

## **CHAPTER 4**

### **4.1 THE DIVINITY OF THE HOLY SPIRIT, HIS POWER, AUTHORITY AND FUNCTION IN THE LIVES OF FEMALE LEADERS AND COMPARISON OF THREE DIFFERENT VIEWS: BIBLICAL, CULTURAL AND POLITICAL LEADERSHIP OF MALES AND FEMALES**

#### **4.1.1 INTRODUCTION**

The author is aware that this chapter will be more Systematic than Practical because of being pneumatologically inclined. The fact is that one cannot deal with church leadership without touching the Holy Spirit, His deity, power, authority, and function upon the lives of those called for leadership roles; especially females. The exertion is to prove that, as much as the Holy Spirit has called and ordained males for the ministry of leadership, so He has called females.

#### **4.1.2 THE DIVINITY OF THE HOLY SPIRIT**

Many a times the author has heard a number of Christians, some being clerics, addressing the Holy Spirit as a thing and not as God. This shows the ignorance of some church members towards who should be attributed as their centre pillar and teacher. It is embarrassing because some of these

people who use the pronoun ‘it’ than ‘He’ are Pentecostals and Charismatics, whom their churches profess baptism, gifts, fruits and speaking in the language of the Holy Spirit (tongues), yet showing a lack of knowledge regarding the very source of their power (The Holy Spirit) and of their only key reference; which is the Bible.

This lack of knowledge makes one to wonder as how serious do Christians study the Scriptures which they consider to be their primary source of information regarding God, His will and activities, both in heaven and on earth. This realised lack of intense study by some of the Christians might be the prime contributing factor to this problem that is being researched.

Perhaps this misconception about the nature of the Holy Spirit might be necessitated by the many different meanings of the word Spirit, which Horton explicates as follows:

*“ Actually, the Hebrew word for spirit (ruach) like the Greek word (pneuma) can mean wind, breath, or spirit. It is used to represent a wide range of expressions in relation to nature, the life of animals and of man, and God.”* (Horton, 1995: 18)

No wonder the author of Ecclesiastes said that man’s (sic) fate is like that of animals; the same fate awaits them both: As one dies, so dies the other. All have the same breath; ... All go to the same place; all come from dust, and to dust all return. Who knows if the spirit of man rises upward and if the spirit of the animal goes down into the earth? See Ecclesiastes 3:19-21

It is evident that according to chapter 3 of Ecclesiastes, the author spoke from an uninformed perspective regarding the spirit of people and of animals, even though the information in that regard is availed in Genesis 2: 7. But in chapter 12, the author articulated the following from an informed point:

*“And the spirit returns to God who gave it.”* (Ecclesiastes 12: 7b)

Even though the new articulation is appreciated yet confusing, since one will question the stance of the author regarding the spirit of people and of animals, and their destination after death. It is because of such conflicting statements that other Bible readers find it to be contradictory.

Regardless of this misconception about the nature of the Holy Spirit, the Bible is found to be explicit in explicating His status, which is as follows:

*“God is the spirit, and his worshipers must worship in spirit and in truth.” ‘And I will ask the father, and he will give you another Counsellor to be with you forever- the Spirit of truth. The world cannot accept him ... But you know him, for he lives with you and will be in you”.* (John 4: 24 & 14: 16 – 17)

The reader will agree that in accordance with Matthew 1: 20 and Luke 1: 35, the birth of Jesus Christ was necessitated by the Holy Spirit, whom the author of Genesis says He was present during the creation and was hovering over the waters. Genesis 1: 2b.

The author coincides with the assumption that when God said:

*“Let us make man (sic) in our image, in our likeness, and let them rule..”.* (Genesis 1: 26)

God used the pronoun and adjective ‘us and our’ referring to God the Father (Himself) God the Son and God the Holy Spirit (Trinity). This passage confirms not only the presence, but also the action of God the Holy Spirit in the creation of human beings.

According to the above quotations, it is clear that the Spirit of God is not just an ordinary spirit nor breath or wind, even though those are some of His names. The Holy Spirit is ‘God’, and personified with the pronoun ‘He’. God the Holy Spirit had been active since the creation of the world to date. And about His God-ship, Torrey has this to say:

*“The final and decisive proof of the deity of the Holy Spirit is found in the fact that He is called God in the New Testament. We read in Acts 5: 3, 4, ‘But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? ... thou has not lied unto men but unto God ... the Holy Spirit to whom he lied is called God”*  
(Torrey 1974: 29- 30)

In juxtaposing the persons of the God Head, the author deduced that God the Holy Spirit is esteemed by Scriptures in both the old and new Testaments. The Old Testament, in accordance to Isaiah, says:

*“Yet they rebelled and grieved his Holy Spirit. So he turned and became their enemy and he himself fought against them.”*  
(Isaiah 63: 10)

In the New Testament Jesus Christ shed light to Isaiah’s statement and said:

*“And so I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven.*

*Anyone who speaks a word against the son of man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.”*

(Matthew 12: 31-32)

He, furthermore, said:

*“ I tell you the truth, all the sins and blasphemies of men will be forgiven them. But whoever blasphemes against the Holy Spirit will never be forgiven; he is guilty of an eternal sin.”* (Mark 3: 28- 29)

Apropos the sinning and blaspheming against the Holy Spirit, the author of Ephesians articulates:

*“Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. Be imitators of God, therefore,”*  
(Ephesians 4: 29- 5: 1)

The author’s understanding regarding Ephesians 4 above is that the Church members are commanded to live in harmony and edify one another, since the opposite thereof will grieve the Holy Spirit. They must get rid of all bitterness, rage, anger and slandering, but imitate God by being compassionate and forgiving to one another.

If churches were adherent to this command, there could have been no need to research the topic at hand. Females are supposed to be edified not obfuscated because of being in the church leadership. The strife that is in the church because of female leadership is grieving the Holy Spirit, who has called them, just as He has called males to serve Him. Regarding being unbiased of the Holy Spirit, the Prophet Joel says:

*“And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women,”* (Joel 2: 28- 29)

It is interesting to realise that the Scriptures had fairly explicated the status of the Holy Spirit, as indicated above. And that apart from extra biblical materials, one is able to grasp how the Holy Spirit should be treated, and what will the repercussion be to those who don't take to heart the forewarning as laid down on Scriptures.

From among the above Scriptural quotations, the author deduced several key words, which he intends to define in accordance with the context.

They are:

- To rebel: Is when Christian/s turns against the Holy Spirit, by working against Him with the aim of lifting themselves higher, and discrediting Him. For example, knowing too much to a point of formulating your own laws and principles that conflicts with that of God the Holy Spirit, ‘the teacher of the church’.

- To grieve: Is being in an intense sorrow caused by Christian/s who inflicts pain to the Holy Spirit by doing the opposite of what is expected of them. E.g. refusing his counsel, help and leadership.
- Sinning: To offend the Holy Spirit through wrong words and actions.
- Blaspheme: To speak in an offensive way to the Holy Spirit.

The author of the first letter to the Thessalonians summed this up by instructing the Church as follows:

*“Do not put out the Spirit’s fire; do not treat prophecies with contempt.”* (I Thessalonians 5: 19- 20)

The reader will agree with the author that prophetic ministry is the domain of the Holy Spirit according to Scriptures, just as the Prophet Joel indicated above. Most of the people who were filled with the Holy Spirit prophesied; hence the following comments were made:

*“The Spirit of the LORD will come upon you in power, and you will prophesy with them; and you will be changed into a different person. When they arrived at Gibeah, a procession of prophets met him; the Spirit of God came upon him in power, and he joined in their prophesying. When all those who had formerly known him saw him prophesying with the prophets, they asked each other, ‘what is this that has happened to the son of Kish? Is Saul also among the prophets?’”* (I Samuel 10: 6, 10 – 11)

In addition to this, the author of the book of Numbers articulates:

*“When the Spirit rested on them, they prophesied ... However, two men, whose names were Eldad and Medad, had remained in the camp.... Yet the Spirit also rested on them, and they prophesied in the camp. Joshua son of Nun, said, ‘Moses, my lord, stop them!’ but Moses replied. ‘Are you jealous for my sake? I wish that all the LORD’s people were prophets and that the LORD would put his Spirit on them!’”* (Numbers 10: 25b -29)

It was during the era of Moses that the first female prophet (Miriam) was mentioned:

*“Then Miriam the prophetess, Aaron’s sister,”* (Exodus 15: 20)

The author believes that when Moses the liberator wished that all the LORD’s people were prophets and that the LORD would put his Spirit on them, he meant all people across the gender line; especially since his sister was a prophetess.

Leaders of Moses’ calibre are needed these days in order for church members to grow and embrace one another’s gifts. Moses understood that the minute church members become filled with the Holy Spirit they become mature and the work becomes easier and livelier. While on the other hand, Joshua the novice was calling to abort the Spirit of God in His people, but firm leadership character called him to order, and as result, order was attained.



Apart from this instruction to the Thessalonians, which is prophetic and timely, the Apostles understood the danger of committing an unpardonable sin and responded as follows:

*“It seemed good to the Holy Spirit and to us ....So if God gave them the same gift as he gave us, who believed in the Lord Jesus Christ, who was I to think that I could oppose God?”* (Acts 15: 28a & 11:17)

All the above indicate that acts against the Holy Spirit are sinful; even though not valued in the same degree, yet they are punishable by death as the Scripture attest:

*“For the wages of sin is death.”* (Romans 6: 23a)

In substantiation on the above, Shopp articulates:

*“In Judaism, sin is a violation of the stipulations of the covenant with God..... Christianity: Sin is any action or habit detrimental to the spiritual progress of the self, or to moral interrelations. New Testament Greek calls sin harmatia, a missing of the mark or wandering from the path. Theologically sin is rebellion against God that results in spiritual regress and harm against self or neighbour.”* (Shopp et al, 1995: 1002-1003)

According to the author’s understanding regarding sin, is that, it is not only committed by those who made the covenant with God, but by all people who do not adhere to the law and will of God; starting from Adam. The author of the letter to the Romans said:

*“For all have sinned and fall short of the glory of God.”*  
(Romans 3: 23)

While Roth contradicted Shopp above by saying that no man (sic) is free from sin. However, his definition of sin is excellent, even though he said nothing about the repercussion of sin, which is inseparable from sin.

Looking into sin, Roth has this to say:

*“Any violation of righteous action, whether towards God or one’s fellow man, (sic) is considered sinful by Judaism. There are variations in the degree of s., the three prime categories being (in ascending order): het (unwillful s.). avon (knowledgeable s), and pasha (rebellious s.). No man is (sic) free of s. although he has free will to reject it. Repentance and forgiveness, therefore, are inextricably linked in Judaism with the subject of s. No s. is unpardonable. Sacrifice, repentance, the day of Atonement, and death bring forgiveness.” (Roth et al, 1959: 1725)*

In relation to the forgiveness of all kinds of sin that is attained through sacrifices and through death, as Roth has indicated, the author negates. And the bases of this negation are facts drawn from the Scriptures (Bible) that has the Pentateuch in it, which is part of both Jews and Christian’s resource. Pentateuch is the first five books of the Old Testament, namely: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. These books are considered as the most important section of the threefold Jewish Canon, called *sēper hattora*, ‘the book of the law’. See Marshall, 1996: 893.

It is in the Pentateuch where judgement, its brutality and trauma was experienced, by the offenders, bystanders and those who read or are told about it. It is in Genesis where the first judgement was pronounced to

Adam and Eve, where the world of Noah was swept by floods and Sodom and Gomorrah burned to the ground by sulphur, see Genesis 3: 1- 19; 6 – 8 and 19: 1- 29. According to the book Exodus, God judged the Egyptians and Hebrews alike, even though the Hebrews were His chosen Nation. The point is that God has always and will always judge sin. See Exodus. In Leviticus 10: 1-3, Aaron’s sons Nadab and Abihu were slain because of offering an unauthorized fire. According to the book of Numbers, it is recorded as follows:

*“But if the LORD brings about something totally new, and the earth opens its mouth and swallows them, with everything that belongs to them, and they go down alive into the grave, then you will know that these men have treated the LORD with contempt.... They went down alive into the grave, with everything they owned.... At their cries, all the Israelites around them fled, shouting, the earth is going to swallow us up too! And the fire came out from the LORD and consumed the 250 men who were offering incense.” (Numbers 16: 30- 35)*

The last book of Pentateuch has the following regarding disobedience:

*“However if you do not obey the LORD your God and do not carefully follow all his commands I give you today, all these curses will come upon you and overtake you: You will be cursed in the city and cursed in the country. Your basket and your kneading trough will be cursed. The fruit of your womb will be cursed, and the crops of your land, and the calves of your herds and the lambs of your flocks. You will be cursed when you come in and cursed when you go out.” (Deuteronomy 28: 15- 20)*

Continuing with judgement, the Scriptures in both the Old and New Testaments has this to say:

*“For every living soul belongs to me, the father as well as the son-both alike belong to me. The soul who sins is the one who will die.” (Ezekiel 18: 4) ‘Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.’ (Daniel 12: 2) ‘And they will go out and look upon the dead bodies of those who rebelled against me; their worm will not die, nor will their fire be quenched, and they will be loathsome to all mankind.’ (Isaiah 66: 24) ‘Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in... They also will answer. ‘LORD, when did we see you hungry or thirsty or a stranger...?’ ‘He will reply, I tell you the truth, whatever you did not do for one of the least of these, you did not do for me. Then they will go away to eternal punishment, but the righteous to eternal life.’ (Matthew 25: 41- 46) ‘Then I saw a great white throne and him who was seated on it... And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they have done as recorded in the books... each person was judged according to what he had done. ... if anyone’s name was not found written in the book of life, he was thrown into the lake of fire.’” (Revelation 20: 11- 15)*

On account of the above facts, the reader will concur with the author that, the divinity of the Holy Spirit has been ascertained, and that he is esteemed by Scriptures. His function will be discussed in detail, in 4.1.5 hereunder. In 4.1.3 the focus will be on the power of God, the Holy Spirit, as the empowering agent to the appointed, in accordance with Scriptures, and other extra biblical documents.

### **4.1.3 THE POWER OF GOD THE HOLY SPIRIT**

Scripture teaches and attests that God is ‘**ALL POWERFUL**’ and that the Holy Spirit is God, as confirmed above. Therefore, since the Holy Spirit is God, it is appropriate to say the Holy Spirit is ‘**ALL POWERFUL**’. The miraculous birth and other acts of Christ demonstrate the awesome power of God the Holy Spirit in His life, rightly, as said by Luke:

*“Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit.... Jesus returned to Galilee in the power of the Spirit.... The Spirit of the Lord is on me, because he has anointed me to bring Good News to the poor. He has sent me to proclaim that captives will be released, that the blind will see, that the oppressed will be set free, and that the time of the LORD’s favor has come”. (Luke 4: 1- 21)*

This anointing that Jesus Christ spoke about, attests to the calling upon those who are called, regardless of gender or race. Briefly the called,

appointed and anointed will be seen through producing the fruits in relation to liberation and the holistic wellbeing of the people of God.

In relation to the above, Moller said that the Spirit (of God) was God and that Isaiah understood the Spirit as the inner being of God. God and Spirit are used interchangeably. The same action that God performs can also be ascribed to his Spirit. He furthermore quoted Shelton that right from the outset the Lukan readers had to realise that what was about to happen was initiated by the Holy Spirit and was therefore God's ultimate witness of salvation. And that the angel Gabriel also declared that the activity of the Holy Spirit was the reason why he will be called holy. The Holy Spirit played a role in the Messiahship of Jesus as well as at his conception... it was clear that the Holy Spirit anointed and empowered Jesus. See Moller, 1997: 30, 68- 69 & 73

In addition to this surpassing power, Welker sees the Holy Spirit as the greatest and strongest power ever. See Welker 1994: 183- 184 & 213- 241.

Despite the fact that the Holy Spirit is God and awesomely powerful, He is also meek; hence He appeared in a form of a dove. Sacrificially, a dove was offered by the people who were not wealthy as the author of Leviticus articulated:

*“If she cannot afford a lamb, she is to bring two doves or two young pigeons.”* (Leviticus 12: 8)

God the Father chose to send His Holy Spirit in the form of a dove, during the baptism of God the Son, not only to anoint and empower Christ, but also to confirm His meekness regardless of being God, and possessing all. See John 1: 1- 4. The humility of the Holy Spirit makes it

easier for the Church to relate with Him; especially the destitute and the underprivileged, because His mission among others is to liberate and empower, not only for leadership service, but also for Christian healthy relationships.

As laid down by Matthew 10:16, leaders are expected by the Lord Jesus Christ to be gentle or harmless as doves. Apropos this topic, a leader who is harmless and gentle will never be destructive to anybody regardless of gender or race, but will strive for the edification of the body of Christ. (All church members) Most unfortunately, some males, and or male leaders are found to be the direct opposite of what they are assigned for.

God the Holy Spirit in all gentleness and power is found to be submissive to God the Father and the Son. He is walking the talk and talking the walk. To be submissive is to be obedient, and the healthy relationship with God is attained by being obedient, as it is said:

*“And the scripture was fulfilled that say, “Abraham believed God, and it was credited to him as righteousness, and he was called God’s friend. You see that a person is justified by what he does and not by faith alone.” (James 2: 23-24)*

The author wonders as how does God deem His servants, who are not carrying out His assignment as laid down in Scriptures, but are found to be having their own agendas. The shepherds’ assignment is to care for the flock of God and not to neglect or destroy it as some are alleged to be doing. Obedience qualified Abraham to be called righteous; disobedience will be the direct opposite, which is unrighteousness, and being declared that will mean enmity to God.

Just as Jesus Christ submitted to God the Father, even though equal to Him, God the Holy Spirit also submitted to God the Father and the Son, despite His awesome power. The Trinity models the kind of harmony in which the church is supposed to draw from in order to be one.

The Trinitarian model, if observed and fully practiced by the church, no power strife will be experienced, because of gender biases. Both male and female will submit to one another as it is obligatory according to Ephesians 5:21. The issue of mutual submission is done in reverence for Christ; therefore it is beyond one's ego or culture; especially on men who perceive women as being of low estate.

From the above articulations and references, the power of the Holy Spirit and His deity has been explicitly explicated, plus the danger of disregarding Him. However, much is desired regarding the disobedience by some of the males in the body of Christ. In reiteration, the Apostles said:

*“It seemed good to the Holy Spirit and to us” (Acts 15: 28)*

According to the author, this apostolic statement simply means, **‘Whatever the Holy Spirit say or desire will be my command’**. The concern is where does this statement put the issue under research?

The answer to this question is that, any church or Christian who deliberately disobeys God the Father, Son or Holy Spirit declares not to be part of the body of Christ, because those who are of Christ obey God.



This sub topic has proved beyond doubt that God the Holy Spirit has power over creation; it is through Him that people are empowered for service and performing of miracles.

The following subtopic is about the authority of the Holy Spirit in the life of the church (congregants) as laid down in Scriptures and diction from other theological scholars, with the focus to who ordains females for leadership, does the ordainer has the right and can that right be observed? The question will be answered below as part of the way of endeavouring to resolve the problem under research.

#### **4.1.4 THE AUTHORITY OF THE HOLY SPIRIT**

The power of the Holy Spirit was the focal point of the previous subtopic. In this one, the focus will be on the authority of the Holy Spirit. Authority means three of the following:

1. Right to command.
2. Power to act on behalf of somebody.
3. Official power.

Authority is not about the strength or power that one possesses, but about what qualifies one to carry out the assignment. The line between power and authority is very slim, because, one can be powerful, yet not having the right to execute it, or weak in terms of strength, yet bestowed with authority to command.

It is worth mentioning that the Historical military genius; the most powerful General Napoleon Bonaparte was small in stature when compared with other generals of his time, his length was 157 centimetres, hence he was nicknamed ‘le Petit Caporal’ meaning little Corporal. See the World Book Encyclopaedia, N.O. 1990:14. This fact has brought to mind the illustration on ‘Authority’ that once made by the author’s Lecturer at the Theological College, which the author took cognisance of and hereby relate as means. The lecturer gave an example of a scrawny teeny female Traffic Officer who goes into the road; lifts up her right hand commanding the huge driver of a very huge truck to pull off the road. In respect of the law that has authorised the Traffic Officer to do that kind of work, the driver who is also authorised by the same law to drive that mode of vehicle on the road, and to observe all rules and regulations, will pull off the road because he does not see the scrawny teeny female giving him orders but he sees the law that encircles her.

In this case, the study is about the authority (the right to use the power) of the Holy Spirit, even though some equate His meekness to weakness, and because of that they disrespect Him, and as a result, He is quenched. Yet, He is found to be the most powerful agent in the Trinity, because all God’s actions are carried out by Him as it was indicated above. The Holy Spirit is God, and that He was the active agent or force in the creation of the cosmos. He had been the teacher and leader of the church ever since its conception. He is the one who empowered Jesus and the Apostles for ministry. By virtue of being a co-creator with God the Father and the Son, who have authority over their creation, He (the Holy Spirit) equally qualifies to have authority over His creation.

In corroboration to the creation story, Moltmann quoted Hildegard of Bingen as follows:

*“The Holy Spirit is life-giving life, Universal Mover and the root of all creation, refiner of all things from their dross, brings forgiveness of guilt and oil for our wounds, is radiance of life, most worthy of worship, wakening and reawakening both earth and heaven”.* (Moltmann, 1997: 54)

This historical record affirms that one can be authoritative, yet not strong or gigantic. Regarding co-creation, McGrath quoted Augustine as follows:

*“We believe that the Father, Son and Holy Spirit are one, maker and ruler of every creature, and that ‘Father’ is not ‘Son,’ nor ‘Holy Spirit’ ‘Father’ or ‘Son’; but a Trinity of mutually related persons, and a unity of equal essence”.* (McGrath, 1994: 100)

In addition to this, see the elaboration of Genesis 1:26 on 4.1.1 above. Due to that, the Holy Spirit has the right to administer the church.

Just as God the Son was sent by God the Father through God the Holy Spirit according to the scriptures, so God the Holy Spirit is also sent by God the Father and the Son; therefore it fits to say that, He is acting on their behalf. In connection to this assignment, the Scriptures according to John elucidates that Jesus said:

*“And I will ask the Father, and he will give you another Counsellor to be with you forever the Spirit of truth. But the Counsellor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of*

*everything I have said to you. When the Counsellor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me. But when he, the Spirit of truth, comes he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you.” (John 14: 16, 26; 15: 26 & 16: 13- 14)*

This articulation is not only elucidating the subordination of the Holy Spirit to the Father and Son as Torrey stated. See Torrey 1996. 33. But, it also signifies the mutual obedience and harmonious relationship within the Trinity. The Holy Spirit is portrayed by John as the faithful model of subordination and obedience to both God the Father and the Son, by honourably executing His duties.

There is no better way of teaching, other than being an example just like the Holy Spirit. The Scriptures also stipulates the following:

*“But set an example for the believers in speech, in life, in love, in faith and in purity.” (1Timothy 4: 12)*

The church is supposed to be a model of righteousness and fairness, irrespective of gender, race or status, in order for the people to enjoy it and also for the world to be a better place to live in. It is a fact that the degradation of female leaders that is taking place within the church is quenching the Holy Spirit, because it defies His ministry of liberation, raising and empowering leaders without any prejudice. Scriptures teach that the Holy Spirit should not be quenched, no wonder Peter answered his accusers as follows:

*“So if God gave them the same gift as he gave us, who was I to think that I could oppose God?” (Acts 11: 17)*

Just as it was imperative for Peter and his accusers to swallow their Jewish pride and submit to God’s authority, by accepting the Christian Gentiles as their equals, so should the males who are anti-female leadership; since females are equally called by God.

God the Holy Spirit as both co-creator with God the Father and the Son, and their delegate has the official power to administer the church; especially those He has placed in that ministry as the figure that has authority over their creation. He humbly and obediently accepted the assignment, which he is faithfully executing.

Based on the above facts that God the Holy Spirit did not come on his own initiative, but through that of the Trinity in order to reveal the will of God the Father and the Son, this qualify Him to have complete leadership of the church.

The Holy Spirit is not only the Official Leader of the church, but also the seal, the deposit guaranteeing and the identifier of the children of God. It is true that those who are of God listen to God. The perception is that, those who call themselves Christians meant to be following Christ to the letter.

Matthew captured the outstanding words of Christ regarding obedience as a heavenly prerequisite as follows:

*“Not everyone who says to me, Lord, Lord, will enter the*

*kingdom of heaven, but only he who does the will of my Father  
Who is in heaven.” (Matthew 7: 21)*

In addition to this, the author to Romans articulated as follows:

*“Because those who are led by the Spirit of God are sons of God.”  
(Romans 8: 14)*

The author has once again found the most popular English versions (The King James Old and New, and The New International) to be lacking in the above quoted verse, because of not being gender sensitive. Several English versions have been examined and were also found to be the same. To mention the few: The Jerusalem Bible, The Living Bible and The Good News Edition. It is issues such as this that cause some males to misquote the word of God in an endeavour to propagate their chauvinism. The Setswana, Afrikaans, and two unpopular English versions (The Promise: Contemporary English Version and The New Living Version) when compared to the above listed popular ones, are hereby commended for being gender sensitive, because instead of reading **sons**, they read **children**. Feministically speaking, versions that are gender sensitive are applauded, because the author believes that some women’s self-esteem shall be restored, while males who are patriarchally inclined will be enlightened.

This fact that the Holy Spirit is anointing all children of God without prejudice is being undermined by those who read such verses out of context. Their chauvinism has turned them blind to a point of disregarding the Scripture’s attestment. The Holy Spirit did not lead them yesterday only, but he leads them even today, and will continue to lead them even tomorrow. Just as much as the Holy Spirit is God, the author

believes that the reader will agree with the words from Hebrews which are borrowed and directed to Him (Holy Spirit) as follows: The Holy Spirit is the same yesterday and today and forever. Hebrews 13: 8. This means what the Holy Spirit did in the time past; He will continue to do if he finds pleasure in doing it to glorify God the Father and the Son, and to draw people unto the whole truth about God.

It is awesome to learn that the Scriptures opened and closed with the Holy Spirit (The Spirit of God) in this manner; in the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And the Spirit and the bride say, Come. And let him that heareth say, Come. See Genesis 1: 1- 3 and Revelation 22: 17)

The author is optimistic that the Scriptures and extra Scriptural documents quoted above have irrefutably established the deity, and dominion of the Holy Spirit upon His creation. As God and as the Leader, He has the full right over the cosmos; especially the church (Christians).

The most crucial point that needs not to be neglected by male chauvinists is the repercussions of sinning against God the Holy Spirit, and to be aware that even though Moses was highly favoured by Jehovah God, he did not enter Canaan because of his disobedience at Meriba Kadesh. Moses was told by God to speak to the rock to pour out water, but because of being capitulated by indignation against the Hebrews, he struck the rock twice with his staff. See Numbers 20: 1- 13, 22- 29 & Deuteronomy 32: 48- 51. Just as God saw fault in Moses, and punished

him, the same will apply to those who disobey Him; particularly after they have been taught. Hence, the aim of the study is to teach, not that people should be punished, rather that there be harmony in the church and with God.

Presumably, it was Ananias and Sapphires' experience that made Peter to pose a question who is he to oppose God. Experiences such as these, and those that are indicated above should be eye-openers to males who disregard the ministry of the Holy Spirit of equally appointing and anointing females just as he appoints males for church leadership.

The above articulations and explorations have, without reservation, proved that the authority of the Holy Spirit over His church, and the entire creation, His harmonious relationship with God the Father and the Son, and His meekness, is loyal and fair to the ministry of walking alongside His people.

After having ascertained that the Holy Spirit have authority over His creation and the church regardless of gender or status, the focus of the sub topic below will centre on His function in the lives of female leaders.

#### **4.1.5 THE FUNCTION OF THE HOLY SPIRIT IN THE LIVES OF FEMALE LEADERS**

In accordance with the above deliberations, it has been determined that the Holy Spirit is no ordinary wind, breath or thing but God and the creator of all people without any prejudice. This is attested by equal



standing and recognition in Christians' baptism that is explicated as follows:

*“Then Jesus came to them and said ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.’” (Matthew 28:18- 20)*

Based on these facts the Holy Spirit is worthy to be hallowed and obeyed, because He is God.

In this sub-topic, the author will explore the function of the Holy Spirit in the ministry of female leaders, in the light of the Bible. The very Bible is used by some as the greatest obstruction and oppressive tool to female leadership, in the pretext of being its custodians, whereas others see it as the most powerful liberating tool ever. Joel chapter 2, 2 Peter 1:19- 21 and I Corinthians chapter 12 will be regarded as the pivot of the study in this sub-topic, in endeavouring to elucidate this confusion, and taking to cognisance the conviction of the Apostles regarding the will of God and that of the Holy Spirit, which is explicated as follows:

*“I now realize how true it is that God does not show favouritism but accepts men (sic) from every nation who fear him and do what is right.’ ‘So if God gave them the same gift as he gave us, who was I to think that I could oppose God?’ ‘It seemed good to the Holy Spirit and to us not to burden you with anything beyond following requirement.” (Acts 10: 34- 35, 11: 17 & 15: 28)*

As the author was pondering upon Peter's declaration, he was bound to visit the whole issue in relation to it. According to the book of Acts, Peter was criticized by his fellow believers for having gone in to the house of Gentiles, preached the word of God and ate with them. Peter's answer was that he was divinely sent to that house to preach the word of God, despite his protest, as a result of his cultural and religious background, his actions were not accepted. His response was as follows:

*“No Lord... I have never eaten anything that our Jewish laws have declared impure or unclean.” ‘The voice from heaven said: Do not call something unclean if God has made it clean.... The Holy Spirit told me to go with them and not to worry that they were Gentiles.... Simon Peter will tell you how you and everyone in your household can be saved!’ ‘As I began to speak, the Holy Spirit fell on them, just as he fell on us at the beginning.... When the others heard this, they stopped objecting and began praising God. They said, ‘We can see that God has also given the Gentiles the privilege of repenting of their sins and receiving eternal life.’ (Acts 11: 8- 18)*

After some time a similar problem arose, which was discussed and addressed in Acts 15, though the focus was not on the friendly relationship between Peter and the Gentiles, but on circumcision and the adherence to the Law of Moses as the prerequisite for salvation to the Gentiles. The worst here was the vehement argument between Paul, Barnabas and some of the Jew believers. This conflicting teaching caused the Apostles to summon Paul and Barnabas to Jerusalem, in order to resolve the problem. After a long deliberation, Peter stood up and reminded the believers about the Cornelius encounter, and how God filled

the Gentiles with the Holy Spirit as a sign of approval, without showing distinction between the Jews and Gentiles. He concluded by saying to the protestors and all who were present:

*“So why are you now challenging God by burdening the Gentile believers with a yoke that neither we nor our ancestors were able to bear? We believe that we are all saved the same way, by the undeserved grace of the Lord Jesus.” (Acts 15: 10- 11)*

In the light of the book of Acts, as stated above, there are some key points to ponder upon. These points, the author regards as the base and pillars of the church. A base is a component in which other components of a structure connect and depend on for stability, while a pillar is a supporting and connecting component to the entire structure.

The base of the church is the truth that God’s unbiased saving grace through the Lord Jesus cleans vessels (human beings) for Him in order to build His church with, and to give the gift of the Holy Spirit to enable them to serve (build). These gifts are for all people regardless of race, status or gender. Therefore, no one has the right to declare impure and incapable what God has declared pure and capable for His service. This truth in which the church is built with or upon can be traced back to the era of the Old Testament. When Moses left Egypt, he claimed that they were going to worship God. It is there where the unbiased God used the services of females in the life of Moses. The ministry of these women, together with those of others whom the Lord used, will be examined in the following chapters. The closing basic point is the realisation that no one should stand on God’s way, and that whatever is well with God should be well with those who claim to be His people.

Pillars as supporting and connecting points, are in this case perceived as the awareness of how God the Father, Son and Holy Spirit operates. God does not burden His people, instead He said to them:

*“Come to me, all of you who are weary and carry heavy burdens, and I will give you rest.”* (Matthew 11: 28)

The Apostles remembered and realized this truth that was taught to them by their Lord and Teacher, Jesus Christ, and they then taught it to the protestors, who then understood and accepted the gospel of liberation, and did away with that of imprisonment. As people who are saved by God’s grace, they agreed that they can’t challenge God, but will align with His teachings and commands. The infilling of the Holy Spirit served as a confirmation of God’s approval upon people, they saw that across the racial line, hence they declared that ; God is no respecter of persons, eternal life is given to all who repent, and to Gentiles as well.

Those that God calls, He purifies and those that He purified He assigns them duties, and this is not based on gender but on the repented and willing heart to serve. The book of the Prophet Joel chapter 2, as one of the three that is considered pivotal in shedding light to the study, connects very well with the book of Acts, as stated above, in a sense that Joel pointed out the points of importance prior to being filled with the Holy Spirit and after.

The Prophet’s first point is judgement. God will always judge sinners, because he hates sin. The second point is a call to repentance in prayer and fasting. Even though God is grieved by the sinful acts of his people,

He still grants them an opportunity to repent. Joel articulates this as follows:

*“Turn to me now, while there is time. Give me your hearts. Come with fasting, weeping, and mourning. Don’t tear your clothing in grief, but tear your hearts instead’ ‘Return to the LORD your God, for he is merciful and compassionate, slow to get angry and filled with unfailing love. He is eager to relent and not to punish.... Gather all the people- the elders, the children, and even the babies. Call the bridegroom from his quarters and the bride from her private room.” (Joel 2: 12- 16)*

The third point is that of forgiveness and restoration. God, who is full of tender mercies, always forgives and restores His people when they repent; irrespective of gender, race or status. The fourth point is that of the out pouring of the Holy Spirit upon all flesh, which is elaborated as follows:

*“Then after doing all those things, I will pour out my Spirit upon all people. Your sons and daughters will prophesy. Your old men will dream dreams, and your young men will see visions. In those days I will pour out my Spirit even on servants- men and women alike.” (28- 29)*

In relation to these verses, it is clear that God’s Holy Spirit does not come upon unclean people, hence Peter was told not to call unclean that which God has cleaned. More importantly, Peter saw the out pouring of the Holy Spirit upon a person as a confirmation of God’s acceptance upon that particular person. The last point is the assurance of salvation.

The point that is mostly emphasised is that of the out pouring of the Holy Spirit upon all flesh and the gifts of dreams and prophecies, but these gifts

cannot take place until a person has been convicted of sin, repented from it, forgiven and has been restored. Joel's amplification is that, God overlooks the gender and status barriers, as Peter articulated above.

Concomitantly, Peter is found to be elucidating on prophecy from time immemorial and beyond as follows:

*“Because of that experience, we have even greater confidence in the message proclaimed by the prophets. You must pay close attention to what they wrote, for their words are like a lamp shining in a dark place-until the Day dawns, and Christ the morning Star shines in your hearts. Above all, you must realize that no prophecy in Scripture ever came from the prophet's own understanding or from human initiative. No those prophets were moved by the Holy Spirit, and they spoke from God.”* (2 Peter 1:19-21NLT)

The first letter to the Corinthians chapter 12, that the author has also cited as a pivot, opens in a masculine language, just like the book of Acts above, or they are found to be addressed to males. This masculine language exacerbate the confusion as to whom is the Bible written to? Is it the male's book or is it the people's book. However, the New Living Translation version is not directed to brothers in the church only, as the N I V does, but to sisters as well. Because of being gender sensitive, the author will from now henceforth use the New Living Translation version (NLT) even though it is believed that the New International Version is a closer translation of the Hebrew and Greek Bible, which was the reason the author adopted it as the one to use in the entire study.

If this letter can be accepted by patriarchs as directed to the whole church, meaning both males and females as stipulated in the N L T, then the reader will concur with the author that the destructive acts against female leaders, that is exacerbated by the masculine language which is perceived oppressive by egalitarians and feminist, will be alleviated and finally annulled. This letter is divided into two parts, which are: The spiritual gifts, and one body with many parts. Its opening is that the church should not be ignorant about the spiritual gifts, because there are different kinds of gifts, but the same Spirit, and that there are different abilities to perform service from one God who gives them.

The author of this letter is Paul, and he is highly accused by feminists for authorising the negation of female leadership within the church and affirmed that of males. For that reason he was branded a chauvinist. Males who are anti-female leadership capitalize on Paul's letters, while he bases his reason in the adamic sin judgement, as if it is an unpardonable sin, whereas it is not. See 1 Timothy 2: 14, 2 Corinthians 3: 8 and Titus 3: 5. The reader will remember that sin has been dealt with above and that the only unpardonable sin according to Scriptures is the sin against the Holy Spirit. If this is true according to Scriptures, why do men still force women to carry the curse of the adamic sin, while they enjoy the pardon thereof?

Apropos the adamic sin judgement, man was not condemned to subjugation to the woman, but the woman to the man. The man was condemned to toiling, while the ground was condemned to yield thorns instead of crops. In relation to these condemnations, the author to the Romans has this to say:

*“So now there is no condemnation for those who belong to Christ Jesus. And because you belong to him, the power of the life-giving Spirit has freed you from the power of sin that leads to death. The Law of Moses was unable to save us because of our sinful nature. So God did what the law could not do. He sent his own Son in the body like the bodies we sinners have. And in that body God declared an end to sin’s control over us by giving his son as a sacrifice for our sins.’ ‘What shall we say about such wonderful things as these? If God is for us, who can ever be against us? Since he did not spare even his own son but gave him up for us all, won’t he also give us everything else? Who dare accuse us whom God has chosen for his own? No one—for God himself has given us right standing with himself.”*  
(Romans 8: 1- 3 & 31- 33)

The same author said to the Corinthians:

*“So we have stopped evaluating others from a human point of view. At one time we thought of Christ merely from a human point of view. How differently we know him now! This means that anyone who belongs to Christ has become a new person. The old life has gone; a new life has begun!”*(2 Corinthians 5: 16- 17)

The reason of quoting Romans 8: 1- 3, 31 - 33 and 2 Corinthians 5: 16- 17 is to address the point of the newness and pardon that is found in Christ Jesus. This was the reason of his coming, dying and resurrecting. In Christ Jesus, the adamic sin and its judgement becomes history, because God himself has given his children the right standing with



himself through Christ Jesus, therefore who dares to accuse God's children whether male or female.

Based on these texts, an established fact is that, the adamic sin holds no water as a fact of disqualifying females from leadership roles since they are renewed in Christ Jesus. A standing fact is that God will not use a dirty vessel; whether male or female. Hence, according to the Prophet Joel, repentance, forgiveness and restoration precede the infilling of the Spirit of God, and that both male and female are in the same par.

This is clarified by the salutation of the Angel Gabriel and the act of God the Holy Spirit to Mary, the mother of God, she was called the favoured woman in the sight of God, and the Holy Spirit came upon her, and the power of the Most High overshadowed her.

After having clarified the issue of the adamic sin in the lives of females and the equal standing of the people of God through Christ Jesus, irrespective of gender, race or status, it is therefore appropriate to explore the subtopic as stated above.

Through the work of the Holy Spirit in the life of Mary, Jesus Christ, who came to seek and save that which is lost, was born. Elizabeth, though not called a prophetess in the scriptures, the inference according to the author is that she was the prophet of the Most High God because of being filled with the Holy Spirit, who enabled her to articulate the following:

*“At the sound of Mary's greeting, Elizabeth's child leaped within her, and Elizabeth was filled with the Holy Spirit. And Elizabeth gave a glad cry and exclaimed to Mary, 'God has blessed you above all women, and your child is blessed. Why*

*am I so honoured, that the mother of my Lord should visit me?  
... You are blessed because you believed that the Lord will do  
what he said.” (Luke 1: 41- 45)*

Though Mary believed God, and was six Months pregnant, God used Elizabeth to re-confirm His work and blessings upon her and the unborn child, who is Lord. And to commend her for the strong faith she had in God. As a result, Mary is heard singing a song of praise to the Lord God, for being mindful of the lowly. In short, Joseph never undermined her, though he wanted to divorce her secretly.

The work of the Holy Spirit, through female folks, has elevated them and demonstrated their capability in all leadership roles. Great faith and courage is demonstrated by these females and not as those who usurp power, but as servants. God used four females in the life of Moses the liberator. Perhaps it can be said that Moses owed his life to these four females: His mother who realized that he was a special child and had kept him hidden during the time when male children were being killed in Egypt. Pharaoh’s daughter had mercy on the baby Moses at the river Nile, and adopted him as his son, but needed someone to rear him up for her. Miriam the Prophetess (Moses’ sister) bravely confronted Pharaoh’s daughter at the river and negotiated a Hebrew guardian and she was granted that and she took Moses’ mother for the work. The last female is Moses’ wife, Zipporah, who intervened when God was about to kill Moses. She circumcised her son and touched the feet of Moses with that foreskin and said:

*“Now you are a bridegroom of blood to me...” See Exodus 2: 1-10 & 4: 24- 26.*

Just like Elizabeth who was not recognized as a Prophetess, Zipporah is also not recognized as a Priestess, even though the function was evident. Priests plead with God on behalf of the people; they make sacrifices, peace offering, sin offering or thanks giving offering immersed in prayers. In most cases, blood is shed. Zipporah who became a priestess by standing between God and His servant, Moses, had nothing to offer other than shedding the blood of her son by performing the Abrahamic covenant of circumcision, which could have been the reason why God wanted to slay His servant Moses, for having failed to carry it out on his son. The work of circumcising is the domain of males, but this female is seen standing in the gap for Moses, the liberator and law-giver. Because of that faithful act, God the fair judge, accepted the ceremony and spared Moses' life. The words Zipporah uttered (now you are a bridegroom of blood to me) were prophetic and true, because the Lord Jesus Christ is the husband of blood to the church. By His blood, the church is saved from death because of sin, and by the very blood, the bride's price is paid in order to be declared free and belonging to Christ alone. See Ephesians 1: 7 and 2Corinthians 11: 2.

These females who have done such a pivotal work in the life of this great man are commended nowhere in the Scriptures. This Cushite woman found grace on the side of God, and this might have been the reason why God was angry with Aaron and Miriam when they gossiped about her and Moses. See Numbers 12: 15. As for the part performed by Zipporah the author sees her as a Priestess.

The other female who was profoundly used by the Spirit of God, and as a result qualifies the office of the Priest is Esther. Priests did not only offer sacrifices and pray for the people of God, their lives were always in danger of being consumed by the anger of God, if sin or some irregularity was found in them. The example is Aaron's sons Nadab and Abihu, who were struck by God because of their sin at the altar. See Leviticus 10: 1-3.

Priests had turns of serving at the altar, therefore their turns were not to be violated, and otherwise there was a possibility of a death penalty. Like Esther, her turn of going into the King's palace was over and the violation of that rule was punishable by death. However, because the Hebrew (her people) were to be annulled from the face of the Earth, she went into the King having in mind the possibility of being killed, if she could not find favour with the king. Out of that situation she uttered the statement:

*“I will go in to see the king. If I must die, I must die.”* (Esther 4: 16b)

The most interesting part is that before Esther went to see the King, similar acts like that of Priests are identified in her. She fasted and prayed, she wore her royal clothes, and she kept the distance, but was where she could be noticed by the king until favour was granted. After permission had been granted for her to enter the King's palace, she was given a hearing by the King. She then prepared the banquet; thereafter she stated her case as follows:

*“If I have found favour with the King, and if it pleases the King to grant my request, I ask that my life and the lives of my people will be spared. For my people and I have been sold to those who will kill, slaughter, and annihilate us. If we had merely been sold as slaves, I could remain quite, for that would*

*be too trivial a matter to warrant disturbing the king.”*  
(Esther 7:3- 4)

The King’s verdict that the Hebrews be obliterated was turned in to an opportunity for them to fight for their lives. In Christ Jesus the high Priest, sinners who are doomed to die are granted an opportunity of fighting sin by living godly lives. Through Esther, who stood in the gap, the Hebrews were granted an opportunity to save themselves, hence the author infer that she is another Priestess, even though not perceived as such by the Scriptures. Instead, a holyday was declared and is being celebrated by the Jews annually, because of the victory, while the person who engineered that victory is not even recognised. See Esther 9: 26- 31.

Peter’s explication regarding the function of God the Holy Spirit in the lives of His servants is more than convincing that females are also called by God. See 2 Peter 1: 19- 21 as quoted above. With the above in mind, let us now compare the three different views, that is: biblical, cultural and political leadership of males and females.

#### **4.1.6 COMPARISON OF THREE DIFFERENT VIEWS: BIBLICAL, POLITICAL AND CULTURAL LEADERSHIP OF MALES AND FEMALES**

The biblical view is somewhat confusing because of the Pauline letters that are in conflict pertaining to female leadership. Paul, the senior Pastor of the Ephesus church, is found to be paradoxical in a sense that he gave this instruction to Timothy:

*“I do not let women to teach men or have authority over them.  
Let them listen quietly.”* (1Timothy 2: 12)

Whereas to the Corinthians he said that a woman dishonours her head if she prays or prophesies without a covering on her head. And he continues to articulate:

*“I wish you could all... prophesy.... Women should be silent during the church meetings. It is not proper for them to speak.... So my brothers and sisters be eager to prophesy, and don't forbid speaking in tongues.”* (1Corinthians 11: 5; 14:3 & 34- 39)

These are the Scriptures that bring a serious contention among the church members; hence that Feminist Liberation Theology is in opposition to patriarchy and androcentric concepts of ruling the roost. As a result, not much is desired regarding the inconsistency of Paul about this crucial issue.

The author hopes that the reader will be in agreement with him that females cannot be denied to teach, while on the other hand they should be encouraged to prophesy; since teaching and prophecy share common elements. Elements of teaching and prophecy are enlightenment and authority. By enlightenment, the author means to get out of ignorance or coming to realisation of reality, while authority is the right and power to carry out the assignment. Both these elements are found in teaching and prophesying.

The point that the author is making is that, the concern of Paul is authority that women will have over men, if they can be allowed to teach

or lead, while ‘he’ Paul accepted female’s authority by allowing them to prophesy. Factually, authority is in the office rather than on females, and once they assume this office they become endowed with authority that goes along with it. And this pleases God, who through the Prophet Joel said:

*“Then, after doing all those things, I will pour out my Spirit upon all people. Your sons and daughters will prophesy.”* (Joel 2: 28)

It is God who put both males and females in the same par. Regardless, some elements of opposition to female leadership as stated above, females are generally recognised in the Bible, and are almost in all offices of high profile as males. For example, Deborah, Jael and Barak shared the same platform of saving the Hebrews from Sisera and his troops, while Esther and Mordecai saved them from Haman. Both Prophets, Simeon and Anna, teamed up, prophesied and blessed Jesus Christ during His childhood. The Samaritan woman shared the evangelistic platform with the great Evangelist, John the Baptist, by pointing the people to Jesus Christ the Lamb of God, while Mary Magdalene shared the platform of apostleship with the Apostles, by taking the message of Christ’s resurrection to them. The Ethiopian female Ruler (Queen of Sheba) visited King Solomon, and as counterparts they exchanged gifts, which according to the author was the recognition of their equal status as monarchs.

The author has found the Political and Biblical concepts for female leadership similar in the sense that, the two concepts approves and encourages female leadership. The Biblical approval is as stated above,

and will also be looked into in the following subtopic. The biblical example is the requests of Barak and Mordecai. Barak requested Deborah to go to battle with him and if she will not, he would not go, and Mordecai pleaded with Esther to approach the King on behalf of the Jews, because if she will not they will perish. But the most outstanding is of prophesying of sons and daughters, as in accordance to the Prophet Joel.

Politically, most countries of the world are encouraging females to team up with males in leadership roles, as propagation to equality. South Africa is also working towards this global change, and in that regard, the SOWETAN News, with an eye catching heading ‘MBEKI, ZUMA HAIL WOMEN’ reported:

*“Speaking at the women’s Day celebration... in North West, Mbeki said’ ‘while the country’ parliament is ranked 10<sup>th</sup> out of 130 parliaments in the world in women’s representation but still more had to done. Forty three percent of the members of cabinet are women.’ ‘Four of the nine provinces are led by women premiers. At local government level 40 percent of councillors are women and three of our six metros are led by women mayors.”(Naki E, 2008:6)*

Just as there are best male leaders, it is good to realise that there are also best female leaders, whom the people can be proud of. The example is the female Mayor and Political party leader, Helen Zille. The News Letter report about her as follows:

*“Mayor does SA proud’ ‘IT IS indeed a well-deserved honour. Leader of the official opposition, the Democratic Alliance and Mayor of the City of Cape Town, Helen Zille, has been awarded*



*the 2008 World Mayor Prize by City Mayors, an international urban affairs magazine....The statement continued: ‘Her only equals in South Africa are Desmond Tutu and Nelson Mandela.’ ‘Of the 820 mayors, Zille beat her runner-up and mayor of Zurich in Switzerland, Emar Ledergerber and third place Leopoldo Lopez, mayor of Chacao in Venezuela.’ (Sun Reporter 2008: 7)*

Another interesting report on the Excellency of female leader’s job performance is phrased:

*“Xaba beats the men’ ‘THE SCHOEMANSDAL police station, near Malelane’ which is run by a woman has been declared the best performing station in Mpumalanga..... A total of 86 Mpumalanga police stations compete for the awards. The stations were evaluated by the department of safety and security, the CPS provincial board, Business Against Crime, and police labour unions Popcru and Sapu.” (Daily Sun 2008: 14)*

It is a fact that the quotations above have proved the capability of female leaders when compared to male leaders, some outclassed males when competing for excellence, to a point where Helen Zille was likened to the former President Mandela and Arch Bishop Tutu.

The Cultural view that is anti-female leadership is slowly but surely losing its grip, because of the global change. As a result, females are ascending the leadership ladder, and proving their capability. This move of democratising culture and tradition is dividing some communities in to

two or three groups, namely: the anti-change, (Traditionalists) the pro-change (Egalitarianisms) and probably those on the fence.

South Africa is a multi-cultural country yet, similar in most aspects of life, and anti-female leadership is one of them. Most of the Batswana tribes are still capsulated by the idiom ‘*Tsa etwa pele ke namagadi di wela ka lengoobe,*’ as explained above. This idiom instils fear to those who believe it, especially the superstitious. These traditionalists capitalise on it and refuse all attempts of reason regarding female leadership.

The North West Province, which is situated in the North Western part of South Africa, is regarded as the home of the Batswana (Western Sotho) and is having a number of Chiefs, and none of them is a female or female regent. However, there is a rumour that there are two dispute cases that must go before the Magisterial Courts, because females must take over the Chieftaincy.

The plausibility of having no recorded female Chief among the Batswana tribe, might have been necessitated by the above indicated idiom. However, the Batswana of Botswana, who are sharing the root of origin with those of the North West, have proved to be in advance by installing the female Paramount Chief regardless of the cultural and traditional impediment, and was recorded as follows:

*“2001 – Paramount Chief, Kgosi Mosadi Seboko a Mokgosi of the Balete (Botswana) ’ On the 3<sup>rd</sup> of December 2001 She was elected to succeed her brother Seboko II Mokgosi (1959-2001) She was chosen in a well-attended meeting, traditionally called kgotla against the wishes of her paternal uncles who wanted to*

*uphold the tradition of male succession. She became Chairperson of the House of Chiefs before her formal installation as Chief of Bagamalete in 2003.”*

(<http://www.guide2womenleaders.com> 2011: 37 of 44)

This road to female Chieftaincy acceptance has been very rough, to a point where lives are threatened. The female Chief of Mpheko Village narrowly escaped assassination in 2001. In 2007, the female Chief of Mthonjana village in the Eastern Cape Province was shot dead, and burned in her hut by four men who were appointed as assassins by the villagers who did not want to be ruled by a female. Her daughter, who has taken over the Chieftaincy, has also run away in fear of her life. Another female Chief who lives in fear is Nomkhakha Jumba, of the Jumba clan. Her cousin is contesting for the Chieftaincy, and is having the support of the androcetrics, and the endorsement of the King that she should be removed from the leadership. In 2009, her kraal was surrounded by angry men demanding her withdrawal from the chieftaincy. See South African's Female tribal Chiefs at:

(<http://www.time.com/time/world/article/0,8599,1994210,00.html>  
2011/03/15)

While pondering on these gruesome acts perpetuated by culturists and traditionalists, the female Chief of the Valoyi tribe in the Limpopo Province had to demand her rightful right to rule at the highest Court of the Country, 'The Constitutional Court' but even after she was granted that, the opposition did not subside, but promised to uphold Tradition, meaning the rule of man. See SOWETAN June 11.2008: p3

The above quotations and deliberations has proved that there is opposition towards female leadership, however it is not annulled, and in some instances female leaders performs better than their male counterparts. The sub tittle bellow will focus on the leadership style that God is pleased with.

#### **4.1.7 GOD IN SUPPORT OF EGALITARIAN STYLE OF LEADERSHIP**

Egalitarian style of leadership is a kind of leadership that believes and propagates equality in leadership regardless of gender or race. It maintains the belief that all people are, in principle, equal; therefore they must all enjoy equal rights and opportunities, with competency as a criterion to leadership. This principle is seen in Genesis when God said:

*“ Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over all the creatures that move along the ground. So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, ‘Be fruitful and increase in number, fill the earth and subdue it.’ ” (Genesis 1:26-28)*

Based on this text, the man and woman are both placed on an equal footing; because they equally bear the image and likeness of God, and are endowed with dominion. Nowhere in the creation story is it said that a woman is created in the image of man, but of God. This is the perfect plan of God about people who bears His image and likeness, however this

image, likeness and dominion were marred by sin, and as a result, both the man and the woman were cursed and banished from the presence of God. But through Jesus Christ the Saviour human beings are being restored to God.

Despite the fact that little is said about female leaders when compared to male leaders, and that biblical recordings regarding female leaders are sporadic. The fact is that their contribution and presence cannot go unnoticed or annulled by those who despise them or their calling. For example, out of the sixty six books of the bible, only two have been ascribed to females. Not that they wrote them, but because of their outstanding contribution to the circumstances.

It is paramount, therefore that the stories that demonstrate God's impartiality to females, and how worthy He views them, to a point of intrusting them with the ministry of governance and liberation of his people be explored, as a way of finding answers to the problem under research.

The first interesting story to start with is that of Mary the mother of God. Mary participated with God the Father and the Holy Spirit in bringing Jesus Christ into this world to be the saviour of all who believe. According to records, Joseph is not the biological father of Jesus Christ, Mary attested of not having had sex before, and as a result, Joseph thought that Mary had cheated on him; therefore he wanted to divorce her. Consequently, some people who knew that Joseph was not the biological father of Mary's son, called Him (Jesus Christ) an illegitimate child. God brought Joseph into the picture long after everything regarding

the birth of Jesus Christ was a done deal with Mary the virgin, who was bestowed with favour and blessings from God ALL MIGHTY, even though she was perceived a lower class and a sinner by patriarchs, as Paul said:

And Adam was not the one deceived; it was the woman who was deceived and became a sinner. (1 Timothy 2: 14)

Another noticeable story where God demonstrated His unbiased relationship with female folks is that of the birth of Samson. The author of the book of Judges decided not to mention the name of the key person (Manoah's wife) but that of her husband. The message from God was for the woman who is known by the name of her husband (Manoah's wife) and to her the message was taken. The wife then shared the good news from God with her husband, who in turn prayed to God to send the message again, but to both of them (him and his wife). God who does no mistakes heard the prayer of Manoah and send His angel again but not to him, but to his wife as before, who then hurried to call her husband. See Judges 13.

As the author perused the Scriptures in relation to the topic under research, his attention was drawn to the stories of Esther and Mordecai, which share some similarities with that of Deborah and Barak. Both Modercai and Barak swallowed their male and cultural pride, and recognised God's anointing upon females who were ordained to be instruments of victory for them, and the people of God. Modercai sent a message to Esther, urging her to go to the King to plead for mercy on behalf of the Jews, and said to her:

*“For if you remain silent at this time, relief and deliverance for*

*the Jews will arise from another place, but you and your father's family will perish. And who knows but that you have come to royal position for such a time as this?"* (Esther 4: 14)

And Barak, the army general, who was supposed to go to battle against the fearsome Sisera and his troops, said to Deborah:

*"If you go with me, I will go; but if you don't go with me, I won't go."* (Judges 4: 8)

According to the author, the song of Mary the mother of God has much to teach regarding the restoration, and elevation of the low estates (females). The unfortunate part is that it is like other outstanding works of females that are forgotten or ignored by patriarchs, maybe as a way of keeping females down or making them to look unimportant in the business and the house of their God. Luke captured her as follows; And Mary said:

*"My soul glorifies the Lord and my spirit rejoices in my God my savior, for he has been mindful of the humble state of his servant. From now on all generations will call me blessed, for the Mighty One has done great things for me holy is his name. His mercy extends to those who fear him, from generation to generation... He has filled the hungry with good things but has sent the rich away empty."* (Luke 1: 46- 53)

Part of Mary's closing statement: 'He has brought down rulers from their thrones but has lifted up the humble' is both prophetic and timely, because God is continuing to raise females from humility and degradation to a state of rulership, dignity and power. And about rulership the author of the letter to the Romans has this to say:

*"Everyone must submit to the governing authorities. For all*

*authority come from God, and those in positions of authority have been placed there by God. So anyone who rebels against authority is rebelling against what God has instituted, and they will be punished.... The authorities are God's servants, sent for your good.... So you must submit to them, not only to avoid punishment, but also to keep a clear conscience.” (Romans 13: 1- 5)*

The author concurs with the above quotation that, those in authority are placed there by God for His purpose; therefore those who disobey them disobey God. For those reasons females who are in authority, regardless whether biblical, traditional or political must be obeyed as reverence to God.

In relation to the above stories, God, who is no respecter of people, will never ask for permission from any person to do whatever He wants. He is God who does whatever He wants, whenever He wants, with whoever He wants, wherever He wants, and no one can oppose him, because everything belongs to him. To Him males and females are equal, both as children and servants.

The author in his continued endeavour to prove that God is in favour of egalitarian leadership style lists a number of some prominent female leaders in the Bible. The reason of focusing on the Bible and not on other literatures is because it is being used as the base for negating female leadership; as if it is truly anti female leadership, while it is not. Biblical female leaders are:

- Miriam the Prophetess, the sister of Moses. (Exodus 15: 20)



- Deborah the Prophetess and Judge, the wife of Lapiddoth. (Judges 4)
- Jael the warrior, the wife of Heber. (Judg 4)
- Huldah the Prophetess, the wife of the keeper of the royal wardrobe. (2 king 22: 14)
- Esther the mediating Queen and Priestess. (Esth 4)
- Anna the praying widow. (Luk 2: 3)
- Phillip's daughters (Prophetesses). (Act 21: 19)
- The Samaritan woman, the Evangelist. (John 4: 39- 42)
- Mary Magdalene, the Apostle of the Apostles. (John 20: 16- 18)
- Mary the mother of Jesus (mother God) (Matt 1: 18)

It is fascinating to learn that God has never left females out of His liberating and restoration plan, of human beings. It pleased Him to call females to partner with Him, just as he has called males. Therefore, who are we to oppose God? The author believes that the reader together with him will concur with Peter when he says:

*“Above all, you must realize that no prophesy in Scripture ever came from the prophet's own understanding, or from human initiative. No those prophets were moved by the Holy Spirit, and they spoke from God.” (2Pet 2: 20- 21)*

Scripture teaches that the Holy Spirit is the enabling power of God for service to those who are assigned duties. Therefore Deborah, was filled with the Holy Spirit to enable her to judge, to prophesy and to lead the army, so was Jael, in order to have wisdom and courage to kill the fearsome Sisera, the archenemy of the Jews. Esther also could not have

managed without the Holy Spirit, for courage and guidance to face the King and to plead for the lives of the Jews. Mary the mother of Jesus is no exception; it was the Holy Spirit who stirred her faith to a point of putting her relationship with Joseph in the line in order to fulfil God's plan of salvation, and bring to pass the Genesis 3:15 declarations.

After having explored the subtopics of chapter 4, the author deduced that, the Holy Spirit was the driving force towards superb achievements of the biblical female leaders. This means they did not depend upon their wisdom or strength, but upon God. This same God of yesterday, today and forever is still able to anoint females for church leadership roles. Hence He spoke through the Prophet Joel that in the latter days, daughters will prophesy.

It is detrimental to bar females from church leadership roles; especially after realising that, it is God, Himself, who includes them in leadership positions for service, even if the Eden judgement, that subjugated Eve under Adam can be used as a reason.

Based on the above facts, it is established that God appoints and anoints females for leadership roles just as He does about males. So then, those who love God acknowledge His will. See John 14: 15- 26 and Acts 10: 34- 35, 11: 17 & 15: 28. Patriarchs should not turn female folks into a defiant kind of people, by teaching them to refuse the call of God to leadership positions. If a male could accept God's message through a donkey, how can he not accept it through a female?

## 4.2 PRELIMINARY CONCLUSION

After studying the above, it is determined that, the Holy Spirit is God, He has power and authority over all of His people; males and females alike. And that it is by Him that functions are carried out. It is also realised that females take part in the entire three indicated leadership spectrum, regardless of the oppositions from biblical and cultural views. This does not mean there is no opposition from the Political side, since these concepts influence each other, but it is because it is not rife; especially that equity is its brainchild. And it is evident that egalitarianism is from God.

The following chapter will focus on the findings of the author's MA research topic: 'The experience of men under the leadership of females' and how it connects to this study. And the author's reflection on the responses, experiences and feelings of the twelve female Pastors, from twelve different denominations (churches) other than the Pentecostal Holiness Church, concerning the problem at hand.

The interviewees are from three Provinces of South Africa namely: Gauteng, Free State and Limpopo, with four interviewees per Province. Only pseudonyms will be used, but answers will be honestly recorded. It will also deal with the psychological impact on this work; the outcome will be compared with that of the Pentecostal Holiness Church female Pastors in the North West Province and the preliminary conclusion