

Hebrews writes of "Women who received their dead raised to life again" (Heb. 11:35), a clear reference to the godly widow of Zarephath who God commanded to sustain the prophet Elijah (I Kings 17:8-24). 'Time would fail us' to tell of the godly Hannah, the faithful Ruth, the restored Naomi and the courageous Esther.

Special mention must be made of four women whose names appear in the genealogy of the Lord Jesus in Matthew 1:1-16. Tamar, Rahab, Ruth and Bathsheba were mightily honoured to be a vital link in that long procession of events that eventually brought the Saviour into the world.

2 Glimpses of the Greek and Roman World

There is a great contrast between the Lord's treatment of women, and the status they received in the Greek and Roman world. The teachings of the Lord Jesus so elevated the lot of women that the change is often referred to as being revolutionary. Greek society treated its women with much higher respect than the pagan nations around them, but they had absolutely no public privileges, lived in the seclusion of the domestic quarters of the home, and were considered by their husbands to be scarcely above a faithful slave. Among a people known for their great poets, writers, painters and architects, "not one woman was distinguished in the fields of literature, art or science" (Edersheim). There is good evidence of the great intelligence of Greek women and many of them were self-educated, but outside of the home they held no positions of distinction.

The laws of Rome gave a husband despotic rule over his wife and household, but in practice, the women of Rome achieved a status in the world unknown among the Greeks. Women participated freely in religious activities, often had influence over officials of state, and excelled their Greek counterparts in public scandal and immorality.

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