth of male and female. God does not favour or value one sex over the other. He loves and values men and women equally. The following Equality Indicators in Genesis and Isaiah: -

- Both are created for God's glory

God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the sky, and over the livestock, and over all the earth, and over every creeping thing that creeps on the earth."

Genesis 1:26

- Both are named "Adam"

2 He created them male and female, and blessed them, and called their name "Adam," in the day when they were created.

Genesis 5:2

- Both are created by the hand of God

God created man in his own image. In God's image he created him; male and female he created them.

Genesis 1:27

- Both are created in the image of God (Genesis 1:26-27)
- Both are made after God's likeness (Genesis 1:26)
- Both are blessed by God

God blessed them. God said to them, "Be fruitful, multiply, fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves on the earth."

Genesis 1:28

- Both are charged to be fruitful and multiply (Genesis 1:28)
- Both are given dominion over the earth (Genesis 1:26, 28)
- Both are recipients of God's provision

God said, "Behold, I have given you every herb yielding seed, which is on the surface of all the earth, and every tree, which bears fruit yielding seed. It will be your food.

Genesis 1:29

- Both have a personal relationship with God

They heard the voice of Yahweh God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of Yahweh God among the trees of the garden.

Genesis 3:8

- Both are accountable to God

God blessed them. God said to them, "Be fruitful, multiply, fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves on the earth."

Genesis 1:28

- Both are heirs of the grace of life

You husbands, in the same way, live with your wives according to knowledge, giving honor to the woman, as to the weaker vessel, as being also joint heirs of the grace of life; that your prayers may not be hindered.

1 Peter 3:7

When the human race sees God as He is, in His greatness, majesty, goodness, and love, one will have a proper perspective on the human being and will marvel at what it means to be created in His likeness and to be loved by Him. A healthy society will then be motivated to treat others with respect and grace, recognizing that even the most depraved sinner is a bearer of His image, distorted as that image may be.

Having a heart and life that say "Yes, Lord!" is a hallmark of what it means to be a Christian. Jesus said that those who love Him would keep His commandments (John 14:15). Obedience is evidence that one is truly a child of God.

as children of obedience, not conforming yourselves according to your former lusts as in your ignorance,

1 Peter 1:14

What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet”

Psalms 8:4-6

According to Scripture, those who persistently disobey His Word, those who have no inclination to obey Him, have no basis for assurance that they belong to Him.

“And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in Him verily is the love of God perfected: hereby know we that we are in Him.”

1 John 2:3-5

If a nation calls unto the Lord saying, “*Yes Lord!*” one will often find oneself swimming upstream against popular culture and in many cases, even against the culture of womanhood prevalent among Christians.

2.3 A Scientific and Medical Perspective on the Differences Between Men and Women

Aside from external anatomical and primary and secondary sexual differences, scientists know that there are many other subtle differences in the way the brains from men and women process language, information, emotion and cognition. One of the most interesting differences appear in the way men and women estimate time, judge speed of things, carry out mental mathematical calculations, orient in space and visualize objects in three dimensions. In all these tasks, women and men are strikingly different, as they are in the way their brains process language. This may account, scientists say, for the fact that there are many more male mathematicians, airplane pilots, bush guides, mechanical engineers, architects and race car drivers than female ones.

2.3.1 Neurophysiological and Anatomical Differences between the Brains of Males And Females

The male brain is larger than the female brain, but women have four times as many neurons connecting the right and left sides. Men tend to process better in the left hemisphere of the brain while women tend to process equally well between the two hemispheres.

This difference explains why men generally have better spatial and mathematical abilities and approach problem-solving from a task-oriented perspective, while women are generally more perceptive, more attuned to feelings, better at communication, and more creative.

Men tend to respond to stress with a “*fight or flight*” response while women respond with a “*tend and befriend*” strategy. That means that women increase their focus inward on family and children (tending) and form strong group bonds (befriending) in times of difficulty, while men increase their outward focus in order to deal with the threat. The reason for these different reactions is rooted in differing hormones. The female body produces a large quantity of a hormone called oxytocin, which promotes bonding and affiliation and enhances maternal instinct. The male body produces large quantities of testosterone, which creates the push to advance, take risks, guard and conquer. On the other hand, women are better than men in human relations, recognizing emotional overtones in others and in language, emotional and artistic expressiveness, aesthetic appreciation, verbal language and carrying out detailed and pre-planned tasks. For example, women generally can recall lists of words or paragraphs of text better than men.

According to an article posted by Cognifit⁴⁵ using sophisticated MRI scanning, Peg Nopoulos⁴⁶, Jessica Wood⁴⁷ and colleagues at the University of Iowa have been trying to shed light on the nature vs. nurture conundrum.

⁴⁵ Cognifit: a healthcare company that develops online cognitive assessments and brain training computer programs.

⁴⁶ Nopoulos, Peg: Professor of Neuroscience at the University of Iowa

⁴⁷ Wood, Jessica: Student of Neuroscience at the University of Iowa

They have stated: *“Females of all ages are better at recognizing emotion or relationships than are men. These sex-determined differences appear in infancy and the gap widens as people mature.”*

When such differences appear early in development, it can be assumed that these differences are programmed into one’s brain, “hard-wired” to use a computer analogy. The interesting fact mentioned was that sex differences that grow larger throughout childhood, are probably shaped by culture, lifestyle and training. *“Studies of brain plasticity have shown us that experience changes our brains structure”*.

They further concluded, *“So while there may be actual physical differences in men’s and women’s brains, these differences may not be totally “hard-wired.”* Masculine and feminine traits are more influenced by rearing and experience than by biological sex. Their brains must be moulded by their experiences as a boy or girl at least to some degree.”

2.3.2 Socio-biology

The *“father”* of socio-biology, Edward O. Wilson, of Harvard University, said that human females tend to be higher than males in empathy, verbal and social skills and security-seeking, among other things, while men tend to be higher in independence, dominance, spatial and mathematical skills, rank-related aggression, and other characteristics. When all these investigations began, scientists were sceptical about the role of genes and of biological differences, because cultural learning is very powerful and influential among humans.

Are girls more prone to play with dolls and cooperate among themselves than boys, because they are taught to be so by parents, teachers and social peers, or is it the reverse order? Gender differences are already apparent from just a few months after birth, when social influence is still small.

For example, Anne Moir⁴⁸ and David Jessel, in their book "Brain Sex", offer explanations for these very early differences in children:

"These discernible, measurable differences in behaviour have been imprinted long before external influences have had a chance to get to work. They reflect a basic difference in the new-born brain which we already know about - the superior male efficiency in spatial ability, the greater female skill in speech."

But now, after many careful controlled studies where environment and social learning were ruled out, scientists learned that there may exist a great deal of neurophysiological and anatomical differences between the brains of males and females.

In general, the IPL allows the brain to process information from senses and help in selective attention and perception; for example, women are more able to focus on specific stimuli, such as a baby crying in the night. Studies have linked the right IPL with the memory involved in understanding and manipulating spatial relationships and the ability to sense relationships between body parts. It is also related to the perception of our own affects or feelings.

The left IPL is involved with perception of time and speed, and the ability of mentally rotate 3-D figures (as in the well-known Tetris game). The researchers made measurements on slices of brains of 17 deceased persons (10 males and seven females), such as the cortex thickness and number of neurons in several places of the cortex.

Other researchers, led by Dr. Shaywitz, a professor of Paediatrics at the Yale University School of Medicine, discovered that the brain of women processes verbal language simultaneously in the two sides (hemispheres) of the frontal brain, while men tend to process it in the left side only.

⁴⁸ Moir, Anne, Jessel, David: '*Brain Sex*' (USA) Delta Publishers

They performed a functional planar magnetic resonance tomographic imaging of the brains of 38 right-handed subjects (19 males and 19 females). The difference was demonstrated in a test that asked subjects to read a list of nonsense words and determine if they rhyme. Curiously, oriental people which use pictographic (or ideographic) written languages tend also to use both sides of the brain, regardless of gender.

Dr LeVay⁴⁹ discovered that the volume of a specific nucleus in the hypothalamus (third cell group of the interstitial nuclei of the anterior hypothalamus) is twice as large in heterosexual men than in women and homosexual men, thus prompting a heated debate whether there is a biological basis for homosexuality. Although most of the anatomical and functional studies done so far have focused on the cerebral cortex. Its is responsible for the higher intellectual and cognitive functions of the brain, other researchers, such as Dr. Simon LeVay, have shown that there are gender differences in more primitive parts of the brain, such as the hypothalamus, where most of the basic functions of life are controlled, including hormonal control via the pituitary gland.

The reason for gender differences in structure and function according to the Society for Neuroscience, the largest professional organization in this area, evolution is what gives sense to it. *"In ancient times, each sex had a defined role that helped ensure the survival of the species. Cave men hunted. Cave women gathered food near the home and cared for the children. Brain areas may have been sharpened to enable each sex to carry out their jobs"*. Prof. David Geary, at the University of Missouri, USA, a researcher in the area of gender differences, thinks that *"in evolutionary terms, developing superior navigation skills may have enabled men to become better suited to the role of hunter, while the development by females of a preference for landmarks may have enabled them to fulfil the task of gathering food closer to home."*

⁴⁹ Dr. Simon LeVay: a British-American neuroscientist. He is renowned for his studies about brain structures and sexual orientation.

The advantage of women regarding verbal skills also makes evolutionary sense. While men have the bodily strength to compete with other men, women use language to gain social advantage, such as by argumentation and persuasion, says Geary.

Paradoxically, Clinton gets high marks on her traditional diplomacy. For her improving of relations with Russia, which yielded support for Iran sanctions and the abstention during the Libya vote, and her measured resistance on China, she has gained a private cheering section within the centrist wing that dominated the foreign policy of George H.W. Bush. *"She's been a good Secretary of State,"* says the dean of American diplomacy, Brent Scowcroft, the first President Bush's National Security Adviser. *"She is confident but not arrogant in her confidence, and quite agile."*

Author Deborah Blum⁵⁰, who wrote *"Sex on the Brain: The Biological Differences between Men and Women"*, has reported the current trend towards assigning evolutionary reasons for many of our behaviours. She says: *"Morning sickness, which steers some women away from strong tastes and smells, may once have protected babes in utero from toxic items. Infidelity is a way for men to ensure genetic immortality. Interestingly, when one deliberately changes sex-role behaviour, men become more nurturing or women more aggressive. Both hormones and brains respond by changing, too."*

2.3.3 Hormones

During the development of the embryo in the womb, circulating hormones have a very important role in the sexual differentiation of the brain. The presence of androgens in early life produces a *"male"* brain. In contrast, the female brain is thought to develop via a hormonal default mechanism, in the absence of androgen. However, recent findings have shows that ovarian hormones also play a significant role in sexual differentiation.

⁵⁰ Blum, Deborah (1997) *'Sex on the Brain'* (USA) Penguin Publishers (p254)

One of the most convincing evidences for the role of hormones; has been shown by studying girls who were exposed to high levels of testosterone because their pregnant mothers had congenital adrenal hyperplasia.

These girls seem to have better spatial awareness than other girls and are more likely to show turbulent and aggressive behaviour as kids, very similar to boys. It has been asked whether these differences mean a superiority/inferiority relationship between men and women. The answer is "No", says Dr. Pearlson⁵¹.

"To say this means that men are automatically better at some things than women is a simplification. It's easy to find women who are fantastic at math and physics and men who excel in language skills. Only when we look at very large populations and look for slight but significant trends do we see the generalizations. There are plenty of exceptions, but there's also a grain of truth, revealed through the brain structure, that we think underlies some of the ways people characterize the sexes."

Dr. Courten-Myers⁵² concurs: *"The recognition of gender-specific ways of thinking and feeling, rendered more credible given these established differences, could prove beneficial in enhancing interpersonal relationships. However, the interpretation of the data also has the potential for abuse and harm if either gender would seek to construct evidence for superiority of the male or female brain from these findings."* The conclusion is that neuroscience has made great strides, regarding the discovery of concrete, scientifically proved anatomical and functional differences between the brains of males and females.

While this knowledge could in theory be used to justify misogyny and prejudice against women, fortunately this has not happened.

⁵¹ Pearlson, Godfrey, Dr. Professor Department of Psychiatry Yale University School of Medicine

⁵² Courten-Myers, Gabrielle: Pathologist in Cincinnati

In fact, this new knowledge may help physicians and scientists to discover new ways to explore the brain differences in the benefit of the treatment of diseases, the personalized action of drugs, different procedures in surgeries and various other medical treatments.

2.3.4 Y- and X-Chromosome

According to scientists distinguishing biological difference between male and female only differ by one “Y” chromosome which makes a real impact upon the way mankind react to so many things, including pain, hormones, etc. Vincent Summers⁵³ explained the “Y” factor in his article posted on August 29, 2012 *“The Y Chromosome: Is it in danger?”* The interesting fact of his research is that he traces the “Y” factor back to Adam and Eve.

He confirmed the *“male has been differentiated from the female in distinct, non-biological ways throughout human history. Privileges and responsibilities, including royalty and headship, typically pass along the line of male descendants.”*

In a grossly distorted way, this reflects the Bible’s arrangement of *“headship,”* elucidated at 1 Corinthians 11:3”.

“But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God”.

1 Corinthians 11:3

Interestingly, the Bible indicates the earliest form of genetic damage occurred as a result of the first human sin in the Garden of Eden. That genetic damage can and has occurred is valid, and should be recognized, whether one accepts that account as valid or not. Experiments involving radiation have aptly demonstrated this fact, as the Department of Energy acknowledges. The National Institutes of Health (NIH) delineates dozens of genetic birth defects.

⁵³ Summers, Vincent (2012) ‘The Y Chromosome: Is it in danger?’ Available from: <http://www.quirkyscience.com/y-chromosome-in-danger/> [Accessed 15 August 2013]

One of the known dangers is smoking, which is discussed in an article, referenced below, for the Cleveland Clinic Centre for Reproductive Medicine. Another danger, mentioned in that same article, is Assisted Reproductive Techniques (ART). In fact, there are many genetic endangerments. Some of these dangers come from exposure to certain chemicals known to alter DNA, mutagens. Does the Y-chromosome possess no internal protection from outside influences? Since females have two X-chromosomes, weaknesses in the one chromosome can be compensated for by the second chromosome. Such is not the case for the single Y-chromosome. As a result, all looked doom and gloom for the Y-chromosome and, as a result, human reproduction.

Wonderfully, however, it has come to light that the Y-chromosome possesses a mechanism within itself to ensure errors are overcome. Dr. David C. Page,⁵⁴ Director of the Whitehead Institute for Biomedical Research, indicates the Y-chromosome serves as a “*palindrome*” of itself. That is, it contains a mirror image of its information within itself. The chromosome itself can fix damage sustained by the chromosome.

2.3.5 Adam, Wrought in the Lowest Parts of the Earth

The Hebrew word for “*formed*” is the same word that is used of potter forming and shaping clay. It suggests an artistic, inventive activity that requires skill and planning, a work that is done with great care and precision.

One can only faintly imagine what it must have been like for God to take simple, inanimate dust from the ground and to skilfully, thoughtfully fashion it into a man with countless atoms, cells, organs, and complex, intricate systems that mystify the most brilliant scientists! And then, wonder of wonders, for God to breathe His own breath into the form so that the man became a living soul, a reflection of His own likeness.

⁵⁴ Page, David (Dr.): a professor of biology at the Massachusetts Institute of Technology and the director of the Whitehead Institute,

God didn't just take a personal interest in the creation of Adam, He oversees the creation of every human being, each one with his or her distinctive appearance, DNA, personality and natural abilities. God did not create the sexes haphazardly. When He created the male, He wove him together intricately, according to the design He had in mind.

Before the creation of the world, He sees man's unformed substance. Before a star or tree or fish was created, man's existence was written in God's book.

"Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them".

Psalms 139:16

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

Ephesians 1:4-5

God created man out of the dust of the ground and placed him in the Garden of Eden. The Hebrew word for "*garden*" indicates an enclosure, a plot of ground protected by a wall or hedge. It's an area with specified boundaries, a place shielded from danger. The garden plot was in the land of Eden, a word that many scholars believe means "*delight*".

This designated space was to be the man's new home, where he would be joined with a wife and start a family. All of these details are significant if one look at the following verses in the Bible:

He will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse."

Malachi 4:6

In Genesis 2:24, when a man gets married, he leaves his family of origin, in order to initiate a new family unit ("*a man shall leave his father and his mother and hold fast to his wife*"). When God put His firstborn male in the garden, it appears that He had this pattern in mind.

God set the man up in his own place to be the head of a new home. The man's responsibility to "leave" and launch a new family unit indicates that taking initiative is at the core of what it means to be a man. God doesn't want boys to remain boys. He wants them to become men. He wants them to grow up, "leave" their moms and dads, launch out, start new households, and become the men He created them to be.

2.4 Men at Work

God gave men a responsibility to work that is unique to what it means to be a man. Work is foundational to manhood in a way that it isn't foundational to womanhood. Before drawing a conclusion / assumption, it is not to say that women do not work, or cannot work, or don't want to work, or should never work outside of the home. This is not what the Bible teaches. It purely indicates that male and female are different. As part of one's God-created "wiring", man is connected to "work" in a way woman is not; and woman is connected to home and relationships in a way man is not.

Obviously, that doesn't mean that a woman is incapable of working, or that a man is incapable of creating a home and relating, or that they do not ever do these things. It just means that God created male and female with differing natural qualities and spheres of responsibility. The male was created with a unique responsibility to work to provide for the family, and the female was created with a unique responsibility to nest and to nurture family relationships.

2.4.1 Men as the Provider

Sin made man's work much more difficult:

And every plant of the field before it was in the earth, and every herb of the field before it grew, for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Genesis 2:5-7

God sent the man out of the garden to work the field

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

Genesis 2:15

God created man from the dust of the ground he would one day work

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken, for dust thou art, and unto dust shalt thou return”.

Genesis 3:17-19

God assigned the man to work the garden:

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Genesis 3:23

The Bible translated “work” (Hebrew “Abad”) is the common word for tilling soil or for other labour (Isaiah 19:9).

It implies serving someone other than oneself (Genesis 29:15). It also frequently describes the duties of priests in worship. The “work” that God assigned to man wasn’t about the man earning money to selfishly spend on the latest gadget, toy, or video game. It wasn’t about the man gaining power. It wasn’t about him gaining prestige. It wasn’t so the man could self-actualize.

God wanted man to work selflessly on behalf of his family. He commissioned the man to use his strength to serve their needs, a role Scripture affirms in 1 Timothy 5:8, being a “*provider*”, physically spiritually, and in other ways, is foundational to manhood. Working to provide for others (especially those in his family) is at the core of what it means to be a man.

2.4.2 The Influence of “Unemployment”

Researchers report that men suffer greater levels of depression and stress during periods of unemployment than women do. Some argue that men just need to “*get over it*”, stop being hung up on traditional roles, and learn to be content being home looking after kids. The book of Genesis however indicates that it’s not quite as simple. Gender roles aren’t arbitrary. They touch on the core of who God created mankind to be. According to His design, the concept of “*men working*” is a proper and positive thing.

2.4.3 The Protector

God created man in such a way that it is natural for him to want to be a protector of his wife, family and property. He gave him the capacity and the inclination to defend. He is the one who’ll fight the enemy, take the bullet, and protect those under his care. It is his responsibility to look out for their well-being and keep them safe. Being a protector is at the core of what it means to be a man.

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church.”

Ephesians 5:28-29

2.4.4 Men of Authority

Besides work, God wanted the man to “*keep*” the garden. Keep translates a Hebrew verb meaning “*to be in charge of*”. It means to guard, protect, and look after. It involves attending to and protecting the persons (Genesis 4:9 ; 28:15 and property Genesis 30:31 under one’s charge. “*Keeping*” extends beyond the physical to include a spiritual component of protection:

And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

Numbers 3:7-8

“He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.”

Psalms 121:3-8

Before God created a wife for Adam, it appears the Lord wanted to teach him some of the responsibilities involved in being a man. According to Ephesians 5, the Lord wants men to nourish and cherish their wives just as Christ does the church. To nourish is to feed and make grow. It suggests providing what is necessary for another person to “*bloom*” and flourish. Nourish indicates that the provision man is to supply is far more than just physical. “*Bringing home the bacon*” isn’t enough. He’s also supposed to support, sustain, and supply the spiritual needs of those under his care.

To cherish is to keep or guard carefully, to hold dear, and to treat with kindness and care. To cherish someone is to take personal interest in them and to be concerned for their protection.

The Greek word literally means, “*to make warm*.” God created the man to protect and keep the woman “*warm*”, to keep her safe from harm, physically and spiritually. The New Testament directive for a man to nourish and cherish his wife closely corresponds to the responsibility God originally gave man in the garden. Nourish relates to man’s responsibility to provide, while cherish relates to the responsibility to protect. Man is accountable to God to nourish (provide) and cherish (protect) those in his sphere of responsibility. His primary responsibility is toward his wife. But the charge also extends, in a general way; to the attitude men ought to have toward all women. It is part of their distinctive, God-created makeup. Being a protector and provider is at the of what it means to be a man. Genesis presents God’s original design before sin entered the world. God’s ideal for men will never be perfectly attained in a fallen world.

Yet, through Christ's work on the cross, both men and women can be redeemed and find grace to live out their divine design. Genesis indicates that there's a unique spiritual responsibility and also an element of authority associated with what it means to be male. God knew ahead of time that He would create woman as a perfect counterpart to man. Before He created her, He took the time to mentor the man and give him some personal spiritual instruction. God communicate the do's and don'ts for the garden to Adam:

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die

Genesis 2:16-17

God communicated His instruction directly to the man. It appears that it was up to the man to pass on God's spiritual instruction to his wife. That is not to suggest that she did not have her own relationship with the Lord. But it does indicate that as leader of his household, the man had a unique responsibility to learn and understand the ways of the Lord. This was so he could fulfil his commission to provide spiritual oversight and protection. Exercising spiritual oversight is at the core of what it means to be a man.

The fact that the male has a unique spiritual responsibility does not absolve the female of spiritual responsibility. When Satan tempted Eve, God held her responsible for knowing and obeying His directives. But God expects men to shoulder spiritual responsibility for their families in a way that is different than the way woman shoulders it. It is interesting to know that God's intent was specific when He wanted Adam to name the animals. A task might have gone more quickly with the woman around to help. It appears that God's purpose was that of a training exercise.

To name something is to exercise authority over it.

The prince of the eunuchs gave names to them: to Daniel he gave the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

Daniel 1:7

The Lord wanted the male to learn how to exercise authority in a godly manner.

He wanted the man to learn to attend to someone other than himself, to learn how to serve, and to learn to exercise authority with gentleness, kindness, wisdom and much care. Exercising godly leadership is at the core of what it means to be a man.

2.4.5 A Bride for “Adam”

This does not imply that woman has no authority or leadership responsibilities. Genesis 1 indicates that God gave “*dominion over the earth*” to men and women together. But the fact that God specifically gave the man the responsibility to name the animals indicates that He has given unique and distinct authority to men that are not interchangeable with that of women. The man needed to learn that “*wearing the pants*” meant selfless, loving service. He needed to learn how to be a man before he was ready to relate to a woman. The lengthy process of naming the animals undoubtedly made Adam aware of his deep heart longing. It awakened him to his lack of a suitable mate. Perhaps the Lord wanted the man to catch a glimpse of the full import of God’s final and most magnificent work before He drew the woman from Adam’s side.

Perhaps He wanted the man to feel the intense longing to love and want a soul mate with the same sort of passion that Christ felt for His future bride. Christ fulfilled what had been signified in Adam: for when Adam was asleep, a rib was drawn from him and Eve was created; so also while Jesus was killed on the Cross, His side was transfixed with a spear, from which the Church was born. For the Church, the Lord’s Bride was created from His side, as Eve was created from the side of Adam. Knowing that God created man and woman to display the cosmic love story of Christ and the church helps one to understand humankind’s design. Being a male or female has little to do with one self, and much to do with God. Ultimately, the reason gender roles exist is to make God more knowable.

The covenant union between a man and wife provides a tangible picture of what a relationship with God is all about. God could have made a male and female at the exact same time and in the exact same way. He could have given mankind identical roles, but He didn't.

He created the man first. And He gave the male a unique charge to protect, feed, and lead. Some might think that because the male was created first it's trivial or inconsequential, but Scripture teaches otherwise.

Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man, and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head, for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn, but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God, but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God."

1 Corinthians 11:2-12

2.4.6 The Mantle of Leadership

In the Scripture, the position of the firstborn son carries even greater significance. The firstborn son held a unique role, particularly in Jewish families. He ranked highest after his father and carried the weight of the father's authority. He was responsible for the oversight and well-being of the family.

Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power

Genesis 49:3

For his extra leadership responsibility, he received an extra portion of his father's inheritance.

“And Jacob sod pottage, and Esau came from the field, and he was faint: And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint, therefore was his name called Edom. And Jacob said, Sell me this day thy birthright.

And Esau said, Behold, I am at the point to die, and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swore unto him, and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils, and he did eat and drink, and rose up, and went his way, thus Esau despised his birthright.”

Genesis 25:29-34

“But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.”

Deuteronomy 21:17

The firstborn son served as the representative of all the offspring of the family. Israel was figuratively called God's firstborn. When Pharaoh stubbornly refused to release Israel, the Lord killed all the firstborn sons in Egypt except those who had been redeemed by the blood of a lamb. From then on, every firstborn male of the Israelites had to be redeemed. The oldest brother represented all his brothers and sisters. His redemption signified the redemption of them all.

And it shall be when the Lord shall bring thee into the land of the Canaanites, as he swore unto thee and to thy fathers, and shall give it thee, That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck, and all the firstborn of man among thy children shalt thou redeem. And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage: And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast, therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the firstborn of my children I redeem.

Exodus 13:11-15

Being firstborn doesn't indicate that the male is better than the female. In fact, it has nothing at all to do with the merits of the human male. The symbolism reflects and points to something far more significant, namely The Firstborn (Only begotten Son of God).

And he is the head of the body, the church, who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Colossians 1:18

Firstborn from the Dead.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Romans 8:29

Jesus Christ is "THE" Firstborn. He is the eternal Son of God, the firstborn of all creation. Scripture explains that this means He preceded creation and therefore has authority over everything that was created.

Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church, who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven.

Colossians 1:15-20

As eternal firstborn, Christ defines the position of firstborn. The position and role of the firstborn male in Hebrew culture points to Christ's position and role, as does the position of husbands in marriage. It's all about Jesus Christ. The human male was the firstborn of the human race. He carried the weight of responsibility for the oversight and well-being of the human family. He was the representative. God placed the mantle of leadership squarely on his shoulders.

The New Testament attests to the fact that the male's firstborn status was significant, and that it has on-going implications for male leadership in the home and in the church.

“For Adam was first formed, then Eve.”

1 Timothy 2:13

Again, this has nothing to do with the merits, worth, or superiority of the human male; it has everything to do with displaying the glory of God and the nature of Christ's relationship to His church.

And he is the head of the body, the church, who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.

Colossians 1:18

God created the male to be the “*man of the house*,” the head of his household, to point to the relationship Jesus has with the church, which is the household of God. (1 Timothy 3:15)

One could wonder how male-female relationships would be affected if men were to fulfil their firstborn responsibility to emulate Christ in the way they interact with women.

“*King of the Castle*” reflects some warped ideas that many adults have about authority. Authoritative positions are regarded as the best and most enviable positions. Everyone wants to be the king. The king is higher, better, more power, dominates, does whatever he wants. He gets all the perks. Everyone serves him. He looks down on others, bosses them around, lords it over them, and arrogantly forces them to cater to his every whim. The king couldn't care less about his minions. This skewed perspective of authority helps explain why so many people bristle at the suggestion that God assigns men to positions of authority within marriage and the church. But Jesus sharply rebuked His disciples for viewing authority as the right to dominate or to further one's personal interests.

According to Him, this is a sinful perversion of what authority is all about. In answer to James and John's request for an esteemed place in God's kingdom, Jesus taught that true greatness comes by serving, not by selfishly seeking a position of authority. No one has an inherent right to claim a position of authority. (Romans 13:1) Even Christ's authority was delegated to Him by God the Father (Matthew 28:18).

Jesus came to them and spoke to them, saying, "All authority has been given to me in heaven and on earth.

Matthew 28:18

The Bible teaches that all authority rightfully belongs to God. Any legitimate authority people wield is delegated to them by God, and they must answer to Him for the way they use it. Authority is not to be used for personal gain. It is not about displaying personal power.

It's about obediently serving the God who assigned you to service in such a position, the very attitude demonstrated by Christ himself. Jesus wanted His disciples to grasp that true greatness isn't determined by how high up a person is on the pecking order. It has nothing to do with how much power a person wields. Rather, it has everything to do with how well a person humbly submits to God and serves others. Christ's view on authority counter the idea of wives being squelched, dominated, or abused by their husbands or men using positions of authority for personal gain.

2.4.7 Men/Manhood under Attack

There's a crisis in manhood today. Over the past few years, an increasing number of secular sources have drawn attention to the subject in articles such as "*The end of Men*", "*The Decline of Males*", "*The Death of Macho*", books with titles like "*Is There Anything Good about Men: and Manning Up*", *How the Rise of Women has Turned Men into Boys*. This publishing trend reveals that society is keenly feeling the disintegration of manhood. There's a growing recognition that males aren't thriving. Today's cultural, ideological, and economic environment does not bring out the best in them. Even people who aren't followers of Christ are calling for guys to "*man up*" and be men.

According to the Bible, maleness and femaleness are essential, not peripheral, to our personhood. Sadly, in an attempt to promote the equality of men and women, our culture has depreciated the unique significance of who God created humankind to be. As a result, a whole generation that has little if any sense of the beauty, value and meaning of their manhood or womanhood. As Pastor John Piper says, “Confusion over the meaning of sexual personhood today is epidemic. The consequence of this confusion is not a free and happy harmony among gender-free persons relating on the basis of abstract competencies. The consequence rather is more divorce, more homosexuality, more sexual abuse, more promiscuity, more social awkwardness, and more emotion distress and suicide that come with the loss of God-given identity.

2.5 Women and The Perception they have of themselves

Many women struggle with their sense of worth. The world tries to convince mankind that one need to enhance one sense of self-worth. It encourages women to draw their worth from looks, education, careers, possessions, relationships, and their individual personalities and abilities.

The Bible’s view on worth is much different than that of popular culture. It teaches that mankind needs a greater sense of “*self-worth*”. Women desperately need a greater sense of “*His-worth*”.

2.5.1 The Modern Feminist Worldview and the Media

The feminist movement sought to redefine womanhood. It worked to minimize distinctions and overcome role difference between the sexes. It promoted the idea that women were powerful, strong, and invincible. Women didn’t need men; they didn’t want to be stifled by traditional definitions of womanhood, especially not by the roles of “*wife*” and “*mom*”. Feminists suggested that men didn’t possess any qualities that were different or unique. When compared to the female, the male was actually inferior: “*Everything guys can do, girls can do better*”.

They claimed that women would not be equal to men until they filled the same roles and positions as men. Equality, they insisted, means role interchange-ability. If male and female roles are different, they aren't really equal.

Modern culture has accepted the feminist idea that difference between male and female are inconsequential to the roles they assume. Many societies now view roles as interchangeable. It doesn't matter who wears the pants. A mom can be as good a dad as a dad; a dad can be as good a mom as a mom. Also male-female roles have been viewed as "*malleable*"; the human race gets to shape and define what the roles are. Culture wants man to think that all definitions of gender, sexual relationships, marriage, motherhood, fatherhood, and family are equally valid.

Many people today view male-female distinctions as utterly irrelevant and dispensable. As newly married and first-time mother reality TV star Bethenny Frankel told People magazine in an "*Up Close*" video interview, "Jason's an incredible father. He is nurturing. He changes 95% of the diapers. There is no woman/man in this relationship". In the modern feminist worldview, one get to decide what girls are made of. Women can decide for themselves what womanhood means and what role they wished to assume.

The media reflect ideas about manhood and womanhood that are common in this day and age: Women are the powerful ones. Women are the smart ones. Women are the ones who need to save men from themselves. The media portrays men as either evil, aggressive abusers, or as inferior, bumbling, incompetent fools. Women are the ones who need to be strong, take charge, and be in control. As the modern-day kindergarten chant goes, "*Girls Rule and Guys Drool!*" The media is but one of the countless bids to change the definition of what little (and big) girls are made of. While the traditional, 1950 image of womanhood didn't necessarily get it all right, it did affirm that men and women had distinct unique roles that were vital to the function of the family and the good of society. But the women's movement changed all that.

It infused women with the idea that they have the right to decide for oneself what it means to be a woman. God was intentional in His creation of men, so the women's design is far from accidental or arbitrary. The Creator uniquely designed women with specific purposes in mind.

As one consider those purposes, keeping in mind that the world does not affirm God's plan, it tells a society in a thousand different ways why humankind should not accept it either. Everybody has been influenced by the world's message to greater or lesser degrees. As one condor our God-created design, one might find oneself bristling at times, when His plan runs counter to the image of womanhood promoted by one's culture.

Male-female differences are profound. A man's body is structured in such a way that he is the one who moves out and toward and has strength to give. A woman's body is structured in such a way that she is the one who welcomes, draws in, and has capacity to receive and nurture. Her arms of women are markedly crooked. God made the women with a special carrying angle. The bent in her arm allows her to cradle and nurse a child. The differing carrying angle is what makes it awkward for woman to throw a football, and less natural for a man to hold a baby. This does not imply that women are inferior to men. In Hebrew, the name with which the male identified himself was "ish", while his name for woman was "ishshah". This appears to be clever and profound play on words.

The sound of these two Hebrew words is nearly identical, ishshah merely adds a feminine ending, but the two words have a complementary meaning. Many scholars believe that "ish" comes from the root meaning "*strength*" while "ishshah" comes from the root meaning "*soft*." Softness is at the core of what it means to be a woman. The definition of "*soft*" it means not hard; yielding readily to touch, flexible, pliable; delicate, graceful; not loud; quietly, pleasant; calm, gentle, kind, tender, compassionate and sympathetic.

The New Testament uses the word, "*weaker*" to reinforce that women are the softer, more vulnerable ones.

Women are physically and emotionally more tender, and are thus more susceptible to being hurt. According to 1 Peter 3:7, God expects men to honour them for this beautiful feminine trait. He warns men not to treat women like "one of the guys".

You husbands, in the same way, live with your wives according to knowledge, giving honor to the woman, as to the weaker vessel, as being also joint heirs of the grace of life; that your prayers may not be hindered.

1 Peter 3:7

Woman tends to look at movies that contains romance and chivalry, or depicts family relationships or bonds between friends. It includes multifaceted characters, rich dialogue, and a satisfying relational ending.

The reason so many women are drawn toward "chick flicks" is that God created them to be highly relational beings. Genesis 2 reveals that God created the female "for him" that is, for the male. 1 Corinthians 11:9 reinforces this

for neither was man created for the woman, but woman for the man.

1 Corinthians 11:9

According to Genesis 2, this means she was designed to assist him in fulfilling his God-given calling, as his support and helper. But the fact that she was created "for the" man also helps one understand what we know instinctively to be true, that the woman is inherently relational.

Many women, on first hearing, the idea of woman being created "for" man may seem quite negative, since it appears to imply that he has license to abuse her at will. Scripture does not support such a concept. Such a negative reaction to having been created "for" man serves to highlight how far we've fallen from the original created order. When the first bride was presented to her husband, her heart was undoubtedly bursting with joy to have been created for him. She could not have felt more satisfied, for she was fulfilling the purpose for which she had been designed.

She was made “*from*” the man, “*for*” the man, and given as a gift “*to*” the man.

In Adam, joyfully receiving Eve as “*bone of [his] bone*” and “*flesh of [his] flesh*”, equal, yet different. Eve experienced the deep relational connection that she was created to enjoy, and for which women are hardwired to yearn. Woman's unique desire toward relationships doesn't mean that men are not interested in or are incapable of forming deep bonds. It does mean that women have a drive and capacity for relationships that is unique to what it means to be a woman.

Once married it would be better to complete each other rather than to compete with each other. It would be great to know that they are starting out with the belief that God has fashioned them for each other and with a longing to love and be loved and to connect on a deep emotional level. Being created “*for someone*” indicates that God created the female to be a highly relational creature. In contrast to the male, her identity isn't based on work nearly as much as on how well she connects and relates to others.

Forming deep relational bonds is at the core of what it means to be a woman. The woman's drive to relationally connect is a powerful one. The female body produces a high level of a hormone called oxytocin, which promotes bonding and emotional connection.

Woman was created with a built-in desire to be relationally affiliated with others. She wants to bond and is drawn towards romance, and also toward forming other deep, satisfying relationships with sisters, brothers, children, neighbours, friends and or colleagues.

Even the anatomy of a woman's body indicates that she was created “*for*” something. There's a “*space*” within her that is shaped to receive. God created the woman's body with a place “*for*” the man's body.

Woman being created "*for*" man reminds one that the church-bride was created "*for*" Jesus Christ.

A woman's pull toward romance and relationships is a picture of every person's need to connect with Him. King David expressed it well. He likened his soul's thirst for God to the "*panting*" of a deer for water.

Women sometimes don't understand that Christ is the only one who can ultimately satisfy the deepest yearnings of a woman's heart. So they become disillusioned when their husbands don't meet all of their needs, or they go through a series of revolving-door relationships, looking for a man who will.

Eve's reaction is markedly different than the way women today are trained to respond when men take the lead. Eve would have had even the slightest feminist notion bouncing around her head, she would not have been happy about Adam unilaterally giving her a name. She would've placed her hands squarely on her hips and told him: "*I think I'll name myself, thank you very much*"

One can expect that the reason why the Bible doesn't record Eve's response to Adam's naming is because she responded just as God expected she would-with joy and deference. She responded in a way that was natural and appropriate. It was the wholehearted, happy response of a sinless bride to the leadership of her sinless groom. When God presented her to the man, Adam and Eve acted according to their God-given desires. He initiated, She responded. The pattern of their relationship reflected who God created them to be.

A woman is a relator and responder. Having a receptive, responsive spirit is at the core of what it means to be a woman. A godly woman is an "*amenable*" woman. She has a disposition that responds positively to others, and particularly to the initiative of godly men. She is "*soft*" and "*leadable*", not obstinate about receiving direction.

Scripture tells that this womanly disposition is beautiful and of great worth to God. It finds its expression in married life through a wife's submission to her husband. A soft, amenable disposition isn't just for married women. It is for women of all ages, regardless of marital status.

Responsiveness could be a positive or negative trait. Women need to fight against a caricature that came to mind when they hear words like “*soft*” and “*submissive*”. It makes women believe that biblical directives turn women into brain-dead, passive, weak-willed doormats who mindlessly yield to the whims of thoughtless or controlling men. But nothing could be further from the truth.

God created women to be soft responders, but He also expects them to make wise, intentional, God-informed choices about what they respond to. He doesn't violate one's personalities. God doesn't want women to be responsive to the wrong things! That happened to have been Eve's downfall. Instead of seeking the advice of her husband, and being steadfast in faithfully responding to the Lord, she was responsive to the Serpent.

As a result of being receptive to an influence that ran counter to God's ways, she was deceived and gave in to Satan's temptation. The New Testament talks about some other women who didn't respond as God wanted them to but were “*weak-willed*.”

“*Responding*” is in women's nature. Women will either respond to good or evil, to truth or be swayed by lies. If one doesn't establish the practice of receiving and responding to God's Word, one will be more vulnerable to be receptive and responsive to the wrong kinds of men, ideas, or counsel. Women could cultivate a heart that is even more soft and responsive to Christ and His Word?

Female birds, plucks the soft, delicate down from deep near her heart. She uses feathers drawn from her most intimate parts to line her nest, and thus transforms a base of twigs into a snug, warm, soothing, comforting place-ready to welcome and nurture life.

Though the male often helps, the female oversees nest construction, and it is from her breast that the soft, downy comfort comes. This beautiful nesting practice of female birds mirrors the precious capability that God gave women. He created women with a remarkable capacity to create an environment conducive to welcoming and nurturing life. Women are specially equipped to make a house into a home. They are nurturers, who create a fertile place and give birth. Women *“pluck soft, downy feathers from their hearts to line their nests (home), so their broods can hatch and flourish”*.

The Lord created man out in the field, which he would one day work. The location of man's creation seems to be connected to his distinct sphere of responsibility. The woman, on the other hand, wasn't created out in the field. She was created within the boundaries of the garden, her *"home"* where God had placed her husband. This detail is intriguing, since Scripture indicates that managing the household is a woman's distinct sphere of responsibility. It is important to note that a woman has a *"distinct"* responsibility to manage the home, not an *"exclusive"* responsibility to do everything in it.

It does not imply that husbands and other members of the household cannot or should not contribute. But it does indicate that just as God wired man to be connected to work in a way woman is not, so He wired woman to be connected to home and relationships in a way man is not.

The Bible teaches that God created woman with a distinctively feminine touch for the home. *"Working at home"* is on its Top Ten list of important things that older women need to teach the younger ones (Titus 2:4-5). Scripture encourages young women to *"manage their households"* (1 Timothy 5:14).

It praises the woman who *"looks well to the ways [affairs] of her household"* (Proverbs 31:27) and it casts in a negative light women whose hearts are inclined away from the home. Those whose *"feet"* are not centred there.

From a medical perspective it has been confirmed that the “nesting instinct” kicks in sometime around the fifth month of a woman's pregnancy. Preparing a room for the baby, stocking up with baby supplies, and sorting the baby's clothes over and over again are common nesting behaviours. Women also tell stories of washing all the windows, cleaning all the floors, or organizing all their kitchen cupboards shortly before they give birth.

This burst of home-focused energy is likely due to an increase in prolactin, sometimes referred to as the mothering or nesting hormone. Mothering and nesting hormones exist at higher levels when a woman is pregnant, but they are always an important part of a woman's makeup. One could conclude that “*creating a place to beget and nurture life*” is at the core of what it means to be a woman.

Contemporary Western culture greatly devalues what happens in the home. It views homemaking as a conglomeration of meaningless tasks such as cleaning toilets, scrubbing floors, folding laundry, things a monkey could be trained to do. Every woman knows that creating a home is about much more than the sum of the tasks it involves.

Creating a home is not about checking tasks off a list or about filling a house with material possessions; it's ultimately about people. It's about creating a warm, nurturing, orderly, stable place that promotes wellbeing and fosters physical, emotional, mental, and spiritual growth, welcoming others, ministering to the soul.

It's about community and cultivating relationships, something God has particularly equipped women to do. When women create homes they provide a “*cover*” where family and friends can retreat and be sheltered from the cold cruel world outside. A home where everyone feels cocooned and cradled in a comfy cloud of love. A place where one can rest and recharge from the daily grind. A home that foreshadows the welcome believers will receive in heaven. A place that calls and beckons them “*Home*”.

The visible, physical design of a woman's body points to invisible, spiritual aspects of their unique, divine design as women. It does not mean that every woman will be married and bear children or that women will act the same, dress the same, or make the same choices. God has given women unique personalities, gifts, and strengths.

True Womanhood will look different from one woman to another and from one life season to another. A woman who loves sports and riding motorbikes can be just as womanly as a "girlie-girl" who loves sparkles or lace. John Piper's⁵⁵ description of the heart of biblical womanhood said the following: *"At the heart of mature femininity is a freeing disposition to affirm, receive and nurture strength and leadership from worthy men in ways appropriate to a woman's differing relationships"*

Some people react negatively to the idea that woman was created to be a man's helper. They assume that this relegates her to a secondary role, where the woman is the servant and the man is the one who gets served: she "helps" him by picking up his dirty clothes and cooking his meals, for example. This view of the role of helper misses the essential point. Contrary to what some have suggested, "helper" is not a demeaning term that indicates a lesser status, or the type of help that assists in a trivial way.

In order to understand the implications of the woman's "helper" design, one need to consider what woman is to "help" man to do. The male was created to bring glory to God and to serve Him (rather than himself). This is man's ultimate purpose. It rules out the idea that God created woman to help the man cater to his own selfish ends. It is not so. God created a helper to assist the man in fulfilling his ultimate purpose.

Woman helps man glorify God in a way he could not do if she did not exist. Woman is a helper to man in a similar manner to the way the church is a helper to Christ. The church helps Christ glorify God.

⁵⁵ Piper, John: a Calvinistic Baptist Christian preacher and author who served as Pastor for Preaching and Vision of Bethlehem Baptist Church in Minneapolis,

Together, the church and Christ bear fruit. The husband and wife together can bring glory to the Father. The visible realm teaches mankind about the greater, unseen realities.

The union of husband and wife generates physical life. Likewise, the invisible union of Christ and the church generates spiritual life. In both the physical and the spiritual realm, the woman helps the man bring forth life.

The purpose of woman helping man is not about exalting the man. It is really not about him (or her) at all. Her help contributes to the both of them achieving a greater, nobler eternal purpose that is far bigger and more significant than their own existence. She labours and serves alongside him for the same purpose for which he labours and serves.

When God created woman, He created her to be the perfect mate. The first and foundational human relationship was a marriage-union that was intended to reflect profound truths about the gospel.

Men were created to reflect the strength, love, and self-sacrifice of Christ. Women were created to reflect the responsiveness, grace, and beauty of the bride He would one day redeem.

Scripture traces the differences in male-female roles and responsibilities back to the way things were in Eden before sin corrupted mankind's relationships. Some would argue that relationships with role differences are inherently demeaning or abusive. It is not what one observes in the first marriage. The relationship between the first man and woman was absolutely perfect. It was a paradise of love, unity, and joy, which one can now only faintly imagine.

2.5.2 The Market Place

If more women are working, does that mean more men are busy taking care of the house and the children?

Not necessarily. It seems that women are performing both roles. A survey reported by The New York Times noted that women who lose their jobs spend more time with their children, but the time spent on childcare is virtually unchanged for men. The survey did show that in families where both parents worked, the time women spent on childcare and household duties dropped, suggesting that much of the work is outsourced.

Many of the traditional behaviours expected of men are also becoming less emphasized in some modern cultures. For example, an increased willingness to share feelings and express fears and concerns may be one way men's behaviours have changed.

While counsellors say women have never hesitated in sharing the emotional aspect of joblessness, traditionally, men's groups have focused on networking and the job search. But that seems to be changing. New support groups are helping long-term unemployed males explore their feelings about their situations.

Throughout history, men have been tasked with providing for the family. In our earliest days as a species with a plan for the day, that meant hunting and bringing home meat for sustenance, while in recent times it's meant earning a pay-check and supporting the family. Women, on the other hand, took care of children and housekeeping. Men worked outside the home; women were expected to stay within the home. However, thanks to cultural movements such as second-wave feminism, it's now considered more acceptable for women to have a career. To a lesser extent, some men have admitted that they don't want a career and would rather stay home with their children, or at least would not feel uncomfortable doing so.

There are, simply, more "*Mr. Moms*" than there used to be. Such changes have allowed for greater egalitarianism within marriage. However, though gender roles are changing, men and women still don't have identical positions.

Women often earn less than men for the same amount of work, as shown in a study that found that women earn less than men right out of college, and that the gap widens as their careers progress. Whilst men still earn the higher income, men also hold onto the most visible leadership roles in society. Given that times have changed, and men and women's roles are less stringently defined, is one gender any happier than the other as a result? Many surveys and research projects have attempted to ascertain whether men or women are happier. According to a study that involved people from 44 countries, women were happier than men.

The researchers attributed the gap to women's tendency to focus on personal problems, compared to men's tendency to focus on financial success and world issues, or matters outside the home. Many countries were battling an economic downturn, which may have accounted for the men's unhappiness. This theory held up when researchers surveyed happiness levels after the most recent recession. However, a U.S. study found that at the age of 48, men's happiness surpasses women's, possibly because by that age they've experienced a certain level of career success that might elude women.

In general, society expects different things from women and men. Traditionally, men go out and are the breadwinners for a household, while women stay at home and do housework and childcare. Even though the majority of women work, these expectations still exist; women must choose between a job and a career, or risk being considered a bad parent. Men have no such dilemma; in fact, if men do not work, they are told they are neglecting their families, not the other way around. These differences affect women in the workplace as well. Some employers pay women less than men or do not promote them because they make an assumption that at some point, the woman will become pregnant and need to leave work. Studies show that women are also expected to work in different areas than men. Most women are concentrated in social work, childcare, and health aide type jobs.

These jobs generally pay less than “*masculine*” jobs such as work in math and science. Some might argue that this is a matter of choice, but part of it is also society’s influence. Young children, girls are steered away from “*male*” subjects. In many families, male education is also valued more than female education. If there is only enough money to send one child to school, that child is more likely to be male. In some countries, boys are valued so much more than girls that women will have an abortion if they find out that their baby is female. In current society, the discrimination is more subtle, but it still exists.

Another problem is the stereotype that women are weaker and more emotional than men. This stereotype is the main reason that few women hold leadership positions. It conveys the image of a hysterical, unreasonable woman, the opposite of what anybody would want in a leader. Meanwhile, men appear to be the ideal candidates, with their reputation of being objective, strong, and logical. Many people believe that having a female leader would weaken the country, rather than strengthen it by providing a new perspective. Many people also believe that neither gender is superior, only different nor that diversity is exactly what countries need in their governments.

3. CONCLUSION

A true woman is being moulded and shaped according to God’s design. She’s a woman who loves Jesus and whose life is grounded in, tethered to, and enabled by Christ and His gospel. As a result, she is serious about bringing her thoughts and actions in line with what the Word of God says about who she is and how she ought to live. This woman would reject the world’s image for women.

Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

1 Peter 3:7

God created man with a unique responsibility to lead, provide and protect. This does not mean that man gets to be “king-of-the-castle” or to assume a more favourable position than woman. But it does mean that leadership, provision, protection and responsible initiative are central and indispensable to what God created man to be. John Piper’s definition of masculinity summarizes it well:

“At the heart of mature masculinity is a sense of benevolent responsibility to lead, provide for and protect women in ways appropriate to a man’s differing relationships.”

The way a man relates to a wife, sister, daughter, colleague, or friend will differ, but all those relationships are informed and influenced who he is as a man. Masculinity means that he accepts a chivalrous responsibility to offer appropriate guidance, provision, and protection to the women in his life. The world has programmed women to disdain “softness”. It encouraged woman to be tough and hard. The world's model of womanhood misses out on the beauty of how God created women. In today’s flatter organizations, flexibility, networking, teamwork, trust, information sharing, empowerment and self-leadership are replacing rigid and hierarchical structures, competitive individualism, control and secrecy. The best managers listen, motivate, empower and provide support to their staff and many women seem to do these things more naturally and more effectively than men because of socialized and internalized gender behaviour. Because of the new organizational structures, systems and cultures ask for the application of more feminine than masculine values, feminine values need to be valued and emphasized more. What is required is a balance of the two and not a total shift to feminine values. It is also important to note that these sets of masculine and feminine values are actually extensions of men and women’s natural roles or gender behaviour.

THE EMPHASIS EXPRESSED BY THE
“MALIBONGWE DIALOGUE”:
THE NELSON MANDELA FOUNDATION



Albertina Sisulu

(The Mother of the Nation)

She led a delegation of UDF leaders to Europe and the United States. She met the British Prime Minister, Margaret Thatcher and the American President, George Bush Snr. In October 1989, the last restrictions on the Sisulu family were lifted and Walter was released from Robben Island.



Sheila Weinberg was born in Johannesburg to politically active parents, Eli and Violate Weinberg, who were members of the ANC and South African Communist Party (SACP). Sheila Weinberg was involved in her parents' activism from an early age. She attended the Congress of the People in Kliptown in 1955 when she was only ten years old!



Fatima Meer was brought up in a family that was highly conscious of racial discrimination and she therefore became a tireless defender of the oppressed. She also headed the Natal Education Trust, which built schools in Umlazi, Port Shepstone and Inanda, and established a Crafts Centre and the Tembalihle Tutorial College in Phoenix. Fatima Meer wrote more than 40 books on a wide variety of subjects and received many awards during her lifetime. She also worked with non-governmental welfare bodies and served in advisory positions for the new democratic government.



Nomzamo Winifred Miadikizela

She helped set up a crèche and a clinic with Dr. Abu Baker Asvat /



Brigalia Ntombemhlope Bam

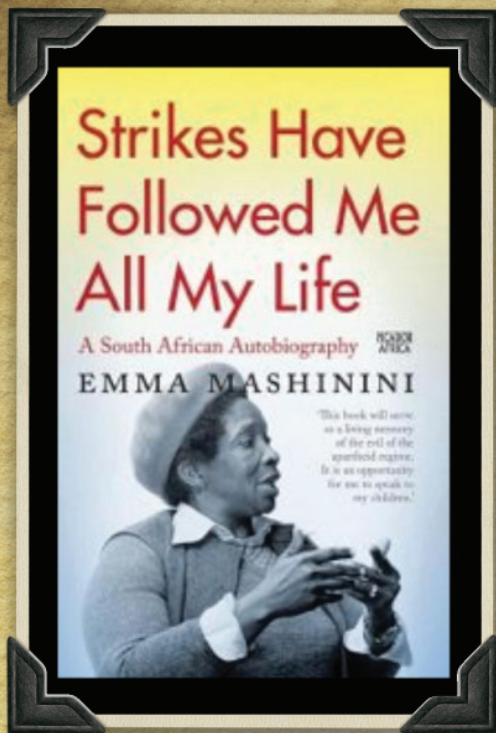
"We were sustained by our common values, which bound us together and gave us the basis for our spirituality, which motivated and inspired us. We also took care of ourselves. Women are always the care-givers, and at times, they neglect themselves".

Dr Frene Noshir Ginwala.

became the Speaker of the National Assembly of South Africa in 1994, a position she held till 2004



Sister Bernard Ncube was born in Johannesburg. She attended Roma College in Lesotho where she received a Diploma in Theology. In 1955 she entered the Companions Catholic Order and began teaching in Catholic schools in Johannesburg. During the 1970s and 1980s, Sister Ncube helped form various local women's organisations in the Transvaal Region.



Emma Mashinini started working in a clothing factory where she worked her way up and was later elected to the National Executive Committee of the National Union of Clothing Workers (NUCW), the highest body of the Garment Worker's Union.

Graca Machel

"We are the women, those pillars; the pillars of our families. It has to keep those monsters out of society. But many other monsters will spring up if we do not go back to the source of the problem. We need to continue this kind of debate."



Sophia Williams-De Bruyn

"We thought that we should steer our children in the right direction, so that they would know their culture".



Cleanliness in catastrophe:
outside the tent that has
become their home, Anna
Davel and probably daughter
perform domestic chores.

A family life regained, if still
in British custody: this
hendsopper, or prisoner of
war who had taken the oath
of neutrality, was thus
permitted to join his family
in a camp

Favour is deceitful,
and beauty is vain: but





Mushrooming Misery: The Klerksdorp concentration Kamp



A melancholic gaze upon a war that carries on ... Older, as well as younger generations suffered acutely under camp conditions.



The camps were developed with various kinds of shelter, including some solid constructions



A group of women and their family members are transported to the Barberton camp on rail wagons.



Men for whom the fight is over join women and children in enduring a war that continues.



Burning Houses – One of the hundreds of farm houses that were destroyed by scorched-earth warfare.



Getting its tents in a row: the Norvalspont camp, with its parade-ground order, shows the origins of its British Army planning and administration.



The De la Rey family, finally settled, shortly after the declaration of peace.





Favour is decentful,
and beauty
a woman that feareth the LORD,
she shall be praised.
PROVERBS 31:30



Hanging on to what was left: Boer families tramp towards Pietermaritzburg



Boer republicanism being squashed: Jan Smuts is pictured to the left of Nonnie shortly after the establishment of the union of South Africa in 1910



Medical staff with one odd woman out: Dr Ella Scarlett, under a rakish hat and in khakis, was the Norvalspont camp doctor who also served on the Ladies' Commission on camp conditions.



More 'Highveld' than 'high' tea: gatherings in the camps would have been punctuated by the clunk of tin mugs, not the clink of china.



The home that war brought: a street in the British concentration camp at Aliwal North.



A medical fraternity that brought modernity: hospital medical staff at Brandfort, a camp that suffered from a particularly high mortality rate.



A female servant, Tombi, with Mrs Beukes and Mrs Breytgenbach at the Volksrust camp.



The sustaining rituals of ordinary life: a wedding party in wartime finery at a Northern Free State camp



Daily life in the concentration camp.



IN THEOLOGY

LORD,

S 31:30



Aloof but on the same level: the British nurses, like other officials, such as the camp administrators, generally shared the same spartan conditions.



Normal domestic life was seemingly uninterrupted: an Afrikaner family with their black servant in the Vredefort camp.

Emily Hobhouse's speech delivered at the inauguration of the Women's Monument¹



Women's Day, December 16, 1913.

'Would ye be wise, ye cities, fly from war!
Yet if war come, there is a crown in death
For her that striveth well and perisheth
Unstained'.



Friends,

From far and near we are gathered today to commemorate those who suffered bravely and died nobly in the past.

Of old a great man said: 'Acts deserve acts, and not words in their honour,' and this is true. Yet having come so far at your request to share in this solemn dedication, and having been most closely bound with the last hours of their lives, I feel constrained to offer my tribute to the memory of those women and those little children who perished in the Concentration Camps.

Many of them it was my privilege to know. How strange a thought that from their memory today flows a more vital influence for good than can be found amongst those who have lived and prospered. In this way, perhaps, is the prophetic vision fulfilled: 'Refrain thy voice from weeping and thine eyes from tears, they shall come again from the land of the enemy; thy children shall come again to their own border'.

Do we not in a very real sense meet them again this day?

Yet another thought urges me to offer this tribute of words.

From ancient times men have pronounced eulogies over the graves of their fellow-men who had fallen for their country. Today, I think for the first time, a woman is chosen to make the Commemorative Speech over the National Dead – not soldiers – but women – who gave their lives for their country.

My Friends, this day, this Vrouwen-Dag [Women's Day] is *Good*. Like the Sabbath in the week, it breaks into the hurrying years, and in the pause, the past can calmly be recalled, its inspiration breathed afresh, its lessons conned once more.

Let us take this moment to consider where we now stand and what these lessons are.

You are gathered here from all parts to consecrate this spot to women and children who were stripped of all – I say it advisedly – of all. Husbands and sons, houses and lands, flocks and herds, household goods and even clothing. Denuded, it was good to watch how yet they 'possessed their souls'. 'It is tragic', says a writer, 'how few people ever possess their souls before they die'. That these did I know, because I saw. I bridge in mind the years, the thirteen years, and move once more amid the tents that whitened

the hillside. Torn from familiar simple life, plunged into sickness and destitution, surrounded by strangers, were those poor souls – stripped bare. The sight was one to call forth pity, yet pity did not predominate. Quite other feelings swallowed that. Even throughout the deepest misery the greater pity was needed elsewhere. 'Christ,' I have read, 'had pity for the poor, the lowly, the imprisoned, the suffering and so have we, but remember that He had far more pity for the rich, the hard, those who are slaves to their goods, who wear soft raiment, and live in kings' houses. To Him riches and pleasures seemed greater tragedies than poverty and sorrow'. So, as we turn our minds back thirteen years to dwell on the stormy past, pity enters in, but whom is it that we pity?

Surely, had you watched the inward and spiritual graces that shone forth from that outward and visible squalor you yourselves might have felt that it was not the captives in those foul camps that were most in need of pity. The rich and highly-placed, the financiers who wanted war, the incompetent statesmen who were their tools, the men who sat in the seats of the mighty, the blundering politicians of that dark story – all the miserable authorities incapable of dealing with the terrible conditions they themselves had brought about – these needed and still need our deeper pity. That vast tragedy as it rolled through your land upon its bloody way, came at length face to face with the great array of the women and children – the weak and the young. Wholly innocent of the war, yet called upon to bear its brunt, nobly they rose to meet the trial that awaited them. Sympathy indeed they craved and did receive, but they towered above our pity.

And so today. What gave the impetus to this movement? What stirred you to gather pence for this monument? What brought you here from far and wide? It was not pity, it was Honour.

Yet if you have pity and to spare, give it even now to those, who, still alive, must ever carry in their hearts the heavy memories of the blundering wrong by which they wrought that war. You and I are here today filled only with honour for those their heroic and innocent victims who passed through the fire.

For this monument is a symbol.

Far away in Rome I have been privileged to watch its creation. I noted its conception in the Sculptor's thought, I saw its first issue in the common clay; moulded by his hand, it passed into the pure white plaster; at length, chastened to his mind and (meet) for the supreme ordeal it was cast into the pit of burning metal whence issued the perfected work.

Even so did Destiny, the mighty Sculptor – like clay in his hands – take those simple women and children from their quiet homes, mould and chasten them through the successive stages of their suffering, till at length, purified and perfected to the Master-mind by the fierce fire of their trial, they passed from human sight to live forever a sacred memory in your land.

Their spirit which we feel so near to us today warns ever, 'Beware lest you forget what caused that struggle in the past. We died without a murmur to bear our part in saving our country from those who loved her not but only desired her riches. Do not confuse the issues and join hands with those who look on her with eyes of greed and not with eyes of love.'

It is not the glory of those weak sufferers to have laid down this principle. In this South Africa of ours true patriotism lies in the unity of those who 'live *in* her and *love* her as opposed to those who live *on* her but *out* of her. The Patriots and the Parasites.

This issue, though fought out of old, is ever with you, it is alive today; voices of the dead call to you, their spirits lay a restraining hold upon you as they plead: 'Here is the true division beside which all other cleavages are meaningless.'

There can be no permanent separation betwixt those who *love* our country, live *in* her and are bound up *with* her. At bottom such are one.

Alongside of the honour we pay the Sainted Dead, forgiveness must find a place. I have read that when Christ said, 'Forgive your enemies', it is not only for the sake of the enemy He says so, but for one's own sake, 'because love is more beautiful than hate.' Surely your dead with the wisdom that now is theirs, know this. To harbour hate is fatal to your own self-development, it makes a flaw, for hatred like rust, eats into the soul of a nation as of an individual.

As your tribute to the dead, bury unforgiveness and bitterness at the foot of this monument forever. Instead, forgive for you can afford it, the rich who were greedy of more riches, the statesmen who could not guide affairs, the bad generalship that warred on weaklings and babes – forgive – because so only can you rise to full nobility of character and a broad and noble national life.

For what really matters is *character*. History clearly teaches this.

In the present day, minds are strangely confused, eyes are blinded, and it is the almost universal idea that the all-important thing for a country is Material Prosperity. It is false.

Noble Character forms a great nation. Statesmen who aim at material prosperity as if it were an end in itself, forget or have not recognised, that too often great national prosperity is accompanied by deterioration of national character and the highest well-being of the people.

For it is not the rich and prosperous who matter most, but you who live the simplest lives, and upon whom in the last resort, if trial comes, falls the test of the national character.

This thought ennobles the humblest life. The dead we now honour met that test and did not shrink. They died for freedom, they clung to it with unfaltering trust that God would make it the heritage of their children. The years have brought changes they little dreamed, but South Africa is one and it is free. Its freedom is based on all they did; they suffered; they died; they could do no more. The supreme offering was made, the supreme price paid. Their sacrifice still bears fruit. Even could the graves open and give up their dead, we would not wish those women back, nor have them relinquish the great position they have won. Not even the children would we recall, the children, who – counting the vanished years –, would stand before us now, some 20, 000 youths and maidens, fair and comely, – a noble array – peopling the too solitary veld. For who does not feel their spirit move amongst us here today? Who fails to recognise the noble example by which they still live?

In this vast throng can there be found one unresponsive soul? One heart that will not go hence filled with high resolve to live more worthy of the dead?

My Friends, memories and emotions throng. Thirteen years have passed since under the burning January sun I trudged daily forth from your wiregirt town to that kopje of many tears. Daily in that camp, as later in others, I moved from tent to tent, witness of untold sufferings, yet marvelling ever at the lofty spirit which animated the childhood as well as the motherhood of your land. So quickly does suffering educate, that even children of quite tender years shared the spirit of the struggle, and sick, hungry, naked or dying prayed ever for 'no surrender'.

Think what it meant for an Englishwoman to watch such things.

Did you ever ask yourselves why I came to your aid in those dark days of strife? I had never seen your country nor ever known anyone of you. Hence it was no personal link that brought me hither. Neither did political sympathy of any kind prompt my journey.

I came – quite simply – in obedience to the solidarity of our womanhood and to those nobler traditions of English life in which I was nurtured and which by long inheritance are mine.

For when Society is shaken to its foundations, then *deep* calleth unto *deep*, the underlying oneness of our nature appears, we learn that 'all the world is kin'.

And surely, the honour of a country is not determined by the blundering acts of some passing administration or weak generalship, but lies in the sum-total of her best traditions which the people at large will rise up to maintain.

Even as the noblest men are ever ready to admit and remedy an error, so England, as soon as she was convinced of the wrong being done in her name to the weak and defenceless, confessed it in very deed, and by thorough reformation of those camps, rendered them fit for human habitation.

Thus she atoned.

I stand here as an Englishwoman, and I am confident that all that is best and most humane in England is with you also in heart to-day. Reverent sympathy is felt with you in this Commemoration and in your desire to accord full honour to your Dead.

You and I were linked together by the strange decrees of fate at that dark hour; we stand now face to face for the last time.

One thing I would ask of you.

When you remember the ill done, remember also the atonement made.

Dwell also upon all you have gained through this great episode, in the legacy left you by the Dead.

Let me explain. It is not mainly sorrow that fills your heart today; time has already softened personal grief. Therefore many may and do say it is useless to perpetuate as we do today memories so drear. But these very memories are needful because they embody that precious legacy from the past. My own face now is turned towards the West, and soon each one of us who witnessed the sufferings of the Concentration Camps will have passed to our own rest; but so long as we who saw those things still live, they will live within us, not as memories of sorrow, but of *heroic inspiration*. For what never dies and never should die is a great example. True is it of your dead that which Pericles said of his countrymen 'The grandest of all sepulchres they have, not that in which mortal bones are laid, but a home in the minds of men; their story lives on far away, without visible symbol, woven into the stuff of other men's lives.'

Your visible monument will serve to this great end – becoming an inspiration to all South Africans and to the women in particular. Generation after generation it will stand here pressing home in silent eloquence these great thoughts – In your hands and those of your children lie the power and freedom won; you must not merely maintain but increase the sacred gift. Be merciful towards the weak, the down-trodden, the stranger. Do not open your gates to those worst foes of freedom – tyranny and selfishness. Are not these the withholding from others in your control, the very liberties and rights which you have valued and won for yourselves? So will the monument speak to you.

Many nations have foundered on this rock. We in England are ourselves still but dunces in the great world-school, our leaders still struggling with the unlearned lesson, that liberty is the equal right and heritage of every child of man, without distinction of race, colour or sex. A community that lacks the courage to found its citizenship on this broad base, becomes 'a city divided against itself, which cannot stand'.

Lay hold of and cherish this ideal of liberty then 'should your statesmen be hostile or coldly neutral, should your rich men be corrupt, should your press which ought to instruct and defend the liberties of all sections of the people, only betray – never mind – they do not constitute the nation. "The nation", said John Bright, "is in the cottage".'

You are the nation, you whom I see here today, you, most of whom live in remote villages and silent farms leading simple hard-working lives. You are your nation's very soul and on you lies the responsibility of maintaining her ideals by the perfecting of your own character.

The old watchword Liberty, Fraternity, Equality cries from the tomb; what these women, so simple that they did not know that they were heroines, valued and died for, *all other human beings desire with equal fervour*. Should not the justice and liberties you love so well, extend to all within your borders? The old Greeks taught that not until power was given to men could it be known what was in them.

The testing time now has come to you.

For ponder a moment.

We meet on Dingaan's Day, your memorial of victory over a barbarous race. We too, the great civilised nations of the world, are still but barbarians in our degree, so long as we continue to spend vast sums in killing or planning to kill each other for greed of land and gold. Does not justice bid us remember today how many thousands of the dark race perished also in Concentration Camps in a quarrel that was not theirs? Did they not thus redeem the past? Was it not an instance of that community of interest, which binding all in one, roots out racial animosity? And may it not come about that the associations linked with this day will change, merging into nobler thoughts as year by year you celebrate the more inspiring 'Vrouwen-Dag' we now inaugurate? The plea of Abraham Lincoln for the black comes echoing back to me, 'They will probably help you in some trying time to come to keep the jewel of liberty in the family of freedom.'

Still more intimately will this Monument speak to the womanhood of South Africa, and beyond to a yet wider range.

To you, women, it should cry ever, 'Go back, go back, to simpler lives, to nobler principles; from these martyrs learn the grandeur of character that chooses rather to

suffer to the uttermost than to win life by weakness'. Women, high or low, rich or poor, who have met in your thousands to-day; do not go empty away. You cannot be as if these Dead had not died. Your country demands your lives and your powers in another way. As the national life broadens, difficulties appear little dreamed of in a simpler state. Complicated problems arise which seriously affect the well-being of your sons and daughters. It is for you to think out these problems in your homes, for you to be the purifying element in the body politic, for you to help guide the helm of state.

The Dead have won for you a lofty place in the life of your nation, and the right to a voice in her counsels. From this sacred duty you surely dare not flinch. No one is too humble or unknown; each one counts.

For remember, these dead women were not great as the world counts greatness; some of them were quite poor women who had laboured much. Yet they have become a moral force in your land. They will enrich your history. As the diamonds and the gold glitter in the bedrock of your soil, so their stories written or handed down, will shine like jewels in the dark annals of that time.

And their influence will travel further. They have shown *the world* that never again can it be said that a woman deserves no rights as Citizen because she takes no part in war. This statue stands as a denial of that assertion. Women in equal numbers to the men earned the right to such words as the famous Athenian uttered at the grave of his soldiers: 'They gave their bodies to the commonwealth receiving each for her own memory, praise that will never die'.

Nay, more – for they gave themselves, not borne on by the excitement and joy of active battle, as men do; but passively, with open eyes, in the long-drawn agony of painful months and days.

My Friends, throughout the world the Woman's day approaches; her era dawns. Proudly I unveil this Monument to the brave South African women, who, sharing the danger that beset their land and dying for it, affirmed for all times and for all peoples the power of Woman to sacrifice life and more than life for the common weal.

This is your South African Monument; but it is more; for 'their story is not graven only on stone, over their native earth.'

We claim it as a **WORLD-MONUMENT**, of which, all the World's Women should be proud; for your dead by their brave simplicity have spoken to Universal Womanhood, and henceforth they are 'woven into the stuff' of every woman's life.

EMILY HOBHOUSE

ROOTLESSNESS THROUGH ANTIQUITY AND ITS CONSEQUENCES REFLECTED ON MODERN DAY SOCIETY



Her children rise up and call her blessed. Her husband also praises her: "Many women do noble things, but you excel them all."

Proverbs 31:28-29

1. INTRODUCTION

"Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, Deuteronomy 6:4-10

According to Matthew 6 true praying is a *"family affair"* ("Our Father"). If the members of the family are not getting along with one another, how can they claim to have a right relationship with the Father? The emphasis in 1 John 4 is that love for God is shown by loving one's brothers and sisters.

During the latter half of the twentieth century South Africa's culture changed significantly. Although scientific and technological advances have created an outer veneer of prosperity and progress, its inner moral values and convictions have rapidly crumbled. Most South Africans see morality and ethics as relative and subjective and have developed their own version of "**morality**" with little regard to absolute standards.

This idea of moral tolerance has been eroding the foundation of the South African family and society.

Many South Africans today have little or no concept of how to maintain a successful marriage and how to raise children to become responsible adults. In addition, a growing number of educators, politicians, and members of the media are attacking and redefining the family, creating a vast amount of confusion about what a family is. Many people today proclaim that "*family values*" are important, but the gradual shift to moral relativism has led to a great debate about what "*family values*" ought to be.

Phyllis Mbanje ⁵⁶ reports in her work '*Families can help stem teen pregnancies*' that rootlessness⁵⁷ encourages greater social isolation. In a society there is a greater chance that unity would fade away due to a lack of social interaction. How could there be any cohesion if society is typically not even interested in getting to know their neighbours? It would therefore not be possible to have any sense of community. The sense of interconnectedness frayed in recent generations the bonds of which may be severed completely in a rootless society.

Government and the media have relentlessly changed "*Christian consensus*" into a "*secular consensus*," producing the moral meltdown that is rapidly destroying the nation's freedoms, integrity, happiness, and even safety.

⁵⁶ Mbanje, Phyllis 'Families can help stem teen pregnancies' Available from: <http://www.thestandard.co.zw/2013/10/20/families-can-help-stem-teen-pregnancies/> [Accessed 30 October 2013]

⁵⁷ The meaning of "rootless" is, "having no settled home or social or family ties. A "rootless nomad" synonyms: "itinerant, unsettled, drifting, roving, footloose, homeless, without family ties, of no fixed abode and without a settled home."

2. FAMILY HOME

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth”.

Genesis 1:26-28

Families are the building blocks of the community.

The Bible begins in Genesis with the marriage of a man and a woman and ends in the Book of Revelation with the marriage of Christ and His bride, the Church.

In between, God provides timeless blueprints for family life, which, if followed in a spirit of humility and obedience, provide a country with the only true way to maintain healthy family relationships.

God is the originator of the family. It was established by God in His inaugural act of the marriage between a man and a woman. The Bible defines the family through God's instruction for married couples to have children, whether by birth or by adoption. The purpose of the family is to glorify and honour God by forming the spiritual, emotional, physical, and economic foundation for individuals, the church, and any society. Men who were divinely inspired by God through His Holy Spirit wrote the Bible. It is authoritative and errorless in its original autographs. It contains the blueprints for building solid marriages and family relationships. It teaches principles for marriage and family life that transcend time and culture.

It is at home, in the family, that children see manhood and womanhood modelled, where moral values are taught by parents and placed into the hearts of their children. It is at home that people see the reality of a relationship with Jesus Christ modelled. Here is where people learn to live out their convictions.

One needs to be committed to uphold the concept of family as God's original and primary means of producing a godly offspring and passing on godly values from generation to generation.

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named,

Ephesians 3:14-15

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body”.

Romans 8:15; 23

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:”

John 1:12

“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise”.

Galatians 3:29

“For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments: “

Psalms 78:6-7

Homeownership strengthens the social fabric of the nation. By encouraging civic participation and involvement in schools and communities, and inspiring the upkeep and improvement of the home and fosters good citizenship. It is a positive influence in children's lives. Children stay in school longer and are more likely to become productive citizens, according to a study by The University of Chicago. The benefits to children are even more pronounced among low-income households, the study found. The value of a family home to a nation and its people cannot be overstated. For most people, a home provides not only a place to live, but also serves as a sound investment, producing a solid rate of return with a low risk of loss.

Moreover, a home is an investment in the future, a durable product that will provide services for many years.

The family is the backbone of the Christian church and of society as a whole. History shows that, if any society wants to survive, it must uphold, strengthen, and continue to build upon the biblical institutions of marriage and family.

In the history of South African families as described in Chapter 4 of this thesis, one can remember the stories of how families, after dinner, sat around the table to hear God's voice through reading His Word.

3. THE CHURCH'S ROLE IN PROTECTING THE MARRIAGE

Should one want to ensure that a community's families are looked after, one should ensure that marriages stay intact, rooted in the Word of God. Marriage was the first institution designed by God, not by man. The Bible teaches that the covenant of marriage is sacred and lifelong. The Bible makes it clear that marriage is a legally binding public declaration of commitment and a private consummation between one man and one woman, never between the same sex. Therefore, one needs to believe that God gives a wife to a husband and a husband to a wife, and they are to receive one another as God's unique and personal provision to help meet their mutual needs.

God created marriage for the purpose of couples glorifying God as one flesh, parenting godly children, and enjoying sexual pleasure. As iron sharpens iron, God uses marriage to sharpen a man and woman into the image of Jesus Christ. Just as the Trinity reflects equal worth with different roles, God created a man and a woman with equal worth but with different roles and responsibilities in marriage.

The marriage commitment must be upheld in one's culture as that sacred institution of God in which men and women can experience the truest sense of spiritual, emotional, and physical intimacy, so that the two can become one.

Single adults who choose to marry should be taught the biblical principles of marriage. The education of a married couple does not end after the wedding ceremony is over, but continues throughout life. Therefore, both premarital and post-marital education is helpful and essential in a couple's growth toward God and in oneness.

One need to be committed to elevating, establishing, and teaching the principles of marriage by which single adults can rightly evaluate their relationships and equip themselves for marriage. Teaching and training is necessary to equip married couples to live a lifetime together as one. Marriages can be used by God to give others the hope found only in Jesus Christ.

The Bible clearly states that marriage is the only context for sexual intimacy. Contemporary culture is pressing single people to engage prematurely in acts that are intended only for the context of marriage. Modern day culture has rejected God's plan for intimacy by promoting sexual promiscuity of various kinds and, as a consequence, has brought upon itself sexual diseases and relational dysfunctions. One has to be committed to train parents to teach their children at an early age to respect their sexuality and to preserve their virginity and purity until marriage.

Tragically, divorce in the Church is just as rampant as it is in the world. Part of the reason for this is that most Churches don't consider the defense and protection of marriage a critical priority. The God-given institution of marriage has come under intense attack from various godless groups. The marriage union has been relegated to just another relationship that can be manipulated to fulfill society's selfish desires. If one has to look at the divorce rates both within and outside the Church, one can assume that marriage is no longer honored as a sacred and lifelong union.

The Church's attitude towards marriage is reflected in contemporary society. The biblical guidelines for divorce found in Matthew 19:8 are mostly ignored by many Churches.

He said to them, "Moses, because of the hardness of your hearts, allowed you to divorce your wives, but from the beginning it has not been so.

Matthew 19:8

Counterfeit marriage or same-sex "marriage" has been imposed on society under the guise of human rights. Same-sex "marriage" can never be considered a human right because it is not a natural institution that benefits society. It is a fact that homosexuals are not denied the right to marry. They can marry whomever they choose as long as it is someone from the opposite sex.

"You shall not lie with a man, as with a woman. That is detestable.

Leviticus 18:22

Thousands of years of history testify to monogamous heterosexual marriage's vital contribution to human civilization. Same-sex "marriage" never existed prior to the past two decades. Homosexual activists argue that they have been denied the right to marry. The question that has never been answered, however is, how can you deny someone something that never existed? Counterfeit marriage is an altogether new concept dredged up by homosexual activists to legitimize their sexual preference. Same-sex marriage in reality is the death of a small civilization.

Two of society's most fundamental institutions were dealt a fatal blow by the Civil Union Bill by the National Assembly on 14 November 2006 that will invariably lead to the weakening of the foundations of our then young democracy. The institution of marriage, the first and most critical pillar of society was severely undermined and devalued by our legislature to primarily legitimize the unnatural sexual behavior of a small sector of our society. The second institution to be weakened by this act of Parliament is the fledgling democracy that was seriously undermined as the rights of our citizens to determine the future of the family were trampled upon.

The Draft Civil Union Bill presented to the public for comment was substantially altered a week before it was tabled in Parliament, making a mockery of the genuine concerns of thousands of South African citizens. Parliament's total disregard for the deepest held convictions of the majority of its citizens has set a dangerous precedent. The people's appeal to their political leaders to protect the God-given institution of marriage as a heterosexual union is based on their deeply held convictions, thousands of years of human history, and the witness of nature itself and not homophobia, bigotry and intolerance as suggested by various members of parliament.

The overwhelming majority of South Africans of all faiths, cultures and creeds, are united in their opposition to same-sex marriage. All citizens that are Bible believing Christians are increasingly becoming lower class citizens in their own country. The rights of the homosexual community seem to take precedence of the rights of other South Africans with much more serious needs. It is an indictment on our legislature that while it prioritized the Civil Union Bill it has postponed the Sexual Offences Bill for the umpteenth time. It can only be concluded that the rights of two men and two women to marry are much more important than the intolerable levels of crime and violence against women and children.

It also took precedence over the rights of children. Social Science agrees. Thousands of legitimate studies over the years agree that, overall, the married biological family serves children far better than any other family structure. It produces the most favorable rates in everything from academic excellence to avoiding crime, depression and suicide. The Civil Union Bill doesn't. In the name of equality for individual adults, it ignores children and suppresses the reality that the traditional family produces better outcomes for children. It also prevents the traditional family structure from being held up as the ideal. Every child has a natural self-evident right to a mother and a father.

Marriage between a man and a woman protect that right, even in cases of divorce, where the courts ensure that the child has an appropriate level of care from and access to both parents. France, quoting the United Nations, agrees.

Article 7 of the United Nations Convention on the Rights of the Child states that the child *“shall have, as far as possible, the right to know and be cared for by his or her parents”*. The Civil Union Bill will in effect grant adults the right to replace a natural parent with a legal parent of another gender, making the child essentially fatherless, or motherless. Married, biological family provides the optimal environment for raising children. There are exceptions to the rule, and some of society are living in them.

The ideal for one's children and grandchildren is a stable family with a married mother and father, even if parents cannot always provide for their children. Traditional marriage is the only family structure that provides a child with both a father and a mother, the government has a duty to support and defend it. Government is obligated to consider the impact on children before redefining marriage. France, quoting the United Nations agrees.

The UN Convention on the Rights of the Child, Article 3, states *“In all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, the best interests of the child shall be a primary consideration”*. The Civil Union Bill undermines marriage, ignores children, and transforms marriage into a vehicle for validating adult relationships and changing mores.

God's plan for marriage is that it be a lifelong commitment between one man and one woman. God hates divorce because it brings harm to every person involved, husbands, wives and children. Therefore, reconciliation of a marriage should be encouraged and divorce discouraged. God allows for divorce in certain situations, not because He wills it, but because of the hardness of people's hearts. God's priority that marital oneness be restored and that, through the power of the gospel of Jesus Christ, forgiveness and reconciliation be experienced.

In the unfortunate cases of abuse and abandonment, God has provided protection for an abused spouse and provision for child support through the church, civil law, godly counsellors, prayer, and other practical measures.

It must be society's believe that God can restore broken people and broken marriages by His grace, by the power of His Spirit, and by His practical truths found in the Bible.

4. THE WORSHIP OF MAMMON AS A DISRUPTION TO THE FAMILY UNITY

Corruption in South Africa has reached epidemic levels and threatens the lives of all South African citizens.

Money lost due to certain corrupt government individuals could have been used to better the lives of all South African citizens, especially the poor. Global Financial Integrity⁵⁸ reported that South Africa had suffered an illegal outflow of R 185 billion due to corruption in the public sector between 1994 and 2008, it is estimated that in 2009 government corruption totaled R 70 billion.

In 2010, the audit firm BDO⁵⁹ reported that company fraud in South Africa was *"escalating at an alarming rate"* and estimated that the *"total annual leakage"* from fraud, theft and corruption amounted to R100 billion. Mr Willie Hofmeyr, then head of the Special Investigating Unit (SIU) told South Africa's Parliament that between R 25-billion and R 30-billion of government's annual procurement budget alone was lost to corruption, incompetence and negligence. A further four cases, valued at R 171-million and involving several departments within government was investigated by the SIU⁶⁰.

Lawson Naidoo of the Council for the Advancement of the South African Constitution said: *"It's estimated that 20% of the GDP⁶¹ is lost to corruption annually"*. South Africa as a nation has lost R 385 billion since 1994 due to corruption at every level in government.

⁵⁸ *Global Financial Integrity (GFI)*: A research and advocacy organization that curtails illicit financial flows out of developing countries.

⁵⁹ *BDO International*: A worldwide professional services network of public accountancy firms.

⁶⁰ *SIU*: Special Investigating Unit

⁶¹ *GDP*: Gross Domestic Product

Corruption in procurement leads not only the waste of public money and resources, but inferior quality of products and services, and can deter more qualified suppliers from doing business with the state.

The credibility of South Africa's political leadership is undermined by corruption and international perceptions of corruption in South Africa is damaging to the country's reputation and create obstacles to foreign investment, flows to the stock market, global competitiveness, economic growth and ultimately to the development and upliftment of the people.

The government's failure to adhere to the practices of good governance means stakeholders increasingly demand accountability. Mass action and strikes are organized in protest as citizens begin to lose faith in the ability or willingness of their elected officials.

A 2006 survey of local businesses commissioned by Business against Crime South Africa found that three-quarters of businesses canvassed think that there is "a poor ethical culture" in the South African business community and that this environment is "*harmful to further investment in South Africa.*"

5. A POOR ETHICAL CULTURE AND ITS POSSIBLE EFFECT ON THE FUTURE GENERATION

5.1 The upliftment of a future generation

Almost 20% of South Africa's budget is funnelled into education, but in many cases poor South Africans leaving high school are less employable than they had been under the Apartheid government.

'Corruption Watch's'⁶² latest campaign is an extensive look at corruption in schools.

⁶² Corruption Watch is a non-profit organization launched in January 2012. They rely on the public to report corruption. We use the reports to fight corruption and hold leaders accountable for their actions.

On the heels of a scandal that left thousands of textbooks destroyed rather than delivered and scores of schools without learning materials for months, many South Africans who remained ambivalent towards corruption were angered by the images produced of rural schools. Education is the one area that could possibly have the largest economic return if the problem of corruption there could be solved.

The National Development Plan 2030 of South Africa stated: *“Despite significant progress, South Africa country remains divided, with opportunity still shaped by the legacy of apartheid. In particular, young people and women are denied the opportunities to lead the lives that they desire”*.

It further reports that, *“too many people are trapped in poverty and it remains a highly unequal society”*. Too few South Africans work, the quality of school education for the majority is of poor quality and the state lacks capacity in critical areas. South Africa’s Constitution obliges all to tackle these challenges.

It states: *“Empowering and educating girls and women and leveraging their talent and leadership fully in the global economy, politics and society are thus fundamental elements of succeeding and prospering in an ever more competitive world. In particular, with talent shortages projected to become more severe in much of the developed and developing world, maximizing access to female talent is a strategic imperative for business”*.

The current cultural ideal for womanhood encourages women to be strident, sexual, self-centred, independent, and above all, powerful and in control. Sadly, this model of womanhood hasn’t delivered the contentment and fulfilment it promised. Many have witnessed the emotional and relational wreckage of hearts and homes that have gone with the flow and bought into our culture’s view of what it means to be a woman.

Women who feel the pain of unfulfilled expectations. In many cases, this dysfunction is the unavoidable consequence of living in a fallen world.

The fallout of widespread confusion and faulty beliefs about a woman's design and mission.

The NDP⁶³ further requested: "Drawing on the collective successes and failures as a nation one need to do more to improve the future. On the present trajectory, South Africa will not achieve the objectives of eliminating poverty and reducing inequality. There is a burning need for faster progress, more action and better implementation".

The key for the future of any country and any institution is the capability to develop, retain and to attract the best talent. The World Economic Forum⁶⁴ reported that women make up one half of the world's human capital.

A woman has a "*distinct*" responsibility to manage the home, not an "*exclusive*" responsibility to do everything in it. This does not imply that husbands and other members of the household cannot or should not contribute. But it does indicate that just as God wired man to be connected to work in a way woman is not, so He wired woman to be connected to home and relationships in a way man is not.

The Bible teaches that God created woman with a distinctively feminine "*bent*" for the home. "*Working at home*" is on its Top Ten list of important things that older women need to teach the younger ones.

"I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."

1 Timothy 5:14

"She looketh well to the ways of her household, and eateth not the bread of illness."

Proverbs 31:27

⁶³ NDP: National Development Plan of South Africa 2030

⁶⁴ The World Economic Forum: *An Independent International organization committed to improving the state of the world by engaging business, political, academic and other leaders of society to shape global, regional and industry agendas.*

Scripture encourages young women to “**manage their household**” (Titus 2:4-5). It praises the woman who “**looks well to the ways (affairs) of her household**” and it casts in a negative light women whose hearts are inclined away from the home, those whose “**feet**” are not centered there.

“That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands that the word of God be not blasphemed.”

Titus 2:4-5

“She is loud and stubborn; her feet abide not in her house”.

Proverbs 7:11

The balance between the female hormones oestrogen and progesterone is much higher when a woman is pregnant. Many scientists confirmed that it was always an important part of a woman’s makeup.

6. SOUTH AFRICA’S CULTURE

6.1 Social fabric of a nation – children of africa and a sense of belonging

Muneera Mohamed from Southern Cape, Correctional Services in Mossel Bay and the Department of Social Services, deals with large numbers of school children. She said that most boys who find themselves incarcerated actually prefer being in prison. She explained that when they did a study on the mind-set of incarcerated youths, they discovered that these young boys preferred to be in prison because there they know where they fit in.

They have routines, rules and regulations and they have duties. At 05:30 the lights go on and that means they have to get up and at a set time at night the lights go off and they know they have to sleep.

Again at a certain time the bell rings and they know that they have to eat. On their way they have to walk in lines, and there are fixed times for recreational activity outside in the yard. Very often, most of them *belong* to a particular group or gang in prison.

She mentioned that most of these young boys join a gang, and in the gang they have a *specific purpose*. In prison they are the fetcher, carrier or the messenger. They know exactly where they *fit in* and what they need to do to prove they have what it takes and hopefully to hear someone say they did a good job.

Muneera Mohammed reiterated that South Africa need to have a look at their parole system, because when these boys come out of prison and they step out into the streets, there is very little help for them.

There is no mentorship program, very little support to help them to secure and keep a job, and the programs that help them to reintegrate back into society are superficial. She said this passionately. *“Mostly, they have no stable home life to go back to”*.

According to her these young men very often simply commit a petty crime so that they can go back to jail where they have *more security, more purpose* and where they know where they *fit in*. And in prison they have role models too, people who look out for them and watch their back, more so than they do in life outside prison. It is a choice they prefer to make. In prison these boys have security, purpose and acceptance, which are all important ingredients of a society's roots.

6.2 Teenage Pregnancy

Teenage pregnancy and being a teenage mother is not simply about teenagers having unprotected sex, it is wrapped up in rootless homes and communities. It has to do with gendered norms, sexual taboos (especially around teenage sex) and gender inequalities within societies which influence how, when and why teenagers have sex.

As Jewkes, Morrell and Christofides⁶⁵ noted '*teenage pregnancy is not just an issue of reproductive health and young women's bodies but, rather one in its causes and consequences that is rooted in women's gendered social environment.*'

Panday⁶⁶ et al. (2009) presents an excellent summary of the critical drivers that place teenage girls in South Africa at heightened risk of early pregnancy.

Factors include:

- Young girls dropping out of school early on, often because of economic barriers and poor school performance;
- Young girls growing up in areas of entrenched poverty;
- Not many opportunities to discuss sexuality where high levels of stigma about adolescent sexuality abound, leading to gaps in knowledge and access to contraceptives;
- Men making decisions about sex in situations where for instance young women are involved in relationships of unequal power often resulting in unprotected and coerced sex;
- Young women who are poor having often to make 'trade-offs' between health and economic security, which can lead to staying in abusive relationships, inter-generational relationships and multiple partners; these situations usually reduce a young women's ability to negotiate when and how to have sex.

Samantha Willan⁶⁷ reported on the "*Teenage Pregnancy in South Africa, May 2013*" that approximately 30% of teenagers in South Africa report '*ever having been pregnant*', the majority, unplanned. The figure is for all teenagers. (13-19 years old).

⁶⁵ Jewkes R, Morrell, R, Christofides, N (2009): '*Empowering teenagers to prevent pregnancy: lessons from South Africa*' Available from: <http://www.ncbi.nlm.nih.gov/pubmed/19459086> [Accessed: 31 October 2013]

⁶⁶ Panday S (2009) '*Teenage pregnancy in South Africa*' Available from: <http://www.education.gov.za/LinkClick.aspx?fileticket=ulqj%2BsyyccM%3D&> [Accessed: 31 October 2013]

⁶⁷ Willan, S '*Teenage Pregnancy in South Africa*' Available from: <http://www.hst.org.za/publications/review-teenage-pregnancy-south-africa-experiences-schooling-and-knowledge-and-access-se>

While this number has decreased over the past few decades, it is still considered as ‘*unacceptably high*.’

6.3 A Community Rooted in Lust – Presence of the Jezebel Spirit

Motherhood for an 18 or 19 year old has very different implications than for a young teenager, one aged 15, for example. Therefore this report attempts, where possible, to be mindful of differing experiences of pregnancy and motherhood across the teen years.

A major concern of this report is to examine ways in which all pregnant teenagers and teenage mothers be supported to remain in school.

It considers how such children can be supported in their dual role and responsibilities as both learner and mother?

The literature, and the interviews that were conducted, highlighted that the most important factor for determining whether a teenage mother would return to school was whether she had family support (in particular from her mother) to assist her with child-care responsibilities, and/or money to pay for childcare. Supporting a teenage mother with daily childcare responsibilities seems to be the most critical factor that will enable her to return to school. According to a top family policy expert “*the lack of parenting*” should take the blame for the high number of abortions in South Africa. He mentioned that this results in young girls as young as 12 getting pregnant.

The rod of correction gives wisdom, but a child left to himself causes shame to his mother.

Proverbs 29:15

“The reason young girls are getting pregnant out of wedlock and as young as they are” and it is affecting their lives fundamentally “is that there is a lack of parenting in South Africa”, said Errol Naidoo, director of the Family Policy Institute. He said that this, together with the lack of guidance, had led to values and morals being “thrown out the window”. “We have become this new progressive society where everything goes and everything is acceptable.

*You can determine your own destiny, do as you want and make your own decisions. Even parents do not get involved in their children's lives any more*⁶⁸. This was chosen after recent newspaper reports that teenage pregnancies were exceptionally high in some schools. The high number of abortions in South Africa had helped cut the teenage childbearing rate in recent years, according to the Human Sciences Research Council (HSRC⁶⁹).

A second member of the debating panel, HSRC senior research specialist, Dr Monde Makiwane⁷⁰, said that contrary to the popular perception that it was increasing, the rate had actually declined. *"But the distinction must be made between child bearing and pregnancy"* he said. *"It is not pregnancy that is declining, but child bearing, because some of the teenagers terminate pregnancies"*. *"Termination of pregnancy is very prevalent and has been increasing every year. That is one of the main reasons why child bearing in South Africa has been declining"*. Dr Makiwane's view is that in spite of the decline, teenage child bearing remained high in South Africa, compared with many other countries in the world. *"The problem in South Africa is that it happens mostly outside marriage"*, he said.

In many countries of Africa, teenage child bearing is more common than in South Africa, but in many cases it happens because of a culture of early marriages. He said that in South Africa the highest teenage pregnancy rates were in provinces with large rural areas. It is higher, for instance, in KwaZulu-Natal than in the Western Cape. Rates were also high in informal settlements. But nowhere should high teenage pregnancy rates be seen as an isolated phenomenon. It is across the country. Mr Naidoo said the media were also *"promoting and glamourizing"* promiscuity⁷¹.

⁶⁸ Errol Naidoo, Director of Family Policy Institute of South Africa: *SA FM Radio panel discussion programme, the After Eight Debate, on the topic of teenage pregnancies.*

⁶⁹ HSRC: *Human Sciences Research Council*

⁷⁰ Makiwane, Monde: A senior research specialist in the Human and Social Development research programme.

⁷¹ Promiscuity: *In human sexual behaviour, is the practice of casual sex with multiple sexual partners*

Alarming figures released by a South African provincial education department in 2007, indicate that schoolgirl pregnancies have doubled in the past year, despite a decade of spending on sex education and AIDS⁷² awareness.

Nhlanhla Nxumalo, co-ordinator of Lovelife's Youth Friendly Services, said, *"teenagers were influenced by parents, community, friends, peers, romantic partners and the media"*.

All are spheres of influence, which will determine the power of the young person to make responsible choices.

According to the statistics released in the provincial parliament, the number of pregnant schoolgirls increased from 1,169 in 2005 to 2,336 in 2006 in Gauteng, the country's economic heartland and most populous province. Chief Executive Officer of 'LoveLife', David Harrison said: *"South Africa has a huge teen pregnancy problem. One in three girls have had a baby by the age of 20"*.

In a country where HIV⁷³ prevalence is 18.8%, the high level of teenage pregnancy has heightened concerns. According to the South African Medical Research Council (MRC), *"The latest national survey into HIV prevalence recorded that 16% of pregnant women under the age of 20 tested HIV positive."*

The problem is not equally serious in all parts of the country: On average, two to three girls fall pregnant in a typical school with 1,200 to 1,400 pupils. *"But what is clear is that there are hotspots where things are horribly wrong,"* Harrison said. The Gauteng figures showed 71% of pupils pregnant at one school in Soweto, a huge township on the outskirts of Johannesburg. *"Somehow there are schools where 60 to 70% of pupils were pregnant."*

⁷² AIDS: Acquired immune deficiency syndrome, a disease in which there is a severe loss of the body's cellular immunity, greatly lowering the resistance to infection and malignancy

⁷³ HIV: Human immunodeficiency virus, a retrovirus that causes AIDS.

There is no doubt that this is associated with things like gang activity, coercion and substance abuse," Harrison said, adding that according to a 2006 survey, 30% of girls in South Africa said their first sexual experience was forced or under threat of force.

Other factors are also driving the high teenage pregnancy rate in some areas. According to a recent MRC⁷⁴ study, *'Blood Blockages and Scolding Nurses: Barriers to Adolescent Contraceptive Use in South Africa'*, "Nurses' attitudes were a major barrier to teenagers getting hold of contraception.

The nurses were uncomfortable about providing teenagers with contraception, as they felt they should not be having sex. They responded to requests for contraception in a manner that was highly judgmental and unhelpful. The girls described it as "*harassment*".

The closest that Scripture comes to condemning birth control is Genesis chapter 38, the account of Judah's sons Er and Onan. Er married a woman named Tamar, but he was wicked and the Lord put him to death, leaving Tamar with no husband or children. Tamar was given in marriage to Er's brother, Onan, in accordance with the law of levirate marriage in Deuteronomy 25:5-6. Onan did not want to split his inheritance with any child that he might produce on his brother's behalf, so he practiced the oldest form of birth control, withdrawal.

Onan knew that the seed wouldn't be his; and it happened, when he went in to his brother's wife, that he spilled it on the ground, lest he should give seed to his brother. The thing which he did was evil in the sight of Yahweh, and he killed him also.

Genesis 38:9-10

Onan's motivation was selfish; he used Tamar for his own pleasure, but refused to perform his legal duty of creating an heir for his deceased brother. This passage is often used as evidence that God does not approve of birth control.

⁷⁴ MRC: South African Medical Research Council

However, it was not the act of contraception that caused the Lord to put Onan to death; it was Onan's selfish motives behind the action. Therefore, no biblical admonition against the use of birth control in and of itself can be found.

Houdmann⁷⁵ says that contraception, by definition, is merely the opposite of conception. It is not the use of contraception that is wrong or right. As we learned from Onan, it is the motivation behind the contraception that determines if it is right or wrong. Married couples use contraception for a variety of reasons.

Some feel called to put off childbearing until they are in a better position to care for children. Some, such as missionary couples, may feel their service to God overrides the desire for children at a particular point in time. Some may be convinced that God has a different plan for them. Ultimately, a couple's motives for delaying childbearing, using contraception, or even having numerous children, are between them and God.

The study also found that social pressures often prevented young women from using contraception. The girls felt they would only be accepted as women once they had proved their fertility. Many mothers wanted their teenage daughters to become pregnant so they could have a baby at home again.

Some observers have suggested that the child support grant provided by the state was an incentive to young girls to fall pregnant. According to Harrison, a recent survey of 1,500 girls aged between 15 and 24 indicated that only 2% cited the child-care grant as an incentive. About 25% just said they wanted to have a baby. Other influencing factors - accounting for 20% - were "*social pressures and self-affirmation*".

⁷⁵ Houdmann, Michael: 'What does the Bible say about birth control' Available from: <http://www.gotquestions.org/birth-control.html> [Accessed: 31 October 2013]

Hassan Lorgat⁷⁶, coordinator of the South African chapter of the Global Campaign for Education (GCE), said it was important to understand the causes of these *"disappointing figures"*, and stressed the need for more research. *"There are no studies about the role of males in the problem,"* he commented. Education is fundamental. The MRC study recommended *"sex education at school before the age of 14, when young people become sexually active"*.

This should include *"information for teenagers about avoiding sexually transmitted diseases, providing detailed information about contraception and its side effects; better management and training for nurses, so they can deal sympathetically with teenagers requiring contraception and provide the necessary information and education campaigns."*

This will take away the stigma of teenage sexuality, so that girls are not afraid to ask for contraception". Teenagers not at school are more likely to fall pregnant than those at school; surveys show girls are 1.7 times more likely to use condoms when in school.

Hassan Lorgat said there was a need to determine whether teen pregnancies in Gauteng schools were *"really spiralling out of control or whether the higher figures represented improvements in reporting, or [there was] less stigma associated with disclosing a pregnancy"*. Keeping children in school was essential, *"We need to do a better job in anticipating school leaving, that's when schoolgirls become hugely vulnerable."*

7. THE CONTRIBUTION OF THE MEDIA TOWARDS A ROOTLESS SOCIETY

Broadcasting of pornographic content on television has become prevalent. *"The sexual exploitation of women and children fuelled by pornography contributes significantly to the rape and sexual abuse of women and children in South Africa,"* the institute's Errol Naidoo argued in a statement.

⁷⁶ Lorgat, Hassan: Member of the Centre for the study of Democracy.

“This campaign aims to send a clear message, not only to e.tv but the SABC, DSTv and Top Tv that Christian viewers will not tolerate smut on national television.” The institute, which aims to “make marriage and the family the cornerstone of South African social policy”, first launched the “e-tv Mass Switch Off” campaign in protest against a late-night news bulletin that features nude women and other “pornographic content” on the channel.

Naked News is an international news programme screened late in on certain evenings, featuring female presenters who are nude or strip during the bulletin. Over 2000 churches and their leaders join a campaign given that the sexual content degraded and objectified women. This campaign amounted to over eight million members boycotting the channel, according to membership numbers of churches who participated.

Church members and other concerned viewers had lodged complaints about the news bulletin with the Broadcasting Complaints Commission of SA.

The commission however said the bulletin was not in contravention of broadcasting standards. *“It is within the watershed time for adult viewing and gives a verbal warning beforehand, as well as an age restriction of 18 with nudity that is shown throughout the show,”* spokeswoman Shounee Martin said. *“We have also noted that when the show is viewed on DSTV, it falls within the 18 age restriction and can therefore be blocked by viewers if necessary.”* Ms Martin said the responsibility lay with parents with children viewing TV late at night. *“Parents should also take the responsibility... they have the right to remove the channel from their TVs as well as supervise their children.”* Unfortunately the absence of the parents in controlling such viewing is absent. This thesis postulates that ICASA is turning a blind eye to the statistics of South Africa, rooted in the serving of Mammon, as viewing such material will indeed have long-term effects on the brain of the viewers. Pornography is as addictive as any drug available on the black market and will have an adverse affect on its viewers, not to mention that the feelings of lust will estrange them from God. There is no such thing as ‘*innocent pornography*’.

Another article “*Channels for TV porn - degrading*”, Yadhana Jadoo⁷⁷ wrote an article saying that TopTV’s airing of pornography channels will only heighten sexual abuse against women and children and further degrade society. The Family Policy Institute said “*To launch this in a nation already reeling under the burden of sexual abuse against women and children is nothing short of criminal*”. The independent Communications Authority of SA (ICASA) granted TopTV the right to air three pornography channels.

Marriages are also at stake, he said. ICASA upheld the view that there was no law of “*general application*” prohibiting the production and distribution of adult content in South Africa.

“*Only the production and distribution of child pornography is expressly prohibited by law*” it said. ICASA also considered all submissions by interested stakeholders on airing these channels.

It found that most representations were based on “*moral grounds*”, rather than “*research evidence*” to demonstrate conclusive remarks linking pornography and gender based violence.

TopTV’s application was approved on the basis that it will ensure all programming these channels will not be broadcast before the watershed period and all security measures, including a double pin code, as outlined in the application, are in place to safeguard children’s rights, it said. The Film and Publication board welcomed the decision, saying it was encouraged that Icasa placed on TopTV stringent conditions in the roll-out of the channels. It was “*hopeful*” the protection of children would not be compromised, said its chief executive, Yoliswa Makhasi. This is a clear example of how the roots of this society are lying in greed, rather than the values of the people in this country.

⁷⁷ Jadoo, Y: Reporter for the ‘*Mail and Guardian*’ newspaper

8. THE ROLE OF THE CHURCH IN CONTEMPORARY SOCIETY

The Church is the only institution in the world that symbolizes the sanctity of the marriage union. The Church represents the sanctity of marriage by virtue of its relationship with Christ. It simultaneously undermines this ancient institution by its failure to uphold its biblical principles. Many churches are spending vast amounts of time and money erecting grand buildings with state of the art facilities.

But what benefit are fabulous facilities when they are filled with hurting and broken people? Marriage is a cornerstone institution of the Church as well as society. If society suffers when marriages break down, then it logically follows that the Church will suffer as well. Churches need to make the restoration and defence of marriage its most urgent priority. The Church is failing society because marriage is failing in society.

The Church failed to act decisively in many instances when the institution of marriage suffered attacks from anti-family groups. The liberal media has done the most to ridicule the biblical institution of marriage.

The promotion of feminism, homosexuality, sexual promiscuity and the denigration of fatherhood in the media has devastated the institution of marriage. Tragically, however, the Church has been reluctant to challenge the Government and the media's destructive ideology.

Part of the responsibility of a church is to help build godly families, and godly families also help build a godly community and nation. In the United States of America an urgent appeal from WCF International Secretary, Dr Alan C Carlson said the following in the Daily News: *"Dear Defender of the Natural Family, When the Declaration of Independence was signed, wise, old Ben Franklin told his fellow delegates to the Second Continental Congress that, in the coming fight for freedom and independence, 'We must all hang together, or assuredly we shall all hang separately.' So it is with the fight to preserve marriage and the natural family, which rages across national borders.*

All over the world, well organized; well-financed anti-family forces, with the media and political elites solidly behind them, are moving to deconstruct marriage and the natural family, the bulwark of liberty. When they advance on one front, it weakens us on every front denying children their right to a mother and a father at home. The proponents of this radical redefinition of marriage and the family understand that natural marriage cannot stand here if it falls in the rest of the developed world. That's why we must care about what happens to marriage outside the United States".⁷⁸ This is why men and women must care about what happens outside the borders of South Africa also

The sacred institution of marriage not only symbolizes Christ's relationship with His Church, but also the central covenant relationship in the Church. The breakdown of marriage impacts the Church just as negatively as it does general society.

9. EMPOWERMENT OF WOMEN

The number of women in South Africa in official posts at all three levels of government is increasing. After the 1999 general election, of the 400 members of the National Assembly, 119 were women.

These numbers grew to 131 women in 2004 and 172 in 2009. In addition to this, a woman, Frene Ginwala, was elected as the first Speaker of Parliament. Many of these women ministers have been assigned to non-traditional posts such as foreign affairs, housing, health, minerals and energy, trade and industry, and defence. The first female Deputy President of the Republic of South Africa history was made in 2005 when President Thabo Mbeki announced the appointment of Phumzile Mlambo-Ngcuka as the Deputy President. She became the first woman Deputy President of South Africa. Mlambo-Ngcuka has an impressive record of welfare work and as an educator, a campaigner for women's rights and a senior politician.

⁷⁸ CARLSON, A.C. (Dr.) (2010) Urgent Appeal from the WCF International Secretary. *Daily News*. 2 August

9.1 The World Food Programme

It is absolutely essential to cause a society-wide change towards gender equality in order to end hunger and poverty. Throughout the developing world, women are the primary caregivers for their families.

“We are strong. We are resilient. We are not vulnerable. We find ourselves in vulnerable situations.” – Isatou Jallow, Chief, Women, Children and Gender, World Food Programme

Rural women grow the majority of the food produced for household consumption. They are intensively involved in food processing. They collect cooking fuel and water. They prepare and serve meals, ensuring that their families' daily food requirements are met.

Despite this critical role that women play in food security, rural women are systematically denied the resources, information and freedom of action to fulfil this responsibility.

Women and girls are less likely to attend school than men. They have less access to credit, agricultural extension services and land ownership. They have little, if any, voice in decision-making. The disparity between what women do, and the resources they have, is staggering. Despite the fact that women in developing countries provide nearly 70% of the agricultural labour, they continue to account for over 60% of the world's hungry. After participating in Hunger Project programs, women throughout Africa, South Asia and Latin America are improving education, health and livelihoods in their communities. They are visible role models, inspiring countless women in thousands of villages. The undeniable need to empower rural women is in the spotlight and that issues of gender equality are now being championed by governments, international agencies and civil society throughout the world. As Hillary Clinton says, *“it's not only the right thing to do. It's clearly the smart thing as well.”*

10. PARENTING AND THE CHALLENGES OF DRUG ABUSE

Peter Jordan, Principal Officer of Fedhealth⁷⁹ said that the drug problem in South Africa is extremely serious, with drug usage reported as being at twice the world norm. Over 15% of the population has a drug problem.

According to Patrizia Scalone, a spokes person for Metapsych⁸⁰ substance abuse can simply be defined as a pattern of harmful use of any substance for mood-altering purposes that gives rise to both physical and psychological dependence. *"Dependence results in mental, emotional, biological or physical, social and economic instability. The effects of substance abuse on an individual form the basis of its increasing effects on society. This is a major danger of substance abuse,"* she explains.

10.1 Substance abuse by young girls

Studies show that people who start drinking before the age of 15 are four times more likely to become alcoholics. School kids who use alcohol or drugs are three times more likely to get involved in violent crimes. Frighteningly the average age of drug dependency in South Africa is 12 years old and dropping. *"We need to warn our youth about drug use and encourage them to stand strong against peer and adult pressure,"* says Peter Jordan.

Along with peer pressure, there are several other major factors that can influence the abuse of drugs among youths namely **weak parental control**, child abuse, imitation, emotional stress, truancy among students, the availability of the drugs and the ineffectiveness of laws on drug trafficking.

No matter how much or often substances are consumed, if drug use is causing problems in the person's life, whether at work, school, home or relationships, there is likely a substance abuse or addiction problem.

⁷⁹ Fedhealth: A Medical aid scheme operational in South Africa

⁸⁰ Metapsych: Practitioners in Personal Coaching

"In many cases, there is a fine line between regular use, substance abuse and addiction. Very few addicts are able to recognise when they have crossed that line," says Scalone. "The good news is, however, that with the right treatment and support, the disruptive effects of drug use can be counteracted and control can be regained. The first obstacle is to recognise and admit a problem, or listen to loved ones who are often better able to see the negative effects of drug use." Young people who abuse substances often experience an array of problems including academic difficulties, health-related problems, mental problems like depression, and poor peer relationships. "Family relationships are also affected. Substance abuse by youths often results in family crises and can jeopardise many aspects of family life."

The social and economic costs related to youth substance abuse are high. They result from the financial losses and distress suffered by alcohol and drug related crime victims, increased burdens for the support of young adults who are not able to become self supporting, and greater demands for medical and other treatment services for these youths.

"There is an undeniable link between substance abuse and delinquency. It cannot be claimed that substance abuse causes delinquent behaviour or delinquency causes alcohol and other drug use. However, the two behaviours are strongly correlated and often bring about school and family problems, involvement with negative peer groups, lack of neighbourhood social control and physical or sexual abuse," adds Scalone. Substance abuse is associated with both violent and income generating crimes by youths. Gangs, trafficking, prostitution and growing numbers of youth homicides are among the social and criminal justice problems often linked to adolescent substance abuse.

"In 1995 it was reported there were over 120 drug syndicates in South Africa. Now there are over 500. It was also reported that we are seeing an increase in injected drug use, which means more South Africans are using harder drugs than ever before.

The youth need our help. We encourage them to make use of our dedicated help line as they can speak to an expert who deals specifically with substance abuse, peer pressure, sex issues and abuse," concludes Jordan.

Today's drugs traffickers are adolescents who are out of control. Children of South Africa in all parts of the country "*lost all notions of good and evil*" as they grew up in amid poverty, family breakdown and the lure of easy drug money".

Parents are stewards of their children. Both the Old Testament and the New Testament says that parents are responsible for teaching their children: (Deuteronomy 6:6-9; Judges 2:10-13; Proverbs 22:6; Ephesians 6:1-4) Children are a nation's legacy; but it is increasingly difficult in a world that tends to focus on the secular instead of the holy. According to the department of social development, an estimated 337 South African women, between the ages of 29 and 62, are in foreign jails for smuggling drugs and these numbers are on a sharp increase.

Nearly 30 South African women are known to have been jailed in Brazil for drug trafficking this year alone.

It is claimed that children are lost to drugs because parents don't show them love. The one thing that stood out of all the discussions with South African girls in prison in Brazil was that they were vulnerable young women looking for validation of being loved, even from people who were a bad influence on them. They are easy targets for recruitment into drug trafficking when they feel worthless and unloved. Drug dealers are using their pregnant South African girls as drug mules. The girls in prison spoke about how their parents, and fathers in particular, never told them they loved them. It is therefore of paramount importance for parents to tell their children that they love them. That means a lot to them and makes a difference in the type of person that the child becomes.

“When one has never heard the words ‘*I love you*’ from one’s mother or father, and go outside and a man tells says to a woman that she is beautiful, that could be her weak point as a woman and typically they will do anything the man says to keep them happy,” said a mother of a daughter in jail, which has also been cut off from her daughter since her arrest.

.After spending four years in a crowded Brazilian prison for drug trafficking, Nombali Xundu, a normel everyday person, turned her life around, giving motivational talks in communities ravaged by drugs and alcohol abuse. A friend recruited Xundu to bring back a parcel from Brazil and she was promised R 30 000 to deliver 2 kg of cocaine. Desperate and in need of cash, Xundu was caught on her first attempt as a drug mule. Xundu was caught and sentenced to 15 years, but the magistrate changed the sentence because she had told the truth. She counts herself lucky that the sentence was handed down just before Brazilian law makers changed the minimum sentence for international drug trafficking to eight years.

During her entire imprisonment, the only way she could communicate with the outside world was through letters. But no one, including her family, ever responded to them.

10.2 Nieuwefontein: Solving the root cause of drug abuse

Nestled in the heart of the Great Karoo, about halfway between Johannesburg and Cape Town is a place of refuge for people who cannot cope with the dynamics of an ever changing world. Addicts, alcoholics, people with obsessive-compulsive behaviour patterns, including gambling problems, can rediscover who they are and why they exist.

Drug consumption in South Africa is twice the world norm (United Nations World Drug Report, 2009). Statistics have also shown that 15% of South Africa’s population has a drug problem and that the nation is one of the drug capitals of the world. Nieuwefontein Empowerment Centre (NEC) believes that only Jehovah Rapha, the Lord our Healer, can help addicts.

10.2.1 Christ-Centred rehabilitation

Nestled in the heart of the Karoo, NEC is a refuge for people with destructive behaviour patterns such as substance abuse. Local businessman, Michael Clarke, owns this 3 000 ha farm and the centre has been running for close to six years. The government does not fund the programme; it is run by a group of dedicated Christians.

10.2.2 The causes of drug abuse

Dereck Cromhout, one of the founders of NEC says that peer pressure, low self-esteem, the need to be accepted and **dysfunctional families** are some of the main reasons for drug abuse: *“It is a bondage that gets people caught up in lies, manipulation, stealing, cheating and deception.”*

South African psychologist, Professor Charles Parry, lists some of the factors contributing to the use and abuse of alcohol as: social drinking (habit-formation), psychological distress (substance abuse as coping mechanism), boredom and pursuing a lifestyle that the media portrays as desirable.

Poverty is another significant reason for drug abuse (escapism), as well as the persistent use of medication (both prescription and over-the-counter).

10.2.3 Finding a solution

The leaders at NEC believe that drug abuse is a symptom and not the root cause of the problem: *“Substance abuse or any other dysfunctional behaviour is merely an attempt to cope with issues of the heart. Close to 90% of the people we work with have issues regarding un-forgiveness and rejection.”*

This rehabilitation centre focuses on a relationship with God as the solution to all forms of anti-social behaviour.

If you hold to My teaching...you will know the Truth, and the Truth will set you free.

John 8:32

At NEC, Biblical principles are implemented through God's Word and through Christian literature. The programme does not discriminate, however, and anyone who is prepared to participate is accepted. A Christian twelve-step programme, as well as praise and worship, also forms an important part of the healing process.

10.2.4 Healthy living

Patients at NEC must maintain a structured work programme, as well as a healthy farm lifestyle. Dereck explains that *"most residents who come on the programme are unfit and undernourished."* This is the typical state of an addict.

The reconciliation of the family as a whole is a crucial part of the process, including restoration of broken relationships.

As disciples of the living God, one needs to be aware of the pain of those around one. It would be wrong to take a passive stance while the enemy devour one's children. One should pray for people that one knows are caught in addiction and pain and get in contact with Godly professionals. Upon dealing with such people one has to keep in mind that what is impossible with man is possible with God.

Behold, I will do a new thing. It springs forth now. Don't you know it? I will even make a way in the wilderness, and rivers in the desert.

Isaiah 43:19

11. NATIONS

The term *"atheist"* originates from the ancient Greek, meaning *"godless"* or *"to deny the gods."* It described the various writers and philosophers who doubted the existence of gods, or who doubted that the gods in any way cared about or influenced humans. Godless societies are believed to have existed throughout history although little is known about most of them, presumably because they died out.

A little is known about some, like the Lokayatikas of ancient India who advocated a “*faithless*” system, and who dwindled out over centuries. Some Pygmy tribes that not only lacked gods but superstitious rites did survive to modern times. But they haven’t thrived.

France’s brief experiment during the French Revolution with state atheism, known as the Cult of Reason, ended badly, in the desecration of churches and synagogues, persecution and a bloodbath at the guillotine. In the last century, godless societies made their comeback in the USSR, Red China, Cambodia and other communist countries. While many then saw these forms of social organization as the way of the future, most communist societies are dying or have died out, North Korea being the last great exemplar of a godless country.

When God’s law is not observed, the law can become whatever the ruler wants it to be: Ultimately there are no human rights, let alone property rights, as totalitarianism reigns. When religion becomes ascendant, so too does the rule of law. Here lies one of the most hopeful trends in the world today, the rapid rise of religion in a land that until recently was almost as soulless as North Korea: namely China. This still officially atheistic country now has an estimated 300 million worshippers of all faiths, with Christianity the fastest rising among them. Red Chinese Communism’s replacement, today’s lawless capitalism, leaves the Chinese wanting for more. Through growing religiosity, China has its best chance of reforming to a democratic society that respects human dignity and the rule of law.

Time and again, they have been outcompeted by God-fearing societies. In a France and Europe more police has been called in, additional funding for schools and the Minister has asked for the introduction of the army to pacify her city. An initiative was launched in France, organising a debate in Lycee Saint-Exupery in north Marseilles on “*tolerance and integration*”. During this debate Nadir Ziani, a maths teacher, began to speak. “*What is this society where children are riddled with bullets?*” he said as pupils listened silently, some in tears. “*What is happening?*”

Children are dying on our pavements and we don't know what to do." Latifa Ibn Ziaten was a guest speaker who knows all about the horror of gratuitous violence. Her son, Imad, was shot dead by Mohammed Merah, a lone Islamist gunman. *"People say I look well,"* Mrs Ibn Ziaten said as several dozen teenage pupils listened attentively. *"But I am not well at all."*

"I lost my son when he was 30 years old and I will never get over that. My life and everything I have ever worked for has been turned upside down. "Every evening when I sit down at the dinner table at home, I think of him." Merah, from Toulouse, southern France, acted in the name of al-Qa'ida for motives very different from those that are behind the drug-related crime that is sweeping the estates where Mrs Ibn Ziaten's teenage audience lives.

Yet the debate underlined a link, as Mrs Ibn Ziaten explained that the terrorist, just like the crime bosses of Marseilles, belonged to a **lost generation** cut off from the North African roots of its elders but unable to integrate into French society.

"We are very lucky to live in France," she said. *"But so many young people don't have respect for anything here; for their neighbours, their teachers, their country, even their parents. "They eat pizzas or kebabs in front of the computer, they don't say please or thank you and they think they have the right to do what they want."* Teachers said children brought up in single-parent families in the lawless environment of Marseilles often believed life offered one of two choices.

- The first was to work for drug gangs, where eight or nine-year-olds who are employed as look-outs claim to earn as much as their teachers.
- The second, according to Olivier Briard, the head of Lycee Saint Exupery, was to turn to Islam. *"They often see religion as a bulwark against drugs,"* he said. *"Our job is to convince them that they can succeed in life through their studies. It's not easy, but we work very hard at it."*

11.1 Knowing the Father

When one comes into the fullness of the revelation of God as Father, it supplies five benefits that the majority of people, including many Christians, conspicuously lack.

11.1.1 Problems with Identity

Modern man has a real problem with identity. It is significant that one of the most successful books and television series in the United States in the 1970s was *Roots*, the story of an African-American looking for the place he had come from. Both Scripture and psychology agree that a person cannot fully answer the question “*Who am I?*” without knowing who his or her father is.

Because relationships between parents and children have so broken down in the last two generations, contemporary society is suffering an identity crisis. Multitudes are rootless and they have no sense of belonging.

Christianity’s answer to that identity crisis is to bring men and women into a direct, personal relationship with God the Father through Jesus Christ the Son. People who truly know God as Father no longer have an identity problem. They know they are children of the Living God who created the universe, who loves them and cares for them.

Dr. Dobson is the founder of Focus on the Family, a conservative activist group. He wrote the following about the vice president's pregnant, lesbian daughter in a *Time* magazine essay. *"With all due respect to Cheney and her partner, Heather Poe, the majority of more than 30 years of social-science evidence indicates that children do best on every measure of well-being when raised by their married mother and father. That is not to say Cheney and Poe will not love their child. But love alone is not enough to guarantee healthy growth and development. The two most loving women in the world cannot provide a daddy for a little boy, any more than the two most loving men can be complete role models for a little girl."*

Mary Cheney, is a lesbian, pregnant at the time and the daughter of the vice president. Mary Cheney's baby springs solely, or even primarily, from concerns about the need for fathers? What people seem to be ignoring is not that no dad will be in the child's life, but that two moms will. Cheney broke her silence on the subject and speaking in New York on a panel sponsored by Glamour magazine, she gestured toward her stomach and said, *"This is a baby. This is a blessing from God. It is not a political statement. It is not a prop to be used in a debate by people on either side of an issue. It is my child."*

She is wrong. What Mary Cheney has in her womb is both a child and a political statement.

One is reminded of how a simple act like drinking from a public fountain once became a political statement because some people said other people ought not have the right to do such things.

In other words, fathers matter, something that seems to have been forgotten, so busy are they pretending that women and men are interchangeable. The problem with Cheney and Poe is the same problem one could have with a heterosexual single mom who decided to make herself a baby without benefit of a man in her life. It seems part and parcel of the diminution of fatherhood.

11.1.2 Self-Worth

Many people today are not appreciating themselves sufficiently. They had too low a picture of themselves, which caused them many spiritual and emotional agonies.

Behold, how great a love the Father has bestowed on us, that we should be called children of God! For this cause the world doesn't know us, because it didn't know him.

1 John 3:1

If children of God really comprehend who they are in Christ, that God loves them intimately and personally, that He is interested in them, that He is never too busy for them and that He desires a direct and personal relationship with mankind, then one discovers self-worth.

11.1.3 Husbands and fathers: rediscover the creator's purpose for men.

- The First Civilization and Society (Genesis 4:16-24) Genesis 4:1-6:8 deals with the ungodly and the godly seed (descendants) of early history. The First Children, Cain and Abel: False Vs. True Worship, the Beginning of False Worship, 4:1-7
- The First Murder, Cain Kills Abel: The Undeniable Truth of Judgment, Sin Cannot Be Hid, 4:8-15

Scripture shows the ungodly line branched out and developed into an ungodly civilization and society. This is the Development of the First Ungodly Seed or Descendants. A society that was secular and ungodly. In verse 16 Cain went out from the presence of the Lord and in verse 16a, Cain left God's presence. God had confronted Cain for his sin in murdering his brother, God pronounced judgment, but the Lord also reached out in mercy to Cain.

Other passages of Scripture where people left the presence of the Lord:

- When Adam and Eve Heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. (Genesis 3:8)
- When the Lord told Jonah to go to Nineveh, Jonah rose up to flee to Tarshish from the presence of the Lord. So he went down to Joppa, found a ship which was going to Tarshish, paid the fare and went down into it to go with them to Tarshish from the presence of the Lord. (Jonah 1:3, 10)
- The cry of David in his repentant prayer to the Lord after his sin of adultery and murder was "Create in me a clean heart, O God, And renew a steadfast spirit within me.

Do not cast me away from Your presence And do not take Your Holy Spirit from me."

Psalms 51:10-11,

This means more than just physically leaving the presence of the Lord. Cain was leaving, forsaking, and getting as far away as he could from the presence of God; from his godly parents, Adam and Eve, breaking their hearts even more; from the community and neighbourhood of the godly (Adam and Eve had other children by this time⁸¹).; from the place and altar where God was worshipped; from the land where people were living godly lives. Cain decided to walk away from his family and God, going to another country in order to live like he wants. Our character should always be godly no matter where we go to live. Cain was the one who physically left the presence of God.

Revelation 3:20 stipulates that people who want to separate themselves from the presence of God now, will be separated from God for all eternity. Paul said in 2 Thessalonians chapter 1:

Since it is a righteous thing with God to repay affliction to those who afflict you, and to give relief to you who are afflicted with us, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, giving vengeance to those who don't know God, and to those who don't obey the Good News of our Lord Jesus, who will pay the penalty: eternal destruction from the face of the Lord and from the glory of his might, when he comes to be glorified in his saints, and to be admired among all those who have believed (because our testimony to you was believed) in that day.

2 Thessalonians 1:6-10

Revelation 20 says "***This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.***" (Revelation 20:14-15)

Cain was the first person who launched the permanent seed of the serpent upon earth (1 John 3:12).

⁸¹ Genesis 5:4: 'Enoch walked with God, and he was not, for God took him'.

11.1.4 A society that was rootless and restless.

Cain dwelt in the land of Nod⁸². The verses speak of Cain building a city and of the resulting civilization. Cain is said to have become a wanderer as a result of his sin. Found in Genesis 4:12 God's words of judgment: ***"You will be a restless wanderer on the earth"***. Cain's complaint: ***"I will be a restless wanderer on the earth, and whoever finds me will kill me"*** according to Genesis 4:14. The name of the land to which Cain goes, *"the land of Nod"* also means *"wandering."* It can be concluded that Cain remained a wanderer at heart even when he attempted to settle down. Having rejected God, he had severed his roots and was condemned to restlessness. Adam and Eve suffered something similar, for they were cut off from Eden, but their roots were in God, and they remained close to the presence of God. It is far worse for Cain.

He had rejected God and was therefore restless and rootless. Paul was telling the Ephesians in chapter 3 to ***"to be strengthened with power through His Spirit in the inner man, so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love"*** (Ephesians 3:16-17,)

Paul exhorted those in Colossians on this very issue by saying ***"As you have received Christ Jesus the Lord, so walk in Him, having been firmly rooted and now being built up in Him and established in your faith, just as you were instructed, and overflowing with gratitude."*** (Colossians 2:6-7,)

11.1.5 The loss of roots of society

This is the way society is today. It thinks its happy and doing well and satisfied with all that the world has to offer but the world has the god of the world in it. The person or society that turns away from God will always be restless and rootless. No person or society will know true peace until it turns to God. A person or society who lives only a secular life, who lives only for this world, has only what this world has to offer which is, pleasure, money, position, recognition, honour, and security. But none of this is permanent.

⁸² **Genesis 4:16:** Cain went out from Yahweh's presence, and lived in the land of Nod, east of Eden.

The things of this world can never satisfy the soul of man. The soul was made for God; therefore, the soul can never rest nor be rooted until it rests and is rooted in God. Solomon knew this and that is why he wrote *"For what has man for all his labour, and for the striving of his heart with which he has toiled under the sun? For all his days are sorrowful, and his work burdensome; even in the night his heart takes no rest. This also is vanity. Nothing is better for a man than that he should eat and drink, and that his soul should enjoy good in his labour. This also, I saw, was from the hand of God. For who can eat, or who can have enjoyment, more than I? For God gives wisdom and knowledge and joy to a man who is good in His sight; but to the sinner He gives the work of gathering and collecting, that he may give to him who is good before God."*

This also is vanity and grasping for the wind." (Ecclesiastes 2:22-23) In Isaiah 48:22, Isaiah said *"There is no peace," says the Lord, "for the wicked"*. The Lord says in Isaiah 57 *"The wicked are like the troubled sea, When it cannot rest, whose waters cast up mire and dirt"* (Isaiah 57:20)

11.1.6 A society who honoured and gloried in themselves.

According to Genesis 4:17, Cain and his wife had a son and named him Enoch. The name means beginner, dedicated, or initiated. Cain was hoping that his son would give him a new beginning, a new start in life.

This new beginning was not with God, but apart from God. Cain was hoping and working for a new beginning within the secular world. He wanted a fresh start within the world, not with God. He built a city and named it Enoch. As months and years passed, some other families had forsaken God and the godly line and they had joined Cain and his family in the land of Nod. Cain was seeking to settle down and built his roots on earth. He should have been seeking heaven in order to settle the restlessness of his soul. When Moses was telling the children of Israel that the Lord would scatter them, he says ***"But from there you will seek the Lord your God, and you will find Him if you search for Him with all your heart and all your soul."*** (Deuteronomy 4:29) According to Psalm 34:14 the Psalmist said: ***"Depart from evil and do good;***

Seek peace and pursue it." (Psalm 34:14) There is a promise for those who keep their mind on the Lord:

"The steadfast of mind you will keep in perfect peace, Because he trusts in You."

Isaiah 26:3

"He who said to them, "Here is rest, give rest to the weary," And, "Here is repose," but they would not listen."

Isaiah 28:12

"But seek first His kingdom and His righteousness, and all these things will be added to you."

Matthew 6:3

"Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls."

Matthew 11:29

11.1.7 A society that continued to grow in its secular and ungodly heritage.

"Enoch... Irad...Mehujael...Methushael... Lamech...". The ungodly society continued to grow and develop on the earth. The parents gave their children meaningful names: -

- **"Irad"** meant townsman, citizen, the ornament of a city. He was, perhaps, a leader who brought honor to his hometown.
- **"Mehujael"** meant smitten of God, the purified or formed of God. The name of Mehujael ends in "el," which is the name of God, Elohim.
- **"Methusael"** meant man of God. His name ends with "el," the name for God as well.
- **"Lamech"** meant strong youth, man of prayer or youth.

The names given the children suggest that the ungodly seed were religious, but their religion was only a worldly, secular and humanistic, man-made religion. These are the type of people ***"having a form of godliness but denying its power. And from such people turn away!"*** (2 Timothy 3:5)

God gives mankind children for godly offspring, or heritage (Psalm 127:3). It does a society no good to build and guard their houses and cities if there are no future generations to inherit them and keep the family, city, and nation going. It is in the family that we preserve the best of the past and invest it in the future. Not everyone is supposed to get married, nor is all married couples able to have children. But all adults can value the children, pray for them, be good examples to them, and see that they are protected and cared for and encouraged in their spiritual upbringing. In Matthew 18:5–6 Jesus said: "***Whoever receives one little child like this in My name receives Me. Whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea.***" (Matthew 18:5-6)

11.1.8 A society that worshipped the cult of beauty and sex.

According to Genesis 4:19, Lamech took for himself two wives. The first person to practice polygamy. It took just seven generations for the ungodly to ignore God's ordained institution of marriage, one man for one wife. The ungodly seed ignored and rebelled against God and His commandment for purity of life and marriage (Genesis 2:24; Matthew 19:4-6, cp. Malachi 2:14-15).

Lamech was attracted by the beauty and pleasure of the flesh, so much so that he let his passion run loose.

He wanted to have the bodies of two attractive women at once. He and his wives were consumed with the flesh (the sinful nature):

- The deeds of the flesh (Galatians 5:13-21)
- The result of the deeds of the flesh (Galatians 6:8)
- Example of the flesh (1Cor.3:1-3).
- Beauty and sex are so worshipped that they have become the dominant theme of advertisements throughout the industrialized world. Beauty and sex are used to sell everything from soap to cars.

11.1.9 The Christians attractiveness.

Believers should be as attractive as he or she can be, but not so much with the clothes and cosmetics that expose and attract attention to the flesh. Children of God objective are to focus attention upon Christ. Christ to be dominant in their lives that people see Him in them. Christ and their testimony for Christ should dominate Christian's lives.

Paul writes to Timothy saying "***And I want women to be modest in their appearance. They should wear decent and appropriate clothing and not draw attention to themselves by the way they fix their hair or by wearing gold or pearls or expensive clothes.***

For women who claim to be devoted to God should make themselves attractive by the good things they do." (1 Timothy 2:9-10) Many times children of God are so concerned with appearance, but Peter says "***Don't be concerned about the outward beauty of fancy hairstyles, expensive jewellery, or beautiful clothes. You should clothe yourselves instead with the beauty that comes from within, the unfading beauty of a gentle and quiet spirit, which is so precious to God. This is how the holy women of old made themselves beautiful. They trusted God and accepted the authority of their husbands.***" (1 Peter 3:3-5)

Speaking about one's body part, Paul says "***Do not let any part of your body become an instrument of evil to serve sin. Instead, give yourselves completely to God, for you were dead, but now you have new life. So use your whole body as an instrument to do what is right for the glory of God.***" (Romans 6:13)

For the woman, the writer of Proverbs says "***Charm is deceitful and beauty is passing, but a woman who fears the Lord, she shall be praised.***" (Proverbs 31:30)

11.1.10 A society of famous, wealthy, and gifted people.

“Adah, Jabel, Jubal, Zillah, Tubal Cain, Naamah...” had different types of gifts. Jabel, the son born of Lamech’s wife Adah. Scripture says that he was a rancher who raised livestock (miqueh).

The Hebrew word seems to include more than mere cattle. It would include other livestock as well, such as camels and donkeys. Jabel was also the discoverer of the nomadic tent. His need to constantly move the herds from pasture to pasture necessitated that he come up with some moveable housing for his own family and the families of his hired workers.

Jubal, the second son of Lamech’s wife Adah. Jubal was a musician who invented the harp (string instrument) and the flute (reed pipe) for music.

He invented the very first musical instruments upon earth: Jubal is the “*father*” of all string and pipe instruments. He was the first to develop the cultured arts for society.

Tubal-Cain, who was Lamech’s son by his other wife, Zillah. Tubal-Cain was a metal-worker: He worked both with brass and iron. He was the first person ever known to take brass and iron and manufacture all kinds of useful things.

Naamah, the sister of Tubal-Cain. Naamah means beautiful, attractive and pleasant. She was mentioned in the genealogy of Lamech when the names of women were seldom, if ever, listed in the roots of families.

Naamah’s beauty was so striking that she caught everyone’s attention, so much so that she was well known down through the ages for her beauty.

A significant fact about the ungodly seed or descendants of society is that there is nothing whatsoever mentioned about God in this coverage of the ungodly line of civilization.

The only things discussed are the things of the world: -

- the world's work and employment
- the world's wealth and possessions
- the world's culture and artistic interests
- the world's tools, decorative items, and weapons
- the world's fascination and lust for beauty and sex

The ungodly seed and descendants are building a society of people who seek to be famous, wealthy, powerful, and culturally gifted. But they build a people without God, a people without hope both in this life and in the life to come. Jeremiah says "***This is what the Lord says: "What did your ancestors find wrong with Me that led them to stray so far from me? They worshiped worthless idols, only to become worthless themselves."***" (Jeremiah 2:5)

Before knowing Jesus Christ, Paul says "***In those days you were living apart from Christ. You were excluded from citizenship among the people of Israel, and you did not know the covenant promises God had made to them. You lived in this world without God and without hope.***" (Ephesians 2:12). We should not be lukewarm, Jesus says "***But since you are like lukewarm water, neither hot nor cold, I will spit you out of my mouth!"***" (Revelation 3:16)

11.1.11 A society that murdered, was self-sufficient, and engulfed in lawlessness.

The picture is that of Lamech taking into his hands a weapon (perhaps a sword-like weapon) that his son Tubal-cain had invented. Either one of two things happened: Lamech waves the sword above his head in a warrior like manner, boasting that he could slay any man, old or young, who attacked him. Or... Lamech took the sword and actually killed a young man for having injured him. Without memory, without story, individuals and societies are lost and rootless, with a sense of neither identity nor continuity. The church, do not own or control these stories, any more than we own or control Christ.

In the story of the "*Prodigal Son*" the son would never have had this experience of knowing how much his father loved him and of appreciating his

true home, if the father had not, first of all, let him go. A rootless society longs for a sense of home. The non-stop schedule of activities works because families are willing to run themselves ragged if they think they've might recapture the magic and simplicity of childhood.

It works because it reflects culture's "*longing for something Big*" and the individual yearnings for something Meaningful. The commercial part works because humankind seem to think that if they can't have "*Big*" or "*Meaningful*", at least they can have more of the "*not-so-Big, not-so-Meaningful*" things. All the busyness works because it keeps mankind from recognizing the empty, hurting, lonely, needy places inside of them. God calls the church to something different. While people rush from store to store, God invites us to take a spiritual journey about going deep and opening up to the fullness of God's Spirit. He encourages mankind to set time aside and make space in one's lives to actively await and prepare for God's new coming into one's lives and world.

God made mankind for wholeness and relationship and community, because God calls him to make peace and do justice. Christ came into humans wounded hearts the same way He came into the world. God calls His children to be still, to listen to their hearts and then to put them and all one's cares in God's healing hands. "***Be up and awake to what God is doing!***" Paul says in Eugene Peterson's rendering of Romans. "***Make sure that you don't get so absorbed and exhausted in taking care of all your day-to-day obligations that you lose track of the time and doze off, oblivious to God.***"

If God's children can wake up to what God is doing; His promise; the coming of the Jesus they would realize that the "*night*" is about over, dawn is about to break. If society can be thankful for the "*gift of life*" and wake up to a new understanding of God's hope for all creation, one can be a nation, a society after the Heart of God. If the nation of South Africa can wake up and take back the hope to which it have been called.

Isaiah speaks it well. Like Jesus preaching the Sermon on the Mount and Martin Luther King Jr. dreaming on the steps of the Lincoln Memorial, he

paints a picture of God's reign. In Isaiah's picture, the people are not putting their hope in politicians. They're not putting their hope in things. They're not putting their hope in nationalism or military might.

They're not even putting their hope in religion. In Isaiah's picture, all the people of all the nations have put their hope in God. Like rivers flowing to the sea, they are streaming toward God's house. And when they get there, they find guidance and life, meaning and peace. And then, after they submit to God's ways, they and the world are transformed.

They walk in God's paths, beating their swords into plow-shares and their spears into pruning hooks. Nation does not lift up sword against nation and they do not learn war any more. It is a beautiful vision. It is a reign worthy of ones hopes. But when we look around at our war-torn, hungry and hurting world, one can despair of God's reign of peace ever coming to pass. Hope, like love, is more an action than a feeling. God's hope for justice and mankind's hopes for peace are realized when one participates in God's plan for mercy and grace. Society hopes for healing and God's hope for wholeness is realized when one let the Jesus enter into the longings of ones hearts. When a society opens themselves to God's light and walk in that light, society and the world are transformed.

Stress is caused by transient culture. Some 20% of Americans will move during this year. This to a degree implies a rootless society. Extended families have been lost and with mankind's isolationistic tendencies and hyper vigilance of privacy, he has lost his sense of community. People in this country typically don't know their neighbours and don't even know the people who sit beside them in church. The profound desire for privacy has produced a sense of aloneness.

Albert Mohler⁸³ claims that those who sow disdain and disinterest in biblical doctrine will reap a harvest of rootless and fruitless Christians. Here is a

⁸³ Mohler, Albert: an American theologian and the ninth president of Southern Baptist Theological Seminary in Louisville, Kentucky.

broad and deep exploration of the many ways that today's people are the most and least homeless of the people of the contemporary West.

Contemporary Europeans may largely be in the thrall of a post political, post religious, and post familial fantasy, or so alienated that they no longer recognize their alienation.

South Africans appear to be relatively at home with their homelessness, and so comparatively capable of experiencing themselves not primarily as rootless individuals but as at home as family members, citizens, and creatures still capable of exercising truthfully their familial, political, and religious responsibilities. But the moral and religious practices are progressively more endangered by their individualistic theory, and even pious, evangelical people have trouble explaining themselves to themselves, much less to their fellow citizens.

Lawler⁸⁴ takes on contemporary critics such as David Brooks⁸⁵, Tom Wolfe⁸⁶, Harvey Mansfield⁸⁷, Carey McWilliams⁸⁸, and Bernard-Henri Levy⁸⁹, one contentious issues such as judicial review, organ markets, evolutionism, and the future of manliness as displayed in classic American films such as 'Casablanca' and 'The Last Days of Disco'.

⁸⁴ Lawler, Peter A (2007) 'Homeless and at Home in America: Evidence for the Dignity of the Human Soul in Our Time and Place', (USA) St. Augustines Press (cover review)

⁸⁵ Brooks, David: American political and cultural commentator who writes for the New York Times

⁸⁶ Wolfe, Tom: An American author and journalist

⁸⁷ Mansfield, Harvey: Professor of Government at Harvard University,

⁸⁸ MacWilliams, Carey: American author, editor, and lawyer. He is best known for his writings about social issues in California,

⁸⁹ Levy, Bernard Henry: a French public intellectual and author.

Throughout, he shows that evolutionism and other forms of impersonal theory don't even begin to comprehend the continuing concern for one's rights, nobility, and dignity, not to mention love of particular persons that point in the direction of love of a personal God.

Considering a wild shooting event in Seattle, one could claim it was initiated by angry, rootless young people who more than likely come from families in which their parents either failed to instill positive values or weren't around at all. However, a group of Seattle scholars, justice officials and church leaders are addressing issues such as violence in the community by working to restore a fundamental unit of society, namely the family. The conclusion came to, implied that fathers need to be a part of families, raise their children and provide emotional and financial support. Otherwise, the negative cycle of wayward kids falling to crime or becoming neglectful parents will go on.

King County Juvenile Court Judge LeRoy McCullough was of the opinion that *"There are ways you can come together and support your child, regardless of your circumstances,"*

Margaret Spearmon, an associate dean at the University of Washington School of Social Work, echoed the importance of role models at home. A common theme was the need for parents to stay involved in their kids' lives even if the mother and father aren't together. She also stressed the importance of an estranged couple not bad-mouthing each other around their children. It was said *"Boys see this,"* and *"That's where they learn how to treat women."*

American comedian Bill Cosby says that *'the glorification of gang culture and anti-intellectualism have created a crisis, and now, dads are sliding away from personal responsibility'*. Cosby went on to say that many ills in U.S. black families can be traced to children raised without fathers, many of whom are incarcerated.

Paul Harvey⁹⁰ writes, “We tried so hard to make things better for our kids that we made them worse. For my grandchildren, I'd like better. I'd really like for them to know about hand me down clothes and homemade ice cream and leftover meat loaf sandwiches. I really would. I hope you learn humility by being humiliated, and that you learn honesty by being cheated. I hope you learn to make your own bed and mow the lawn and wash the car. And I really hope nobody gives you a brand new car when you are sixteen.

It will be good if at least one time you can see puppies born and your old dog put to sleep. I hope you get a black eye fighting for something you believe in. I hope you have to share a bedroom with your younger brother/sister. And it's all right if you have to draw a line down the middle of the room, but when he wants to crawl under the covers with you because he's scared, I hope you let him. When you want to see a movie and your little brother/sister wants to tag along, I hope you'll let him/her. I hope you have to walk uphill to school with your friends and that you live in a town where you can do it safely. On rainy days when you have to catch a ride, I hope you don't ask your driver to drop you two blocks away so you won't be seen riding with someone as uncool as your Mom.

If you want a slingshot, I hope your Dad teaches you how to make one instead of buying one. I hope you learn to dig in the dirt and read books. When you learn to use computers, I hope you also learn to add and subtract in your head. I hope you get teased by your friends when you have your first crush on a boy\girl, and when you talk back to your mother that you learn what ivory soap tastes like.

May you skin your knee climbing a mountain, burn your hand on a stove and stick your tongue on a frozen flagpole. I don't care if you try a beer once, but I hope you don't like it. And if a friend offers you dope or a joint, I hope you realize he is not your friend. I sure hope you make time to sit on a porch with your Grandma/Grandpa and go fishing with your Uncle. May you feel sorrow at a funeral and joy during the holidays.

⁹⁰ Paul Harvey, American radio broadcaster for the ABC Radio

I hope your mother/dad punishes you when you throw a baseball through your neighbour's window and that he/she hugs you and kisses you at Hannukah/Christmas time when you give her a plaster mould of your hand.

These things I wish for you - tough times and disappointment, hard work and happiness. To me, it's the only way to appreciate life. Written with a pen. Sealed with a kiss. I'm here for you.

And if I die before you do, I'll go to heaven and wait for you." Leonard Pitts⁹¹ said 'The father counts more than a figure

11.2 A case of need

It appears that there would be a slide towards a fatherless society, one where the male parent is considered optional, irrelevant or interchangeable. The concern is supported by a growing body of research, UC Santa Barbara, 1996; University of Pennsylvania, 1997; Princeton University and the University of Pennsylvania, 1998; London School of Economics and Princeton University, 2002, mentioned that a child raised without his or her biological father is significantly more likely to live in poverty, do poorly in school, drop out altogether, become a teen parent, exhibit behavioural problems, smoke, drink, use drugs, or be locked up in jail. A Father's involvement would seem vital to a child's well-being.

People disregard this fact they assured fathers bring nothing to the table that cannot be replaced by an uncle, a coach, a family friend or other "father figure." One woman put it: 'To say that chromosomes or genitalia dictate the chances of happiness or success . . . for a family really makes no sense.'

It would be impossible to remove a father from a child's life and think that the child would not notice.

⁹¹ Pitts, Leonard (2007) An American commentator, journalist and novelist.

Can society argue that children lose nothing if their mother abandons them that the emotional support, nurturing and unqualified love she brings to the home can be readily replaced by the friendly lady down the street? To make the same argument about fathers speaks volumes about the apparent lack of respect for, and understanding of fatherhood itself.

The fact that the country has become something of a rootless society is another disquieting phenomenon of the times lived in. Work pressures often demands that one be mobile and ready to move at a moment's notice; new opportunities and challenges are often reserved for the adventurous spirit.

This new "*freedom*" has left mankind without solid grounding in, or commitment to, a place or a community. Mankind is becoming more aware of the price of this freedom and success; and is experiencing estrangement from many old friends and much of his family. Life-styles have been changed dramatically by an age that rushes headlong into tomorrow, into the next century, leaving one breathless, anxious, and suffering from future shock. Typical social interaction has become impersonal, often lacking the human warmth and support found in yesteryear within family and primary groups. This is especially true for older people who have lived through revolutionary changes in society within this century. These changes have often served to deepen insecurities and contribute to their loneliness.

Devastating effects of the traumatization of children take their inevitable toll on society, which also appears to be a fact that is still not recognized. This knowledge concerns every single person. If disseminated widely enough such knowledge should lead to fundamental changes in society; above all, to a halt in the blind escalation of violence. The following points are intended to amplify the meaning:

- All children are born to grow, to develop, to live, to love, and to articulate their needs and feelings for their self-protection.
- For their development, children need the respect and protection of adults who take them seriously, love them, and honestly help them to become oriented in the world.

- When these vital needs are frustrated and children are, instead, abused for the sake of adults' needs by being exploited, beaten, punished, taken advantage of, manipulated, neglected, or deceived without the intervention of any witness, then their integrity will be lastingly impaired.
- The normal reactions to such injury should be anger and pain. Since children in this hurtful kind of environment are forbidden to express their anger, however, and since it would be unbearable to experience their pain all alone, they are compelled to suppress their feelings, repress all memory of the trauma, and idealize those guilty of the abuse. Later they will have no memory of what was done to them.
- Disassociated from the original cause, their feelings of anger, helplessness, despair, longing, anxiety, and pain will find expression in destructive acts against others (criminal behavior, mass murder) or against themselves (drug addiction, alcoholism, prostitution, psychic disorders, suicide).
- If these people become parents, they will then often direct acts of revenge for their mistreatment in childhood against their own children, whom they use as scapegoats. Child abuse is still sanctioned - indeed, held in high regard - in our society as long as it is defined as child-rearing. It is a tragic fact that parents beat their children in order to escape the emotions stemming from how they were treated by their own parents.
- If mistreated children are not to become criminals or mentally ill, it is essential that at least once in their life they come in contact with a person who knows without any doubt that the environment, not the helpless, battered child, is at fault. In this regard, knowledge or ignorance on the part of society can be instrumental in either saving or destroying a life. Here lies the great opportunity for relatives, social workers, therapists, teachers, doctors, psychiatrists, officials, and nurses to support the child and to believe her or him.
- Till now, society has protected the adult and blamed the victim. It has been abetted in its blindness by theories, still in keeping with the pedagogical principles of our great-grandparents.

According to them children are viewed as crafty creatures, dominated by wicked drives, who invent stories and attack their innocent parents or desire them sexually. In reality, children tend to blame themselves for their parents' cruelty and to absolve the parents, whom they invariably love, of all responsibility.

- For some years now, it has been possible to prove, through new therapeutic methods, that repressed traumatic experiences of childhood are stored up in the body and, though unconscious, exert an influence even in adulthood. In addition, electronic testing of the foetus has revealed a fact previously unknown to most adults-that a child responds to and learns both tenderness and cruelty from the very beginning.
- In the light of this new knowledge, even the most absurd behaviour reveals its formerly hidden logic once the traumatic experiences of childhood need no longer remain shrouded in darkness.
- Our sensitization to the cruelty with which children are treated, until now commonly denied, and to the consequences of such treatment will as a matter of course bring to an end the perpetuation of violence from generation to generation.
- People whose integrity has not been damaged in childhood, who were protected, respected, and treated with honesty by their parents, will be - both in their youth and in adulthood - intelligent, responsive, empathic, and highly sensitive. They will take pleasure in life and will not feel any need to kill or even hurt others or themselves. They will use their power to defend themselves, not to attack others. They will not be able to do otherwise than respect and protect those weaker than themselves, including their children, because this is what they have learned from their own experience, and because it is this knowledge (and not the experience of cruelty) that has been stored up inside them from the beginning. It will be inconceivable to such people that earlier generations had to build up a gigantic war industry in order to feel comfortable and safe in this world. Since it will not be their unconscious drive in life to ward off intimidation experienced at a very early age, they will be able to deal with attempts at intimidation in their adult life more rationally and more creatively.

- The deeper, spiritual roots are universal. By contrast the shallower, carnal roots are local and coloured by local, ethnic and national differences. This is also true for today's other readings. We may take God's universality for granted, but numerous biblical incidents, such as the exodus from Egypt, the Babylonian exile, the despair of the persecuted and martyrs, deepened the human understanding of God's transcending cultures, civilizations and personal predicaments.

The other, Old Testament reading, makes a similar point. It comes from Psalm 119:105-112. It makes the point that God's word is a '*lamp to our feet*' illuminating one's path through life. Yet the life of the psalmist is severely afflicted, so much so that his life is continually at stake.

Being rooted in God's instructions however, is more important to him than being '*deprived of all other things, such as riches, honours, comforts and pleasures*'.

A New Testament reading from Romans 8:1-11 similarly stresses the substantial and essential rather than the superficial and the transient. To Paul Jesus Christ represents the former, or as he writes in his epistle to the Ephesians (3:17): '***Rooted and grounded in love, may you be strong to grasp with all God's people, what is the breadth and length and height and depth of the love of Christ.***'

To Paul the new spiritual principle of life in Christ lifts him out of the old vicious circle of sin and death or as Calvin⁹² comments: '*the trembling consciences of the godly have an invincible fortress, for they know that while they abide in Christ they are beyond every danger of condemnation.*' Paul equates the carnal mind with death and the spiritual mind with life and peace. Calvin too links peace with happiness, felicity and integrity. Yet that integrity (or righteousness) is not man-made but God-given.

⁹² Calvin, John: An influential French theologian and pastor during the Protestant Reformation. He was a principal figure in the development of the system of Christian theology later called Calvinism.

It is as Calvin has it: 'a celestial gift', not man's understanding of obeying 'reason through their own will, but such as God rules through his Spirit.' In other words, to have one's roots in Christ is the equivalent of having grasped the fullness of life, although Calvin warns: *'the children of God are called spiritual, not on the ground of a full and complete perfection, but only on account of the newness of life that is begun in them'.*

11.3 Roots versus Rootlessness

The theme of roots versus rootlessness is fully developed in Christ's parable of the sower and the seeds (Matthew 13:1-9 and 18-23). God (the sower in the parable) sows the seed (the Christian message of salvation), but most of it goes to waste and cannot take root. Some of it falls on the footpath (verse 4) where the birds come and eat it up. Wickedness, depravity, lack of humility and persecution, Calvin says, prevent the seed from growing.

Some of the seeds fall on stony places where they initially take root, but then wither away. These Calvin compares with *'too many of this class in our own day, who eagerly embrace the Gospel and shortly afterwards fall off; for they have not the lively affection that is necessary to give them firmness and perseverance. ... For if the word does not fully penetrate the whole heart and strike its root deep, faith will want the supply of moisture that is necessary for perseverance.'*

Thirdly, the seed sown among the thistles represent those who hear God's word, but it is choked by worldly cares and the false glamour of wealth (verse 22). Calvin adds pleasures of life, covetousness and anxieties of the flesh to the thistles, but then sombrely concludes that *'there is scarcely one individual out of ten who attempts to cut down the thistles, leave alone root them out.'*

Yet not all the seed is wasted. Some of it falls into good soil. They are the ones *'in whom the word of God not only strikes its roots deep and solid, but overcome every obstacle that would prevent it from yielding fruit'*, says Calvin.

They are the people who become models for others, thereby enriching and edifying those with whom they work or live. The good news of salvation is then spread and produces hundredfold or maybe sixty fold or thirty fold fruits.

What does the Bible readings have to say about current times?

Is the quest for roots as relevant today as it was in ancient days? Is Calvin's experience of being uprooted and finding his spiritual foundation in Jesus Christ relevant for today's world? The New Testament readings certainly show that Jesus did not have his head in the clouds. He did not expect his message of salvation to be unopposed or to have an easy passage.

His hearers and disciples were certainly not likely to be all dedicated followers bearing hundredfold fruit, strong in the faith, persuading acquaintances, friends and relatives that God's kingdom was the answer to their quests and their questions and fitted their desires for living life to the full. And that certainly is as true today as it was in Palestine 2000 years ago.

Now too mankind wants to make up his own mind based on his experiences in the workplace, the kinds of motives and aims that others around one has. Now too there are multiple ideas, notions, perceptions coming to one from television, the radio, the paper that somehow has to be absorbed and converted into a workable unity. The world around one seems to be crowded with disparate, unrelated pointers to disorder rather than the order God and Jesus represent. Don't they rather point at the loss of roots in one's present world?

In this confusing culture around one, survival seems to require that we do one's own independent selecting. One has to be both stubborn and diplomatic to safeguard one's identity and sense of wholeness. And yet in the parable of the sower and the seeds, Jesus says that all this selecting has to be left to God. God does the selecting rather than mere mortals. He is the sower; mankind is the soil for the seed to grow or not to grow. God has selected mankind.

Life around one seems to have programmed mankind to choose and determine what in this sea of influences will be adopted and what will be discarded. What is more, basic instincts seems to drive mankind to the conclusion that he has to select his approaches, views of life and conceptions one should take seriously, himself.

And yet the gospel teaches that is not the correct approach. It actually warns mankind that unless one lets God do the selecting and choosing, one will not meet one's destiny and the ultimate purpose of being here at all. It warns that all this self-selecting leads nowhere and that one's job is to become like the receptive soil in the parable.

The parable actually goes further. It explains in detail what will happen if one does not go in that direction. It says that mankind is likely to become like the seed fallen on pavement, picked by birds or being destroyed by manipulating, depraved individuals and aggressive characters. It cannot germinate and one becomes easy pickings.

Mankind's lives sometimes tend to become as hardened as the asphalt on which the seed is falling. And there may be some very good reason why one has to steel oneself to survive in the cut-throat world of today. Surrendering or joining rather than beating the system seems to be the only solution. Not leaving it to one's instincts and leaving the guiding and selecting to God seems foolhardy. Yet secretly all people know that the parable is right, instinctively so. Nobody wants to become unreceptive, unloving individuals despite possibly being unscrupulous operators, or ambitious manipulators who cut a path of destruction on the way to the top.

And so it is recognized both in others and us, the various soils that could be advancing or hindering God's kingdom. One may feel the exhilaration and excitement of being touched by the Holy Spirit and catch a glimpse of what God's word is all about. Or one may get a heart-warming sympathy for Jesus.

Yet the faith is sometimes not long lasting and does not survive the day. The soil is too shallow and one's conviction not strong enough. Shallowness may hide characterless tolerance and only an appearance of conformity.

Yet the Christian gospel requires depth, constancy and durability, all necessary to withstand the darkness on one's path and pilgrimage of life.

And then there are the thorns in one's life choking the best part of our Christian soul: namely sin our, rationalizations of conduct that actually cannot pass assembly, thoughts that do not particularly fit God's expectations, white lies getting one out of trouble, taking a vacation from God. One can defend this by pointing to the rootlessness of the society and culture. It would be almost impossible to not be chameleons in a society that encourages living on the surface, not rocking boats, fitting with fashions or speaking and behaving of people with standards lower than the ones one ought to have. Yet both the Bible, and Calvin's interpretations, point to the ray of hope and the conviction of faith flowing from God's word. It tells that in a rootless world one is not left alone with one's personal and one's society's predicaments, sense of being lost and the shifting sands of desperation and depression.

Calvin's experiences as a fugitive from his native environment seem to have helped him to deeply understand individuals, such as Jacob, David and Paul. They too had to delve deeply below the superficialities of life and culture to find the depth of soil for God's seed to germinate and to discover that God's word transcended civilizations, local customs and languages.

The Bible also explains that in Jesus Christ one has a saviour who has conquered the world. Not all the seeds of the sower are consumed by birds of prey, swallowed by shallowness and choked by the weeds of empty promises.

Some of the seeds have fallen into good soils and taken firm roots.

As Paul says, these roots are in Jesus Christ (Colossians 2:7). Through him rootlessness has been suspended.

In the community of believers, the Church, the fertile soil of faith has become the recipient of the message of salvation. The Holy Spirit has locked in one's hearts an exuberant sense of calm and serenity, because God has put in these hearts the invincible fortress of grace.

11.4 Relationships with one's mother

Man desires unfailing love, according to Scripture.

That which makes a man to be desired is his kindness. A poor man is better than a liar.

Proverbs 19:22

The capacity to receive the undying, unswerving love of God is instilled in mankind by his mother. If there is something that impedes a child's connection to his or her mother in the first few months of life, he or she will have a very difficult time receiving affection. One may experience a continual need to be touched or affirmed or to feel an emotional or spiritual high. There will be a constant backdrop of desperation to one's life and one will often feel panicked because whatever emotional and spiritual sustenance one gets will never feel as if it is enough. One may be unable to hold on to God's "mothering" as described in Isaiah 66:12-13. Without it one will feel ungrounded, rootless, and constantly hungering for stimulation to fill the void.

Addictions and compulsions often find their roots in disharmony between mother and child.

One's first experience of a mother is in utero. During this time she is literally everything to one as one does not know anything outside of her and also don't need anything outside of her. She is one's shelter and source of nourishment and connection.

The act of being born can be very traumatic for the child (as well as the mother!) At birth one is breathing for the first time, seeing for the first time, feel cold for the first time and is more alone than ever. The mother is there to extend the shelter and comfort one first finds in her womb into this larger world one is now a part of. The love from one's mother becomes one paradigm for the "*secret place*" of God, of finding shelter in His love. During the first months of one's life she is not only the first model of the love of God physically and emotionally, but she instils in one the ability to "be" that is the foundation of one's soul. One learns from her that one exists and that such existence is a good thing. She establishes within mankind the ability to receive and hold on to love, acceptance, and comfort. Because of a mother's connection to one, one begins to form the internal solidity that allows one to be still, to be alone and to be with God. One's early relationship with a mother makes it possible for one to abide to the rules as set by God.

Psalm 131:2-3 says "***I have calmed and quieted myself, like a weaned child who no longer cries for its mother's milk. Yes, like a weaned child resting against my mother is my soul within me.***" Notice, "a weaned child." The process of weaning a child from a mother's breast involves disappointment and pain for the child; but that distress is temporary. Once the child is weaned there is contentment, which is a product of trust in the mother. The child knows it will still be fed. The child has learned that the mother will still be there. The weaned child illustrates contentment, satisfaction and peace, all products of trust. When one has experienced the security of a mother's love, one will also be able to trust God completely and deeply. One will have the contentment and peace of a weaned child.

12. CONCLUSION

In material prosperity, what might be called spiritual prosperity, the sense of interconnectedness has frayed anyway in recent generations. Such bonds of may be severed completely in a rootless society. There would be a price to pay for that, and children, unable perhaps to develop lasting friendships, might pay the most.

Until one breaks the secular educational monopoly that currently expels God, Judeo-Christian moral values, and personal accountability from the halls of learning, one is likely to continue to see academic performance decline and the costs of education increase, to the great detriment of millions of young lives. History has shown godless societies to be unfit for survival. Time and again, they have been outcompeted by both gods-fearing and God-fearing societies.

Most Christians are unaware that their faith is increasingly coming under attack. The family is another institution singled out for unprecedented assault. And soon, the Christians right to freely exercise and advocate his beliefs will be seriously threatened as Hate Crimes laws attempts to silence the Church and to prevent the Christian community from speaking with an organized, informed and coherent voice in the public arena.

In Matthew 28 Jesus declares, ***“Go, and make disciples of all nations....teaching them to obey everything that I have taught you”***. Controversial as it may sound, this must include Parliament.

Action orientated Christians are required to equip themselves with the information and tools to make a difference. They must lead the fight against blasphemy, abortion pornography, gambling, alcohol and drug abuse, prostitution and woman abuse, child abuse, crime and corruption.

The Church already lost the battle to defend the sacred institution of marriage because it is disorganized, unprepared and fragmented. In stark contrast, the homosexual lobby was organized, committed and well-funded. In fact, they had several million rand's at their disposal to hire teams of high priced lawyers to advance their cause. As a result, much ground was lost.

The tragic increase of single-parent families and the catastrophic social consequences of absent fathers and working mothers; the initiatives, support and commitment worldwide to assist the World Economic Forum in closing the *gender gap* leaves this chapter to inspire further research on the role of women and the impact on society and the family. The research attempts to face critical cultural issues and serves to accurately represent the truth God has revealed in Scripture. The biblical model challenges one to consider how a society should live within the walls of their own home. It is offered in a spirit of love and humility, not of judgment or contention.

Since God invented ordained marriage, He has every right to establish the regulations that control them, and mankind's obedience will help protect blessings from the defilements of the world. The '*laissez faire*' attitude of the humanistic world that says "*anything goes*" is not for the Christian. World Forums today puts severe pressure on women to perform and to be equal. One can wonder if this is not another attempt at keeping women away from their children. Removing the woman from her family threatens the unity of such a family, since no longer is she there to spend time with her husband and children. Limiting her time will also limit her time with God. Limited companionship with a husband leads not only to poor marital communication but also to the possibility of an illicit relationship, playing right into the plans of Satan.

Should one consider the education of children in South Africa, one will find that the women of the country have failed to live up their calling from God. This after all is one of the big commandments from God to women. As women is construed to be one half of the world's human capital, then surely if they looked after their households and children properly, the world would have been a better and safer place. Women of today have typically been blinded by the Works of Satan and it is as if Matthew 2:1 has been confirmed in South Africa's citizens lives that they cannot see right from wrong anymore. This strategy of Satan is obviously a good one because all sounds so good.

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Hebrews 4:12

The Bible teaches in Romans 6:6 that '***we are no longer slaves to sin***', and in Galatians 3:23-26⁹³ that we are not prisoners of the law, but sons by faith in Jesus Christ.

Sadly many societies have been caught up in lawlessness and turmoil because they have been abandoned by their father and mother, sometimes by both their parents. Our children are crying out in a world of confusion and lost identities because of the poor example of their predecessors.

The consequences for sexual perversions are like disease germs; they make a society and a nation sick. Then the land itself becomes sick and must vomit out its filthy people the way a human body vomits out poison. There are dire consequences to sexual sins, and the judgment is greatest where the light has been the brightest.

The nation of Israel disobeyed God defiled their land and were vomited out into captivity. Today, there are both secular and religious organizations that openly espouse an immoral lifestyle contrary to God's Word; in God's eyes, they're making society sick. God expected His people to take His law seriously and to apply the penalties obediently and without favouritism.

Since He is a holy God, we must be a holy people (Leviticus 19:1-2)⁹⁴. The phrase "*I am the Lord your God*" is repeated over forty times in Leviticus 18-26 to remind mankind that he belong to Him.

⁹³ *Galatians 3:23-26*: "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus."

⁹⁴ *Leviticus 19:1-2*: "And the Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy."

God warns mankind, “*Fear your God: I am the Lord*”⁹⁵. Note that God calls these laws “*my statutes*” and “*my ordinances*”⁹⁶, that the Sabbath is “*my Sabbath*”⁹⁷ and the tabernacle is “*my sanctuary*”⁹⁸. The law brings sinful people into the presence of a sovereign God who has every right to tell mankind what is right and wrong.

Fifteen offenses in Israel were capital crimes: striking or cursing a parent⁹⁹ breaking the Sabbath¹⁰⁰; blaspheming God¹⁰¹; engaging in occult practices¹⁰²; prophesying falsely¹⁰³; adultery¹⁰⁴; rape¹⁰⁵; un-chastity before marriage¹⁰⁶; incest¹⁰⁷; homosexuality¹⁰⁸; bestiality¹⁰⁹; kidnapping¹¹⁰;

⁹⁵ *Leviticus 19:32*: “Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord.”

⁹⁶ *Leviticus 19:37*: “Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord.”

⁹⁷ *Leviticus 19:3*: “Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God.”

⁹⁸ *Leviticus 19:30*: “Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.”

⁹⁹ ***Exodus 21:15, 17***: “And he that smiteth his father, or his mother, shall be surely put to death.” “And he that curseth his father, or his mother, shall surely be put to death”

¹⁰⁰ ***Exodus 31:14***: “Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.”

¹⁰¹ ***Leviticus 24:10-16***: “And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; And the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:) And they put him in ward, that the mind of the Lord might be shewed them. And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.”

¹⁰² ***Exodus 22:18***: “Thou shalt not suffer a witch to live.”

¹⁰³ ***Deuteronomy 13:1-5***: “If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee”

¹⁰⁴ ***Leviticus 20:10***: “And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.”

¹⁰⁵ ***Deuteronomy 22:25***: “But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die.”

idolatry¹¹¹; false witness in a case involving a capital crime¹¹²; killing a human intentionally¹¹³. The biblical view of law is different from the modern view.

God gave His law to restrain sin, not to reform sinners; the penalties He imposed were for the purpose of upholding His law, not improving the offenders. However, this doesn't mean that Christians today should lobby for the death penalty for all these offenses. While mankind wants to do what he can to see just laws enforced justly, one's main task is winning people to Christ and the main weapons are the Word of God and prayer. Leviticus closes with a reminder that the sins of the people can defile the land.

This warning looked forward to the time when Israel would enter Canaan and claim her inheritance.

¹⁰⁶ **Deuteronomy 22:13**: "If any man take a wife, and go in unto her, and hate her."

¹⁰⁷ **Leviticus 20:11-12**: "And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them."

¹⁰⁸ **Leviticus 20:13**: "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them."

¹⁰⁹ **Leviticus 20:15-16**: "And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them."

¹¹⁰ **Exodus 21:16**: "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."

¹¹¹ **Leviticus 20:1-5**: "And the Lord spake unto Moses, saying, Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not: Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people."

¹¹² **Deuteronomy 19: 16-21**: "If a false witness rise up against any man to testify against him that which is wrong; Then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days; And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot."

¹¹³ **Exodus 21:12**: "He that smiteth a man, so that he die, shall be surely put to death."

As a chosen and separated people, they were obligated to make a difference between the clean and the unclean and not to live like the pagans around them. While law can be a light that exposes evil and a guard that restrains evil, it can never change the human heart. Only the gospel of Jesus Christ can do that. In Romans 13 God has ordained authorities to keep peace and order in society; Christians should obey the law, do good and pray for those in office. God's moral law is the revelation of His holy will for humanity, and individuals and nations can't despise God's law and escape judgment.

Some closing remarks are that through the evolution of mankind from the Garden of Eden to today, there has been a consistent decline in not only moral values but also the relationship mankind has with God. The book of Exodus reveals how God visited Moses and called him up on the mountain. What an honour that was for Moses. Today mankind is lucky if he can even recognise the voice of the Lord when He calls him. Such a distant love affair with God results primarily from the fact that the younger generations are not educated in the Word of God from a young age. In the same manner the youth of today is often left to discover sin for themselves, they discover God for themselves.

If a person remains in sin long enough, not having been guided towards God, they can reach a point where the Holy Spirit no longer influences them. Such a person has become so hardened that they will not listen and frankly, does not want to hear. The Bible terms this '*apostasy*'. Apostates, having lost all sense of morality, have no concern over such matters. This is when the conscience has been resisted to the point where it becomes seared, and rather than be a '*prosecuting attorney*' convicting one of one's sin, becomes a '*defence attorney*', looking for excuses for such sin. It can be seen that such a situation will greatly contribute towards having a continuously deteriorating rootless society.

THE PIVOTAL ROLE WOMEN PERFORM DURING TIMES OF WAR AND THE PROTECTION OF A NATIONAL THROUGH SPIRITUAL WARFARE



“Seeing the Cross as the epitome, yes the very crescendo, of the most violent and horrific evil of all known war scenes as Jesus thus identifies with every victim of torture, sin and the full fury of warfare, as He enters the darkness freely, voluntarily, He identifies with mankind, with the whole world.

All known and unknown suffering, every possible venture of violence, that was, that is, that is to become His.”

Prof. Dr Connie M J Brand

1. INTRODUCTION

In some rural areas of the African continent, wives walk a few paces behind their husbands in keeping with traditional practices. It is only over the last three or four decades that women's role in the history of South Africa has, belatedly, been given some recognition. Previously the history of women's political organization, their struggle for freedom from oppression, for community rights and, importantly, for gender equality, was largely ignored in history texts. Most African traditional social organizations are male centered and male dominated.

Women continued to endure the indignity of gender discrimination across all spheres of national life. In general, all racial and ethnic groups in South Africa have long-standing beliefs concerning gender roles, and most are based on the premise that women in South Africa are less important, or less deserving of power, than men.

Past generations the role women played in South Africa's history irrespective of race shall be passed to the future generation. The carelessness of the one generation having a disastrous effect on the next, one should consider that relinquishing God's design for womanhood has devastating effects on the home, church and culture.

The main theme of the Bible is God's holy warfare against Satan and sin. God declared war on Satan in Genesis 3:15 and one day He will declare the victory when Jesus comes as Conqueror to establish His kingdom. If one eliminates the militant side of the Christian faith, then one must abandon the cross, for it was on the cross that Jesus won the victory over sin and Satan.

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Genesis 3:15

Too many Christians cultivate only a sentimental emphasis on “*peace and goodwill*” and ignore the spiritual battle against sin, and this means they’ve already lost the victory and are working for the enemy. One should never forget Paul’s warning about the savage wolves that are ready to destroy the flock.

Take heed, therefore, to yourselves, and to all the flock, in which the Holy Spirit has made you overseers, to shepherd the assembly of the Lord and God which he purchased with his own blood. For I know that after my departure, vicious wolves will enter in among you, not sparing the flock.

Acts 20:28-29

The Christian’s warfare is not against flesh and blood, but against enemies in the spiritual realm:

Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world’s rulers of the darkness of this age, and against the spiritual forces of wickedness in the heavenly places. Therefore put on the whole armor of God that you may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having the utility belt of truth buckled around your waist, and having put on the breastplate of righteousness, and having fitted your feet with the preparation of the Good News of peace; above all, taking up the shield of faith, with which you will be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; with all prayer and requests, praying at all times in the Spirit, and being watchful to this end in all perseverance and requests for all the saints:

Ephesians 6:10-18

The weapons used are spiritual

For though we walk in the flesh, we don’t wage war according to the flesh; for the weapons of our warfare are not of the flesh, but mighty before God to the throwing down of strongholds, throwing down imaginations and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience will be made full.

2 Corinthians 10:3-6

Satan and his demonic armies use people to oppose and attack the church of God, and if God's children do not take the stand with Christ, the battle is lost already. In the army of Jesus Christ there can be no neutrality. In (Matthew 12:30) God said **"He that is not with Me is against Me."** One should show the courage of Joshua when he confronted a stranger; for he wanted to know whose side he was on. With Joshua, there was no compromise: You were either for the Lord and His people or against them (Matthew 12:30; Luke 11:23). When Joshua discovered the visitor was the Lord, he fell at His feet in worship and waited for His orders.

Joshua was reminded that he was second in command. Every father and mother, pastor, and Christian leader is second in command to the Lord Jesus Christ, and if this fact is forgotten one will start to move toward defeat and failure. The Lord came to Joshua that day, not just to help but, to lead.

I am the vine. You are the branches. He who remains in me, and I in him, the same bears much fruit, for apart from me you can do nothing.

John 15:5

Joshua was an experienced soldier, whom Moses had trained for leadership. Yet that was no guarantee of success. He needed the presence of the Lord God. It is important that one must overcome the enemy in order to claim victory and enjoy it. When Joshua met the Lord, he discovered that He spoke those words in the context of spiritual warfare.

But when the Pharisees heard it, they said, "This man does not cast out demons, except by Beelzebul, the prince of the demons." Knowing their thoughts, Jesus said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? If I by Beelzebul cast out demons, by whom do your children cast them out? Therefore they will be your judges. But if I by the Spirit of God cast out demons, then the Kingdom of God has come upon you. Or how can one enter into the house of the strong man, and plunder his goods, unless he first bind the strong man? Then he will plunder his house. "He who is not with me is against me, and he who doesn't gather with me, scatters.

Matthew 12:24-30

Since the apostle Paul often used the military image to describe the Christian life, we dare not ignore the subject (Ephesians 6:10; 2 Timothy 2:1–4; Romans 13:12; 1 Thessalonians 5:8). The harvest is another image of death and resurrection. The seed is buried in the ground and dies, but from that death comes forth beauty and fruitfulness. Jesus applied to Himself both the image of the manna (John 6:26–59) and the harvest (12:20–28), for He is the nourishment upon which mankind must feed.

Joshua had read in the book of the law what Moses had said to the Lord after Israel had made the golden calf:

He said to him, "If your presence doesn't go with me, don't carry us up from here.

Exodus 33:15

The Lord had promised to be with Joshua just as He had been with Moses (Joshua 1:5), and He reaffirmed that promise in a personal way. He didn't move until he was sure the Lord's presence was with him.

2. A CLASH OF CULTURES

2.1 The Voortrekkers

When the Voortrekker¹ leaders left the Cape Colony and advanced as far as the current day Kwazulu Natal, they paid a visit to the Zulu King, Dingaan. He promised them land in payment for a task they had to execute. A neighbouring tribe had stolen cattle from Dingaan and he wanted it back. Retief went to the neighbouring tribe and bartered with the king who returned the cattle.

¹ Voortrekker: Afrikaans and Dutch for *pioneers*, literally "those who pull ahead", "fore-trekkers") were emigrants during the 1830s and 1840s who left the Cape Colony (British at the time, but founded by the Dutch) moving into the interior of what is now South Africa

After receiving the specified cattle, Dingaan invited Retief and his men into his kraal, where they were given all the land between the Zimvubu and Tugela rivers up to the Drakensberg. As a celebration, Dingaan invited Retief and all his men to come and drink Tswala² in his kraal.

While drinking and being entertained by Zulu dancers, Dingaan cried out "Bulala amatakati"³ (Kill the wizards), as Dingaan couldn't conceive how it would be possible for Retief to obtain his cattle without using magic. Dingaan's men, having taken Retief's men by surprise, dragged the men to a hill "*Hloma Mabuto*" where, one by one, they were all slaughtered, leaving Retief for last so that he could watch. After the massacre, they went back to the encampment where Retief and his fellow farmers had left their **wives**, children and livestock. Taken by surprise 500 of the **women**, children and remaining farmers were also raped and slaughtered. After the Voortrekkers had failed to negotiate with the Zulus the secession of land for settling and grazing, it resulted in a number of catastrophic assaults. The Voortrekkers finally assembled at the Ncome River for a decisive battle.

On December 16, **1838**, 464 Boers under the command of Andries Pretorius defeated more than 10,000 Zulu warriors. There was so much bloodshed that the Ncome River reportedly ran red hence the name Blood River. The deeply religious Boers did not ascribe the military victory to their technically superior armaments, but interpreted it primarily as a sign of God.

Before the battle, they had prayed and made a vow that if God would grant them victory over the Zulu's, they would commemorate the event annually. With that battle behind them, they believed even more strongly that white predominance over blacks was God's own will. There are many white people today still who hold supreme positions in the social hierarchy, over and above the masses of non-white people, without consciously adhering to any white supremacist ideology.

² Twala: Traditional Zulu Beer

³ Bulala amatakati: Kill the wizards

Today most expressions of white supremacy take this form of passive indifference, allowing many whites to sit back in relative comfort and privilege while non-whites suffer the effects of white supremacy through the ‘*Apartheid*’⁴ years.

The monument at the Blood River, a fort of cast-bronze wagons, brings to life the terrible events of **1838**, which meant the beginning of the end of the Zulu Kingdom. This monument stood alone for many years as a reminder exclusively of the heroism of the white settlers, who suffered no fatalities at Blood River on that day.

2.2 The Anglo Boer War

During the Anglo Boer War⁵, in total, more than 30,000 **women** and children died from famine, exhaustion and disease. Tents were overcrowded. Reduced-scale army rations were provided. In fact there were two scales. Meat was not included in the rations issued to women and children whose menfolk were still fighting.

There were little or no vegetables, no fresh milk for the babies and children, 3/4 lb⁶ of either mealie meal, rice or potatoes, 1 lb of meat twice weekly, 1 oz⁷ of coffee daily, sugar 2 oz daily, and salt 0,5 oz daily (this was for adults and children who had family members on commando, which was 15% of the Boer population).

2.2.1 The ‘Scorched Earth Policy’ applied by The British

In March **1901** Lord Kitchener, the commander of the British forces, decided to cut off the supply of food to the Boers. They were being supported by the people on the farms so he initiated the “*scorched earth*” policy.

⁴ Apartheid: A political practice dedicated to separate development of white and black people in South Africa prior to the rule of the ANC.

⁵ Anglo Boer War: fought from 11 October 1899 until 31 May 1902 between the British Empire and the Afrikaans-speaking Dutch settlers of two independent Boer republics, the South African Republic (Transvaal Republic) and the Orange Free State

⁶ Lb: Imperial units of measurement

⁷ Oz: Imperial units of measurement

About 30 000 Boer farmhouses and more than 40 towns were destroyed. He also had animals like horses, cattle and sheep, killed. Children, **women** and black people were put in concentration camps. Towards the end of the war there were more than 40 camps housing 116 000 white **women** and children, with another 60 camps housing 115 000 black people. These camps were overcrowded, the captives underfed and the conditions poor.

There were limited medical supplies and staff and diseases like measles, whooping cough, typhoid fever, diphtheria and dysentery resulted in 1 in every 5 children dying. 26 370 White **women** and children died in the concentration camps, 81% of the casualties were children. It is estimated that more than 15 000 black people also died in the separate black concentration camps. The Boers were conquered in the end, but a great deal of property and lives were lost on both sides. It was the bloodiest, longest and most expensive war Britain engaged in between **1815** and **1915**. It cost more than 200 million pounds and more than 22 000 men were lost to Britain. The Boers lost over 34 000 people. More than 15 000 black people were killed.

2.2.2 The Predicament of the Boer Women

Emily Hobhouse started the South African Women and Children's Distress fund. She also learnt about the existence of a camp for women in Port Elizabeth. She sailed for South Africa on 7 December **1900** and landed at Cape Town on the 27th. Here she learnt of camps in Johannesburg, Bloemfontein, Potchefstroom, Norvalspont, Kroonstad, Irene etc. She immediately applied for permission to visit the concentration camps. Her chances of visiting the camps were not good as martial law had been declared over large parts of the Cape Colony.

Lord Milner agreed that she could visit the camps, subject to the approval of Lord Kitchener. He granted her permission to proceed only as far as Bloemfontein. She left Cape Town on 22 January **1901** and arrived at Bloemfontein on the 24th where she stayed at the home of the Trichardt family.

The camp was "*dumped down*" as Emily put it, on the southern slope of a kopje (small hill) right out on the bare brown veld. When she arrived in the camp she finally met the women she had come to help. There were then almost two thousand people living in the camp: the majority was women and children with a few surrendered men known as '*hen-soppers*'. She had come with the object of providing such articles as could not be expected to be provided for by the authorities, "*but I soon found out*", she wrote, and that there was a scarcity of essential provisions.

The accommodation was wholly inadequate. When the eight, ten or twelve people who lived in the bell tent were squeezed into it to find shelter against the heat of the sun, the dust or the rain, there was no room to stir and the air in the tent was beyond description, even though the flaps were rolled up properly and fastened. Soap was an article that was not dispensed. The water supply was inadequate. No bedstead or mattress was procurable. Fuel was scarce and had to be collected from the green bushes on the slopes of the kopjes by the people themselves. The rations were extremely meager and when, as I frequently experienced, the actual quantity dispensed fell short of the amount prescribed, it simply meant famine." Sickneses such as measles, bronchitis, pneumonia, dysentery and typhoid had already invaded the camp with fatal results. There were very few tents who did not house one or more sick persons, most of them children.

When she requested soap for the people, she was told that soap was a luxury. She nevertheless succeeded in having it listed as a necessity. She was aware of the difficulties involved in obtaining supplies from the coast on a railway line constantly threatened and disrupted, but she could not forgive what she called: "Crass male ignorance, helplessness and muddling. I rub as much salt into the sore places in their minds because it is good for them; but I can't help melting a little when they ...confess that the whole thing is a grievous and gigantic blunder and present almost insoluble problems..."

She also visited the camps at Norvalspont, Aliwal North, Springfontein, Kimberley and Orange River and Mafeking. Everywhere she directed the attention of the authorities to the inadequate sanitary measures, meager rations, and to inefficient organization. When she returned to Bloemfontein the military operations of March and April had brought a large number of extra families into the camp. She wrote that the population had redoubled and had swallowed up the results of improvements that had been effected. The appalling increase in illness and death and the fact that nobody in authority listened to her pleas, led to a decision to return to England.

2.2.3 Hope for South Africa's Concentration Camps

She hoped that once back in Britain she would be able to persuade the Government and the public to make an end to the conditions of misery and distress in the camps. At the request of the Minister of War, St John Brodrick, she submitted her report on the camps to him in writing. Her report was also made known to the public by the committee of the Emergency Fund. It directed the attention of the public to the concentration camps and created a deep feeling of sympathy in all parts of the country but the debate on the report in the Houses of Parliament, was extremely disappointing as it was a picture of apathy and impatience. In spite of fierce opposition from newspapers supporting the Government's standpoint Emily continued to address meetings about the plight of the women and children.

The Government appointed a ladies' committee under Mrs. Millicent Fawcett to inspect the camps in South Africa. Hobhouse was not part of this committee. The committee's report however repeated her findings and resulted in important improvements.

In October 1901 she decided to resume her work in South Africa. She steamed into Table Bay on 27 October **1901** but was not allowed to land. Five days later she was deported. The disappointment caused by her reception came as a great shock to her. She retired to the south of France to work on her first book: "The Brunt of the War and where it fell".

When the war ended in **1902** she saw it as her mission to support every effort aimed at rehabilitation and reconciliation of the war ravaged country. Eventually the Boers realized that any further resistance would demand more senseless sacrifices, and peace negotiations began.

On May 31, **1902** a superficial peace came with the signing of the Treaty of Vereeniging. Under its terms, the Boer republics acknowledged British sovereignty, while the British in turn committed themselves to reconstruction of the areas under their control.

2.2.4 Education as a Building Block for Society

With this objective in view, Hobhouse visited South Africa once more in **1903**. Back in England she finalized her plan, conceived during her visit, of starting Boer home industries. She, accompanied by two helpers, returned to South Africa in **1905**.

They came equipped with the required apparatus to teach the women and girls the art of spinning and weaving. The first school was set up at Philippolis in the Free State. Eventually 27 schools were established in the Transvaal and the Free State. A lace school was also established at Koppies in the Free State.

The unveiling of the Women's Monument at Bloemfontein took place on 16 December **1913**. Emily Hobhouse was asked to unveil the monument but eventually her ill health prevented her from completing her journey and personally delivering her speech. On the initiative of Mrs. Steyn, a sum of 2 300 was collected for her in **1921** with which she purchased a house at St. Ives in Cornwall. She died on 8 June **1926**. Her ashes found a final resting place in a niche at the Women's Memorial at Bloemfontein on 26 October **1926**.

2.2.5 Racial Equality, Human Rights and Gender Equality

Twenty nine years later for the first time in the history of the country a multiracial gathering of men and women agreed on racial equality, human rights and gender equality. On 26 June 1955 thousands of women delegates joined men from all across South Africa at the Congress of the People to draw up the Freedom Charter. For the first time in the history of the country a multiracial gathering of men and women agreed on racial equality, human rights and gender equality.

2.2.6 The Upliftment of Women

The establishment of various “forums and organization” across the world was a major factor in the increased role of women in political and civic organisations and in the establishment of the rights of women in the struggle and all spheres of society. The first ever National Women’s Rights Convention was held in 1850. NOW,⁸ an organization in the United States, already established in 1966 a drafted constitution that would safeguard women’s rights. Women were trained and encouraged to take up leadership positions in various fields. They have also campaigned for better housing at affordable rates, and was concerned with pass laws, the lack of proper maternity benefits and child-care.

As early as 1918 women of South Africa was fighting for their rights. FEDTRAW⁹ was formed on 8 December 1984 in celebration of the formation of its mother body, the Federation of South African Women (FEDSAW). The women worked together on issues such as high food prices, high rents, and the conscription of white young men into the army and inadequate child-care facilities. FEDTRAW also focused on the plight of rural women. The UDF Congress was formed on 23 April 1987 by all women’s organisations that were affiliated to the UDF, included women’s co-operatives, women’s sections of youth and civic organisations, unions and church groups.

⁸ NOW: The National Organization of Women

⁹ FEDTRAW, The Federation of Transvaal Women

On 27 April **1994**, South Africans formed long queues at polling stations throughout the country. The ANC¹⁰ held 252 of the 400 seats in the National Assembly. Nelson Mandela, as the leader of the ANC, became the new President of South Africa. Before **1994**, women constituted 2,7% of Members of Parliament. In the **1994** elections, Women won 111 out of 400 (27%) seats in the National Assembly, while in the Provincial Legislatures women comprised 24% out of a total of 425 members. This meant that the combined total of women in government in South Africa was 26,2% compared to the global average of 11% at the time.

Women became more prominent in the diplomatic service which bears out the terms of the Women's Charter that there should be no discrimination on the basis of gender. The formal proclamation of the Constitution of the Republic in 1996 was an important milestone, particularly for women, in the new democracy of South Africa. The Constitution outlawed unfair discrimination on the basis of gender and sexual orientation.

The Women's Anti-Pass Campaign and the Women's Charter became the inspiration and benchmark around which decades of women struggled openly, underground and in exile until the realization of South Africa's democracy in 1994. In 1996, a new constitution, with provision for women's rights, was introduced along with a Commission for Gender Equality. This marked a turning point for women in South Africa and aided in empowering women in many ways in the late 1990's. The 20th century economic and political developments presented South African women with both new obstacles and new opportunities to wield influence.

2.2.7 The Absence of Fathers

Labor force requirements in cities and mining areas have often drawn men away from their homes for months at a time, and, as a result, women have borne many traditionally male responsibilities in the village and home.

¹⁰ ANC: African National Council, The ruling party in South African since 1994.

Women have had to guarantee the day-to-day survival of their families and to carry out financial and legal transactions that otherwise would have been reserved for men.

2.2.8 The Importance of History Lessons

The importance of sharing ones history, memories and the activities is one of greatest things about the past. Herewith a story written by a women that experienced the trauma of a concentration camp. It was written by one Anna Botha who was imprisoned with her five children in the camp in Bethulie:

“On the 4th of October 1901, my five children and I were captured. When we were a short distance from our house my 5 year-old son burst into tears and said, “Mummy, aren’t we all going to die in the camp?” It was too much for me! In the moment I couldn’t comfort him, but later I told him we would have to draw strength from God. If it was God’s will, we would live.”

On the 6th of October we came, exhausted and half dead from hunger, to the camp at Bethulie. Somebody tapped on my tent with a stick. I asked what it meant and I was told that I must go to fetch meat. I went to large tent and as I walked in I immediately smelled the spoilt meat. All the lamb was rotten, full of maggots and worms. I took a piece to my tent but there wasn’t an ounce of it that was edible. It was 8 days before I received a little meat that I could cook.

The same day, my eldest daughter was sent to hospital. She was there for 4 months and 15 days. In this time, all of my children got sick. I was also sick and the doctor told me to go to the hospital with one of my children. I couldn’t find anybody to look after my other children. With my starving child, almost naked, I went into the quarantine area. I was there for one and a half days when my child died. Think how terrible it was! I was so sick I couldn’t open my eyes and there was nobody to help me.

I couldn't close her eyes or prepare her body for burial. When it was all over, I had to tell my 9 year-old son through the quarantine fence. One of the turncoats came and I gave him her body, along with 3 shillings to buy a coffin. I had meant for her to be buried the following day but the constable came back, returned my money and told me that the Commander had said that she must be buried immediately because she had died of a contagious disease. "I promised that I would bury the body myself as soon as the coffin was ready," said the man, "because I felt sorry for you. But the Commander wouldn't wait a minute longer."

I screamed and shouted in my grief, but it didn't help. That body, that was so precious to me, was laid in the ground wrapped in a khaki blanket. And my child died of croup!

It was then December and 6 days after the death of my little daughter, my 5 year-old son got sick. I had to report it, and the following day the doctor and a nurse came. My son had to stick out his tongue. "Yes, your son must go to hospital". Almost everyone that went to the hospital died there. I burst into tears. I had already given one child and now a second was to go to hospital.

"Doctor, please," I begged, "Let my child stay with me." All of my pleading was worthless. An hour later the ambulance arrived. Then my son asked me, "Mummy, am I going to die?". I needed comfort; I was sick, but because my children needed me to be strong, I comforted him as best I could. And then he left, just like that. Weakness and grief almost stopped me from following after the ambulance wagon.

In the tent, I had two sick children and two were in hospital. I was allowed to visit them twice a week. The first child was just skin and bone. After a month, she could come home although she was so weak, I had to look after her as I would have a baby.

My son was also getting better. Another week went by and they asked me to send his clothes in preparation for his release from the hospital. The fever had gone and his appetite had returned. He asked for food but he was offered only milk with brandy in it, which he couldn't drink. Five days after this, he got whooping-cough and then pneumonia. He got weaker and weaker, and his end drew near. He was so hungry, but he couldn't drink the milk. When I asked him how he was, he said, "Mummy, I am better but I am so hungry." His last words were, "I am hungry."

When he died, he was 6 years old but his body looked like that of a 2 year-old. I could count his teeth through the skin on his cheeks. When I put my hand on his tummy, I could feel his spine.

No tongue or pen can tell of the bitter suffering we endured....And now they would have us forget that neglect! I can talk about "the care". My darling child is dead from neglect and hunger. "

2.2.9 Education through Deprivation

Because of the deprivation of information and knowledge, the women of the time relied on reading. Brigalia Ntombemhlope Bam encouraged young women to cultivate the discipline of reading in spite of their busy schedules. She emphasized that information and knowledge is very powerful.

2.3 Unity, The Anchor For Survival

An account of the struggle of black women during 'Apartheid' reveals that during difficult times people take care of each other. No struggle can be undertaken alone. What also kept people together was networking with one another, and the knowledge that in this journey, one cannot be alone. The deprivation and the repression brought people closer. People used to say they were coming to "borrow" things. That is how they lived, sharing everything.

One of the ladies that lived through Apartheid relates as follows ‘*Maybe we are living in a society now that is different, but I want to say to you, we knew everybody, we cared for people. You had to know who your neighbours were, you had to know who was poor, you had to know who was imprisoned. Nobody talked about ubuntu as a concept, it was a way of life. And it was ubuntu that sustained us. We were able to retain the values of caring for others that our parents passed on to us. Certainly, values have changed, morality and ethics have changed, but there were certain things that people did not do.*’

‘We organised events without emails. We did not even have phones. We kept in touch and communicated on a personal level. We shared food, we shared everything, and that’s very important. Sharing helped us to build our communities. They went to their branch meetings and over a period of time, they would make tea and they would have baked scones, the humble scone, and would sell them to one another in their meetings.

Others would slaughter their own chickens and cook them into a curry or a stew, and sell this with mealie, rice or pap, to one another. Some would crochet, some would knit, some would sell clothing, and so they raised funds to come to the Union Buildings. In the different provinces the women did various things, but from what I know, in the Eastern Cape, this is how they did it.’

2.4 Sustained by Common Values

People often ask, “*What sustained the women of the past?*” The answer comes as follows: *We were sustained by our common values, which bound us together and gave us the basis for our spirituality, which motivated and inspired us. We also took care of ourselves. Women are always the care-givers, and at times, they neglect themselves. You know, sometimes, we reminisce and we look back at that time and compare it to the times of today. the women of that time had great values: respect, discipline, dignity and commitment.*

Women had respect, both for themselves and for their leaders. The discipline that Brigalia spoke about was there in the unity of purpose. People co-operated and worked in harmony, all putting their hands to the wheel, together. Those beautiful shrubs and those manicured lawns could have been a disaster but because they were disciplined, they did not do that. The reason they did not is because they had respect for themselves as women and had respect for their leaders and they had dignity and pride and so they marched as they came, in a disciplined way, they marched back to the bus stops, to the train stations and to the taxis. Nowadays this is no longer done, Instead, everything is burnt. Sophia Williams-De Bruyn ¹¹ makes this statement in disappointment, realising that the women were unable to steer their children in the right direction, so that they would know their culture and so on.

She said 'I think today you are what you are because we had to sacrifice; we had to make sure that you inherited, in the midst of the struggle, the things we left behind for you. You will not find these memories in any textbook.'

Certain values were adhered to and there were certain things that were simply not done. Parents typically taught that certain things were for grown-ups and said *"Wait until you're grown up to do them,"* and so, one was disciplined enough not to do those things.

2.5 The Wisdom to see the Difference

Maybe we are living in a society now that is different. Certainly, values have changed, morality and ethics have changed, but there were certain things that people did not do.

¹¹ De Bruyn, Sophia: a former South African anti-apartheid activist.

2.6 Passing through Generations

Zikhona izinto nje, ezingenziwayo. ("You don't have to reason, you don't have to debate, it's a way of life.") And that's what some women have tried to pass on to their daughters, today, how to keep those values, so that there is a legacy that one leaves behind. *Thina ukuthi sinishiye ngelegacy yevalues nani ke ize nibenazo ezo-values. ("Now we have left you this legacy of values, you, too, ought to practise them.")*

2.7 A Lack of Pride in Unity

The word "*deployment*" was not part of anybody's vocabulary. Everyone's contribution counted; no-one was more important than the other. The commitment and discipline were equally appreciated.

2.8 The Words of Graca Machel

Graca Machel¹² said the following true words:

'One of the things which puzzles me, is how we came to a situation where we face such high levels of sophisticated violence, which is being committed against women, children, and the elderly. You know stealing a cell phone is one thing.

You don't need to rape and re-rape, I mean to humiliate completely another human being, just to take a cell phone. It is done to the elderly, it is done to women, it is done to children. We are the women, those pillars; the pillars of our families. I'm not taking away the responsibility of men, but I'm saying we, the mothers, the grandmothers and the great-grandmothers, this is something we need to sit down and talk about.

¹² Graça Machel DBE is a Mozambican politician and humanitarian. She is the third wife of former South African president Nelson Mandela and the widow of Mozambican president Samora Machel.

What is happening, how is it from my womb I end up with this kind of child who looks to his sister, to his niece and does the kinds of things which are happening? Yes, we have issues with the political continuity, but I think we have fundamental things which have to do with that small-style family that we come from. The family has given us the values we are talking about.

With my mother and father, my brother, my uncle, it started with the family. I don't think we'll overcome the issue of violence against women, violence against children, without I would like to think there's a chain of life, a chain of values, which was passed from those days to today asking the questions: What is the family? What is the structure of the South African family? What is going wrong with that family? How it is to become again the nurturing space, the loving and caring space, which every single human being in this country relates to? I think we have fundamental problems there. The judiciary system has to punish, and punish very severely. It has to keep those monsters out of society. But many other monsters will spring up if we do not go back to the source of the problem. We need to continue this kind of debate.

When we talk of political commitment and the connection to your community, these need to be fundamentally linked to the family. Many of our young people in their 40s, 30s, and 20s, have never had the family I'm talking about. It was broken, it was broken by someone and because some of them are becoming parents without having it themselves, they can't transmit to others. Have you noticed how many families are being broken? You go to the schools and ask how many of the kids come from broken families, and then you realise that teachers can't cope, they absolutely can't cope!

The fundamental social constructions which give a sense of belonging and a sense of structure are family and school. School cannot do it alone without family and family cannot do it alone without school. The challenge we have is exactly that: how do we regain this, that anchor, which is our family, and the values that will lead people to church? We need to talk, young and old, so that our discussions can lead somewhere.'

3. INHERITANCE IN JESUS CHRIST

From the adversity described above, it is clear that the Christian life involves challenges and conflict, whether one likes it or not. The enemies are constantly waging war against God's children and trying to keep them from claiming their inheritance in Jesus Christ.

You were made alive when you were dead in transgressions and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the children of disobedience; among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest

Ephesians 2:1-3

The world, the flesh, and the devil are united against Christ and His people just as the nations in Canaan were united against Joshua and the Jewish nation.

Wiersbe¹³ stated the following: *"You are but a poor soldier of Christ if you think you can overcome without fighting, and suppose you can have the crown without the conflict."*

Today, some believers in the church are disturbed by the emphasis on Spiritual Warfare in certain parts of the Bible. If God were to number the believers in the church today according to their ability to wage spiritual warfare, one can only wonder how big God's army would be. Their fears and criticisms however are unfounded. In Exodus 15:3 it states that ***"The Lord is a man of war"*** when it comes to punishing sin and removing evil. Canaan isn't a picture of heaven; it's a picture of spiritual riches in Christ, the inheritance that mankind has in Him. Too many professed Christians contradict such profession by exhibiting an appetite for what belongs to their past life.

¹³ Wiersbe, W. W. (2007) *The Wiersbe Bible Commentary: The Complete New Testament in One Volume*. Colorado, Springs: The Bible Exposition Commentary by Victor Books (p396)

If then you were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are on the earth.

Colossians 3:1-2

Using the imagery from Joshua, this means, “*You’ve crossed the river and are now in your inheritance. Don’t look back and desire the things of Egypt or the wilderness. Let God feed you and satisfy you with the harvest in the inheritance.*”

3.1 Worship and Warfare

Worship and warfare may seem unrelated to Spiritual Warfare, but in God’s economy, they go together. One of the major themes of the book of Revelation is God’s warfare against evil on earth and His receiving worship in heaven.

Unless the people of God are right with the Lord in their worship, they can’t face their enemies and defeat them in warfare.

“Let the high praises of God be in their mouth, and a two-edged sword in their hand”

Psalms 149:6

It’s unfortunate that “*Spiritual warfare*” has been mocked and discredited by some people as “*chasing after demons*.” It’s also unfortunate that some well-meaning people who believe in “*spiritual warfare*” have developed a theology not consistent with biblical teaching.

The military image is used frequently in the New Testament, by Jesus.

I also tell you that you are Peter, and on this rock I will build my assembly, and the gates of Hades will not prevail against it.

Matthew 16:18

Paul also uses it in Ephesians 6:10 and also in his letters to the Corinthians.

For though we walk in the flesh, we don't wage war according to the flesh; for the weapons of our warfare are not of the flesh, but mighty before God to the throwing down of strongholds, throwing down imaginations and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ;

2 Corinthians 10:3-5

The Christian life is a battleground, not a playground, and there is an enemy to fight and territory to gain for the Lord.

The church is a living spiritual organism, but it is also an organization. If an army is not organized, it can't fight the enemy successfully; if a family isn't organized, it will experience nothing but chaos and confusion. When Israel arrived on the plains of Moab, they faced a different kind of enemy, one who was hidden in the mountain heights and able to call upon the forces of the evil one to assist him. Camping peacefully in the valley, the Israelites had no idea that Balaam was trying to curse them so that the Moabites and Midianites could defeat them.

This scenario reminds one of Paul's warning in Ephesians 6:12,

For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world's rulers of the darkness of this age, and against the spiritual forces of wickedness in the heavenly places.

Ephesians 6:12

Satan often comes as a lion that devours (1 Peter 5:8), but if that fails, he will attack again as a serpent that deceives.

But I am afraid that somehow, as the serpent deceived Eve in his craftiness, so your minds might be corrupted from the simplicity that is in Christ.

2 Corinthians 11:3

The church today battles against a strong enemy who has an organized army of evil spirits, dedicated to opposing God's people and God's work.

Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world's rulers of the darkness of this age, and against the spiritual forces of wickedness in the heavenly places. Therefore put on the whole armor of God, that you may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having the utility belt of truth buckled around your waist, and having put on the breastplate of righteousness, and having fitted your feet with the preparation of the Good News of peace; above all, taking up the shield of faith, with which you will be able to quench all the fiery darts of the evil one. take the helmet of salvation, and the sword of the Spirit, which is the word of God; with all prayer and requests, praying at all times in the Spirit, and being watchful to this end in all perseverance and requests for all the saints: on my behalf, that utterance may be given to me in opening my mouth, to make known with boldness the mystery of the Good News, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

Ephesians 6:10-20

It was this attack of the “*principalities and powers*” from which the Lord protected Israel as they camped on the plains of Moab. What good is it to say pious words if one's heart goes right on sinning? All one has to do is listen to David or the Prodigal Son to hear real confession.

David said to Nathan, “I have sinned against Yahweh.” Nathan said to David, “Yahweh also has put away your sin. You will not die.

2 Samuel 12:13

And David said unto God, I have sinned, greatly, because I have done this thing, but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly

1 Chronicle 21:8

The victories over Sihon and Og, the two mighty kings of the lands east of the Jordan, were themselves preparation for the battles Israel would fight when they arrived in Canaan. The new generation was getting its first real taste of warfare and was quickly discovering that Jehovah could be trusted to overcome every enemy.

All that the army had to do was obey God's orders, trust His promises, and courageously confront the enemy.

3.2 Prayer

Mark 10:27, "***With God all things are possible.***"

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations (speculations) and every high thing that exalted itself against the knowledge of God and bring into captivity every thought to the obedience of Christ"

2 Corinthians 10:4,5

This shows the mighty power of the spiritual weapons available to mankind. One should pray that all of this will be accomplished in the ones for whom one is concerned; that is, that the works of the Enemy will be torn down. Finally, one was given a solid foundation for prayers, the basis of redemption.

In reality, Christ's redemption purchased all mankind, so that he may say that each one is actually God's purchased possession, although he is still held by the Enemy. One should, through the prayer of faith, claim and take for God in the name of the Lord Jesus that which is rightfully His. This can be done only on the basis of redemption. This is not meant to imply that, because God has purchased all persons through redemption, they are automatically saved. They must believe and accept the gospel for themselves; one's intercession enables them to do this.

To pray in the name of the Lord Jesus is to ask for, or to claim, the things, which the blood of Christ has secured. Therefore, each individual for whom prayer is made should be claimed by name as God's purchased possession, in the name of the Lord Jesus and on the basis of His shed blood. One should claim the tearing down of all the works of Satan, such as false doctrine, unbelief, atheistic teaching and hatred, which the Enemy may have built up in their thinking. Then, one must pray that their very thoughts will be brought into captivity to the obedience of Christ.

With the authority of the name of the Lord Jesus, one *must* claim their deliverance from the power and persuasion of the Evil One and from the love of the world and the lust of the flesh. Also pray that their conscience may be convicted, that God may bring them to the point of repentance and that they may listen and believe as they hear or read the Word of God.

Mankind's prayer must be that God's will and purposes may be accomplished in and through them. Intercession must be persistent, not to persuade God, for redemption is by God, but because of the Enemy. One's prayer and resistance are against the Enemy, the awful owner and ruler of darkness. It is every believer's duty before God to fight for the souls for whom Christ died. Just as some must preach to them the good news of redemption, others must fight the powers of darkness on their behalf through prayer and worship.

Satan yields only what and when he must, and he renews his attacks in subtle ways. Therefore, prayer must be definite and persistent, even long after definite results are seen. One must pray for the new Christian even after he begins to be established in the faith. One will find that as one prays, the Holy Spirit will give new directions. At times prayers could be largely ineffective, however, when the Holy Spirit inspires one to begin presenting that person to God in the name of the Lord Jesus, such will change. Brand reports¹⁴ *"It seemed that I was drawing that person from deep within the very camp of the Enemy. Then I was able to proceed as usual claiming every detail of that life for God, using the power of the blood against the Enemy."*

This is true warfare in the spiritual realm. Thank God that our spiritual weapons are mighty and that our authority in Christ is far above all the authority of the rulers, powers and forces of darkness, so that the Enemy must yield."

¹⁴ Brand, Connie. M. J. (Prof, Dr.)

3.3 Sin and The Short Term Consequences thereof

The nations that Israel destroyed in Canaan were living in abominable moral filth and sinning against a flood of light, and the Lord had been longsuffering with them

He said to Abram, "Know for sure that your seed will live as foreigners in a land that is not theirs, and will serve them. They will afflict them four hundred years. I will also judge that nation, whom they will serve. Afterward they will come out with great wealth, but you will go to your fathers in peace. You will be buried in a good old age. In the fourth generation they will come here again, for the iniquity of the Amorite is not yet full."

Genesis 15:13-16

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

Romans 1:18

The banners of victory in the life of the believer: To abstain; to believe and not conform and to resist. In single words, flight, faith and fight.¹⁵

If one should fail to comprehend the differences, one shall be like searchers on land looking for a submarine. Practical Christian living is a fundamental doctrine, and it is taught in the Word of God, for after a long list of the sins of the flesh, Paul adds:

for the sexually immoral, for homosexuals, for slave-traders, for liars, for perjurers, and for any other thing contrary to the sound doctrine;

1 Timothy 1:10

It is true that the borderline between one phase of temptation and another may be quite fluid, and marked on the spiritual map with uncertainty like those un-surveyed areas which the cartographers mark with dotted lines. There are certain identical acts, which may be fleshly in one person and worldly or devilish in another. Sins cannot always be neatly classified.

¹⁵ Barnhouse, D. (Dr., Th.D.): Theologian, Pioneer in Radio Broadcasting, his program *The Bible Study Hour* continues now known as *Dr. Barnhouse & the Bible*

There might be a combination of circumstances that would make the same temptation apply to different fields of attack.

For instance, consider the purchase of a two-thousand dollar gown by a woman of fortune in society. If the woman were merely lustful and purchased the gown as a part of a campaign to seduce a desired lover, it would be a sin of the flesh.

If the purchase were made by a woman, chaste in nature, but who desired to conform to the social set in which she moved, it would be a sin of the world. If the purchase was made by a par venue, swelling with pride because she had attracted a man able to pay her 'couturier', and who wished to use the gown as a weapon to put her betters in their place, it would be a devilish sin, Satan's sin, the original sin of pride.

Drunkenness may be a sin of the flesh when indulged in for the sheer pleasure of seeking oblivion. It may be worldliness when the friendly glass is accepted in order to be thought well of by people who establish the standards of social custom. Adultery would be of the flesh were it for nothing but carnal indulgence; it would be intensely devilish if it were used to bring the partner under the domination of a proud and haughty spirit that wished to exercise creature control over another human being for the inflation of self-pride.

3.4 Obedience

Current days are not unlike that described in the book of Judges, when everybody did as they pleased.

In those days there was no king in Israel: every man did that which was right in his own eyes.

Judges 17:6

But God's word to His people is just the opposite:

who serve a copy and shadow of the heavenly things, even as Moses was warned by God when he was about to make the tabernacle, for he said, "See, you shall make everything according to the pattern that was shown to you on the mountain.

Hebrews 8:5

When God's work is done God's way, in obedience to God's truth, it will never lack God's blessing. As long as Israel walked with God and obeyed His will, they were an undefeated people and God did great wonders for them.

"And this is the victory that has overcome the world, our faith"

1 John 5:4

4. THE SPIRIT OF RELIGION

Israel's great temptation was in wanting to be like the other nations, and this is what led to their downfall and captivity. Instead of rejoicing in their uniqueness as the people of the true and living God, they imitated their neighbours in their worship and conduct, and God had to discipline them. Instead of letting God rule as their King, they asked for a king "***like all the nations***" (1 Samuel 8:5), and this brought the nation into all kinds of trouble.

Unfortunately, many people in the church today have the mistaken idea that being like the world is the way to reach the world. They forget that the church is the people of God, a very special people, saved by His grace.

Instead of maintaining separation (2 Corinthians 6:14—7:1) they promote imitation.

Don't love the world, neither the things that are in the world. If anyone loves the world, the Father's love isn't in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, isn't the Father's, but is the world's. The world is passing away with its lusts, but he who does God's will remains forever.

1 John 2:15-17

This is so that it's becoming more and more difficult to distinguish the people of God from the people of the world. It is claimed "*The church did the most for the world when the church was the least like the world.*" One has to question whether a spirit of religion has any influence in this regard?

4.1 A fabrication of Religion

The spirit of religion is an obstacle for having any relationship with God.¹⁶ Rather than having an actual relationship with God, the spirit of religion will deceive one into thinking that one has a relationship with God, and will act as a substitute. Using the religious spirit, Satan inspires fabricated religion. Such a spirit will also imitate God and His work.

It tends to blind people and prevent them from developing a relationship in '*spirit and in truth*'. Such a spirit is rife amongst sects and pagan religions. However, it can be said that such a spirit is equally active within the Christian churches. Indeed, the religious spirit functions within the church of Christ more deceitfully than outside the church. Through imitations Satan attempts to undermine the relationships of Christians with God. It is important to discern this spirit in order to not be influenced by it and to resist its operations.

The spirit of religion will prevent one from living a full life in Christ; it will prevent one in ignorance to subject oneself to the full force of the gift of grace as provided by God. Such discernment is imperative both for individual Christians and for the church as a whole.

The spirit of religion will make every effort to mislead the Christian believer into some false portrayal of God and His works. Some of these efforts are to undermine the role of God the Father; others imitate Christ, whereas others counterfeit the voice or the power of the Holy Spirit.

¹⁶ Bakker JW (2007): '*The Spirit of Religion*' Available from: <http://www.kingdomrule.org/pdf2/Spirit%20of%20religion.pdf> [Accessed: 5 October 2013]

The Lord Himself vigorously seeks to engage with mankind and develop an intimate relationship with him. He also wants to break through with His power in one's life, allowing one to assist in the expansion of His Kingdom. On the other hand, this is also a period in which religious spirits are active in obstructing the work of the Lord through counterfeit spirits and ideas. Should a spirit of religion affect one, one should carefully seek deliverance from all interferences and contaminations from such spirits, and engage in a living relationship with the real God.

4.2 The Love of Money – Serving Mammon

Balaam was sent to curse Israel, yet he ended his oracle by declaring that he wanted to be like Israel!

Who can count the dust of Jacob, or number the fourth part of Israel? Let me die the death of the righteous! Let my last end be like his!"

Numbers 23:10

However, one does not die the death of the righteous unless one has lived the life of the righteous, and that was something Balaam was not prepared to do. His love of money so controlled his life that he would do anything to get wealth. Balaam died with the wicked when Israel defeated the Midianites (31:8), and his end was eternal judgment.

4.3 The Wickedness of the Heart

The fact that Balaam participated in these pagan occult rituals shows the wickedness of his heart. He spoke the Word of God and longed for a righteous death, yet he thought nothing of using enchantments and consorting with Satan.

When Balaam saw that it pleased Yahweh to bless Israel, he didn't go, as at the other times, to meet with enchantments, but he set his face toward the wilderness.

Numbers 24:1

He was a double-minded man whose chief desire was to make as much money as possible by marketing his skills.

4.4 God's Faithfulness

The first oracle pictured Israel as a chosen people because of the love of God, and the second oracle presents them as a conquering people because of the faithfulness of God.

God doesn't lie, so all His promises and covenants are sure; He doesn't change, so His character remains the same. He isn't weak but is able to fulfil what He promises; nobody can manipulate Him or control Him. God was with the people of Israel and reigned as their King.

It was God who gave Israel their victories, beginning with their exodus from Egypt. The nation was like an ox in its strength and like a lioness and a lion in its determination to catch its prey and kill it. Therefore, no sorcery could succeed against God's people because God was at work in them and through them.

4.5 Clothed in Righteousness

When God looked upon Israel, He didn't behold iniquity or wickedness and therefore have reason to judge them. They were "a kingdom of priests and a holy nation" (Exodus 19:6), even though He had to chasten them for their unbelief and disobedience.

Believers today are God's chosen people.

***even as he chose us in him before the foundation of the world,
that we would be holy and without blemish before him in love;***

Ephesians 1:4

They are clothed in His righteousness

Therefore if anyone is in Christ, he is a new creation. The old things have passed away. Behold, all things have become new.

2 Corinthians 5:17

and seated with Him in the Heavens

But God, being rich in mercy, for his great love with which he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), and raised us up with him, and made us to sit with him in the heavenly places in Christ Jesus,

Ephesians 2:4-6

Because mankind is “*in Christ*,” God sees humankind as His own special people (1 Peter 2:5, 9–10), and He deals with him accordingly.

4.6 The Full Armor of God

The battles God’s people fight today are not with flesh and blood on earth but with Satan’s hosts in the spiritual realm (Ephesians 6:10), and one can’t win the victory in one’s own strength. One must first of all see oneself as the people of God, purchased by the blood of Christ, indwelt by the Holy Spirit, and “*more than conquerors*” through Christ (Romans 8:37). Mankind’s protection is the “*whole armour of God*,” and his chief weapons are the Word of God and prayer (Ephesians 6:13–20; Acts 6:4).

4.7 Other gods

The aim of heathen religion was to control the gods and get them to do what the worshippers wanted, whether it was to defeat their enemies or to give abundant harvests. In bargaining with their gods, the pagan peoples went to extremes, even to the point of sacrificing their own children. This kind of “*worship*” was forbidden in Israel, because Jehovah is totally unlike the pagan gods.

4.8 The Reality of His Promise

God had promised to be with Joshua (Joshua 1:5, 9), and the people had prayed that the Lord would be with him.

They answered Joshua, saying, “All that you have commanded us we will do, and wherever you send us we will go. Just as we listened to Moses in all things, so will we listen to you. Only may Yahweh your God be with you, as he was with Moses.

Joshua 1:16-17

The enemy knew that God was with Israel, and Joshua had encouraged his people with this promise. Joshua was now experiencing the reality of that promise. The Lord met him as Captain of the Lord's armies, whether in heaven or on earth.

Yahweh of Armies is with us. The God of Jacob is our refuge. Selah.

Psalms 46:7

Joshua would recall the song Israel had sung at the Red Sea:

The Lord is a man of war: the Lord is His name

Exodus 15:3

4.9 Standing on Holy Ground

The Lord's first order to Joshua revealed to him that he was standing on holy ground. This reminds of God's words to Moses at the burning bush (Exodus 3:5). Joshua was standing in “*heathen territory*,” yet because God was with him, he was standing on holy ground.

If one were obeying the will of God, no matter where He leads one, one would be on holy ground, and should behave accordingly. There's no such thing as “*secular*” and “*sacred*,” “*common*” and “*consecrated*,” when one is in the Lord's service.

Therefore, whether you eat or drink, or whatever you do, do all to the glory of God

1 Corinthians 10:31

Joshua first bowed the knee (Ephesians 3:14); then he submitted to a holy walk and then he went out to battle the enemy in the power of the Lord. Like Joshua, one has already been given an inheritance (described in Ephesians 1-2) and one must overcome the enemy in order to claim it for oneself and enjoy it. Joshua followed the third plan, and that's why the Lord blessed him.

4.10 The Victory is Guaranteed

Israel's victory at Jericho illustrates three principles of spiritual conflict and victory applicable to God's children today, no matter what challenges they may be called to confront. One fight from victory, not for victory. The Christian soldier stands in a position of guaranteed victory because Jesus Christ has already defeated every spiritual enemy (John 12:31).

Jesus defeated Satan not only in the wilderness (Matthew 4:1–11), but also during His earthly ministry (12:22–29), on the cross (Colossians 2:13–15), and in His resurrection and ascension.

And what is the exceeding greatness of his power toward us who believe, according to that working of the strength of his might he worked in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come. He put all things in subjection under his feet, and gave him to be head over all things for the assembly, which is his body, the fullness of him who fills all in all.

Ephesians 1:19-23

As He intercedes for His people in heaven, He helps mankind mature and accomplish His will (Hebrews 13:20–21), and

What then shall we say about these things? If God is for us, who can be against us?

Romans 8:31

The land of Canaan was divided among a number of “city states,” each ruled by a king. These cities were not large; Ai, which was smaller than Jericho (7:2–3), had about 12,000 people. Excavations at Jericho indicate that the city covered perhaps eight acres and was protected by two high parallel walls, which stood about fifteen feet apart and surrounded the city.

It was the sight of cities like Jericho that convinced ten of the Jewish spies that Israel could never conquer the land (Numbers 13:28).

The news of Israel’s Exodus from Egypt and their recent victories east of the Jordan had already spread to Canaan and put the people in panic (Joshua 2:9–11) “*I will send My fear before you,*” God had promised;

“I will cause confusion among all the people to whom you come, and will make all your enemies turn their backs to you”

Exodus 23:27

It was said that Mary Queen of Scots feared John Knox’s prayers more than she feared an enemy army. Is society today afraid of what God’s people may do? Probably not, it might be because the church hasn’t done very much to display the power of God to a sceptical world. Regrettably the church has become so much like the world that the world takes little notice of what it does. Mankind imitates the world’s methods; cater to the world’s appetites; solicit the world’s approval; and one measures what one does according to the world’s standards. This was not the case with Joshua and Israel as they were a conquering people who made no compromise with the enemy but trusted God to give them the victory. Theirs was a march of triumph that put the fear of God into the hearts of the enemy.

It’s possible that the Lord spoke these words to Joshua when He confronted him at Jericho Joshua 5:13–15. The tense of the verb is important: “I have given Jericho into your hand” The victory had already been won! All Joshua and his people had to do was claim the promise and obey the Lord.

Victorious Christians are people who know the promises of God, because they spend time meditating on God's Word; they believe the promises of God because the Word of God generates faith in their hearts (Romans 10:17); and they reckon on these promises and obey what God tells them to do. To "*reckon*" means to count as true in your life what God says about you in His Word.

J. Hudson Taylor's¹⁷ recorded three different ways to serve the Lord:

- To make the best plans we can and hope they succeed;
- To make one's own plans and ask God to bless them; or
- To ask God for His plans and then do what He tells one to do. Joshua received his orders from the Lord, and that's why Israel succeeded.

God's plan for the conquest of Jericho was seemingly foolish, but it worked. God's wisdom is far above that of mankind (Isaiah 55:8–9), and He delights in using people and plans that seem foolish to the world.

For the eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him

2 Chronicles 16:9

During the challenge one overcome the enemy by faith,

"By faith the walls of Jericho fell down, after they were compassed about seven days"

Hebrews 11:30

And this is the victory that has overcome the world, our faith"

1 John 5:4

Faith does not believe in spite of evidence, for the people of Israel had been given one demonstration after another proving that God's Word and God's power can be trusted.

¹⁷ Taylor, J.H. (MRCS., FRGS.): '*British Protestant Christian Missionary*', Founder of the China Inland Mission (CIM)

The Lord had opened the Red Sea, destroyed the Egyptian army, cared for His people in the wilderness, defeated great kings; given Israel their land, opened the Jordan River, and brought His people safely into the Promised Land. How could they do anything other than believe Him!

Joshua first shared the Lord's plan with the priests. It was important that the ark of the Lord be in its proper place, for it represented the presence of the Lord with His people.

When Israel crossed the river, the account mentions the ark sixteen times (Joshua 3-4), the ark is mentioned eight times. Israel could march and the priests blow trumpets until all of them dropped from weariness, but if the Lord were not with them, there would be no victory. When the church accept God's plan, they invite God's presence, and that guarantees victory.

It's important that leaders receive their orders from the Lord and that those who follow them obey their instructions. As with the crossing of the Jordan River, so also the conquest of Jericho was a miracle of faith. Joshua and his people listened to God's orders, believed them, and obeyed, and God did the rest. When God's people rebel against spiritual leadership, as Israel often did in the wilderness, it leads to discipline and defeat.

This was a test of the Jewish people's faith and patience. No doubt some of them were anxious to get on with the invasion so they could claim their inheritance and settle down to enjoy the rest God had promised. To some of them, it may have seemed a futile waste of time to devote an entire week to the taking of one city. Impatience was one of Israel's besetting sins, and God was helping them learn patient obedience, for it's through "*faith and patience*" that God's people inherit what He has promised.

that you won't be sluggish, but imitators of those who through faith and patience inherited the promises.

Hebrews 6:12

God is never in a hurry. He knows what He's doing, and His timing is never off and He is never late, although mankind may have a different perception of God's timing. The divine command of silence was a test of their self-control. People who cannot control their tongues cannot control their bodies (James 3:1-2), and what good are soldiers whose bodies are not disciplined? ***"Be still, and know that I am God"*** (Psalm 46:10).

In the Christian life there's ***"a time to keep silence, and a time to speak"*** (Ecclesiastics 3:7), and wise is the child of God who knows the difference. The Holy Spirit directed the writer of the epistle to the Hebrews to use this event as one of the *"by faith"* examples in Hebrews 11. The early church prayed, *"Lord, You are God!"* and they gladly confessed that their enemies could do only as much as God allowed:

"whatever Your hand and Your purpose determined before to be done"

Acts 4:24

Poet T. S. Eliot¹⁸ said, *"Destiny waits in the hand of God, not in the hands of statesmen."* God could have judged Israel for sparing the wicked Canaanite nations, but in His mercy He spared them because He had purposes for them to fulfil. Israel had committed a serious blunder in not trusting God to give them victory, but God sought to use their mistake for their own good.

God had made it very clear to the Jews that they were not to study *"comparative religion"* and get interested in the pagan practices of the Canaanites (Deuteronomy 7:1–11). It was that kind of curiosity that had the weapons one fight with is not the weapons of the world. Wiersbe¹⁹ stated *"that statement could have been made by a space alien in a sci-fi novel, but it wasn't."*

¹⁸ Eliot, T.S. (AB in Philosophy): Poet, Dramatist, Literary critic, and Editor.

¹⁹ Wiersbe, W. W. (2007) *The Wiersbe Bible Commentary: The Complete Old Testament in One Volume*. Colorado, Springs: The Bible Exposition Commentary by Victor Books (p432)

The apostle Paul wrote those words to the believers in Corinth (2 Corinthians 10:4), reminding them of a principle every Christian needs to take to heart: When God goes to war, He usually chooses the most unlikely soldiers, hands them the most unusual weapons, and accomplishes through them the most unpredictable results.”

When Israel obeyed the Lord, He blessed them richly, and both their conduct and God’s blessing were a testimony for their unbelieving neighbors. The pagan people would say, “*These Jews are different. The God they worship and serve is a great God!*” And the Jewish people would then have had opportunities to tell their neighbours how to trust Jehovah and receive His forgiveness and blessing (Deuteronomy 4:1–13.) Jehovah is the God of all the nations, “**for dominion belongs to the Lord and He rules over the nations**” (Psalm. 22:27–28).

Proud King Nebuchadnezzar²⁰ had to learn the hard way “**that the Most High²¹ rules in the kingdom of men, and gives it to whomever He chooses**” (Daniel 4:25). Four times in the book of Judges one is told that God “sold” His people to the enemy (2:14; 3:8; 4:2; 10:7; 1 Samuel 12:9). The Jews acted like slaves, so God sold them like slaves. Had the Jews been faithful to the Lord, He would have sold their enemies into Israel’s hands (Deuteronomy 32:30).

Charles Spurgeon²² said that God never allows His people to sin successfully. Their sin is likely to either destroy them or it will invite the chastening hand of God. If the history of Israel teaches the contemporary church anything it is the obvious lesson that “**righteousness exalts a nation, but sin is a disgrace to any people**” (Proverbs 14:34).

²⁰ **Proud King Nebuchadnezzar:** A king of the Neo-Babylonian Empire, who reigned c. 605 BC – 562 BC. He is credited with the construction of the Hanging Gardens of Babylon and for the destruction of the First Temple.

²¹ **Most High:** Thee Almighty God, King of Kings, Sovereign God.

²² Spurgeon, C.: Particular Baptist Preacher

4.11 God's Salvation for His People

There's no evidence that the people repented of their sins when they cried out to God for help, but the Lord responded to their plight and gave them a deliverer. It was the exodus experience all over again:

And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them"

Exodus. 2:24–25

The word "*knew*" means much more than intellectual understanding, for God knows everything. It means that God identified with their trials and felt a concern for their welfare.

Prof. Connie Brand emphasized in her academy "Radah" that "*The Holy Spirit longs to reveal to you the deeper things of God*". God wants to love and work through His children.

Her constant prayer "*Through the Holy Spirit you may have strength for every duty, wisdom for every problem, comfort in every sorrow, joy in His overflowing service.*" Othniel²³ rescued his nation from bondage, but also served his people as judge for forty years. This meant that he exercised authority in managing the affairs of the nation, and it was his spiritual and civil leadership that brought rest to the land.

One must never underestimate the good that one person can do who is filled with the Spirit of God and obedient to the will of God. When God called men and women to serve as judges, they obeyed, did His work, and then passed from the scene. One would hope that their godly influence would make a lasting difference in the spiritual life of the nation, but such wasn't the case. No sooner was a judge off the scene than the people were back to worshipping Baal and forsaking the Lord.

²³ **Othniel:** First of *Biblical Judges*, in the Book of Judges.

Somewhere the system broke down, and it was likely with the priests and the parents. The priests and Levites were not only to officiate at the tabernacle, but they also were to teach the law to the people and encourage them to obey it (Leviticus 10:11; Deuteronomy 33:8–10; 17:8–9; 1 Samuel 2:12–17; Mal. 2:1–9). Jewish parents were expected to teach their children the ways of the Lord (Deuteronomy 6:6–25; 11:18–21).

Although called by God, some of the characters in the Bible did not have a flawless history:

- Moses was eighty years old when he began his ministry and he was wanted for murder in Egypt.
- Jacob was a schemer.
- Elijah suffered from depression, and so did Jeremiah.
- Hosea couldn't keep his marriage together.
- Amos, a farmer, had no ministerial training.
- Peter tried to kill a man with his sword.
- John Mark was a quitter,
- Paul couldn't get along with his associate Barnabas.

These traits are not excuses for leaders to sin or for churches to lower their standards, but they remind one that God's ways aren't always the ways of mankind. The man or woman one would think least qualified for God's work may turn out to be a mighty servant of God.

If God's children were to be overcomers, and not be overcome, they need to understand and apply God's principles. God tests one's faith for at least two reasons:

- to show one whether his or her faith is real or counterfeit, and
- to strengthen one's faith for the tasks He's set before mankind.

God would often put one through the valley of testing before allowing one to reach the mountain peak of victory. Spurgeon²⁴ was right when he said, *“that the promises of God shine brightest in the furnace of affliction, and it is in claiming those promises that we gain the victory.”*

Pride after the battle robs God of glory, and fear during the battle robs God’s soldiers of courage and power. Fear has a way of spreading, and one timid soldier can do more damage than a whole company of enemy soldiers. Fear and faith can’t live together in the same heart. Either fear will conquer faith and one will quit, or faith will conquer fear and we will triumph. John Wesley²⁵ may have been thinking of Gideon’s army when he said, *“Give me a hundred men who fear nothing but sin and love nothing but God, and I will shake the gates of hell!”*

4.12 Keeping Deliverance

Subritzky²⁶ confirms, in order for the child of God to keep their deliverance one must: Totally yield to Jesus Christ in every area of one’s life, making Him Lord of every area.

- Be always filled with the Holy Spirit.

Don’t be drunken with wine, in which is dissipation, but be filled with the Spirit,

Ephesians 5:18

- Believe and live by the Word of God.

But he answered, “It is written, ‘Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.’”

Matthew 4:4

²⁴ Wiersbe W. W. (1994) Be Available (Judges): Accepting the Challenge to Confront the Enemy. Colorado, Springs: Victor Books (p75)

²⁵ Wiersbe, W. W. (2003) *The Bible Exploration Commentary*. Colorado Springs: The Bible Exposition Commentary (p120)

²⁶ Subritzky W. A.: Charismatic Movement in the *Subritzky Faith Healing Ministry*, Dove Ministry Distributions.

- Put on the full armour of God.

Stand therefore, having the utility belt of truth buckled around your waist, and having put on the breastplate of righteousness, and having fitted your feet with the preparation of the Good News of peace; above all, taking up the shield of faith, with which you will be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; with all prayer and requests, praying at all times in the Spirit, and being watchful to this end in all perseverance and requests for all the saints:

Ephesians 6:14-18

- Stay with the right people and receive on-going counsel.
Man's sin had brought God's curse²⁷, but God's gracious covenant with Abraham brought blessing to the whole world²⁸
- Have the right relationships with people.
- Make Jesus the centre of every part of our lives. We must die daily to our old self and reassert our position daily in Jesus Christ.

Deliverance can be progressive. People should be told to go away, read their Word, get on their knees before God, confess their sins and come into true repentance and be baptised with the Holy Spirit.

I will send the hornet before you, which will drive out the Hivite, the Canaanite, and the Hittite, from before you. I will not drive them out from before you in one year, lest the land become desolate, and the animals of the field multiply against you. Little by little I will drive them out from before you, until you have increased and inherit the land. I will set your border from the Red Sea even to the sea of the Philistines, and from the wilderness to the River; for I will deliver the inhabitants of the land into your hand, and you shall drive them out before you. You shall make no covenant with them, nor with their gods. They shall not dwell in your land, lest they make you sin against me, for if you serve their gods, it will surely be a snare to you."

Exodus 23:28-33

²⁷ Genesis 3:14; 4:11 - And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

²⁸ Genesis 12:1-3 - Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

5. CONCLUSION

Jesus said to Andrew's brother, "*You are Simon [“a hearer”].... You shall be called Cephas [“a stone”]*" (John 1:42). "*You are - you shall be!*" That is good news for anybody who wants a new start in life and for any Country to start a new life. God can take a weak piece of clay like Simon and make a rock out of him! God can take a doubter like Gideon and make a general out of him!

It has been said that the good news of the gospel is that one does not have to stay the way one is. Through faith in Jesus Christ, anybody can be changed.

“Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new”.

2 Corinthians 5:17

The church and South Africa must know that God doesn't need large numbers to accomplish His purposes, nor does He need especially gifted leaders. Gideon and his 300 men were available for God to use, and He enabled them to conquer the enemy and bring peace to the land. When the church starts to depend on “bigness” - big buildings, big crowds and big budgets, then faith becomes misplaced, and God can't give His blessing.

When leaders depend on their education, skill, and experience rather than in God, then God abandons them and looks for a Gideon. The important thing for South Africa is to be available for God to use just as He sees fit. God's children may not fully understand His plans but one can fully trust His promises, and it's faith in Him that gives the victory.

This diverse country (“The Rainbow Nation”) can start by forgiveness. The truths told in this thesis is one of forgiveness and a new beginning. Moses was eighty years old when he began his ministry and he was wanted for murder in Egypt. Jacob was a schemer. Elijah suffered from depression, and so did Jeremiah. Hosea couldn't keep his marriage together. Amos, a farmer, had no ministerial training.

Peter tried to kill a man with his sword. John Mark was a quitter, and Paul couldn't get along with his associate Barnabas. These traits are not excuses either for leaders to sin or for churches to lower their standards, but they remind one that God's ways aren't always the ways of mankind. The man or woman one would think least qualified for God's work may turn out to be a mighty servant of God.

Neil Anderson said: *"Don't wait to forgive until you feel like forgiving; you will never get there. Feelings take time to heal after the choice to forgive is made."* South Africa need to protect what God has given them and be ready to give a good account their stewardship when getting to the end of the journey. God is at the beginning of the journey and he will remain with us throughout the journey. Each step of the way, God will see to it that His children will fulfil His loving purposes, and He will never forsake them. (Isaiah 43:1–2; Hebrews 13:5–6).

The fall of Jericho is an encouragement to God's people to trust the Lord's promises and obey His instructions, no matter how impossible the situation may appear to be. Today's Christians may not capture a city as Joshua did, but in everyday lives mankind faces enemies and high walls that challenge him. The only way to grow in faith is to accept new challenges and trust God to give the victory.

"Do not pray for easy lives," said Phillips Brooks²⁹; *"pray to be better men and women. Do not pray for tasks equal to your powers; pray for power equal to your tasks."*

John Wesley³⁰ may have been thinking of Gideon's army when he said, *"Give me a hundred men who fear nothing but sin and love nothing but God, and I will shake the gates of hell!"*

²⁹ Brooks, P. (Bishop of Massachusetts): Harvard University, Virginia Theological Seminary

³⁰ Wiersbe, W. W. (2003) *The Bible Exploration Commentary*. Colorado Springs: The Bible Exposition Commentary (p120)

“God says it, I believe it, and that settles it!” Anyone who has never trusted the Savior is spiritually in worse shape than this man was physically. Jesus placed a great deal of importance on the hearing of the Word of God. In one form or another, the word hear is used thirteen times.

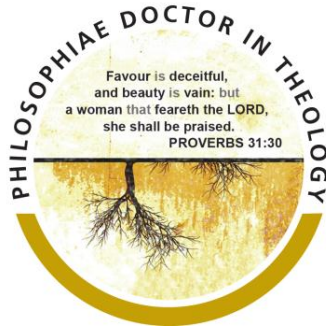
The Lord was speaking, not about physical hearing, but about hearing with spiritual discernment. To *“hear”* the Word of God means to understand it and obey it (see James 1:22–25). For one thing, He did it for her own sake. He wanted to be to her something more than a healer: He wanted to be her Savior and Friend as well. He wanted her to look into His face, feel His tenderness, and hear His loving words of assurance. By the time He finished speaking to her, she experienced something more than physical healing. He called her *“daughter”* and sent her on her way with a benediction of peace (Mark 5:34). To *“be made whole”* meant much more than receiving mere physical healing. Jesus had given her spiritual healing as well!

The *“wilderness”* where John ministered is the rugged wasteland along the western shore of the Dead Sea. John was telling the people symbolically that they were in a *“spiritual wilderness”* far worse than the physical wilderness that their ancestors had endured for forty years. John called the people to leave their spiritual wilderness, trust their *“Joshua”* (Jesus), and enter into their inheritance.

Throughout the history of South Africa there are traces of hardship and personal losses resulting from what is commonly referred to as the *“South Africa’s forgotten War”*, the Anglo Boer War. It needs to be respected by all nations as everyone fought for something they believed in. It is believed that although all women, British, black and white wanted the best for their children, they need to make ends meet. The greed for money create selfishness which lead to wars like this. God, through His love and grace, provided each of mankind with the ability to overcome all this heartache and provided everybody with a place under the sun.

One can see from the above that women have suffered greatly in the history of the country. Such adversity has revealed some character amongst certain women, but regrettably such character did not pull through to the current generations. One would almost expect that there were so many lessons learnt that by now everybody understand that they should adhere to God's guidelines. However, as Israel that was led out of Egypt, the people of this country find it very hard to stop sinning and to turn back to God. The reason for Israel having spent 40 years in the desert was to purify them from a generation of people most reluctant to accept the gracious leadership of God. One cannot help but wonder if God is today performing a similar cleansing program before He sends Jesus Christ back to earth, bearing in mind He does not want any man to not go to Heaven.

Being a child of God compels one to take part in the war between good and evil. Such warfare concerns overcoming the deception of the Enemy and enforcing God's standards.



CONCLUSION

*Her children rise up and call her blessed. Her husband
also praises her: "Many women do noble things, but
you excel them all."*

Proverbs 31:28-29

More and more people are pulling away from God. However, without accepting His grace and love and without parents bringing children up in His name and according to His Word, this beautiful country will, like an Israel of old, be doomed to wandering into an uncertain future life in Satan's desert of sin. We, the parents of today, the mother, the primary caregiver, has a responsibility towards herself, her child and mostly God, to ensure that her first priority is with her family and mostly with her children, to ensure not only their physical wellbeing, but also their spiritual growth, being the electrician to connect the wire from her child to the one held by God's outstretched arm. This thesis started with a hypothesis that women should reconsider their profession status and commitment to the workplace, and compare that to their commitment towards their families.

The hypothesis does not suggest that all women should abandon their career aspirations and become full time wives and mothers, or conversely agree with feministic notions that women are equal or even superior to men. It does however suggest that women firstly have a responsibility towards their families and then, secondary to that, to the workplace.

There are many women that the Bible talks about that accomplished the above with great success. The first of which could arguably be Eve herself, since she was the first woman to bear a child. Importantly, God created man and woman to be equal. Different maybe, but definitely equal. Unfortunately modern society tends to compare sexes in a manner to what the Bible has in mind, which is not the right thing to do. God created Adam and Eve with distinct differences for a reason, and to 'go populate' the earth is not the only one. God could have created an entire army of Adams, but He didn't, He created a softer being, one with different perceptions of the same issue, with different emotions to those of men regarding particular matters. As God created Adam perfectly, so was Eve created perfectly, without blemish, from man, to be a helpmeet. Satan knew this, and rather than to approach Adam, he appealed to Eve, the being with the softer more believing side. God created Adam and assigned certain duties to him. He is to work, to protect and to nurture his family. He is to provide for them, lead them and teach them about God. The man is to represent God with his family, represent his family with God, and rule his family, not like a dictator, but in love and kindness.

There were however other women in the Bible that was more obedient to the instructions of God, such as Jochebed, the mother of Moses, Hannah, the mother of Samuel and Sarah, the mother of nations and kings. These women adhered strictly to God's word and the results were that they were blessed significantly. There are two key ingredients which allowed these women to be successful, namely they were obedient to God, and they possessed an all-overriding quality, namely love.

Unfortunately there is another side to the women in the Bible, which refers to the women that set a less shining example of how women should behave. One could select several, but the most common example is Delilah, having lead Samson astray. Samson, strong as he was, was somewhat hard-headed and continued to pursue her despite the warning of his parents. It ultimately lead to his demise. The wicked woman in the Bible is arguably Jezebel, and she scared even Elijah. The Jezebel spirit is today still one of the most destructive forces of the spiritual world, and must be carefully guarded against.

Interestingly, during the research for this thesis, some references were found explaining that Jezebel was really just very misunderstood and was a product of her time, seizing power when the opportunity presented itself. This thesis rejects such a philosophy outright, and exposes Jezebel for the evil woman she was.

Resulting from such ignorance of the directions set by God, Jezebel like spirits, combined with other evil spirits, is rife in communities. One of Satan's strategies has always been to attack the family, the unity it represents and the comfort factor associated therewith. Stability is an important factor in the life of a child. Threatening such stability is primary towards the disintegration of the family unity. Such disintegration of the family could be caused by a number of reasons, but typically absent parents has a lot to do with it. The complete lack of parental interaction and care has lead to a situation where children today are all too comfortable with misleading notions such as Gothicism, vampirism, drug abuse or other non-Godly activities.

Sex also plays a big role. Every human has an inborn desire to worship something. This is consistent with the manner in which God created humankind. Parents must therefore be mindful of the fact that if they do not provide the correct stimulus for the children to expand their minds in the correct direction, they may start making their own choices.

Adolescent children of this age have neither the experience nor the wisdom to make such potential life changing choices and if they make the wrong choice, the consequences would lie squarely with the parents. Clearly the high crime rate in this country, the very high rates of drug abuse and unacceptably high number of teenage pregnancies clearly points towards a rootless society, where their exposure to God and the impact of a loving parent guiding children towards God is near non-existent. Under such circumstance, the question has to be raised as to whether such children would be better off if they had a parent constantly looking after them.

One of the biggest evils in modern day society is a parent trying to discipline children when they are at an advanced age, as this is likely to result in a rebellious youngster purposefully ignoring or taunting the parent. Therefore, such a relationship is likely to deteriorate at a rapid rate and typically does. It is this presence of the parent that is essential, as it provides stability, love and a creates the perception with the child that there is somebody that cares for him or her.

Time consuming as it may appear, it provides great comfort to a child to have a parent attend their rugby matches or choir festivals, not necessarily giving praise afterwards but acknowledging their efforts as the best they can possibly be. There is nothing more valuable to a child, than a hug of love from a parent.

Having been born in sin, continuing in one's sinful nature, it is natural for any child to push the boundaries of the parent, even when very young. This is where such a parent must take charge and discipline the child, without delay. One can only muse at the embarrassed parent trying to discipline their child in the supermarket or elsewhere in public. Such discipline should be instilled at home, with love and understanding. The more children get away with, the more they will push the boundaries, the naughtier they are likely to become. As God treats mankind, one should treat one's children, with love and respect.

The mother, being the primary caregiver should instil such discipline, but this in no way or form absolves the father from his responsibility to ensure that as a couple they raise a healthy, well-disciplined individual that will grow up in such a manner as become responsible adults, adding value to society rather than be a burden thereto.

Going back in history one will see that the women of South Africa have had their fair share of suffering. During the Anglo Boer War the women had to contend with concentration camps, and this applied not only to white women, but to blacks as well. These women were suffering from overcrowded tents, malnutrition and bearing the burden of watching their children die. If they were really lucky their husbands were ‘hensoppers’ meaning he could live with them and at least offer some help, but such turncoats had a very bad reputation and the typical ‘boer’ would die rather than give up. From the sources available on this topic one can surmise but one thing, that these ladies were strongly rooted in God, that they cared for nothing else but their families and that they supported their husbands till their last breath. This could only happen if they truly loved their families.

On the other hand, there were many black women that stood up during the struggle for freedom from ‘Apartheid’. These women showed commendable cohesiveness in severely adverse conditions. They had to support their men under warlike conditions, fearing for their own safety and that of their children. As is the case with humankind, adversity resulted in them standing together, offering support where necessary, and they possessed that God given ingredient to do this, which is love for their fellow man.

In certain instances the woman of the house will assume it is the man’s responsibility to liaise with God, and although it is, there is nothing stopping her from doing so. The connection Jesus showed with women in the New Testament liberated women and brought them to the foreground. In those days, governed strictly by the law, women were seen to be far less important than men.

A woman therefore has every right to talk to God, to embrace a relationship with God and pray for her family. Spiritual Warfare for women is essential. This is the only manner in which they can protect their families once they are no longer under her roof. It is only through constant prayer and commitment to God that they can communicate with God and hear His word. However, in order to achieve such a close relationship with God, the woman would have to first bear her own soul to God. If the gracious blood of Christ does not cleanse a woman, she will be powerless against the forces of evil when they come for her family.

To then finally conclude, from the research it appears as if the society today is rootless because of certain reasons:

- Firstly, women have learnt nothing through the generations, and in fact, are today worse off than they were during the Anglo Boer War. Women then were strongly anchored in God, while today this is no longer the case. As a result, their children are as far from God. During the times of the war solid values were instilled in a child by the ever-present parent, ensuring a solid rooting in God and His word, which is not necessarily any longer the case in modern day society with women spending their time at the office. These results in the rootlessness referred to, as family values have mostly been abolished. The prevalence of a religious spirit is also something to guard against, as many parents think they are indeed bringing their child up in the Word of God, when in fact they are setting a poor example to the child or only telling the child what he or she wants to hear, avoiding the real truth of the Scriptures.
- For far too long has the secular world twisted the Word of God to suit their own hidden agendas? People, including women, are all too eager to use many secular reasons to justify their living standards and lifestyles.

This thesis wishes to challenge any woman that is today earning a salary the family does not really need and that at the expense of spending time and educating her children, to reconsider her strategy.

Unless there is a paradigm shift, breaking out of the vicious circle of what could almost be described as a generational curse, separating mankind from God, there will not be a reduction in crime, or drug abuse or teenage pregnancies.

The question all women have to answer is the hypothesis that women should go home to look after and raise their children. Such actions will have to be carefully considered and may not be workable, and will therefore remain a hypothesis.

However, what this thesis is asking, and declines to offer an answer for, is this, and every woman will in her heart know the answer. Whether she is young or old, holds a position as a CEO or a cleaner, does she give the appropriate attention to her husband and family, and is she raising her God given children in accordance with His guidelines, or does her career have priority?

Nobody, except a wife or a mother can answer this question.

Train up a child in the way he should go, and when he is old he will not depart from it.

Proverbs 22:6

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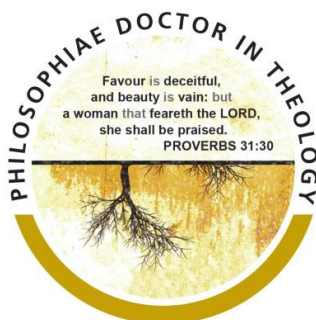
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ABBREVIATIONS



AIDS	Acquired Immune Deficiency Syndrome
BAE	British Aerospace and Defence Company
NDP	National Development Plan
BDO	Business Diagnostic Optimization (Audit Firm)
BEE	Black Economic Empowerment
HDR	Harvard Dissertation in Religion
HIV	Human Immunodeficiency Virus
HSRC	Human Sciences Research Council
GDP	Gross Domestic Product
GFI	Global Financial Integrity
KJV	King James Version of the Bible
IPL	Inferior Parietal Lobule (The Brain from top to Bottom)
IRT	Issues in Religion and Theology
MRC	South African Medical Research Council
MRI	Magnetic Resonance Imaging (Medicine)
NDP	National Development Plan
NPA	National Prosecuting Authority
SIU	Special Investigating Unit
SfN	Society for Neuroscience

WALL OF FAME



SOUTH AFRICAN WOMEN IN DIALOGUE

Figure 1	Albertina Sisulu	www.sahistory.org.za
Figure 2	Sheila Weinberg	www.sahistory.org.za
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Figure 6	Dr Frene Noshir Ginwala	www.sahistory.org.za
Figure 7	Sister Bernard Ncube	www.sahistory.org.za
Figure 8	Emma Mashinini	www.sahistory.org.za
Figure 9	Graca Machel	www.sahistory.org.za
Figure 10	Sophia Williams-De Bruyn	www.sahistory.org.za

FIGURES 1 – 10

This booklet was produced by South African History Online (SAHO). It forms part of an online archive on the role of women over a century of struggle.

THE WAR AT HOME: WOMEN AND FAMILIES IN THE ANGLO-BOER WAR

Figure 11	Cleanliness in catastrophe: outside the tent that has become their home, Anna Davel and probably daughter perform domestic chores	Anglo-Boer War Museum
Figure 12	A family life regained, if still in British custody: this hendsopper, or prisoner of war who had taken the oath of neutrality, was thus permitted to join his family in a camp	Anglo-Boer War Museum
Figure 13	Mushrooming Misery: The Klerksdorp concentration Kamp	Anglo-Boer War Museum
Figure 14	A melancholic gaze upon a war that carries on Older, as well as younger generations suffered acutely under camp conditions.	Anglo-Boer War Museum
Figure 15	The camps were developed with various kinds of shelter, including some solid constructions	Anglo-Boer War Museum
Figure 16	A group of women and their family members are transported to the Barberton camp on rail wagons.	Anglo-Boer War Museum
Figure 17	Men for whom the fight is over join women and children in enduring a war that continues.	Anglo-Boer War Museum
Figure 18	Burning Houses – One of the hundreds of farm houses that were destroyed by scorched-earth warfare	Anglo-Boer War Museum
Figure 19	Getting its tents in a row: the Norvalspont camp, with its parade-ground order, shows the origins of its British Army planning and administration	Anglo-Boer War Museum
Figure 20	The De la Rey family, finally settled, shortly after the declaration of peace.	Anglo-Boer War Museum
Figure 21	Enduringly resilient and not to be humbled – a woman at the Irene camp	Anglo-Boer War Museum
Figure 22	Hanging on to what was left: Boer families	Anglo-Boer War Museum

Figure 23	tramp towards Pietermaritzburg Boer republicanism being squashed: Jan Smuts is pictured to the left of Nonnie shortly after the establishment of the union of South Africa in 1910	Anglo-Boer War Museum
Figure 24	Medical staff with one odd woman out: Dr Ella Scarlett, under a rakish hat and in khakis, was the Norvalspont camp doctor who also served on the Ladies' Commission on camp conditions.	Isaac Alexander Sutherland, courtesy of Pamela Smith
Figure 25	More 'Highveld' than 'high' tea: gatherings in the camps would have been punctuated by the clunk of tin mugs, not the clink of china.	Anglo-Boer War Museum
Figure 26	The home that war brought: a street in the British concentration camp at Aliwal North	Anglo-Boer War Museum
Figure 27	A medical fraternity that brought modernity: hospital medical staff at Brandfort, a camp that suffered from a particularly high mortality rate.	Anglo-Boer War Museum
Figure 28	A female servant, Tombi, with Mrs Beukes and Mrs Breytgenbach at the Volksrust camp.	Anglo-Boer War Museum
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Figure 30	Daily life in the concentration camp.	Africa Media Online
Figure 31	Aloof on the same level: the British nurses, like other officials, such as the camp administrators, generally shared the same spartan conditions.	Anglo-Boer War Museum
Figure 32	Normal domestic life was seemingly uninterrupted: an Afrikaner family with their black servant in the Vredefort camp.	Anglo-Boer War Museum
Figure 33	Emily Hobhouse's speech delivered at the inauguration of the Women's Monument	Anglo-Boer War Museum