Women as Leaders in the New Testament

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Abstract

Far from being a utopian and impractical ideal, Paul's statement that 'in Christ there is no male and female' was intended to have an impact on the day-to-day life of the church. We can see evidence of its impact in the practice of the Pauline churches, where women exercised a variety of roles that we would associate with church leadership in the fields of stewardship, prophecy, and the ministry of the word. But the Pauline letters also display a progressive accommodation of the radical ideal to societal norms, culminating in the blanket prohibition of women's leadership in 1 Timothy.

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A new leadership style offers promise for a new era of global threats. Prime Minister Jacinda Ardern of New Zealand has been praised for her leadership style during the pandemic. Credit...Pool photo by Mark Mitchell. By Amanda Taub. Published May 15, 2020Updated Aug. We should resist drawing conclusions about women leaders from a few exceptional individuals acting in exceptional circumstances. But experts say that the women's success may still offer valuable lessons about what can help countries weather not just this crisis, but others in the future. Image. Chancellor Angela Merkel's government in Germany balanced a variety of data sources and epidemiological models in determining how to fight the coronavirus. Credit...Michael Kappeler/DPA, via Associated Press. In the same way, although the New Testament writers passively accepted the oppression of women, it does not imply that a leadership role for a woman would be wrong in today's very different society. Some of the great leaders and prophets of Israel were women, so God could not have intended to exclude women from spiritual and political leadership. Paul's proclamation of equality and Jesus' willingness to defy convention and accept women into his larger circle of disciples should be the guiding principles rather than the customs of the Roman Empire in the first century. Women took 1 Introduction Women played a vital role in the spread of Christianity in the first and second century CE. This paper will assess their contribution by examining the various functions and responsibilities held by women as described in the New Testament and Canonical Gospels. The assessment will commence with a brief description of the lives of women in the Greco-Roman world. This description of the cultural setting will serve as an introduction to Jesus' attitude towards and interaction with women, who were among his first followers. Women continued to function in the early church in a variety Women in the Christian Scriptures (New Testament): These are important passages because some Christian denominations refuse to ordain women, citing as a reason that Jesus only chose male apostles. The Roman Catholic Church has repeatedly stated that it does not have the authority to ordain women as priests for that reason. Acts 9:36 The author of Luke referred to a female disciple of Jesus by her Aramaic name Tabitha, who was also known by her Greek name Dorcas. She became sick had died; St. Peter brought her back to life. Acts 21:8: Philip the evangelist had four unmarried daughters who were