

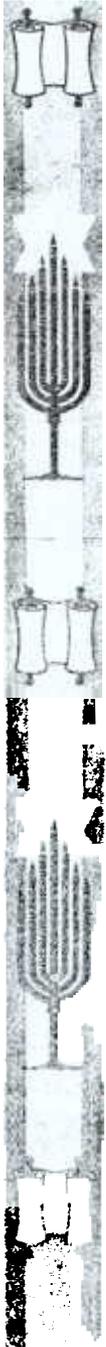
OCTOBER

SHEKINAH

1981

A Nonsectarian, Nonprofit Publication. Subscription is Free.

Shraga Weil: Miriam.



Shraga Weil: Miriam.



The Motherhood of God

A Jewish feminist's search

by Diane Levenberg

NEW YORK

Last year, a group of distinguished theologians gathered at Santa Barbara for a symposium on the motherhood of God. The discussions ignored Judaism. Judaism, after all, is emphatically patriarchal — except for the *shechina* which is a mystical concept of a feminine godly presence.

Erik Erikson observed that religion grows out of a longing for the mother and that religious faith gratifies the "simple and fervent wish for a hallucinatory sense of unity with a maternal matrix." But Sigmund Freud, Erikson's mentor, demonstrated that the root form of religion is a longing for the father. "Father religions have mother churches," Erikson countered in his 1958 book, *Young Man Luther*.

For Christians who accept the Trinity, Jesus is the son of God and Mary is his mother. In Hinduism,

there is a goddess for every god. But for Jewish — and Muslim — theologians, it is difficult to conceive of a divine female image, and most Jewish theologians even have problems accepting a woman as a rabbi.

Without a concept of female principle in Judaism, many of us observing Jewish ritual and tradition are left with a passionate longing for the mother. For me and hundreds of Jewish feminists like me, during the past two decades, the *havura* movement, rather than the traditional three branches of American Judaism, has been best suited to assist in our search for mother as — in Erikson's words — our "earliest individual source of trust."

The first *havurot* were started by committed young Jews, many of whom had come from traditional Judaism and some of whom had rejected it. One of the legends of the movement is that the turning point

came after Israel won the 1967 war and the need was felt for an *American Jewish renaissance*. In *havurot* throughout the United States, young Jews could return to the faith without having to recant whatever earlier heresies they had once embraced. They formed congregations, communities where they could eat, pray and celebrate together. They advertised their rebellion against the rigid, formal synagogue structure. They prided themselves on not needing a rabbi, a cantor or a president of the congregation. Members of *havurot* understood each other, forgave each other, loved each other. The *havura* became the mother who could offer unconditional love.

In the 1970s, the *havura* movement was inspired by feminism. The davening became egalitarian, and women's issues took up much of the talk — even the *Shabbat* morning Torah discussions. And intense, self-

revealing and ideological talk was what the movement was all about. The *havura* supported the idea of the new woman. She was not to be like our chicken-soup-serving mother but someone else, whose image lacked definition. Looking for role models, the men and women of the *havura* began to study the Bible's matriarchs and found them strong and sensible. As the patriarchs had listened to their women, so would we now listen to the modern matriarchs.

The *havura's* small-group format and the frank, everyone-seated-in-a-circle discussions were also influenced by the Human Potential Movement which swept the country in the 1970s. According to founder Abraham Maslow, his movement is the humanistic third force in psychology, providing an opportunity to "listen to our gut." At Mount Esalen, Jews discovered a Torah therapy which gave permission to move away from the abstractions of talmudic thought to live through passions as they are lived in the Bible.

In religious terms, longing for mother means searching for the transcendent Other — the one who will unite with us, commit itself to us and nourish us. The mother image that the *havura* movement embodied was young, caring and wise. But even symbolic mothers grow old, undergo life changes and yearn for children who will nurture them. The men and women of the 1970s — single, narcissistic and introverted — could not inspire the movement the way the idealistic children of the 1960s had. Still, *havura* membership has grown. Activists claim as many as 60,000 members who belong to more than one hundred independent *havurot* or to *havurot* affiliated with conventional congregations.

If religion arouses in men the longing for mother, Judaism arouses in women not only a desire for mothering but also the longing to be a mother. The matriarchs were listened to on matters of family and children. They were most loved when they bore their husbands sons and daughters, when they helped their men adhere to the commandment to "be fruitful and multiply." We have inherited the commandment. We have also inherited the belief that Jewish men adore their wives when they are in the process of fulfilling that commandment.

Single women in the *havura* movement are finding it increasingly difficult to fulfill that fundamental biblical commandment. Many of us are living through a crisis, trying to find the answer to William Novak's provocative *Moment* article last year: *Are Good Jewish Men a Vanishing Breed?* "Yes," more and more women are unhappily responding in chorus. Now in our mid or late 30s, we are renouncing our hope of becoming what we occasionally still dream about: a Jewish mother who will also mother herself.

While single Jewish men find approval from scores of Jewish women — who outnumber them almost two to one in the *havurot* — it is the rare woman who can find nourishment from even the most liberated *havura* man. Intellectual and spiritual achievement and growth are highly prized Jewish values, but for centuries it has been the man who was considered to be their embodiment. When *havura* women get emotionally involved with the few men who are available and try to talk to them about what *mentschlichkeit* means in relation to their behavior toward women, they quickly discover that the conversation abruptly ends —

and often so does the relationship.

One of the attractions of the *havura* is the group celebration of *Shabbat*. For that day at least, men and women pray together and receive unconditional acceptance in the *minyan*. The *shechina* shines her face upon the group, and in a spiritual heightening of *Shabbat*, one feels the protection of the matriarchs and intimations of a feminine counterpart to the male God.

But a recent development in the *havurot* is a splintering into smaller and smaller *minyanim*. The trend is to demand a *yeshiva*-type knowledge and expert davening.

Beginning with the ordination of the first women rabbis, the *havura* movement supported ways for increasing numbers of women to receive their *smichot*. Perhaps the women entering the rabbinate felt that by being "the mother of the flock," they could find the mother in Judaism. Alas, women rabbis are still fulfilling the patriarchal role. They wear somber rabbinical clothes to work, maintain their distance from their congregations, and find it hard to introduce innovative, female-oriented rituals. For women rabbis, the proverbial woman's pedestal has now been put on top of the *bima*.

In Brooklyn, at 770 Eastern Parkway, the Lubavitcher rebbe declares that the coming of the Messiah is imminent — within the next ten years. Is it possible that she is coming that soon? And if it is a he, perhaps, as the legend tells us, the moon — the feminine principle — will shine as brightly as the sun — the male principle. Then we can find the mother in Judaism. Then as Jewish men and women, we can each be for ourselves, and for each other, the nourishing, loving mother we have been yearning for. □

Walter Wink did well to remind us that, "biblical scholars must resist the temptation of establishing themselves as scribal mandarins jealously pocketing the keys of knowledge. And the oppressed and non-expert must avoid the temptation of anti-intellectualism, and that form of 'pneumatic exegesis' which simply reads off the text what one already thinks he knows."⁸

⁸Walter Wink, *The Bible in Human Transformation*. Philadelphia: Fortress Press, 1973, p.

An Introduction to the Peshitta

The Authorized Bible of the Church of the East

BY GEORGE M. LAMSA

Part 2

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.

All the literature of this church was written in literary Aramaic, the lingua franca of that time. This is corroborated by Dr. Arnold J. Toynbee in his *A Study of History* wherein he writes: ". . . Darius the Great's account of his own acts on the rock of Behistan, overhanging the Empire's great north-east road, was transcribed in triplicate in three different adaptations of the cuneiform script conveying the three imperial capitals: Elamite for Susa, Medo-Persian for Ecbatana, and Akkadian for Babylon. But the winning language within this universal state was none of the three thus officially honoured; it was Aramaic, with its handier alphabetic script. The sequel showed that commerce and culture may be more important than politics in making a language's fortune; for the speakers of Aramaic were politically of no account in the Achaemenian Empire . . ." *

The Persians used the Aramaic language because this tongue was the language of the two Semitic empires, the empire of Assyria and the empire of Babylon. Aramaic was so firmly established as the lingua franca that no government could dispense with its use as a vehicle of expression in a far-flung empire, especially in the western provinces. Moreover, without schools and other modern facilities, Aramaic could not be replaced by the speech of conquering nations. Conquerors were not interested in imposing their languages and cultures on subjugated peoples. What they wanted was taxes, spoils, and other levies.

The transition from Aramaic¹ into Arabic, a sister tongue, took place after the conquest of the Near East by the Moslem armies in the 7th century, A.D. Nevertheless, Aramaic lingered for many centuries and still is spoken in Lebanon, Syria, Iraq, and northwestern Iran, as well as among the Christian Arab tribes in northern Arabia. Its alphabet was borrowed by the Hebrews, Arabs, Iranians, and Mongols.

Dr. Philip K. Hitti, noted historian and Professor of Semitic languages at Princeton University, in his book *The History of the Arabs*, uses the terms *Aramaic* and *Syriac* interchangeably and states that Aramaic is still a living language. He says, "In country places and on their farms these dhimmis clung to their ancient cultural patterns and preserved their native languages: Aramaic and Syriac in Syria and Al-'Iraq, Iranian in Persia and Coptic in Egypt." And again, "In Al-'Iraq and Syria

¹The Greeks called it *Syriac* (derived from *Sur*, Tyre).

the transition from one Semitic tongue, the Aramaic, to another, the Arabic, was of course easier. In the out-of-the-way places, however, such as the Lebanon with their preponderant Christian population, the native Syriac put up a desperate fight and has lingered until modern times. Indeed Syriac is still spoken in Ma'lula and two other villages in Anti-Lebanon. With its disappearance, Aramaic has left in the colloquial Arabic unmistakable traces noticeable in vocabulary, accent and grammatical structure." **

The late Dr. W. A. Wigram in *The Assyrians and Their Neighbours* wrote: "One thing is certain, that the Assyrians boast with justice that they alone of all Christian nations still keep as their spoken language what is acknowledged to be the language of Palestine in the first century . . ." ***

Quoting Dr. Toynbee again from *A Study of History*: ". . . As for the Aramaic alphabet, it achieved far wider conquests. In 1599 A.D., it was adopted for the conveyance of the Manchu language on the eve of the Manchu conquest of China. The higher religions sped it on its way by taking it into their service. In its 'Square Hebrew' variant it became the vehicle of the Jewish Scriptures and liturgy; in an Arabic adaptation it became the alphabet of Islam . . ." *

As a miracle of miracles, Aramaic and most of the ancient Biblical customs which were common to Semitic people have survived in northern Iraq until today. Aramaic is still spoken in Iraq and in northwestern Iran by remnants of the Assyrian people and the Jews of the exile, and the literary Aramaic remains the same today as it was of yore. Some of the Aramaic words which are still retained in all Bible versions are still used in the Aramaic language spoken today: for example, *Raca*, *Ethpatakh*, *Rabbuli*, *Lemana*, *Shabakthani*, *Talitha Koomi*, *Maran Etha*, *Manna*, *Khakal-Dema*.

As we have said, the survival of this small remnant of this segment of the ancient Semitic culture was due to the isolation, tenacity, and warlike character of the Assyrian people who were living isolated, now under the Parthian Empire, now under the Persian Empire, now under the Arabian Empire and now under the Turkish Empire. And because of this isolation, these ancient Christians had hardly any contact with Christians in the West. Only one of their bishops and a deacon participated in the Nicene Council in 325 A.D.

After the conversion of Emperor Constantine to Christianity in 318 A.D., Christians in the Persian Empire who hitherto had been tolerated and looked upon as the enemies of Rome, the persecutor of Christianity, now were looked upon as the friends of the Christian emperor, Constantine, and the enemies of the Persian government. Persecution of these Christians did not begin until the 4th century A.D., and lasted until the Arab conquest of Persia, 632 A.D. This is why this ancient Church was unable to establish contacts with Western Christianity.

The Scriptures in the Church of the East, from the inception of Christianity to the present day, are in Aramaic and have never been tampered with or revised, as attested by the present Patriarch of the Church of the East. The Biblical manuscripts were carefully and zealously handed down from one generation to another and kept in the massive stone walls of the ancient churches and in caves. They were written on parchment and many of them survive to the present day. When these texts were copied by expert scribes, they were carefully examined for accuracy before they were dedicated and permitted to be read in churches. Even one missing letter would render the text void. Easterners still adhere to God's commandment not to add to or omit a word from the Scriptures. The Holy Scripture condemns any addition or subtraction or modification of the Word of God.

"You shall not add to the commandment which I command you, neither shall you take from it, but you must keep the commandments of the LORD your God

which I command you." Deut. 4:2.

"Everything that I command you, that you must be careful to do; you shall not add nor take from it." Deut. 12:32.

"Do not add to his words; lest he reprove you, and you be found a liar." Prov. 30:6.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his portion from the tree of life and from the holy city and from the things which are written in this book." Rev. 22:19.

It is also true of the Jews and Moslems that they would not dare to alter a word of the Torah or Koran. Easterners are afraid that they may incur the curse if they make a change in the Word of God.

Some of these ancient manuscripts go back to the 5th century A.D. The oldest dated Biblical manuscript in the world is that of the four Books of Moses, 464 A.D., which now lies in the British Museum. Another one is the Codex Ambrosianus. Some of it goes back to the 7th century, some of it to the 5th century, and some of it might be earlier. This Codex is not the work of one man. Apparently some portions were written before the vowel system was invented and that would put it prior to the 5th century. The Pentateuch of the British Museum must have been written before the vowel system was invented. Aramaic documents of the 5th century and later use the vowel system, some of them fully and some in part. It is interesting to know that this vowel system was adopted by the Jews and was begun about the 5th century, A.D. In some portions of the above texts, the old Aramaic original consonantal spelling without apparatus of vowel points is well preserved. This is also true of some of the New Testament texts in the Pierpont Morgan Library, New York City.

Unfortunately many ancient and valuable Aramaic texts were lost during World War I. But printed copies of them, carefully made by American missionaries under the help and guidance of competent native scholars, are available. Moreover, a number of ancient New Testament texts, some of them going back to the 5th century A.D. are in various libraries. The New Testament texts in the Pierpont Morgan Library are among the oldest in existence.

The translator of this work has access to the existing texts; he has spent many years comparing them in the course of translating the Bible.

Astonishingly enough, all the Peshitta texts in Aramaic agree. There is one thing of which the Eastern scribes can boast: they copied their holy books diligently, faithfully, and meticulously. Sir Frederick Kenyon, Curator of the British Museum, in his book *Textual Criticism of the New Testament*, speaks highly of the accuracy of copying and of the antiquity of Peshitta MSS.

The versions translated from Semitic languages into Greek and Latin were subject to constant revisions. Learned men who copied them introduced changes, trying to simplify obscurities and ambiguities which were due to the work of the first translators. Present translators and Bible revisers do the same when translating the Bible, treaties, and documents from one language to another. The American Constitution, written in English, will always remain the same when new copies are made, but translations into other languages will be subject to revision. Therefore, a copy of the United States Constitution published ten years ago is far more valuable than a translation made two hundred years ago. Translations are always subject to revisions and disputes over exact meaning because words and terms of speech in one language cannot be translated easily into another without loss. This is one reason why we have so many translations and revisions of the King James version.

As said before, Aramaic was the language of Semitic culture, the language of

the Hebrew patriarchs and, in the older days, the lingua franca of the Fertile Crescent. The term "Hebrew" is derived from the Aramaic word *Abar* or *Habar* which means "to cross over." This name was given to the Hebrew people simply because Abraham and the people who were with him crossed the river Euphrates and went to Palestine. Therefore, they were known by those who lived east of the river Euphrates as Hebrews, that is, "the people across the river." All branches of the great Semitic people had a common speech. How could the people of Nineveh have understood Jonah, a Hebrew prophet, had the Biblical Hebrew tongue been different from Aramaic? There were some differences similar to the differences we have in English spoken in Tennessee and that spoken in New York.

This small pastoral Hebrew tribe through which God chose to reveal himself to mankind, for several generations continued to keep its paternal and racial relations with the people who lived in Padan-Aram (Mesopotamia), and preserved customs and manners which they brought with them from Padan-Aram, and the language which their fathers spoke. Jacob changed the name of Luz to Beth-el (Aramaic—the house of God). Abraham instructed his servant not to let his son, Isaac, marry a Palestinian maid but to go to Padan-Aram to his own kindred from whence to bring a maid to his son. Years later, Jacob, the grandson of Abraham, went to Padan-Aram and married his uncle's two daughters and their handmaids and lived in Haran about twenty years. Eleven of his sons were born in Padan-Aram. The first generation of the children of Jacob went to Egypt. Their sojourn in Palestine was so brief that there was no possibility of linguistic change. That is why they spoke the language which they had learned in Padan-Aram. While in Egypt, living by themselves, they continued to use names of Aramaic derivation such as Manasseh, Ephraim, Bar-Nun, Miriam, etc.

After the captivity, Aramaic became the vernacular of the Jewish people and is still used by them in their worship. Both of the Jewish Talmuds, namely, the Babylonian and Palestinian, were written in Aramaic. The later findings, especially of Jewish-Aramaic papyri which were found in Egypt in 1900, have produced many passages in Biblical Aramaic. The discovery of the Commentary on the Book of Habakkuk in the caves of Qumran in Jordan proves that Aramaic has been in constant use from early times to the present day.

It is evident that during the exile and post-exile the Hebrew writers used Aramaic. Some of the portions of their works were put into Hebrew. Daniel and Ezra were born during the captivity. Hebrew was no longer spoken and the official language of writing in Babylon was southern Aramaic and the Jewish community had already parted with their Hebrew.¹ Thus, the captivity produced the transition from Hebrew, a sister language, into Aramaic.

Biblical Hebrew and Aramaic were very closely related, like American English and English spoken in England. Whether the Hebrew prophets wrote in Hebrew or Aramaic would make little difference. The differences would be like those between several Arabic dialects which are spoken in Arabia. Even though the vernacular speech differs because of local color and idioms, the norm of the written language remains the same. This is true today with written Arabic when compared with spoken Arabic. And such was the case with Attic Greek when compared with other Greek dialects. The grammar, verbs, nouns and other parts of speech are practically the same in the basic ancient Biblical Hebrew language and Aramaic. The structure of a sentence, in point of grammar and syntax of Biblical Hebrew and Aramaic, is the same. But this is not the case when translating from Hebrew or Aramaic into a totally alien tongue such as Greek, Latin, or English. Moreover, the alphabet in Hebrew and Aramaic is exactly the same

¹ The two languages were so close that Hebrew could not be retained in Babylon.

and all letters are pronounced alike.

The Jewish Encyclopedia, Vol. II, tells us:

"In Palestinian Aramaic the dialect of Galilee was different from that of Judea, and as a result of the religious separation of the Jews and the Samaritans, a special Samaritan dialect was evolved, but its literature cannot be considered Jewish. To the eastern Aramaic, whose most distinctive point of difference is "n" in place of "y" as the prefix for the third person masculine of the imperfect tense of the verb, belong the idioms of the Babylonian Talmud, which most closely agree with the language of the Mandaean writings." *

The strongest points in ascertaining the originality of a text are the style of writing, the idioms, and the internal evidence. Words which make sense and are easily understood in one language, when translated literally into another tongue, may lose their meaning. One can offer many instances where scores of Aramaic words, some with several meanings and others with close resemblance to other words, were confused and thus mistranslated.

This is why in Jeremiah 4:10, we read in the King James:

" . . . Ah, LORD God! surely thou hast greatly deceived this people . . . "

The Aramaic reads:

" . . . Ah, LORD God! I have greatly deceived this people . . . " The translator's confusion is due to the position of a dot, for the position of a dot frequently determines the meaning of a word.

In Isaiah 43:28, the King James version reads:

"Therefore, I have profaned the princes of the sanctuary . . . "

The Aramaic reads:

" . . . Your princes have profaned my sanctuary . . . " This error was caused by misunderstanding of a passive plural verb. The same error occurs in John 12:40, which in the Eastern Text reads:

" . . . Their eyes have become blind . . . " instead of " . . . He hath blinded their eyes . . . "

In Isaiah 14:12, the Aramaic word *ailal*, to howl, is confused by the Hebrew word *helel*, light. The reference here is to the king of Babylon and not to Lucifer.

In Psalm 22:29, King James version, we read:

"All they that be fat upon earth shall eat and worship . . . and none can keep alive his own soul."

The Aramaic text reads:

"All those who are hungry (for truth) shall eat and worship . . . my soul is alive to him." The error in this instance is due to the confusion of the Aramaic words which have some resemblance. Some of these words when written by hand resemble one another.



The Sun (San Bernardino), Sept. 19, 1981

Lois Roden spreads the word that the Holy Spirit is a woman.

Our Mother who art in heaven . . .

By **ROBERTA GREEN**
Sun Staff Writer

SAN BERNARDINO — The Holy Spirit is a woman.

That at least is the opinion of Lois Roden, president of the Living Waters Branch, a group which broke from the Seventh-day Adventist Church in 1953.

"Revelation 18:1 (tells) of the angel that comes down to lighten the whole world with the mystery of God," Roden said. "That's what I was reading when I saw the vision, the face of the Holy Spirit Mother, the *Shekinah*, feminine.

"This is the secret of the ages — the mystery of God."

Roden said that she was leading a Bible study in Revelation at her group's headquarters in Waco, Tex., when she first saw that there was a biblical image of a woman in heaven. That was in 1977, just before she had her vision.

Since then Roden and the other 30 to 40 people living at Mt. Carmel Center have been traveling all over the country to conferences and rallies passing out their literature. The work is entirely supported by donation.

Christianity teaches that God is a trinity — three persons — God the Father, God the Son and God the Holy Spirit. In traditional teaching where God the Father and God the Son are both male, the Holy Spirit has no sex.

Roden said that God the Father was presented as a person by Moses on Mt. Sinai, Jesus Christ was revealed as God the Son on the cross and now, through her vision, the Holy Spirit has been revealed as a woman.

"I didn't want to believe it myself because I believed the Holy Spirit was masculine as I'd been taught . . . Who am I to defy convention and established doctrine?" said Roden, who has been writing about her vision for the past four years.

"I felt the divine presence in the room . . . so I couldn't controvert that. It made me fear to stop because I felt like I had the obligation, regardless of the opposition, to write what I understood."

Roden said that the face of the Holy Spirit Mother was clearly a vision from God but that the rest

Ephesians 3:15 as a family picture of God.

"All families of the earth are named after the family in heaven. of her work is based on understanding and interpreting the Bible.

"In Genesis 1:2 we have the first key of the femininity of the Holy Spirit. (There) the spirit hovers, moves over the waters.

"If you go to the sources in the Hebrew and Aramaic, you see that the Holy Spirit is in the figure of a mother eagle fluttering over her nest."

In addition, Roden said that *ruah*, the Hebrew word for spirit in that verse, is always feminine. *Shekinah*, the Hebrew word for the divine presence or the glory of God, is also feminine.

"In Genesis 1:26, 27 we have the second key. God said, 'Let us make man in our image, male and female.'"

The Old Testament word for God is *Elohim*, which Roden said is a plural word representing both masculine and feminine.

Roden also finds support for her vision of God as a family in the New Testament. She points to The Bible itself says there is a family in heaven. What does a family consist of? A mother, father and child image."

Along with traveling to Jerusalem to consult with rabbis on the Hebrew and Aramaic texts, Roden also looked for support for her vision in art.

"In the catacombs of Rome they



Lois Roden

Our mother . . .



Lois Roden points to this fourteenth century fresco to support her vision that the Holy Spirit is a woman. The fresco, found in Urschalling Church in Bavaria, appears to depict the Holy Spirit as a female with God the Father on her left and God the Son on her right.

have found frescoes of women being ordained as bishops."

The June cover of *Shekinah*, a magazine Roden began publishing in December 1980 to spread her findings, shows a 14th century Bavarian fresco which appears to represent the Holy Spirit as female with the Father on her left and the Son on her right.

Roden said that the work of

spreading her message has put her in touch with scholars from all over the world including Roman Catholic art historian Dorothy Irwin and writer Elizabeth Rogers Dobell who has done extensive research into female images of God in art history.

What effect does Roden expect all this to have on the church?

"I think it'll put some life into it . . . Job says the Holy Spirit gave him life so the Holy Spirit is a life-

giver the same as Christ."

Beyond that Roden hopes it will lend support to the ordination of women in those churches that still balk at the idea, particularly the Roman Catholic Church.

Roden also says her vision has a definite bearing on mental health.

"All creation is made in the image of God, male and female . . . When we get out of that balance, we're unbalanced."

However, Roden has two main goals for her work. The first is to push for a translation of the Bible from its Aramaic texts.

"I'm convinced the way to approach this subject is through translation of the whole Bible from the original Aramaic, an honest translation . . . That'll settle the question forever. Then it won't be just a feminist idea."

Her second goal is to raise the moral image of women. To achieve that she is traveling around the country appearing on radio and television talk shows. Sunday she will appear on KNBC Channel 4's "Odyssey" at 8 a.m. with Dr. Paul K. Jewett, professor at Fuller Theological Seminary and author of "Man as Male and Female."

"I'm working for the improvement of the image of women in all churches, to raise the moral image of women so they'll value themselves as individuals, as persons before God."

Though Roden clearly supports the women's movement, she maintains the real problem is religious.

"The ERA is just an outgrowth of the real trouble. They're doing what they can. But it can only be righted by God to preserve the image of women."



The Candlestick with Its Seven Lamps What Does It Symbolize?

from

THE BIBLE IN THE HANDS OF ITS CREATORS

by Moses Guibbory



ow, in that each one of these true Gods was called by the name "Stone of Seven Eyes," as we understood from what we concluded from the clarification of the words:

Do but hear, O Joshua the high priest, thou, and thy fellows that sit before thee; for distinguished men are they; for, behold, I bring My servant Zemach (Sprout). For behold the Stone that I have laid before Joshua upon a *Stone of Seven Eyes*: behold, I am enfolding its (the Stone's) development, saith Jehovah of Hosts, and I will remove the iniquity of that land in one day. (Zechariah iii 8-9)

on the other hand, from the clarification of the words:

Yet now be strong, O Zerubbabel, saith Jehovah; and be strong. O Joshua, the son of Jehozadak, the high priest: and be strong, all ye people of the land, saith Jehovah, and do; for I am with you, saith Jehovah of Hosts: The Thing that I covenanted with you when ye came out of Egypt, and My Spirit standeth among you; fear ye not. (Haggai ii 1-5)

(from which we concluded that Haggai, as one of the interchanging Gods, was called there by the name *Spirit-Jehovah*), on the basis of the words:

And the Angel that spoke in me returned, and waked me up, as a man that is wakened out of his sleep. And He said unto me, What seest thou? And I said, I have seen, and behold a *Candlestick all of gold*, with a bowl upon its top, and its seven lamps—upon it seven—and seven pipes to the lamps, which are upon its top. And two olives are upon it, one upon the right side of the bowl, and the other upon the left side thereof. And I answered and said unto the Angel that spoke in me, saying, What are these, my Lord? And the Angel that spoke in me answered and said unto me, Hast thou not known what these are? And I said, No, my Lord. And He answered, and said unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith Jehovah of Hosts. (Zechariah iv 1-6)

For who despiseth the day of small things? Hence, these seven—they are the eyes of Jehovah which hold a survey through all the earth—will rejoice when they see the plummet in the hand of Zerubbabel. (Zechariah iv 10)

(from which we concluded, and conclude again,

that the Candlestick of the Seven Lamps alludes to the same interchanging God, who is called "Spirit-Jehovah," wherefore it too, as a symbol of Him, is called by His name, which is likewise the name of His predecessors or successors, by the name *Seven Eyes*), we conclude that the interchanging true God, the Middle One, beside whom there is none else, is composed, in His basic state, of seven fundamental units, or, more correctly, that in Him are contained, concealed within Him, seven units, seven basic component parts, which [on the basis of what we concluded here in my Book from the clarification of the words:

And when Abram was ninety and nine years old, Jehovah appeared unto Abram, and said unto him, I am El Shaddai: walk before Me, and be thou perfect. And I will set My covenant between Me and thee, and I will multiply thee exceedingly. And Abram fell on his face, and God spoke with him, saying, I, lo, Myself am My covenant with thee, and thou shalt become the father of a multitude of nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee. (Genesis xvii 1-5)

And God said unto Abraham, *Sarai thy wife*—thou shalt not call her name *Sarai*, since her name is *Sarah*. And I will bless her, and give thee also a son of her; yea, I will bless her, and she shall become (a mother of) nations; kings of peoples shall spring from her. And Abraham fell upon his face, and laughed; and he said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, who is ninety years old, bear? And Abraham said unto God, Oh that Ishmael might live before Thee! And God said, *But Sarah thy wife shall bear thee a son*; and thou shalt call his name Isaac; and I will establish My covenant with him for an everlasting covenant, for his seed after him. And as for Ishmael, I have heard thee: behold, I have blessed him, and I will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make of him a great nation. But My covenant will I establish with Isaac, whom *Sarah* shall bear unto thee at this set time in the next year. (Genesis xvii 15-21)

And *Sarah* saw the son of Hagar the Egyptian, whom she had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, with Isaac. And the thing was very grievous in Abraham's eyes, because of his son. And God said unto Abraham, Let it not be grievous in thy eyes because of the lad, and because of

thy bondwoman; in all that Sarah may say unto thee, hearken unto her voice; for in Isaac shall thy seed be called. (Genesis xxi 9-12)

(from which we understand that God, in all His Godhead, in all His inner essence, transmitted Himself solely in the seed of Abraham and Sarah, that is to say, that only of the seed of Abraham and Sarah could the Very God, beside whom there is none else, have been), and from the clarification of the words:

And Abraham said unto his servant, the eldest of his house, who ruled over all that he had, Put, I pray thee, thy hand under my thigh. And I will make thee swear by Jehovah, the God of heaven, and the God of the earth, that thou shalt not take a wife for my son from the daughters of the Canaanites, among whom I dwell. But unto my country, and to my birthplace shalt thou go, and take a wife unto my son, unto Isaac. (Genesis xxiv 2-4)

Then Laban and Bethuel answered and said, The thing hath proceeded from Jehovah; we cannot speak unto thee bad or good. Behold, Rebecca is before thee, take her, and go, and let her be the wife of thy master's son, as Jehovah hath spoken. (Genesis xxiv 50-51)

And they blessed Rebecca, and said unto her, Our sister, be thou for thousands of myriads, and let thy seed possess the gate of those who hate them. (Genesis xxiv 60)

And Isaac entreated Jehovah in the presence of his wife, because she was barren: and Jehovah was entreated of him, and Rebecca his wife conceived. And the children struggled together within her; and she said, If it be so, why did I desire this? And she went to inquire of Jehovah. And Jehovah said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and one people shall be stronger than the other people; and the elder shall serve the younger. (Genesis xxv 21-23)

(from which we understand that, after Abraham and Sarah, the Very God, in all His Godhead, in all His inner essence, transmitted Himself only in the seed of Isaac and Rebecca, that is to say, that only of the seed of Isaac and Rebecca could the true God, beside whom there is none else, have been), and from the clarification of the words:

And Jacob went out from Beer-sheba, and went toward Charan. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of the place, and put (it) under his head, and laid himself down in that place. 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 Jehovah, the God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; 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. (Genesis xxviii 10-14)

And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. And Laban gave unto his daughter Leah, Zilpah his-maid for a handmaid. And it came to pass that in the morning, behold, it was Leah; and he said to Laban, What is this thou hast done unto me? did I not serve with thee for Rachel? wherefore then hast thou deceived me? And Laban said, It

is not done so in our place, to give (in marriage) the younger before the first-born. Fulfill the week of this, and we will give thee the Zoth also, for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled the week of Zoth; and he gave him Rachel his daughter for a wife. And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. And he went in also unto Rachel, and he loved also Rachel more than Leah; and he served with him yet seven other years. And Jehovah saw that Leah was hated, so He opened her womb, while Rachel was barren. And Leah conceived, and bore a son, and she called his name Reuben; for she said, Surely, Jehovah hath looked upon my affliction, because now my husband will love me. And she conceived again and bore a son; and she said, Because Jehovah heard that I was hated, He hath given me this one also; and she called his name Simcon. And she conceived again, and bore a son; and she said, Now this time will my husband be joined unto me, because I have borne him three sons; therefore was his name called Levi. And she conceived again, and bore a son; and she said, This time will I praise Jehovah; therefore she called his name Judah; and she left off bearing. (Genesis xxix 21-35)

And when Rachel saw that she bore Jacob no children, Rachel envied her sister; and she said unto Jacob, Give me children, and if not, I die. And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb? And she said, Behold, (here is) my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. And she gave him Bilhah her handmaid for a wife, and Jacob went in unto her. And Bilhah conceived, and bore Jacob a son. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan. And Bilhah, Rachel's maid, conceived again, and bore Jacob a second son. And Rachel said, Contests of God have I contended with my sister, I have also prevailed: and she called his name Naphtali. When Leah now saw that she had left off bearing, she took Zilpah her maid, and gave her to Jacob for a wife. And Zilpah Leah's maid bore Jacob a son. And Leah said, Good luck hath come: and she called his name Gad. And Zilpah Leah's maid bore a second son unto Jacob. And Leah said, To my happiness; for the daughters will call me blessed: and she called his name Asher. (Genesis xxx 1-13)

And God appeared unto Jacob again, when he came from Padan-aram, and blessed him. And He said unto him, Elohim is thy name, Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and He called his name Israel. And God said unto him, I am El Shaddai; be fruitful and multiply; a nation and an assemblage of nations shall spring from thee, and kings shall come out of thy loins. And the land which I gave to Abraham and to Isaac, to thee will I give it; and to thy seed after thee will I give the land. (Genesis xxxv 9-12)

And Jacob was left alone; and there wrestled an Ish with him until the breaking of the day. And when He (the Ish) saw that He could not prevail against him, He struck against the hollow of his thigh; and the hollow of Jacob's thigh was put out of joint, as he wrestled with Him. And He said, Let Me go, for the day hath dawned. And he said, I will not let Thee go until Thou hast blessed me. And He said unto him, What is thy name? and he said, Jacob. And He said, Not Jacob shall any more be called thy name, but Israel; for thou hast striven with God, and with men, and hast prevailed. (Genesis xxxii 25-29)

(from which we learn that, after Abraham and Sarah, Isaac and Rebecca, the Very God, in all His Godhead, in all His inner essence, transmitted Himself only in the seed of Jacob, Leah, and Rachel—including Bilhah and Zilpah their handmaids—

that is to say, that only of the seed of Jacob, Leah, and Rachel could the true God, beside whom there is none else, have been), and 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 21-25)

And Jehovah God said unto the Serpent, Because thou hast done this, be thou cursed above all the cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the Ishah, and between thy seed and Her seed; he shall crush thy head, and thou shalt crush his heel. 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 14-16)

And the Adam called his wife's name Chavvah, because She was the mother of all life. (Genesis iii 20)

(from which we understood that before God, in all His Godhead, in all His inner essence, transmitted Himself in the seed of Abraham and Sarah, of Isaac and Rebecca, and of Jacob, Leah, and Rachel, He, the Very God, in all His Godhead and in all His inner essence, transmitted Himself and exists since antiquity until now in *Zoth*—known by the name Chavvah, who "was the Mother of all life" in every sense—and in Her Seed, who is in Her, and She in Him] are indicated by the golden Candlestick of the Seven Lamps—in the following manner:

(1) *Zoth-Chavvah-Yinnoin* are symbolized in the center shaft, which is divided by the three pairs of branches into three equal parts so as to unify thereby the three names *Yinnoin*, *Zoth*, and *Chavvah*, and which symbolizes the One, the first and fundamental entity, as this center pipe itself, in its form, bears witness, and which constitutes, therefore, the main, center shaft of the seven branches of the golden Candlestick;

(2) Abraham and Sarah—the inner pair of branches, the first of the foundation of the Candlestick;

(3) Isaac and Rebecca—the middle pair of branches;

(4) Jacob and Leah—the outer pair of branches, the third of the foundation of the Candlestick. . .

(all constituting one unit, one inseparable entity, which is the Candlestick in its own form; the whole Candlestick in all its particulars and details), as is understood from the words:

And thou shalt make a Candlestick of pure gold: of beaten work shall the Candlestick be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece with it. And there shall be six branches going out of the sides thereof: three branches of the Candlestick out of the one side thereof, and three branches of the Candlestick out of the other side thereof. Three cups, almond-shaped, shall be on the one branch, with a knop and a flower; and three cups, almond-shaped, on the other branch, with a knop and a flower: for the six branches going out of the Candlestick. And on the Candlestick shall be four cups, almond-shaped,

the knops thereof, and the flowers thereof. And there shall be a knop under two branches of one piece with it, and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of the Candlestick. *Their knops and their branches shall be of one piece with it; the whole of it one beaten work of pure gold.* And thou shalt make the lamps thereof, seven; and they shall light the lamps thereof, to give light over against it. And the tongs thereof, and the snuff dishes thereof, shall be of pure gold. Of a talent of pure gold shall it be made, with all these vessels. (Exodus xxv 31-39)

—which alludes to the Very God the Middle One, who, in each and every generation, is one, beside whom there is none else, neither in the heavens above nor upon the earth beneath. For in each and every one of them, in each and every one of His predecessors and successors, all are contained, inasmuch as even in all of them is contained each and every one of them, as we concluded from everything that we clarified here in my Book concerning this matter.

And, in that all the branches, coming out from the two sides of the Candlestick, should have reached, without exception, a parallel height, which was fixed for the entire Candlestick, one not being lower or higher than the other, we can only understand that *Zoth*, Abraham and Sarah, Isaac and Rebecca, Jacob and Leah, and God the Middle One, whom the entire Candlestick indicates, and in whom all of them and everything are contained, just as He Himself, and with Him all of them, are contained in each and every one of them, are all equal in degree; all of them, identically the same—all are He, and He is all.

And we shall not be mistaken if, from the words:

. . . and behold a Candlestick all of gold, with a bowl upon its top. (Zechariah iv 2)

—on the basis of the words:

And they journeyed from Beth-el; and there was yet some distance to come to Ephrath, when Rachel travailed, and she had hard labor. And it came to pass, when she was in hard labor, that the midwife said unto her, Fear not; for this child also is a son unto thee. And it came to pass, as her life was departing, for she died, that she called his name Ben-oni; but his father called him Benjamin. And so Rachel died, and was buried on the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave; this is the pillar of Rachel's grave unto this day. (Genesis xxxv 16-20)

which show the direct consequence of that which is mentioned in the words:

And Laban said to Jacob, What hast thou done, that thou hast stolen away my heart, and led away my daughters, as captives taken with the sword? Wherefore hast thou hidden thyself, to flee away, stealing also me, not having even told me, so that I might have sent thee away with mirth, and with songs, with tabret and with harp? And why hast thou not suffered me to kiss my sons and my daughters? now hast thou acted foolishly in so doing. It is in the power of my hand to do you hurt; but the God of thy father spoke unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. And now, thou wouldst needs be gone, because thou greatly longedst after thy father's house—wherefore hast thou stolen my gods? And Jacob answered and said to Laban, Peradventure thou wouldst take by force thy daughters from me. With whomsoever thou

findest thy gods, let him not live: before our brethren seek thou out what is thine with me, and take it to thee; but Jacob knew not that Rachel had stolen them. And Laban went into the tent of Jacob, and into the tent of Leah, and into the tent of the two maid-servants; but he found nothing; he then went out of the tent of Leah, and entered into Rachel's tent. Now Rachel had taken the images, and put them in the saddle-cushion of the camel, and sat upon them; and Laban searched all the tent and found nothing. And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me; and thus he searched and found not the images. Now Jacob became wroth, and quarreled with Laban; and Jacob answered and said unto Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? Although thou hast searched all my goods, what hast thou found of all the articles of thy household? set it here before my brethren and thy brethren, that they may judge between us both. (Genesis xxxi 26-37)

from which, in connection with the words:

Thus hath said Jehovah, A voice is heard in the Height (Ramah), groaning, weeping and bitter lamentation; Rachel is weeping for her children: she refuseth to be comforted for her children, because He is not— Thus

hath said Jehovah, Refrain thy voice from weeping, and thy eyes from tears; for there is a reward for thy work, saith Jehovah, and they shall return from the land of the enemy. And there is hope for thy latter end, saith Jehovah, and children shall return to their own borders. (Jeremiah xxxi 14-16)

we learn that Rachel did what she did, sacrificed herself, only for the benefit of the children of Israel, and that by means of her, as in the example of Chavvah, there was fulfilled a second time the matter of Zoth, the matter involving the self-sacrifice of God the Female, in the sense of 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)

—we conclude that the bowl, which was on the top of the Candlestick and which symbolized a shield thereto, alluded to Rachel, the shield of the "lost" children of Israel.

Pages 1614-1620.



what the people are saying



A short time ago I received through the mail a copy of your SHEKINAH and AN EAGLE, and I am thrilled with what is being opened up to you and others along this line. It has not been the most popular message to give the woman her rightful place in the Father's economy, but it must needs be so. Thank you so much for sending to me, and I am grateful for whoever furnished my name and address to you. Please keep them coming!

Norene Nicholls
Thompson, Utah

When I went through the *Shekinah* Vol. 1, No. 1, I was so much interested with the views purveyed down by various personalities relative to the suffrage of woman race, especially the failure of appointing them as church ministers. Taking the fact that our Heavenly Father, God is Omnipotent, He is man and He is woman, therefore, I don't see any reason at all as to why women can't be ordained as church ministers.

Onderi Zakayo Onyango
Kisii, Kenya

For our records, can you supply this library with the date of the first issue of *Shekinah*? Thank you for including Pitts Library on your mailing list. We have at

present the April, June and August issues for 1981. If you could send one copy of the Feb. 1981 and any other available back issues, we would be appreciative.

Pitts Theological Library
Atlanta, Georgia

Thank you so much for your publication entitled *Shekinah* Vol. 1, No. 1 of Dec. 1980 which you sent to me. I do appreciate your good work and efforts to make it a manifestation, and I pray that it continues to progress. If you wouldn't mind I would like to be a regular reader of the *Shekinah*. And would in the near future think on how best I can contribute for its progress.

Victor Chudi Onumonu
Abe, Nigeria

Please put us on your mailing list for your free newsletter SHEKINAH.

Center of Concern
Washington, D.C.

Greetings in that wonderful name of our Saviour the Branch. He is indeed good, such that He makes His people He wants to inherit His Kingdom, know His secrets. May the Branch bless you, plus your Association in gospel preaching and winning more souls to Him. Thank you for your message of the *Shekinah*, that we received recently. Enclosed are

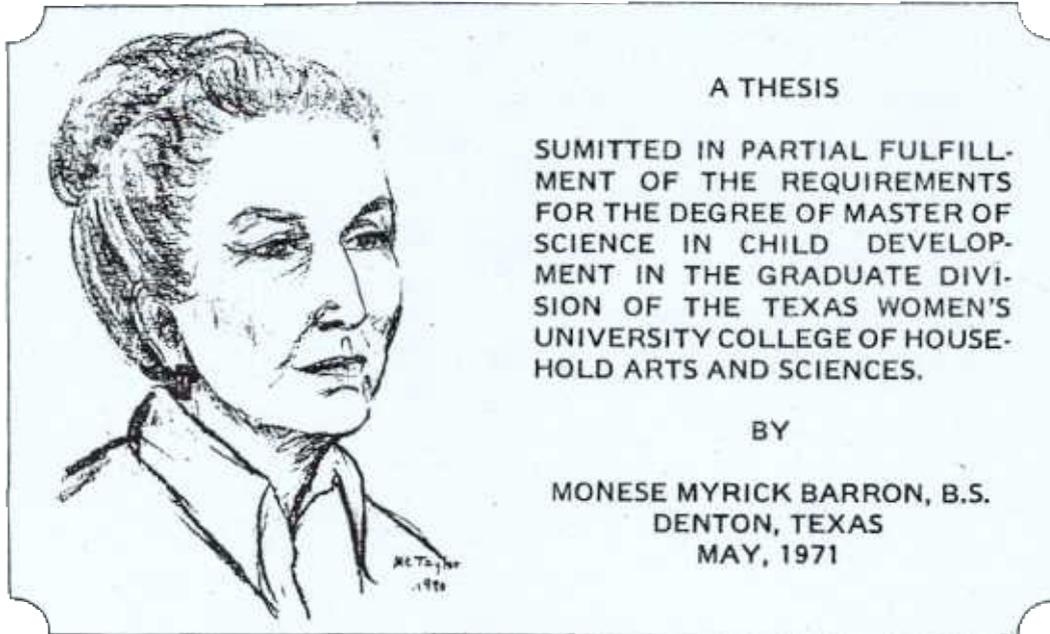
the names of 80 Sabbath-Keepers that would like to be receiving the *Shekinah* and other published booklets that you have. Yours in the Lord's army.

Godfrey George Otinga
Mumias, Kenya

Greetings in the name of Jeshua, our Lord and Master, Jesus Christ. I enjoyed your booklet very much, and see a whole lot of truth in it, tho, for sure, it does leave somewhat to be desired! I have been a student of this ideology for many years, in fact since 1955. Truly, the Holy Spirit is the female portion of God, and she is, indeed, the *Shekinah* Glory of God, for she is the wife portion of Our Creator, and we are made in that image, if we are as He is, married to His *Shekinah* Glory! But neither God (YHVH) is anything without His wife, nor is She anything without Her head! And so are we today. One thing must be noted. When Jesus talked of the Holy Spirit that was to come, He said, He (meaning SHE) would NOT testify of herself, but She will testify of Me! Truly, IN ALL THE SCRIPTURES, I have never seen anywhere that the Holy Spirit ever spoke of Herself. That is ONLY in the carnality of the natural mind of man

(Continued on page 22)

EARLY ICONOGRAPHY OF THE TREE OF JESSE HOLDS CLUE FOR WOMAN AS COUNTER-PART OF SPIRITUAL IMAGE



A THESIS

SUMMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF SCIENCE IN CHILD DEVELOPMENT IN THE GRADUATE DIVISION OF THE TEXAS WOMEN'S UNIVERSITY COLLEGE OF HOUSEHOLD ARTS AND SCIENCES.

BY

MONESE MYRICK BARRON, B.S.
DENTON, TEXAS
MAY, 1971

SELECTIONS FROM CHAPTERS 3 & 4

Observations of the iconographic study of the Tree of Jesse by Watson³⁵ were promising for identifying a spiritual image in the likeness of temporal woman. Woman, the particular subject, was a counter-part. The Virgin described by Latin prefigurations was assumed to be the spirit mother of God the Son.

The present study accepted the interpretation intimated by the iconographic representations in Watson's study of the Tree of Jesse. He stated:

Among the representations reproduced in the plates there is none in which the Tree of Jesse appears as described, at the beginning of Chapter XI of Isalah.

King James Version of the Bible¹⁶ Isaiah 11:1 stated:

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.

Latin prefiguration used with representation of the artists' clearly showed the Tree of Jesse was a symbol. Latin titles using *virga*, showed the symbol was the tree as:

- 1) *Virga Crucis, tree of torture, as the cross of Calvary.*
- 2) *Salutifera Arbor, tree of salvation, as cross of Calvary.*
- 3) *Arbre de Jesse, tree of Jesse as a tree of prophecy.*
- 4) *Egredietur Virga, extraordinary tree, as a growing tree, branching out.*
- 5) *Arbor Iuris, tree with many branches, tree of genealogy.*

The tree that grows towering upward was in accord with the Latin prefigurations and *Timor Domini*, from the lowest grade up to *Sopientia*, the highest possible. The significance in the ascending order of the figures could be the descendants

of heaven seeking a way to return. The descendants were not figures or represented in pictures seen in artists' work, they were intimated. The prefigurations indicate the Mother God and her spirit descendants ascending to return. The "bramble bush" that bears fruit and was associated with "emotions" was referring to the human family in the genealogical symbol of the tree. Mankind can retrack the way back.

Egredietur virga, iconographic expression of Isaiah's prophecy meant extraordinary tree symbolizing growth, the increase by generations.

Rubus igneus, and three other prefigurations appeared in the Dijon Manuscript, 841 A.D., were clearly to the glory of the *Theotokas*, the Mother of God. The *rubus* was a bush — like a bramble bush or berry bush — and *igneus* was like fire — as emotions, as feelings or energy.

Watson³⁵ suggested the artists' representations be set to an exacting formula:

- a) *a recumbent Jesse*
- b) *a genealogical motif including kings*
- c) *the Virgin*
- d) *Christ*
- e) *the seven doves*
- f) *Prophets*
- g) *other imagery to be excluded*

The earliest Tree of Jesse was a window in the Abbey Church, Sainte-Denis (Plate XXIV, p. 73 in Watson's book). The representations in this window were restored in 1848 and included both twelfth and nineteenth century work.

The gifts of the spirit as gleaned from the Bible, 1 Cor., 12:8-11, are:

- I *Wisdom and Knowledge,*
- II *Faith,*
- III *Healing,*
- IV *Miracles,*
- V *Discerning spirits,*
- VI *Speaking and interpreting tongues.*

The Latin prefigurations showed that emphasis was taken from one representation and given to another, probably a means used by the artist for individual expression. However, Isaiah's prophecy of the Tree of Jesse remains the theme. Watson³⁵ stated:

the virga Jesse tended to shift from its simple adherence to Isaiah's words and to become genealogical to such an extent as to cloud its close association with the Virgin.

Drama, adopted from legends, presented the *virga crucis* in a crucifixion scene with the skull of Adam at the foot of the cross, thus joining the stories of the New and Old Testaments. Adam, responsible for the "fall" will be given salvation for himself and his descendants through the cross, the Tree of Salvation.

All trees had one thing in common, the ascending position of the figures. The genealogical tree ascended to heaven, showing the generations returning to heaven the way they descended. Watson³⁵ referred to the Chartres Window and the ceiling of St. Michael when he said:

In some trees the Jesse genealogy was expressed with majesty and magnificence as showing the supreme sacred line which was to bring means of salvation.

Some representations showed Adam as top figure, others placed Adam and Eve at the top position showing Adam and Eve the parents of the human family.

The Roman tree of genealogy, *Arbre Iuris*, had some influence on the representations assuming a definite genealogical meaning. The recumbent Jesse in the thirteenth century Madrid Manuscript (Plate XXXVI, p. 74 in Watson's book) supported the tree of genealogy that towered heavenward with his hand. The inscriptions began in the trunk and branched out as the tree ascended forming an *Arbor Iuric*. The Church at Rome adopted the *Arbor* in an Act of the Council of Douzy, 874 A.D., to bar from membership, consanguinity in marriage.

The ladder of Jacob's dream and the tree of Jesse found representations in two recumbent figures. Manuscript belonging to the Cathedral of Trier, twelfth and thirteenth century, showed Jacob at the bottom left and Jesse at bottom right with other ascending figures following the formula. This indicated a means for direct communication with heaven for both figures. Jesse in manuscript of Trier Evangeline Cathedral, same century, is non-recumbent with extended arms and hands (Plate XIX, p. 72).

Watson³⁵ saw analogy in the positions of Jacob and Jesse. He stated:

The twelfth century artist may then well have borrowed. In his representation of Jesse, imagery from the attitude of Jacob as lying down and dreaming of the ladder which was the means of transit from earth to heaven and had this in common with the Tree of Jesse, which in its line of genealogy rose up to the Virgin and to Christ.

Other representations suggested the "extraordinary tree" to be the Virgin Mary and associated the Tree with the Im-

maculate Conception through the birth of Christ, the son of Mary who descended from King David the son of Jesse.

In the *Mariale of Josephus Hymnographus* Watson found many references to the Virgin's prefiguration as *virga Jesse*, the *virga Aaron* and less distinct reference in *rubus*, bramble bush, *wellus*, shorn off and *scala* flight of stairs.

Collections of twelfth century poems used mystic names addressed to the Mother of God as the flowers of the field in Spring:

*Si cut pratum picturatur
Et ver uerous florebus,
Master dei figurathur
Mystics nominibus.*

Watson³⁵ asked:

What do you think the virga is if it is not the blessed Mother of God from whom proceeded the Flower of the field?

Later as the *virga Jesse* became more associated with genealogy the significance to the Virgin became less. When association with the Virgin was made *Ecce Virgo Conciptet* Immaculate Conception became substituted for *egredietur virga* of Isaiah's prophecy of the extraordinary tree.

Scholars of theology interpreted Isaiah's "rod of Jesse" to be a symbolical tree. Nouns like stock, rod, root, stem and tree were substituted for Latin *arbre* when translated to English versions of the Bible. The scripture lacked detail that works of art, drama and poetry associated with the very early "Tree of Jesse." The Hebrew prophet may or may not have predicted in such detail as the artists portrayed. However, the remaining Latin prefigurations indicated the artists' version in designs in colored glass windows of paintings on ceilings and of sculptors in stone had not had to endure translation. Therefore, the meaning originally portrayed by artists had not been subjected to change as had the interpretations of scripture. Smith²⁶ gave an interpretation of a translation from Isaiah that differed from the King James version: "There shall come forth a sprout from the cut-down trunk of Jesse, and a sucker shall bud forth from among his roots." Smith proposed:

Messiah was not to come till after the house of David had fallen into obscurity.

This interpretation still related the text to the birth of Jesus through the lineage of King David. Smith²⁶ revealed the "root of Jesse" was predicted by a prophet to come forth in latter days, a descendant of Jesse.

Four parts of a tree, stem, branch, rod and roots were named in the King James version. Two verbs connected two nouns as objects made two nouns subject as named as parts of the tree. The "rod come forth out of the stem" and "a branch grow out of his roots." The different meanings given to Isaiah's prophecy may be the results of impressions created with translation of the scripture from Latin to English or the meaning of the prediction was meant to have more than one interpretation.

The structure of the tree is both below and above the ground. Expansion and growth is in roots and branches. Roots are not seen but evidence of support given the branches enables the tree to tower heavenward. God promised Abraham that his seed would be as numerous as the stars. Thus, a tree

out of the roots of Jesse.

Jesse's origin as a descendant of Adam and Eve, God's temporal creation, is given in the Bible. Ruth 4:17, named Jesse as the father of David, son of Obed, who was the son of Ruth the Moabite and Boaz of Judah. Matthew 1:1, names the generations and divides the dispensations until the birth of Christ:

The book of the generations of Jesus Christ the son of David, the son of Abraham.

Abraham lived 1948 years after creation. The number of generations from Abraham to David were fourteen and the number of generations from David to Christ were twenty-eight.

Names listed in the chronology of the generations did not always include the names of women. Instead a woman is identified by country or by other descriptives, i.e., Ruth the Moabite, and "of her that had been the wife of Urias" who was Solomon's mother. The prominence of the woman's family or some other distinguishing factor is associated with her name. So it was also with Joseph, the husband of Mary, of whom was born Jesus.

Temporal woman is different from man. The physical body, feminine traits and spiritual reactions are all very different. Man was a duplicate. Was woman a duplicate as was man?

* * *

The Heavenly Father, God, dwells in the heavens above. Where is thy Heavenly Mother? A very beautiful Latter-Day Saint Hymn written by Eliza R. Snow,²⁹ placed a woman in heaven.

*Truth is reason, truth eternal
Tells me I've a mother there.*

God the Father is identified in His heavenly residence as the Godhead.

The Heavenly Mother must be somewhere near. She will be identified with the head of the family. Taylor continued, "That the man is the head of the woman and the glory of the man is the woman."

* * *

There can be little to wonder about that woman has found no special role or part to consider truly feminine or belonging exclusively to the female. No example was set by another woman. Mention is made of Ruth, a widow and her mother-in-law, Naomi. Miriam, a singer, and Deborah, a prophetess of Ancient Hebrew times, received honorable mention. A prostitute, Mary of Magdalene, and the Virgin Mother Mary were associated with Jesus Christ on a memorable occasion at the tomb. Mary and Martha were referred to as sisters of Lazarus and held in high esteem by Jesus. We have them all: single, married, widowed, mothers, and prostitutes.

The Holy Ghost had no revealed identity, always a personage identified with the Holy Trinity. The Holy Ghost, alias Holy Goddess, Mother in heaven, was concerned over earth's sons and daughters. Vagueness of Latin prefigurations concealed the identity of the heavenly being as a superimposed figure. The feeling of concern intimated in Latin terms can only be the emotions of mother for child. The tree of Jesse is a symbol, an extraordinary tree, *egredietur virga*. Isaiah

chose a symbol to lend versatility to his prophecy.

Bible scripture answered the call for revelations through prophecy in time after Isaiah, for rod of Jesse, stem of Jesse, root of Jesse and other terms associated with the tree. The original meaning concealed in works of art and literature is waiting to be revealed.

Other Latin prefigurations suggested closer association with the *virgo*, Virgin figure. The symbol was more important than the literal translation of the words that describe it. Literal translation lost the depth of meaning and misinterpretation redirected the significance to a figure rather than a symbol. Note the vagueness of:

Rubus igeus, suggested a bush bearing much fruit with feelings, emotions, a mother's concern for her children.

Ecce Virgo Concipiet, shifted from *virga*, tree, to *virgo*, maiden associated with the Virgin Mary.

* * *

A tree representing the generations that has someone concerned over its growth is directed by a spirit of equal vagueness. God promised the gift of the Holy Ghost to bear witness of God the Father and the Only Begotten Son to be a teacher and source of inspiration to man. The power of the Holy Ghost will reveal a knowledge of all things.

The Holy Ghost is a member of the Godhead. A family unit is the most universally known organization that has a head who is also the father. The human family to be able to represent a likeness to that in heaven must find adequate representation in a nuclear family unit in heaven. The known representatives are father and son. Another member of the family of equal importance to the father is the mother.

* * *

The Holy Ghost is alias for Holy Goddess, an equal to the Holy Father as to the Holy Mother. Heavenly Father has acknowledged His Only Begotten Son but Heavenly Mother whose image is concealed in the Father has not declared herself or her daughter. Both are known as an influence that can be felt by the other members of the family. The woman as mother in the home has a direct influence on the other family members. However, woman need not concentrate her attention on just the home. The woman's influence as contained in the power of the Holy Ghost can be felt wherever woman is. Given in the Bible,³⁰ Luke 12:12, said:

For the Holy Ghost shall teach you in the same hour what ye ought to say.

Women's intuition was an important inspiration. Spiritual guidance was responsible for fore-warning and revealing unknown events. Religious leaders rely on inspiration from the Holy Ghost.

God promised Adam a comforter, the Holy Ghost; if he accepted all the gifts of the Comforter he could not fail to live by the law God had given Adam and Eve. He was promised guidance through the Holy Spirit of God and teaching by the Holy Ghost. Widstoe stated:

Certain it is, that only with the aid of the Holy Ghost shall we be able to rise to the heights of Salvation of which we dream and for which we pray.

The Holy Ghost knew of the plan for Christ's birth. Mary would know and be comforted by the Holy Ghost. A mother

and daughter share confidences. In 1 Corinthians 2:13₂ Paul wrote:

Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

The Holy Ghost was described as a peacemaker, teacher, inspirer to works of happiness and as a reminder. Woman had been looked to for comfort and inspiration both in the home and among those in need of help. Mother was the peacemaker in the home. Not all teachers were women but the women outnumbered the men. Woman as mother and wife was a reminder.

* * *

Marriage was a holy ordinance in the beginning and has come under sanctions of the various churches. The bonds of matrimony whether performed in civil ceremony or by an ordained minister represented a uniting of man and woman

forming "one" in purpose. The ending at this point is sad! Man and woman do not always realize the "Oneness" of the Godhead but life goes on and on and on.

Bibliography

2. Baptist General Convention of Texas. *Good News for Modern Man*. New York: American Bible Society, 1966.
10. Douay College. *Holy Bible*. Translated from Latin Vulgate. New York: The Catholic Bible House, 1914.
16. King James. *Authorized and Revised Version Bible*. New York: The World Publishing Co.
35. Watson, Arthur. *The Early Iconography of the Tree of Jesse*. London: Oxford University Press, 1934.

Notes From The Synagogue

Today's parasha relates how the first woman Eve gives birth to her first child, Cain. She calls him Cain because the Torah tells us in four obscure words קניתי איש זה ה' (Gen. 4:1). Taken separately these four words are simple enough. קניתי I have bought or acquired; איש a man; זה from or with; ה' G-d. But what do they mean when strung together? The commentators provide a host of answers, most of them interesting but for the most part unsatisfactory.

Prof. Cassuto offers what appears to be the most valid answer by revealing to us the true meaning of the word קניתי. When the King of Salem, greets Abraham, he blesses him saying, שמים וארץ ברוך אברם לאל. "Blessed be Abram of G-d most High *koneh* heaven and earth" (Gen. 14:19). That phrase when translated literally reads: "Who buys or acquires heaven and earth." Of course, this is absurd. Just as it is absurd to translate וקנה הכל in the opening "brachah" of the "Amidah" "and he buys or acquires everything" — G-d has no need to purchase or acquire anything for "the earth is the Lord's and the fullness thereof" .. הארץ ומלאה and the Heavens כמה וכמה על אחת כמה וכמה

Obviously, the word קנה which means to buy or purchase or acquire in latter Hebrew, had a somewhat different meaning in earlier Hebrew (one which is related to the language of the Canaanites). According to Cassuto, the verb קנה in early Biblical Hebrew means to create, to form, to make. קנה is a synonym of ברא, to create. Now we can begin to understand that the Torah and Tefillah means. Abraham was blessed in the name of the Most High G-d who creates heaven and earth שמים וארץ קנה and in the Amidah וקנה הכל and G-d creates everything.

This then is the meaning of Eve's triumphant cry upon the birth of the first human child. "קניתי איש זה ה' "I have created a man with the Lord!" Until now I was only a creature; now I am also a creator. My own body had become

the instrument of an act which heretofore was reserved for G-d, namely, creation. Now G-d has invited me a mortal man — סליחה — a mortal woman! to become His co-creator. "איש זה ה' with the Lord, I too have created איש, a man, a male child.

Now it is clear that childbirth is an act of imitatio Dei, it is an act of participation in a divine act. As such it is characterized by the quality of קדושה. And that is why the Torah declares that childbirth is followed by a period of טומאה of ritual impurity. Seven days following the birth of a boy and fourteen for a girl: ... וטמאה שבעים שנים, זכר, וטמאה שבעה ימים. . . ואם נקבה קדושה כי תזריע וילדה Whenever there is קדושה and then the holiness departs, the void or vacuum is filled with its opposite, with its mirror image namely טומאה. The halakhic state of טומאה marks the contrast between the sacred and the profane, it highlights the grace of holiness which was present and which has now departed, creating a state of טומאה.

The best illustration of this relationship of טומאה to קדושה is that of life and death. The אבוי הטומאה or primary source of ritual impurity is a dead body. As long as man lives and breathes, as long as he possesses באפו, נשמת חייה, he participates in the holiness of the Living G-d. But when he dies, when his spirit leaves him, then קדושה departs and טומאה rushes in. That is why the cadaver is a primary source of ritual impurity of טומאה אבוי.

Similarly, when a woman bears life within her, she is in a state of imitatio Dei, she is a co-creator with G-d and consequently reaches a high level of קדושה. But once the act is done and the child is born, delivered and the womb is empty, the קדושה is gone and there follows a period of טומאה. The state of ritual impurity attendant upon childbirth is therefore not meant as a negative judgment on the birth process, conception, gestation, pregnancy and birth. On the contrary it is a way in which the Torah testifies to its essential קדושה.

This will explain why the period of טוֹמאה should be twice as long for the birth of a girl as for the birth of a boy. For if the birth of a child, a human being, is a high form of creativity which bestows קְדוּשָׁה upon the mother, and an equivalent degree of טוֹמאה when the act of childbirth has been accomplished, then the birth of a girl calls for twice the length of the period of impurity; for the female of the species, unlike the male, possesses in turn, the potential for bearing yet another generation and repeating this sacred and sublime act of reproduction. To give birth to one who in turn can give birth is to achieve double the holiness of producing a male child who cannot reproduce within himself. Therefore the period of טוֹמאה is twice as long, just as a larger object casts a longer shadow.

Thus, according to the author of the אור החיים, the longer period of טוֹמאה for the birth of a girl is not an antifeminist notion but, quite the contrary, an acknowledg-

ment of the natural creativity of women.

And just as women, by virtue of motherhood, imitates G-d, G-d returns the compliment: He imitates mother; "As one whom his mother comforts, so will I comfort you; and ye shall be comforted in Jerusalem" (Isa. 66:13).

כאיש אשר אמו תנחמנו כן אנכי אנהמכם
ובירושלים הנוחמו.
(1) ההוראה העיקרית של השורש קין, גם בערבית,
היא ליצור, לעצב, לחת צורה. (מ. ד.
קאסוטו, מאדם עד נח, עמ' 132).
(2) האשה הראשונה, באשרה על לידת בנה הראשון,
מחגאה בכוח היצירה שבה, הנדמה בעיניה קרוב
לכוח היצירה של הבורא. ה' יצר את האיש הראשון
(ב, כג), ואני יצרתי את האיש השני. קניתי איש
את ה' : אני עומדה יחד אהו הטורה היוצרים.
(מ. ד. קאסוטו, מאדם עד נח, עמ' 135).

The Evening Sun (Baltimore, Maryland), October 1, 1981

Seventh Day Adventists sued over pastoral post

By Wanda L. Dobson
Evening Sun Staff

Carole Rayburn, a clinical psychologist, decided to embark on a new career by attending a seminary to become a professional associate in pastoral care.

She graduated magna cum laude from Andrews Seventh Day Adventist Seminary

But the church hierarchy refused to make her an associate in pastoral care and denied her request for an internship in pastoral care at the Sligo Seventh Day Adventist Church in Takoma Park.

Now, Rayburn has filed suit in federal court charging her church with discriminating against her as a woman and because of her association with a black Bible-study group while she attended the seminary.

The suit also charges the General

Conference and Potomac Conference of the Seventh Day Adventist Church with failing to employ women on an equal basis with men in positions not requiring ordination.

"I entered the seminary with the goal of working on the church staff

**6 . . . I will hock my
house to pay legal fees
if I have to. . . 7**

—Carole Rayburn

as an associate in pastoral care and I never thought for one moment while I was at the seminary that I would become an ordained minister," said Rayburn.

After exhausting her appeals within the church, Rayburn hired attorney Eileen Stein and paid the \$60 filing fee to have her case aired in

open court.

"I will hock my house to pay legal fees if I have to because even with my attorney cutting the legal fees to the bone, it's still expensive. But I think it's worth it," she said.

She also filed a complaint with the federal Equal Employment Opportunity Commission.

"I am very hurt by the way the church has treated me," she said.

Rayburn displayed a copy of a memorandum from Ken Mittleider, then president of the church's Potomac Conference, to Dan Matthews, who was Potomac Conference secretary at the time.

The memo warned, "I wonder if the fellows who are making the recommendations really know her. She is a crusader. You will notice one of the activities she joined in at Andrews is the Black Forum. She will

constantly be working from 'the underprivileged,' trying to better their situation from a material standpoint."

Mittleider concluded, in the memo, "There seems to be a clear ringing of attitudes of what I fear most as to her effectiveness in a role as associate in pastoral care."

Rayburn had decided to enter the seminary even though the Seventh Day Adventist Church does not ordain women as ministers.

She leased her Silver Spring house, gave up her \$50,000-a-year practice as a clinical psychologist and moved to Berrien Springs, Mich., to attend the seminary there.

Rayburn, a member of the Takoma Park Seventh Day Adventist Church, said she felt the call to the ministry of her church while working with delinquent youths at the Washington Children's Center.

"So often in the course of my therapy to the young people, I could see the need to deal with their spiritual as well as psychological elements but that wasn't what the government hired me to do," Rayburn said.

Before graduating from the seminary in June 1980, she began seeking

“... I am very hurt by the way the church has treated me ...”

—Carole Rayburn

jobs within the church, using her master of divinity degree.

She had reason for hope when church officials told her the first woman ever to hold a position as associate in pastoral care was leaving for another parish and her post would be vacant.



CAROLE RAYBURN: She graduated magna cum laude from the seminary

(See Pastoral Post, page 22)

A Litany of Recognition and Thanksgiving for the Gifts of Women to the Church and the World

*Below is the text of the Litany which was said at the service in celebration of the
life of the Rev. Canon Jeannette Piccard, May 20, 1981 at the Cathedral Church
of St. Mark in Minneapolis, MN.*

- Right: For Miriam, poet of the Exodus, leader through the wilderness;
Left: For Deborah, a mother and a judge in Israel;
Leader: For all women who have recognized that to be a person of faith is to respond in action:
All: *We give you thanks, O God.*
- Right: For Esther, who risked her life for her people
Left: For Abigail, whose wisdom averted a battle;
Leader: For all women who have cried out for peace for their people and all people:
All: *We give you thanks, O God.*
- Right: For Naomi, who could perceive the working of the divine even when it was not yet visible to others;
Left: For Ruth, model of devoted love and faith;
Leader: For all women who have struggled alongside men of history to create a new age of hope and unity:
All: *We give you thanks, O God.*
- Right: For the unnamed woman who bathed Jesus' feet with her tears;
Left: For Mary and Martha whose home was a haven for Jesus; and who served each in her own way;
Leader: For all women who have chosen the paths of service they knew were right for them.
All: *We give you thanks, O God.*
- Right: For Mary Magdalene, first apostle of the Resurrection;
Leader: For all women whose understanding of the Word leads them to acts of charity and service:
All: *We give you thanks, O God.*
- Right: For Priscilla and Dorcas, teachers; for Phoebe, deacon;
Left: For forgotten women priests of old;
Leader: For all women who will not permit the often obscured truth of God's love for women to remain hidden:
All: *We give you thanks, O God.*
- Right: For Teresa of Avila and Catherine of Siena, doctors of the Church;
Left: For Clare of Assisi and Julian of Norwich, contemplative saints;
Leader: For women whose spiritual and intellectual genius enriches the Church:
All: *We give you thanks, O God.*
- Leader: Let us remember those women who so loved their lives and work that is fulfilling their vocations they became instruments of God's continuing creation.
- Leader: For all women who have listened to the Holy One and followed their understanding of their call regardless of the cost:
All: *We give you thanks, O God.*
- Leader: For all women who have dared to step forward and lead:
All: *We give you thanks, O God.*
- Leader: For all women who have faced the unknown in faith and met
- All: *fear with courage:
We give you thanks, O God.*
- Leader: For all women who have responded fully to their unique gifts, risking prejudice, humiliation and ridicule:
All: *We give you thanks, O God.*
- Leader: For all women who have challenged the stereotypes of society and risked standing alone:
All: *We give you thanks, O God.*
- Leader: Let us remember women who have struggled to reform our history, who have sought to minister to the needs of the hurt, the disadvantaged, and the alienated in our land.
- Right: For Antoinette Brown Blackwell, first woman ordained in America;
Left: For Elizabeth Blackwell, first woman physician in America
Leader: For all women who have created pathways which we now tread:
All: *We give you thanks, O God.*
- Right: For Sojourner Truth, who spoke powerful words of liberation;
Left: For Harriet Tubman, liberator of those in bondage, beginning with herself;
Leader: For all women who have lived out what they have believed:
All: *We give you thanks, O God.*
- Right: For Dorothea Dix, champion of prison reform;
Left: For Evangeline Booth and Jane Addams, women of hospitality:
Leader: For all women whose action has been guided by a vision of the worth of every human being:
All: *We give you thanks, O God.*
- Right: For Elizabeth Cady Stanton and Lucretia Mott, founders of suffrage;
Left: For Alice Paul, Susan B. Anthony, Anna Howard Shaw, and their sisters in hope;
Leader: For all women of vision and endurance strengthened by joining in communities for justice:
All: *We give you thanks, O God.*
- Right: For Dorothy Day, Roman Catholic social reformer;
Left: For Maggie Kuhn, founder of the Gray Panthers;
Leader: For all women who have been prophets in their time, radically challenging the standards of society:
All: *We give you thanks, O God.*
- Leader: Holy One, make us worthy to inherit their valor and vision.
All: *God of justice and mercy, challenge us again
lest we wither and perish
in our nearsighted clinging
to the old and familiar when it has lost its savor;
lead us always nearer our heritage
as your daughters and sons,
a heritage of new selves in the light
of your grace. Amen!*

Part 1

Melchisedec Manuscripts

by Norene Nicholls

As we venture forth into this almost unknown territory, it is with the confidence that the Spirit of the Almighty will direct our steps and open our understanding. We are at the point in history, at the breaking of the dawn of a new age, when we must be given more knowledge concerning this vast subject which has eluded most of us in times past. For a long time there has been such a yearning in my heart to break through into a complete understanding of "the Order of Melchizedek," yet I have been aware that it was "strong meat." Paul states in Hebrews 5:11 concerning the order of Melchizedek, "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." He continues on with other interesting words and finalizes it with, "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." All of this clearly shows us that the mystery of Melchizedek is strong meat that only the mature can comprehend, only those who have exercised their spiritual senses to discern both good and evil. This truth is solid food, strong meat, and it will take some chewing to masticate and digest it until it becomes a very part of the being. Therefore, if at first you can't seem to grasp it or even may be in awe of it or may even appear to be traveling in unknown land, just "hang in there," for if it be truth indeed, then it will be clarified in due time. If He has spoken it, then rest assured that He will bring it back to your memory again and again until it becomes perfectly clear to you.

A word of explanation: Your editor does not claim to have all the light on the matter of the Melchizedek Order and Priesthood, and in time as more opens up, we may have to expand, moderate, replace pieces of the puzzle into their rightful place, but at least, we are venturing forth knowing He is leading the way. And, it will be evident that here and there in various places the same truths will be clarifying, for our Heavenly Father does nothing "in a corner." Thus there will be a confirming of truth from various hearts in different places. As a pretoken of this, I have noted that several in this hour are talking about Melchizedek, so hearts everywhere are reaching out for its significance.

There is a very interesting phrase, really a keynote, on this subject, and it is this — MELCHIZEDEK, PRIEST OF THE MOST HIGH GOD! He is never referred to as a priest of the Lord (Yahweh), for this phrase is reserved for the priests of the Tribe of Levi. They are the priests of Yahweh, or the I AM, the self existent One who reveals Himself. He is the One who is what He is and will be whatever He needs to be. I doubt we have anything near a complete understanding of YAHWEH even yet, but little by little that truth is opening up, too. By the way, in the *King James Version* whenever you see LORD in capital letters, it is really in the Hebrew YAHWEH. This has been said to distinctively show you that

Pastoral Post

(Continued from page 20)

In her suit, Rayburn is seeking to be hired to the vacant position plus all back pay from the time her application was denied.

"They did not give me a reason why I wasn't hired. Some of the church leaders now say that I'm too aggressive and outspoken, but if standing up for principle and caring for other people is offensive, then I suppose I am offensive," she said.

"I am not seeking ordination and have never made such a demand. I just want to deal with the spiritual as well as psychological needs of people who need help," Rayburn added.

She explained that she knew nothing of the church's stand on women and blacks when she joined Adventist Church in 1970.

But, after graduating from the seminary, she said, "I discovered that a group of blacks had picketed the Takoma Park Church after being told they were not welcome to join or worship there in 1969," said Rayburn.

Ronald Wisby, president of the Potomac Conference and other church officials, refused to comment on the suit.

Letters

(Continued from page 14)

(male and female) that the Holy Spirit speaks of Himself. There is a great NEW moving of God in this land of ours, today. God is moving into a new and greater realm. That realm is spoken of thruout the Book of Revelation. The book of the Revelations of Jesus is the book for today. There is as much relationship between the Book of Revelation and the New Testament as there is between the New Testament and the Old Testament. Each was written for

(Continued next page)

Letters

the Melchizedek Order has nothing whatsoever to do with the Levitical or Aaronic priests who are the PRIESTS OF YAHWEH. In contradistinction those of the Order of Melchizedek are PRIESTS OF EL-ELYON, translated as MOST HIGH GOD. Therefore to understand the priesthood we have to understand the meaning of El-Elyon and know what is involved therein. The use of EL-ELYON in the scriptures will open up vistas concerning the realm and magnitude of the Melchizedekian Priesthood, and with that in mind, we shall begin to look into that matter.

Let me dissuade you from the notes in the *Scofield Bible* that calls Melchizedek a gentile King and Priest, for no gentile could be greater than Abraham in calling, yet this man was called great and blessed Abraham who had the promises, and without doubt the less is blessed of the better. So whoever Melchizedek was, he was greater than Abraham. We will deal with this later, but just the word of explanation seemed proper at this point.

The first revelation of the name of EL-ELYON is in conjunction with Melchizedek meeting Abraham as he returned from a great battle at which time he brought forth bread and wine to him. And on this occasion, he referred to El-Elyon as POSSESSOR OF HEAVEN AND EARTH. Read Genesis 14:17-24. ELYON simply means MOST HIGH which infers nothing is higher, nothing can be higher. Out of this position proceeds everything else. The magnitude of ELYON overwhelms the mind, subdues the soul, changes the body and elates yet humbles the spirit. And, from this position the scriptures reveal many important and magnificent things concerning His nature and activity as ELYON.

As such, He is POSSESSOR OF HEAVEN AND EARTH. The Hebrew word for POSSESSOR is QANAH whose root meaning is TO ERECT, CREATE, PROCURE, RECOVER, REDEEM. Thus there is a wide meaning, but in it all is the basic meaning of placing upright, or erecting. ELYON is not just possessor of heaven and earth, but He is possessor in the sense that such possession is right, upright — even including the thought of redeeming and bringing back to an upright condition. And, He possesses not only earth, which is His footstool, but also heaven. All things are under His control, and from this all wonderful position of ELYON all other things stream forth.

This knowledge so overwhelmed Abraham that he gave a tenth of everything to Melchizedek but yet refused to accept anything from the King of Sodom who was so grateful for the overcoming powers of Abraham. Abraham did not want anyone to be able to say that they had made him rich, for he knew that it was only ELYON who could do it. A true glimpse of EL-ELYON puts all natural riches into proper perspective, and the MOST HIGH becomes all important.

The next reference to the MOST HIGH is in Numbers 24:16. Here Balak had gotten Balaam to come and curse Israel, but Balaam was visited of the Lord, YAHWEH, who

it's day, and the Revelation of Jesus was written for today. God bless you all at Living Waters.

R. D. Smalldridge
Belton, Kentucky

Blessed art thou among women and men for that matter. May our heavenly family bless you with good health, the good Spirit and the truth, that you may continue to be a blessing to all. I would like to bring to your attention two books that I have read lately (obtained from the local civic library).

1. "The Nazarene Gospel" being part of a work published in 1953 "The Nazarene Gospel Restored" by Robert Graves an expert on the Graeco-Roman aspects of Christianity and Joshua Podro an expert on its Hebraeo-Aramaic aspects.

2. "Women and Their Ministry" by Kevin Giles an Australian clergyman, first published 1977 by Dove Publications, Victoria, Australia. Surely this is no mere coincidence? Mr. Giles in his book presents a very good case for women in the ministry. In "The Nazarene Gospel" Graves and Podro seek to prove that the Four Gospels are irresponsible Greek piracies from an authentic tradition orally preserved in Aramaic by the Apostolic Church at Jerusalem.

May the Lord make His face to shine upon you and be gracious unto you.

Rosalind Alloway
Melbourne, Australia

Peace be unto you. Please send me 100 copies of the following publications to be distributed to people in this area who are seeking knowledge and who are active in community affairs in Religion, Economics, and Politics in Boston, New Bedford, and Providence, Rhode Island. I have distributed over 20 copies of your works to various women who are leaders in women's affairs.

Name Withheld
New Bedford, Massachusetts

I just wanted to tell you again how very much I enjoyed meeting you and how honored we were to have you as a guest for ODYSSEY. The show went very well. I know that our television audience is going to be fascinated, as well as informed, by all that you had to say.

Beth Mackenzie
Producer: ODYSSEY
National Broadcasting Company, Inc.
Burbank, California

