



**Mme-mamoruti: Leadership impact on the Apostolic Faith Mission of
South Africa – South Gauteng Region**

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DEDICATION

Rebecca my wife and all Bomme-Mamoruti in South Gauteng Region of the AFM, Eve my Mom, my sons, my daughter and grand-daughters, Lehlohonolo, Basetsana, Aobakwe, Karabo, Galelemogwe, Lebohang and Reabilwe.

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CHAPTER 1: GENERAL ORIENTATION TO THE STUDY

1. Introduction

This study is an exploration of the leadership impact of the pastor's wife in the South Gauteng region of the Apostolic Faith Mission of South Africa. This chapter presents a general orientation to the study and, therefore, will deal with the following aspects: key words and their definitions; background information; brief historical information; problem statement; objectives of the study; the relevancy of the study; research method; ethical considerations; and chapter presentation.

2. Key words and their definitions

Mme-Mamoruti; Apostolic Faith Mission of South Africa; South Gauteng Region of the Apostolic Faith Mission; AFM Composite Division; Emfuleni Municipality; IDP; Lesedi Municipality; Midvaal Municipality; NKJV; SABC; STATS-SA; Stokvel;

In order to avoid any misunderstanding, context-specific terms are defined below.

Mme-Mamoruti

Mme-mamoruti, (*Bomme-mamoruti* in its plural form) as used in this study, is a term used as an exclusive South Sotho, Pedi and Tswana title given to the wife of a pastor. This title also depicts her as a mother. Consequently, the wife of a pastor could also be referred to as simply, *mamoruti* and in such cases, the prefix *Mme* for *mother* is dropped.

Apostolic Faith Mission

Apostolic Faith Mission (hereafter referred to as the AFM) refers to a South African Pentecostal denomination founded in 1908 in Johannesburg (Burger & Nel, 2008).

AFM Composite Division

Before 1996 unification of the AFM OF SA, the coloured section, the black section and the Indian sections of the AFM of Africa came together and formed a structure called AFM Composite Division, leaving the white section of the church out until the unification in 1996.

Emfuleni Local Municipality

Emfuleni Local Municipality is one of the three local municipalities comprising the Sedibeng District Municipality in Gauteng province, South Africa. It is here where we find the largest number of assemblies in South Gauteng Region of the AFM of SA.

IDP- (Integrated Development Plan

Local municipalities in South Africa use a plan called “integrated development plan” which is an approach to planning that involves the entire municipality and its citizens in finding the best solutions for its people. It has a lot of information with regard to population of the municipality, its gender composition, socio-economic situation of the municipality, age composition of its citizens, etc.

Lesedi Local Municipality

Lesedi local Municipality is an administrative area in Sedibeng District Municipality in Gauteng Province, South Africa. We do have AFM of SA assemblies in Lesedi Local Municipality; however, these assemblies do not fall under South Gauteng Region of the AFM of SA.

Midvaal local Municipality

Midvaal Local municipality is an administrative area in Sedibeng District municipality in Gauteng Province. The name is due to its geographical location. The second largest number of South Gauteng Region of the AFM of SA assemblies are found in this area.

NKJV - New King James Version

The New King James Version (hereafter referred to as NKJV) is a translation of the Bible published by Harper Collins in 1982. All the Bible quotations the researcher uses, are quoted from this translation.

SABC – South African Broadcasting Corporation

South African Broadcasting Corporation (hereafter referred to as SABC) is a state broadcaster in South Africa, and provides 19 radio stations as well as 5 television broadcasts to the general public.

South Gauteng region of the Apostolic Faith Mission

The AFM Church as an organisation, operates nationally in regions, which consist of local assemblies. This research will only concentrate on the South Gauteng region of the AFM, in the Sedibeng District Municipality.

STATS – SA – Statistics South Africa

Statistics South Africa (frequently shortened to Stats SA) is the national statistical service of South Africa, with the goal of producing timely, accurate, and official statistics in order to advance economic growth, development, and democracy.

Stokvel

It is a savings or investment society in South Africa to which members regularly contribute on a weekly, fortnightly or monthly basis an agreed amount and from which they receive a lump sum payment. They are an invitation clubs of twelve or more people serving as rotating credit unions or saving scheme where members benefit from the scheme.

3. Background information

In most of the religions of the world, women are a problem; from a time immemorial, they have been subordinate to men, second class in the family, politics, and business, with limited rights and even limited participation in the worship. It is not only in Christianity that equal rights for women are a great unfulfilled concern. Equal rights for women have been a scandalously neglected issue (Kung, 2001:1).

The researcher is of the opinion that what Kung refers to in the words just cited, equally applies to many churches in South Africa.

Kung (2001:4) also points out that in the early Jewish-Christian Jesus Movement, a praxis of equality and involvement of all, both female and male disciples, existed. Kung (2001:4) is correct to maintain in his research that women may have played a considerable more important role than is directly indicated in the New Testament sources.

In the AFM of South Africa, for instance, three categories of women, who have dedicated their lives to leading the work of God and the Church exist, namely: women in leadership roles, women as pastors and women as pastors' wives.

3.1 Women in leadership roles

This category includes women who lead and serve, among others, in different departmental committees such as local governing bodies of Sunday schools, youth groups, Sisters' fellowships, welfare, cell groups and fund raisings. Their ministry is, unfortunately, mostly limited to the local assembly and as a result, very few of them lead beyond it.

3.2 Women as pastors

Schaller (1982:17) says most ordained women in the ministry are active in numerous areas of service. Large numbers of ordained women are associate-ministers in multiple staff situations. Others have gone into non-parochial ministries such as campus ministries, chaplaincies and other specialised ministries like teaching at Bible colleges. Some share a pastorate with an ordained husband. A small number of ordained women do have congregations under their leadership.

What Schaller (1982) says above is mostly the same situation with the female pastors who are ordained in the AFM of SA.

3.3 Women as pastors' wives (*Bomme-mamoruti*)

Bomme-mamoruti, of whom some are ordained, and some not, are married to the pastors. As a result of their husbands' role, some do the work of God themselves, whilst some married pastors because they wanted to serve God in that way.

For the scope of this research, the focus will only be placed on the latter category of women - as the wives of pastors - in order to investigate the impact of the leadership role of *Bomme-mamoruti* on the AFM of South Africa, with specific reference to the South Gauteng region.

A pastor's wife is often only seen as, the other half and appendage of her husband rather than as a whole person - a unique individual with her own gifts, interests, dreams, skills, likes and dislikes. People having expectations of such a woman either express them clearly from the beginning or hide them (Martin, 2005:6).

As the wife of a pastor herself, Zoba (1997:20) points out that when a pastor is called upon by the church to serve as their shepherd, the wife, whether prepared for it or not, is also called upon. Zoba (1997:20) also indicates that such a call on the pastor's wife is both consecrated in its place of privilege and complicated in its emotional ambiguities.

Traditionally, according to Baker and Scott (1992: 33-34), the community expects of women married to pastors to assume a social position and fill a certain set of socially recognised roles. High societal expectations have encouraged clergy wives to perform as model spouses, mothers, church, community leaders and exemplars of the faith. At the same time, role-ambiguity has, however, abounded since specific expectations were not always clearly defined or consistent among congregations or denominations (Baker & Scott, 1992:33-34).

Zoba (1997:26) states that the life of the pastor affects the assembly spiritually in their lives, either positively or negatively. With their wives next to them, means everything they do as individuals or both, will affect the assembly and God through both of them can touch lives (Zoba, 1997:26).

4. Sisters' fellowship: A historical background

Only a short history of pastor's wives in the AFM of South Africa exists, although, these women have been, and still continue, playing different roles in women's ministry locally, regionally and nationally. In every local AFM of South Africa assembly, it is assumed that the local sisters' fellowship exists. It is also expected that there should be a regional structure for sisters' fellowship; they have their own committee, which runs the sisters' affairs in the region. Some of the work they do is to organise the women from the region. These structures do not end in the local and regional structures, but also have a national structure where every woman participates in different roles. These roles, however, do differ from leadership to other important activities that the sisters deem essential. However, there are some local assemblies that do not participate because of the historical background of the AFM Church of South Africa.

5. Problem statement

This research concerns the leadership impact in the work of God by *Bomme-mamoruti* (pastors' wives) in the South Gauteng region of the AFM from 1992 to 2008.

Focus will, particularly, be placed on the impact and roles played by *Bomme-mamoruti* concerning the AFM of SA. Churches, and the community at large, carry unwritten and unclear role expectations of pastors' wives. The wives of pastors have to, among many other things, organise women's weekly meetings, raise funds for activities and organise meetings beyond local AFM assemblies.

The activities mentioned above, are often expected to be arranged by the wives of pastors. According to the 2009 South Gauteng Region Sisters' Fellowship Councils' Annual report, some of these activities no longer exist, whilst others have lost considerable support from local assemblies of the AFM of South Africa's Sisters' Fellowship. The decline of interest in the work of God displayed by *Bomme-mamoruti* in the AFM Sisters' Fellowship, has not only affected the local assemblies but also the AFM region of South Gauteng. The issue that this research probes is: What, if any, is the leadership impact of *Bomme-mamoruti* in the AFM with special reference to the South Gauteng region of the AFM?

From the statements referred to above, this study aims at finding answers to the following questions:

- Do biblical and theological perspectives and models exist that may cast light on the status and/or leadership roles played by women who are the spouses of men called by God to lead churches?
- What are the socio-economic and historical factors affecting leadership roles of *Bomme-mamoruti* in the South Gauteng region of AFM of South Africa?
- What are specific challenges affecting *Bomme-mamoruti* in leading the South Gauteng region of the AFM of South Africa?
- Are there guidelines according to which *Bomme-mamoruti* can operate within the united structure of the South Gauteng region of AFM of South Africa?

Objectives of the study

The goal of this study is to establish the leadership impact of *Bomme-mamoruti* in the AFM with special reference to the South Gauteng region of the AFM church. The objectives of the study are:

*Discuss the biblical and theological perspectives and models that may cast light on the status and/or leadership roles played by women who are the spouses of men, called by God to lead churches;

*look into socio-economic and historical factors affecting the leadership role of *Bomme-mamoruti* in the South Gauteng region of the AFM of South Africa;

*highlight specific challenges that *Bomme-mamoruti* face in leading the South Gauteng region of the AFM of South Africa.

*Explore and recommend guidelines according to which *Mme-mamoruti* (Pastor's wife) can operate within the united structure of South Gauteng Region of the AFM of South Africa.

6. The Relevancy of the study

Machaffie (1992:198) points out that in many churches there are no longer barriers preventing women to lead, but there is very little evidence of these women leading

their churches at the highest level. In the same breath, the constitution of the AFM of South Africa is quiet when coming to leadership issues affecting women in its ranks and structures. Notwithstanding the fact that there are no barriers preventing women to lead in all structures of the AFM of South Africa; in the whole of the AFM of South Africa, there is only one female regional chairperson who happens to be a member of the National Leadership Fellowship of the AFM of South Africa.

Given the little information in relation to *Bomme-mamoruti* in the AFM, it is no wonder that this section of the church has suffered scholarly neglect. This study, thus, takes interest in this neglected sector and aims at offering insight in relation to the contribution of *Bomme-mamoruti*. By endeavouring to address issues affecting *Bomme-mamoruti* biblically, and by so doing also the church, the AFM in the South Gauteng region especially, stands to benefit extensively from the findings.

The study finally hopes to develop a conducive environment for *Bomme-mamoruti* to work confidently with no uncertainties.

7. Research Methodology

In order to answer the research questions, thereby addressing the purpose of this study, the following research method will be used:

Qualitative design

As part of a qualitative design, in-depth interviews, variously called oral history, life review, as well as taped and transcribed memoirs (Yow, 1994: 8; 25) will be conducted with twenty local assembly *Bomme-mamoruti*; twenty AFM local assembly pastors; twenty local church secretaries; twenty local assembly treasurers; and twenty local women fellowship members.

8. Ethical considerations

All participants will be informed about the purpose of the study so that they will be able to exercise informed consent when they participate. All who participate will also be assured of anonymity and confidentiality.

9. Chapter division

Chapter 1: Orientation

This chapter provides background information dealing with matters of introduction, covering the background, problem statement, purpose and relevancy of study, method of study and chapter division.

Chapter 2: Biblical, theological and other perspectives on the leadership of *Bomme-mamoruti*

The content of this chapter will include information on what is currently known and practised by the wives of church leaders concerning their contribution and impact in terms of doing God's work.

Chapter 3: Research design and methodology

An overview of the South Gauteng region's socio-economic and historical background will be provided as obtained from the local municipality IDP materials and information.

In-depth interviews, oral history life review, will be conducted with *Bomme-mamoruti*, twenty local assembly pastors; twenty local assembly secretaries; twenty local assembly treasurers and twenty local women fellowship members.

Chapter 4: Data analysis and interpretation

This chapter will discuss the empirical research with specific focus on the results of the analyses and the conclusions drawn. A response from interviews conducted with *Bomme-mamoruti* and other stakeholders will be dealt with. An analysis based on both the secondary and primary research will be drawn.

Chapter 5: Recommendations and guidelines

The last chapter will put forward recommendations and guidelines, based on the study results for *Bomme-mamoruti* to use in the work of God.

CHAPTER 2: BIBLICAL AND THEOLOGICAL PERSPECTIVES ON THE ROLE OF *BOMME-MAMORUTI*

1. Introduction

Roberts (2003:87) states that, “Not many minister’s wives begin their married life by marrying a minister”.

There are few exceptions like Chikane (1988:17; 18; 19) who knew a little bit of what was waiting for her when she got married to Frank Chikane (the pastor of AFM in Kagiso). Chikane (1988) articulates the early life of their university schooling together where she states that her husband was already involved in the ministry.

Roberts (2003:87) continues to say that many pastors’ wives marry a husband who is in secular employment and who enters the ministry only later in life. This is a fact that deserves to be mentioned because the minister’s wife, and her acts of service to a congregation, is often taken for granted – with hardly a thought for the kindness behind her contributions. He continues to say that congregations should know that the minister’s wife is emotionally, physically and spiritually involved in the church as her husband is (Roberts, 2003:87).

Chikane (1988:20) corroborates the above statement when she indicates that she understood that Frank’s happiness was hers because she saw herself as being part of his ministry in serving the Lord, and it brought joy to her seeing that they were a blessing to others. She rejoiced when solutions were found, and supported him in times of difficulties.

Though this study is about the wives of men called by God, it is imperative to understand that there are wives who are also called by God, with ordinary husbands who are not called or who are not in the ministry. Greenway (1992:50) states that some of the greatest revivals that occurred in the urban settings were under the preaching of women. He furthermore states that in America, Britain and elsewhere in the world, women played a significant role, but as in other fields of history, women’s contributions have been neglected by historians. For example, Greenway (1992) mentions a certain Sarah Dunn Clarke, who felt called by God to reach out to the masses of needy people in Chicago. She married Colonel Clarke, and her focus was changed to intercede for God to change her husband’s heart. Her prayers were

answered in that her husband responded by making a decision to join her in the ministry and they both founded Pacific Garden Mission. It is said that her husband was one of the poorest preachers, but was greatly aided by his wife, and together they became instruments in the transformation of countless lives. Greenway (1992:60) concludes by stating that most of these women, who were involved in lay-ministry, were wives and mothers burdened with domestic responsibilities. Greenway (1992) continues by stating that these women ought to serve as role models for women today, who may not be able to be involved in full-time ministry.

This chapter intends to address the subject matter in line with the first key problem statement raised in Chapter 1. It must be stated at the outset that although this study revolves around the leadership impact that *Bomme-mamoruti* have in the South Gauteng region of the AFM of South Africa, it is appropriate to address the following question: *do we have biblical and theological perspectives in relation to women whose husbands were called by God?*

In order to achieve the aim of this section, it is imperative that this section touches on key relevant concepts that impact directly on the subject matter. These relevant concepts pertain to, Biblical passages like the creation story; God's plan for marriage; the fall of man into sin and its effect on marriage; and the call of man to represent God. Furthermore, it is important to consider some theological perspectives in relation to wives of leaders called by God; the cases of women married to the patriarchs (with the main focus on Sarah, the wife of Abraham); the Lord's (Jesus Christ) expectations for the ministry; and the attitude of the Apostle Paul on the subject in the New Testament. Moreover, broad perspectives on the position of the wife of the pastor in relation to her work, challenges of being *Mme-mamoruti* and the issues around the remunerations of the pastor's wife are also important to discuss. Finally, some perspectives concerning being the pastor's wife are offered in the context of visual mediums such as television shows and movies.

From a literary context, the following texts in the book of Genesis will receive attention; Genesis 1:26-30; Genesis 2:15-18; Genesis 3:17; and Genesis 18:1-15. Genesis is the first book of the Bible; it is the narrative account of both the world's and Israel's inception. The book is divided into two major sections, the primeval or

world history in Genesis,(chapters 1-11) and the family history of Israel's ancestors (chapters 12-50) (Powell, 2009:136).

2. The creation story: Introduction

Genesis 1:26-30 (NKJV: 1982) uses the following words to tell the story of the creation of humankind,

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 creeps 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. Then God blessed them, and said to them; 'be fruitful and multiply, fill the earth and subdue it, have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.' And God said," see I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed, to you it shall be for food" (NKJV:1982).

According to Henry (2010:4-5) as soon as human beings were created, they had the whole visible creation before them, both to contemplate and to take comfort in. Human beings were to be creatures different from all that had been made up to that time. To be made in God's image is an honour for human beings

Human beings were blessed with the ability to procreate. The first father of humans (Adam) was limited to one wife, which is a message to us that the bond of marriage is not to be dissolved at will. God originally made only one male and one female so that the whole human race might know that they, themselves are made of one blood and are descendants from one common ancestor so that they might love one another. God gave humans a large inheritance to replenish the earth, a numerous, lasting family to enjoy this inheritance. God gave human beings power and dominion over lower creatures like fish of the sea and fowl of the air. Although human beings do not provide for both fish and birds, God has honoured human beings by giving them power over both. The goodness of God is also shown in that he provides food for human beings in the form of plants, grain and fruit (Henry, 2010:4-5).

The reason for studying a passage such as Genesis 1:26 -30, which speaks of the creation of humankind, is to find out what the Bible says about man and woman during creation; the intentions of God with both of them; the blessings of God on them; the mission given to both of them; and God's provision for them. The passage uses the rhetorical device of chiasm with repeated words like; Genesis (Genesis 1:27, NKJV,1982) " So God created man in His own image; in the image of God He created him; male and female He created them" and these are the words and actions of God in these scenes of the narrative about the creation of mankind.

Van der Walt, (1988:5) explains that there are two things found in Genesis 1:26-28 that is the difference and equality, and of which the difference is found in the words "male and female He created them". Van der Walt (1988) continues to say that man is always either man or woman, and that man finds full meaning only in man and woman together. He says humanity is a partnership between the sexes as we look through the verses of the Bible; Both are human beings, both are the image of God, both are the representatives of God and the woman is not a lesser image of God; both receive the injunction to have dominion over creation, to subdue and replenish the world. There is no indication of differentiation in status or responsibility or division of work on the basis of sex. Nowhere is it stated that man should have dominion not only over creation but also over his wife.

Man is a generic reference to both man and woman-mankind. It places man within the context of the rest of humanity (Nelson, 1995:6-7).

The Bible's description of humanity's creation (Genesis, 1:26-29) includes verses that are often called the *creation mandate* because it reveals God's intentions for humanity. Three of these fundamental purposes are: work, family, and worship. Helberg (1988:28-30) states that the creation of man is mentioned twice in the book of Genesis. First, it concerns the creation as a whole, but it also climaxes in the creation of man. The second mention of the creation of man is in Genesis, 2: 1- 25 of which the focus is about man. It only mentions other aspects of the creation in as far as and to the extent that it has direct relevance to the position of man. Helberg (1988) also aptly observes that before God created man, he did something he had not done when creating everything else. This indicates the distinctiveness of the creation of man. God deliberates within himself and says, "let us make man in our

own image". Man is the crown of God's creation and its ruler (Genesis, 1:28). He has a distinctive position and nature. Helberg (1988:29) also continues to say that man exists in order to glorify God with his existence and dominion. This is illustrated more clearly in Psalms 8. God explains the fact that man was created in his image means that man is the representation of God, a mirror or a shadow of God; man is an individual and personal being, he differs from the other creatures in that God created them in groups of the same kind. Thus, man is created as an individual and each person is the image of God and is attributed great value by God. As the image of God, man is the ruler over creation and is, therefore, responsible and accountable to God (Helberg, 1988:29). In this pattern of life, namely work and rest, man should mirror something of God as creator and ruler of all things, he should work for six days and rest on the seventh day, only man can do this and no other creature, for man alone was created in the image of God (Helberg, 1988:28-30).

3. Creation mandate

3.1 Work

People have been given responsibility or dominion (Genesis, 1:28) to subdue the earth by cultivating, developing and managing it in a way that meets human needs, takes care of the earth as a resource, and brings glory to God.

Genesis 2:15 (NKJV) speaks of God putting man in the Garden of Eden, to keep and take care of it. The researcher will look into the mandate given to man to work since this study is concerned with the pastor's wife and the work they do as couple.

Henry (2010:7) says how God appointed Adam to tend and to take care of the Garden of Eden. Henry (2010) explains that paradise is not a place of exemption from work. He says the following, none of us was sent into the world to be lazy. The one who made us has given us something to work with, He wants us to labour to serve Him and our societies. Secular employment can run alongside a state of innocence and a life of fellowship with God. The farmer's calling is an ancient and honourable calling; it was needed even in Paradise. It was a calling giving the man an opportunity to wonder at the creation. While his hands were concerned with the

trees, his heart might be with his God. There is true pleasure in the work which God calls us to and uses us in (Henry, 2010:7). Furthermore, Henry (2010) also argues from Jewish law; Paul says the work he's doing is also in consistent with the Law of Moses in Deuteronomy 25:4 and also states that this law was not chiefly given out of God's regard for the oxen; it's a teaching to all that appropriate encouragement be given to those labouring for our good, and that those labourers should enjoy the fruit of their labours. Those who give themselves to do good to our souls should not have their mouths muzzled. Also from the old Jewish establishment, Henry (2010:2077) offers, "do you not know that those who minister about holy things live of the things of the Temple, and those who wait at the altar are partakers of the things of the altar. He asserts that Jesus Christ insisted on this right." Even so hath the Lord ordained that those who preach the gospel, should live of the Gospel". Those who deny or withhold this right, therefore break an appointed principle of Christ.

Henry (2010) continues to argue from a common justice perspective when he points out that what they (Paul, Silas and Timothy) had sown to the Corinthian church is much better than what they expected to reap from them .Henry (2010) says they have conveyed to the church the greater, spiritual blessings; and in return they claimed nothing of their material things.

Horsley (1998:125-126) states that Paul insisted that he had the same rights to economic support from the communities of the movement as Cephas and other apostles did when they did not have to work for their sustenance. Horsley (1998) also states that Paul focuses again on the right to receive support for a believing wife who accompanied the apostle on the mission. Paul offered several particular arguments why apostles have a right to receive support from the communities. Horsley (1998) gives analogies from military service and agriculture. By analogy of the latter, apostles have a right to be supported from the products of their particular kind of labour. He also states the authority of the divine scriptures in Deuteronomy (25:4) which states that we should not muzzle the ox. Such concretely formulated principles functioned as examples to be applied to analogous human relationships such as Paul indicates with "whoever ploughs and whoever threshes" (Deuteronomy 25:4). The rhetorical question is, *is it for the oxen that God is concerned?* It was indeed written for our sake.

The above statements from Genesis 1:26-28; Genesis 2:15; Deuteronomy 25:4 and 1 Corinthians 9 seem to answer questions about the work pastors do and suggest that like in any other work, pastors have the right to compensation for the work they do.

3.2 Family

So God created man in His own image; in the image of God He created him; male and female created He them. Then God blessed them, and God said unto them, be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, and over the birds of the air, and over every living thing that moves on earth (Genesis, 1:27-28).

Nelson (1993:4) remarks that God created people as male and female, and established the institution of family. However, families in Genesis are not just under one roof, but extended across generational and even geographical lines. The families in Genesis established roots by such means as naming their children, and digging wells and naming them (Genesis, 26:).

3.3 Worship

Thus the heavens and the earth, and all the host of them, were finished. And on seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God has created (Genesis, 2:1- 3).

Eiselen (1929:221) says the story of creation finds its climax in an item of ritual which was fundamental to the pious Jew; it refers to a day that is made holy or set apart from the affairs of ordinary life (Eiselen, 1929:221). Guthrie (1970:83) expresses a similar notion as God blessed the seventh day, the Sabbath summons humankind to continual re-consecration to their Creator king. That day, in particular, was sanctified to be a constant source of blessing to man as the sign of eternal hope, also by calling the royal image bearer to follow in his Creator's way. Exodus (20:8-11) reads:

Remember the Sabbath to keep it holy. Six days you shall labour and do all your work, but the seventh day is the Sabbath of the Lord your God.....For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.

Guthrie (1970:132) remarks that what is written in Exodus (20:8) is no new law as it is preceded with the same sentiment in Genesis (2:1-3). This could have been forgotten by the Israelites while in Egypt. This day was the memorial of God's good work of creation for the benefit of man and, as such, offered an eminently suitable occasion for worship.

Laymon (1971:4) contends that the original commandment does not specify how the Sabbath is to be observed apart from the suspension of work. It may have been designed to facilitate visits to the sanctuary or business with holy persons and to afford a means for the religious community to realise its solidarity at a local shrine. The exclusive worship of the God of Israel being defined, the distinctive character and integrity of His people are now safeguarded by laws affecting their freedom (Laymon, 1971:4).

4. Conclusions

Conclusions drawn from the creation story are:

Both men and women are created in the image of God; Both men and women are blessed by God; Both men and women, in Genesis 1, are equals who are created together in one divine act of God (Schiffman, 1998:7); and Men and women are given the mandate/instructions of what to do and what not to do. Harkness (1972:154) states that: "The creation of Adam and Eve do suggest to us that they were created to work together and be in the companion of one another" which is why God (Genesis 2:18) says, "it is not good that man should be alone; I will make him a helper comparable to him" Unless the men and the women of today find a satisfying partnership as portrayed in Genesis 1 and 2, whether in the home or in other human relations, unhappiness and conflict are bound to be the results" (Harkness,1972:154).

Nelson (1995:1967) correctly points out that male and female were created as equal and complementary expressions of the image of God. Both bear His image fully,

though in different ways. Their different roles in relationship to each other provide a picture of who God is and how He relates to His people. Nelson (1995) concludes by saying that in the same pattern man and woman are equal in personhood but different in function (Genesis 1:26, 27; Genesis 2:15-18).

Chikane (1988:22) states “It was shattering in the sense that our ministry, which we so cherished, which was part and parcel of our lives, could so easily be brought to an end by our fellow brothers. Up to this day, we both miss the life of ministry to the congregation.” The issue referred to in this statement was corrected when AFM Naledi assembly called them to lead their congregation.

MacArthur (2006: 9) aptly expresses this matter by saying that after God had created the universe, He also created His representatives, men and women of equal status, created in His image and likeness, to have dominion over it. Men and women were by divine design, physically diverse in order to accomplish God’s mandate – to multiply, something neither one could do without the other. The commands to have dominion over creation and to subdue it, separated mankind from the rest of living creation. Mankind was to oversee creation’s operation. To subdue does not suggest a wild and unruly condition for the creation that God had pronounced as good. Rather, it speaks of a productive ordering of the earth and its inhabitants to yield its riches and accomplish God’s purposes (MacArthur, 2006:9).

5. God’s plan for marriage

5.1 Introduction

For the purpose of this study, God’s plan and purpose of marriage will be examined and will be elaborated by referring to the book of Genesis (2:15-18) as a point of departure.

Laymon (1971:14) articulates that God put man in the garden to till it and to keep it and in the process, receive laws from God and give names to living creatures. God made man realise that man needed a helper and God spoke these words, “it is not good that man should be alone; I will make him a helper comparable to him” (Genesis, 2:18. After all the work done, there was never a help-meet for Adam. It was, after all, in the context of Adam’s activities mentioned above that the helper (Eve) was formed out of man. So she is the help-meet in tilling the ground, keeping

the garden, in receiving and keeping the laws of God and in naming (Laymon, 1971:14).

Davidson (1973:36-37) says this section of Genesis opens with the recognition that man in himself is incomplete. He needs a partner or suitable helper. This partner or helper is to be found not in anything brought to man, but it comes from himself and part of himself (Davidson, 1973:36-37).

The researcher agrees with Van der Walt (1988:9-11) when he states that man, or Adam, had been helpless prior to the creation of Eve. She is the helper who is the equal companion of man. Van der Walt (1988) also explains that this help, reciprocal between men and women, should not be limited to the physico-sexual aspect, but should also include physical, spiritual and emotional aid. One should keep in mind that the concern here is with the relationship between a married man and woman. Van der Walt (1988:10-11) continues to explain that the differences between men and women do not connote subservience or inferiority, but rather the equality and the mature involvement of the two sexes. In marriage, which consists of only two people (husband and wife) one cannot speak of authority and obedience, governor and subject but do advocate reciprocal exercise of authority which also emerges later in the New Testament (Van der Walt, 1988:9-11).

Nelson (1995:9) affirms that God never intended for man to be alone (Genesis, 2:18). The very bone from which woman was crafted came from man (Genesis, 2:23). Woman was taken out of man, then presented to man in order to complete him. Nelson (1995) continues to state that God created the man and the woman in His image (Genesis, 1:26-27) with physical and emotional needs that only another human being could meet (Nelson, 1995: 9).

Guthrie (1970:84) states that a wife is made for man, and only when man existed as male and female could the work of the sixth day be called 'very good' . The woman was made for the man and yet not as his slave but his queen. In their origins of the one flesh of Adam and in their separation still male and female correlatives of one kind, they become one flesh in a new sense as God joins them in marriage. This verse is a divine directive (Guthrie, 1970:84).

Laymon (1971:5) says having man's physical world and established the limits of his destiny, God decrees an end to man's solitude and thus provides opportunity for the

widest range of human fulfilment. God determines to provide man with a helper fit for him, who is corresponding to him as his opposite. None of the animals, though a kin to man, fulfil this function, for man cannot find fellowship with them (Laymon, 1971:5).

5.2 Definitions of marriage

According to Blenkinsopp (1997:58) the traditional definitions of marriage presuppose a stable arrangement, legally and often religiously sanctioned, by which two persons of different sex agree to cohabit for the purpose of procreation, sexual communion, mutual support and economic cooperation (Blenkinsopp, 1997:58).

Stott (1999:323) takes his definition from the principles of Genesis 2: marriage is an exclusive heterosexual covenant between one man and one woman, ordained and sealed by God, preceded by a public leaving of parents consummated in sexual union, issuing a permanent mutually supportive partnership, and normally crowned by the gift of children.

From the definitions of marriage above, the researcher agrees with Blenkinsopp, (1997:58) and Stott, (1999:232) in saying that marriage is exclusively heterosexual, sanctioned by God, and that marriage is an agreement between two persons of different sex for the purpose of procreation, sexual consummation, to support one another, and for economic cooperation.

Van der Walt (1988:44-45) states that marriage is an indissoluble communion and is a bond of truth between just two people (husband and wife) which should last long as long as the partners live. He continues to say it is a dignified institution of God, which has to be respected. It is a reciprocal surrender in love and submissiveness found in the book of Ephesians 5:21. Finally, Van der Walt (1988:44-48) points out that marriage is where both husband and wife have responsibilities inside and outside the home.

5.3 God's plan for marriage – theological perspectives

Marriage, according to Arnold (2009: 217-224), is such a serious matter to the called ones and their offspring. He mentions the marriage of Isaac and Rebecca as an incident that reveals Abraham's concern about the partner of Isaac, his heir. Arnold

(2009) mentions that Genesis (24), is dedicated to this episode, and happens to be the longest chapter in Genesis. Arnold (2009) presents Abraham as the fearer of Yahwe and Isaac is prepared to become a patriarch in his own right. Sarah had died and was buried. There only remained the need to find Isaac a suitable wife, who Yahwe, the God of Abraham, should guide or lead. Here, Abraham orders his servant to make an oath by putting his hand under Abraham's thigh to enact the oath by the organ of procreation. The oath is taken in the name of Yahwe. The oath consists of a commitment to avoid marriage to the local women for Isaac, but to find a suitable wife instead from Abraham's kinship group. Abraham insists that his servant find a wife for Isaac from his country or land or kindred. Yahwe has proven His faithfulness in the birth of Isaac and it is now imperative to choose the future matriarch from the same social and religious infrastructure (Arnold, 2009: 217-224).

Nelson (1995:9) explains that God's plan for marriage is introduced in Genesis (2:24) and repeated in the gospels (Matthew 19:5) and in the epistles (Ephesians 5:31). Marriage was perfect in its establishment: one man, one woman, in a life-time commitment.

Basson (2007:14) states that when God said, "it is not good for man to be alone", He meant that marriage was intended for mutual society to provide the help and comfort that one should have of the other. He continues to say a wise, Christ-honouring husband will not take advantage of his leadership role and a wise, Christ honouring wife will not try to undermine her husband's leading. The husband and wife form an unbreakable unity (Basson, 2007:14).

Stott (1999:319-320) speaks of three purposes of marriage for which God ordained marriage after He had created both male and female. Stott (1999) further says that these three areas incorporate the basic structure of marriage as God intended it to be; and, in line with the focus of this study, *support* is the main area of interest. A negative approach from either of the two parties in the marriage, can cause disunity and friction (Stott, 1999:319-320).

5.4 God gave husband and wife roles

Nelson (1995:5-9) says marriage was designed by God, to be a picture of his own relationship with His people, then to pattern the relationship between Christ and His

church. The fall introduced sin, and the relationship between husbands and wives was distorted; loving servant headship from the husband was replaced by tyranny and desire for power and unwillingness to offer spiritual leadership. In biblical leadership, the husband is assigned the primary responsibility for Christ like servant leadership in the home (Ephesians, 5:23-29). When the Bible encourages wives to submit to their husbands (Ephesians, 5:22; Colossians 3:18; 1Peter 3:1-5), it does not mean that wives should subject themselves to abusive tyranny. On the contrary, it is the yielding of humble and intelligent obedience without any suggestion of inferiority or worthlessness. A wife’s submission is not as much to her husband, a mere man, as it is to God and His plan for marriage. The prediction of Genesis 3:16 “he shall rule you” has often been used or quoted as justification for the subordination of women in family, church and society in general (Nelson, 1995:5; 9).

The table below offer a summary of the relationship roles between men and women.

Table 1: Role relationship between men and women (Nelson, 1995)

Original Relationship:	Distortion Relationship:	Restoration of the Relationship:
Creation	The Fall	Redemption
Man and woman are perfectly related to one another and to God (Gen. 2:25).	The relationship between the man and the woman and their relationship to God are distorted by the presence of sin (Gen. 3:7; 8).	Jesus Christ as Redeemer models both servant leadership for the man and selfless submission for the woman (Eph. 5:23-27; Phil. 2:5-8).
Headship (Gen. 2:15-18)	The man’s oppressive rule over the woman or his passive indifference to the task of leadership (Gen. 3:16)	Headship (Eph. 5:25-29)
Submission	The woman’s resistance to the headship of the man or	Submission

(Gen. 2:18)	her co-dependency with the man (Gen. 3:16)	(1 Pet. 3:1-7)
They are equal in personhood but different in function (Gen. 1:26, 27; 2:15-18)	Each partner wants to dominate another, and emphasize the importance of being different and superior.	Jesus affirmed the equality of the man and woman (1 Pet. 3:7) and modelled the Creator's plan for different roles. He also gave directives to counteract abuse.

6. The fall of man into sin and its effect on marriage

6.1 Introduction

The book of Genesis refers to some of the changes that would become a reality after the entrance of sin when it reports what God said to Adam after his fall into sin, "because you listened to your wife and ate the fruit that I told you not to, I placed a curse upon the soil. All your life you will struggle to extract a living from it" (Genesis, 3:17). Williams (1973:64) continues to mention that the fall is not the first event in the Bible, but creation is the first event. God declared creation exceptional when He looked at creation. There was a time when there was no sin in God's creation. Sin is an intruder, ever irrational and sin has to do with the human response to God.

According to Wilson (1992:575) sin is disobeying God and he correctly points out that Adam and Eve learned through painful experience that because God is Holy and hates sin, He must punish sinners (Wilson, 1992). The rest of the book of Genesis recounts painful stories of lives ruined as a result of the fall. Disobedience is sin, and it breaks our fellowship with God. But our God is also forgiving and is willing to restore our fellowship with Him (Wilson, 1992:575).

Williams (1973:63) states that God created a perfect world where, He appointed every structure, force, and created a place and task within the perfectly balanced order of the universe. God created Adam and Eve to bear His image within creation and establish a pattern of life, which would bring loving relationships, tilling and keeping of the earth to the glory of God. But Adam and Eve rebelled against God's fatherly love and rule. Sin is a rebellion against God and His good gifts, a rebellion from the loving word of God, a rebellion that brings discord and fracture into God's creation and sin is never normal or natural (Williams, 1973:63-64).

Hill and Walton (2009:23) state that God's plan from the beginning was to create a people among whom He could dwell and with whom He could have a relationship. His plans seem to be initiatives that portray His character as a creative, relational and gracious being, and this plan was intruded on by disobedience, known as *the fall* by writers, by which sin entered the scene. Consequently, relationships with God were disrupted and the privilege of being in the presence of God was forfeited as the first couple was driven out of the garden (Hill & Walton, 2009:23).

Williams (1973:65) aptly uses "Human flight from a personal God" to describe sin as man's betrayal, desertion, and a breach of covenant directed against a personal God. Adam and Eve rejected God's call upon them and declared their independence from His rule by defying the divine rule. Williams (1973:66) also uses idolatry as a definition of sin because their actions were an attempt to make themselves masters of their own lives. The idol is anything in creation that man turns to in worship rather than God. He continues to say that idolatry is not merely one sin among many, but the epitome of all sin, the disobedience that denies God His rightful place over His creation and our lives (Williams, 1973:66)

The focus of this part of the study is to understand how the fall of mankind affected the marriage relationship and brought about misery to mankind and how it affects that which was given to man. The different roles that a man and woman fulfil in relation to one another are corrupted. Though, as a result of man's sin, the curse was placed upon the animal kingdom, the serpent and the ground itself, the focus will be predominantly on the curse on the woman and the man.

6.2 Sin is a choice

Williams (1973:66) explains that the Bible describes sin as falling short or missing the mark. This was not an accidental miss as one might miss a target because of the lack of sufficient skill or power with a bow and arrow. Missing the mark is the product of aiming in the wrong target, of setting one's sight on the wrong goal. Thus, says Williams (1973:66) sin is a wilful and culpable failure (Williams, 1973:66)

According to Nelson (1996:11), these two choices of self-deception and self-will are actually two sides of the same coin. Both remain as complicating realities in our own lives today, allowing sin to continue to take root and bear its deadly fruit in us until Christ enters our lives and breaks the bonds of sin, empowering us to resist it.

Temptation is sin's call to our basic needs and desires to be satisfied in self-serving or perverted ways. It is also a call to practice self-deception, finding ways to justify doing as we please, even though we know in our hearts that it is wrong (Nelson, 1996:11).

Lapsley (2005:18) states that the woman is allowed to make mistakes in the story, and she and her husband must accept the consequences of their faulty judgments in distinguishing the good from the bad (Lapsley 2005:18).

6.3 What sin does

Laymon (1971:6) says the instinctive reaction to guilt is to hide, to cover one's nakedness, to exculpate oneself. However, the gulf of separation cannot be concealed, and the consequences of this alienation are inescapable. Suffering and misery enter the world; motherhood and childbearing become painful; fatherhood and labour become wearisome. The serpent becomes the symbol of evil and hostility between man and animals (Laymon, 1971:6).

God had charged man to keep the word of God. God had bound Himself to His word also. Now when man disobeys, God keeps His promise in Genesis,2:17 "but of the tree of knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." God imposes a series of curses on the participants of the first sin and expels Adam and Eve from the garden. Henceforth, they and their posterity, will experience the world as an inhospitable place, a place of toilsome labour and great danger.

6.4 Consequences for the woman

The woman would now experience pain in child bearing. Morris (1976:123) says it had been appointed for her to be the "mother of all living" (Genesis 3:20), but now her children to all generations would suffer under the curse. Their very entry into this world would always be marked by this unique suffering (Morris, 1976:123).

Van der Walt (1988:13) postulates that the judgment meted at the woman in Genesis 3:16 affects her relationship with her husband and children. To bear children will mean pain and suffering. It is not the pregnancy as such, but the suffering in giving

birth, meaning that originally giving birth was not going to be a painful experience (Van der Walt, 1988:13-14).

“Her desire would be for her husband” (Genesis, 4:7) may mean, according to Van der Walt (1988), that the woman would be deeply attracted to her husband. Van der Walt (1988:14) mentions that the word used for “desire” can also mean desire to dominate. As the man dominates the woman, so the woman wishes to dominate the man. The woman will, thus, have a desire to possess and to control her husband, but in fact, he will dominate her. The punishment is that the relationship between the two, which should be characterized by co-operation and mutual fulfilment, has become, instead, one of concurrence and conflict. Eve becomes a slave of a slave (Adam) while earlier on she had been his equal and they lived in perfect harmony with each other (Van der Walt, 1988:14).

Before the fall, woman was created equal to man as “a helpmeet” (Genesis 2:18). Now the Bible says that her husband would rule over her, meaning man will lead and apply some kind of dominance on her.

Einselen (1929: 223) says that the woman is as free agent as the man. The details of her punishment is not certain, but it is clear that we have familiar facts, which include the social inferiority of women as it appears in the east. There are references to the sex life, and in particular to the pains of childbirth (Einselen, 1929:223).

6.5 Consequences for the husband

According to Van der Walt (1988:15) Adam and Eve are punished, but not cursed; as is the case with the earth and the serpent. The curse on the earth (thorns, thistles, drought, among others) leads to punishment for Adam. Since Adam ate the forbidden fruit, he will forthwith only be able to eat with sorrow. That is why, on the one side, work or earning a living in this world, is a challenge as experienced through laws that make it difficult for people to earn a living. On the other side, employers exploit the workers, who in turn, organise themselves into workers’ unions to fight the exploitation. These workers all want the burden, illustrated as the curse of thorns and thistles, in their making a living, to be light and, if possible, to disappear.

In the final punishment, this also happens that to dust he shall return and the field of his dominion now becomes his cemetery, his throne becomes his grave. Man would,

therefore, not be able to properly fulfil what has been the first and most important command; stewardship over creation. Adam becomes a slave and, at his death, also a victim of the soil over which he had dominion (Van der Walt, 1988:15).

Einselen (1929:223) says the man too has to suffer, and the ground is placed under a curse which will react on him. Furthermore, because the ground is cursed, man will suffer (Einselen, 1929:223). He has always had to work, but before the fall, his labours have been somewhat productive and comparatively painless. Since the fall, man's labour is exhausting and futile. Einselen (1929:223) continues to say that it is not the work that is the punishment, but the grim struggle against a hostile nature, which, unless he utterly spends himself, will give him only weeds instead of the plants he needs for food (Einselen, 1929:223).

Motyer (1970:85) says the cursing of the ground consisted not in the introduction of new features, like thistles, but in God's providential use of the ground, which hitherto had ministered to man's welfare, as a medium of His punishment against man. Death would now terrorize man, the covenant breaker, as the wages of sin (Motyer, 1970:85).

6.6 The consequences of sin in relation to their mandate

Hill and Walton (2009: 94) expound that in Genesis, the origin of sin in the world and the impact it has had on human history is introduced. As the tree of life was in the garden and was available for man's use, immortality was within their grasp, but were cast from the garden and were denied access because they gave into temptation of disobedience. It is the desire to be like God that led to disobedience, which in turn, led to desire for independence from God. The punishment was suitable and logical because independence brings separation, just as it brought separation of Adam and Eve's relationship to God. This was the beginning of several cycles of sin and punishment. For Adam, Eve, Cain and Abel, sin was individual in nature. Actions of Lamech in Genesis (4:23-24) and the behaviour of the 'sons of God' in Genesis (6:1-4) can be seen as sin expanding into institutions of society (family and kingship). Sin completely infiltrated every corner of humanity by the time Noah's story began. The destruction of humanity by the flood did not eliminate sin, instead it progressed again in Genesis (9: 20-23) from an individual to coordinated acts of rebellion found in Genesis (11:1-9) (Hill & Walton, 2009:94).

For the purpose of this study, the consequences that befell both man and woman in relation to the work they have been given to do, and how this very same work has been affected by their actions will be the predominant focus. Jamieson, Fausset and Brown (1990:13) state that when God said unto Adam that the ground shall be cursed for his sake, it shall bring forth thorns and thistles, from the sweat of his face he shall eat bread and to dust he shall return, meant the following; that Adam would gain his livelihood by tilling the ground in a difficult environment that will bring forth thistles and thorns. Before the fall, he would work without sweat and pain and persevering exertion. Man would become mortal and he will die. That union he had with God had been dissolved, he had become liable to all the miseries of this life and the pains of hell forever. This punishment gives the only true account of the origin of all the physical and moral evils that are in the world (Jamieson, Fausset & Brown, 1990:13).

In Genesis (16-19) it reads that unto the woman God said, “I will greatly multiply thy sorrow” meaning she was doomed to suffer pain in childbearing. “Thy desire shall be to thy husband, and he shall rule over you” – Jamieson, Fausset, and Brown (1990: 12) explain the text as communicating that the woman shall desire what her husband desires and thus be submissive to the husband. The woman would desire to rule the man, but man shall prevail and rule her (Jamieson, Fausset & Brown, 1990:12).

It seems as if the experience of Adam and Eve should always remind us that as we serve God, we should always be careful of the decisions we together make, that there are consequences that follow, relating to us, the work God has given us and our surroundings.

6.7 Perverted relationships

Williams (1973:66-67) says that the entire demonic panoply of consequences stems from Adam and Eve’s disobedience. It perverts humans’ relationship with God. The creature meant to be God’s image bearer, His covenant mediator within creation, declared war against God. Alienation takes the place of covenant intimacy. Hostility, rather than obedient servanthood, now characterises man’s relationship with God. No sin is ever an isolated event, an issue that is relevant only to the sinner and God. Sin fractures and corrupts man’s relationship not only with God but also with other human beings, with the world, and with himself. This is especially so regarding the

sin in the Garden of Eden. As Adam acted as the covenant representative of all humankind, his sin alienated the entire human race from God. Every human being comes into the world as a slave to the reign of sin and death (Williams, 1973:66-67).

Van der Walt (1988: 14) says the relationship had earlier been one of intimacy and love, through which the spouses supported and strengthened each other. The relationship between spouses had been one of mutual support, strength, intimacy and love; it now became one in which man dominates over woman (Van der Walt, 1988:14). Van der Walt (1988) continues to mention that sin has a tendency to perpetuate itself; the companion of the woman becomes her ruler. The ruler becomes the owner, the possessor. The owner of a woman becomes owner of women – as in the case of polygamy, which started with Lamech and culminated in Solomon's harem of 1000 women (Van der Walt, 1988:14).

Williams (1973:68) further observes that the scope of Adam's act includes not just the human population, but all of planet earth. God cursed the ground because of Adam's sin (Genesis 3:17-19). His sin proves catastrophic for creation as a whole, shattering creation's harmony. Paul tells us that creation groans under the weight of sin even though the effects of sin's visit upon the world came about through no fault of the material universe (Romans 8:20). Because Adam was the mediator of God's covenant with all creation, his moral response to God affects all of creation. Man's obedience brings blessings, whereas, disobedience brings curses (Williams 1973:68).

Van der Walt (1988: 14) says that it becomes apparent that the submission (to each other) now changes into subservience of wife to that of husband (Van der Walt, 1988:14). Where Eve had at first willingly submitted to Adam, as he did to her, it now becomes a forced dominion by the man. Where there had been equality, there is now domination. Where there used to be true communion, there is now conflict. "You shall be eager for your husband", (Van der Walt, 1988:14).

Because The consequences of Adam and Eve's sin is evident today not just in dysfunctional marriages, but as Williams (1973:68-69) puts it; Kingdoms in conflict where he states that when God punished man and cursed the serpent; it is where Adam committed the human race to enmity to God; and God in return declared His hostility not towards man or creation but toward Satan and the reign of sin and

death. Williams (1973:68) continues to mention that from this point forward, there are two opposing forces in the world; the kingdom of God and the kingdom of Satan, kingdom of light and the kingdom of darkness. He continues to say that this is the contention that will pit God against all that is in opposition to His rule. Williams (1973) further explains that human beings, the seed spoken of in Genesis (3:15), are either the friends of God or the enemies of God. Moses, Joshua and Elijah all challenged God's people to choose between God and idols, between life and death; they distinguish between the broad way and the narrow one, the wicked and the righteous; and the New Testament witness its distinction between God and Mammon, the new man and the old; the Spirit of God and the Flesh, wheat and tares, sheep and goats. This warfare runs through every aspect of human endeavour; no area of life is free from the struggle. Sin touches every human endeavour from sexuality to automobile design, economic systems, politics, etc. all of the above show us the results of the sin committed by Adam and Eve (Williams, 1973:68-69).

6.8 Conclusions

Though God gave the husband (Adam) the commandment in Genesis (2:15-17) not to eat the fruit of knowledge of good and evil, He expected Adam to make Eve aware of the commandment. The researcher believes that Adam did, as evidenced by the conversation between Eve and the serpent: "We may eat fruit from all the trees in the garden, but God did say, you must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die" (Genesis, 3:2).

Though God did not tell Eve personally, to show that God expected both of them to obey His commandment, both were asked questions in relation to the fruit, both were punished, and lastly, both were banished from the garden (Genesis 3: 12,13,16,17,18,19).

Basson (2007:20) says in an ideal state, man was to cherish and love his wife, considering her to be one flesh with himself and yet, the fall tainted perfection and peace within marriage (Basson, 2007:20). The results of Adam and Eve's sin are seen in broken marriages, divorces, spousal abuse, infidelity, lack of trust between couples, polygamies and other marital problems (Basson, 2007:20). God made coats of skins to cover them from their nakedness (Genesis, 3:21). But because God is

merciful, a messianic prophecy is made of Jesus Christ, who is born of virgin to come and redeem mankind from the sin of Adam and Eve (Genesis, 3:15). From a Christian point of view, if families adhere to the principles and commandments of God, there will be peace and harmony in families, and if it happens that we fall as couples we should always humbly come back to Him for forgiveness because He is faithful and just, thus, He will forgive us.

7. The calling of man to represent God

7.1 Introduction

Man was from the very beginning created and called by God to fulfil certain duties on God's behalf. Genesis (1:26) refers to this aspect of man's calling when it reads, "and God said let us make man in our own image, according to our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth". Shepherding God's people is a role that varies widely according to time and place, but biblical principles regarding leadership remain constant (Nelson, 1995:204).

Before and after the fall, throughout the history of humankind in the Bible, God has been calling and using different people in various ways, in different situations and for different reasons. From Adam and Eve, Noah and his family, Abraham and Sarah, Moses, the priests, the prophets, judges, kings of Israel, the disciples of Jesus Christ to today's pastors, and others not specifically mentioned here, have all been used by God in some way. Just as Adam was given a help meet comparable to him, so were most of the people mentioned above. Many of the called ones by God, had wives who worked alongside their husbands in their calling. And for the sake of this study, the focus will be on a few of these women who were married to men called by God.

Nelson (1995:204) offers that women who married these men of God, were inevitably linked to a twofold requirement: a life denouncing worldly gain and behaviour modelling the highest standards of integrity.

These men, just as God gave Adam and Eve instructions, commandments and warnings, so it is with these men called of God. God has provided them with His word, the Holy Spirit, commandments and other means to guide them in what God

wants them to deliver to the people; what to do and what not to do. In the process, it is them and their wives along with mankind that stands to benefit in taking and doing God's instructions and in the same breath, receive punishment for not adhering to His word.

Roberts (2003:89) says just as every wife shares in the joys and sorrows of her husband and is partaker of his losses or gains, so are experiences of the pastor's wife.

Kagiso in Chikane (1988:22) explains that she has learned to rejoice with her husband (Reverend Frank Chikane) when solutions were found, and supports him in times of difficulties.

8. Wives of the called ones in the Old Testament

The Old Testament is full of people who were called by God and whose wives played some roles in order for their husbands to accomplish God's purpose for their lives and calling. Sometimes these very women would lead their husbands astray; for example; Eve influenced Adam to make a wrong choice; Jezebel was instrumental in controlling Ahab the king to make terrible decisions against God and the nation (1Kings 21:25); Solomon's many wives made him worship foreign gods (1Kings 11; 1-8); the wife of Lot who disobeyed the commands and was turned into the pillar of salt (Genesis 19:26); and Job's wife who wanted her husband to curse God (Job 2:9).

In the same breath there were those who helped their husbands to fulfil God's mandate in their lives: Zipporah the wife of Moses in (Exodus 4:24-26) when the husband was confronted by the Lord because of his disobedience in that he failed to circumcise one of his sons, and his life was in danger, his wife Zipporah took the initiative and circumcised the boy. According to the records this rite was supposed to be performed by the head of the family, even in the Jewish traditions post New Testament, circumcision according to Scott (1995:248-249), is not performed by anybody but by a professional physician on the eighth day after birth. She did this because she knew this was the law of God and her first born son was also circumcised. Above all, she did it to save the life of her husband. Zipporah, according to Scott (1995:249) remains an enigmatic woman; her example reminds us that a husband resisting God's will, not only endangers God's divine purpose but also

places his family in spiritual jeopardy. Nevertheless, her quick and decisive action seemingly saved Moses.

There are many others who supported their husbands like Rebecca who knew the purpose of God regarding Jacob and fought that he (Jacob) be blessed instead of Esau the eldest son; just like Leah and Rachel who supported their husband, when Jacob was running away from their father. And we find that God even instructed the priests in Leviticus (21:7, 9 and 14) what kind of woman they should or should not marry. Like prophet Isaiah's wife, Nelson (1995:1139) states that she was called the "prophetess" and Nelson here mentions different reasons why she was called the prophetess; but one of the reasons may be that she was the wife of the prophet and also held this particular office.

For the purpose of this study, Sarah, the wife of Abraham who was called by God shall be focused on.

8.1 Sarah

Sarah was the wife and half-sister of Abraham and mother of Isaac (Genesis, 20:12). Her name is first introduced in Genesis (11:29) as Sarai. Sarah's history is that of Abraham, the man called to serve, and promised to be the father of a great nation. For the promise to happen, it needed both of them given that one cannot have children without the other.

Sarah obviously had a key role to play in this plan. Abraham could never become the patriarch of a great nation if she did not first become mother of his offspring. She was surely aware of the Lord's promises to Abraham. She certainly longed to see those promises fulfilled. As long as she remained childless, however, the sense that everything somehow hinged on her, must have pressed on her like a great burden on her shoulders.

As the study concerns the wives of pastors, the life of Sarah will be summarised mainly through the eyes of John MacArthur's (2006) study entitled *Twelve extraordinary women*.

Sarah was chosen to be the reference of this study because firstly, she is the wife of Abraham, the ultimate patriarch of Israel; secondly, the apostle Peter (1Peter 3:6)

points to her as the very model of how every wife should submit to her husband's headship; thirdly, the whole of chapter 23 of the book of Genesis is dedicated to her about her death and burial; fourthly, she is one of the heroes of faith in Hebrews 11:11; and lastly, she is used by Paul as an example in the explanation of the bound and free woman (Galatians, 4: 21-31).

According to MacArthur (2006:17-31) it is obvious that during the times of Abraham, the world he was living in was highly paganized. In generations even before the tower of Babel, the love for truth had been in decline. The worship of idols dominated during the time of Abraham. This does not mean that there were no people or families who were monotheists. There were people who were faithful and knew God and worshiped Yahweh. These are the people whose faith has been written since the time of Noah. For example, in the book of Job, Job and his friends knew about the God of their ancestors. They lived in the land of UZ which was not near UR of the Chaldeans where Abraham originates, which means these people were scattered abroad and were not confined to any single location. In fact, in the biblical account of Abraham's life, we are also introduced to Melchizedek in (Genesis 14:18). Melchizedek represented an order of itinerant priests who knew the one true God and served him. Abraham met Melchizedek somewhere in the Dead Sea region. Clearly a few diverse remnants of the faithful worshipers of Yahweh still existed during Abraham's time. Abraham is a worshipper of Yahweh. His knowledge of the true God was probably passed down to him by way of his ancestors. After all, Abraham was only a ninth generation descendent from Shem, son of Noah. UR of the Chaldeans was the heart of a sophisticated pagan culture. Sarah and Abraham would have lived there during the very height of its power and affluence and supposedly the city government was superstitious under the moon god of Babylon. (MacArthur, 2006:17-31).

8.2 Calling of Abraham

Psalms (106:6, 9, 12, 13, 14, 15, 42) speaks of Abraham, Isaac and Jacob as Servants of God, as the ones given the statutes of God; and these passages describe them as anointed ones and also as prophets. This psalm speaks of Abraham as the first recipient of the message and promises of God. As evidenced in the scriptures, God dealt with the people operating in offices as anointed ones,

prophets, His servants and all those who received messages from Him. As He gave them messages, these messages were not meant for them alone as recipient individuals but also for their families, their households, kings and nation(s). Just as God expected Adam to tell Eve about the dangers of eating from the forbidden tree shows us that God, from the very beginning, expects His messages to be passed on by whoever was the first recipient, to those closest to them and then others. Messages given to them means that they are involved, when it is encouragement, they and their families are encouraged also and when a message of rebuke is given to them it does not mean that they and their families are exempted.

As His servants, God expects us to pass on whatever He gives us to our wives, families' households and others. His messages are not supposed to end in us and with us. Joshua, during his last days, challenges the nation of Israel to make a choice between God or idols in terms of who to worship. His choice to serve God included his house or family. In the office of a high priest, it is expected of the sons who are to follow in that office to emulate their father. This is apparent during the period of the priesthood of Eli and Samuel. Their sons did not follow in the footsteps of their fathers as expected by the nation. According to Paul's leadership qualifications, anyone who desires to be a bishop, must rule his house in a Godly way.

The purpose of choosing and calling Abraham was to make him the father of a great nation that would be a witness to the world. That nation, Israel, would be formally covenanted with Yahweh. Through them, the truth would be kept alive, and would be preserved in perpetuity. The scripture reads, "the oracles of God were committed to them" (Romans, 3:2). In other words, from the nation that comes out of Abraham, prophets would dwell in their midst as God set his sanctuary among them. By their lineage a deliverer, the messiah, would arise and in him all the nations of the world would be blessed (Genesis, 18:18).

As mentioned above, it seems that Sarah knew about all the messages that God had been giving to Abraham. That is why she continued believing in God and trusted Him to be faithful in His promises. The words of God through the mouth of His prophet, servant and anointed Abraham, her husband, strengthened her faith in God to look forward to His promises and to continue in faith even though circumstances were

against her. It is an important lesson for us as believers in Christ Jesus to understand that attending services regularly where the word of God is proclaimed, our faith is strengthened and in turn, we receive the courage to go forward to His promises.

When Abraham was called by God from Haran (Genesis, 11:5) Sarah accompanied him to the unknown world. This is why Zoba (1997:20) says when her husband received a call to pastor a church, she was prepared to go with him to that particular church. Although, stating that she received a call too, it did not mean she is called for a specific office, but simply meant that she would accompany her husband anywhere, just as Sarah went with Abraham everywhere.

Given the importance of Sarah in the promise of God to Abraham, and as the study is about the wife of a pastor, the focus will be on Sarah's life in relation to her barrenness, her reciprocal relationship with God, her faithfulness to her husband, her attractive beauty, her perseverance through the years of silence, her treatment to Hagar and Ishmael, her hospitality activities, her isolation, and her contribution to the family's wealth.

8.3 Sarah's barrenness

MacArthur (2006) correctly observes that in Israel, and among Oriental people generally, barrenness was a woman's and family's greatest misfortune. The highest sanction of religion and patriotism blessed the fruitful woman, because children were necessary for the perpetuation of the tribe and its religion. It is also important to mention that the matriarchs of the Hebrew race, Sarah, Rebekah, and Rachel were by nature sterile, and God's special interventions show His particular favour to Israel. Fruitfulness was God's special blessing to His people according to the scriptures (Exodus, 23:26; Deuteronomy, 7:4).

The first thing the scripture mentions about Sarah, is that she was barren. Throughout her normal childbearing years she desired one thing above all, to have children. After Abraham married her in Genesis (11:29), the next thing mentioned is her barrenness in the following verse 30, "but Sarai was barren, She had no children". Obviously she was tortured by her childlessness. Every recorded episode of ill temper or strife in her household was in most cases related to her frustrations

about her own barrenness. She desperately wanted to be the mother of the son of the promise.

According to MacArthur (2006) barrenness does not only affect the woman but also the family, meaning Abraham was also concerned according to the scriptures in Genesis (15:2-4), but God assured him of a baby from him and Sarah.

She comes to Abraham and says, "You see now, God has restrained me from bearing children...." (Genesis 16:2). According to Schultz (2001.) these are the words of someone blaming God for her barrenness. The researcher disagrees with Schultz because this is a couple that worships one true God, who have been praying and sacrificing to God for a child and who understand that, children are a gift from God, and this it seems was practised throughout Sarah's childbearing years until the calling and promises by God to Abraham.

The situation above gives Sarah the opportunity to suggest to her husband an alternative arrangement to have a baby through her slave girl Hagar, to which Abraham agreed. Sarah gives an order to Hagar, and she obeys as a slave girl would obey her mistress.

Sarah believes and admits that the child of the promise should come from her. She does not give Hagar to Abraham as a wife, but as a slave, as an extension of herself. And if and when Hagar gives birth to a son, Sarah plans to claim her as her own. Schultz (2001) says Sarah understands more about God's promises than meets the eye. Schultz (2001:) explains to us that as soon as Hagar becomes pregnant, she becomes conscious of her own importance and that of her unborn child. She starts to claim the child as her own and to let Sarah know that she is pregnant. It is unknown what shape Hagar's despising of Sarah took. It probably showed itself in an attitude of insolence and some remarks may have been made. Obviously, the shame hidden in barrenness was already prevalent at that time. This is more than Sarah can bear. Not only has her scheme collapsed completely, but she experiences further disappointment in Hagar's reaction to her. She never expected a negative reaction from Hagar towards herself because Hagar was a slave girl. To exacerbate the situation, it seems that Abraham started to pay more attention to Hagar because for the first time he is expecting a child from his loins. Abraham may have treated Hagar no longer as Sarah's slave girl, so jealousy surfaced too (Schultz, 2001).

By this time it seems that Sarah felt isolated, and she complains to Abraham, but the closing statement which she directs to Abraham in Genesis (16:5) still shows that she took refuge in the Lord for she said, "The Lord judge between me and you". It seems here that Sarah was asking for God's intervention. Thereafter, it seems as though God starts to pay more attention to Sarah, to call her by name, to take her side, protects, and gives her promises. This should be a lesson to us all that no matter our mistakes and miscalculations, God will always come to our rescue when we run to him to judge on our behalf.

8.4 Her reciprocal relationship with God

The following scripture seems to suggest that Sarah, the wife of Abraham, understood the ways of God even though there is no evidence of having had direct conversations with God. Despite this, it is clear that Sarah believed in the promises of God and she trusted Him, and above all, God cared and protected Sarah. This is the narrative of two parties that never met until, in Genesis (18:1-15) where the Lord, appearing in the form of three angels, visited Abraham and Sarah. As they entertained the visitors, the Lord asked Abraham where Sarah, his wife, was. It seems as though hearing her name mentioned by people whom she did not know and, whom in her thinking, did not know her, caught her attention and made her listen more attentively to what would follow after that. She was in close proximity where only a curtain separated her from Abraham with the visitors. She could hear every word from behind the curtain, and it was during this time when she heard about the promise of God to her; of how, by the appointed time, she would conceive and give birth to a baby boy. As the promise was made, Sarah laughed in her heart just like her husband Abraham laughed out of doubt because of their old age. This is the conversation between God and Sarah in Genesis (18:15); " Why is Sarah laughing, is there anything impossible with God" by this time Sarah got scared that the visitors knew what she was doing even behind the curtains and she answered, " I did not laugh" and the Lord said " But you did laugh". These were the last direct words from the mouth of God to Sarah. Hearing the promises direct from the mouth of God strengthened the faith of Sarah more since the Lord brought Hagar back until the birth Ishmael.

8.5 Sarah's understanding of God's will

Genesis reports Sarah as making the following statements: "See now, the Lord has restrained me from bearing children" (Genesis, 16:2); "The Lord judge between me and you" (Genesis, 16:5).

The two scripture passages above clearly show that Sarah is not ignorant. In the first scripture (Genesis, 16:2) before she could make a serious proposal to Abraham concerning a baby conceived through surrogacy, she says, "see now, the Lord has restrained me from bearing children". It seems that she knows that it is the Lord that opens and closes wombs like in Genesis (20:18) when the Lord closed up all the wombs of the house of Abimelech. These are the words of someone who knows the abilities of God. It seems Sarah understood that what she was about to propose, is to further the call and plan of God (Eiselen F,C :1929:231).

The second scripture passage (Genesis 16:5) concerns what happened after Hagar became pregnant and started to despise Sarah. Sarah turned to Abraham for intervention; but the closing sentence, "The Lord judge between me and you" shows that maybe Abraham was not interested in settling scores on her behalf, that is why Abraham said that Hagar was in her hands; she could do whatever she wanted with Hagar. Her proposal to have a baby through surrogacy was genuine and innocent in her own eyes, thus, judgement is reserved for the one who knows the hearts and motives of people. It also seems that Sarah was sending a message to Abraham, which concerned his inability or unwillingness to do her justice, and would leave it in the hands of God (Eiselen, 1929:231). Indeed, God did, by sending Hagar back to her and told Hagar that she was a maidservant of Sarah. Furthermore, Hagar was instructed to submit to Sarah; an intervention that Abraham should have done on her behalf.

8.6 God reprimands Abraham on Sarah's behalf

"As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. And I will bless her and also give you a son by her, and so shall be her name. And I will bless her and also give you a son by her, and she shall be the mother of nations; kings of peoples shall be from her" (Genesis, 17:15-16).

“No, Sarah your wife shall bear you a son, and you shall call his name Isaac” (Genesis, 17:19).

“Whatever Sarah has said to you, listen to her voice, for in Isaac your seed shall be called” (Genesis, 21:12).

We see God having conversations with Abraham in the passages above and doing that in the absence of Sarah. As we read the passages above, it seems as if God openly sides with Sarah, whom Abraham tries to write off. It should be a lesson to pastors or leaders that God is able to use their wives in one way or the other (Eiselen, 1929:232).

8.7 Her faith strengthened

In Genesis 18:9-10(NKJV) the strangers came to a point where Abraham was asked about the whereabouts of Sarah his wife. And as strangers were conversing with Abraham, a promise was made that she will give birth to a boy child. She listened to the whole conversation and that it seems God made it deliberately so that she can hear and not lose hope (Eiselen,1929:232).

8.8 God fights on behalf of Sarah

The following scriptures do show us that God did care about Sarah; in the Genesis 12: 17 and Genesis 20:3-18, here are two kings who wanted to take Sarah the wife of Abraham as wife on two different incidents. God on two occasions reprimanded them to give back Abrahams’ wife, though they were misled by both Abraham and Sarah.

The second incident is found in Genesis 16: 1-9, where Hagar the slave-girl of Sarah ran away from her presence, was instructed by the angel of the Lord to go back and submit to Sarah.

These three occasions where Pharaoh and his house were punished with plagues, where all the women of the house of Abimelech could not give birth because God closed their wombs because of Sarah the wife of Abraham. And lastly the angel of the Lord instructs Hagar the slave girl to go back and submit to Sarah her mistress. All of the above was the intervention of God on behalf of Sarah the wife of Abraham (Eiselen,1929:229).

8.9 The faithfulness of the Lord to Sarah and Abraham

As God promised in (Genesis 18:10) that according to the time of life He shall return to Abraham and his wife shall have a son and the Lord visited them as He had said, and the Lord did for Sarah as He had spoken (Genesis, 21:1). Sarah said, “God has made me laugh, so that all who hear will laugh with me” (Genesis 21:6). God gave Abraham, Sarah, a woman of faith as his wife, who against all odds had to have faith in Him (God of Abraham) to have a baby boy in her old age (Eiselen, 1929:233). These things happened because she judged Him to be faithful in His promises (Hebrews, 11:11).

8.10 Her faithfulness to her husband

1 Peter (3: 5-7) reads, “For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror”. From the narrative, it is apparent that Sarah was strong willed, yet she chose to submit to Abraham – an attitude that God commended.

MacArthur (2006:17-31) sees Sarah as a wife who stood by and supported her husband in whatever the Lord has called him to do. It does not mean she understood everything with regard to the relationship between her husband and God. She had to agree with Abraham to move out of UR of the Chaldeans, where they lived and had some stability, to an unfamiliar place. It seems that God had to work in both Abraham and Sarah through His Spirit to strengthen their faith and sacrifice themselves for His call. Sarah’s hope was renewed since this was the call of God, and that change of place equated to her change of status. She stood by her husband, followed him to wherever the Lord led them to, as long as they were together in this mission. She shared not only her husband’s challenges and heartaches but also his calling and blessings. She stood by his side through good choices and bad decisions, adversities and blessings in youth and old age.

She is a person who wants to see her husband succeed in having an heir according to the promises of God, and that is why she did what she did with Hagar her slave girl. Abraham and Sarah loved each other so much that they did not allow anyone or anything to separate them.

MacArthur (2006:17-31) continues to point out that Sarah's enduring faithfulness to her husband is one of the most commendable aspects of her character. He says Sarah was utterly and completely devoted to her husband.

As circumstances forced Abraham to keep moving southward, he went down to Egypt. Before they entered Egypt, Abraham, because of selfish and cowardly motives, asked Sarah to pose as his sister, and Sarah agreed because of her devotion to Abraham. The Lord honoured her for it, and protected her from Pharaoh. This did not just happen with Pharaoh, it also happened with Abimelech, and God came to her rescue. Reasons put forward in both instances by Abraham is the fear of death, because they were entering societies that were wicked and did not fear God.

8.11 Sarah's beauty

There are hints in the scriptures that Sarah was very beautiful. This is evidenced by the instances when she went with her husband to various places, she instantly received favour and privilege because of her good looks. Her beauty at the age of sixty-five years was so remarkable that Abraham regularly assumed that other powerful men would want her for their harems. Abraham was right because a Pharaoh, not realising she was married, wanted to obtain her as his wife. In another incident, it was Abimelech who wanted to take Sarah as wife, also not knowing her marital status. In both accounts, Sarah obeyed her husband and both accounts show that God protected Sarah and blessed Abraham because of her (Eiselen, 1929:233).

8.12 Sarah's perseverance through years of silence

The greatness of Sarah's faith shone through after Ishmael was born to Hagar. She remained barren, and was eighty-nine years old. She was an old woman and most women would have given up long before these incidents. Here we are reminded in (Heberews 11:11) that Sarah "judged Him faithful who had promised". This is what made Sarah so extraordinary.

Motyer (1970:1211) says the triumph of faith in Sarah's experience was more remarkable not only because she had long been barren, but more so because any such fulfilment was no longer possible at her age. Her faith rested in God's word of promise and on His active faithfulness in fulfilling His word (Motyer, 1970:1211).

8.13 Sarah's treatment of Hagar and Ishmael

We do not read about Sarah's relationship with these maidservants. More than likely, it was a relationship of one side giving orders, and the other side taking and performing orders. In Genesis (16:2) Sarah negotiates with Abraham about having a child with a maidservant. The scriptures do not offer all the details of what went into the necessary discussions to arrange such a matter. But given the cultural practices of the time, for Hagar, this kind of agreement would be like a promotion as she looks forward to having a baby who was expected to inherit everything Abraham had. Moreover, Hagar realises that she will now be treated better than a maidservant; she did not hesitate to accept the offer (Eiselen, 1929:230).

The sour relationship between Sarah and Hagar occurs immediately after Hagar realised that she was pregnant. Hagar's despising of Sarah, hurt Sarah so much that she approached Abraham, who in turn, gave her the permission to do as she pleases with her because of Hagar's status as a slave. Sarah made sure to deal so harshly with her, that Hagar fled from her presence. Hagar returned only after the intervention of God. Since those events, nothing about Sarah is mentioned until Ishmael was born. Nothing is known about Sarah's involvement in raising the boy, until the boy was thirteen. During all this time, it seems Sarah was isolated because Hagar and Abraham had to see to it that the boy grew well. It is interesting to read that only God had the interests of Sarah at heart as it happens in Genesis 17.

God remembered Sarah as He promised and she gave birth to Isaac, whom she witnessed grow. On the day when the boy was weaned, Sarah saw Ishmael scoffing Isaac. As Sarah saw this happening, she could not wait for another day, she said to Abraham, "cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, Isaac". This did not go well with Abraham, but God said to Abraham, (Genesis, 21: 12) "do not let it be displeasing in your sight because of the lad or because of your bondwoman. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called."

8.14 Sarah and Abraham's hospitality activities

In Genesis (18:1-8) Abraham requests his wife, Sarah, to help in order for them to entertain visitors who happen to be Angels. This shows that hospitality is difficult when performed by one person, and the best candidate it seems, is one's spouse.

Pfeiffer (1973:79) states that hospitality was something in which women excelled because this was practised throughout the middle-east region where Sarah and Abraham travelled. Scott (1995:248-249) explains that women in Jewish households, bore primary responsibility for extending hospitality and preparing the meals and would even go to the extent of arranging the seating during the meal. Smith (1963:254-255) offers that hospitality was regarded by most in the ancient world as one of the chief virtues. Jewish laws relating to respecting strangers confirm this as is clear in the book of Leviticus (19:33-34). Compassion to strangers is constantly enforced by words such as, "for ye were strangers in the land of Egypt" (Leviticus, 19:34. Before the law, Abraham's entertainment of the Angels in Genesis (18:1) and Lot's in Genesis (19:1), are in exact agreement with its precepts and with modern usage (Exodus, 2:20; Judges, 13:15; Judges, 19:17,20,21).

Chikane (1988:20) states that, "as people were at home for help, Frank would ask me to provide his visitors with food and I would gladly do so because I supported him in that regard though it was difficult in the beginning".

8.15 Sarah isolated

As already indicated above, after Hagar conceived, she started to despise Sarah, her mistress (Genesis, 16:4). It seems that after Hagar had conceived, Abraham paid attention to Hagar and when Sarah asked for the intervention of Abraham, she was left alone to solve the problem on her own. When Sarah took the matter into her own hands and dealt harshly with her, Hagar could not take it and she ran away from the presence of Sarah.

It is unknown how Abraham reacted to Sarah after Hagar had left, but it is clear that he did not bring flowers to Sarah to show some approval.

When the Lord instructed Hagar to go back and submit herself to Sarah, her mistress (Genesis 16:9, NKJV); the arrangement after she had come back and explained to both Abraham and Sarah her experience in the wilderness is unknown.

There is not much known about this silence among the three, Sarah, Abraham and Hagar with only the interaction between Abraham, Ishmael and Hagar being apparent (Genesis, 16:15, 16). By the time Ishmael was thirteen, God appeared to Abraham and renewed His covenant with Abraham. Throughout this period, it seems Sarah was isolated from Abraham as well as from Ishmael, who was supposed to be her child according to her proposal in Genesis (16:2). It seems that Hagar was released from serving Sarah during this period as well. Thus, thirteen years of isolation were endured by Sarah (Eiselen, 1929:230-231).

God gives Abraham and Sarah new names, and this is the first time after so many years her name is called. In Genesis (17:15-19) as God talks about Sarah to Abraham, Abraham laughs and questions, "shall Sarah, who is ninety years old, bear a child?" as if he is not excited by what God says about Sarah's son. God responds to Abraham and says, "No, Sarah your wife shall bear you a son". After long isolation of Sarah, God Himself brings her back as the chosen one to bring forth the son of the promise.

8.16 Sarah's contribution to the wealth of the family

Abraham is mentioned as wealthy, maybe because of the patriarchal tendencies of the time, but Sarah has also had a hand in the accumulation of this wealth. Firstly, the Bible states it clearly that when God called Abraham, they took all their possessions, which they had gathered, and they took the people they had acquired (Genesis, 12).

Secondly, some of the wealth Abraham accumulated, was because of Sarah his wife; the Bible says in Genesis (12:14-16),

So it was when Abraham came into Egypt, the Egyptians saw the woman, that she was beautiful. The princes of Pharaoh also saw her and commended her to Pharaoh. And Sarah was taken to Pharaoh's house. He treated Abraham well for her sake. He had sheep, oxen, male donkeys, male and female servants, female donkeys and camels.

It was a similar case with Abimelech, who gave Abraham similar gifts as mentioned above because of Sarah, and above all, Abraham received one thousand pieces of silver after finding out that they were actually husband and wife.

The statement by Sarah in Genesis (21:10) wherein she said, “Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son”, indicates that although Sarah was submitting to her husband, she also had a strong say in the distribution of the wealth of the family (Eiselen,1929:233-234).

8.17 Conclusions on Sarah

Psalm 106 describes Abraham as the prophet and anointed one of God. Abraham was expected to share or make known to his wife whatever the Lord revealed through him. Sarah knew about all the messages the Lord gave to Abraham, and she knew her role as the wife of Abraham that he could not become a great nation without her playing a role of carrying his offspring. However, her greatest challenge was that she was barren, which resulted in ill-temper, strife and frustrations. In the end, she made one of the decisions which were not in the will of God by giving her husband her slave girl Hagar. After Hagar conceived the baby through Abraham, problems started to surface for Sarah; being despised by Hagar; and Abraham initially did not intervene. Though these problems were frustrating her, she is the woman who is faithful to her husband in that she supported her husband in whatever the Lord called him for. She stood by her husband through good choices, bad decisions, shared in her husband’s challenges and heartaches, as she wanted to see her husband succeed. In creating wealth, and in hospitality, they were together. Her perseverance throughout and, her faithfulness to her husband, led God to fight her battles, protecting her from Pharaoh and Abimelech and Hagar being sent back to her by God. God speaks to Abraham on Sarah’s behalf on two occasions that Sarah is mother of his offspring and that Abraham should listen and cast Hagar and Ishmael out. We see Sarah continuing to trust God more after being promised the baby at the appointed time. The Lord visited Sarah as He had said, and the Lord did for Sarah as He had spoken.

9. The New Testament

There is a view that the New Testament is a collection of 27 texts all written in the 1st Century following the death of Jesus Christ, and contains a cross section of the teaching and preaching of the early church (Benedict, 2008:68). The canon was finalised sometime in the 4th Century. Christian understanding of the New Testament is greatly influenced by the way in which the Old Testament is interpreted, but generally the New Testament's central assertion of Messiahship of Jesus Christ and the covenantal relationship between God and Christians, is seen to be a fulfilment of Old Testament prophecy (Benedict, 2008:68).

9.1 Introduction

The following part of the study will offer enlightenment concerning what the New Testament proclaims and what is said about those called to do the work of God. The focus remains on what the Lord Jesus says about those He calls to do the work of the ministry, and what the Apostle Paul says about married couples in the work of God.

Visiting the following passages of the New Testament: Matthew 10 and 1Timothy (3:1-13) will provide insight into what is expected of the wives of those married to pastors, since there are no clear duties for them as compared to the duties of their husbands. This will be in relation to Paul's leadership qualifications with regard to *one wife, hospitality, house, household and family*.

9.2 The Lord's expectations for the ministry

Nothing or little is recorded of the words of Jesus in relation to the subject about women who are married to the called ones of God, except His definite rejection of divorce, and was thoroughly familiar with the stories of creation and quoted them. Nevertheless, His audience was composed of all kinds of people including men, women, married couples, and children. A variety of women followed Him everywhere He travelled. These women were aware of Jesus' teachings in relation to those who were called to follow Him in order to be sent out as His witnesses. Though He called all male disciples, He expected equal commitment from everyone. Wives of those called and sent understood very well what it meant to be in that situation (Eiselen, 1929: 904-913).

It is important to note that in Matthew 10, He sent out His disciples and told them what to expect. He gave his disciples power over demons and told them about persecutions, admonishing them to fear God rather than man. He encouraged them to confess Him before men and told them about the rewards of serving God. Lastly, it is interesting to note verses (34-39) when He speaks of bringing division between several people; like between “man and his father, a daughter against her mother, a daughter-in-law against mother-in-law, and a man’s enemies will be those of his household”. In the same breath, He continues to speak about the love for Him and that he who loves his father or mother more than Him (Jesus Christ) is unworthy of Him (Eiselen,1929:971-973).

Laymon (1971:621) states that when Christ sent his disciples, it meant the disciples were sent in the name of Jesus and the authority of Jesus. Accordingly, these disciples could expect persecution for His sake, and at the same time, could look forward to the benefits of God’s providential care upon their ministry (Laymon, 1971: 621).

Eiselen (1929:972) says the acceptance of the ministry of Christ will often involve bitter, implacable enmity on the part of parents, and loved ones.

9.3 Conclusions

One may conclude that in Matthew 10, as the Lord Jesus Christ sends his disciples He warns them of the sufferings they will experience like: being rejected by family members, persecutions etc. He does not stop at the sufferings because of Him, but also tells them about the rewards of those who will be faithful to the end. If it happens that those who do his work faithfully are married and are involved in the ministry with their partners, the Lord will surely reward them accordingly.

10. The Apostle Paul’s attitude concerning the role of church leaders’ wives

The first time Paul is introduced in the Bible, is during the persecution of the church with a specific incident of Stephen being stoned to death for the sake of the gospel. Those who were stoning him laid down their clothes at the feet of Paul, known at the time as Saul (Acts, 7:57-58). Paul became a Christian during the time of the persecution of the church. He had written permission to follow and arrest anyone

speaking about Jesus Christ. One day, whilst on the same mission on his way to Damascus, the Lord appeared to him and he gave his life to serve God. After his conversion, his main work in the church was to plant new churches as the book of Acts also makes apparent. He is also responsible for many letters in the New Testament, where he instructs Christians how to behave in the light of their faith.

No one in the New Testament has written more on women in the church than the Apostle Paul. He had a very soft heart toward women who were working and witnessing in these new-found churches. He had caught up with the spirit of Jesus Christ to the point where he could say in the letter written to the church in Galatia, (Galatians, 3:28) that there is neither Jew nor Greek, there is neither slave nor free, and there is also neither male nor female; for all are one in Christ Jesus.

The following scripture passages in Paul's writings that have relevance for issues pertaining to the roles of wives of pastors (*Bomme-mamoruti*) or church leaders shall be focused on:

Galatians 3:28, 1Timothy 2:12, 1Corinthians 9:5

10.1 Galatians 3:28

When Paul says in Galatians (3:28) that there is now no male or female to those who are in Christ, he does not mean to say the Lord is doing away with the existence of male and female, but he means, according to Ridderbos (1953:149), that from the point of view of redemption in Christ and the gifts of the Spirit granted by Him, there is no preference of Jew to Greek, master to slave or man to woman. This also means that God does bless and use anyone irrespective of his or her sexual status (Ridderbos, 1953:149).

According to Eiselen (1929:1215) this loftier humanity to which we attain through Christ does not abolish distinction but rather, enables us to rise above them. He says Paul sees Christianity drawing together into one fellowship all sorts and conditions of men. Men found something in common in Christ, a single higher level of personality.

The scriptures are clear when it comes to roles of husbands and wives so that in the end their marriage should be to the glory of God. What the scripture encourages to any wife, it is also expected of *Bomme-mamoruti* as examples and this, in turn, will strengthen their marriage and the work of God under their care. The unity that Christ

enhances regarding the relation between husband and wife can be the foundation for many of the roles that women whose husbands are pastors can have as they live and serve alongside their husbands.

10.2 1Timothy 2:12

Arnold (2002: 457-458) explains that many people use this scripture verse to stop women from doing God's work. According to Arnold (2002) it needs to be understood that there is a difference between special and general office ministries. Ordained men are called to a special office by Christ (Romans, 10:15; Ephesians, 4:11), while non-ordained men and all women in the church have a general office to serve the Lord in various capacities. Arnold (2002:458) continues to say that Paul does not forbid women in the above mentioned scriptures from teaching men in private, out of their general office as believers (Acts, 18:24-28). These women are also not forbidden from disciplining their children (2Timothy, 1:5; 3:15) or from disciplining younger women in the church (Titus, 2:3-4). Furthermore, they are not forbidden from participating in and giving leadership in hospitality (1Timothy, 5:10) or in other kinds of ministry and service to the Lord (Acts, 9:36; Romans, 16:1-2). Arnold closes by saying that Paul's statements in these matters are meant to be taken in parallel with those addressed to men everywhere (1Timothy, 2:8) (Arnold, 2002:457-458).

Nelson (1995:2006) explains that though Paul was a great advocate for women to exercise spiritual gifts, he taught that these gifts needed to be exercised in a manner that honours God (1Timothy, 2:12). He continues to say that the New Testament encouraged women to exercise teaching ministries, but were to do so within the God ordained pattern of male-female complementarily.

10.3 1Corinthians 9:5

As this chapter is about Paul defending his apostleship against those judging or trying to belittle his ministry; he asks them a question, which is very important for this study (1 Corinthians 9:5) "do we have a right to take along a believing wife, as do other apostles, the brothers of the Lord, and Cephas?"

Adeyemont (2006:1387) offers that there were many criteria, which were used to prove one's Apostleship. The privilege they had was one of the signs. One of those signs was that they could take along with them their believing wives to their

missionary journey. Adeyemont (2006:1387) continues to say that Paul justified this by mentioning others such as other Apostles, the Lord's brothers and Cephas.

Kinstermaker (1993:288) states that Paul was telling the Corinthians that he had a right to marry a believing wife and had also the right to travel with her. Kinstermaker (1993:288) continues to explain that if Paul had a wife to accompany him, she would have suffered shipwreck, a lack of food and drink, and would have had insufficient clothing (2 Corinthians, 11:23-28). Kinstermaker (1993) also mentions Paul indicating that the Apostles, the Lord's brothers and Cephas were doing it, meaning that Paul implied that he was well informed about their travels, and family circumstances and so were the Corinthians (Kinstermaker, 1993:288).

However, in this part of the study, the focus is on Paul's egalitarian attitude between men and women who are married and are in church leadership.

10.4 Paul's leadership qualifications

In the letter written to Timothy (1Timothy, 3:1-13), Paul writes this letter as a reference manual for leadership, so that Timothy could have effective guidance for his work in the ministry. For the purpose of the topic of this research, three items from (1 Timothy 3:1-13) are chosen, which show that the apostle Paul did encourage partnership in the work of God of both the wife and husband, whenever the husband desires to be a bishop or deacon. These items are: one wife; hospitality; and ruling one's own household.

10.4.1 One wife

During the patriarchal age, polygamy prevailed (Genesis, 16:4; Genesis, 25:1-6; Genesis, 28:9; Genesis, 29:23-28; 1Chronicles, 7:14). The Mosaic Law discouraged polygamy and aimed to enforce purity of marriage life. During the post Babylonian period, monogamy appears to have become more prevalent than at any previous time, nevertheless, the practice of polygamy still existed (Smith, 1963:382).

Laymon (1971:886) says a, "husband of one wife" contextually does not elaborate, it is possible to see this as forbidding a second marriage, practice of polygamy, concubinage, or remarriage after divorce. He continues to say that it is impossible to be sure which of these is meant. But the important thing is that a bishop must be free

of any suspicion of loose sexual relationships and he must be above reproach as the exemplar of family integrity (Laymon, 1971:886).

Our lord Jesus Christ and his apostles re-established the integrity and sanctity of the marriage bond by the confirmation of the original charter of marriage as the basis on which all marriage regulations were to be framed (Mathew, 19:4,5) and by enforcement of moral purity generally (Hebrews, 13:4) especially by the formal condemnation of fornication (Acts, 15:20).

Given the above information, the Apostle Paul should have remembered how one of the patriarch's wives stole her father's gods and brought it in the family of Jacob (Genesis, 31:32-34). It may be that he remembered how one of the greatest kings of Israel was led astray by his many wives (1Kings, 11:4). It is not a wonder that the emphasis is placed on *one wife*.

To strengthen this argument, Paul in one of the qualifications in the same chapter verse (1Timothy 3:11) he continues to give instructions about wives of deacons who are doing almost similar work performed by the leader of the local church. Arnold (2002:460) says Paul inserts the statement in (1Timothy 3:11) in the middle of his specification of deacon's qualifications. Some commentaries prefer verse 11 to mean deaconesses or women, but for the sake of this study the researcher prefers Arnold's (2002:460) view where he says that this statement means wives of deacons. This statement is embedded in the midst of his discussion of male deacons' qualification (e.g. husband of one wife).

It is of interest to note that there was this couple Pricilla and Aquila whom Paul found in Corinth (Acts, 18:2). Paul abode with them and worked together with them as tent makers. They are a couple that is known to have helped Apollo and taught him the way of God more accurately (Acts, 18:26). Paul stayed, journeyed with this couple, and left them in Ephesus where they continued to work as a couple with Timothy who was its leader (1Timothy, 1:3), and it was in this very same church under his leadership, that Timothy received the pastoral letter that also includes Paul's leadership qualifications.

In recognition of her role and presence in the local church leadership, the apostle Paul gives the "one wife" set of qualifications also in 1Timothy (3:11) which says

“likewise, their wives must be reverend, not slanderers, temperate, and faithful in all things.”

10.4.2 Hospitality

In the New Testament, the mutual relations of husband and wife are a subject of frequent exhortation (Ephesians, 5:22, 23; Colossians, 3:18, 19; Titus, 2:4, 5; 1Peter, 3:1-7). The apostle Paul did recognise that wives of leaders would play an important role in leading the local church. One also needs to state that hospitality is one of the prerequisites to anyone who aspired to be a bishop according to the Apostle Paul (1Timothy, 3:15).

Smith (1963:254-255) says that in the New Testament, hospitality is markedly enjoined, and in the more civilised state of society which then prevailed, its exercise became more of a social virtue than a necessity of patriarchal life. The Good Samaritan stands for all ages as an example of Christian hospitality. The neglect of Christ is symbolised by inhospitality to our neighbours (Mathew, 25:43). The apostles urged the church to “follow after hospitality” (Romans, 12:13; 1Timothy, 5:10); to remember Abraham’s example (Hebrews, 13:2); to use hospitality one to another without grudging (1Peter, 4:9) and above all, the Apostle Paul states that anyone who desires a position of a bishop, must be hospitable (Titus, 1:8). As previously mentioned, it would be very difficult to welcome people in your home without the help of one’s wife, because in the Jewish household, the wife exercised an important influence in her home.

Laymon (1971:886) in (1Timothy, 5:10) says for a widow to be honoured she should have participated in hospitality by way of having a report of good works, having lodged strangers, having washed the feet of the saints. He says hospitality was important in the spread of the Christian movement. The privilege of staying in Christian homes facilitates the work of the missionary considerably. The true widow must not be above the most menial task and must pass the demanding tests of humility (Laymon, 1971:886).

Smith (1963:383) says the duties of the wife in the Hebrew household, among other things, included the general supervisory of the domestic arrangements such as cooking (Genesis, 18:6; 2Samuel, 13:8) and the distribution of food during meal times (Smith, 1963:383).

10.4.3 House, household and family

In the New Testament, little reference is made to the family, to reinforce monogamous marriage, and to denounce divorce (Matthew, 5:27-32; 19:3-12; Mark, 10:1-12; Luke, 16:18). During the period of the early church, where in the absence of a church building, services took place in private homes; converts were often the entire families (2Timothy, 1:5) or all the members of the household (Acts, 16:15;31-34).

It is Paul, however, who reinforces the duties of the family members (Ephesians, 5:22 -6:9; Colossians, 3:18 -22). It is from this context of the early church, that Paul directs the church that anyone who desires to be a bishop, should rule his own house well.

According to Arnold (2002:459) household management is when the husband instructs his wife on her vital role in managing the household resources, including the care and supervision of household slaves (Arnold, 2002: 459-460).

10.5 Conclusions

Given all of the above information, it is clear that one could not rule his own house well without the help of the wife, because she is the one who manages the home. She is second in command after the husband, and she is the one who remains and teaches the children at home until the age of six. Above all, she is her husband's helper. Her cooperation is of utmost importance to the leadership of the house of God, because the husband is also judged according to his leadership in the home.

11. Broader perspectives on the position of *Bomme-mamoruti*

11.1 Introduction

It is imperative to note that as other authors' perspectives are considered, it should always be remembered that most of the pastors' wives are in these positions because they are married to pastors. Nothing makes her *Mamoruti* except being married to the pastor.

Nelson (1995:204) explains that shepherding God's people is a role that varies widely according to time and place, but biblical principles regarding leadership remain constant. In the Bible, priests, prophets, and deacons may refer to similar

leadership positions, and many were married. Women who were married to these men of God were inevitably linked to their husbands.

Semple (2003:198) says women sought out missionary partners in order to enter a field that was barred to single women (Semple, 2003:198). Roberts (2003:87) articulates that the pastor enters the ministry out of a sense of call; but many pastors' wives enter on the work of becoming the lady of the manse with misgivings and trepidation. They are led into the work because the husband she has married has felt led into the work, rather than because she feels any personal adequacy for it herself. Roberts (2003:87) continues to say many times pastors wives' status is not an official position in many churches, but still, people around them, be it in the church, the family, and the community they live in, have some special expectations because of their marital ties to the servant of God (Roberts, 2003:198).

Martin (2005:6) states that another major challenge for a minister's wife is, coping with expectations, whether these expectations are clearly laid out from the beginning or hidden (Martin: 2005:6). Zoba (1997:23) explains that there is a need by many pastors' wives for clear and healthy expectations. She continues to say that the perceived reality is unstated and ambiguous expectations are put upon her in her role (Zoba, 1997:23).

In this section the role of *Mamoruti* is explored along with her challenges of being *Mamoruti*, remunerations for her and at some of the films and TV shows with regard to the role of a Mme-mamoruti.

11.2 The role of *Bomme-mamoruti*

11.2.1 Role expectations

A TV soapy with the name of *Scandal* is a witness to the notion that there are expectations from the church and society, written or not, stated or not, for *Bomme-mamoruti* to behave in a certain way. Here, a young man is about to inherit a congregation which has been led by his grandfather (the father to his mother). After the death of the grandfather, the mother acted as the custodian of the congregation on behalf of his son. In due time, the young man was told to get married because he cannot lead the church being single, the problem started when he wanted to marry a lady who is HIV positive, which led to the young man's mother suspect that the lady

has been sleeping around with men, of which is bad for a person of Mme-mamoruti's calibre. The mother in law to be, also expected her to change the hair-style (because she wore Rastafarian dread locks), she was also expected to resign from her current job (she was hired as bar-attendant) and she must be prepared to teach the Bible class. All of these expected demands were made to suit and benefit the congregation (Scandal, e.tv:2009).

Baker (1992:34) states that women married to a parish pastor are not only dealing with being a contemporary woman, they also contend with the role expectations associated with their husband's career. According to Baker (1992) women married to pastors, traditionally have been expected to assume a social position and fill a certain set of socially recognised roles. Baker (1992:34) continues to say:

In observing pastors' wives in clinical interviews, workshops, retreats and support groups, we have found frequent complaints concerning the many additional roles and high standards of role performance expected of them. The high performance expectations placed upon them by congregations and church officials, as well as their self-imposed high expectations and lack of clarity regarding specific role expectations; result in reduced quality of life for many women married to clergy. At the same time, role ambiguity has abounded because specific expectations have not always been clearly defined or consistent among congregations and denominations.

Martin (2005:6) says one of the major challenges for ministers' wives is coping with expectations, whether those expectations are clearly laid out from the beginning or hidden. Martin(2005) says people should not assume that the pastors wives will do something just because they are the preacher's wife (Martin, 2005:6).

Zoba (1997: 23) writes that one of the most felt needs expressed by pastors' wives is for clear healthy expectations. In addition to family pressures, at times, the minister's wife is expected to be her husband's proxy at social functions and she is looked to for guidance and input the way her husband would be if he were there. Sometimes they are expected to do some impromptu arrangements. There are other more subtle expectations in addition to the expectations from the church. The minister's wife receives signals from the larger believing community about who or what she should be or should not be (Zoba, 1997:23).

11.2.2 Results of role expectation

Baker (1992:34) says the high performance expectations placed upon women married to parish pastors by congregations and church officials, as well as their self-imposed expectations and lack of clarity regarding specific role expectations, have resulted in a reduced quality of life and at the same time, role ambiguity has abounded because specific expectations have not always been clearly defined or consistent among congregations or denominations.

Martin (2005:7) says, “The pastors’ wife’s life combined with constant scrutiny that comes with her husband’s very public job, it’s not surprising that she often feels physically, mentally, emotionally and spiritually exhausted”.

11.3 Trends related to Bomme-mamoruti

11.3.1 Comedisation

There are trends that relate to *Bomme-mamoruti* as part of the township lifestyle and because of the work she does at church and in the communities. These trends can be witnessed every Sunday in a comedy like *Stokvel* in which there are five ladies who are a committee of a *Stokvel*, and one of the characters is Mme-mamoruti. Her role in this comedy is to open committee meetings in prayer, close in prayer, and above all, to rebuke and to give direction. This is confirmed by Baker (1992) that high societal expectations have encouraged clergy wives to perform as model spouses, mothers, church and community leaders and examples of the faith.

11.3.2 Mock trials

In schools, and at work places, the mention of Mme-mamoruti whenever a student lady or a lady worker tries to witness for Jesus Christ, or tries to be a godly example is heard. This does not happen because they appreciate or encourage such Christians, but to mock and discourage them not to continue being witnesses for Christ.

11.3.4 Work assumptions

The work of the spouses of servants of God is in most cases not clearly defined as that of their husbands when called. Biblically speaking, husbands are clear on the mandate given, it is on rare cases like that of Rebecca (Genesis, 25:21-31) and

Sarah (Genesis, 18), that God would reveal His plan to them; it is usually their spouses who relate everything to them. Even today, their work and role are often not considered or recognised by those who call their husbands to pastor an assembly, because she is just expected to support the called one of God.

Roberts (2003:88) therefore, states:

The role of being a minister's wife must be one of the most taxing that any woman could have. To the many duties of wifehood and probably motherhood she has to add those of being a hostess, typist, secretary, Sabbath school teacher and confidante. Her home is an office, library, committee-hall, bible study venue, rendezvous for holiday friends and sanctuary for prayer. She must have to her many accomplishments the art of exercising a prudent economy so that in her practised hands one pound can do the work of two.

Martin (2005:6) sees the pastors' wife as someone who serves along her husband, who may serve in the Sunday school choir, sing in the adult choir, participate in a drama, teach middle school girls, host Wednesday supper, a person who leads women's ministry and tidy classrooms. She continues to say that she is seen as the other half of her husband or an appendage of her husband. She also states that members may even assume that she will do anything that needs to be done. She describes the pastor's wife as "the other half", an appendage of her husband rather than the whole person, a unique individual with her own gifts, interests, dreams, skills, likes and dislikes. She may even have a calling outside the church, yet some churches may not value that. Members may assume that she will do anything that needs doing, rather than working in the areas where she is gifted (Martin, 2005:6).

Zoba (1997:20) regards herself as called because she argues that her work and life is tied to her husband. She regards herself as her husband's proxy at social functions and therefore states:

"The way we try to look at it, is that the church is calling the pastor, and anything that his wife adds to that, is up to her. She must act as her gift leads her. There is a degree of suffering attached to the role of being the pastors' wife, and it is no small measure of sacrifice. But there is also the privilege of sharing the trust of hurting people who depend upon you whether you deserve it or not".

She writes that when the church called her husband to serve as their shepherd, whether she was prepared or not, she received a call too. She continues to say that the call of the pastor's wife is both consecrated in its place of privilege and complicated in its emotional ambiguities. She says there is certain blessedness in the mantle bequeathed to her by virtue of her intimate connection to the shepherd of the flock (Zoba, 1997:20).

Baker (1992:35) states that the needs of family members often shape and determine when women enter and leave the labour force and the number of hours they work. At the same time, whether they work or not, women remain largely responsible for parenting and housework. The pastor's wife is not immune to the above-mentioned statement. Baker (1992) continues to claim that traditionally pastors' wives are expected to assume socially recognised positions and roles, and these role expectations encourage them to see themselves as model spouses, mothers, church and community leaders and examples of faith and above all regard themselves also as professionals in their own right. Other well-educated working and contemporary women married to clergy need support for their roles. As they juggle work, home and the role demands associated with their husband's occupation, clergy wives could benefit from programs designed to help them manage the challenge of multiple roles (Baker, 1992:35).

Clergy wives of the church of Ireland regard this ministry of being next to the servant of God, as a special ministry and regard themselves as people who walk alongside their husbands as their support (Clergy and Clergy Spouse, Questionnaire of 2007:10).

Hughes' (2012:13) in City Press reports on Nokutela Dube, the wife of the first President (Dr John Dube) of the African National Congress (ANC) who happened to be also a pastor, and states;

Though the first gathering of the ANC was an exclusively male gathering, Nokutela Dube's talents were well known and respected in these circles, her tireless fundraising for Ohlange (a school founded by the couple), her contribution to music education and public speaking in the cause of African progress. As the ANC is launched, the Dube's songbook had just been published, and she had recently taken a leading role in the 75th anniversary of the American Zulu Mission. She thus

provided a most admirable role model of African womanhood (Heather Hughes: 2012:13)

11.4 Conclusions

Having seen that the work of a pastor's wife is tied to the position of her husband, one may conclude that there are also women who married servants of God in order to fulfil their calling from God. However, many enter this work because the husband she has married felt led into the ministry. Notably, because of the profile of the pastor, there are expectations for the pastor's wife too, even when these expectations are not clarified from the beginning and, in this regard, the study shows that the church and society are the main culprits. Sometimes these expectations are self-imposed. Congregations and denominations have not been clear and consistent in defining these expectations.

One of the most felt needs expressed in this study on pastor's wives is for clear, healthy expectations, because existing expectations are ambiguous and have sometimes resulted in a reduced quality of life pertaining to the physical, mental, emotional, and spiritual exhaustion.

Biblically and contemporarily speaking, husbands called by God are clear on the mandate given by God. It is in most cases the husbands who relate to their wives what God has called them to do. Of course, rare cases like that of Rebecca (Genesis, 25:21-31) and Sarah (Genesis, 18) exist where God would reveal His purpose to the wives of the called ones. Most wives roles are based on assumptions. To some, the work of the pastor's wife is to be a hostess, typist, secretary, Sunday school teacher, etc.

12. Challenges of being Mamoruti

Martin (2005) says that a pastor's wife's life is often under constant scrutiny that comes with her husband's very public job. Often times, there are challenges which are sometimes embarrassments experienced by the wives of pastors. They cannot escape humiliations because whatever the husband does, affects them either negatively or positively. Several incidents in the Bible in addition to other sources will be explored to highlight the nature of the challenges that confront the wives of these

leaders. Issues of isolation, loneliness, debts, disobedient husbands, the challenge of shelter, and the challenge of remuneration are investigated as part of this study.

12.1 Isolation and loneliness

The wife of the pastor may be one of the visible members of your church. Would it surprise you to learn that your ministers' wife may often feel isolated and alone? Isolation is number one challenge, you are invited and when you arrive it ends there. Pastor's wife may not make friends in their church because people are intimidated by their role and treat them differently. And they themselves (pastor's wife) may feel reluctant to get close to anyone at the church because the members are technically their husband's bosses. Never quite sure who liked them and wanted to be their friends, who wanted to ask help from them or who wanted to spy on them so that they could get information that would help them(church) get rid of the family of the pastor. For this reason many seek their real friendship outside the church (Martin, 2005:6).

Zoba (1997:22) confirms that the primary need of the wives of pastors is for friendship and community, due to an acute sense of loneliness. While they cannot reveal deep hurts, confidences, wounds and such, they often feel separated from other women. They are afraid of sharing their frustrations, because they are not sure of whom to trust. One may ask how this could be since the pastor's family is so revered and in such demand for social engagements, informal gatherings and quick chats after church. Many pastors' families, when they move into a community to assume a call, are perceived as outsiders. Everyone else was part of the history of the church and traditions. The presence of a pastor's wife is often not acknowledged during functions and other gatherings. Who does the pastor's wife turn to when she feels as though a member of the church romantically loves her husband? And with whom does she share the sense of betrayal that a lady in the church fabricated a friendship with her for the sole purpose of getting nearer to the pastor? This highlights the complex networks of emotions that the wife of the pastor contends with and that must never be aired or even hinted at in the context of the church (Zoba, 1997:22).

Baker (1992) explains, “High incidence of burnout and loneliness which is experienced by pastors’ wives, is caused by high performance expectations placed upon them by church office and lack of clarity regarding specific role expectations”.

12.2 Debts

From a biblical perspective, debt puts a person into a form of bondage; the indebted person is a servant to the lender because in Proverbs (22:7) it reads, “the rich rules over the poor, and the borrower is a servant to the lender”. In Romans (13:8) the Apostle Paul advises the church not to owe anyone anything except for love, and this scripture verse also applies to the servants of God who ought to be examples of a debt-free life.

In 2Kings (4:1) the Bible speaks of a certain woman who was the wife of one of the sons of the prophets. She, however, had to cry out to the prophet Elisha, saying, “your servant my husband (the prophet) is dead, and you know that your servant feared the Lord. And the creditor is coming to take my two sons to be his slaves.” The prophet in this instance, died leaving his wife and two sons with his debts and without adequate provision. At this time in Israel, a child could be sold into slavery (Leviticus, 25:39-4; Deuteronomy, 15:2; Jeremiah, 34:9), but this woman who had lost her husband and her livelihood and who now faced the prospect of losing her sons, exercised her faith by coming to the man of God for help (Nelson,1995:602).

12.3 Disobedient husbands

1Samuel (2:12-17) tells of the wickedness and the despising of the Lord’s sacrifices and offerings; of disobeying the Lord’s moral command (1Samuel, 2:22) by two sons of Eli the high priest. They went on to disobey their father (1Samuel, 2:25). These were the two sons who were to follow in the footsteps of their father one day, and they were already participating in the services of the Lord. However, because of their wickedness, God punished them together with their father. Phineas’ wife went into premature labour when she heard that her father-in-law (Eli), as well as her husband and his brother, were all dead, she viewed it as more tragic than the Ark of the Covenant being captured by the Philistines. In the agony of dying in childbirth, she recognised these events as the judgment of God. She interpreted the situation accurately when she named her new-born child Ichabod meaning *no glory* because

the Ark of the Covenant had departed. Nelson (1995:452) states that In the Old Testament the departure of the Lord's glory is always a sign of God's judgment (Ezekiel, 1:9-11).

12.4 Shelter/accommodation challenge

A minister's wife does not know how long she will live in the house which she occupies. By faith she comes to a congregation, and by faith she stays there, serving her church and her family, often in a house that is not hers. At the back of her mind she has the thought that one day, any day, she may have to move her family and her furniture to another house and perhaps to another and another after that. When, often with startling suddenness, her husband is placed under a 'call' to another church, she has to review all her plans and to revise all her domestic arrangements. At last the thousands of books and the manse furniture are all packed in cartons and boxes. Soon the place which she has loved for ten years will be little more than a memory and a matter of prayer (Roberts, 2003:90).

The response by one of the clergy wives in a questionnaire done in the church of Ireland Marriage Council (2008:11) is that clergy are too embarrassed to admit the need for help, because they are expected to set examples for others. This adds to the stress of a busy parish and they continue to say that an added pressure today is the cost of housing provision towards retirement.

In one of the television shows (Scandal) a scenario is presented where the pastor passes on to be with the Lord, and a few weeks after the pastor's burial, the representatives of the local assembly (where the pastor used to officiate) arrive to give the widow of the pastor a notice to vacate the manse, because the new servant of God will be coming soon to occupy the house.

12.5 Remuneration for pastor's wives

Seeing that the minister's wife is not, in most cases, remunerated for the work she does in the church, Martin (2005) suggests several ways to appreciate her for the special work she does in support of the husband, the family and the church. These signs of gratitude include the following as a way of saying *thank you* to *Bomme-mamoruti*:

12.5.1 Pray

Pray for the ministers' wife, her husband, her children, and her family. Let her know that she is being prayed for and ask for specific prayer requests she may have. Keep these requests confidential unless she asks you to share them with someone else.

12.5.2 Invitation to social gatherings

Whether it is lunch with the ladies or dinner for the family, ask her to join you. When she does, treat her as you would treat any other woman in the church. Be yourself and allow her to be herself too. Talk to her about matters outside the church.

12.5.3 Ask about her interests

What does she like to do in her spare time? Find out, and then match her up with someone else in the church who shares that interest. It is a natural, easy way for her to get to know someone and to be known on a personal level.

12.5.4 Care about her family

Take interest in her children. Talk to them and talk to her about them. Let her children be children. Offer to babysit so she and her husband can have some much needed time to themselves. Respect her husband's day off and vacation times, and do not schedule meetings and activities that he may attend during those times. Let her husband be a father. Is your minister tied up with meetings every night of the week and all day Saturday? Ministers need family time like other husbands and fathers do. Another way to care for her family is to treat her family and her husband (the pastor) as business would treat a white-collar professional; by making sure his salary and benefits are appropriate.

12.5.5 Offer a free service

A woman in one of the churches, owns a hair-salon. Shortly after the pastor's wife and her family arrived, this woman offered to cut the entire family's hair for free anytime. The pastor's wife was so happy and her comment was that she wished that more people would do that for their minister's families (Martin, 2005:7). Martin (2005)

continues to say often times ministers barely make enough to live on and offering a free service would be such a nice thing.

12.5.6 Give gift certificates

When it is her birthday or you just want to show her that you care, find out where she likes to shop or eat, and offer her a gift certificate. Many shops and banks do sell these gift certificates. Likewise, if you would like to give her and her husband a present together, give gift certificates to their favourite restaurant or to the local symphony or community theatre. Bear in mind to offer to look after the children while they are out.

Martin (2005:7) concludes by saying that a minister's wife longs for these things too. When we get to know and appreciate her for the unique individual God made her to be and allow her to use her gifts the way He intended, not only does she benefit, but so does the church she and her husband serve (Martin 2005:7).

Zoba (1997:25) says that pastors' wives feel bad about the fact that, in many instances, the churches do not pay them enough to live on. She continues to say that the church of Jesus Christ should understand that the pastor's wife is not hired, obliged, or paid for whatever work she does in the church.

Research by Baker and Scott (1992:35) has found that because men are still regarded as more responsible for family provision and receive greater recognition for their work, families tend to give special consideration and support to their job demands, but not to those of women. Some of the findings are that, employment outside the home and church was rewarding for clergy wife. Over 70% of the clergy wives were employed outside the home and church either full-time or part-time. They have significantly higher scores on well-being than their counter parts who were full-time home makers. Although employment may have placed additional role responsibilities on them, and have created the risk of role overload, the benefits such as increased self-worth and control over their lives, may be reflected in their higher well-being scores. They also tended to report higher personal incomes and higher status occupations than the working non-clergy wives. Because of lower clergy husband incomes, they may have perceived their income as a greater contribution to

the family. Their employment may have provided them opportunities to actualise some of their preferences for growth and fulfilment.

13. Chapter summary

Biblical narratives about married people that were called by God do teach a lot about some of the challenges that their wives face. Some of the lessons to be learnt are: such women were involved in the work of their husbands. Sarah, the wife of Abraham spoke and acted as the only wife of her husband the use of Hagar as a surrogate mother (not as wife). The fact that Sarah agreed to be with her husband wherever God wanted them; the fact that she was a co-conspirator to lie about their marital status; the fact that at her old age she still partook in sexual activity like any other younger woman to have a baby of her own, indicates that she regarded herself as chosen for God's purpose in Abraham's life.

Lapsley (2005:18) remarks about Exodus (4:24-26) that, despite the text's silence on Zipporah's internal experience of this event, and whatever the ritual and religious background of the story, one cannot but be impressed by the courage and alert intelligence she demonstrates in protecting her husband (Moses).

Spouses of clergy of the Church of Ireland's suggestions are that for their marriages, the church should get the best resources outside the church and make available for their marriages. The clergy should be careful of who he chooses to marry, because the clergy wife should be the support to the husband. They suggest that there should be a pre-ordination preparation for the wives of clergy members already married who decide to be ordained (Church of Ireland Marriage Council, 2008).

Zoba (1997) learned through personal experience, and through many friends and associates who are married to pastors, that there are some key factors that help set the preconditions for the success of the marriage and ministry. Zoba (1997) accordingly suggests the following as a recipe for this success:

When called for interview, the wife of the pastor should be there and be interviewed also. When the church calls the pastor, anything that the pastor's wife adds to the calling should be up to her; Mme-mamoruti should be allowed to follow or pursue her own vocation. The church and its elders should give her a blank slate on which she can write her job description. Anything affecting the whole family should

simultaneously be informed with her husband by church, and leadership should always ask questions like how are you coping? Is the salary adequate etc. to show support and commitment to the family; what matters is that someone should ask. She continues to say that Mme-mamoruti should have a friend who is also married to a pastor or someone involved in the ministry outside her own pastorate, so that she can have freedom to share, confess her struggles, irrational or otherwise, in order to beat isolation and pray together. Lastly, Zoba (1997) says that leadership and the church should have room and allow Mme-mamoruti to make mistakes and grow in that position.

Moreover, God has always regarded and recognised those who stood by their husbands who have been called. For as long as Sarah was alive, God would, on several occasions say to Abraham, "Sarah your wife" (Genesis 17:19; Genesis 18:9; Genesis 18:10). When God changed Abraham's name, He also, at that particular moment, gave Sarah a new name. In Genesis 18; God having visited Abraham, asked about the whereabouts of Sarah probably to be told that she would be the mother of the promised son. Consequently, God stood and agreed with Sarah's decision when she asked Abraham to get rid of Hagar and Ishmael. In the book of Genesis, God disapproves of man's loneliness and provides Adam with a helpmeet who is compatible to him. When Rebecca the wife of Isaac was concerned with her pregnancy, she went and enquired of God what was happening, and God told her about His plans with regard to the children. It is probably that incident that influenced Rebecca to behave the way she did with regard to both children. In the book of Exodus, where God instructed Moses to circumcise his boys, but one of the boys was not ritualised, is where God wanted to attack and kill Moses, but his wife Zipporah circumcised the boy and God accepted the action by Moses' wife and spared his life. In the book of Leviticus, God gives instructions to priests as to what kind of women they should marry.

Zoba (1997:26) mentions that it is even more critical in recognising and affirming mme-mamoruti because of her relationship with her husband. She says, satisfied pastors are married to satisfied wives and it is the role of the pastor to introduce and appreciate their wives publicly when necessary. These are small things, but they add up to something much bigger. Zoba (1997:22) says when the wife of the pastor tries to complain or make her husband aware of another woman's problem of romantically

loving him, the husband would tell her that she was confused, but does not tell his counselees. She continues to say that the pastor should not spend more time away from his wife in the name of doing God's work (Zoba, 1997:22).

Gast (1995:29) states, "my way was eased by the fact that I am married to a competent male minister who is more than willing to share a ministry with me and who is generally supportive of my ministry".

The above mentioned statements by Gast and Zoba show the importance of a husband's recognition and support as mme-mamoruti.

Clergy husbands of the Church of Ireland suggested the following in relation to their marriage in the ministry and their suggestions are very relevant here because the study is about women married to men called by God. They point out that there should be couple retreats and counselling to address 'neglect of family relationships'. The theological college training should have married couple's accommodation. There should be marriage counselling ministry in the church and the choice of counsellors should be among experienced pastors. The couples should have time off together. Clergy family must admit that there is need of help for provision of housing for their retirement (Church of Ireland Marriage Council 2008:10).

CHAPTER 3: ENVIRONMENTAL SCAN OF SOUTH GAUTENG REGION OF THE AFM OF SOUTH AFRICA

1. Introduction

In line with the problem statement and purpose statement, this chapter attempts to probe and clarify the impact and contribution Bomme-mamoruti have in the South Gauteng region of the Apostolic Faith Mission of South Africa. The key factors that will be focused on include: locality, description of South Gauteng region of the AFM, the historical background of the AFM in the area, its demographic profile, its gender distribution and age distribution.

The environment where the pastor and his wife work influences the way they do the ministry; and it is essential to remember that there are different environments and communities that pastors serve. The areas we live in are still influenced by legacies of apartheid. Some areas are full of people who are poor, uneducated, unhealthy or ill for example places like Evaton, Sharpeville, Sebokeng, Boipatong, Bophelong, whilst other places are well to do like Vanderbijlpark, Meyerton, Vereeniging and have minimal problems as compared to other places in the same municipality. But it is imperative to understand that a number of blacks who were residents of poor areas after receiving education and are better financially, leave these poor areas to go to better places in the area. It seems that communities sometimes have their own cultures and these, in turn, influence ways of doing things. Even problem-solving will differ from one community to another. In line with the background of the study, the AFM of SA, before the unity in 1996, were divided according to racial groups. This reality did not vanish after the structural unity of it in 1996, and local assemblies are still seen as in the past because of the locality of these communities as black Africans are largely still worshipping in former apartheid townships; white people are primarily still worshipping in suburbs created for the affluent; and coloured or mixed-race people are still often found worshipping in former apartheid areas. It seems that these communities still do things as their environment dictates.

Given the limitation of this study on mme-mamoruti in the South Gauteng region of the AFM of SA, the key focus issues in this chapter will be sufficient to give direction to the goal of the research. The South Gauteng region of the AFM came about as a result of the unity of the AFM of South Africa in 1996 (Lapoorta, 1996:7). Prior to the unity, the AFM used to be divided into four sections (Africans, Whites, Coloureds and Indians).

During the year, 1993 after much persuasions and deliberations initiated by the coloured section of the AFM, three sections of the AFM (Africans, Coloureds and Indians) came together and united themselves into one component and called themselves The AFM Composite Division, and the white division was called Single Division (Lapoorta, 1996:97).

The South Gauteng Region of the AFM of SA is found in the heart of the district of Sedibeng Municipality.

2. Overview of Sedibeng District Municipality

The brief overview of the Sedibeng District Municipality will aid in understanding the context where the South Gauteng region of the AFM of SA is located and operates.

The Sedibeng District Municipality developed their five (5) year Integrated Development Plan covering the period 2012-2017, also referred to as its comprehensive (IDP) of for the said term of office. The (2015/2016: 2) IDP is thus the fourth review of the five year IDP that was adopted by the council in May 2012, (Integrated Development Plan, 2015/2016:2).

The IDP (2015/2016) indicates that the area has moved from its prehistoric roots to playing a crucial role in shaping the South Africa we live in today. While its landscape is shaped by the Vaal River; its communities have been carved out of struggles for freedom.

2.1 Wars and struggles for freedom in Sedibeng

There have been experiences of wars between the Boers and British in the area, and the treaty of Vereeniging was signed on 31 May, 1902. Years after this treaty was signed, there were struggles waged against apartheid, which led to the Sharpeville Massacre on 21 March, 1960; the Sebokeng Zone 7 massacre on 12 January, 1991;

and the Boipatong massacre in June, 1992. The last massacre of Boipatong led to the United Nation Security Council's resolution 765 on 16 July, 1992 for full investigation into the incident. South Africa's first Democratic Constitution was signed by the first Democratically elected President of the Republic of South Africa, Mr Nelson Rolihlahla Mandela in Sharpeville, IDP (2015/2016:20-21).

2.2 Administration of Sedibeng District Municipality

The IDP 2015/2016 shows that the administrative seat of Sedibeng District Municipality, is located in Vereeniging. It covers the entire southern area of Gauteng which measures 4630 km² and it consists of three local municipalities: namely, Lesedi, Midvaal and Emfuleni (IDP, 2015/2016:23-25).

The area boasts one of the biggest dams in South Africa, the Vaal Dam, which was built and completed between 1938 and 1950. Sedibeng has three modes of transportation which are mainly road and rail. The train runs daily from Vereeniging to Johannesburg and Germiston supported by a network of taxis and buses in and outside Sedibeng. The national road, N1, passes the Emfuleni area adjacent to the western boundary of Sedibeng Municipality (IDP, 2015/2016: 22).

2.3 Population of Sedibeng

According to Statics SA, community survey 2011, the total population for Sedibeng is at 916 484, indicating an increase as compared to the census community survey of 2007 population of 800 819 and census (2001) 796 754 (Stats SA 2011).

HIS Global Insight Regional Explorer (Version 745: 32-33) states that Sedibeng District Municipality accounts for a total population of 7.4% of the total population of Gauteng province.

Table 2: Population of Sedibeng

YEAR	2001	2007	2011
Sedibeng	796 754	800 819	916 484

(Stats SA 2011)

Table 3: Sedibeng population distribution by race

African/Black	White	Coloured	Asian
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82% (781 000) 16% (140 000) 1% (11 800) 1 % (9 120)

The largest share of population is within the young working age category (25-44) with a total number of 292 000 or 31% of the total population.

2.5 Number of population households by population groups

A household is either a group of people who living together in a house or flat when they are considered as a single unit and provide themselves jointly with food and/or other essentials for living, or it is a single person living on his/her own (Macmillan English Dictionary, 2007:736).

Table 4: Number of households according to gender 2003 – 2013

	MALE	FEMALE	TOTAL
SEDIBENG	466 000	477 000	942 000
EKHURLENI	1 660 000	1 610 000	3 270 000
CITY OF JHB	2 300 000	2 320 000	4 620 000
CITY OF TSWANE	1 500 000	1 540 000	3 050 000
WEST RAND	426 000	401 000	828 000
GAUTENG	6 360 000	6 360 000	12 700 000

Source: (HIS Global Regional explorer version 745:37)

The Sedibeng District Municipality's male/female split in population was 97.7 males per 100 females in 2013. The Sedibeng District Municipality appears to be fairly stable with the share of female population (50.57%) being very similar to the national average of (51.40%). In total, there were 477 000 (50.57%) females and 466 000 (49.43%) males.

This is different from the Gauteng Province as a whole, where the female population counted 6.36 million, which constitutes 49.99% of the total population of 12.7 million. Programs on gender, women and children are supported in the Sedibeng District Municipality. Capacity building training on financial management and greening for

women are conducted. A number of workshops to create awareness on gender mainstreaming are available. Entrepreneurship skills workshops to women cooperatives are also offered (IDP, 2015/2016:37). The age category with the second largest number of people is the infant and children category (0-14 years) with a total share of 27.6%, followed by the older, working age category (45-64 years) with only 59600 people (IDP, 2015/2016: 38).

3. The economic overview of Sedibeng

Gauteng is the smallest of South Africa's nine provinces, covering only 1.5% of the country's land area, but it contributes more than 35% to the country's GDP (IDP 2015/2016:44). This confirms that Gauteng is the economic engine of South Africa and the centre of its commercial, financial and industrial sectors. The province accounts for some 3.6 million jobs which translate into 29.5% of total employment in the country. According to IDP (2015/2016) the influx of students' migration into the Sedibeng District Municipality has had a positive impact in the regional and provincial economy. The large number of migrants into Sedibeng are moving into local townships because they offer the promise of access to housing and services.

According to HIS Global Insight Regional Explorer Version 745, Sedibeng in 2005, contributed 4.7% or some R31 billion to the economy of Gauteng.

The table 5 consist of the following sectors in the economy of Sedibeng

Table 5: Sectors in Sedibeng

	SEDIBENG	% OF PROVINCE	% OF NATIONAL
Agriculture	0.4	9.0	0.54
Mining	0.2	0.6	0.07
Manufacturing	9.9	6.8	2.81
Electricity	2.0	6.2	2.16
Construction	1.5	3.0	1.34
Trade	3.7	2.0	0.73
Transport	2.2	2.2	0.80
Finance	7.7	2.7	1.18
Community property	9.0	3.5	1.29

SOURCE: Sedibeng Draft Integrated Plan (2015\2016)

In 2013, the manufacturing sector was the largest within the Sedibeng District Municipality accounting for R85 billion or 27% of the total Gross Value Added (GVA) in the district municipality's economy. The sector that contributed the second most to the (GVA) of Sedibeng is the community services sector of 24.7%, followed by finance sector at 21.8%. The least contributing sector to the economy of Sedibeng District Municipality was the mining sector with a contribution of R209 million or 0.57% of the total GVA. The community sector, which includes the government services, is generally a large contribution towards GVA in smaller and more rural local municipalities. When looking at the regions within Sedibeng, it is clear that the community sectors within the Emfuleni Local Municipality contributed R27.8 billion or 76.37% to the GVA of the Sedibeng District Municipality. The Sedibeng District Municipality does not function in isolation from Gauteng, South Africa and the world. It is crucial to have reliable information on its economy for effective planning. Information is needed that will encourage the social development and economic growth of the people and industries in the municipality respectively. (Source: HIS Global Insight Regional Explorer Version 745:49).

4. Regional labour profile

According to Draft Integrated Plan (2015/2016) it is estimated that Sedibeng currently provides for almost 200 000 formal employment opportunities. Unemployment in Sedibeng is 36.3%. The production and employment in the economy of Sedibeng is mainly driven by the manufacturing, government, finance and trade sectors. These account for 68.5% of all jobs and 75% of total production (Draft Integrated Plan, 2015/2016).

5. The structure of the AFM of SA

5.1 Members

The AFM's of SA (2008:4) constitution defines its members as those that are born again, baptised, recognised as a member of a local assembly (church) and adhere to the Confession of Faith (Constitution of The AFM of SA, 2008:4). The AFM is known for its diversity enabling it to provide a religious home for people of various cultural identities.

5.2 Assemblies

The AFM is a growing church that prioritise church planting and church growth. It has spread in most of the towns and villages in South Africa. Local assemblies are led by a pastor and governing body, of which the pastor is a member. In addition to being a member of the governing body, the pastor is the assembly's "vision carrier". One of the duties of the local assemblies is to call pastors for service. The local governing body does the work on behalf of the assembly, to negotiate labour related issues with the called pastor. The AFM of SA has no salary structure. This issue is entirely left in the hands of the local assembly. The October month is set apart nationally in AFM of SA to appreciate the local pastors and this is also done by the local assemblies. In the absence of the pastor, the assembly is allowed to continue being led by an assembly leader (AFM of SA constitution 2008: 5-7).

5.3 Regions

Local assemblies are organised into geographical and non-geographical regions. In the case of geographical regions, leadership forums exist, which are representative bodies consisting of pastors and delegates from each assembly. Every four years, each forum elects a regional committee from among its members and a regional leader from among its pastors. The committee acts as an executive and advisory body to the Regional Leadership Forum. Non-geographic regions, in the form of networks of local churches that share a peculiar ministry philosophy, also exist. These are normally led by the senior pastors of urban mega-churches who network with a number of local assemblies nation-wide that look to them for leadership and mentorship (AFM of SA constitution, 2008: 8-10).

5.4 National representative body

The AFM national representative body is the General Business Meeting held once in every four years. Its main function is the election of the national office bearers, which include the president, deputy president, general secretary and general treasurer. The national office bearers always represent the significant ethnic groups within the church. Each local assembly is entitled to send a pastor and a delegate as voting members. Additional voting members are of the National Leadership Forum, members of the standing committees, one additional member representing each

church department and one additional representative of the church's theological training institutions (AFM of SA constitution, 2008: 11-13).

The National Leadership Forum is the AFM's policy making body and the guardian of doctrinal, ethical and liturgical matters in the church. It licenses pastors, sets standards for ministerial training, which most of the pastors, if not all in the South Gauteng region of the AFM of SA, were trained in the former divided AFM theological colleges and settles disputes. It also convenes the annual National Leadership Conference and General Business meeting. While it has power to create and implement regulations, over 50% of the regional leadership forums can veto a regulation within 90 days of its passage by the National Leadership Forum. The National Leadership Forum's members are the national office bearers, the regional leaders, leaders of church departments and a representative of the AFM'S theological training institutions. It may appoint additional members at its discretion. The administrative affairs of the national church are under the oversight of the national officers (AFM of SA constitution, 2008:11-13).

6. History of the South Gauteng region of the AFM

6.1 Introduction

Until the year 1996, the AFM of SA was divided on racial lines, they grouped themselves accordingly. One district consisted of different assemblies in the same municipal area. Each racial group had their own district (region) in the same area.

6.2 Marital status of the pastors

Given the relationship of the researcher and the interviewees of being colleagues, there is no one pastor who is not married, and many have children. Surely marriage is one common thing amongst the pastors in the South Gauteng region of the AFM of SA.

6.3 Pastors' Remunerations

The AFM of South Africa nationally or the NLF, does not take direct responsibility for the wellness of pastors or, for example, funeral benefits for pastors. Local assemblies usually support the pastor in such matters by making or collecting donations for example tithes and Sunday free will offerings.

Given the fact that these assemblies are in different communities in Sedibeng, and obviously they are not going to perform at the same level in taking care of the pastors and in other ministry related activities. How these assemblies differ from one another, will be examined as part of this study. Following hereafter are some of the differences that are apparent in the South Gauteng Region of the AFM of South Africa.

7. Church sites and buildings

The AFM of South Africa has no policy when it comes to matters of acquiring church sites by local assemblies, but once acquired, the sites come under the custody of the NLF. Some churches have acres of land, whilst others cannot even afford to buy a site of 1000 m². For them to have it, they need to work harder than other assemblies.

Some of the churches have three buildings in one yard, one for church services, one for social activities and the other for children or youth ministry. In the very same region, many have only one building and one toilet outside and all the activities of the church takes place in that building. Some do not even have buildings, they use tents, or shacks.

These churches differ even outside; the gardens, the paint, the shapes vary. Some have got beautiful gardens and others have long grass and broken windows.

Inside the buildings, some have many kinds of musical instruments with professional operators, power points, are well organised, clean and beautiful whilst others in the same region have only one instrument which is the keyboard, which can also play drums played by a self-taught young man.

Other buildings are those where the pastor and his family lives, some pastors live on the premises of the church, some live away from the premises and come on certain days to do some church work and some live in their own houses. The church is often responsible for their accommodation, but some assemblies can afford this support while others cannot. Communities who cannot afford to accommodate the pastor and his family save costs by allowing the pastor to stay on the church premises. Those who can afford it, provide the pastor with church properties away from the church, while others rent a better house for the pastor and the family to live in.

8. Financial contribution

The AFM constitution of 2014 as amended, demands that each and every local assembly of the AFM should contribute 10% of the assembly's income to the Regional Structure. When one looks at the contributions, they also reflect the difference of economic status of different assemblies in the same region. Some contribute as much as the maximum of +-R12 000, per month, and in the same statement, another assembly contributes R500 per month. This reflects the situation of different economic status of the community and ultimately, assemblies in the region.

9. Social involvement

Coming to social issues, different communities have got programs to address and involve members of communities. Some churches are forced to be involved in the social issues of their communities; for example, some will put their emphasis in politics, in crime prevention community projects because these things affect them directly, socially and economically. Some will put more emphasis in sports and education because their children are involved and are there to support their children and community. These things make the church to be involved but at the same time AFM members differ a lot when coming to which one is important.

10. Conclusions

The Sedibeng District Municipality is no different from other municipalities in South Africa, especially in the Gauteng Province. Socially and economically the experience is almost the same. Whatever the people experience in the respective communities seems to socially and economically influence the members of the church who, in turn, brings these tendencies into the church. Since this study is limited to the South Gauteng region of the AFM, it is imperative to understand that the influence of the environment does not start and end with this church and institution. This influence is evident right through other institutions and systems like in education, health, unions etc. Pastors are placed in these different locations and do not live the same lifestyles, they are not equal in education; do not see ministry the same way. Different pastors of the same AFM of SA, differ in their involvement in their participation in

matters pertaining to community sufferings. In the next chapter, the pastors' wives and other stakeholders explain how these environmental issues affect or influence their work and what the potential solution could be to ease their work in the South Gauteng region of the AFM of SA.

11. The different districts of the AFM of SA

11.1 African district

Mr Chabalala, Mrs Zimu, Mr Snoekie Marais, all of whom are some of the oldest elders in the region narrated the following historical background about the church in South Gauteng Region of the AFM of SA.

African district in this area was under the leadership of the AFM East Rand District. During that period the white department of the church were the custodians of the whole AFM combined. It was the duty of the chairpersons of white districts to be chairpersons of these other racial groups (Africans, Coloureds and Indians) and each leader from these three racial groups would assume the vice – chairperson position to the white counter-part. In 1987 the five black churches in the Vaal area were under the control of AFM East Rand District led by Pastor Baantjies, and his vice would then be an African pastor by the name of Pastor Magcanya.

Because of the distance from the Vaal to East Rand, in January 1986, these five assemblies decided to form a new AFM Vaal District, which consisted of the following assemblies: AFM Sharpeville, AFM Zone 12, AFM Zone 14, AFM Zone 3, AFM Boipatong under the leadership of Pastor Mtsweni. Later, during January 1988, they were joined by two other assemblies from the Free State: AFM Zamdela and AFM Refengkgotso who happen to fall under Vaal Triangle Administration.

11.2 White district

The time before 1996, all the white assemblies came together to form what was then called, Vaal Driehoek District, and consisted of the following local assemblies: AFM Vereeniging, AFM Randvaal, AFM Meyerton, AFM Meyerton east, AFM Vanderbijlpark north, AFM Vanderbijlpark south, AFM De deur, AFM Sasolburg, AFM Deneysville until May 1996.

11.3 English district

There was only one district belonging to the English speaking assemblies and it was national. This assembly was located in Vanderbijlpark.

11.4 Transvaal district

This was the coloured district, which consisted of assemblies in the former Transvaal and some parts of Kwazulu-Natal. At the time, only one such assembly existed, which was AFM Rustervaal.

11.5 Indian district

The South Gauteng region did not, and still does not have this district assembly.

The table 6 clarifies the findings in relation to the places of worship in the area:

Table 6: Places of worship in Emfuleni, Midvaal, Orange Farms and Ennerdale

Places of worship	TOTAL
African Independent church	28
African Traditional Belief	268
Catholic	26
Cults	69
Evangelicals	117
Hindu	1
Jewish	1
Mainline	128
Muslim	10
Other Christian Churches	138
Pentecostal	93
Diviners/ Sangomas	336
TOTAL	1215

Source: South Gauteng Region of the AFM, 2006.

For the sake of the study attention will be limited to the Pentecostal churches in the area, of which the Apostolic Faith Mission of South Africa is a part. Of all 93

Pentecostal churches in the area, 27 churches belong to the Apostolic Faith Mission of South Africa and all have full-time leaders or pastors, who are married. Of the 27 churches in the area, a high concentration of 19 AFM churches are located in Emfuleni, followed by Midvaal with 5 churches, 2 in Orange Farms and 2 in Ennerdale. There are also 2 in Sasolburg, 2 in Zamdela, 1 in Deneysville and 1 in Refengkgotso.

The table below shows all the AFM churches in Sedibeng Municipality and provides a helpful summary of when the church was planted, its local name (each and every local assembly of the Apostolic Faith Mission of South Africa has been given the right to name their local assembly otherwise with the pre-fix Apostolic Faith Mission), its demographic race group and the present number of members.

Table 7: AFM churches in the Sedibeng District

Local Name	Dated Planted	Race	Membership Numbers
Agape Revival Centre	1980's	African	
Jubilee Centre	1956	African	
Integrity ministry	?	Coloured	
AFM Drietzik	2009	African	
Gateway Tabernacle	1968	Coloured	
AGS Wes	1992	White	
AGS Noord	1948	White	
AGS Suid	1968	White	
AGS Bedworthpark	1991	White	
Boipatong AFM	1987	African	
Center for Reconciliation	2008	African	
Bophelong AFM	1993	African	
AFM Orange Farms	1991	African	

AFM Hope Center	2000	African	
AFM Kopanong	1994	African	
AGS Riverdale	1935	White	
AGS Meyerton	1971	White	
Rivier Stad Tabernakel	1962	White	
Impak Gemeente	1942	White	
AGS Duncanville	1975	White	
AGS Randvaal	1923 – 1930	White	
AGS De deur	1962	White	
Restoration Center	1990	African	
Breakthrough Tabernacle	1976	African	
AFM zone 14	1979	African	
AFM Evaton west	?	African	

In addition to the above mentioned areas, there are some churches in Deneysville, Refenggotso, Sasolburg and Zamdela, which are also on the banks of Vaal River. These places share a history with the above-mentioned churches in that they used to be in one district during the time of a Divided Apostolic Faith Mission. It is not just the shared history in the church, but also, the people in the area are mostly Sotho speaking and share almost the same economic space. They also shared the same municipal administration of the former Vaal District Municipality.

11.6 The functions of the Regional Leadership Forum.

11.6.1 Facilitate caring of temporal and spiritual welfare of all ministries and statutory bodies within its region. Take action that is deemed to be in the interest of the local assembly and to make recommendations on behalf of assemblies to the NLF.

11.6.2 Facilitate fellowship and ministry of pastors to pastors.

11.6.3 Facilitate church planting in consultation with the broader church.

11.6.4 Facilitate specialised ministries where deemed necessary.

11.6.5. Facilitate in-service leadership training and development in co-operation with the NLF.

11.6.6 Facilitate structures of Youth, Sisters, Sunday school and Men's Fellowship of the region and see to it that they exist (for the purposes of this study, only the Regional Sisters Fellowship will be explored). (AFM of SA constitution, 2008: 8-10).

12. National Sisters Fellowship

After the unification in 1996, some of the people in the new unity of the church did not want the church to have national structures like Sunday school, Youth Fellowship, and Sisters Fellowship. However, the former composite division, which consisted of Africans, Coloureds and Indians decided to continue having these national bodies. The last conference of National Sisters Fellowship held in 2016 at Pretoria Showgrounds was attended by more than 10 000 people. This national body is made up of AFM Regional Sisters Fellowships across the country. The National Sisters Fellowship Council is represented by chairpersons from all the Regional Sisters Fellowship of the AFM of SA of which South Gauteng regional Fellowship is part of. For the sake of this study the makeup and functions of South Gauteng Sisters Fellowship will be discussed (AFM of SA constitution, 2008: 17).

13. South Gauteng Regional Sisters Fellowship

The AFM South Gauteng Regional Sisters Fellowship is made up of sisters from 13 assemblies from the South Gauteng region of the AFM of SA. It is mainly made up of assemblies from the former composite division.

The functions of the AFM Sisters Fellowship in South Gauteng region of the AFM of SA are, among many others:

-To elect from their members office bearers every four years who will act as its agent.

-To empower and develop pastors' wives and women in the local AFM assemblies, spiritually and otherwise. They do this through organising regional sisters' conferences and seminars.

- To organise annual regional sisters' leadership prayer meetings.

- To organise regional sisters' thanks giving day to appreciate pastors' wives in South Gauteng for the work they do in the local assemblies.
- To raise funds for the activities of women in the region by way of paying affiliation by each and every local sisters fellowship on monthly basis, and they also use these conferences to engage in activities that will generate money for the activities of their structure.
- To mobilise women in their region for the annual National Sisters Conference (AFM of SA, 2008: 17).

14. Chapter Summary

South Gauteng Region of the AFM of SA, being located in Sedibeng District Municipality is among many churches of different backgrounds. Its churches are spread in all three local municipalities of Sedibeng, namely Emfuleni, Midvaal and Lesedi. The demographics of Sedibeng are similar to the majority of municipalities in South Africa. There are more black Africans than any other racial group in the area, women are more in numbers, and in relation to age group the youth is the largest grouping. The socio-economic set up still reflects the realities of South Africa where there are those who are poor, uneducated living in areas which are less resourced as opposed to groupings of well to do mostly educated living in well resourced areas. It is important to understand that all of the above contexts do affect or influence the Mamorutis how they deal with their day to day challenges. Questions prepared for them will be presented by the researcher for their response.

CHAPTER 4: EMPIRICAL RESEARCH, RESULTS AND CONCLUSIONS

1. Introduction

This chapter discusses how questionnaires were tested in addition to the sample and procedures that were used as part of the empirical phase of this study. The responses by assembly pastors, Mamorutis, assembly secretaries, assembly treasurers, and sisters' fellowship members are also reported in this chapter. Finally, based on the analyses of the aforementioned data, conclusions will be offered.

The general objective of this research is firstly to determine to what extent are mamorutis, pastors and certain members of the leadership aware of the experiences of Bomme-Mamoruti in their local assemblies of the South Gauteng region of the AFM of South Africa.

The secondary objective is to investigate Mamorutis' status and role amongst pastors, secretaries of governing bodies, their treasurers and sisters' fellowship member committees. As far as it could be established, no empirical research has been done on this theme amongst the assemblies of the South Gauteng region of the AFM of SA. In this chapter, the results of a sample research conducted amongst pastors' wives, pastors, secretaries of local assemblies, treasurers and member committees of the local sisters' fellowship of the South Gauteng region of SA is presented.

The literature review in Chapter 2 and a survey of contextual factors of socio-economic issues that affect Bomme-mamoruti in Chapter 3 forms the bedrock of the structure of the questionnaires that were used to probe perceptions of the leadership of assemblies in respect to Bomme-mamoruti in their local assemblies of the South Gauteng region of the AFM of SA.

A qualitative research method is used to establish the status and conditions of Mme-mamoruti in the local assemblies of the South Gauteng region of the AFM of SA. A qualitative descriptive interview questionnaire was developed to get opinions and perceptions about Bomme-mamoruti in their local assemblies.

2. Qualitative interview guide

The questionnaires were scrutinised by the researcher as well as this study's supervisor to ensure the applicability of the content.

Ethical aspects were maintained throughout this study. These include quality of research, confidentiality, anonymity and obtaining permission from participants for doing this research. To obtain permission for this research project, an introductory letter from the university was given to participants to secure their voluntary participation, relevant documents with regard to the permission received from the university and South Gauteng region of the AFM of SA, are found in the appendix A.

3. Sample and procedures

The sample was chosen from the eighteen local assemblies of the South Gauteng region of the AFM of SA. Non-probability quota sampling technique is used in the research (Aurini, Heath and Howells, 2016:55). All assemblies of the South Gauteng region of the AFM of SA, which represent all the demographics of the AFM of SA, except for the Indian AFM church (which does not exist in the above mentioned region) were taken into consideration. Leaders from all the eighteen assemblies participated in the study as they were interviewed. The profile of the participants were captured and will be evident from the responses that are reported. The interviewees are associated with leadership roles in AFM's local assemblies found in the suburbs and townships of Sedibeng District Municipality. For names and church leaders who participated in the study the researcher uses numbers, for example, AFM (1) or AFM (12) and they are not in an alphabetical order because of confidentiality and protection of the respondents. The respondents were males, females, black, white and coloured.

4. Responses

4.1 Responses from assembly pastors

Sixteen out of eighteen pastors availed themselves for approximately 30 minutes each. One of the respondents is located in Zamdela in Sasolburg an assembly which belonged to the former AFM Vaal District. Another assembly belongs to one of the AFM Networks. All the interviews and responses were done by the researcher,

guided by the questionnaires, see Appendixes B, C, D, E, F, that were developed with the help of the supervisor.

Table 8: Summary of pastors' responses

Allocated assembly number	Ethnic group	Residential area	Married	Duration in assembly
(1)	Black	Township	Yes	
(2)	Black	Township	Yes	
(3)	Black	Suburb	Yes	
(4)	Black	Township	Yes	
(5)	Black	Suburb	Yes	
(6)	White	Suburb	Yes	
(7)	Black	Suburb	Yes	
(8)	Black	Suburb	Yes	
(9)	White	Suburb	Yes	
(10)	White	Suburb	Yes	
(11)	n/a	n/a	n/a	
(12)	White	Suburb	Yes	
(13)	Black	Township	Yes	
(14)	White	Suburb	Yes	
(15)	Black	Township	Yes	
(16)	White	Suburb	Yes	
(17)	Black	Township	Yes	
(18)	Coloured	Suburb	Yes	

4.2 Responses of Bomme-mamoruti

Eighteen of the Bomme-mamoruti also availed themselves for approximately 45 minutes each. One of the pastor's wives, who is a respondent from the AFM in the Free State and another Mme-Mamoruti belongs to AFM Word and Life Network. This is to broaden the response; and the questionnaire developed with the help of the supervisor was used to conduct the interviews and responses were written down by the researcher. The relevant questionnaire is Appendixes B - F

Table 9: Summary of Bomme-mamoruti responses

Allocated assembly number	Ethnic group	Residential area		
(1)	Black	Township		
(2)	Black	Township		
(3)	Black	Township		
(4)	Black	Township		
(5)	Black	Suburb		
(6)	White	Suburb		
(7)	Black	Suburb		
(8)	Black	Suburb		
(9)	White	Suburb		
(10)	White	Suburb		
(11)	Black	Suburb		
(12)	White	Suburb		
(13)	Black	Township		
(14)	White	Suburb		
(15)	Black	Township		
(16)	White	Suburb		
(17)	Black	Township		
(18)	Coloured	Suburb		

4.3 Responses of assembly secretaries

Twelve of the eighteen assemblies' secretaries availed themselves for approximately 15 minutes each. The following table explains the status of secretaries; here they are mentioned by numbers and it is not to mean their numbers are according to sequence of their names or names of the assembly, they are taken randomly.

Table 10: Summary of assembly secretaries

Allocated assembly number	Gender	Occupation	Ethnic group	Residential area	Assembly attendance
(1)	Female	Domestic	Black	Township	51
(2)	Female	Teacher	Black	Suburb	85
(3)	Male	Self-employ	Black	Suburb	200
(4)	Male	Principal	Black	Suburb	250
(5)	Female	Clerical	Black	Township	120
(6)	Female	Clerical	White	Suburb	70
(7)	Male	Teacher	Black	Suburb	60
(8)	Female	Accountant	Black	Suburb	74
(9)	Male	Clerical	White	Suburb	70
(10)	Male	Teacher	Black	Suburb	60
(11)	Female	Teacher	Black	Suburb	43
(12)	Female	Clerical	White	Suburb	70

4.4 Responses of assembly treasurers

An interview was also conducted with eight of the treasurers of the assemblies in the South Gauteng region of the AFM of SA. The aim is to find out how Bommemamoruti are taken care of by the local assembly for the role she plays in their local assembly. Due to the difficulty of securing interviews because of work and other commitments the researcher had to settle for only eight of the respondents who availed themselves.

Table 11: Summary of assembly treasurer responses

Assembly number	Income per its	Remuneration for Bomme-mamoruti
Assembly (5) has income		Has a salary
Assembly (2) has income		They do budget for things like; birthdays, mothers' days, October appreciation and conference trips
Assembly (11) has income		Do not budget but give her something during mothers' days and woman's days and Christmas.
Assembly (12) has income		She gets a monthly allowance
Assembly (9) has income		Budget for her birthdays and mothers' days
Assembly (6) has income		Have a taxable salary
Assembly (7) has income		No budget for her, building project
Assembly (8) has income		No budget for her, sisters fellowship does it for her

4.5 Responses from Sisters' committee members

Where there is no sisters' fellowship, the researcher interviewed one of the elderly sisters or one of the long serving sisters in the local assembly. Due to the busy schedule of the respondents, the researcher could only secure 50% of the respondents.

Table 12: Summary of Sisters' profile committee members that participated in the study

Duration in assembly	Official Role
Assembly (12) has 16 years	Manager of ladies' work
Assembly (1) has 12 years	Secretary of the local sisters' fellowship
Assembly (3) has 16 years	Member of the committee
assembly (4) has 20years	Member and Organizer of couples
Assembly (9) has 3 years	Administrator of the church
Assembly (8) has 18 years	Committee member
Assembly (7) has 8 years	Secretary local sisters' fellowship
Assembly (6) has 7 years	Member of the committee
Assembly (5) has 26 years	Vice-Chairperson
Assembly (11) has 20 years	Vice-Chairperson

5. Data analysis

“Membership categorization is a technique that analyses the way people, perceive commonly held views on social organization, how people are expected to behave, how they relate to each other and what they do in different situations” (Walliman, 2016:172).

The responses of qualitative questions posed in the questionnaire were categorised and clustered into similar response types and the frequencies calculated. Frequency is perceived to be the optimum analytical strategy for this study. With the structured questionnaire, respondents were asked to give their opinions and understanding.

6. Validity and reliability

6.1 Validity

“Accounting for validity involves the ability to test claims against the real world to show that your account is not wrong. It is your key component of your research design and your research proposal” (Aurini, Heath & Howells 2016:61).

The characteristics of the original sample of persons, the settings and process were fully described and can, therefore, be utilised in comparison with other samples.

6.2 Reliability

“When dealing with people, they may behave differently artificial setting, so a field experiment might give more reliable results” (Walliman, (2016:140).

In every qualitative analysis, it seems that validity and reliability are key issues. The researcher knows the participants, especially pastors and their wives because they are colleagues, secretaries and treasurers because of their participation in South Gauteng region of the AFM of SA.

Even though the researcher knows the area and many of the participants in the research, he acted carefully so as not to be biased. Ethos and values were well taken care of and findings came from participants, other than coming from own imagination. His experience with working with working with all of the participants for more than eight years as the chairperson of South Gauteng region of the AFM of SA helped the researcher with regard to their availability and maximum response.

The research questions were stated and the features of the study design were congruent with these. The use of the structured interviews questions were predetermined. The researcher conducted the interviews personally.

7. Results

7.1 Presiding pastors of the local AFM assembly

Seventeen pastors were interviewed:

10 Blacks

6 Whites

1 Coloured

7.1.1 How important is your mamoruti in your assembly?

The purpose of this question was to determine the perceived importance of mamoruti in the assembly. 100% of the pastors regard the presence of Mme-Mamoruti as very important in the assembly. Some use words like extremely important, some very important, and reasons given range from trust, great helper, being respected because of her, partner and supporter, advisor and leadership to women, comforter, her role in women issues, she is a co-pastor and team-mate in the assembly, she is a covering, stabiliser in the assembly, etc.

7.1.2 If there is no mamoruti alongside a pastor, do you think there could be certain gaps in the ministry of an assembly?

Purpose: To find out whether gaps exist during the absence of mamoruti in the assembly.

Results: 100% of the pastors believe that gaps do exist during the absence of mamoruti.

Pastors highlighted the following:

- She is a bridge between the pastor and other structures in the assembly like Sunday school, the elderly, the ladies etc.
- Counselling the ladies generally on women issues.

- Leading women in the assembly by addressing and giving guidance.
- She acts as security and protector with regard to temptations from women.
- She cannot be replaced by any other woman in the assembly because of her proximity to the pastor.
- She has access to the dreams of the pastor.
- She makes the ministry whole by playing the role of women in the ministry.
- Practically because of their makeup, their creativity, their spiritual side helps the pastor to focus and keeps his motives pure.
- She knows the pastor better than anyone, so she is the best advisor and critique.
- Trust in the sense that families trust the pastor more when he is married.

One of the pastors said as he was sick his wife is of great help in keeping the ministry going.

7.1.3 When do you think an AFM assembly would be exaggerating the role of Mamoruti?

Purpose: To find out whether there are/ some unexpected roles mamoruti should play.

Results: more than 90% of the pastors believe that local assemblies do have unrealistic expectations about their wives and only one pastor thinks that his wife can do all the work he does in the assembly.

Most of the pastors do believe that sometimes the assembly do exaggerate the roles mamoruti would or should play in the assembly and only one of the pastors says her role cannot be exaggerated she should take over during the absence of the pastor and the following are their observations with regard to the question.

Respondents highlighted the following;

- Mamoruti has no private life they expect her to accompany him everywhere.
- When they expect her to do things which she is not passionate about or gifted in.
- When they expect her to do the work of the pastor because of being married to him.
- Mamoruti is shy and reserved, but the assembly wants her to support the pastor publicly.

- When she is compared with someone else.
- When they expect her to lead the ladies and she does not have the ability.
- Expected to preach like the husband when she is not trained in that regard.
- When the assembly do not appreciate her limitations.
- When the assembly expect her to have answers for everything.
- When she is expected not to dress the way she wants.

This confirms what Zoba (1997:23) says in that one of the most felt needs expressed by pastors' wives is for clear, healthy expectations. In addition to family pressures, at times, she is expected to be her husband's proxy at social functions and she is looked to for guidance and input the way her husband would be if he were there. Sometimes they are expected to do some impromptu arrangements. There are other more subtle expectations in addition to the expectations from the church. The ministers' wife receives signals from the larger believing community about who or what she should be or should not be (Zoba, 1997:23).

Martin (2005:6) states that one of the major challenges for ministers' wives is coping with expectations, whether those expectations are clearly laid out from the beginning or hidden. It should not be assumed that they will do something because they are the preacher's wife (Martin, 2005:6).

7.1.4 When do you think an AFM assembly would be overlooking the role of Mamoruti?

Purpose: To find out whether the work mamoruti does is equally recognised and appreciated.

Results: 100% believe that, what the assembly expects of her is far less than what they give in return.

Some highlights from their responses

- When they honour me and not honouring her, everything they honour me with, they should honour her also.
- When she is not compensated and appreciated for the work she does for the assembly.

- When she is ordained and does the pastoral work as the husband and not appreciated for it.
- As they do different tasks in the assembly, they are at the same time not acknowledged and recognized for what they do.
- When they do not support her initiatives because she is not the pastor of the assembly.
- During the calling of the pastor, she is not even invited for an interview with her husband.
- When they have expectations which are not written or expressed somehow for her.
- Her work behind the scene is not recognised.
- When social conditions influence the assembly with regard to her being also called and have the teaching ministry.
- The church expects a lot from mamoruti, she must lead the ladies in the assembly, and the way they expect from her does not equal their appreciation.
- When some assembly members compete with her instead of supporting and attending her initiatives.

The church expects a lot from Mme-mamoruti and she does the work under difficult circumstances and respondents say that but the compensation, appreciation, recognition and acknowledgement is not equal to the expected role she plays. Some do recognize them but not as they are supposed.

7.1.5 Biblical questions and perspectives about Mme-mamoruti

Purpose: To find out whether or not there are Biblical and theological perspectives to justify the views that pastors have about the existence and role of Mme-mamoruti.

Results: 100% of the pastors believe that there are biblical texts and cases that justify the existence of Mme-mamoruti. All of the respondents could relate mamoruti to the scriptures, even though some could not exactly relate relevant scriptures to the topic but instead they would quote women who are generally accepted as role models even though the scriptures are quiet about their husbands. The following women were quoted; six respondents quoted Sarah the wife of Abraham, three

respondents quoted Esther, two quoted Naomi, one quoted Rebecca and one quoted the story of Adam and Eve.

Some highlights in the responses

These responses referred to Old and New Testament women.

7.1.5.1 Highlights from the pastors in the Old Testament

- Mamoruti should learn from Sarah how not to do things from the mistakes she made.
- Sarah called Abraham lord, signifying respect, mamoruti should learn to speak words that will show respect to the husband and not belittle him.
- Mamoruti should be prepared emotionally for the movements of the pastor from one church to the other, just like Sarah when the husband was called by God to a nomadic life.
- Sarah submitted, supported and trusted her husband; these are the values mamoruti should take from Sarah.
- Rebecca enquired of God when she was pregnant, and the Lord revealed to her what was going to happen to the children; mamoruti should learn to enquire of God by herself sometimes.

We should learn from creation that God wanted Adam and Eve to both have a relationship with Him, and a relationship with one another, so that together we can replenish and subdue the earth, which is our ministry.

7.1.5.2 Results from the pastors in relation to the New Testament

From the New Testament, the following scriptures were quoted by the pastors:

Six quoted the story of Mary and Joseph, the earthly parents of Jesus Christ.

Four quoted Pricilla and Aquila.

Two quoted Loise, the grandmother of Timothy.

Two quoted Dorcas.

One quoted the Apostle Paul.

One quoted Ephesians (5: 22).

Mary:

-Mamoruti, like Mary the mother of Jesus, should learn to believe and give herself to God to do wonders through her.

-Just like Mary, she should allow herself to be filled with the Holy Spirit of God.

-Mary told the people to do whatever the Lord Jesus told them to do, so should mamoruti encourage congregants to do the will of God.

Mary suffered a lot because of Jesus; mamoruti should be prepared to suffer for Christ also.

Pricilla and Aquila:

-Mamoruti should learn to cooperate together with the husband, so that they can serve the Lord as a couple.

-Bomme-mamoruti should learn to open their houses for the work of God.

-Mamoruti should always desire to grow in the knowledge of the word of God, to share and to teach, just like Pricilla and Aquila who taught Apollos the right ways of God.

Ephesians 5:22:

The scriptures here encourage wives to submit to their own husbands. The respondent says this scripture speaks to mamoruti as a wife to the pastor. She is as a Christian wife, to be an example of what this scripture encourages women to be and do.

7.2 Mme-mamoruti

Seventeen Bomme-mamoruti were interviewed; one coloured, ten black, and six white.

7.2.1 Do members of your assembly refer to you as Mamoruti?

Purpose: To find out whether or not the name *Mamoruti* is used by all members of assemblies.

Results: 50% of the respondents state that they are referred to as Mamoruti. 25% are called by their first names. About 20% are called both sister and Mamoruti and one of them is called the prefix “mma” followed by the surname of the husband.

Mamorutis highlighted the following to the question:

-Ten respondents, of which three are white and seven are black mamoruti, are called by the title *Mamoruti*.

-Three, who happen to be white, do not use the title but are called by their first names. This tendency of using first names is rare or not found amongst the Black Africans, some say it is disrespectful.

-In the Black African assemblies of the AFM, young people call one another by the prefix sister or brother and then follow one's first name. Two of the Bomme-mamoruti lead the church where they used to worship, so the elderly and their age group still use that title of sister followed by their first name.

-One mamoruti says they use the prefix 'mma' followed by her married surname.

It differs from one Mamoruti to another Mamoruti, but the majority use this title *Mamoruti*.

7.2.2 Are there people in the community that refer to you as Mamoruti?

Purpose: To find out whether or not the community is familiar with the title *mamoruti*.

Results: 65% of the respondents are called mamoruti by the community, whilst 35% says the community do not use the title mamoruti but do receive the respect that goes with the title.

Some highlights in the responses of Bomme-mamoruti regarding how they are referred to by communities:

Communities do respect the pastors' wives no matter the title.

7.2.3 Do members of other assemblies, including those from outside the AFM, refer to you as mamoruti?

Almost all the respondents said yes, except where they are not known to be married to the pastors.

Purpose: To find out what the body of Christ outside and inside of the AFM say about the title.

Results: 100% respondents say that they are called mamoruti except where people do not know who they are.

This is one way in which members of other churches show respect to pastors who do not lead them.

7.2.4 What do you think are some of the expectations that people that refer to you as mamoruti have of you?

Purpose: To find out what the expectations of people are who call them mamoruti.

Results: 100% of the respondents do agree that being in this position creates certain expectations.

Pastors' wives highlighted the following

- To act like the pastor in the absence of the husband.
- Take care of different needs.
- To be good and nice and be the mother of the assembly.
- To lead by example.
- To be holy and have knowledge of everything.
- To be available all the time and be able to counsel.
- Leadership knowledge.
- Share wisdom and provide good emotions.
- You should know how to preach and have a good dress code.
- Let them grow by giving them guidance and advice.
- To be perfect in speech and conduct.
- To have the knowledge of scriptures and trust mamoruti to help other people outside the church.

7.2.5 When did people start referring to you as Mamoruti?

Fourteen respondents said immediately after marrying the pastor they were called *mamoruti*. Three of the respondents said their involvement in the work of God before being married to the pastors. Some respondents had others refer to them as mamoruti in high school.

Purpose: To find out when and why they received the *mamoruti* title.

Results: 77% received the title immediately after getting married to the husband who happens to be the pastor. 23% received the title even before being married to the pastor.

Some of the respondents explain that they were called *mamoruti* whilst they were still at high school because of their testimonies for Christ and their strict Christian values.

7.2.6 What are some of the things you think can end you being referred to as mamoruti?

Purpose: To find out whether or not there is anything that can take away the title of *mamoruti*.

Results: 35% of respondents say that only one's death can end it. 25% says the life-style of *mamoruti* can end it. 20% say it depends on the relationship with the husband.

Bomme-mamoruti highlighted the following:

- Seven respondents say nothing will relinquish the title, only death.
- Five of the respondents explain that a bad life-style, like separation and being divorced and you are the guilty party, lack of respect, being rude to people, falling into sin.
- Somehow, four of the respondents believe that continuing to be referred to as *Mamoruti* depends on your relationship to the husband and some reasons forwarded: as long as the husband is alive, if the pastor leaves the ministry, if the husband divorces her, when and if the husband is no longer a pastor.
- One respondent says they will continue to call you *mamoruti* no matter the circumstances but the status and respect that goes with it will depreciate.

7.2.7 Do you think being Mamoruti is a calling from God?

Purpose: To find out what the position of *mamoruti* means to them.

Results: More than 90% say to be *mamoruti* is a calling from God, and only two say it is not a calling from God.

Two of the respondents say that being a mamoruti is not a calling but a coincidence to be married to a pastor, but they support them because they are their husbands.

Pastors' wives highlighted the following in relation to their call:

- The demand for support to the pastor is so high that no ordinary wife can cope with its demands.
- You are given grace to share the struggles, share the burdens, and share same goals.
- If you are not called to be mamoruti you will not be able to fulfil the call's demands.
- The way I support my husband and the way I lead the sisters in the assembly, is evidence that I am called to be next to my husband.
- One cannot do the work I'm doing without being called.
- This is another way of serving God as a helper to my husband during his pastoral duties.
- My dedication to my husband in helping him personally and in the work of God. I am doing it with joy as mamoruti regardless of challenges.
- My husband prayed for me, and God in His wonderful ways, called me and attracted my husband to me. He shares his vision with me.
- As a child of the pastor, I did not want to be involved in the ministry as a leader, I just wanted to be an ordinary member of the assembly. I got married to my husband whilst he was a teacher and God called him afterward, by that time, God had already softened my heart.
- Marriage is a calling, I have a role to play where my husband cannot.
- Being married to him means we do things together.

7.2.8 Do you think Mme-Mamoruti has a special role to play in the sisters' fellowship (local, Regional and National)?

Purpose: To find out whether or not mamoruti has a role in these structures of the AFM of SA and whether or not they are necessary.

Results: 100% of respondents said yes and it is necessary to have these gatherings.

Regarding the above-mentioned question, where there are no sisters' fellowships, we ask a question whether the sisters' fellowship is necessary. All of those assemblies which do not have sisters' fellowship say it is necessary to have these fellowships. The reasons they give are similar to those of mamoruti who have these fellowships in their assemblies.

Pastors' wives highlighted the following with regard to their roles in these structures:

Local Sisters Fellowship:

- Leading the local sisters' fellowship during prayer services especially during Thursday services.
- Some people are at ease with mamoruti because she can relate to them because of gender similarity.
- Can act as a liaison officer or event organiser for ladies.
- Teach and guide young ladies and youth.
- If you do not do things and lead by example in the local assembly, no one will.
- One should play the mother-figure role.
- Gather, supervise and distribute responsibilities among the sisters.
- Deal with women in the assembly.
- She can be an office worker in the assembly.
- She can plan and do the decoration of the assembly.
- Disciple, and do marriage counselling.

Regional and National Sisters Fellowship

- To connect local sisters' fellowships to both Regional and National sisters' fellowships.
- It frees one to know that there are other women at other levels of the church to have a fellowship with and share women issues with them.
- To build relationship between local, regional and national fellowships.

- Encourage local assembly to support both regional and national fellowships during their activities.
- Regional and national fellowships are necessary because of conferences, and learn from one another.
- Our role is to motivate local sisters for regional and national fellowships activities.
- Mamoruti is a link between local and upper structures of the church.
- To support and to participate financially in those structures.
- Participate in leadership structures at these levels.
- It is necessary because we interact and connect with other children of God.

7.2.9 In which other areas of an assembly's ministry have you seen mamoruti serving?

Purpose: To find out what other work they are doing except leading the women in the church.

Results: Pastors' wives are doing more than just leading women in the assembly.

Pastors' wives highlight the following regarding the work they do in the church:

- Leading the sisters in many things, including intercession for the church and the pastor.
- Lay preachers in the church help to make announcements in the assembly.
- Identify leaders.
- Do community projects.
- To own business to support and augment the salary of the husband.
- I work outside the church to earn salary.
- Being a member of the governing body, and reaching outside the church by visiting the elderly, and children's home.
- Counselling, teaching, conducting funerals.
- Worship team leader, catering and preaching to the youth.

- Selling the vision of our assembly to the community and we volunteer at the police station.
- Take offerings and lead the decoration team in our assembly.
- Leadership, administration and cell group leader.
- Help in the development of children, youth and be involved in the girl-talk.
- Serve in the welfare ministry and doing counselling to the ladies.
- Decorations, working in schools and evangelising.

7.2.10 If there is no mamoruti alongside a pastor, do you think there could be certain gaps in ministry of the assembly?

Purpose: To find out whether it is necessary to have mamoruti in the ministry or not.

Results: 100% of the respondents say there will be great gaps if Bomme-mamoruti are not part of the ministry.

The pastors' wives highlighted the following with regard to their absence in an assembly:

- Almost every church has got the majority of women as members and women can do certain things better with regard to women issues. Working with women alone as the pastor will only bring suspicions.
- Counselling would be affected that is why I am always nearby when he does it with ladies. I believe women would go for him to get married.
- Women in general would not be open to the male pastor with regard to serious women issues.
- I am the second in command, when my husband is very busy I am the one who closes the gap with regard to women. He needs his wife next to him.
- There can be a gap if there is no active mamoruti, in things like cleanliness in the church, decorations and nurturing. Women have some special gifting in dealing with people.
- Who will lead the sisters, Mamoruti should be the counsellor of all the women in the sisters' fellowship.
- Ladies cannot be touched as Mamoruti does, the pastor may lose his integrity.

- Mamoruti is the one who helps the husband in how to mind his language and she is the best person to do constructive criticism. She is the only one who can give an honest feedback in whatever the pastor tries to do.
- There will be no dignity and integrity, fathers and husbands will be tempted to suspect the pastor with their wives and daughters. And this will raise the hopes of women who want to be married.
- Women issues, not any woman can be trusted to deal with women issues confidentially.

7.2.11 What training do you think will help Bomme-mamoruti to serve their assemblies?

Purpose: To determine whether or not they need development as pastors' wives.

Results: 100% of the respondents say there is a need for the training of pastors' wives in the church.

The pastors' wives highlighted the following kinds of training:

- Leadership skills, counselling, learn about spiritual growth.
- Leadership, how to preach and how to deal with women in the church.
- Should be taught about the pastoral work before getting into marriage. The course should even continue during the ministry of how to deal with situations in the assembly.
- Pastors' wife course, preaching course, book-keeping and church management course.
- Spiritual training, hands on training and knowledge in ministerial and management of the church.
- Educational tours, workshops training and preaching.
- Work on training with regard to; communication, relationships and how to preach.
- "We were just thrown into the deep, we were not told what to expect."
- Leadership, management skills in general, soft skills in dealing with people and pastoral courses.

- One year programme that includes vision and mission, dress code, how to prepare a message and what to expect in the ministry.
- Bible college training, administration of the church and communications.
- We must be trained, and have certificates so that we can be acknowledged for what we are doing.
- Pastoral training, counselling and how to equip others and leadership.
- Ministry Integrated Learning (MIL) program, bible course, conflict resolutions course and leadership course.
- People management.
- Crash-course of ministry, burn-out and time management.

7.2.12 Who do you consult when you experience challenges when seeking to serve as a mamoruti in your assembly?

This question consisted of five options to choose from; the spouse, church member, community member, other mamoruti.

Purpose: To find out who Bomme-mamoruti trust most to help her with the challenges.

Results: More than 70% consult their husbands. Only one respondent would choose a member of the assembly.

The pastors' wives highlighted the following:

- Fourteen of the respondents choose their husbands first for consultation during challenges. Whilst three choose other Bomme-mamoruti as a first choice.
- Eight respondents choose Bomme-mamoruti as the second choice for consultation during challenges. Two choose spouses as second choice. One chose church members as second choice, the reason being that there are elderly members who are full of wisdom.
- It is interesting to note that only one respondent chose church members, no other respondent chose church members for consultation during challenges.
- Three chose only their spouses and no other person to be consulted.
- Three chose community for certain issues outside the church.

7.3 Secretaries of assemblies

The questionnaire marked as Appendix C ...was the basis for conducting interviews with the secretaries of the local assemblies in South Gauteng region of the AFM of SA. The aim is to find out about the background information of the assembly itself. The interview is conducted with 12 of 20 assemblies of the AFM, of which three do not belong to the South Gauteng region of the AFM of

The following responses to questions are received from the respondents:

Responses from secretary of AFM (11)

- Name of assembly: **AFM (11)**
- Regular attendance: 30 – 40 people
- How long have you been with the assembly: 25 years
- How long have you been the secretary in this assembly: 4 years
- Do you have Mme-Mamoruti in your assembly: yes
- How many Mamorutis have you known in your assembly history: 2
- Are there certain roles that you think can be done by Mamoruti only in your assembly: Yes

Responses from secretary of AFM (12)

- Name of assembly: **AFM (12)**
- Regular attendance: 71 people
- How long have you been with the assembly?: 19 years
- How long have you been the secretary in this assembly?: 5 years
- Do you have Mme-Mamoruti in your assembly?: yes
- How many Mamorutis have you known in your assembly?: 4
- Are there certain roles that you think can be done by Mamoruti only in your assembly?

Responses from secretary of AFM (3)

- Name of assembly: **AFM (3)**

- Regular attendance: 200+
- How long have you been with the assembly? 11 years
- How long have you been secretary in this assembly? 6 years
- Do you have Mme-mamoruti in your assembly? Yes
- How many Mamorutis have you known in your assembly history? 2
- Are there certain roles that you think can be done by Mamoruti only in your assembly? Yes

Responses of Secretary of AFM (9)

- Name of assembly: **AFM (9)**
- Regular attendance; 75-80
- How long have you been with the assembly? 4 years
- How long have you been secretary in this assembly? 3 years
- Do you have Mme-Mamoruti in your assembly? Yes
- How many Mamorutis have you known in your assembly? Only one
- Are there certain roles that you think can only be done by Mamoruti in your assembly?

Responses of secretary of AFM (8)

- Name of assembly: **AFM (8)**
- Regular attendance: 74+
- How long have you been with the assembly? 20 years
- How long have you been the secretary of this assembly? 4 years.
- Do you have Mme-Mamoruti in your assembly? Yes
- How many Mamorutis have you known in your assembly history? 2
- Are there certain roles that you think can be done by Mamoruti only in your assembly? Yes

Responses from secretary of AFM (7)

- Name of assembly: **AFM (7)**
- Regular attendance: 60+
- How long have been with the assembly? 8 years
- How long have you been secretary in this assembly? 5 years
- Do you have Mme-Mamoruti your assembly? Yes
- How many Mamorutis have you known in your assembly history? One
- Are there certain roles that you think can be done by Mamoruti only in your assembly? Yes

Responses from secretary of AFM (6)

- Name of assembly: **AFM (6)**
- Regular attendance: 70+
- How long have you been with the assembly? 4 years
- How long have you been secretary in this assembly? 3 years
- Do you have Mme-Mamoruti in your assembly? Yes
- How many Mamorutis have you known in your assembly history? One
- Are there certain roles that you think can be done by Mamoruti only in your assembly? Yes

Responses from secretary of AFM (5)

- Name of Assembly: **AFM (5)**
- Regular attendance: 100+
- How long have you been with the assembly? 16 years
- How long have you been secretary in this assembly? 3 years
- Do you have Mme-Mamoruti in your assembly? Yes
- How many Mamorutis have you known in your assembly history? 2
- Are there certain roles that you think can be done by Mamoruti only in your assembly? Yes

Responses from secretary of AFM (4)

- Name of Assembly: **AFM (4)**
- Regular attendance : 250+
- How long have you been with the assembly? 36 years
- How long have you been secretary in this assembly? 12 years
- Do you have Mme-mamoruti in your assembly? Yes
- How many Mamorutis have you known in your assembly's history? 5
- Are there certain roles that you think can be done by Mamoruti only in your assembly? Yes

Responses of secretary of AFM (2)

- Name of Assembly: **AFM (2)**
- Regular attendance: 85
- How long have you been with the assembly? 21 years
- How long have you been secretary in this assembly? 3 years
- Do you have Mme-Mamoruti in your assembly? Yes
- How many Mamorutis have you known in your assembly history? One
- Are there certain roles that you think can be done by Mamoruti only in your assembly? Yes

Responses of secretary of AFM (1)

- Name of assembly: **AFM (1)**
- Regular attendance: 50+
- How long have you been with the assembly? 16years
- How long have you been secretary in this assembly?
- Do you have Mme-Mamoruti in your assembly? Yes
- How many Mamorutis have you known in your assembly history? 4

- Are there certain roles that you think can be done by Mamoruti only in your assembly? Yes

Though the aim of questions relating to secretaries of assemblies was to find out the brief background of assemblies, it is also imperative to find out what their perspective of Mamoruti is. Each assembly above received eight similar questions; six questions are structured in such a way that they elicit the unique situation in each assembly. The last two, 4.8.7 and 4.8.8, are structured to find their opinions about Mamoruti.

Purpose: To find out what different assemblies see and perceive about Bomme-mamoruti.

Results: 100% of the respondents do have a mamoruti in their assembly. 100% of the respondents agree that there are certain roles that can be done by a mamoruti only in their assembly.

The following are the highlights from secretaries of local assemblies:

- Responsible for spiritual lifting of the sisters in the assembly because there is some mutual understanding because of similar female status.
- She is the only person who is qualified to speak about money matters amongst the sisters.
- She is a mother figure, children who experience personal problems and have no parents can disclose to her as mother.
- She is the back-bone of the pastor, when the pastor is stressed and cannot disclose to ordinary people she is there as support figure to the pastor and the pastor can share only with her the deepest worries.
- She is the role model in the assembly.
- She is the leader of the local sisters' fellowship, a guide, and organizer of developmental activities for women in the church.
- She is the counsellor for ladies in our assembly.
- In the absence of the pastor she is his proxy.

7.4 Treasurers of local assemblies

The following questionnaire is conducted with eight of the treasurers of assemblies in the South Gauteng region of the AFM of SA. The aim is to find out how Bommemamoruti are taken care of by the local assembly for the role they play in the local assembly. Due to the difficulty of some of the respondents in not securing interviews with them, the researcher only managed to conduct interviews with eight of them, which is 40% of the total number of possible respondents.

7.4.1 What are the main sources of your assembly income?

Purpose: To find out about the sources of the income in the assembly.

Results: 100% of the respondents state that tithes and offerings are their main income.

Highlight regarding the sources of the income of the assembly:

-It is important to understand that there are other sources of income, which include fund raisings for building and extra activities of the assembly.

What are the main expenditure items that your assembly budget for?

Purpose: To find out what the assembly spends their income on.

Results: More than 95% of the respondents spend their income on the salaries, and then the rest comes after salary.

Some highlights from the treasurers of assemblies:

Though the highest expenditure is salaries, the following are also what they highlighted:

- Statutory fund;
- Office administration;
- Water and lights and taxes and rates; and
- Security and insurance.

7.4.2 Who makes inputs to the budget of your assembly?

Purpose: To find out who the contributors to the process of making the budget of the assembly are.

Results: More than 90% of the respondents say governing bodies are the ones who give the most input into the budget process.

Some highlights:

Though the governing board is the main influence on the budget, the pastor, ministry board, financial board and assembly reps are also found to be contributing to the proposing some items on the budget.

7.4.3 Do you have oversight over funds of other structures in your assembly?

Purpose: To find out how much their exercise of power over the funds of the assembly is.

Results: 4 of the respondents say its treasurers who have oversight over the funds of the assembly and the other 4 respondents say its governing bodies.

7.4.4 Has your assembly ever considered budgeting something for Mmemamoruti?

Purpose: To find out whether or not they think of mamoruti when compiling the budget.

Results: Six of the respondents say they do have a budget for mamoruti. One of the respondents says no because they do not have enough to consider her in the budget.

Another respondent says it is not their responsibility but that of the sisters' fellowship.

Some highlights regarding budgeting for her:

-Many of the respondents indicated that they do budget for their pastors' wives, even though it is not much.

-They budget for their salaries.

-They budget for their birthdays and mothers' days.

-They budget for appreciation month and conference trips.

7.5 Sisters' fellowship leaders

A questionnaire was used to conduct an interview with 10 of the 20 sisters' fellowship committee members of South Gauteng region of the AFM of SA. In a case where the above-mentioned structure is absent, the interview was conducted with one of the local assembly's long serving sisters in the particular assembly. The aim of the questionnaire is to find out how the sisters understand the work done by Bomme-mamoruti. The following questions were asked:

7.5.1 How long have you been with the assembly?

Purpose: To find out the experience they have with the assembly and Bomme-mamoruti.

Results: The membership of the respondents ranges between 3 years and 26 years.

7.5.2 What is your official or formal role in the sisters' fellowship?

Purpose : To find out whether or not the respondent is close enough and acquainted to the activities of Bomme-mamoruti and that of the sisters' fellowship in the assembly.

Results: 100% of the respondents are in committees led by Bomme-mamoruti.

Highlights:

Their positions in the committees ranges from; Vice Chairperson, member of the committee, manages the ladies work, secretary of the sisters' fellowship, signatory to the sisters' cheque account, administrator, leadership of the committee.

7.5.3 Do you have a Mme-Mamoruti in your assembly?

Purpose: To find out whether or not people interviewed are relevant.

Results: 100% of the respondents do have a mamoruti in their assembly.

7.5.4 How many Bomme-mamoruti have you known in your assembly's history?

Purpose: To measure the depth of experience with the Bomme-mamoruti.

Results: The number differs from one to five Bomme-mamoruti.

7.5.5 Are there certain roles that you think can be done by Mamoruti only in your assembly?

Purpose: What they understand about the role played by Mamoruti.

Results: 100% of the respondents do believe that there are roles which can be done by mamoruti only.

The sisters highlighted the following:

- Women issues, which can be addressed by her alone and not the pastor.
- Her vision for the work of the ladies.
- Leading the ladies in the assembly because the pastor's wife understands the vision of the husband.
- Women feel safe when they confide in mamoruti; the pastor cannot because he is male and does not understand issues of women.
- She is the only one who has powers to delegate.
- She supports the pastor in handling the female part of other things in the ministry.
- She has the veto and ruling powers during stale-mates in the work of the sisters. The last word is hers.
- Work as oversight of the pastor and advises the husband how to deal with some of the issues.
- As a woman, it is easier to confide in mamoruti.

8. Conclusion

This conclusion is based on Section 4.6. It focuses on the empirical research, and results concerning the South Gauteng region of the Apostolic Faith Mission of SA's pastors, Bomme-mamoruti, secretaries of assemblies, treasurers of assemblies and members of the local sisters fellowships.

8.1 Local assembly pastors

100% of pastors in the South Gauteng region of the AFM of SA, regard mamoruti as very important. They believe that there are gaps when mamoruti is absent in the assembly. Citing especially with regard to women ministry in the assembly, like leading women, counselling women, mamoruti acting as security and protector

against sexual immorality temptations. Mamoruti has access to dreams and vision of the husband. She makes the ministry whole by being there for women. Families trust the pastor more when he is married.

More than 90% of the pastors believe that local assemblies do have unrealistic expectations regarding their wives and sometimes they do exaggerate the roles mamoruti would or should play. The reasons given are that they expect mamoruti to do the work of the pastor because she is the wife of the pastor. They expect her to have answers for everything. She must not have a private life. Her gifts and passions do not matter when they are outside the scope of the assembly, and when she is compared to someone else.

All the pastors believe that, what the assembly expects of mamoruti outweighs what they give in return. Reasons forwarded for this perception vary from honouring and loving the pastor only or more than her. As she does multiples of work, she is not compensated or appreciated. Interviews are mostly conducted with the pastor alone during the call to another assembly. Some assembly members compete with her instead of complimenting her. It is good that some do compensate, appreciate, recognise and acknowledge her, but it is not good enough.

100% of pastors do relate mamoruti to the scriptures. There are biblical texts and cases that justify the existence of Mme-mamoruti. All the respondents could relate mamoruti to scriptures, even though some could not exactly relate relevant scriptures to the topic, but instead they would quote women who are generally accepted as role models in the Bible like Deborah, Esther, Naomi, and others. In the Old Testament, pastors quoted women like Sarah, whose mistakes mamoruti should not repeat. However, just as Sarah gave her husband respect by calling him lord, so should mamoruti respect the husband. Sarah submitted to, supported and trusted her husband. The respondents say mamoruti should be emotionally prepared because of the movements of the pastor when called to other assemblies; just like Sarah when Abraham was called by God to a nomadic life. They pointed out that mamoruti should learn to consult God on her own when faced with challenges like Rebecca when she enquired from God about her pregnancy. They also quoted Adam and Eve and how they ought to have kept the relationship with God pure and so that the mandate of God given to them could be easier.

In the New Testament, the respondents quoted Mary, the mother of Jesus Christ, in that mamoruti should give her life to God in order for God to do wonders through her. Mamoruti should let God fill her with the Holy Spirit just like Mary allowed God to cover her with the Holy Spirit. Mamoruti should teach or encourage people to do whatever the Lord instructs them to do like Mary did at the wedding feast when they ran out of wine. Mamoruti should be prepared to suffer for Christ like Mary suffered from Jesus' birth until His death. Pricilla and Aquila were quoted in that, like them, mamoruti should learn to cooperate with the husband so that, like Pricilla and Aquila, they can serve the Lord as a couple. Like Pricilla and Aquila, mamoruti should learn to open their home for the work of God. Lastly, mamoruti should always desire to grow in the knowledge of the word of God to share and to teach like Pricilla and Aquila, who took Apollos, who was also the preacher and taught him the right ways of God. Lastly, that Mme-Mamoruti as the wife of the pastor and a Christian wife should be an example to other women on how to submit to their husbands as the Ephesians (5:22) scripture quoted by the respondents suggests.

8.2 Mme-mamoruti

Seventeen Bomme-mamoruti were interviewed, one coloured mamoruti, ten black Bomme-mamoruti and six white Bomme-mamoruti. Half of the respondents say that they are referred to as mamoruti. 25% are addressed by their first names. About 20% are called both sister and mamoruti and one of them prefix 'mma' followed by the surname of the husband is used to address her. It does differ from one mamoruti to another, but the majority are addressed as mamoruti.

In the communities where Bomme-mamoruti are located, 65% of them are referred to as mamoruti, whilst 35% say communities do not use the title, but that they do receive the respect that goes with it. The respondents say members of the AFM in the region, members from other churches outside the AFM, and communities they live in do respect them no matter the title.

These very same people who know that they are pastors' wives do have expectations from Bomme-mamoruti and 100% agree that being in this position makes people from church communities have expectations like:

- we should act like pastors during their absence;
- we should be good and nice;

- we should be mothers of the assembly;
- we should lead by example;
- we should be holy and have knowledge of everything;
- we should be available all the times;
- we should be able to counsel;
- we should have leadership abilities;
- we should have good dress code; and
- we are expected to give guidance and advice.

When they see us, they should see and have hope for the future and one cannot blame them because we are married to people who specialise in most of, or all of the above.

77% say they received the title mamoruti immediately after marriage, whilst 23% received the title even before being married to the pastor. This is because during their high school days, they were adhering publicly to certain values and were witnesses of Jesus Christ and His Gospel.

35% of Bomme-mamoruti state they will never lose this title because they are referred to as mamoruti even if one no longer lives with the pastor either by death, separation or divorce. Even though they will continue to call you Mamoruti, the status and respect that goes with it will depreciate. 25% Mamoruti's life style for example, lack of respect, being rude to people, falling into sin, separation and divorce and mamoruti is the guilty party to these can really bring an end to your title. 20% believe that this title and ministry is as alive as your husband behaves. It is strongly connected to the husband so that anything he does, good or bad affects, mamoruti directly.

More than 90% of the respondents believe that to be mamoruti is a calling from God whilst less than 10% say it is not a calling, but a coincidence. Those who claim it to be a calling cite reasons like:

- No ordinary wife can cope with the demands of this position if she does not have the calling of God as you are to share with your husband, not only in victories and

prestige but also there are struggles, burdens, and rejection sometimes and if you are not called you will not be able to handle such.

-The love and grace I have for this position of being Mamoruti it is not humanly possible to can handle these because one was not prepared before for the job no matter the challenges.

- This is another way of serving God as a helper to my husband during his pastoral duties.

-My husband prayed for me and God in His wonderful ways called and attracted my husband to me.

-Some of us did not want to be in the ministry for different reasons and we got married to our husbands whilst working in the secular jobs and by the time our husbands were called God had already softened our hearts.

-In itself marriage is a calling because it means sharing and doing things together
100% of the respondents believe that they do have special roles to play in all structures of the sisters' fellowships locally, regionally and nationally. For locally they highlighted the following:

- To lead sisters' fellowships during prayer services.

- To deal with women issues, like being mother figures, teach and guide young ladies, supervise and distribute responsibilities among ladies.

- We can act as liaison officers, event organisers for the assembly and ladies.

-Initiate, launch and be project managers for our assemblies.

- We can be office workers for our assemblies.

-We can plan and do interior decorations for our assemblies.

- We can also disciple and do marriage counselling.

The Bomme-mamoruti, in relation to regional and national matters, state that their role is the same for both structures and they highlighted that their role is to connect, build relationship, encourage, motivate, link and support the local assembly with the two structures. 100% cited that when the local assembly does not cooperate with these structures Mamoruti is responsible.

Mamorutis say for these structures to survive local assemblies should contribute and that is their responsibility.

Those who do not have these structures were asked the question whether these structures were necessary and all of them responded that they were necessary because we need to connect, interact with one another as the family of the AFM.

Leading women in the assembly is not the only work they do in the assembly as some are:

- lay preachers;
- make announcements and take offerings in the assembly during Sunday services;
- are involved in community services projects;
- are doing some secular jobs outside the church;
- own businesses;
- they are members of governing bodies;
- they do counselling;
- they are teachers;
- they conduct funerals;
- do interior decorations for the church;
- do administration for the church; and
- are involved in the development of children, youth and are also involved in the girl talk.

100% say that their absence in the assembly can bring great gaps in the assembly and they highlighted the following;

- When a pastor works alone with women alone as a pastor can only bring suspicions.
- Counselling would be affected; that is why many of them are nearby their husbands when they counsel the ladies.
- The pastor cannot deal with serious women issues that is why the wife should always be next to him.

- Cleanliness, decorations and nurturing do need a mother figure in the assembly.
- Who will lead women in the assembly?
- She helps the husband to mind the language and the one to give him constructive criticism.
- Fathers and husbands will be tempted to suspect the pastor with their wives and daughters.
- Those women not married will always in many ways try to lure the pastor to marry them.
- Lastly, not any woman can be trusted to deal with women issues' confidentiality.

100% of the pastors' wives say that there is a great need for them to be trained in the church. They say that some of the training should be part of marriage counselling and other training should be on job training. The following are what they need training for:

- leadership skills is the most needed training for pastors' wives which include vision, mission, communication and dress-code.
- spiritual growth and counselling and ministry expectations.
- pastors' wife course.
- church management, book-keeping, time management and people management, and conflict resolution management.
- ministry expectations.

Training should be done by way of work-shops, educational tours, one-year courses and ministry integrated learning (MIL).

When faced with ministry challenges, 70% of Bomme-mamoruti consult their husbands; the second choice is that of consulting other pastors' wives; only one mamoruti consults with assembly members and three would consult their husbands only.

8.3 Secretaries of the assemblies

8.3.1 Biographical information

- **Gender:** 8 women – 4 males

- **Ethnic Group:** 9 blacks – 3 whites
- **Number of assemblies:** 12
- **Residential area:** 9 assemblies are in townships 3 are in suburbs
- **Regular attendance:** 1013 people
- **History years:** ranges from 7 years to 40 years
- **How many have Mamoruti:** 12

100% of the respondents agree that there are roles, which can be played by mamoruti only in their assemblies. Their highlights were that mamoruti is responsible for the spiritual welfare of women in the assembly. She is the only qualified person and has more authority when it comes to money matters in the sisters' fellowship. She is the mother figure of the whole assembly where even those who do not have biological parents can have a mother in her. She is the leader and role model for sisters' fellowship. She is seen as a guide and organiser of the developmental activities for women in the assembly. Lastly, all the respondents agree that she is the back-bone of the pastor. When the pastor is stressed and cannot disclose to ordinary people, she is there as a support figure to the pastor and she is the only one who the pastor can share his deepest worries.

8.4 Treasurers of the local assemblies

100% of the respondents representing this category say that the main sources of income of the assemblies are tithes and offerings. It is also imperative to understand that there are other sources of income, which include fundraisings for building and some extra activities. More than 95% of the respondents say the main expenditure of the income is spent on the salary of the pastor. Even though the highest expenditure of the income is spent on the salary of the pastor, there are also other expenditures like statutory fund, office administration of the assembly, water, lights taxes and rates, security and insurance. The governing bodies contribute 90% to the compilation of the budget. Though the governing body is the main influence on the budget, these are the other contributors: the pastor, ministry board, financial board and assembly representative. The work of the oversight is done by both the board and the treasurer at 50% scale for each respectively. 60% of the respondents say they do have budget for mamoruti. 20% say they do not because the budget is

insufficient. 20% also say that they do not because it is not their responsibility but that of the sisters' fellowship. Those who do have budget for mamoruti offer it for:

- salaries;
- birthdays, and mothers' days; and
- for appreciation month and conference trips.

8.5 Sisters' fellowship leaders in the local assemblies

The respondents' membership of assemblies ranges from three to twenty-six years. 100% of them belong to committees led by mamoruti, with positions of vice chairperson, secretary of the sisters' fellowship, signatory of the sisters' cheque account, administrators, and members of committees. 100% of the respondents have mamoruti in their assemblies. Some have experienced more than one mamoruti. 100% do believe that there are roles that can be done by Mme-Mamoruti only and they gave examples like:

- As a woman, it is easier to confide in mamoruti. Women feel safe and free in her presence. The pastor does not understand issues of women, she support him in handling the other part in the ministry.
- Having vision for the work of ladies and leading the ladies in the assembly because she understands the vision of the husband.
- She is the only one who has powers to delegate.
- She has the veto and ruling powers during stale-mates in the work of the sisters, the last word is hers.
- Work as oversight of the pastor and advices the husband how to deal with some issues.

CHAPTER 5: RECOMMENDATIONS

1. Introduction

In the previous chapter, the researcher focused on the empirical findings in South Gauteng region of the AFM of SA assemblies. In this chapter, the researcher aims at suggesting some guidelines to the South Gauteng region of the AFM of SA's pastors, pastors' wives, assembly secretaries, assembly treasurers, sisters' fellowship leadership and anyone who is interested in the role Bomme-mamoruti play.

2. Mme-mamoruti

This section seeks to make recommendations about mme-mamoruti. The researcher aims to do this in terms of the following sub-headings; Biblical and theological evidence; her presence; expectations; her roles; her threats; training; outside employment; and the relationship between marriage and ministry

2.1 Biblical and theological evidence

100% of the pastors interviewed above believe that there are Biblical texts and cases that justify the existence of mme-mamoruti. They quoted women such as Sarah the wife of Abraham; Rebecca the wife of Isaac; Eve the wife Adam; Mary the wife of Joseph ; Pricilla the wife of Aquila; and quoted Ephesians (5:22). Lessons from each of the people mentioned above shall be presented as guidelines of this study with regard to biblical and theological perspectives;

2.1.1 Sarah

Mamoruti can learn from her the respect she gave her husband to the point of calling Abraham lord. As Sarah sacrificed her urban kind of life into nomadic lifestyle, Mamoruti should be emotionally prepared for the movements of her husband from one church to another. Sarah submitted, Sarah supported her husband and Sarah trusted her husband (Abraham), these are values mamoruti can take from Sarah and **practise** them to her husband.

2.1.2 Rebecca

When Rebecca was pregnant, her experience in that situation drove her to enquire of God, and the Lord revealed to her what was going to happen about the children. Mamoruti can learn from Rebecca that she can also enquire of God by her own initiative.

2.1.3 Eve

From the first couple created by God, He wanted them (Adam and Eve) to both have relationship with Him and a relationship with one another so that, together, they can fulfil the calling of God of replenishing and subduing the earth. This also applies to the pastor and mamoruti to work together as a couple to fulfil God's calling upon the work of God.

Harkness (1972:154) states that the creation of Adam and Eve does suggest that they were created to work together and to be in the companion of one another which is why God says in Genesis (2:18), "It is not good for man to be alone, I will make him a help meet for him". Unless the man and the woman of today (including the pastor and mamoruti) find a satisfying partnership as portrayed in Genesis 1 and 2 (whether in the home or in other human relations including the assembly where they both work), unhappiness and conflict are bound to be the result.

2.1.4 Mary – the mother of Jesus Christ

Mamoruti can learn from Mary, the mother of Jesus Christ, to believe and give herself wholeheartedly so that God can do wonders through her. Bomme-mamoruti should allow themselves to be filled with the Holy Spirit of God. John 2:5 (NKJV) Mary said to servants, "whatever He says to you, do it". She encourages the servants to do whatever the Lord Jesus Christ instructs them to do. So it should be with mamoruti in emulating Mary. Mamoruti should remember that Mary suffered a lot because of Christ, and should also be prepared to suffer for Christ.

2.1.5 Priscilla

From this couple (Priscilla and Aquila) Bomme-mamoruti can learn to cooperate together with their husbands so that they can learn to serve God as a couple. They can also learn to open the doors of their homes for the work of God just like the above mentioned couple. Mamoruti should always desire to grow in the knowledge

of the word of God, to share and to teach to emulate Pricilla and Aquila who understood the word of God well and were even able to help one of the preachers of those times, the right ways of God.

2.1.6 Ephesians (5:22)

Some of the respondents encourage Bomme-mamoruti to act upon this scripture as wives of pastors. Mamoruti as a Christian wife is an example of what this scripture is calling upon to married women.

Based on what Van der Walt (1988), Laymon (1971:14), Davidson (1973:36-37) and Guthrie (1970:84) with regard to the role of married women to their husbands, the researcher agrees with them, especially Van der Walt (1988) who states that Adam had been helpless prior to creation of Eve. He states that we should not limit Eve's help to physico-sexual aspect but also physically, spiritually and emotionally. Van der Walt (1971) reminds us that the concern should be about the relationship between married men and women. One can defend the existence of mamoruti as legitimate and worthy of recognition because the Bible is the most important book in the life of a Christian where they source for truth and guidance of life. Preaching and teaching others from it will give people more understanding about the importance of mamoruti's role in the work of God and will accept that she is part of the package. Mme-mamoruti is a figure found in scriptures relating her to figures like Sarah, the wife of Abraham, and Rebecca, the wife of Isaac. This can help to biblically and theologically clarify her connection to the ministry of the pastor or husband.

2.1.7 Her presence

Local assembly pastors and Bomme-mamoruti interviewed responded by stating that the absence of Mamoruti in an assembly can bring great gaps, especially with regard to women ministry in the assembly. Ministries like leading women, counselling women. They believe mamoruti's presence unofficially act as security and protector against sexual immorality and temptations on the part of the pastor. They further respond by stating that there is more trust of the pastor when mamoruti is present than when she is absent. The same sentiments above are also stated by local sisters and local assembly secretaries. In addition to that, there are roles which can be played by Mamoruti alone, like dealing with the personality of her husband and

criticizing him, like being a mother figure in the assembly and dealing with serious women issues.

The pastors' presence means Mme-mamoruti's presence. Her presence should not be taken as intruding but as an advantage since there are already roles expected of her. Because of her husband, she commands some level of respect inside and outside the assembly as they are already doing some things that benefit the local assembly. Stakeholders should take her as a medical doctor or a nurse in an accident, which happens to be far away from medical help, but their knowledge and presence can save lives. We should learn to accept and to live with her as long as the pastor is serving the assembly. She is given without specifically asking for her meaning she should be taken as a gift to the assembly. Since her presence is so important to all the respondents in Chapter 4. All need to appreciate and recognize her as part of the package.

2.1.8 Expectations

In the church and community, mamoruti is expected to do things in a certain way. As everybody expects her to say or do things in a certain way, she is to be accountable and therefore what is expected of her should be formalized and recognized by the church, have some sort of guidelines written down for her or code of conduct.

Baker and Scott (1992:33-34) state that traditionally the community expects of pastors' wives to assume a social position and fill a certain set of social recognised roles. High societal expectations have encouraged mamoruti to act as model spouses according to some respondents who quoted Ephesians 5:22. She is a church and community leader and an exemplar of faith confirmed by a *Scandal* (television show) and a TV comedy *Stokvel*. Martin (2005:6) regards these challenges as major because they are not clearly defined; members of the assembly just assume that she will do something because of her status.

The researcher agrees with Zoba (1997:20) in that, it is not wrong to have expectations, because in Chapter 1, she states clearly that when her husband is called, she is also called, prepared or not prepared. She continues to state that it is a calling confirming how almost all Bomme-mamoruti (90%) responded positively whether to be mamoruti is a calling or not. So, a certain level of expectations from mamoruti is there; but Zoba (1997:23) says first and foremost, expectations should

be clearly laid out. Secondly, expectations should be healthy and reasonable. The researcher also believes if expectations are clear and reasonable, Mamoruti will and can be called to accountability of what she knows and is expected of her.

2.1.9 Her roles

Zoba (1997:20) states that the position and roles of Mamoruti is tied to the position of her husband; it seems that there are also women who married pastors in order to fulfil their calling from God. However, many enter this work because the husband she has married felt led into the ministry.

Biblically and contemporarily speaking, husbands called by God are clear on their mandate given by God, and it is in most cases the husbands who reveal and relate to their wives what God has called them to do. Of course, we do have cases like that of Rebecca in Genesis (25:21-31) and Sarah in (Genesis, 18), that God would reveal His purpose to the wives of the called ones. Most Bomme-mamoruti's role are based on assumptions. Having interviewed the pastors and Bomme-mamoruti, the following responses offered a clear picture of what they think their role in the work of God is; pastors regard the presence of their wives as very important. They believe their absence can create disparity in their lives and in the life of the assembly. They agree that mamoruti's participation can sometimes be exaggerated, but at the same time her contributions to the work of God can be taken for granted or overlooked. Pastors are also able to defend and justify the presence of mamoruti in their lives and in the life of the assembly both biblically and theologically. It is imperative to understand that Bomme-mamoruti's role should really be given the attention it deserves by all stakeholders.

Mamoruti herself, being married to the pastor, realises and acknowledges that certain things are expected of her, though she believes that some are unrealistic and unfair. All Bomme-mamoruti already play some important roles in one way or the other in their different assemblies. Most Bomme-mamoruti regard themselves as called by God, just as Zoba (1997:20) regards herself as called because her argument is that her work and life is tied to her husband and she regard herself as her husband's proxy at social functions. Baker (1992:35) states that one should also remember that though they participate in the work of God alongside their husbands, they continue to play the roles of being wives, mothers as well as home-makers.

Additionally, they are expected to assume social positions and roles and some do have secular occupations. They juggle work, home, and the roles associated with their husbands (Baker, 1992:35).

Clergy wives of the Church of Ireland regard the ministry of being next to the servant of God, as special ministry and regard themselves as people who walk alongside their husbands as their support (Clergy and Clergy Spouse, questionnaire of 2007:10).

Most of the answers given by the respondents in Chapter 4 show that Bomme-mamoruti's, roles seem to be threefold; namely, role to the sisters, role to the pastor, and role to the whole assembly;

2.1.9.1 Role to sisters

One role that Bomme-mamoruti play is with regard to working among the sisters or ladies concerning women issues and their spiritual matters in general. She is the role-model for every lady and mother in the assembly.

2.1.9.2 Role to the pastor

Her other role is to minister to the pastor by way of giving advice and support. When the pastor is stressed and cannot disclose to ordinary people, she is there to listen because she is the only one who the pastor can share his deepest worries.

2.1.9.3 Role to the whole assembly

She is the mother figure of the whole assembly where even those who do not have biological parents can have one in her.

Seeing as so many roles are played by mamoruti in different assemblies, Zoba (1997:20) suggests that we give her clear roles and allow her to act according to her choices and gifts. Let Bomme-mamoruti use their talents just like mamoruti Nokutela Dube (see Chapter 2) without worrying about patriarchal tendencies.

2.1.10 Threats, challenges or concerns

It seems that Bomme-mamoruti do have challenges with regard to the work done in the assembly. Here we look at mamoruti's challenges and how she can try to

address them in relation to expectations, isolation and loneliness, debts, disobedient husbands, shelter or accommodation and remuneration for Bomme-mamoruti.

2.1.11 Expectations

One of the great challenges mamoruti has is those of expectations found in Chapter 2. First, and foremost, they are not given to mamoruti upfront, they are not clearly defined, and they are subtle. People who expect them, are denominations, local assemblies, assembly officials and the community outside the church and sometimes they are self-imposed.

According to Zoba (1997:20-27) mamoruti should be interviewed with her husband; should be given clear and healthy expectations; should be allowed to follow or pursue her own vocation; and write her own job description and leadership. The church should have room and allow mamoruti to make mistakes and grow in that position. According to clergy spouses of the Church of Ireland, pre-ordination preparation for wives of clergy who decided to be ordained after already being married, should be conducted so that they can have general knowledge of what is expected of them.

2.1.12 Isolation

Martin (2005:6) states that isolation is the number one challenge mamoruti faces. Zoba (1997:22) states that the number one felt need of Bomme-mamoruti is for friendship and community due to an acute sense of loneliness. They often feel separated from other women. Barker (1992) says loneliness to mamoruti is brought about by the high performance expectations placed upon them.

According to both Martin (2005) and Zoba (1997) this loneliness can be addressed by making friendships outside the local assembly. When Bomme-mamoruti were asked who they consult during challenges, more than 90% said they will not consult members of the local assembly.

Zoba (1997:22-27) states that mamoruti should have a friend who is also mamoruti outside their respective pastorate so that she can have freedom to share and confess her troubles, and pray together to overcome isolation.

The response of Bomme-mamoruti in Chapter 4 in relation to the question of who they consult when they experience challenges; 70% of respondent's First choice was

to consult their husband and the second choice with the same percentage of 70% was that of another mamoruti.

2.1.13 Debts

Douglas (1987:265) says that under Mosaic laws Jews were not allowed to charge other Jews interest (Exodus, 22:25). Special laws protected the poor against the money lenders (Exodus, 22:25-27; Deuteronomy, 24:12-13). After exile, cruel practices arose in collecting debts (2Kings, 4:1-7; Isaiah, 50:1), land could be seized to pay up or a house could be sold. In the New Testament times, Mosaic laws were disregarded. Debtors were often thrown into prison. Jesus taught compassion toward those in debt. For the sake of the study, the focus is on (2Kings, 4:1-7) the story of a woman who was the wife of one of the prophets. The prophet had debts and happened to die before settling his debts and those who gave him credit wanted to enslave the sons of the prophet to make up for the money owed.

It seems that the same is happening in our contemporary times with regard to those who owe creditors; the lawyers write letters to which they attach assets, and those assets may be repossessed. If debts are not paid, one is treated with suspicion, is blacklisted, and cannot be hired for any job. One carries a stigma in society and the church and pastors' family cannot afford this kind of a situation. The situation of the wife of the prophet should be a lesson to other Bomme-mamoruti not to be the reasons why their husbands are in great debts. The pastoral couple should always discourage one another of living beyond their affordability. Harkness (1972:154) indicates that Adam and Eve were created to work together in the companion of one another. Furthermore, Harkness (1972) says unless the man and the woman of today find a satisfying partnership as portrayed by God in Genesis (1; 2), whether in home or in any other human relation, unhappiness and conflict are bound to be the results. Their behaviour in relation to debts can bring shame to the gospel and their families. Unexpected situations like death should be prepared for by means of life insurance. The pastoral couple should live within their means, they should learn to listen to one another, and advise one another because their actions affect one another. It seems the Apostle Paul gives the best advice by encouraging the church in Romans (13:8) to owe no one but love them.

2.1.14 Disobedient husbands

Two questions posed to Bomme-mamoruti include: “What are some of the things you think can end you being referred to you as Mamoruti?” and “If there is no Mamoruti alongside pastor, do you think there can be gaps?” Some of the response to these questions seem to suggest that, along the way, there are some bad experiences which relate to bad behaviour in the marriage for example; bad life style, separation and divorce.

One of the responses is that they cannot allow their husbands to work with women alone because that can bring suspicions about the husband. They mention that fathers and husbands will be tempted to suspect the pastor with their daughters and wives respectively.

1 Samuel (2:12-27) tells of the wickedness and despising of the Lord’s sacrifices and offerings; the disobedience of Lord’s moral command and the disobedience to Eli the High Priest by his two sons Hophney and Pheneus. Both of them were going to be priests and follow in the footsteps of their father, according to Jewish priestly laws. In this particular point in time, they were already participating in the day-to-day services to the Lord. These two priests to be, were not examples of how men who work at the altar should behave. As a result of their wickedness, God punished them together with their father by way of death in the war. During that time, the wife of Pheneus was pregnant. When she heard that her husband, her brother-in-law, and her father-in-law were killed in a war, and that the ark of the covenant had been captured by the Philistines, she went into premature labour and in the agony of dying in childbirth she interpreted the situation as the judgement of God and named new born baby Ichabod meaning no glory.

The response of Bomme-mamoruti is a warning to their husbands and they even quote scriptures of terrible consequences when they misbehave in the work of God. It does not just affect us who misbehave, but also the work of God, our spouses, our families and those who trusted us. Bomme-mamoruti should help to remind their husbands of what is at stake, because some of the respondents indicate that some of her roles are that she ministers to him by way of giving advice and support.

2.1.15 Shelter or accommodation challenge

A scenario from a television show, *Scandal*, is a true reflection in some of the assemblies in the AFM of SA, whereby a manse is used by the incumbent pastor and after his services are terminated either by way of pension, death, discipline, divorce or any other situation that does not allow him to continue with the work in the assembly. There are no laws that govern what happens to mamoruti after the pastors' services are no longer needed. What happens is that local governing bodies do give notices of evacuation to mamoruti or whoever occupies the manse without giving much thought of whether they have a place to go to or not. But since the dawn of democracy in South Africa, one is not allowed to evacuate the occupant of the house without providing alternative accommodation.

Roberts (2003) says mamoruti does not know how long she will live in the house she occupies. Often times, this house is not hers, but belongs to the church.

The need for own housing and the cost of housing, which is very high, adds to other stresses the clergy experience. That is why the clergy wives encourage their husbands to ask for help from the church to have their own accommodation (Ireland Marriage Counsel, 2008:11).

2.1.16 Remuneration for *Bomme-mamoruti*

Zoba (1997:25) indicates that in many instances, the churches do not pay *Bomme-mamoruti* enough to live on, and the church of Jesus Christ should understand that *Mamoruti* is not hired, obliged or paid for whatever work she does in the church.

In the questionnaire, when asked, "Have your assembly ever considered budgeting for *Mme-mamoruti*?" 60% of the respondents indicated that they do have a budget for mamoruti, and 40% indicated that they do not have budget. It is interesting to note that amongst those who have a budget for her, raised issues like taking offerings for her and raising funds for her activities. They budget for things like; salaries, their birthdays, mothers' days, do something for her during appreciation months in the AFM of SA and conference trips.

Martin (2005) suggested the following to appreciate mamoruti for the special work she does in support of the husband, the family and the church in place of remuneration: pray for her and her family; invite her to get together for meals; ask

her about her interests to show that you care; offer free services of your talents and skills; or give her gift vouchers or certificates.

It is imperative to understand that treasurers do agree that mamoruti should be budgeted for, because of the important role she plays in the assembly. All stakeholders should understand that just as other important projects in the assembly are budgeted for, her work and projects are also equally important as others.

Seeing that most of the respondents already offer something to remunerate mamoruti, it seems it will be easy to formalise and budget some of these appreciation items (Martin, 2005) according to one's assembly ability. It seems also that this finding will bring more confidence to those who have been in doubt in relation to remunerating Bomme-mamoruti. This part of the study will be an eye opener to the South Gauteng region of the AFM of SA, the AFM church itself, and even outside the AFM itself.

2.1.17 Training

Challenges and expectations have driven Bomme-mamoruti to seek some sort of training. Suggested training ranges from pastoral theological training to management administrative courses. They believe training will give them the edge. The response to the question concerning what kind of training will help Mamoruti to serve in their assemblies, the response was overwhelming with 100% saying that needed some kind of training. The clergies' wives in one of their responses explain that there should be some premarital training for a clergy wife to be, whose fiancé is not yet ordained. Their request for the kind of training ranges in categories of: pastoral and ministry training; management training; leadership training; church administration; counselling in marriage; and general counselling.

Seeing that many Bomme-mamoruti regard themselves as called, and are already serving in the church, the church should really consider having training courses for Bomme-mamoruti. This study will lead and guide what kind of training is needed in respective churches.

2.1.18 Employment outside of the church

Findings by Baker and Scott (1992:35) indicate that 70% of clergy wives were employed outside the home and church either full-time or part-time. Although

employment may have placed additional role responsibilities on them, and created the risk of role overload, the benefits such as increased self-worth and control over their lives. Their findings are that employment outside the home and the church was rewarding for Bomme-mamoruti. They also tended to report higher personal incomes and higher status occupations. It seems that their outside employment have provided them opportunities to actualise some of their preferences for growth and fulfilment.

2.1.19 Relationship between marriage and ministry

The following questions posed to Bomme-mamoruti seem to indicate that there is a very strong relationship between Mamoruti's marriage and her husband's ministry.

The following question, "What are some of the things you think can end you being referred to you as Mamoruti?" elicited reasons from respondents are marriage related, for example, the separation of mamoruti and her husband, mamoruti divorcing or being divorced, or the couple falling into sin.

The question. "Do you think being Mamoruti is a calling from God?" saw respondents replies being concerned with their marriage to the husband and one answer, which is direct, is that marriage is a calling and mamoruti has a role to play where the husband can't. Being married to the pastor means they do things together.

The question, "If there is no Mamoruti alongside a pastor, do you think there could be certain gaps in ministry of the assembly?" yielded responses like; pastor may lose his integrity when dealing with ladies for example, touching them. They indicated that fathers and husbands will be tempted to suspect the pastor with their wives and daughters.

The responses given by Bomme-mamoruti above seems to indicate that one of the most sensitive and important part of the ministry is the marriage relationship between mamoruti and her husband.

This is evidenced when Isaac was to get married, it was so important to Abraham that he ordered his servant to make an oath by putting his hand under Abraham's thigh to enact the oath by organ of procreation. Insisting that his servant find a wife for Isaac from Abraham's kinship, his country, from his same social and religious infrastructure. That is why the Levites in the book of Leviticus are not supposed to marry any woman because of the service to the Lord in the Tabernacle. The Apostle

Paul, in his qualifications for those desiring the work of a bishop, one ought to be a husband of one wife. The above scriptures do indicate that the above mentioned men of God were very conscious of married couples doing the ministry.

God's plan for marriage, as explained by Blenkinsopp (1997:58) and Stott (1999:232) in their definitions of marriage, indicates that marriage is exclusively heterosexual, sanctioned by God, and that marriage is an agreement between two persons of different sex for the purpose of procreation, sexual consummation, to support one another and for economic cooperation. The definition seems to confirm the responses given by Bomme-mamoruti that agreement, the support of one another and cooperation not just economically but also in other spheres of the ministry, is very important for the success of the ministry.

When Adam and Eve fell the results were painful, meaning that disobedience to God in His work can only bring us terrible experiences. This study is about women married to men called by God. Her support or lack of support to what God had told the husband can also make the work of God flourish or perish, and this can affect the family, the work and all of the surroundings. The word of God tells us that Eve was the first to be deceived and Adam, the husband, chose to listen to his wife by agreeing to her proposal of eating the forbidden fruit. Partners in the ministry should guard against listening to or supporting one another in disobeying the instructions of God in relation to our marital relationship or God's work. Van der Walt (1988:13) indicates that the punishment meted at the woman in Genesis (3:16) affected her relationship with her husband and children, and the punishment is such that the relationship between the two, which should be characterized by cooperation and mutual fulfilment, has become instead, one of concurrence and conflict, which ultimately, as Bomme-mamoruti indicated, cannot be a good example in the assembly and can end their stay in the assembly.

Some of the suggestions to avoid conflicts and misery by Bomme-mamoruti are that there should be marriage counselling for them and their husbands, which combined with pastoral training, even before the get married.

This is also confirmed by clergy wives of the Church of Ireland in that there should be a pre-ordination preparation for the wives of clergy who decided to be ordained after having gotten married. There should be couple retreats and counselling to

address neglect of the clergy's neglect of family relationships. Furthermore, Theological College Training should have married couple's accommodation. There should be marriage counselling ministry in the church and the choice of counsellors should be among experienced pastors and that couples should have time off together.

Zoba (1997) indicates some key factors for the success of the marriage and ministry. She suggests that Mamoruti should have a friend who is also married to a pastor, so that she can have freedom to share, confess her struggles in order to beat isolation and pray together.

The pastor's role is to introduce his wife publicly because satisfied pastors are married to satisfied wives or spouses. The pastor should not spend more time away from his wife in the name of doing God's work. Gast (1995:29) confirms what Zoba (1997) states in relation to the role of the pastor that as she was also called and trained for ministry, her husband is a competent male minister who is more willing to share a ministry with her and who is generally supportive of her ministry. These statements by both Gast (1995) and Zoba (1997) reflect the importance of being recognised and supported by your husband as you are mamoruti.

3. Suggestions for further studies

The researcher suggests the following further studies concerning the role mamoruti plays in the church. Due to the scope of the study, these issues could not be addressed;

- a) Perceptions of ordinary people about mamoruti.
- b) The researcher only dealt with the South Gauteng region of the AFM, we do not hear the story of the AFM Indian section. It needs to be attended to and also hear these voices from other regions and provinces.
- c) The research was about one Pentecostal church, we still have to hear about other voices from the traditions of other evangelicals, mainline churches, and independent churches etc.

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1.2 Anonymously report my findings from an analysis of the interview in research work (dissertation, articles, and books).

Please tick (☑) the relevant response.

Yes	
No	

Title, initials and surname of participant: _____

Signature of participant: _____ Date: _____

APPENDIX: B

Chapter 4

THE IMPACT OF THE LEADERSHIP OF MME-MAMORUTI IN SOUTH GAUTENG REGION OF THE APOSTOLIC FAITH MISSION OF SOUTH AFRICA.

ASSEMBLY SECRETARY:

NAME AND SURNAME: _____

4.1. Introduction

The following questionnaire will be conducted to the secretaries of the local assemblies in South Gauteng Region of the AFM of SA. The aim is to find out about the background information of the assembly itself. This will give us more or less the thinking of the assembly with regard to Mme-Mamoruti. This will be conducted with all 20 AFM assemblies in South Gauteng Region of the AFM of SA.

4.1.1 Name of Assembly:

4.1.2 Regular Attendance:

4.1.3 How long have you been with the assembly?

4.1.4. How long have you been Secretary in this assembly?

4.1.5. Do you have Mme-mamoruti in your assembly?

4.1.6. How many Mamorutis have you Known in your assembly history?

4.1.7. Are there certain roles that you think can be done by Mamoruti only in your assembly?

4.1.8 Give an example of two tasks that you think can only be done by a Mamoruti in your assembly?

APPENDIX: C

CHAPTER 4

THE IMPACT OF THE LEADERSHIP OF MME-MAMORUTI IN SOUTH GAUTENG REGION OF THE APOSTOLIC FAITH MISSION OF SOUTH AFRICA.

Mme-Mamoruti (Pastors' wife)

Name and Surname: _____

Name of Assembly: _____

4.5. Introduction

This interview is conducted with Mme-Mamoruti, with the aim of understanding how she understands her role and challenges as Mamoruti in the local assembly.

4.5.1 Do members of your assembly refer to you as Mamoruti?

4.5.2. Are there people in the community that refer to you as Mamoruti?

4.5.3. Do members of other assemblies including those from outside the AFM refer to you as Mamoruti?

4.5.4. What do you think are some of the expectations that people who refer to you as Mamoruti have of you?

4.5.5. When did people start referring to you as Mamoruti?

4.5.6 What are some of the things you think can end your being referred to as Mamoruti?

4.5.7. Do you think being a Mamoruti is a calling from God?

4.5.7.1. Explain your answer.

4.5.8. Do you think Mme-Mamoruti has a special role to play in the sisters fellowship (Local, Regional and National)?

4.5.9. In which other areas of an assembly's ministry have you seen Mamoruti serving?

4.5.10. If there is no Mamoruti alongside a pastor, do you think there could be certain gaps in the ministry of the assemblies?

4.5.11. What training do you think will help Mmme-Mamoruti to serve their assemblies?

4.5.12. Who do you consult when you experience challenges when seeking to serve as a Mamoruti in your assembly?

a	Your spouse
b	Church Members
c	Your community member
d	Other Mamorutis
e	Other

APPENDIX D:

Chapter 4.

THE IMPACT OF THE LEADERSHIP OF MME-MAMORUTI IN SOUTH GAUTENG REGION OF THE APOSTOLIC FAITH MISSION OF SOUTH AFRICA.

PRESIDING PASTOR OF THE LOCAL AFM ASSEMBLY

NAME AND SURNAME _____

NAME OF ASSEMBLY _____

4.2. Introduction

The following questionnaire is conducted to all 20 presiding Pastors of assemblies in South Gauteng Region of the AFM of South Africa. The is to find out the understanding of Pastors in relation to the role Mamoruti is or should play in the local assembly. This questionnaire will be given to all 20 Pastors to fill.

4.2.1. How important is your Mamoruti in your assembly?

4.2.2. If there is no Mamoruti alongside a pastor, do you think there could be certain gaps in the ministry of an assembly?

4.2.3. When do you think an AFM assembly would be exaggerating the role of Mamoruti?

4.2.4. When do you think an AFM assembly would be overlooking the role of Mamoruti?

4.2.5. Which Old Testament passage or case would you use, if you are to teach about the role of Mamoruti in an assembly?

4.2.6. Which New Testament passage or case would you use, if you are to teach about the role of Mamoruti in an assembly?

APPENDIX E

CHAPTER 4.

THE IMPACT OF THE LEADERSHIP OF MME-MAMORUTI IN SOUTH GAUTENG REGION OF THE APOSTOLIC FAITH MISSION OF SOUTH AFRICA

THE TREASURER

NAME AND SURNAME _____

NAME OF ASSEMBLY _____

4.3. Introduction

The following questionnaire will be conducted with all 20 treasurers of assemblies in South Gauteng Region of the Apostolic Faith Mission of South Africa. The aim is to find out how is Mamoruti is taken care of by the local assembly for the role she plays in local assembly.

4.3.1. What are the main sources of your assembly income?

4.3.2. What are the main expenditure items that your assembly budget for?

4.3.3. Who makes inputs to the budget of your assembly?

4.3.4. Do you have oversight over funds of other structures in your assembly?

4.3.5. Has your assembly ever considered budgeting something for Mamoruti?

APPENDIX F:

CHAPTER 4.

THE IMPACT OF THE LEADERSHIP OF MME-MAMORUTI IN SOUTH GAUTENG REGION OF THE APOSTOLIC FAITH MISSION OF SOUTH AFRICA.

Sister's fellowship leader in the local AFM assembly:

NAME AND SURNAME: _____

NAME OF ASSEMBLY: _____

4.4. Introduction

The following questionnaire will be conducted to all 20 leaders of the South Gauteng Region of the AFM of SA, Local Sisters Fellowship committee, and in a case where the above mentioned structure is absent, the questionnaire will be directed to one of the local long serving sister in this particular assembly.

4.4.3. How long have you been with the assembly?

4.4.4. What is your official or formal role in the sister's fellowship?

4.4.5. Do you have Mamoruti in your assembly?

4.4.6. How many Mamoruti's have you known in your assembly's history?

4.4.7. Are there certain roles that you think can be done by Mamoruti only in your assembly?

4.4.8. Give an example of two task that you think can only be done by a Mamoruti in your assembly.

