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WHAT DID the Apostle Paul mean when he wrote, "For the husband is the head of the wife as Christ is the head of the church, his body" (Eph. 5:23)? And, "The head of every man is Christ, and the head of the woman is man, and the head of Christ is God" (I Cor. 11:3)?

Discussion about the biblical role for men in church, society, and home is based on these verses. The meaning of these verses rests largely on the meaning of the Greek word *kephale*, translated "head" in the New Testament.

One possible way the word "head" is used today means leader, chief, or director. We say, "He is the head of his company," or, "He is the department head." In husband-wife and male-female relations this

idea popularly carries over to suggestions of authority. The husband is said to be the boss of the family. Before we accept that idea, we must ask what the Greek word *kephale* (head) meant to Paul and to his readers.

To find the answer, we must first ask whether "head" in ancient Greek normally meant "superior to" or "one having authority." In the first half of this article we will introduce three kinds of evidence:

1. Lexicographers Liddell, Scott, Jones, and McKenzie (*A Greek-English Lexicon*, ninth edition, Clarendon Press, 1940, a really comprehensive Greek lexicon) give no evidence of such a meaning.

2. The Septuagint translators took pains to use different words than "head" (*kephale*) when the Hebrew word for head implied "superior to" or "authority over."

The 'Head' of the Epistles

BERKELEY AND ALVERA MICKELSEN



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3. In his commonly used lexicon (*A Greek-English Lexicon of the New Testament and Early Christian Literature*, William Arndt and F. Wilbur Gingrich, eds., U. of Chicago Press, 1957/1979), Walter Bauer gives little or no salient support for such meaning outside of his personal interpretation of five Pauline passages in the New Testament.

In the second half of the article, we will answer the
 (Continued on page 3)

An Introduction to the Peshitta

The Authorized Bible of the Church of the East

BY GEORGE M. LAMSA

North of the Garden of Eden in the basin of the river Tigris, in the mountain fastnesses of what is known today as Kurdistan, there lived an ancient people, the descendants of the Assyrians, the founders of the great Assyrian empire and culture in Bible days, the originators of the alphabet and many sciences which contributed so generously to the Semitic culture from which sprang our Bible. These people, the Assyrians, played an important part in the history of the Near East, of the Bible, and of religion in general.

When Nineveh was destroyed in 612 B.C., many of the princes and noblemen of this once vast empire fled northward into inaccessible mountains where they remained secluded and cut off until the dawn of the twentieth century. Nahum says: "Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them." Nah. 3:18.

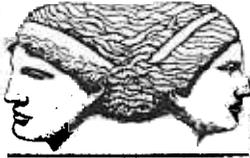
Some descendants of the Assyrians and some of the descendants of the ten tribes who were taken captive by the Assyrian kings in 721 B.C., and settled in Assyria, Babylon, Persia and other places east of the river Euphrates, were among the first converts to Christianity.

When Jesus sent seventy of his disciples to preach the gospel, he instructed them not to go in the way of the Gentiles or into any city of the Samaritans but to go to the lost sheep of the house of Israel, meaning the ten tribes who were lost from the house of Israel. Some of the descendants of these Hebrew tribes are still living in Iraq, Iran, and Turkey, and most of them still converse in Aramaic. Jesus' command was carried out. The gospel was preached to the Jews first. "Now those who had been dispersed by the persecution which occurred on account of Stephen traveled as far as Phoenicia and even to the land of Cyprus and to Antioch, preaching the word to none but to the Jews only." Acts 11:19.

The Assyrians remained dormant during the Persian, Greek, Roman and Arab conquests. Being isolated and surrounded by their enemies, they remained secluded throughout the centuries, thus preserving the Aramaic language, which was the language of the Near East, and perpetuating the ancient Biblical customs and manners which were common to all races and peoples in this part of the ancient world. Not until the Turkish reign did these isolated Assyrian tribes recognize any government or pay any taxes. During the centuries of Arab and Turkish reigns, the Assyrians retained their cultural independence, later recognizing the sympathetic Turkish rule which permitted the continuation of their institutions and their religion. Under magnanimous Turks they were ruled by their patriarchs and chiefs, paying a nominal tax to the Turkish government.

The Assyrian church, or as it is known, the ancient Apostolic and Catholic Church of the East, was one of the strongest Christian churches in the world and was noted for its missions in the Middle East, India, and China. Its missionaries carried the Christian gospel as far as China and Mongolia, Indonesia, Japan and other parts of the world. Not until the 14th century was this church rivaled by any other church in the world. It was the most powerful branch of Christendom in the Near East, Palestine, Arabia, Lebanon, Iran, India and elsewhere.

TO BE CONTINUED

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fundamental question: If "head" does not normally mean "superior to" or "authority over," what does it mean in those seven New Testament passages where Paul uses it figuratively?

FIRST, WHAT about the differences in the lexicons? One of the most complete Greek lexicons (covering Homeric, classic, and *koinē* Greek) is the work by Liddell, Scott, Jones, and McKenzie. It is based on examination of thousands of Greek writings from the period of Homer (about 1000 B.C.) to about A.D. 600, which, of course, includes New Testament times. Significantly, for our purposes here, it does not include "final authority," "superior rank," or anything similar as meanings of *kephale*. Apparently ordinary readers of Greek literature would not think of such meanings when they read "head."

However, another commonly used lexicon is the *koinē* Greek lexicon by Arndt and Gingrich (usually called Bauer's). It does list "superior rank" as a possible meaning for *kephale*. It lists five passages in the New Testament where the compiler thinks *kephale* has this meaning. As support for this meaning in New Testament times, the lexicon lists two passages from the Greek translation of the Old Testament, the Septuagint, where *kephale* implies leadership or authority.

Those who support Bauer's view that *kephale* meant "superior rank" point to these passages in the Greek translation of the Old Testament as evidence that this meaning of *kephale* was familiar to Greek-speaking people in New Testament times.

However, the facts do not support that argument. About 180 times in the Old Testament, the Hebrew word *ro'sh* (head) is used with the idea of chief, leader, superior rank (similar to the way English-speaking people use "head"). However, those who translated the Hebrew Old Testament into Greek (between 250 and 150 B.C.) rarely used *kephale* (head) when the Hebrew word for head carried this idea of leader, chief, or authority. They usually used the Greek word *archon*, meaning leader, ruler, or commander. They also used other words. In only 17 places (out of 180) did they use *kephale*, although that would have been the simplest way to translate it. Five of those 17 have variant readings, and another 4 involve a head-tail metaphor that would make no sense without the use of head in contrast to tail. That leaves only 8 instances (out of 180 times) when the Septuagint translators clearly chose to use *kephale* for *ro'sh* when it had a "superior rank" meaning. Most are in relatively obscure places.

Since *kephale* is so rarely used when *ro'sh* carried the idea of authority, most of the Greek translators apparently realized that *kephale* did not carry the same "leader" or "superior rank" meaning for "head" as did the Hebrew word *ro'sh*.

There are seven passages in the New Testament where Paul uses *kephale* in some figurative sense. The concept of a hierarchy, with men in a role of authority over women (at least over their wives) rests largely on two of these: I Corinthians 11:3 and Ephesians 5:23. When Paul used *kephale* in these two passages, was he thinking of one of the usual Greek meanings of head, or

a common figurative Hebrew meaning?

Paul knew both Hebrew and Greek. Although he was a Pharisee who knew Hebrew well, he grew up in Tarsus, a Greek-speaking city. Greek was his native tongue. In all the passages where he used *kephale*, he was writing to Greek-speaking people in cities where most Christians were converts from Greek religions. Their contact with the Old Testament would be limited to hearing parts of the Septuagint read in their services. They might go to church for years without ever hearing those eight relatively obscure places in the Greek Old Testament where *kephale* seemed to have a different meaning from the usual meanings in their own language.

Since Paul was a Greek-speaking Jew, he would likely write to Greek-speaking Christians using Greek words with Greek meanings they would easily understand.

IF "HEAD" in Greek did not normally mean "supreme over" or "authority over," what did it mean in those seven New Testament passages where Paul used it figuratively? Careful examination of context shows that common Greek meanings not only make good sense, but present a more exalted Christ.

1. Colossians 1:18 (context 1:14-20): *kephale* means "exalted originator and completer." "He (Christ) is the head of the body, the church; he is the beginning, the firstborn from the dead, that in everything he might be preeminent." Paul seems to be using *kephale* with common Greek meanings—"source or beginning or completion" (Liddell, Scott, et al.)—in a sense that Christ is the exalted originator and completer of the church. Bauer does not list this passage among those where *kephale* means "superior rank."

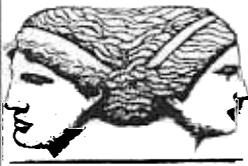
2. Colossians 2:19 (context 2:16-19): *kephale* means "source of life." Christ is the source of life who nourishes the church. Christians are told to hold fast to Christ, who is described as the "head," from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God." Bauer agrees that in this passage *kephale* does not mean "superior rank."

3. Ephesians 4:15 (context 4:11-16) is very similar to Colossians 2:19. It reads, "We are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love." This passage stresses the unity of head and body, and presents Christ as the nourisher and source of growth. Bauer classifies *kephale* here as meaning "superior rank," although he does not see that meaning in the very similar Colossians 2:19.

4. I Corinthians 11:3 (context 11:2-16): *kephale* seems to carry the Greek concept of head as "source, base, or derivation." "Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God" (NIV). In this passage Paul is discussing how men and women should pray and prophesy in public church meetings. His instructions apparently relate to the customs, dress, and lifestyle in Corinth and the tendency of the Corinthian

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believers to be disorderly. Paul discusses women's and men's head coverings and hair styles. (Veils are not mentioned in the Greek text.) Paul says, "man was not made from woman, but woman from man" (v. 8); he also says, "woman was made from man" (v. 12). This suggests that Paul used "head" in verse 3 with the meaning of "source or origin." Man was the "source or beginning" of woman in the sense that woman was made from the side of Adam. Christ was the one through whom all creation came (1 Cor. 8:6b). God is the base of Christ (John 8:42: "I proceeded and came forth from God").

When we recognize one Greek meaning of *kephale* as source or origin, as Paul explains in verses 8 and 12, then verse 3 does not seem to teach a chain of command. Paul's word order also shows he was not thinking of chain of command: Christ, head of man; man, head of woman; God, head of Christ. Those who make it a chain of command must rearrange Paul's words. In fact, Paul seems to go out of his way to show that he was not imputing authority to males when he says, "For as woman was made from man, so man is now born of woman. And all things are from God" (1 Cor. 11:12).

5. Ephesians 5:23 (context 5:18-23): "head" is used in a head-body metaphor to show the unity of husband and wife and of Christ and the church, "For the husband is head of the wife as Christ is the head of the church, his body." Paul often used the head-body metaphor to stress the unity of Christ and the church. In fact, this unity forms the context for this passage. The head and body in nature are dependent on each other.

This verse follows Paul's explanation of what it means to be filled with the Holy Spirit. His last instruction is, "Be subject to one another out of reverence for Christ" (v. 21). This is addressed to all Christians and obviously includes husbands and wives. Naturally, as part of this mutual submission of all Christians to each other, wives are to submit to their husbands.

The Greek word "submit" or "be subject to" does not appear in verse 22. It says only, "wives to your husbands." The verb supplied must therefore refer to the same kind of submission demanded of all Christians in verse 21.

To stress the oneness of husband and wife, Paul then returns to his favorite head-body metaphor: "For the husband is the head (*kephale*) of the wife as Christ is the head (*kephale*) of the church, his body."

Paul develops his head-body metaphor at length in 1 Corinthians 12:22-27. If he thought of "head" as the part of the body that had authority over the rest of it, would not that meaning appear in this long passage? We know that the brain controls the body. But Paul did not use that concept in his metaphor. He refers to the ears, eyes, and nose; the head as a whole is mentioned only in verse 21: "The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you.'" Paul taught here the unity and mutual dependence of all parts on each other: "If one member suffers, all suffer together; if one member is honored, all rejoice together" (v. 26). There is no suggestion that the head has authority over other parts of the body.

Christ does have authority over the church (Matt. 16:18). But most of the passages that deal with Christ as the head of the church do not point to his authority over

the church, but rather the oneness of Christ and the church. In Ephesians 5:18-33, this oneness is applied to husband and wife.

If we are to see a meaning in "head" in Ephesians 5:23 beyond the head-body metaphor of mutual dependence and unity, we must do so on the basis of the immediate context. Christ's headship of the church is described like this: "Christ loved the church and gave himself up for her" (v. 25). Christ gave himself up to enable the church to become all that it is meant to be—holy and without blemish.

As Christ is the enabler (the one who brings to completion) of the church, so the husband is to enable (bring to completion) all that his wife is meant to be. The husband is to nourish and cherish his wife as he does his own body, even as Christ nourishes and cherishes the church (v. 29).

The concept of sacrificial self-giving so that a spouse can achieve full potential has been the role that society has traditionally given to the wife. Here Paul gives it to the husband. Of course, giving oneself sacrificially for the other is an excellent example of the submission wives and husbands are to have toward each other (v. 21).

6. Ephesians 1:20-23 (context 1:13-23): *kephale* means "top or crown." Paul presents an exalted picture of Christ and his authority over everything in creation: "... when he raised him from the dead and made him sit at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age, but also in that which is to come; and he has put all things under his feet and has made him the head over all things for the church, which is his body, the fulness of him who fills all in all." The authority of Christ, established in verses 20-21, is extended to every extremity from crown (head) to feet—including the church which is his body.

7. Colossians 2:10 (context 2:8-15): *kephale* again seems to have the Greek idea of life-source, as well as the idea of top or crown. This verse emphasizes the church as the "fulness" of Christ. "For in him the whole fulness of deity dwells bodily, and you have come to fulness of life in him, who is the head of all rule and authority" (vv. 9-10).

Paul uses two metaphors here—the head-body metaphor, with the church coming to "fulness of life" in Christ (the life-source, nourisher, enabler), and also the concept of top or crown when he speaks of Christ as the head of all rule and authority. In these two passages, "top" or "crown" emphasize Christ's position by virtue of the cross and resurrection. He is the victor, and is crowned with glory and honor (Heb. 2:9; Ps. 8:5).

These are the only passages in the New Testament where *kephale* is used figuratively. They include the five given by Bauer as examples of *kephale* meaning "superior rank," despite the fact that such a meaning for *kephale* does not appear in the secular Greek of New Testament times. If Paul had been thinking about authority, or leader, there were easily understood Greek words he could have used, and which he did use in other places. He used *exousia* (authority) in Romans 13:1-2; and *archon* in Romans 13:3.

The passages where Paul used *kephale* in a figurative
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the abuse and bondage into which a bigoted, male-dominated society had cast them and to restore their rightful place in society as man's counterpart and equal, to work beside the man, with the man, as a helper to the man. He viewed women as persons, not things. He did not reinforce the concept of the old economy that the only value of a woman was to produce more male offspring to perpetuate and dominate society.

In contrast with the religious sects of His day, Jesus treated women with equal respect to men. Some of His closest associates and disciples were women (Luke 11:27). At the well of Sychar, He met a woman who was a social outcast. She had been divorced five times, and was living with another, but He chose her to go and tell of His messiahship (John 4:27-29). Revolutionary indeed!

Women were always active in the ministry of Jesus (Luke 8:1-3). When the men were frightened for their lives, women were faithful to remain at the cross (John 19:25). The women took care of His corpse (Matthew 27:55-61). The first person at the tomb was a woman, and it is significant that He appeared to her first after His resurrection (John 20:1). The first New Testament preacher to the Jews was a woman (Matthew 28:8). Women were at the first historic prayer meeting following Christ's ascension (Acts 1:14). Women were in the Upper Room on the day of Pentecost "to be witnesses of Christ" the same as the men (Acts 1:8; Acts 2:4). The first persons to greet the Christian missionaries, Paul and Silas, in Europe were women (Acts 16:13). The first European convert was a woman (Acts 16:14). There is absolutely nothing in the gospels, therefore, to indicate that Jesus discouraged women from telling others about the "good news" of salvation. Instead He used them as co-workers, as disciples, and representatives just the same as He used men. Thus in the early church, both men and women equally shared joyously their new hope with any who would listen.

THE NEW COVENANT

When the outpouring of the Holy Spirit introduced the New Covenant, a new era for women was begun. The apostle Peter, who was the spokesman for the twelve apostles, stated that what had just happened was a direct fulfillment of Bible prophecy: "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaids I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:16-19).

We might say that this passage of scripture is the Magna Carta of the New Covenant Church, in which the right to prophesy (preach) in the

spirit is given to men and women, to young and old, to Gentiles as well as Jews. While the order of prophesying under the Old Covenant was to "foretell," the order of prophesying under the New Covenant was to "tell forth," or to confirm that which was had already been spoken or written in the Word of God.

On the day of Pentecost "they were all" (men and women) filled with the Holy Spirit, and began to speak with other tongues (languages) as the Spirit gave them utterance. Women as well as men were filled with the Holy Spirit and spoke God's word in foreign languages.

Later on in the history of the church, women suffered persecution as well as men. Why? For preaching the Good News! "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad [both men and women] went everywhere preaching the word" (Acts 8:3; 9:2; 22:4). Women as well as men served as the first missionaries of the church.

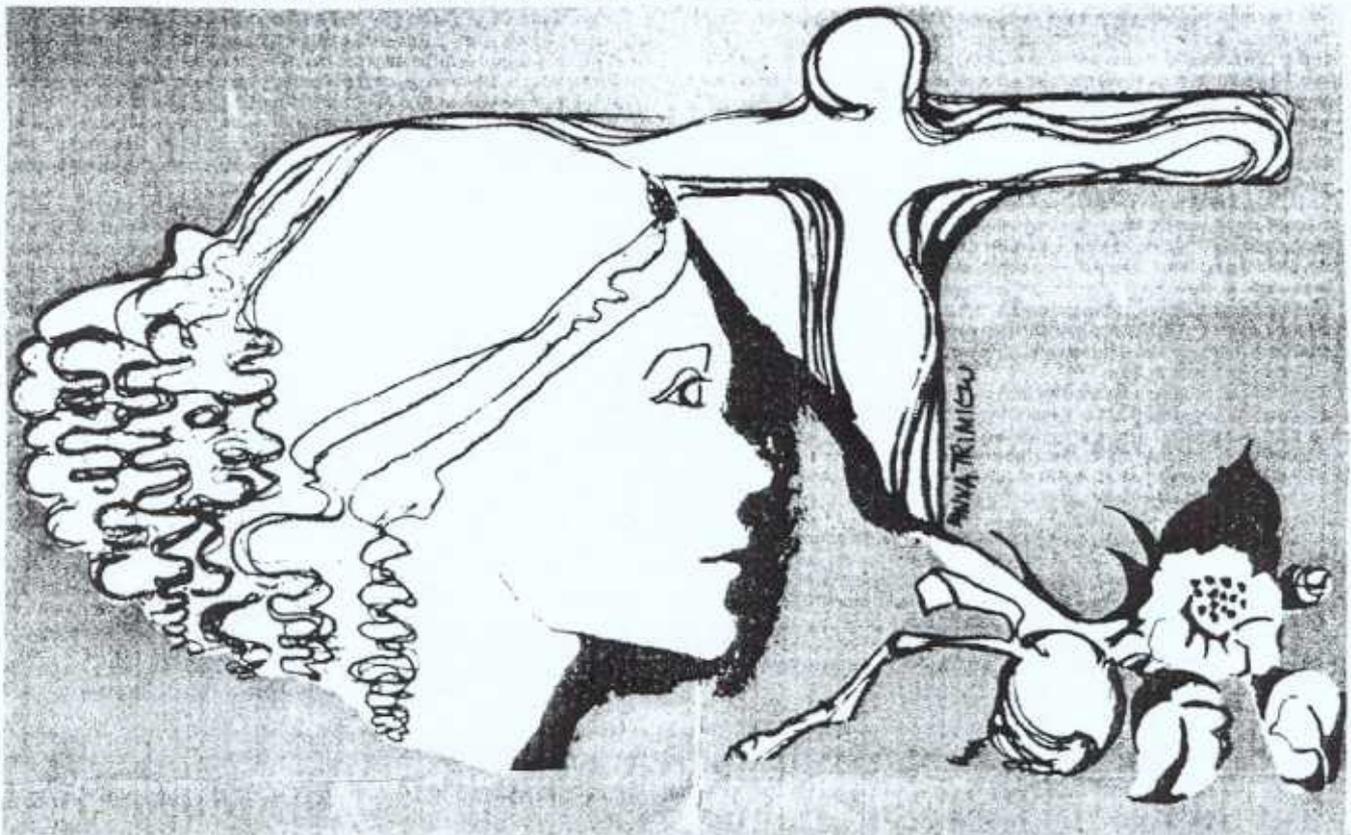
It was never God's intention under the New Covenant that a priest do all the preaching, praying, witnessing, sharing. God's purpose was for the lowest servant and the highest of nobility and royalty to proclaim (prophesy) the glad tidings of the Gospel. The evangelist Philip had three daughters who prophesied (Acts 21:8-9). The Psalmist David speaking prophetically said: "The Lord gave the word: great was the company of those that published it" (Psalms 68:11). The original Hebrew text says: "The Lord gave the word: the women that published the tidings are a great host."

The writings of the early Church Fathers reveal that the ministry of women extended a considerable time after the apostolic era. Justin Martyr in his dialogue with Typho, the Jew, says that both men and women were seen among those who preached the Word.

PAUL FOLLOWED CHRIST

St. Paul admonished believers in the early Church, "Be ye followers of me, even as I also am of Christ . . . But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying with his head covered, dishonoureth his head, but every woman that prayeth or prophesieth with her head uncovered dishonoureth her head . . ." (1 Corinthians 11:3-5).

Paul was definitely speaking of public ministry in this passage. He was saying that the Lord had made proper provision for women to prophesy or preach. That provision was that they have their heads covered. Here the apostle took the example of a natural social custom among the peoples of the Middle East to reveal the spiritual principle of



headship. Just as women in that day were veiled to reveal their subjection to their husbands or fathers, so women who would pray and preach the Word of God should be under the protective headship covering of the male ministry of the Church. A woman who would not acknowledge the headship of the men of the church would be as out of order as a woman whose head was shaved would appear in public worship. The New Testament requirement for female ministry, therefore, is subjection to the theocratic headship formula: God is the head of Christ; Christ is the head of man; man is the head of the woman.

Is it possible that the apostle to the Gentiles could make such a plain statement about women having the liberty to tell forth God's word, providing that they submit to the headship covering of male ministry, and then later on in the same epistle to the Corinthian Church condemn women to silence? Hardly so! The Word of God does not contradict itself, rather it is very much harmonious when we attain the proper interpretation and understanding of what it teaches.

We hear all manner of explanations, deviations, and interpretations of Paul's teachings about women ministers. Some feel that women can serve as missionaries to teach the heathen, but they cannot teach at home. Others feel that women can teach women and children only. Others feel that a woman can do anything but preach. And again, we have some major denominations who ordain and utilize the services of women at the same level as men. The subject of a woman's ministry is of such widespread concern among all ranks of Christendom today that it has divided some movements. How easy it seems to be to misinterpret the Scriptures when it comes to women. The deep-rooted male prejudice seems almost unyielding in regard to this matter and often skulks behind the mask of false conservatism.

A storm seems to be gathering in the Christian Community. The answer to this problem is not based on practical applications rooted in the tradition of well-meaning religious men who lock out God's army of holy women in a pious world of silence, but on the proper interpretation of the Scriptures. To us in The Church of God this is a foundational doctrine. We disavow any sympathy with the narrow-minded bigotry which insists on clapping a padlock on the minds of women. Since the turn of the century The Church of God, as part of its restoration message, has received female ministers and has implemented the most desirable means of training them for this worthy calling.

It is hard to understand how some honestly say that God has never used a woman? How can they say that He has never anointed, blessed, instructed, or used a woman as a vessel to carry out a ministry in the Body of Christ? How is it that they overlook the advice of St. Paul to the early church to receive Sister Phoebe and "assist her in whatever business she hath need of you" (Romans 16:2). How is it that they overlook such passages as Philippians 4:3 telling of the gospel workers who labored with Paul? Or of the teaching efforts of Priscilla and Aquila, a husband and wife team, in Acts 18? Why is it that they always seem to turn to I Corinthians 14:34-35, "Let your women keep silence in the churches," for a new covenant precedent about women?

LET YOUR WOMEN KEEP SILENCE

Either God's word means what it teaches or it does not! If women are literally to obey the injunction of I Corinthians 14, to "keep silence," then they are to do just that, keep close, hold peace. If this be the proper interpretation, then a woman's voice is not to be lifted up in the assembly of the saints. She is not to sing, to pray, to testify, to teach, to preach, to participate in business meetings, or to open her mouth and express herself in any verbal way. This would make women second-class citizens in the Kingdom of God and that simply is not so! This is obviously not what the apostle Paul had in mind.

We firmly believe in the complete harmony and unity of the Scriptures. Surely in the overall pattern of Biblical revelation, truth and practice, the Spirit of God would not reveal the proper conditions under which the Christian woman could prophesy and pray publicly and then command her to be silent.

The issue of silence in the church has absolutely nothing to do with female ministers, but everything to do with the wife's proper relationship to her husband in theocratic headship. Paul continues to address himself to this matter as recorded in I Timothy 2:11, "Let the women learn in silence with all subjection. But I suffer [permit] not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." This scripture and its parallel in I Corinthians 14:34,35 deal with the effect of the proper relationship between husbands and wives upon the performance of public worship. As long as the wife is properly submitted to the headship of her husband, she may feel free to prophesy or preach in the churches; however, a woman who is not subject to her husband should not be permitted to speak in the church, for a wife is not scripturally allowed to assume the authority of her husband (usurp authority over the man).

When a woman finds Jesus Christ real in her life, she has a need to

express that love, joy, and happiness just as a man. When she is denied the right to express her unfathomable experience with Christ, she becomes only half a woman emotionally. The one half may submit to male dominance unwillingly and in time become hard, bitter, and masked. But allowed the freedom to give and respond, she becomes warm, peaceful, and feminine—totally satisfied. Any repression on the part of the Christian woman to express her womanliness in its most direct way is emotionally shattering and causes her to be marooned from the rest of the community of believers.

When women are in the proper relationship to the body of Christ they provide the joyful, challenging atmosphere in which the church functions. A congregation where women have lost their zeal and settled for complacency and dullness in that horrible void of convenience by saying "I am a woman, and I am to be silent," is a dull, boring, dead congregation. God made woman to be exciting, beautiful, loving and most of all caring. The Church, the New Jerusalem, is compared to a woman. She is called "the mother of us all" (Galatians 4:26). One of the qualifying marks of being "church" is to have that feminine nature and quality that only women know how to provide.

While the men are the stabilizing, maturing, slow-burning oak logs providing the steady, secure light of the Body, women are privileged to provide the spark of life, the dancing flames of the kindling. The man complements the woman and the woman complements the man, that the house of God might have both masculine and feminine qualities and have that proper balance so necessary to life and vitality.

THE RESTORATION OF THE NEW ORDER

There is a deliverance for every woman on earth—not only deliverance from the chains and bondage of sin, but also deliverance from the chains and bondage of the religious tradition that has sentenced her to silence. Jesus provided equal rights with His own blood and created true liberation. "For ye are all [men and women] the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all ONE in Christ Jesus" (Galatians 3:26-27).

Under the New Covenant there is no longer any advantage to such external distinctions as Jews and Gentiles, slave and free, male and female. We are all ONE, equally accepted in, through, and by the Lord Jesus Christ. When we accepted Jesus as our personal Saviour, He broke down every prejudicial barrier. "For He is our peace" (Ephesians 2:14-16).

Under the New Covenant respect of persons is sin! (James 2:9). True, God has set very clear lines between the sexes, physical appearance, size, anatomy, hair length, clothes, tastes, and desires, but when it comes to salvation both men and women stand as equals before God. When it comes to preaching the Gospel, there is neither male nor female with Him. It is tragic, indeed, when the ministry depends upon masculinity or femininity to try to do the work of God. Flesh calls to flesh, and spirit to spirit. The vessel is but clay, the work of God has never been achieved by this earthly element apart from the Spirit. The capacity for the spiritual is given by the Creator and has nothing to do with the gender of the vessel. There are men and women who evidence very little capacity for the things of God. On the other hand, we have seen both men and women gifted of God with great capacities to minister His word.

The New Covenant life style has accorded women a new place in human relations. With new restored dignity it has crowned her with new glory. Before the final chapter of the Twentieth Century Book of Acts of the Apostles is written by the exploits of "those who know their God," this world is going to be set back on its heels by a word of God revival. Even now He is preparing His people for the great revelation of His glory through His church. Even now He is raising up both men and women like a mighty army. Some of these holy women have labored long under the traditions of muzzling females, but fresh fountains of life are springing forth everywhere. The brilliant and professional achievements as such women through the years has done much in disarming their male colleagues of their prejudices.

The world is lost and needs the latter rain revival. The Gospel must be proclaimed by every voice and instrument available. The church cannot afford the silence of its women who constitute to majority of its membership. What a paradox! What an absurdity! What an affront to the theological tradition of great women preaching to the multitudes and leading thousands to Christ.

The idea of women ministers is not something new; indeed, it is as old as the New Covenant itself. Let us recognize this fact and allow the Holy Spirit to speak through whomever He may wish. Let us be in harmony with God's restoration program today by keeping ever before us that New Testament model which Jesus brought, Paul confirmed, and The Church of God practices. Any change in this model would be man-made and not God ordained.

Women in the ministry in New Covenant Order is part of God's restoration program in action!

THE END

The Divine Image

By Doug Mitchell

One of the questions most often asked in regard to the doctrine of women's creation in the image of a Divine, Heavenly Being, the Holy Spirit (our Heavenly Mother), is: "Of what importance is this to the Gospel and to my salvation?"

True and full salvation consists of two main actions: Justification, being forgiven, which can take place in one short hour, and Sanctification, receiving power to live a holy life, which is a daily work throughout life.

To be forgiven by God (justified) consists of our acknowledging the existence of Truth and error, good and evil, and realizing our true position relative to them (in error, disbelief, evil), and pleading with God, for His Holy Name's sake, to correct this standing. Or, in other words, being brought to a standing in the truth, or believing.

"And ye shall know the truth, and the truth shall make you free." John 8:32.

The exchanging of, or the putting away of, error for truth, in thought and deed, constitutes sanctification.

At the time of our being forgiven, we do not need to see all of our transgressions to be convicted of our sinfulness; but, through the workings of the Holy Spirit, we are daily led to view our former theories and practices in the True Light of the Word of God, and are given strength to bring all of our life in harmony with God's will for us.

The Gospel is the Good News: "For I am not ashamed of the gospel [good news] of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in [margin: to, or among] them." Rom. 1:16-19.

Herein the Apostle proclaims his faith in the Good News as it is in Jesus; that there is a truth (a Law) which is a standard of righteousness whereby God

judges all of His creation.

Paul continues, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead [Trinity]; so that they are without excuse. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible [not decaying or deteriorating, in the Greek] God into an image made like to corruptible [decaying or deteriorating in the Greek] man, and to birds, and four-footed beasts, and creeping things.

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more [margin, rather] than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust toward one another; men with men working that which is unseemly, and receiving in themselves that recompense of their error, which was meet. And even as they did not like to retain [margin, to acknowledge] God in their knowledge, God gave them over to a reprobate mind [margin, a mind void of judgment], to do those things which are not convenient;

"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are

worthy of death, not only do the same, but have pleasure in them that do them." Rom. 1:20-32.

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." Hos. 4:6. "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." Prov. 9:10.

In Romans 1:16, the Apostle declares that "The gospel of Christ... is the power of God."

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1:18.

Looking back to Calvary and the Cross, we see that "one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." John 19:34. "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." 1 John 5:6,7.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13:1.

The washing of the Blood, and the washing of the Water (Spirit) are what constitute complete salvation.

Blasphemy against the Holy Spirit is, simply, refusing to let yourself be made holy; either by not, as it were, coming to the cross, and acknowledging our sin and being covered by the blood of the Lamb, or by after having been forgiven, one does not return to give thanks to God by becoming His servant through the workings of the Holy Spirit. A dual intercession. See Romans 8:26,34; Hebrews 9:14; 1 Peter 1:19; Revelation 1:5; and 1 Peter 1:2.

It is interesting to note that in both Hebrew and Aramaic the words for Holy Spirit are in the feminine gender. Also in Genesis 1:2 where it says "And the Spirit of God moved upon the face of the waters," the Hebrew word for moved is better translated "brooded," and it is

in the feminine gender. In this common usage it can only be used with a feminine noun, for masculine beings do not "brood." The same Hebrew word is also found in Deuteronomy 32:11, and is translated "fluttereth."

"For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him." Deut. 32:9-12.

"Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths." Prov. 4:10,11. Again, in Hebrew, the word for "wisdom" is feminine, as properly translated in the Book of Proverbs.

The work of Wisdom in leading and teaching is the same ministration as that of the Holy Spirit (John 10:26), for they are one and the same.

In Greek the word for Spirit is in the neuter, while the word "Comforter," Paraclete (advocate, or intercessor) is in the masculine form. Grammatical laws disallow the using of a feminine pronoun (for the feminine form of the word Spirit in Aramaic, the language Jesus spoke, and Hebrew) with a masculine noun (the word for Comforter - Paraclete, in Greek). Bible translators have been correct in going to the all inclusive masculine pronoun He, for the name of the Father, and of the Son, and of the Holy Spirit, is One; as when speaking of mankind (men, women, and children) it is proper to use the masculine pronoun, "he."

Unto the Jews did God commit His Oracles. He gave them a language through which He could relate His secrets. All Hebrew nouns have gender, masculine or feminine. All of nature has gender, whether called masculine or feminine, or positive or negative. Sin is the cause of all irregularities or oddities or deviations that exist.

It is clear that it is through the Holy Spirit that the Father and the Son are One. Man and woman are truly "one flesh" (Gen. 2:24) only in their offspring, who contain the essence of the father and the mother. This unity of a

father and his offspring is only through the mother.

The Family - Marriage, Divorce, and the Godhead: the family, being in reality the image of God on earth, is the only form of love expression and interchange between men, women, and children which is truly uplifting, healthy (in mind and body), a firm foundation, and a place for unlimited devotion. Love without devotion is not love at all, for it could have a sudden ending, or, at best, a chance of no end. Either way it is not stable. Only God is stable, a Rock.

Today about one-half of all our marriages end in divorce, leading often to multiple marriages and divorces. Among the figures, and not a few, are Christian couples.

What could be the cause of Believers being in these ranks?

Is it not that one, or both (or all, when children are present), is not in close connection with God through His Word?

If an all masculine Godhead is the image in which man was created, then the man, needing a companion, helpmeet, of a different gender, is not the image of that God. This would also imply that an all masculine rulership and priesthood is also of God's design.

"Deborah, a prophetess. . . was judging Israel." Judges 4:4.

This was a position for which God fitted her as He did Moses.

Also, if a singular, masculine Godhead were a reality, then all forms of role changing and self use (abuse) would be lawful. This implies that one being could be both father and mother (and child?) at the same time.

As previously stated, in Hebrew and Aramaic the words translated Holy Spirit are in the feminine gender.

As in the beginning, in a restored state, woman's relationship to man is the same as the Holy Spirit's relationship to the Father.

The Father loves, cherishes, respects, and is in complete agreement with the counsels of the Holy Spirit, as well as with the Son.

In John 1:1 it says: "In the beginning was the Word." "In the beginning" refers to the beginning of the Creation, not the beginning of God, for God always was, is, and will be. But there was a time (though it was before the existence of any created being or object to mark it, or declare it) when Jesus, the Son of God, "proceeded forth and came from

God" (John 8:42).

"Who is the image of the invisible God, the firstborn of every creature: for by Him were all things created." Col. 1:15-16.

The Scriptures nowhere imply or say that Jesus is the "express image" of the Holy Spirit (a Person). Though they do testify that He is the "express image" of His Father (Heb. 1:3).

The Bible does not say, "Grieve not the Father for He will remove His Spirit." Nor does it say "Grieve not the Son." But it does say "Grieve not the Holy Spirit." Eph. 4:30.

The Holy Spirit is a self-contained intelligence, capable of discernment, decision, and action separate from the Father and the Son, yet One in will and purpose, God!

The true ministration of the Spirit (Wisdom) as our true Mother, the Teacher of all righteousness (teaching of the Father and the Son, and Herself) is little understood in the family image, if the Spirit is thought of as masculine, for it undermines all of the feminine Being's influence in the uplifting of man.

Oh! that families, men, women, and children, would reflect the image of God in burden bearing, self sacrifice, joyful sharing with the same binding love and respect that the members of the Godhead have for one another.

Heaven must truly be a wonderful place, full of the knowledge of the Lord. And soon the earth will also be full of that same knowledge "as the waters cover the sea" (Isa. 11:9).

The Father has only one Temple (feminine in Hebrew) through which He ministers His graces and mercies, and that One is the Holy Spirit. The Church, called a Woman in spiritual, prophetic terminology, is spiritually the image of God, the Holy Spirit, on earth, bringing forth children, binding by baptism and fellowship in the family (church), as an image of the Heavenly; the spiritual birth and the recording of the name in the Lamb's Book of Life. Woman is literally the image of God on earth.

The Father has only one Spirit. At a time, before the existence of a created thing to witness it, God, the Father, the Holy Spirit, and the Son were all in one Being. As was Adam, Eve, and the promised Offspring.

When the Spirit (Presence of God), the Holy Shekinah, first proceeded from

(Continued on page 24)

WOMEN IN THE NEW TESTAMENT MINISTRY

By Bishop Terril D. Littell

The general subject of woman's appropriate sphere in the various vocations of civilized life is by no means a new one, nor is it peculiar to the present age or to the activity of modern society. It is probable that no marked progress in civilization or in moral or social advance of the human race has ever been accomplished in any age or country in which woman has not borne an important, though generally a silent part.

One author has put it this way: "They talk about a woman's place as though it had a limit. There's not a place in earth or heaven; There's not a task of mankind given; There's not a blessing or a woe; There's not a whisper yes, or no; There's not a life or death, or birth, that has a feather's weight of worth, without a woman in it."

Perhaps the questions of what a woman could do and what she was allowed to undertake were some of the first questions raised when the Eternal Creator made a woman and brought her to the first man Adam in the Garden of Eden. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead there; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:21-24).

THE BUILDING OF WOMAN

The Hebrew word *tzlo*, here rendered "rib," occurs over forty times, however, it is nowhere else so translated. It is not the Hebrew equivalent of the Chaldee *olo* (Daniel 7:5), the other word which may be rendered "rib." The Concordant version, which seeks to render words from their original translation, has rendered *tzlo* as side or side chambers as in the walls of the temple (Ezekiel 41:5-26). This gives the key to its true meaning, an angular vault. A. B. Traina, a Greek and Hebrew scholar with the Scripture Research Association, has rendered the word *tzlo* as womb.

It is a notable fact which is generally overlooked that humanity was created male and female. "So God created man in his image in the image of God created he him: male and female created he them" (Genesis 1:27). Both male and female sexes were combined in one individual. Adam was first formed, then Eve. There is an interval between the creation of the man and the building of the woman. After the creation of Adam, God planted a garden eastward in Eden. He put man in the garden to dress it and keep it and to name the animals. However, due to Adam's loneliness, a helper was created for him.

Nothing new was created when the woman was built. The man had permanently lost part of his structure which God removed when He created his helper. The Hebrew word for male is *iysh*, and it literally means he-man, or he-male. The Hebrew word for female is *ishshah*, and it literally means she-man. In other words, the sexes were separated; the once hermaphrodite Adam retained only masculine function and Eve was built from the feminine.

In spite of the critics of the Bible, it seems most reasonable that on the evidence of the scriptural account, as well as on evidence from nature in most plants and some worms and mollusks, that woman was never a separate creation from man but was built from that part of his original structure which he now lacks. Man, once complete in himself, is now but a part of his original self. He is not complete without the woman, nor is the woman self-sufficient without the man. The man was first; the woman was second.

In society in general when the gender of a person is not known, that person is always spoken of as HE! The modern women's liberation movement has been offended at the term *chairman*, and prefers to be called "chairpersons," but still the word ends with the male gender SON! The word *female* reveals that the *male* is ever present. The male factor is still evident in the term "ladies," since the word begins with *lad*. Even in

the term *human*, the word *man* is still present. With "madam" we go back to the word *adam*. There is no way of escaping it. The male complements the female, and she complements him as well.

The sexes were created with distinct biological, physiological, and psychological differences. Man was not created "superior," nor was the woman created "better"—they are just different! Woman was made of the same substance as the man. God took this substance, not from man's head, that she might assume authority over man; nor from man's feet that he might have an excuse to degrade, enslave, or trample upon her; but from man's side that the builded woman might stand at his side as man's equal, and that side by side, together as partners with shared interests, they might work out the purpose and destiny of the human race—the man, the strong, the noble, the dignified; the woman, the weaker, the sympathetic, the loving. What an exalted and inspiring picture. God loves male and female with equal love, and expects no less of us all. Women and men were, are, and ever shall be distinctively different! Women are not second class humans, but they are still women, and they are equal in their humanity to men. Unless this is understood and practiced by all, an imbalance will present itself in society, in the home, and in the church.

IN THE FALLEN STATE

Unfortunately, Adam and Eve did not keep their original estate and fell as the result of their disobedience and sin. Because of this God placed a curse upon the human race which was not to be removed until the promised Messiah came thousands of years later. The true image of God which they both bore became distorted through the ages. Make no mistake about it, God did place the woman under judgment, and part of it was that the man would rule over her; however, it was never the intention of the Creator that the woman should lose her individual identity and become enslaved to the whims of carnal man. It was rather the establishing of theocratic headship and protection for the woman, who had been so easily deceived by the crafty serpent.

In their sinful state, the hearts of men became hardened to women. Females were treated as chattels: they were bought and sold like livestock. They were allowed no individual freedom to express themselves or to give advice to men. The daughters of men were traded for camels, asses, silver, and gold. A harsh bill of "divorcement" was tolerated (Deuteronomy 24:1-4). By the time of Messiah, womanhood had been reduced to nothingness.

JESUS THE LIBERATOR

God Almighty chose to send the Messiah through the body of a woman. He was dressed by a woman's hands. He was fed from her breast when he was hungry. Oh, the tremendous influence of the Virgin Mary upon the life of Jesus. No other influence in a child's life is so strong as his mother's influence. The Jewish Talmud asks: "Who is best taught?" And then it answers, "He that is taught of his mother."

By giving the world the Messiah through the obedience of a woman, God illustrated forever that women were redeemed and restored to the original position of human equality as before the fall of Adam and Eve. Yes, God chose a woman, the blessed Virgin Mary as His channel for redemption, forgiveness, and eternal salvation. A woman was used to bring joy, peace, love, comfort, and fulfillment to the human race.

"But when the fullness of time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law. . . ." (Galatians 4:4). "Christ hath redeemed us from the curse of the Law. . ." (Galatians 3:13). In view of these scriptures it should be obvious that a Christian woman should not be living under a curse and that a Christian man should not be holding her to one.

Jesus came to reform the system of the Old Testament, and to restore dignity and that sense of value and worth to women. He came as an emancipator of women and sought to liberate them from the curse of



Elizabeth Cady Stanton and Susan B. Anthony

On July 4, 1876, while the nation was celebrating one hundred years of progress, Susan B. Anthony and some other fighters for women's rights attended the celebration of the nation's birth in Philadelphia and presented the "Declaration of Rights of the Women of the United States." Miss Anthony read the "Declaration," which demanded the vote for women: "While the Nation is buoyant with patriotism, and all hearts are attuned to praise, it is with sorrow we come to strike the one discordant note, on this hundredth anniversary of our country's birth. When subjects of Kings, Emperors, and Czars, from the Old World, join in our National Jubilee, shall the women of the Republic refuse to lay their hands with benedictions on the nation's head?... Yet, we cannot forget, even in this glad hour, that while all men of every race and clime, and condition, have been invested with the full rights of citizenship, under our hospitable flag, all women still suffer the degradation of disenfranchisement.

"The history of our country the past hundred years, has been a series of assumptions and usurpations of power over woman, in direct opposition to the principles of just government, acknowledged by the United States at its foundation which are:
First. The natural rights of each individual.
Second. The exact equality of these rights.
Third. That these rights, when not delegated by the individual, are retained by the individual.
Fourth. That no person can exercise the rights of others without delegated authority.
Fifth. That the non-use of these rights does not destroy them.

"And for the violation of these fundamental principles of our Government, we arraign our rulers on this 4th day of July, 1876."

The Women's Bible

COMMENTS ON GENESIS

Elizabeth Cady Stanton

CHAPTER I.

Genesis 1: 26, 27, 28.

26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the

image of God created he him: male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

HERE is the sacred historian's first account of the advent of woman; a simultaneous creation of both sexes, in the image of God. It is evident from the language that there was consultation in the Godhead, and that the masculine and feminine elements were equally represented. Scott in his commentaries says, "this consultation of the Gods is the origin of the doctrine of the trinity." But instead of three male personages, as generally represented, a Heavenly Father, Mother, and Son would seem more rational.

The first step in the elevation of woman to her true position, as an equal factor in human progress, is the cultivation of the religious sentiment in regard to her dignity and equality, the recognition by the rising generation of an ideal Heavenly Mother, to whom their prayers should be addressed, as well as to a Father.

If language has any meaning, we have in these texts a plain declaration of the existence of the feminine element in the Godhead, equal in power and glory with the masculine. The Heavenly Mother and Father! "God created man in his *own image, male and female.*" Thus Scripture, as well as science and philosophy, declares the eternity and equality of sex—the philosophical fact, without which there could have been no perpetuation of creation, no growth or development in the animal, vegetable, or mineral kingdoms, no awakening nor progressing in the world of thought. The masculine and feminine elements, exactly equal and balancing each other, are as essential to the maintenance of the equilibrium of the universe as positive and

See page 24

God Is Male and Female

from

THE BIBLE IN THE HANDS OF ITS CREATORS

by Moses Guibory

I

God Is Simultaneously Male and Female, and, Though Many, Is One



ow, inasmuch as from everything that we clarified concerning the Interchanging in my Book we concluded from the clarification of the words:

And Jehovah God caused a deep sleep to fall upon the Adam, and he slept; and He took one of his ribs, and closed up flesh instead thereof. And Jehovah God built the rib which He had taken from the Adam into the Ishah, and brought Her unto the Adam. And the Adam said, *Zoth, this time, is bone of my bones and flesh of my flesh; Zoth shall be called Ishah, because from an Ish was She, Zoth, taken.* (Genesis ii 21-23)

that God the Male had sent away from Himself God the Female, His wife, and gave Her over, by the mutual consent of both, to the male Adam as a wife after he, the latter, had been left alone by reason of the transgressions of the children of God, the Satan and a number of his brothers and sisters, and not because of any sin of Hers, behold, from the words:

Thus hath said Jehovah, *Where is the bill of the divorce-ment of your mother whom I have sent away? or which of My creditors is it to whom I have sold you? Behold, for your iniquities were ye sold, and for your transgressions was your mother sent away.* (Isaiah 1 1)

—on the basis of what we previously concluded, that the children of Israel embody the children of God, of God the Male and the Female who created the world—we can conclude that this unknown Mother of the children of Israel, who was sent away because of their transgressions, is *Zoth-Chavvah*, God the Female; similarly, from the words:

Thy first father did sin, and they that plead for thee transgressed against Me. (Isaiah xliiii 27)

we can understand that the first father of the people of Israel mentioned therein is the male Adam, since he, the male Adam, was the sexual instrument of the birth of the seed of the Ishah, God the Female, which was not his; that is to say, by the sexual relations of the Ishah, God the Female, with the male

Adam, he brought it about that She, the Female Herself, was forced to eject from Herself Her sexual seed before he himself issued out of himself his own sexual seed. And therefore, solely of Her sexual seed was Her Seed, the Seed of the Ishah, which came to inherit Her place as the Very God beside whom there is none else, hewn and embroidered within Her womb, to which fact Jehovah too alluded in saying the words:

And Jehovah spoke unto Moses, saying, *Speak unto the children of Israel, saying, If a woman have sown seed, and borne a male child: then shall she be unclean seven days, in accordance with the days of the separation for her infirmity shall she be unclean.* (Leviticus xii 1-2)

Hence, at this juncture, you yourselves will be able to arrive at the proper conclusions arising out of what we have now clarified.

And if, from what we clarified from the words:

Unto the Ishah He said, *I will greatly multiply Thy pain and Thy conception; in pain shalt Thou bring forth children; and for Thy Ish is Thy desire, and He shall rule in Thee.* (Genesis iii 16)

we concluded that God the Male, Yinnoin, in all His inner essence, blended with *Zoth* (God the Female, known to us by the name Chavvah), in all Her inner essence, and that as a result thereof each and every one of those who embodied the Very God the Middle One, beside whom there is none else, was in His respective time the one, single, true God, was at once both the Male and the Female combined, was the Creator of the heavens and the earth, the First and the Last, beside whom there is none else, neither in heaven nor on earth, behold, the words:

Behold, He is concealed within me... (Deuteronomy xxxii 31)

which were uttered by Moses, confirm this; for, solely on the basis of the words:

And Jehovah said unto Moses, *Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and its officers; and take them unto the tabernacle of the congregation, and they shall stand there with thee. And I will come down and speak with thee there; and I will take some of the spirit which is upon thee, and I will put it upon them; and they shall bear with thee the burden of the people, and thou shalt not bear it by thyself alone.* (Numbers xi 16-17)

—which show that there was no "Spirit of Jehovah" existing at all beside the Spirit of Moses—and of the words:

And it came to pass, when they passed over, that Elijah said unto Elisha, Ask what I shall do for thee, before I shall be taken away from thee. And Elisha said, Let there be, I pray thee, a double portion within thy spirit for me. And he said, Thou hast asked a hard thing: if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be. (2 Kings ii 9-10)

And when the sons of the prophets that were at Jericho, at a distance, saw him, they said, *The spirit of Elijah doth rest upon Elisha.* And they came forth to meet him, and bowed themselves unto him to the ground. (2 Kings ii 15)

—which show that beside the Spirit of Elijah there was no Spirit of Jehovah existing at all—can we understand these words too.

Hence, only now will you be able to understand to what Jeremiah alluded when he said:

... For Jehovah hath created a new thing on the earth, a female will turn man. (Jeremiah xxxi 21)

For only now has it been made clear to you that the discussion here concerns Chavvah, God the Female, in whom Yinnoin-Zoth, the Male and the Female together, blended themselves, inasmuch as for the selfsame reason, as you have been convinced, even all those who succeeded Her as the Very Gods, beside whom there is none else, were frequently addressed in the feminine gender, and at times in both the feminine and masculine genders together, as we have understood, for example, from the clarification of the words:

Until I shall have found out a place for *Jehovah*, dwelling-places for the Mighty Jacob. I.e., we heard of *Her* at Ephraim: we found *Her* in the forest-fields; Let us then go into *His* dwelling-places; let us prostrate ourselves before *His* footstool. Arise, *O Jehovah*, unto *Thy* resting-place, *Thou*, and the Ark of *Thy* Strength. (Psalm cxxxii 5-8)

or of the words:

Awake, awake, put on strength, O Arm of Jehovah: awake as in the days of antiquity—generations of worlds. Art *Thou* not *She* that struck down Rahab, that pierced the crocodile? Art *Thou* not *She* that dried up the sea, the waters of the great deep; that rendered the depths of the sea a road for the redeemed to pass through? And the ransomed of Jehovah shall return, and come to Zion with song, and with everlasting joy upon their head; gladness and joy shall they obtain, while sorrow and sighing shall have fled away.

I, I am He that comforteth you; who art *Thou* (*att*), that *Thou* shouldst be afraid (*va'thiri*) of a man that shall die, and of a son of Adam that shall be rendered into mown grass? And *Thou* forgettest (*va'tishkach*) Jehovah *Thy* Maker (*assechah*), who spreadeth out heavens, and foundeth earth; and *Thou* darest (*va'tefached*) continually, all the day, because of the fury of the oppressor, whenever he aimeth to destroy: and where is the fury of the oppressor? (Isaiah li 9-13)

Come ye near unto me, hear ye Zoth: Never from the beginning have I spoken in secret; from the time that *She* was there, I am. And now Adonai Jehovah hath sent me, and His Spirit. (Isaiah xlvi 16)

and as we herewith also conclude from the words:

Who is like unto Jehovah our God, *She* that is enthroned on high (*hamagbihi*), *She* that looketh down low (*hamashpili*) upon heaven and upon the earth? *She* who raiseth up (*mekimi*) the poor out of the dust, from the dunghill will *He* lift up (*yarim*) the needy; That *She* may set (*phoshivi*) him with princes, even with the princes of *His* people

(*ammo*). *She* who maketh (*moshivi*) the barren woman to dwell in the midst of the household, the joyful mother of children. Hallelujah. (Psalm cxiii 5-9)

which [thanks to the words:

Bless (*barchi*), *O my nephesh*, Jehovah, and forget not (*va'tishk'chi*) all His benefits: Who forgiveth all *thine* iniquity (*avonechi*); who healeth all *thy* diseases (*tachale'ajchi*); Who redeemeth *thy* life (*chajajchi*); who crowneth thee (*hamatrechi*) with loving kindness and mercies; Who satisfieth *thy* old age with goodness, so that *thy* youth (*n'urajchi*) shall be renewed like the eagle. (Psalm ciii 2-5)

In the courts of the house of Jehovah, in the midst of thee (*bitorchechi*), *O Jerusalem*. Hallelujah. (Psalm cxvi 19)

Who sent signs and wonderful tokens in the midst of thee (*b'tochechi*), *O Egypt*, against Pharaoh, and against all his servants. (Psalm cxxxv 9)

which show that the discussion in Psalm ciii concerns a *nephesh*, in Psalm cxvi a *city*, and in Psalm cxxxv a *land*, the three of which, according to Hebrew grammar, belong only to the feminine gender] prove that what is spoken of here concerning the Very God, beside whom there is none else, neither in heaven nor on earth, is expressed at the same time in both the feminine and masculine genders. For, as we have been convinced, the words: *hamagbihi* ("She that is on high," verse 5), *hamashpili* ("She that looketh down," verse 6), *mekimi* ("She who raiseth up," verse 7), *phoshivi* ("That She may set," verse 8), *moshivi* ("She who maketh to dwell," verse 9) show that the discussion concerns only a female; on the other hand, the words:

Who is like unto Jehovah our God. ... (Verse 5)

... from the dunghill will *He* lift up (*yarim*) the needy. (Verse 7)

... even with the princes of *His* people (*ammo*). (Verse 8)

prove that the discussion there concerns only a male. Hence, only now, on the basis of what has been clarified here, can it definitely and unmistakably be determined that in every place in the Bible where we find God saying *anochi* instead of *ani* ("I") God spoke so in order to emphasize thereby to His listeners, or to the readers of His words, that a Female speaks, and not a Male, though, as a matter of fact, the Speaker, in most instances, was a Male. For otherwise He, the Male, should have said *ani*, in the masculine gender, and not *anochi*, as a Female, in the feminine gender. And it follows that, generally, all the Gods spoke as Female, though the majority of them were Males. For example,

(1) the God who spoke to Noah spoke as a Female, as is understood from the words:

And Jehovah said unto *Noah*, Come thou and all thy household into the ark; for thee have I seen righteous before Me in this generation. Of every clean beast thou shalt take to thee seven and seven, man and his wife; and of the beasts that are not clean two (and two), man and his wife. Also of the fowl of the heaven, seven and seven, male and female; to keep seed alive upon the face of all the earth. For yet seven days more, I (*anochi*) will cause it to rain upon the earth forty days and forty nights; and I will blot out every living substance that I have made from off the face of the earth. (Genesis vii 1-4)

—for otherwise He should have said, in the mascu-

line gender; *ani*, instead of *anochi*, in the feminine gender—while the writer of these words accepted Him as a Male, as is understood from the words:

And Noah did according unto all that Jehovah commanded him (*tsivahu*). (Verse 5)

though He was a Female, though He was the "Ishah Zoth-Chavvah," as we have understood from everything that we concluded here, concerning the matter of the Interchanging, from the clarification of the words:

Jehovah sat up until the flood; and Jehimah sat as King up until the world. (Psalm xxix 10)

for otherwise it should have been written, in the feminine gender, "that Jehovah commanded him (*tsivathu*)," instead of that which is written in the masculine gender: "that Jehovah commanded him (*tsivahu*)." And, for example,

(2) the God who spoke to Abraham likewise spoke as a Female, in the feminine gender, as is understood from the words:

After these things the word of Jehovah came unto Abram in a vision, saying, Fear not, Abram. *I am (anochi)* a shield to thee, thy reward shall be exceedingly great. (Genesis xv 1)

And also that nation whom they shall serve, will *I (anochi)* judge; and afterward they shall go out with great substance. (Genesis xv 14)

for otherwise He should have said *ani*, in the masculine gender, instead of saying *anochi*, in the feminine gender; on the other hand, according to the words of the writer of these words, Abraham himself accepted Him as a Male, as is understood from the words:

And Abram said, Adonai Jehovah, what wilt Thou give (*teten*) me, seeing I go childless, and the steward of my house is Damascus-Eliezar? (Verse 2)

inasmuch as, according to Hebrew grammar, with the words: "What wilt Thou give (*teten*) me?"—whereas, from what is related in verse 2, we learn that they were spoken to God in the second person, and not in the third—one may confront only a male, and by no means a female. Had Abraham, in making this interrogation, confronted God as a female, and not as a male, in the second person, then he should have said: "Ma *tetni li*," instead of "Ma *teten li*," and as is understood from the words:

And Abraham answered and said, Behold now, I have taken upon me to speak unto Adonai, although *I am (anochi)* but dust and ashes. (Genesis xviii 27)

which show that even Abraham himself, in confronting God as a Male—inasmuch as, according to Hebrew grammar, with the word *Adonai*, as its literal sense proves, one can confront only a male or males—spoke to Him as a female, himself using the word *anochi*, which signifies the first person singular of the feminine gender, instead of using the word *ani*, which signifies the first person singular of the masculine gender, and which definitely fitted him better than the first, and certainly so according to your opinion; for there can be no

doubt even in your viewpoint that Abraham was a male, and not a female, as can be understood from everything that God spoke to him, and as can be understood particularly from the words "Fear not" (*al-tira*), which, according to Hebrew grammar, can only be spoken to a male, while to a female, according to the same grammar, only *al-tir'ee* or *al-tira'ee* (Fear not) can be said. And, for example,

(3) the God who spoke to Jacob as a Male, in the masculine gender, as is understood from the words:

And he dreamed, and behold a Ladder set up on the earth, and the top of it reacheth the heavens; and behold, Angel-Elohim ascend and descend on it. And behold, Jehovah is standing upon it, and He said, *I am (ani)* Jehovah, the God of Abraham, thy father, and the God of Isaac: the land wherem thou liest, to thee will I give it, and to thy seed. (Genesis xxviii 12-13)

continues these His words as a Female, in the feminine gender, as is understood from the words:

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, *I am (anochi)* with thee, and will keep thee whithersoever thou goest, and will bring thee again into the land of the Zoth; for I will not leave thee, until I have done what I have spoken to thee of. (Genesis xxviii 14-15)

and speaks to him in other places too as a Female, in the feminine gender, as is understood from the words:

I am (anochi) the God of Beth-el, where thou didst anoint a pillar, where thou didst vow a vow unto Me. Now arise, get thee out from this land, and return unto the land of thy birth. (Genesis xxxi 13)

And He said, *I am (anochi)* the Very God, the God of thy father; fear not to go down to Egypt; for a great nation will I make of thee there. *I (anochi)* will go down with thee into Egypt; and *I (anochi)* will also surely bring thee up again; and Joseph shall put his hand upon thy eyes. (Genesis xli 5-4)

Similarly, Jacob and Joseph—like Abraham, whose heirs they were—each spoke as a female, in the feminine gender, as is understood from the words:

And Jacob made a vow, saying, If God will be with me, and help me on this way which *I am (anochi)* going, a *ad* will give me bread to eat, and raiment to put on. (Genesis xxviii 20)

and from the words:

And he said unto them, *I (anochi)* see your father's countenance, that it is not toward me as it was yesterday or days before; but the God of my father hath been with me. (Genesis xxxi 5)

and from the words:

Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau; for *I (anochi)* fear him, lest he will come and smite me, the mother with the children. And Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. (Genesis xxxvii 12-13)

and from the words:

And when the time of Israel drew near that he was to die, he sent to call his son Joseph, and said unto him, If now I have found grace in thy eyes, put, I pray thee, thy hand under my thigh; and deal with me in kindness and truth;

bury me not, I pray thee, in Egypt. But when I shall lie with my fathers, thou shalt carry me out of Egypt, and bury me in their burying place. And he said, *I (anochi)* will do as thou hast said. And he said, Swear unto me; and he swore unto him; and Israel prostrated himself upon the head of the bed. (Genesis xlvii 29-31)

although none of the readers will doubt that Jacob and Joseph were males, and not females. And, for example,

(4) the God who spoke to Moses, indeed He too, spoke as a Female, in the feminine gender, as is understood from the words:

And he (Moses) said, *I am (anochi)* the God of Thy father, the God of Abraham, the God of Isaac, and the God of Jacob; and Moses hid his face; for he was afraid to look unto the God. (Exodus iii 6)

and from the words:

And He said, Because I will be with thee; and this shall be unto thee the token, that *I (anochi)* have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve the Very God upon this mountain. (Exodus iii 12)

and from the words:

And Jehovah said unto him, Who hath given a mouth to man? or who maketh him dumb, or deaf, or seeing, or blind? is it not *I (anochi)* Jehovah? (Exodus iv 11)

and from the words:

Now therefore go, and *I (anochi)* will be with thy mouth, and I will teach thee what thou shalt speak. (Exodus iv 12)

and from the words:

And thou shalt speak unto him, and put the words in his mouth; and *I (anochi)* will be with thy mouth, and with his mouth, and I will teach you what ye shall do. (Exodus iv 15)

and from the words:

And thou shalt say unto Pharaoh, Thus hath said Jehovah, My son, My first-born is Israel. And I said unto thee, Let My son go, that he may serve Me; and thou refuseth to let him go; so, behold, *I (anochi)* will slay thy son, thy first-born. (Exodus iv 22-23)

although the writer of these verses also accepted this God as a Male, and not as a female, as we herewith understand from the words: "And He said," "And Jehovah said," with which some of these passages begin, and as is understood also from the words:

And He said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. (Exodus iii 5)

and from the words:

And Jehovah said, I have truly seen the affliction of My people that is in Egypt, and have heard its cry by reason of its taskmasters; for I know its sorrows. (iii 7)

For, had he accepted Him as a Female, and not as a male, then he should have begun these passages with *vatomer, vatomer Jehovah*, instead of *vayomer, vayomer Jehovah*.

Similarly, Moses himself, though he was a male, like Abraham, Jacob, and Joseph, his predecessors, whose place he inherited as Jehovah the Very God

of Israel beside whom there is none else, also spoke as a female, in the feminine gender, as is understood from the words:

And Moses said unto God, Who *am I (anochi)*, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? (Exodus iii 11)

and from the words:

And Moses said unto Jehovah, Pardon, Adonai, *I am (anochi)* not a man of words, neither yesterday, nor the day before, nor since Thou hast spoken unto Thy servant; for *I am (anochi)* heavy of speech, and heavy of tongue. (Exodus iv 10)

and from the words:

I (anochi) found myself standing between Jehovah and you at that time, to tell you the word of Jehovah; for ye were afraid by reason of the fire, and ye went not up into the mount; saying, *I (anochi)* am Jehovah thy God, who have brought thee out of the land of Egypt, out of the house of slaves. Thou shalt have no other gods in addition to My Faces. Thou shalt not make unto thyself any graven image, any likeness of anything that is in the heavens above, or that is on the earth beneath, or that is in the water under the earth: Thou shalt not bow thyself down to them, nor serve them; for *I (anochi)* Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, and upon the third and fourth (generation) of them that hate Me. (Deuteronomy v 5-9)

And Moses will write down this song on that day, and will teach it the children of Israel. And he gave a charge to Joshua the son of Nun, and said, Be strong and of good courage; for thou shalt bring the children of Israel into the land which I have sworn unto them; and *I (anochi)* will be with thee. (Deuteronomy xxxi 22-23)

Joshua too, like Moses, Joseph, Jacob, and Abraham, etc., his predecessors, though he was a male, spoke as a female, in the feminine gender, as is understood from the words:

Then Balak the son of Zippor, the king of Moab, arose and warred against Israel; and he sent and called Bil'am the son of Be'or to curse you. And I would not hearken unto Bil'am; so he had to bless you instead; and I delivered you out of his hand. And ye passed over the Jordan, and came unto Jericho; and then fought the men of Jericho against you, the Emorites and the Perizzites, and the Canaanites, and the Hittites and the Girgashites, the Hivites, and the Jebusites, and I gave them up into your hand. And I sent before you the hornet which drove them out from before you, even the two kings of the Emorites: not with thy sword, and not with thy bow. And I gave you a land for which ye had not toiled, and cities which ye had not built, and ye dwell in them; of vineyards and olive-yards which ye planted not do ye eat. Now therefore fear Jehovah, and serve Him in sincerity and truth; and put away the gods which your fathers served on the other side of the river and in Egypt, and serve Jehovah. And if it be displeasing in your eyes to serve Jehovah, choose for yourselves this day whom ye will serve: whether the gods which your fathers that were on the other side of the river served, or the gods of the Emorites, in whose land ye dwell; but as for *me (anochi)* and my house, we will serve Jehovah. (Joshua xxiv 9-15)

Samuel too, like all these predecessors whom I have mentioned above, though he was a male, and not a female, spoke as a female, in the feminine gender, as is understood from the words:

And Samuel answered Saul, and said, *I am (anochi)* the

Seer: go up before me unto the high place, and ye shall eat with me today; and I will let thee go in the morning, and all that is in thy heart will I tell thee. (1 Samuel ix 19)

and from the words:

And thou shalt go down before me to Gilgal; and, behold, I (*anochi*) will come down unto thee, to offer burnt-offerings, to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come to thee, and then will I tell thee what thou shalt do. (1 Samuel x 8)

And in the same manner Isaiah too, like Moses, Jacob, and Abraham, etc., his predecessors, though he was a male, spoke as a female, in the feminine gender, as is understood from the words:

I, I (*anochi, anochi*) am He that comforteth you; who art Thou, that Thou shouldst be afraid of a man that shall die, and of a son of Adam that shall be rendered into mown grass? And Thou forgettest Jehovah Thy Maker, who spreadeth out heavens, and foundeth earth; and Thou darest continually, all the day, because of the fury of the oppressor, whenever he aimeth to destroy; and where is the fury of the oppressor? The dreadful He speedily letteth loose; and He shall not die a mortal death, and His bread shall not fail. And I (*anochi*) am Jehovah Thy God, who stirreth up the sea that its waves roar: Jehovah of Hosts is His name. And I have placed my words in Thy mouth, and with the shadow of my hand have I covered Thee, to plant heavens, and to found earth, and to say, to Zion, Thou art My people. (Isaiah li 12-16)

just as all the other chief Prophets of the Bible spoke; for otherwise all these males should have said *ani*, in the masculine gender, which they used in the greater part of their words, instead of saying, in a number of places and in certain instances, as we saw, *anochi*, in the feminine gender. Now, to suspect that the Prophets, after everything we clarified and concluded here in my Book, simply did not know how to distinguish between the masculine and feminine genders will be more than foolish.

Thus, it follows that from the very first day of His interchanging the Very God the Middle One, beside whom there is none else, Himself embodies, with respect to both His Body and His inner essence, at one time both the Male and the Female.

Hence, the Very Gods, as well as the Prophets who spoke in their name, were indeed justified when each and every one of them spoke at times in the feminine gender, as a Female, or, upon numerous occasions, spoke at one and the same time in both genders, the feminine and the masculine, though He was a perfect Male, a perfect example of a man, just as all these Prophets, as well as all these Jehovah in whose name the Prophets of the Bible spoke, were justified, in that each and every one of them spoke of Himself as the one and only God, beside whom there is none else, and at the same time spoke about another Jehovah as the one and only God, while emphasizing that even beside the latter there is none else, and ascribed to themselves acts and deeds which were executed by some one of their predecessors, or which still had to be executed by some one, or by several, of those who still had to come to inherit their place, or which had to be executed in the still remoter future by Moses God Jehovah the Last in the epoch of His appearance and subsequently thereto, or as-

cribed to their predecessors acts and deeds which were already executed by themselves, or by one or several of their own predecessors, or which still had to be executed by one or by several of those who came to inherit the place of the one who did the ascribing, and vice versa.

For, as we have been convinced from everything that we clarified thus far, each and every one of them was indeed the one and only true God, the Creator of heaven and earth, beside whom there was none else, either in heaven or on earth. Hence, also, only now will you be able to understand properly what God could have alluded to, or, more correctly, what He in truth alluded to when He said that His name is "I will be that I will be," and how far right He was when He called Himself by this name, or, more correctly, how very exact He was in so calling Himself, in calling Himself by the name "I will be that I will be," with which He chiefly alluded to the Last "I will be," to the Last *Jah*, about whom—about this "I will be," about this *Jah*—and with reference to whom alone, Isaiah said the following sealed words:

... for in *Jah*, Jehovah is the Rock of worlds. (Isaiah xxxi 4)

the sense of which David interpreted much more clearly than he, by saying of the interchanging God, who passes without returning in the sense of *v'hikhad'tiv* ("and I will then cause Him to abdicate"), the words:

O Jehovah God of Hosts, who is like unto Thee, protected by *Jah*... (Psalm lxxxix 9)

which show that every interchanging Jehovah God of Hosts is dependent upon *Jah* God Jehovah the Last who will never interchange again, as we have understood from everything that we clarified in this my Book concerning Moses, God Jehovah the Last, whose "years will have no end," as we understood when we clarified this matter, and as is understood, or, more correctly, can be understood from the words:

And Thou art He, and Thy years shall have no end. (Psalm cii 28)

from which we learn that the discussion there concerns chiefly two: the *Thou* and the *He*, who are Moses the First and Moses the Last, who, together with all those Very Gods who existed from Yinnoin and Zoth-Chavvah up to the last one who was before Moses the Last, are contained in Moses the Last—whose years will have no end—in the sense of "Jehovah, Elohenu, Jehovah—are One." And therefore, for this reason alone were the following words said:

O Jehovah God of Hosts, who is like unto Thee, protected by *Jah*! and Thy faithfulness is round about Thee. (Psalm lxxxix 9)

with respect to each and every one of the interchanging Gods, inasmuch as He, this interchanging God, interchanged, in all His inner essence, with His predecessor, and, like all his predecessors and

(Continued on page 23)



Susanna Wesley

As Woman Goes,



Joan of Arc

So Goes The World



Emily M. Tubman



Lottie Moon



Catherine Booth

by
EDITH DEEN



Anne Hutchinson



Ann Judson



Narcissa Whitman

As I did research on *All of the Women of the Bible*, a path I followed arduously for more than three years, I became increasingly aware of the importance of the subject, AS WOMAN GOES, SO GOES THE WORLD. And now as I have delved another several years into the lives of *Great Women of the Christian Faith* through these 19 Centuries since the Bible, I began to see these noble women of the ages as bearers of a processional of light.

Women, especially the noble mothers, wives and teachers, must be transmitters of the light of civilization. Nowhere is this so evident as in the Bible. You may turn its pages and almost trace patterns of light and darkness by the women themselves.

Our friend, Dr. Elton Trueblood, the eminent Quaker-philosopher, said to me as I worked on the manuscript for *All of the Women of the Bible*, "Watch for the phrase in Kings and Chronicles, 'And his mother was.'" And as I studied I realized more than ever the importance of the phrase. In II Kings and II Chronicles, in the biographies of the Kings of Israel, this phrase appears there twenty times, like a refrain in a song.

"And his mother was. . . and he did that which was evil in the sight of the Lord; And his mother was. . . and he did that which was good in the sight of the Lord." In placing the name of a king's mother and the evaluation of his reign side by side, the Hebrews showed how powerful they regarded the role of a mother.

Her influence is also stressed in Ezekiel 16:44, where appears the phrase, "As is the mother, so is her daughter." The love of children was deep in the hearts of Hebrew women, and the mother was regarded with profound reverence. In one place in the Law the mother is even placed before the father as the object of filial reverence (Lev. 19:3).

A mother is the Bible's most honored woman, and she plays a vital part all the way through Bible civilization.

Moses, for example, made the laws, but Jochebed, his mother, molded Moses, the lawgiver. And she it was who first taught Moses of the things of God. From her faith in things unseen, Jochebed gained her strength and force.

Though Moses was adopted by King Pharaoh's daughter, who found the child there when she came to bathe, it was his

own mother Jochebed, who was called into the palace to nurse him. And though King Pharaoh's daughter did not know that her foster child's nurse was his own mother, she it was who remained with him in the palace until Moses was seven.

The whole character of Moses displays his mother's guidance. She it was who instilled in him a belief in the one God, Creator of Heaven and earth, man and beast. She it was who imparted to him the sacred traditions of Israel and who told him of the Divine promise of deliverance from the Egyptian bondage.



ABOUT THE AUTHOR: Edith Deen

• Mrs. Deen, a native of Texas, is a long-time resident of Fort Worth where she was for twenty-nine years Women's Editor and a daily columnist for the *Fort Worth Press*. She is a member of the Christian Church (Disciples of Christ); holds an honorary Doctor of Letters degree from Texas Woman's University. She is the author of *ALL OF THE WOMEN OF THE BIBLE, FAMILY LIVING IN THE BIBLE* and *GREAT WOMEN OF CHRISTIAN FAITH*.

In later years, when the priests of Egypt would try to initiate her son into idolatry, he would remember his mother's God and her faith in him. We can be quite certain that it was his mother's influence that enabled Moses to make the decision to leave the court and go out among his own brethren and lift their burden, for from her he had inherited loyalty to his own race.

Moses had a distinguished sister, you know, too. Miriam is the first woman in the Bible whose interest was national and whose mission was patriotic. When she led the women of Israel in that oldest of all national anthems, "Sing Unto the Lord," four centuries of bondage in Egypt had been lifted. It was a turning point in Israel's religious development and a woman had led in its recognition.

Miriam is the first woman singer on record. The wonder of it is that she sang unto the Lord, using her great gift for the elevation of her people. With her they exulted over their escape from their enemies. And with freedom came a newly discovered faith and confidence in God. This was Miriam's great hour. She was the new Israel's most renowned woman, and her people held her in high regard. She had filled an important role in the founding of the Hebrew Commonwealth.

Deborah, too, played a vital part in the molding of the civilization of her time. The rabbis say she was a keeper of the tabernacle lamps. Later, when her faith in God became the strength of Israel, she became the keeper of a new spiritual vision that lighted all Israel.

Deborah rises to her most eminent role as deliverer in time of war. Her glorious victory over the King of Canaan, who had oppressed her people, the children of Israel, is best recorded in these concluding but meaningful lines in her Bible biography: "And the land had rest for forty years."

Deborah arose to great leadership, spiritual as well as military, because she trusted God implicitly, and because she inspired in others the same trust.

The woman who personifies the ideal in motherhood in the Old Testament is Hannah, mother of Samuel, the earliest of the great Hebrew prophets after Moses and the last of the Judges.

Hannah was sorely grieved because she had not had a child, so she went into the temple and prayed fervently for a child. And there was born to her Samuel, whom she dedicated to the Lord.

Finally when Hannah's child Samuel was weaned she took him to the tabernacle and left him there to be educated. And she prayed again a prayer that has been called the forerunner of Mary's Magnificat.

Great light comes across the Bible after Hannah's son grows to manhood and takes his place as the first great prophet after Moses. Samuel's foresightedness, spiritual insight and ability to inspire others at a most critical period in Israel's development made him one of the great leaders of Israel.

But great darkness appears across the pages of the Bible with the entrance of Jezebel, queen in the Kingdom of North-

ern Israel, who brought her anti-God philosophy with her to Samaria from her native Zidon, a philosophy that ate like a cancer into the vital structure of the Hebrew religion during her more than three decades of power.

Jezebel's greatest sin probably was to cut off the prophets of the Lord, but her strongest enemy became the great prophet Elijah, who defied her to the end. By Divine command he fled into the wilderness, only to return stronger in his knowledge of God and more determined to fight Jezebel's prostitution cult with his impelling force, the one God.

Jezebel survived her husband Ahab about ten years and as queen mother continued to exert a wicked influence over Israel. And Jezebel's evil lived after her. Her daughter Athaliah, carried the fatal influence she had inherited from her mother into Judah, southern kingdom of Israel, when she became queen there.

It is no wonder that great darkness came over northern and southern Israel after this wicked and powerful mother and daughter pair appeared on the scene.

It is easy to see that when women, especially those in power, throw down the torch of righteousness and justice, dignity and decency, inspiration and idealism, civilization suffers. When women no longer stand before God in reverence and responsibility, man renounces and denounces the dignity of women. **AS WOMAN GOES, SO GOES THE WORLD.**

Civilization, as you know, depends upon a deep sense of morality. Everything good in us leans on what is higher. It is woman who sets the standards. When she stoops to low standards, the very fountains of life are poisoned at their source. When she upholds high standards, the race marches forward.

Isn't it easy then to see that the measure of civilization is the influence of good women? Ralph Waldo Emerson asks the question, "What is civilization?" And he answers, "The power of good women."

We might in turn ask the question, "What are one of the most potent influences in the decay of civilization?" The power of evil women.

The most striking example in the New Testament of a woman who swayed her period in the wrong direction is Herodias. Not only did she precipitate the beheading of John the Baptist but it may be she helped to hasten the crucifixion of Christ. It was to her husband, Herod Antipas, that Jesus had been sent by Pilate, and Herod might have delayed the verdict.

Why did Herodias ask for the head of John the Baptist? Because he had opposed her marriage to Herod Antipas. And Herodias had hated him ever since.

The daughter became the mother's puppet as she danced to please Herod. Herodias was the evil influence for both her daughter and her husband and the sole instigator of one of the most horrible crimes ever committed against a just and holy man.

As Jezebel had made a tool of her husband Ahab to slay the prophets of Jehovah, so Herodias had made a tool of Herod Antipas to behead John the Baptist.

Ungodly women like these are a constant threat to civilization.

Solomon, for example, was surrounded by the ungodly

women in his palace. He had great wisdom. He built a beautiful temple, he made an important contribution to literature. But he wasn't wise enough to realize the importance of having a godly woman in his household.

The Bible tells us, that he had many wives, and not one of them worshiped the one God.

Because he had wanted to increase his power, Solomon had chosen for his first wife the daughter of one of the Pharaohs. At this time her country of Egypt was wealthy and powerful.

Then he brought into his palace many other wives, seven hundred in all. As it turned out Solomon's many foreign wives were his undoing. In his later years his wives turned away his heart to their gods.

Blessed with great material possessions, Solomon had felt rich enough to patronize these gods of his foreign wives. But there is no record of a single one of them turning to the God of Solomon's father David.

Here again we see that women can be the great moral influence in civilization. "If you would civilize a man begin with his grandmother," says Victor Hugo.

Paul says this better in his picture of Timothy's grandmother. You know his words, "I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you. Hence I remind you to rekindle the gift of God that is within you."

It is no wonder that Paul sent Timothy on the most delicate missions and put him over his most important congregations. Eunice and Lois had prepared him for such responsibilities.

A nation may rise, too, on the courage of one woman. The courage of Esther became the dominating factor in the salvation of her people.

An humble Jewess, she came into the Persian palace of the King Ahasuerus. She later became his wife. But she was willing to relinquish all this, a king and a palace, and even her own life, because she felt that she had come to help her Jewish people "for such a time as this."

Queen Esther's most famous words, as she went later before the king, her husband, to plead for her people, were "If I perish, I perish." A woman without fear, she put her people, and not herself first in her thoughts.

Her triumphant place in the hearts of her people became assured because she accepted her own divine destiny. AS WOMAN GOES, SO GOES THE WORLD.

Of major significance, of course, in Old Testament history is the Virtuous Woman of Proverbs, who typifies almost all the admirable qualities of actual women in Hebrew history. Coming to a brilliant climax, like the overpowering finale in a symphony, we come upon that magnificent passage on the Virtuous Woman in the last passages of Proverbs. You know those beautiful lines. I quote only in part. "Who can find a virtuous woman. The heart of her husband doth safely trust in her. . . She will do him good and not evil all the days of her life. . . She stretcheth out her hands to the poor. . . Strength

and honor are her clothing. . . She openeth her mouth with wisdom. . . Her children arise up and call her blessed, her husband also, and he praiseth her. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised."

Here, we see a woman who uses her time wisely, who richly provides for the growing needs of her family, and who continually seeks to build her spiritual resources so as to be prepared for any emergency. We see, too, a woman who shows skill in all her household tasks, who aids the needy, who guards her tongue, and who has dignity of character.

But the light in all its effulgence seems to shine upon her godliness. This quality, the Bible seems to say, is what gives meaning, purpose, and direction to a woman's life.

We see clearly that the Virtuous Woman of Proverbs was a motivating force in the refined and enlightened society of her day, making us know again that as woman goes so the world goes.

Nineteen chapters farther down in the Bible we come upon Mary, Mother of Jesus. It is quite significant, I think, that no other great portrait of a woman appears in those passages between the Virtuous Woman of Proverbs, and Mary, Mother of Jesus, who more than any woman in the Bible embodies all the best qualities of womanhood.

Mary stands at the pivotal point in the history of civilization. A new light appeared and she became its radiant center.

Mary was the purest and humblest woman in the whole history of mankind. Her greatness has not lessened in these almost two thousand years. Time seems to add strength to her image.

Look at the place she holds in the history of civilization. The world's most majestic poems, novels, and plays have had Mary and her son as their central figures. In the most magnificent cathedrals she is depicted on canvas, in stained glass windows, in bronze, marble, and stone. Through the centuries the most triumphant hymns and best-loved carols, lullabies and folk songs have sung of her preeminence among women. Adoration of her is ageless, classless, raceless and timeless.

Though she herself never wore fine clothes, the Madonnas through the Ages have been draped in the most costly of garments. Though she never exalted herself, literature has raised her to the highest pinnacle of any woman in history. Though she never entered a palace, her picture has graced the most magnificent palaces. Though she never traveled any farther than from Palestine to Egypt, and then by donkey, her story still travels to the farthest corners of the earth. Mary is unique in history, as is her Son, who brought salvation to mankind.

Women played a responsible role all through New Testament history. They accompanied Jesus on His missionary tours. They gave to Him of their substance. They followed Him to Calvary. They were present at His entombment. They were early at the Sepulcher, and Mary Magdalene was the first witness to His Resurrection.

Women, too, helped to establish the new church. They were in the Upper Room, "witnesses chosen before God." Later we find them helping Paul, and wherever we find great

women standing, the church presses forward. Lydia, for example, was Paul's first convert in Macedonia. Phoebe was presumably the bearer of the epistle to the Romans.

Priscilla, a leader in the New Testament church, was the first to recognize that the celebrated Apollos had only a smattering knowledge of the new Christian faith. What did she do? She set about, the Bible tells us, "to expound unto him the way of God more perfectly." Priscilla probably was wise enough to realize that Apollos' limited knowledge could hurt the new Christian cause. No superficial convert herself, she was determined that this eminent man should be a well-informed, inspiring exponent of the gospel.

Isn't that civilization? To teach. And when women are good teachers, aren't they helping to carry the light of civilization?

Persis, a woman in the early Roman Church was called beloved by Paul, for she "labored much in the Lord." He sent salutations to her along with other devout and zealous Christian women in the early Church at Rome. Certainly a woman who labors much in the Lord is a vast influence for good in her time.

The great Albert Schweitzer reminds us that "A civilization which develops only on its material side, and not in corresponding measure on its mental and spiritual side, is like a vessel with a defective steering gear, which gets out of control at a constantly accelerating pace, and drifts toward catastrophe."

The establishment of Christianity, let us never forget, owes much to women. Its ideas of mercy, gentleness, chastity and love elevate the feminine rather than the masculine aspects of life.

Women have been the strongest agents in the religious movements of the world. Woman has sustained the church with her inspiration, upheld it with her personal service and brought to it her faith, her consecration, her hopes and her dreams. As we study Christian history of the Post-Biblical Period we find that women have played a triumphant role.

When Helena, mother of the emperor, Constantine, was nearing seventy, (for example), she journeyed to the Holy Land and superintended the work of building the Church of the Nativity and the Church of the Holy Sepulchre. That was almost 337 A.D. She became inspired with dreams of enshrining places made holy by Jesus, and her son Constantine's position as emperor of the Roman world gave her the influence to accomplish them.

She became the first woman in western civilization to journey from Europe to the Holy Land. So great was her devotion that she not only built these two churches but assisted individuals and entire communities in the Holy Land. The poor and destitute were special objects of her charity.

Helena continues to be revered, for in the 80-year span of her life, she brought to God the homage and tribute of her devotion. And she was a witness to so many victories for the Christian faith.

Another woman who helped civilization to move forward in this early period is Monica, mother of Augustine. Her prayers for her son during eight years saved him for the

Church. It was Augustine who saved Christianity when the Roman Empire was falling apart and who gave hopeless and bewildered men confidence in the eternal city of God.

For nearly nine years, Augustine tells us in his *Confessions*, he "wallowed in slime, striving often to rise, but being all the more heavily dashed down."

Later Monica asked a certain bishop to talk to her son, but the bishop refused, saying that her son was still unteachable. "Leave him alone for a time," said the bishop to Monica, "only pray God for him."

Monica still was not satisfied and repeated her entreaties, until the bishop exclaimed, "Go thy way, and God bless thee, for it is not possible that the son of these tears should perish." Monica, one of the most prayerful mothers in history, saved her erring son for the church. What would Augustine have been without such a mother? What would the Fourth Century have been without both of them? It is no wonder that we think of Monica as the model of Post-Biblical mothers, as one who helped to mold her century, through her son, in a good direction. As woman goes so goes the world. Monica is one of our most stirring examples of this.

One of the most fascinating and influential women of the 15th century is Isabella, Queen of Spain, who made a tremendous contribution to the cause of Christianity when she sent Columbus forth to the New World in 1492.

She thought of him primarily as a missionary explorer. And her ultimate aim was to extend the cause of Christianity. Columbus' discovery made it possible for Christianity to enter its first era of expansion in a thousand years and more than doubled its area.

When Isabella delegated that Columbus make a second voyage in 1493, it not only was to make further discoveries and to colonize but to spread the gospel. This time she sent along a number of clergymen. And they carried as a special gift from her complete equipment, such as bells and communion plate, for the first Christian Church in the New World. That was in Isabella in the Dominican Republic, a town now in ruins. It is no wonder that history refers to Columbus as the Christ-bearer and Isabella as the greatest Christian queen in history.

Among the noblest servants of civilization are the missionaries who have followed Christ's Great Commission "Go ye forth and teach all nations." The world has moved forward on their sacrifices.

What would Adoniram Judson, for example, have been without his wife Ann there in Burma? While he was in prison she went in and out of his prison cell, alleviating his pain and ministering to his wants. Even while she was with child, she did not falter in this service. While he was destitute for food, she, with unwearied perseverance, obtained a constant supply for him and his English friends. When their clothes became tattered, she managed somehow to replace their scanty wardrobe.

How did she accomplish so much? Because she was a woman who realized to the fullest that in danger God would inspire her with fortitude.

Ann Judson was the first American woman to go forth as

Kitchener-Waterloo Record, Kitchener, Ontario, Saturday, February 21, 1981



LOIS RODEN

... talks today at UW

U.S. woman sees Holy Spirit as female figure

By JOHN ASLING
Record Staff Writer

When Lois Roden prays, she says, "Our Mother who art in heaven."

When she talks of the coming of the second Messiah, she talks about a woman.

She sounds like a rebellious young theology student, but this Texas-based promoter of the female deity is a 64-year-old grandmother, an exile of the Seventh Day Adventist Church who believes the Holy Spirit is a feminine image of God.

President of the Branch Church, a breakaway of the Seventh Day church, Roden will be delivering lectures on her revelation at the University of Waterloo's Campus Centre Room 110 today at 3 p.m. and again on Sunday at the same time.

Roden says the feminine Holy Spirit creates a Trinity that is a family and thus a force that can be far more positive than the all-male idea of God that has been preached for so long.

"It's enhanced my faith. It's given me a complete picture of the Godhead. Heretofore we've only had a partial view of the Godhead," she said in an interview Friday in Kitchener.

The fostering of the all-male God by the mostly male-led Christian churches for the past 2,000 years has meant that complete knowledge of God has been withheld for that time.

Roden, through the Branch Church — founded by her late husband in 1955 — and her many publications and tapes, is trying to right that wrong.

"It's good news for men and women. That's what I like about it. It gives a balanced picture. It equalizes things. God is male and female."

Without the positive image of God as a family of mother, father and son, many people have suffered, she said. And it has led to what she calls the perversion of homosexuality, Roden said.

"Homosexuality is a result of the churches misrepresenting God," she said.

"This is a great reformation in religion," she said of what has really become a non-denominational movement to recognize the femininity of God.

The reformation began in 1977 when Roden, an ordained minister in the church, was teaching a Bible class and suddenly had the revelation that the Holy Spirit was a female.

People around her first thought she had lost her mind. The concept was so new to her that there were times when she wondered if they were right.

The opposition to her feminine concept of God was so strong, particularly from the males in her congregation in Waco, Texas, that she was becoming increasingly frustrated.

But then she says she had a vision of a shimmering silver angel with a feminine form. From then on she was convinced she was right. And once she began publishing her ideas in her magazines, *In Her Image* and *Shekinah*, she began to hear from scholars and feminists all over the world who agreed with her.

Roden can literally quote hundreds of Bible passages to prove her point that God is at least partly female. But the basis for her revelation is the Book of Genesis where it says, "Let us make men in our own image, male and female."

Since God in this case is clearly plural and men are to be made female as well as male, Roden deduces that God must be both male and female.

In order to help the rest of us learn that the Holy Spirit is a feminine image, that God is part female and that the Trinity is a family, Roden and her followers, which number somewhere in the thousands, including about 50 in Canada, have gone to great lengths.



what the people are saying



A friend of mine shared her April 1981 *Shekinah* magazine with me. It is so very informative that I would like a copy of it and also any other material you might have on the woman. I would appreciate being on your mailing list. . . . Thank you very much and God bless you is my prayer.

**Verna Schliep
Thompson, Utah**

Greetings to you in the name of our beloved Saviour Yahshua. Thank you for having sent a copy of "*Shekinah*" to me. The volume 1, Dec. 1980 issue came safely to my end. I read it and even passed it to other brethren, most of were interested. Now I am requesting that you kindly continue to be sending about three copies to me, or would you please be posting copies to Brother. . . . The brother was really interested in reading the number 1 issue. Even the copy posted to me is now with him. Personally, I cannot condemn or back up the article of the Unknown God yet until I receive comprehensive lessons from you. I guess the magazine "*Shekinah*" will be of help. I sorely welcome the magazine and other books published by you. So kindly keep on with me. May God be with us all. Amen.

**Johnson Ekah
Nigeria, West Africa**

Was reading some from your little paper about God being feminine. I cannot conceive of God being either male or female, and the Trinity doctrine has always seemed too polytheistic to accept, at least as presented in versions of which I have heard interpretations. Just which Bible do you use? "The Wisdom of Solomon" as excerpted in the copy of your paper is in the Old Testament Apocrypha, but not in King James. . . . and other versions in my library. I was under the impression that only the books of the Maccabees were accepted as Holy Writ by any denomination of the apocryphal scriptures. I hope you can accept me as a friendly fellow-seeker after Truth. Enclosing a dollar to cover costs of communicating with me.

**Harold F. Enrich
Kansas City, Missouri**

Thank you very much for sending us a copy of "*Shekinah*" Vol. 1, No. 1, for December 1980. We read and same again and again because of its new revelation, and finally decided to reproduce many of the articles appearing in that issue in our magazine "*The Crusader*." Please send us the subsequent issues of "*Shekinah*" on exchange basis. We have this day sent our August number of our magazine "*The Crusader*." Ours is the only Mission in India which is working among the Roman Catholics, as we ourselves were Roman Catholics once, but got converted after reading the Bible. Holy Spirit is a Woman revelation surprised many of our readers who want to read further articles on that subject. Trust you will oblige us by supplying all the issues which are already printed and published by you, and future issues also. Thanking you in anticipation, with Christian love, prayer and best wishes, Yours in His service.

**Dr. Henry Rodrigus
Christ Nagar Mission
Mangalore, India**

Thank you for the *Shekinah* and all the literature you have sent us. I find the *Shekinah* very interesting. Please keep sending us your literature. May Yahweh the God of Israel be with all of you there. Shalom.

**Ella Wright
Junction City, Oregon**

Thanks a lot for the wonderful message I have enjoyed in your first volume of *Shekinah* newspaper. It is good that you still have my name on your list. I know I have remained behind so far, so kindly try your best to send me as many topics as you have through your *Shekinah* newspaper. From your first volume I have learned much about God and especially the Holy Spirit, which I had not known fully before. Thanks a lot for the good work you are doing. May God lead, and help you to explain much about the Bible.

**Kipkering Rop
Kenya, East Africa**

I can't agree with your Doctrine about the Holy Spirit being feminine, there are more urgent needs for a Christian to do

than dwell on one subject such as the Holy Spirit being feminine. Really Jesus said, except a man be born of the Spirit and water, he cannot enter the Kingdom of Heaven. This term man here also means woman, it represents both man and woman. But to say that the Scripture says the Holy Spirit is feminine, I can't find it to do that. Have you read and considered John 15:26; 16:6; and 13:14? To me this settles the question. I pray you will carefully seek help from the Father and Son, Jesus Christ to learn the fact. It will help you enter the gates of Heaven. Your sister in Christ Jesus.

**Beulah Cannan
Fresno, California**

I happen to come across your address in one of our nation-wide dailies. I wish to become a member reader of the publication always. I shall be very grateful to receiving your acknowledgement at no distant date. Thanking you in advance. Yours affectionately.

**W. S. Adeyemi Chief
Nigeria, West Africa**

Enclosed please find a contribution. We would appreciate receiving the subsequent publications of *Shekinah*. Thank you. Sincerely yours.

**Helen Trobian
Professor, Bennett College
Greensboro, North Carolina**

Please send "*As an Eagle*" and "*The Holy Spirit Mother*" also a few back issues of your paper. Please put my name on your mailing list also. Thank you.

**Odessa Morace
Ferriday, Louisiana**

I am fascinated with your idea on the Woman or the Mother in the Trinity. What incompleteness all these ages to substitute the Holy Ghost. How much more natural to think of the Trinity as the Father, the Son, the Mother. I have many books that will interest you, such as *The Gnostic Gospels* by Elaine Pagels which reads, "The Gospel of Hebrews has Jesus speak of 'My Mother, the Spirit.' In the Gospel of Thomas, Jesus contrasts His earthly parents, Mary and Joseph, with His Divine Father — the

THE 'HEAD' OF
THE EPISTLESMisconceptions
about meaning.

way make better sense and present a more exalted, completed view of Christ when *kephale* is read with recognized Greek meanings that would have been familiar to his original readers. Among these meanings are: exalted originator and completer; source, base, derivation; enabler (one who brings to completion); source of life; top or crown.

Can we legitimately read an English or Hebrew meaning into the word "head" in the New Testament, when both context and secular Greek literature of New Testament times seem to indicate that "superior rank" or "authority over" were not meanings that Greeks associated with the word, and probably were not the meanings the apostle Paul had in mind? Has our misunderstanding of some of these passages been used to support the concept of male dominance that has ruled most pagan and secular societies since the beginning of recorded history? Has this misunderstanding also robbed us of the richer, more exalted picture of Christ that Paul was trying to give us?

Letters

Father of Truth — and His Divine Mother, the Holy Spirit. . . According to the Gospel of Philip, whoever becomes a Christian gains 'both father and mother' for the Spirit is 'Mother of many.' " p. 52. 'The Spirit is both Mother and Virgin, the counterpart and consort of the Heavenly Father. Is it permitted to utter a mystery? The Father of everything united with the Virgin who came down. Christ, therefore, was born from a Virgin (that is, from the Spirit)." p. 53. God bless you.

Edith Deen
Fort Worth, Texas

God Is Male and Female

(from page 15)
successors, who came to inherit His place, still had to pass through this mysterious Interchanging from Himself onward, still had to interchange and be replaced, to abdicate, of His own free will of course, from His immediate successor up to Moses God Jehovah the Last.

pages 1603-1613.

NOTICE

Due to lack of space in this issue of the paper, the third chapter of Monese Barron's thesis on the EARLY ICONOGRAPHY OF THE TREE OF JESSE, will be omitted. We will continue it in the October issue of the SHEKINAH. — Ed.

WOMEN OF PURPOSE

BY JEANNIE PIPER

*Women of purpose!
Dear God, let me be
One of these holy ones
Who glorify thee.
Not just in Word
But in deed, yea-in truth
Marching straight forward
Like Rebecca, like Ruth!
Not shunning their duties
But faithful, and true
Thru spiritual vision
They see — and they do!*

*There was Sarah and Hagar
Who bore Abraham's seed
We read of Huldah and Deborah
Known for their righteous deeds.*

*Thru Rachael and Leah
Came Israel's band
And Miriam was counted
When they left Egypt's land.*

*We see Jael and Rahab
Who furthered your cause
Though their lives were endangered
They did not hesitate, nor pause.*

*There was Esther and Anna
Who sacrificed their lives to Thee
Also Elizabeth and Mary
Even the one called Magdalene.*

*We read of Martha and Mary
Whom did Jesus oft feed
Of Joanna and Phoebe
Who ministered to His needs.*

*These women of purpose
Of courage and grace
Holy, virtuous women
Shall one day have their place.*

*In God's righteous kingdom
He has a hidden plan
To honor such women
As will make up His band!*

THE DIVINE IMAGE

(Continued from page 9)

God and was in a different "place," there were only Two, though these Two were still One in purpose. God was not yet a Father, for He did not beget or create the Holy Spirit, for She proceeded from His very Being, as did Eve from Adam.

For God the Holy Spirit to produce another expression of pure Love (God) as an Offspring (Son) is not beyond the power of God. This Son, being God by inherited nature, created all things (Col. 1:15).

How many husbands (and men in society in general) have been forced to bear the weight of being the only one to be the source of all creativity and originality and government, God-like qualities.

There is much evidence in the writings of historians, scholars, and in the books of the Jewish Mysticism, to the fact that when Solomon was building the temple according to the plans given him by his father, David, that when it came to fashioning the Cherubim that they were formed male and female.

God is the only originator of truth — light. Satan cannot originate truth, only twist and pervert it to deceive souls.

At Babel, when the language of man was confused by God, and men (and women) turned to paganism, there was not the invention of altogether new forms of worship, but perversions of the true plan of salvation. The predominance of female deities worshipped at that time was an attempt by Satan to destroy the image of God, as a balanced family, by unstablizing man's understanding of his Maker, Whom he is to reflect. □



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Priest Termed 'Motherly' Image

In an article which appeared in *Witness* magazine Rosemary Radford Ruether had some pointed comments about "Why Males Fear Women Priests."

Ruether observed that "no institutional church has formally ordained women unless it has also adopted some version of liberal theology . . . (accepting) historical criticism of the Bible and (rejecting) a theology of male-headship as the order of Creation. . . ."

"Yet there still does seem to be a different emotional impact created by the concept of *priest* that militates more against women than does that of preacher," Ruether says. "The preacher, as speaker of the Word, is more abstract and cerebral . . . The priest, on the other hand, mediates the enfleshed Word, the body of Christ. . . . The roles of feeding,

washing, and serving by the priest at the altar suggest more what mothers do than what fathers do. Even the dress of priests evokes womanliness rather than manliness.

"Thus the image of preacher appears more abstract and male-oriented and that of priest as more maternal. . . . The woman as preacher abstracts herself into a male role, and so does relatively little to threaten the inherently masculine imagery of the role itself. But woman as priest reveals the maternal imagery of the role and thus more directly challenges it as a male role," observes Ruether.

"It may be that the vehement taboos against women's 'impurity,' are constructed as a fence around the sanctuary, to maintain this male seizure of maternal symbols," she remarks.

COMMENTS ON GENESIS

(Continued from page 10)

negative electricity, the centripetal and centrifugal forces, the laws of attraction which bind together all we know of this planet whereon we dwell and of the system in which we revolve.

In the great work of creation the crowning glory was realized, when man and woman were evolved on the sixth day, the masculine and feminine forces in the image of God, that must have existed eternally, in all forms of matter and mind. All the persons in the Godhead are represented in the Elohim the divine plurality taking counsel in regard to this last and highest form of life. Who were the members of this high council, and whether a duality or a trinity? Verse 27 declares the image of God male and female. How then is it possible to make woman an afterthought? We find in verses 5-16 the pronoun "he" used. Should it not in harmony with verse 26 be "they," a dual pronoun? We may attribute this to the same cause as the use of "his" in verse 11 instead of "it." The fruit tree yielding fruit after "his" kind instead of after "its" kind. The paucity of a language may give rise to many misunderstandings.

The above texts plainly show the simultaneous creation of man and woman, and their equal importance in the development of the race. All those theories based on the assumption that man was prior in the creation, have no foundation in Scripture.

As to woman's subjection, on which both the canon and the civil law delight to dwell, it is important to note that equal dominion is given to woman over every living thing, but not one word is said giving man dominion over woman.