

# SHEKINAH

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## Female deity

DALLAS TIMES HERALD  
Monday, October 27, 1980

### Sect says Holy Spirit is a woman

By MARY BARRINEAU

Staff Writer

Los Angeles Times Service

WACO — When Lois Roden started preaching that the Holy Spirit is a woman, she nearly lost half her flock of Seventh-Day Adventists — the male half.

"It was terrible," said one of the men, Perry Jones. "I thought it was blasphemy. I couldn't sleep at night."

#### Trinity Is Said to Be Father, Mother, Son

But gradually, Jones and the rest of the men came to accept the unorthodox teaching — that the Holy Trinity consists of the Father, Mother and Son.

Now, living together on a farm east of Waco, Mrs. Roden and her reformist sect members are fighting an uphill battle to convince the rest of the world it's true.

They dogged the Pope every step of the way during his visit to America last year, this religious band led by a 64-year-old grandmother, handing out literature to all who would take it.

They hit the Washington for Jesus rally in April, too, where Christians surrounded them on street corners, chanting, "Devil, devil, devil."

They haven't won any friends in the mainline Seventh-Day Adventist Church with their teachings, either, particularly since Mrs. Roden believes in ordaining women as ministers. Church leaders have dismissed them



— Staff photo by Michael Wirtz

#### Lois Roden Holds Dove, Symbol of Sect

... Holy Spirit took bird's form in the Bible

as "ridiculous."

"Women preaching is like a dog walking on two legs. It's interesting but it's not right," a Los Angeles preacher told Mrs. Roden's followers as they distributed literature at the Seventh-Day Adventist World Conference in Dallas in April.

Mrs. Roden said ordaining women into the ministry is a corollary of their belief in a female Holy Spirit. Just as the Father and Holy Spirit are equals in heaven, so are man and woman equals on earth.

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## From the Editor

# The Unknown God

**P**AUL, standing on Mars Hill, drew the attention of perhaps some of the greatest minds of his day to the altar the Greeks had erected there, dedicated to the "Unknown God," and proceeded to introduce to them the Messiah.

Today, some 1 billion people profess Christianity, and therefore claim to know Paul's "Unknown God," (Just how well they know Him, or how well they follow His teachings is not the point in question in this article.) But with 1 billion followers Jesus could scarcely be termed the "Unknown God" today. I would therefore like to propose the hypothesis that there exists a God far less known than the Messiah, who many believe came some two thousand years ago.

In Acts, chapter 19, we have the story of certain men, living at Ephesus, who upon being asked by Paul whether they had received the Holy Ghost, answered by saying that they did not even know there was any Holy Ghost. The Holy Spirit, I believe, is one of the most unknown, misunderstood, misapplied, and mystifying subjects in the Scriptures today. Paul, talking to the believers about the Holy Spirit, says, "being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge" (Col. 2:2,3).

While the subject is much talked about in "charismatic" circles these days, yet there is very little unification of thought among priests, ministers, or rabbis, let alone their respective congregations, as to what constitutes the truth on the Holy Spirit.

Some, because of the neuter noun for spirit, in the Greek, lean toward the idea that the Spirit is just an influence, an essence, a power, or a force. Others, on the other hand, because of the masculine pronouns attached to the neuter nouns, favor a masculine understanding of the Spirit, thus believing all the members of the Godhead, or Trinity, to be male. A growing number of scholars, however, delving back into the Hebrew Old

Testament and other apocryphal writings, as well as the Aramaic New Testament Scriptures, tend to favor the feminine concept of God, designating the Holy Spirit as the Great Mother figure of the God Family. Even the latter group are divided in their thinking concerning the origin of the feminine figure in the Godhead. Some, like Raphael Patai, noted scholar and author in the field of ancient manuscripts, believe that the old heathen deities, such as Astoreth, Isis, and others, had an influence on the minds of the children of Israel and were incorporated into their understanding and worship. On the opposite side, various scholars try to show that the heathen deities were only inaccurate copies or counterfeits of the true Mother Goddess, which was from everlasting. One of their arguments uses the creation story to show that Eve (a woman) was made in the actual image of the feminine Deity, long before heathenism and false worship surfaced.

The positions held, by the average person, are to a great extent clouded by dogma, translations, and interpretations which induce prejudice based on tradition and ignorance. J. H. Waggoner expresses it this way in his book, *Christian Baptism*, p. 9: "The influences of association and education, brought to bear upon us even from childhood, are so many, so varied, and often so subtle, that it seems impossible

to find an investigator who is entirely free from prepossession or prejudice. But this should lead us, not to excuse this unhappy state of things because so many are involved in the same difficulty, but rather, to distrust our positions and always to be willing to have them tested anew by the great detector—the Bible."

G. C. Berkouwer, writing in *Christianity Today* (May 22, 1970), adds this word of caution, "The Word has to be free to remake and reform the Church (and the individual—author) over and over again. The moment the Church loses interest in working the mines of the Word because it thinks it has seen all there is to see, that moment the Church also loses its power and its credibility in the world. When the Church thinks it knows all there is to know, the opportunity for surprising discovery is closed. The Church then becomes old, without perspective, and without light and labor and fruitfulness."

In forthcoming issues of "Shekinah" we want to explore this mystery of the Holy Spirit, the "Unknown God," from all sides and all angles. You the reader will then be able to choose, knowledgeably, through the convicting power of that Spirit, just what you believe, and be able to "give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15).

Clive Doyle

### SHEKINAH

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# Grandmother spreads word that Holy Spirit is a woman

## SECT — From Page One

It's the church that is to blame for troubles in the world today, she said. "The sins of the whole world lie at the door of the church. It has been misrepresenting the image of God. The church is responsible for perversion in the world today."

Mrs. Roden said shortly before her husband's death, she had a vision that the Holy Spirit had a feminine personality.

Early Christians were aware of the femininity of the Holy Spirit, which Christians believe is the active presence of God in human life, she said. But this knowledge was later lost and the church eventually emphasized that the Holy Spirit came in Jesus' name only, and thus was masculine.

"Because the correct image of God has been lost, the family has been disrupted," she said. "Two out of three marriages end in divorce; homosexuals are adopting children."

The Holy Spirit is now choosing to reveal her feminine personality in preparation for the end of the world, said Mrs. Roden, which will come within the lifetime of people now living on earth.

"She is coming to restore the families of the earth so they can reproduce righteous children," she said.

It is not an easy theory to explain, standing on a street corner handing out leaflets. It takes more than a minute to cite the scriptural references and historical evidence to back up their belief.

But occasionally someone is interested enough to stop and talk. Occasionally someone will take the literature and later write for more information. And gradually, say members of the sect, their numbers are growing.

Only about 15 families live on the farm near Waco, eating a vegetarian diet and churning out leaflets in a print shop on the property. They gather for a "prayer break" twice daily.

Because the Holy Spirit appeared in the form of a dove in the Bible, they took the dove as their symbol and believe that some day, it will replace the Christian cross and Jewish

Star of David.

Some of the members have jobs in town. One is a surgical nurse, one works in a mobile home factory, several are professional printers. Several more came from Australia after reading their literature and hearing of their work.

Those on the farm are just the skeleton members of the Branch, as the sect is known, said Mrs. Roden.

Thousands of other people around the world have accepted the doctrine, remaining in their own denominations, she said. She has no desire to take people away from their congregations, she said.

Mrs. Roden seems an unlikely figure for a prophet. She looks more like an old lady school teacher and acts like one too.

But those qualities of the school teacher, persistence and patience, are what made her original followers come around, they said.

Mrs. Roden's husband, Benjamin, founded the Branch in 1955, breaking away from another Seventh-Day Adventist sect. He restored to his church the observance of holy feasts as practiced by Jesus and the Apostles, and preached about prophecies concerning the restoration of Israel.

After her vision on the femininity of the Holy Spirit in 1977, Mrs. Roden began teaching the doctrine and was ordained a minister that same year, although her ministry is not recognized by the church.

"It was a hard time," said Jones. "She knew her husband was sitting there and she didn't know whether

he was accepting it. But she had to speak the message."

Other members finally came to believe what she was saying, and when her husband died in 1978, she took over as leader of the Branch.

Now she presides over her motley crew on the farm, but travels widely, telling others about the part of God she believes is a woman. She just returned from Israel where she was encouraged by meetings with Jewish rabbis who were willing to listen to her ideas.

"She always has the ultimate goal of righteous principle, but in the process of reaching the goal, she is very charitable, very long-suffering," said Jones.

Branch members have occasionally received threats in their work, but they take heart in some signs that their message may be getting through.

The Seventh-Day Adventist Church, while still opposing ordination of women, has established a woman's forum to examine ways women can reach their full potential within the church.

"It's just like when Jesus came and said he was God, the Jewish people said he was an impostor," said Mrs. Roden. "Now when the Holy Spirit comes and says she's feminine, some people are saying it's not true."

"But someone has got to spread the word. That's what we're trying to do," she said.

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"...government and religion are alike essentially masculine in their origin and development. All the evils that have resulted from dignifying one sex and degrading the other may be traced to this central error: a belief in a trinity of masculine Gods is one from which the feminine element is wholly eliminated. And yet in the Scriptural account of the simultaneous creation of man and woman, the text plainly recognizes the feminine as well as the masculine element in the Godhead."

— *History of Women's Suffrage*, vol. 1, pp. 796,797.  
 Edited by Elizabeth C. Stanton & Susan B. Anthony.

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# Centexan: Holy Spirit Female

By RITA HALIBURTON  
Tribune-Herald Staff Writer

Since last Thursday, a local Seventh-day Adventist has been appealing to the 53rd Seventh-day Adventist World Conference in the Dallas Convention Center to accept women in the ordained ministry.

Passing out thousands of pamphlets to persuade the conference, Mrs. Lois Roden is the leader of the Branch, a reformist group of the Adventists. She is an ordained minister. But her ministry is not recognized by the church.

Mrs. Roden believes that both men and women are eligible to become ministers, and she bases that belief on a revolutionary doctrine that has been criticized by the conference and other churches as well. Mrs. Roden began her ministry in 1977, after she claimed a revelation that the Holy Spirit is the feminine triumvir of the Trinity.

"We are trying to introduce the idea of the femininity of the Holy Spirit," said Mrs. Roden. "And with the parallel, the ordination of women," she added.

**THE GROUP HAS** distributed literature, printed at the Living Waters Branch press in Bellmead, to representatives from the 190 countries attending the conference. Church leaders have called them "ridiculous," said Perry Jones, assistant to Mrs. Roden. Jones said that the group has received warnings from the president's office of the general conference to stop distribution efforts.

A spokesman for the conference, Pastor H.J. Patzer, said in a phone interview that the conference has received no resolutions nor indications of resolutions calling for the ordination of women.

"There has been no impact, no considerations, no changes in the conference" to consider ordination of women, he said.

He said that he understood that the demonstrations were the singular efforts of Mrs. Roden to be recognized as a prophet and minister.

**HE ADDED THAT** Mrs. Roden's group had been informed that if it enters the Dallas Convention Center where the conference is being held with its literature, security would be contacted.

"Some of their people got too enthusiastic and came into the building, and we had to get security to ask them to leave," he said.

Of the ordination of women, Patzer said, "I wouldn't say that we are against it or for it. Some of the cultures within the conference may accept women more readily than ours."

Mrs. Roden's group continues to campaign for the acceptance of women in the ministry. The presses have been running full force in preparation for passing out more literature at the conference today. And they also continue evangelizing that the Holy Spirit is a personality — a feminine personality.

**BECAUSE THE** Holy Spirit appeared in the form of a dove as recorded in the Bible, the



Gary Hansen Photo

DAVID JOYCE, MIN. LOIS RODEN  
Branch Members, Turtledove Mascots

Waco Tribune-Herald  
Saturday, April 26, 1980

Branch has selected the dove as its symbol. Mrs. Roden anticipates that the significance of the symbol of the dove will supersede that of previous symbols of the Christian Crucifix and the Jewish Star of David. The Holy Spirit as the redeemer of mankind will be the "common denominator of all religions," she said.

Jones said the Branch is fundamentally Seventh-day Adventist, but the group has additional doctrines.

In 1894, Mrs. Ellen H. White, the precursor of Seventh-day Adventist practice today, said the Holy Spirit was a personality. Prior to that, other denominations had assumed that the Holy Spirit was "an influence," said Mrs. Roden.

In 1955, Pastor Ben Roden, received a message that the "new names" of Jesus and the Holy Spirit, the Branch, could be found in Revelation 3:12-17 of the Bible. He began the reformist group at that time. In 1977, Mrs. Roden said she had a vision that the Holy Spirit's personality could be found throughout the scriptures indicating the femininity of the Holy Spirit. She was ordained a minister that same year. Her husband died in 1978.

**MRS. RODEN** became leader of the Branch, and has talked with different religious leaders and congregations on her revelations.

The Branch does not have a formal membership, she said, but thousands have accepted the new doctrine. Many followers remain in their own denominations.

"Here we just have our skeleton work

forces. Our congregation is worldwide. Whole conferences of churches in Africa and America are joining us," she said.

Jones said, "We have no desire to disturb the people from their congregation."

**RODEN ADDED** that there are no denominational walls under God. "The denominational walls have hindered the progress of the gospel to a great extent," she said. "There is no one denomination that has all the light."

Mrs. Roden said she went to Jerusalem to research more deeply into the subject of the Holy Spirit because it has its origin from the Shekhinah.

In the Bible, the Shekhina, as a separate divine personality, indicates femininity by the grammatical gender of the name. In Semitic languages, the verb as well as the adjective have separate male and female forms, she said.

Jones added, "We have done research at Baylor and found tremendous substantiation of this revelation from the Jewish encyclopedia and books written by people of other times."

**"THIS MAIN** theme about the femininity of the Holy Shekhinah is the principal thing," the female minister said. "This is the message that both the church and the world will be tested on."

Jones said, "In the early centuries of the Christian church, there were small groups of Christians who preserved the knowledge of the femininity of the Holy Spirit. But because they were small they lost sight of it, and the main body of Christianity which became Catholicism emphasized the Spirit in Jesus' name only."

A prophecy of Jesus Christ's appearance is in Jeremiah 23:5-6. And in Jeremiah 33:15-16 is a prophecy of the Holy Spirit which is referred to as she, said Mrs. Roden.

Jones said that the male and female balance of the heavenly family is according to nature. The family consists of a father and a mother. Adam and Eve were made in the image of the heavenly father and the heavenly mother which is represented in the Holy Spirit.

"The revelation of their equality brings about an equality here on earth," she said. The Lord's prayer admonishes Christians to ask that God's will be done here as it is in heaven. In obedience to God's will women should be included in the ministry, she said.

**MRS. RODEN**, the mother of six, is an activist for equality of the sexes.

"The male shouldn't dominate, and the female shouldn't dominate," she said. "They should work together as one. The woman is the other half of man."

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'If you're going to offer a pronoun for the God behind God, it might as well be female as male.'

# Feminists weren't first to conceive motherhood of God

By Diane Wagner  
New York Times

SANTA BARBARA, Calif. — On the quiet oceanside campus of the University of California, scholars gathered at a symposium to talk about the "Motherhood of God."

For centuries, Christians and Jews have thought of God as God the Father. This conference demonstrated that it is not only modern feminists who refer to God as she.

Historians, theologians and artists who have taken a closer look at the way peoples all over the world have conceived of God reported that the notion of God the Mother is an ancient idea in many cultures, East and West. Each of them, the scholars said, has given artistic and intellectual expression to the idea of feminine deity.

THE ARIZONA REPUBLIC  
Saturday, May 3, 1980

"The women's movement has made us pay attention to feminine symbols," said Gerald James Larson, the symposium's director and a religious studies professor at UC Santa Barbara. "But this symposium is not just an ideological approach to the role of women in theology."

The conference, sponsored in part by the National Endowment for the Humanities, presented an art exhibition on "The Great Goddess in Indian Asia and the Madonna in Christian Culture." There was an evening of Marian music and Old English poetry readings on the Christian Virgin Mary at the Franciscans' Old Mission in Santa Bar-

bara. There was even an Indian film festival, presenting movies that included the notion of God the Mother.

Ninian Smart, a professor of religious studies at Santa Barbara, presented a paper on "The Divine: Female, Male, Both or Neither?" He called his theory refracted deism — a belief in one divine personal being whose reality is seen by men and women as if through a prism.

He wrote, "Is God female? God male? Both? Fine. Here is Shiva (the Hindu god of destruction and reproduction) and there is Shakti (wife and female counterpart to Shiva) — refractions of the same divine being. But from some point of view Christianity itself looks refracted. There is the Trinity doctrine: the Three in One, rather than many in one, but at least more than one in one."

## Variations of doctrine

Referring to a traditional Jewish and Christian view that the deity is unknowable and that any human view of that deity is anthropomorphic, Smart said: "If you're going to offer a pronoun for the God behind God, it might as well be female as male."

Other participants in the symposium presented variations of accepted Christian doctrine. Walter H. Capps, also a religious studies professor at Santa Barbara, suggested that woman may not only be central to Christian thought but may also be responsible for its origin.

"The feminine deity, meaning theotokos or mother of God," Capps said, "need not be identified simply as the mother of Christ, but perhaps also as mother of the Trinity." He

said his proposition is based upon the visions of Hildegard of Bingen, an 11th century Rhineland mystic who claimed to have visionary powers coming from a voice she called "heavenly wisdom" and associated with the Virgin Mary.

"I know that this is a wild, perhaps scandalous thought," Capps said. "No theologian that I know of has proposed that the Trinity could have a mother. But this is an example of the great quest for harmony between the feminine and masculine worlds of theology."

## Feminine role in Trinity

Elaine Pagels, a professor of religious studies at Barnard College and the author of a book on early Gnostic Christians, suggested another possibility, that the third person of the Trinity may have originally been seen as feminine.

She said, "The most familiar version of the creation story — the story of Adam and Eve — attributes both the power of creation and the associated power of human procreation (woman created out of man) to masculine beings."

But, she added, "The Gnostics played upon the themes of *Genesis* like musicians improvising on a simple fugue." They developed something that was missing from the Christian version of the creation story: the story of the role of a divine female figure.

"There's a Father and a Son," Mrs. Pagels said. "You'd expect a mother."

The Gnostic interpretation of the story of creation shifts the powers of creation from the male deity to a female mother image. Mrs. Pagels cited a passage from the *Apocryphon of John*, a Gnostic text that says a combined mother-father deity gave Adam life.

Another speaker, Andrew M. Greeley, a Roman Catholic priest and a sociology professor at the University of Arizona, presented a paper on "The Madonna in North America," which dealt with the influence of the Virgin Mary on contemporary Catholic Americans.

Greeley said his recent study of 2,500 young Catholics in the United States and Canada shows that "25

See GOD, Page 6

## Holy Spirit

FROM PAGE 4

The churches should play a more active role in bringing about the equality of the sexes. "If the Church would rectify the situation the women out in the world wouldn't have to do anything because it would already be adjusted," she said.

The site of the Branch church and publishing house is a farming community. The group does its own farming and raises organic foods. They believe that the body must be cared for, and restrict their diets to vegetables and fruits only.

"We're teaching doctrinal things as well as a way of life," Jones said.

FROM PAGE 5

## God

percent of American young people think of God at least some of the time as a mother," possibly as a result of "the experience of maternity in childhood channeled through the Madonna image."

Greeley also dealt with the idea of the motherhood of God: "For a little kid, it's perfectly logical to think that God has a mommy. But an adult has to reflect on the implications of God as both male and female."

## And the next hymn, er her...

**LONDON, Mon. — Christian feminists will ask a committee drafting a new Methodist hymn book to remove "unnecessary masculinity."**

A spokesman for the Ecumenical Feminist Group, Judith Maizil, told the Guardian: "We don't seek to replace 'He' with 'She' — as it is important that God is recognised as neither male nor female."

Hymn number 585 — Rise up, O Men of God — would be high on the list for expulsion.

The only feminine imagery in the 16 lines are the words "Her strength unequal to her task," and waiting listlessly for the men of God "to make her great."

The feminists are prepared to compromise, continuing to sing "Christ the newborn king" in Hark the herald angels sing.

But, in hymn number 17, they would like to see "Pleased as man with men to dwell" become "Pleased as one with us to dwell."

The new hymn book is expected to come into use by Christmas 1983.

It is a "question of sensibilities," said Ms Maizil.

"When younger women come into church and find the language expressing God as a masculine figure they find that especially alienating," she said.

The feminists argue that the church has lost its way from its original New Testament position, where women exercised a largely equal ministry with men.

Monday, October 27, 1980, DALLAS TIMES HERALD

## Prayer book God both 'He' and 'She'

SUDBURY, Mass. (AP) — In an attempt to give God a female dimension, a revised, "non-sexist" prayer book was introduced this month at Temple Beth El. In it the 23rd Psalm begins, "You are my shepherd," and the deity is also called "she" or "our mother."

"We don't think of it as a feminist thing, but as a way to restore the dignity of women in our prayer book," said Nancy Lee Gossels, 46, of Wayland, co-chairwoman of the lay committee that edited the book.

"Lord, Master, King — they're all male," she said. "We are taught to believe they are metaphors, but some people who think of themselves as very religious still think of God as a man."

By challenging traditional English interpretations of ancient Hebrew prayers, the Jewish congregation of 200 families has entered the theological debate over

whether standard translations of the Bible and prayers neglect women.

"The question is whether or not God's identity is describable at all in terms of gender," says Constance Buchanan, director of the women's studies program at Harvard Divinity School in Cambridge.

Ms. Buchanan, who endorses the concept behind the new prayer book, believes the interpretations by Temple Beth El — part of Judaism's Reform sector — have strong theological backing.

But a rabbi in the Conservative wing said such changes can only strip the prayers of their imagery and meaning.

"The prayer book is not to be read literally — it's an emotional piece," said Rabbi Richard Yellin of Temple Michkan Tefila in Newton, Mass.

While the Hebrew versions are untouched in the new prayer book, the English translations are radically transformed.

A phrase in a prayer that read "O God, our Father" becomes "O God, our Mother... our Father."

In other instances, God is referred to as "He" and "She" and "Him" and "Her." In most cases, however, God is referred to as "You."

A committee was assigned to edit a new prayer book last year because the supply of the temple's first lay-written prayer book was about to run out. A few feminists in the congregation suggested the committee change the preponderance of masculine images in the book, but the panel pushed the issue aside at first.

"We didn't want to put anything in the prayer book simply because it was politically fashionable," Mrs. Gossels explained.

Temple Beth El's rabbi, Lawrence Kushner, who played no part in writing the prayer book, said he was impressed with the results.

## Davidians say the Holy Spirit's a female

Is the Holy Spirit female? The answer is yes, according to a group in Oshawa.

The church is called the Branch Davidians of the Seventh-Day Adventist Church. Last Sunday, 14 new members were welcomed into the fellowship during Baptismal ceremonies at Iroquois Park in Whitby.

Gladys Ottman of Oshawa is a member of the church and she explains the female designation of the Third Person of the Christian Trinity as a major progress in our history.

"Since the Reformation, God has been trying to give woman her proper place in society." She continues that the

church belief is not a feminist ploy but is a deeply held belief.

In literature supplied by the group, the Roman Catholic Church is accused of keeping the truth that God consisted of both male and female natures from the public.

Bible scholars have had this information for centuries, says Mrs. Ottman, but they "chose to keep it quiet."

While the church members of the Branch do not have a church of their own, they attend Seventh-Day Adventist Churches in their areas for regular Saturday

services.

Mrs. Ottman says that while many in the traditional church are alarmed at this departure from the traditional beliefs of Christianity, many more are expressing interest.

According to the Seventh-Day church, the hierarchy of the Roman Catholic Church suppressed woman's role from the very beginning. By the fourth century, the church of Rome even went so far as to question whether women were really human beings at all, they claim.

With the truths of the restoration emerging through Europe and the rest of the world, the final truth of the Holy Spirit's femininity is just now emerging, believers submit.

Further information on the Branch Davidians of the Seventh-Day Adventists may be obtained by calling 723-6854 or 579-7020.

**OSHAWA THIS WEEKEND,  
Saturday November 22, 1980**



Myrtle Clarke (left) and Jean Burton (far right) welcome Andrew Burton into the Branch Davidians of the Seventh-Day Adventist Church in Oshawa. Baptismal ceremonies were carried out at Iroquois Park in Whitby last Sunday. Taking part in the celebration of the Sacrament are (rear, from left) Margaret Dixon, Gladys Ottman, Joyce Pace, Jeremy Ottman, Ruth Ottman, Patricia, Beverly and Dean Sabourin.

# An Interview With Lois Roden

THE PAUL BRYAN TALK SHOW ON WFAA DALLAS

2:00 P.M., NOV. 4, 1980

Paul Bryan: This is News Talk 57, WFAA. In just a little bit we are going to be talking to Lois Roden, who believes the Holy Spirit is a woman.

Paul: Joining us now on the telephone, Lois Roden. Hello Lois!

Lois Roden: Hello!

Paul: How are you today, dear?

Lois Roden: Good! Thank you!

Host: I'm curious. It's your contention that in 1977 you had a vision of the Holy Family. Is that correct? And the vision you had was that the Holy Spirit was in feminine form, or a woman, to be very simple?

Lois Roden: More correctly speaking, I would say, a feminine representation of Deity.

Paul: OK! Why don't you clarify that for me?

Lois Roden: The Holy Spirit is not represented as a woman, as we speak of a woman; but as a feminine representation of the Deity as the Father is the masculine representation of the Deity. It's a terminology that we use.

Paul: What led you to believe that it was a feminine representation? I would like to know what happened that night in 1977, or that day, when you had this vision?

Lois Roden: It was at night, between 2 or 3 o'clock, that I saw this vision pass my window. It was of a silver angel, shimmering in the night. It was a feminine representation of this angel. I had been studying Revelation 18 and it said that this mighty angel was to come down to earth and that was my understanding. I had been studying about it.

Paul: Now, how did you know that that was the Holy Spirit?

Lois Roden: That is what I had been looking into in the Scriptures, Romans 1:20. "For the *invisible things of him* from the creation of the world are *clearly seen*, being understood by the *things that are made*, even his eternal power and *Godhead*; so that *they are*

*without excuse.*" So when I went back to Genesis 1:26,27, I understood that it said, "Let us make man in *our* image, male and *female.*" And because Adam and Eve were both made in the image of the Godhead I saw that Eve was not made in the image of the Father or the Son, but in the image of a feminine person of the Godhead. So, at least two persons said, "let us make man in *our* image, male and *female.*" That was the key that I had gotten, to know that the Holy Spirit, or the woman was a symbol on earth, of the Holy Spirit in Heaven. And since we have been acquainted with the personality and character of the Father and of the Son, both masculine, since A.D. 31, I saw that we are living in the dispensation of the Holy Spirit; and we are to know the person, gender, and intercession of the Holy Spirit as mentioned in Romans 8:26. It says that the Holy Spirit is our Intercessor and that Christ is our Intercessor, both in the same chapter; so, we have *two* Intercessors.

Paul: So, you have no problem with the concept of the Trinity?

Lois Roden: No, none at all: it is the family picture. The Scriptures say, "Hear O Israel, Thy God is One." I agree! One family — Father, Mother, children. Father, Mother, and Son — the Trinity: they are One, one Family. So Ephesians says that there is a family in heaven, after which all the families of earth are named. We see that there is a *family image* in heaven: there is a family image on earth. So, that is the true representation of the *family* with the *male* and *female* members and the offspring of the mother and father.

Paul: Lois, what is the name of your church?

Lois Roden: The initial title was Branch Davidian Seventh-day Adventist. But under the message that developed about the Holy Spirit, in my tape department, it is the Living Waters Branch.

Paul: It's just called the Living Waters Branch?

Lois Roden: Yes, the Living Waters.

Paul: And you have no affiliation with the Seventh-day Adventist Church?

Lois Roden: I was once a member of the Seventh-day Adventist Church, but because of doctrinal misunderstanding I was disfellowshipped; but it was not my choice. However, that didn't stop my study of the Scriptures. So I feel that I have advanced far beyond the truths that I found in the Seventh-day Adventist Church.

Paul: OK! Could we here and after refer to your church as The Branch? Would that be fair?

Lois Roden: Yes it would.

Paul: When did you and your husband found the church? And why did you see fit to do it?

Lois Roden: You mean The Branch?

Paul: Yes!

Lois Roden: In 1955, my husband also received a message in an audible voice. The voice said that the *new* name of Jesus was Branch. Revelation 3:12 speaks of a *new* name of Jesus and 2:17. Isaiah 62:2 says there is going to be a new name; that is the prophecy of it. A *new name* of Jesus was revealed to my husband, which was Branch. He later found out in Zechariah and Isaiah and Jeremiah that there was to be a righteous *Branch* established, raised up unto David, and the kingdom of David would be restored to the land of Israel. That was what constituted most of his teachings while he was alive — the return of the twelve tribes to their own land.

Paul: Alright! Lois, we've got to take a quick break, and right after that I want to open up our telephones to our listeners who might have a question for you.

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## Interview Cont.

Paul: The Paul Bryan show, Lois Roden is our guest. You are the head of The Branch Church now, Lois?

Lois Roden: The members have permitted me to act as their President.

Paul: Why have they permitted you to; was there any question?

Lois Roden: I don't think so.

Paul: OK! I was just curious. The question seemed like it should have been asked. We have telephone calls for you Lois. Let us take one of those on our long distance line right out of the chute. Good afternoon, you are on WFAA!

First Caller: I'm calling for Paul Bryan.

Paul: Yes, you're on the air.

Caller: I'm calling from Athens. I have a question as to who this lady represents, Mrs. Roden?

Paul: Alright! Mrs. Roden?

Lois Roden: I represent the message about the Holy Spirit. I propose to be a messenger about the Holy Spirit, the gender, personality and intercession of the Holy Spirit.

Caller: Well, Paul, the reason that I called is that I am an ordained minister of the Seventh-day Adventist Church myself. The Seventh-day Adventist Church has never taken any position like this, whatsoever. In fact, in the Hebrew and in the Greek, in which the Bible was written, there is no gender indicated, whatsoever, as far as the Trinity is concerned. Now, we realize that, according to the New Testament, that the Holy Spirit planted the seed in Mary that caused her to conceive and give birth to Jesus Christ. But to say that the Holy Spirit is a female, I think we are going beyond what the Scriptures really say.

Paul: How do you respond to that, Lois?

Lois Roden: Well, I respond to this

statement by saying that the personality, gender and intercession of the Holy Spirit has been hidden from man's view for centuries and has been covered up by masculine terms and titles. But the time now has come when the feminine gender of the Holy Spirit is going to be plainly explained and known by all men and women.

Paul: Mrs. Roden, would you consider yourself to be a feminist?

Lois Roden: No! I approach the personality of the Holy Spirit as being feminine purely from a Scriptural basis, not from a feminist view.

Caller: Paul, could I say this?

Paul: Certainly!

Caller: I feel that certainly God could reveal Himself to any person, just like He did in Bible times, to prophets who wrote down what we call the Bible. But I do believe that anything that would be revealed after the Bible was written would have to be in harmony with that book. It would not contradict it in any sense of the word. So, I fail to find any correlation between what the Bible says about the Trinity, and of course there is a lot of things we don't understand about God, about the Father, of the Son, or the Holy Spirit either. But anything that God would reveal would have to be in harmony with the record that has gone before.

Lois Roden: I believe it is. It may not be in harmony with man's ideas about It; but if you take the Scripture of Romans 1:20 with Genesis 1:26,27, if you take it just as it reads, then, you can easily conclude for yourself.

Caller: I honestly, between those two Scriptures, as an ordained minister of the Seventh-day Adventist Church, I see no correlation.

Lois Roden: Well, whatever identification a person has with whatever church does not qualify him to—

Caller: No, I understand that, but I wanted to make clear I don't believe this is Biblical. Now it may be that there are some of these things we will have to wait until we get into the Kingdom, to understand some of these things. God has not revealed it to us, at least in His Word, and I believe this is the authority that we have to go by.

Lois Roden: I accept the authority of the Bible to reveal the personality of the Holy Spirit and it's because of unbelief that people cannot see the truth. They are not willing to investigate with an unprejudiced view. They hold to their previous concepts; therefore, they can not learn.

Paul: Alright, thank you for your call sir. You two could carry on a conversation for longer than we have time for. Thank you for your call.

Second Caller: Yes, Paul, I'd like to hitchhike on that previous caller's comments.

Paul: Jump on!

Caller: First of all, I would admit to the same pre-supposition that the Bible must be the test for our understanding of spiritual truths, that experiences are impossible to validate and impossible to determine regarding their source. For example, a bad dream can come from an anchovy pizza the night before. But my argument, based on a belief in the infallibility of the Bible—that's the pre-supposition I'm admitting to. I'd like to make a comment about the grammar in the Greek New Testament, which is the original language that the New Testament was written in. The Greek word for Spirit, as the previous caller mentioned, is a neuter word. Anyone knowing about different foreign languages, English doesn't reflect this. The gender of a

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## Non-sexist Bible urged by panel

WASHINGTON (UPI) — A task force of the National Council of Churches called Thursday for a new rendering of the Revised Standard Version of the Bible to eliminate "sexist" language in references to God, Christ and humanity.

The Revised Standard Version, first published in 1952 by the National Council of Churches, is the most widely used contemporary alternative to the King James Version of the Bible and is considered by most churches, colleges and seminaries as the authoritative, standard text.

"This, of all translations, must not lend aid and comfort to sexist attitudes and interpretations," the task force said.

**TWO OTHER** National Council committees, the RSVB Committee and the RSVB Policies Committee, have final say over revisions and new translations to be incorporated into the text of the Revised Standard Version.

The task force recommended "steps be taken immediately" to prepare translations of the Lectionary, those central portions of the Bible read most often in public worship, by Advent, the first Sunday in December 1982.

In its recommendations to the National Council's Division of Education and Ministry — the unit of the NCC charged with responsibility for the RSV translation — the task force said in language about persons "it is both possible and proper to apply with more consistency" the principle of using such words and phrases as "the one" for "he," "human beings" for "men"

The Houston Post/Fri., June 13, 1980

and pluralizing so as to avoid "he" in subsequent sentences.

"IT IS ALSO possible to substitute 'children' for 'sons,'" the task force said, and recommended even bolder moves by adding such phrases "and Eve" or "and Sarah" in references which now speak only of "Adam" or "Abraham."

The report said Old Testament theology makes it "improper to think of God in the analogy of sex and gender" and that it is "possible to minimize the use of 'he' and accept a distinct theological style where one refrains from pronouns."

Male connotations of God as Lord, King, Father or he, the task force said, "are accidents of the limitations of human language."

It did not say how it would handle such touchy issues as translating the Lord's Prayer, which begins "Our Father, who art in heaven," stressing instead what it called principles or guidelines.

"IN LANGUAGE about Jesus Christ," the Task Force said, "we would like to overcome the undesired suggestions that the incarnation makes Christ's maleness crucial in such a way as to overshadow the primary import of the Word having become Flesh and the Divine having become human."

"Toward that end, we would aim at a language which expresses the force of Son of Man, Son of God, etc., in the sense of a relationship of parent to child," the task force said. "We think it proper to speak of Jesus Christ as the Child of God and we believe alternate renderings for Son of Man should be explored," it said.

It also challenged current usage of referring to the Holy Spirit as "he," and urged re-translations which retain either the Greek neuter or the Hebrew feminine in language about the Spirit.

written in Greek?

Caller: Well, I'm only familiar with the New Testament; the Old Testament is Hebrew, and I am not aware of any masculine or feminine reflections in the Hebrew text about the Spirit. But in the New Testament I do know that in a number of cases the neuter word for Spirit is reflected by a personal pronoun that was masculine in a number of cases, and I refer specifically to John 15:26 and John 16:7,8,13, 14. Those are just a number of examples where a masculine personal pronoun "He" refers to the Holy Spirit.

Lois Roden: Are you aware that the female carries the masculine name in the marriage relationship? In the family relationship, all the females carry a masculine name. So the Greek translators would naturally see a masculine name. Genesis 5:1,2 show that God called *their* name Adam. There was a male and female Adam, but you would not know it unless you have previously read that Adam and Eve were made in the image of God. So Eve certainly was not made in the image of the Father, or the Son, nor was she made in the image of Adam. So she has to be made in the image of someone feminine. That is just simple arithmetic.

Caller: Well, I think the image of God, the whole aspect of the image of God, that we are dealing with here, is not a matter of gender at all. In fact, I think that even to say that God Himself has a gender, other than the person of Jesus Christ when he was incarnate—

Lois Roden: He said, I am the exact image of my Father, and He was a masculine person. So that would lead us to believe that His Father was of a masculine gender. At no time did you ever hear Jesus say, I am the express image of the Holy Spirit.

Paul: Well, what I was going to ask is when He said that, that He was the image of His Father, was He talking about the body, or was He talking about the Spirit itself within Jesus?

Caller: Good question! I don't think that He personally was referring to gender. I think He was referring to the personality of the Father.

Lois Roden: No, but coming in the flesh, Jesus had to have a gender and to know a person you know the gender. The terms of masculinity have been applied to the Father and the Son. So we have been applying the masculinity to the Holy Spirit because the Holy Spirit bears the masculine

## Interview Cont.

word doesn't necessarily refer to the fact that it is a male or a female.

Lois Roden: The Bible Commentaries admit that a feminine rendition of the Spirit cannot be denied.

Caller: Well, my point is this that in languages, always a male is referred to by masculine gender and always a female is referred to by feminine gender.

Lois Roden: In Greek?

Caller: Well, yes! In every language that I am aware of. Now, just what I'm saying is a word having a particular gender doesn't necessarily have to be male or female. But if he or she is male or female, then it would be referred to by that gender.

Lois Roden: Well, there is no neuter in the Hebrew. It is either male or female, and the neuter takes the feminine form in Hebrew.

Paul: I thought the gentleman said that the New Testament was originally

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## ... And they saith, ye shall smite sexism

aying, "For now the LORD appeared to him the  
d." went up to Be-er-she'ba. <sup>and Sarah, your parents;</sup> And the LORD appeared to him the  
"I am the God of Abraham, your father; fear not, for I am with you  
and multiply your descendants for my servant Abraham's sake." <sup>and Sarah's</sup>  
ar there and called upon the name of the LORD, and pitched his  
e Isaac's servants dug a well.  
Great with A-huz'zath his adviser and

From the story of Isaac, the Revised Standard Version, The Holy Bible (Genesis, ch. 26, vv. 24-25).



Abraham

By PAUL SULLIVAN  
Staff Writer

A National Council of Churches task force called yesterday for a new version of the Bible to eliminate "sexist" language in references to God, Christ and humanity.

The task force said in Washington it would like to see "Child of God" substituted for "Jesus Christ," "the one" for "He," "children" for "sons" and "human beings" for "men."

It called for even bolder moves by adding such phrases as "and Eve" or "and Sarah" where the Bible now speaks only of "Adam" or "Abraham."

Locally, the proposed changes met a mixed reaction from clergy and Bible experts. They termed it everything from "very progressive" and "a good idea" to "trendy" and "not permanent."

Carol Robb of the Harvard Divinity School even suggested rewriting "The Lord's Prayer" to begin with "Our Creator . . ."

The task force recommended the revisions be made in the Revised Standard Version of the Bible by Advent, the first Sunday in December 1982.

The Revised Standard Version, first published in 1952 by the Council, is the most widely used contemporary alternative to the King James Version, considered by most Protestant churches, colleges and

seminaries as the authoritative, standard text. The Bible used by Catholics is similar.

"This of all translations must not lend aid and comfort to sexist attitudes and interpretations," the task force said.

The report said Old Testament theology makes it "improper to think of God in the analogy of sex and gender" and that it is "possible to minimize the use of 'he' and accept a distinct theological style where one refrains from pronouns."

Male connotations of God as Lord, King, Father or He, the task force said, "are accidents of the limitations of human language."

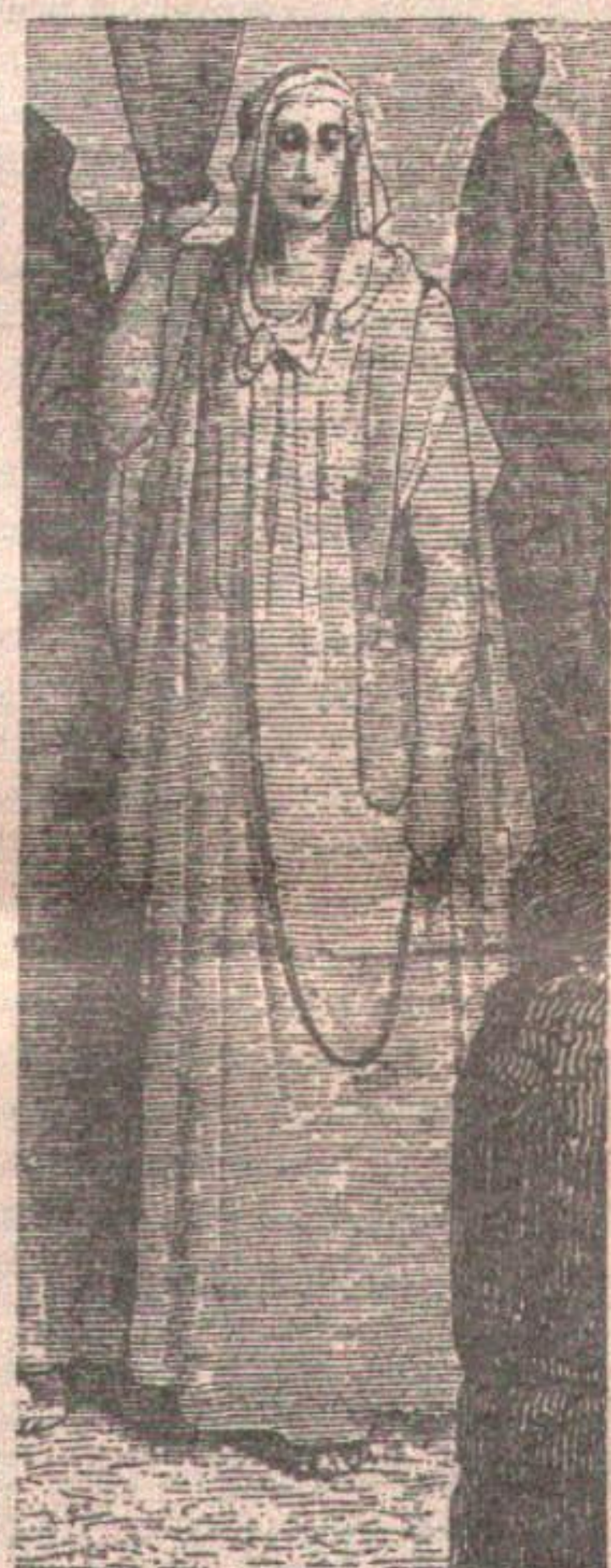
"We think it proper to speak of Jesus Christ as the Child of God and we believe alternative renderings for Son of Man should be explored," the task force said.

Robb, a research resources associate in women's programs at Harvard, said: "It sounds like the progressive thing to do. It can be done . . . Translations were done all the time."

"Changing language is not all that's needed to change the position of women in society, but it's nevertheless important."

"The language about God in early church communication shows what we value and who has power in our own version of the world today," Robb said. "If we talk about

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Sarah

## Interview Cont.

name of the Father. So that is why the Greek translators translated it "He." But in the original Aramaic, the rendition of John says, "And when *She* comes *She* will lead you into all truth." That is speaking of the Holy Spirit, another Comforter, Whom Jesus promised after He went away. He said the Father will send another Comforter in My name. In other words, the Holy Spirit would have the same name as Jesus has, because it is a family name. It does not mean that It would be masculine. You address the wife of someone as Mrs. Smith. A masculine name!

Paul: Alright, sir, again we could go on for ten minutes. Your questions are very astute and I thank you for calling.

Good afternoon!

Third Caller: Hi, how are you doing?

Paul: Fine!

Caller: I have a question. It just goes beyond my understanding why is it so significant whether God is of the gender of female or male? Why does it make so much difference to you?

Lois Roden: Well, it doesn't make any difference to me. It is just the terminology that has been given to us in the Bible, that the Father is a masculine figure and the Son is a masculine figure. We haven't really known what kind of a figure the Holy Spirit is. It has been a mystery. That is the mystery of God. So now in this dispensation of the Holy Spirit, we are learning that the Holy Spirit is the feminine image

of the Trinity. I do not say the Holy Spirit is a woman. I say It is the feminine image of God. I do not say that the Father is a man, or that the Son is or was a man, but He came as a man, to this earth, in the flesh.

Paul: Thank you for your call sir. . . . Good afternoon, you're on WFAA!

Fourth Caller: Hello, am I on the air?

Paul: Yes, you are!

Caller: OK! I've been listening on the phone as she talked about different things and about the mystery of godliness. There's a Scripture in 1 Timothy 3:16, "Without controversy, great is the mystery of godliness: God was

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## Interview Cont.

manifest in the flesh, justified in Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory." First of all, we must realize Who God is. God is a Spirit. And they that worship Him must worship Him in spirit and in truth. God is not a person itself. Now Isaiah 9:6—

Paul: Ma'am, I'd prefer that we didn't spend the rest of the hour in quoting book, chapter and verse. If you could get to a question or make a point.

Caller: OK! I was explaining to her about the mystery of God and I was going to explain to her Who that was and she can go from there. Isaiah 9:6, "For unto us a child is born, and unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, the Mighty God, the everlasting Father, and the Prince of Peace." Now this was talking about the baby boy-child, Jesus; and God is a Spirit, the same Spirit or Holy Spirit, that overshadowed Mary, and she conceived and brought forth Jesus. That Jesus was a boy. So there is not really three persons in a Godhead. God is One body which is Jesus Who was received up into glory. There is really no such thing as a Trinity at all in a person. But God is all three in one. That is the only way you could ever get a three person thing.

Paul: Let us let Lois respond, please.

Lois Roden: Well, I think that she is speaking of the Son. I am speaking of the Holy Spirit. The Holy Spirit has never been born. If you will notice the rendition in the Scriptures, it says that Jesus was conceived of the Holy Ghost, not by, which is a world of difference.

Caller: Well, conceived of the Holy Ghost means the Holy Ghost overshadowed the virgin, Mary, and she conceived; and she brought forth this boy-child, Jesus, and this was the name of God. God's name is Jesus, because He said His name shall be called Wonderful, Counselor, the Mighty God. Who was going to be called that? Jesus was going to be called that. When you say Jesus, you've said it all. And His name is everything and there is not really no other person. The only person that ever was, was Jesus. God is a Spirit the Scripture says, and they that worship Him must worship Him in spirit and in truth.

Paul: OK ma'am. Thank you so much for your call. Lois Roden is our guest. She had a vision in 1977, a feminine

## Target: 'Sexist' terms in Bible

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women having power and value in religious language, that will contribute to seeing women as active creators of the world we live in."

Monsignor, Joseph N. Moody, who teaches church history at St. John's Seminary, feels differently. "I think it's fashionable, trendy . . . It goes along with what many Catholics are urging in our liturgy today.

"It doesn't particularly intrigue me," Moody said. "Standard English has been to consider 'men' for all human beings as in 'all men are created by God.' That means 'all people' — it's good English.

"There's good reason for the aggrieved attitude on the part of women today, but they are trying to get back on all grounds possible. Some would rewrite the whole thing," he said. "But I don't think we gain anything by changing language. It won't advance the women's cause one iota.

"If there's prejudice, it's not from reading the Bible. When we say 'Our Father in heaven,' no one thinks, 'That makes my mother no good.'"

The Rev. Alan Happe, pastor of the First Church, Congregational, Cambridge, said: "It's generally a good idea, for translations in themselves are not accurate. 'Adam' meant 'humankind' and often 'men' was used instead of 'people.'"

"For the sake of accuracy alone," Happe said, "many corrections

should be made. But I would oppose translations that are not accurate to the original Hebrew (Old Testament) or Greek (New Testament).

"I would not add to the original text, such as 'Eve' and 'Sarah,'" Happe said.

The minister said he wouldn't change The Lord's Prayer "for the sake of accuracy. But I would add prayers such as 'Our God, who art like a Mother to Her children.' Add 'Mother' — but don't take away 'Father.'"

Asked how he thought his congregation would feel about the language changes, Happe said: "They would be insisting on it — both the men and the women . . . but not all of them.

"These (the changes) by and large, are more provocative and fair."

Elizabeth Wesson of Belmont, who provides Bible readings for radio, TV and newspapers, opposes the rewrite: "I'm too old for change. This is just a phase we're going through. It's not permanent, this sexist concept."

She added: "'Man' stands for 'homo sapiens,' and we can't go through all of literature changing things because they'll be criticism and we'll have to change it back again.

"I don't think anything as fundamental as scriptures should be tampered with," Wesson said. "We should deliberate long and hard before we do anything like that."

vision of the Holy Spirit. . . . Lois, in the newspaper article that first hit me as to what you are talking about, it said that you followed the Pope every step of the way during his visit to America last year. Why were you doing that? Were you trying to get a message to him?

Lois Roden: I am trying to get a message to the Pope, as well as to every other religious leader in the world. But it will be easier for Catholics to see because they believe in a *feminine intercessor*, Mary. Now I understand that Mary was the Holy Spirit's representative in the earth in bearing the Son of God. And so I felt that the Catholic clergy as well as the laity would be receptive to this idea, because they already understood about the feminine

intercession before God. But Romans 8:26 says, the Holy Spirit continually intercedes for us and verse 34 says Christ intercedes for us. So I see a *double* intercession. We've had the revelation of *one* Intercessor, Jesus Christ, to the Christian world. But I see that there is another intercession of the Holy Spirit, during the Judgment of the Living. Now during the Judgment of the Living, this world is going to be judged; the church is going to be judged. When the intercession of Christ stops in the sanctuary, then the intercession of the Holy Spirit carries God's people on to perfection.

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## Interview Cont.

Paul: Lois, you say that the Catholics are more prone to accept what you have to say. What kind of response—

Lois Roden: I said because they were familiar with a feminine mediator, that this idea would not be so strange to them.

Paul: OK! Well, in those words, then, how were you received by Catholic clergy and laity?

Lois Roden: They took my literature. We went to New York, Boston, and Washington, D.C. We gave out thousands of pieces of literature on the Holy Spirit. They took it gladly and thanked me. Now I've heard from several, and the idea is gaining ground all over the world. I am hearing from all over the world about this.

Paul: Just from Catholics?

Lois Roden: No, not just from Catholics, but from all denominations.

Paul: Has the Catholic Church taken an official position on this?

Lois Roden: No, they have not. I have not confronted them with the idea of taking a position. But I'm not finished. I'm just beginning.

Paul: Let's get back to our callers. Good afternoon.

Fifth Caller: Hello. I just was sitting here listening to this and I think it is petty, about the most ridiculous and time wasting argument I've ever heard in my life. I just has a vision and the Lord was up there saying, "Who cares?" The very fact that He is, and the very fact that the Holy Spirit is, is quite enough for me. And to be bothered with picking at things like this, like most of the churches do, bicker back and forth about stupid little things, just seems completely insignificant. If they would just get out and do the work that the Lord wanted is all that is really required of them. And whether it is a woman or a girl, or whether it's been a neuter, it really doesn't make a whole lot of difference. The fact that they argue about it is just a big waste of time. And that is all I have to say. She has the last word on it. That's just my feelings on it. Thank you.

Paul: Alright! Thank you for your call, sir. Lois?

Lois Roden: The wisdom of God is foolishness with men and women. So those who do not feel it worth their time to investigate a truth, naturally will never arrive at the truth of it.

Paul: Let's go on our long distance

line. Good afternoon. Where are you calling from?

Sixth Caller: Waco. I've lived for 30 years in San Antonio and I've listened to a lot of these Catholic religious personages describe man's human condition. You know, I'm a Protestant. Protestants believe that Christ is Intercessor. But some Catholic people in San Antonio said that Mary was Intercessor and she couldn't vouch for her Son because He does not like what people are doing; so, she can't intercede for you. Then later on I heard that even Mary was hard to reach, that the saints were your Intercessor. And I just—

Paul: Sir, why don't you just take the direct route?

Caller: Straight to God, you mean?

Paul: Yes, what is wrong with that?

Caller: Well, that is the way I take it, straight to God.

Paul: Why do you need Intercessors?

Caller: I don't need an Intercessor. Only I just wonder what she thought about that. I believe in direct. I'm a Methodist. I believe in direct communion with God and I just wonder what she thought about it?

Paul: Lois, how do you feel about it?

Lois Roden: Well, I take my position from the Scriptures. Romans 8:26,27 and verse 34 tell me that the Holy Spirit and Christ are both Intercessors, and if I believe the Scriptures I have to accept that.

Paul: You mean, that you will not accept going directly to God?

Lois Roden: Hebrews teaches that we have a great High Priest in the Heavenly Sanctuary, through Whom we reach God, and that is what I accept. I just accept the Word as it reads.

Paul: You're making it sound like God is a bureaucracy?

Lois Roden: No, He has a plan to save His children on earth, and He provided a sacrifice. The sacrificial system of the Jewish economy portrayed the sacrifice of the Son of God for mankind. So I understand that if the sacrifice was made for me we are told to pray to God in Jesus' name. So that is in the sense that I call Him an Intercessor, as Romans says He intercedes.

Paul: Well, is not, by very nature, the Trinity, the very concept of the Trinity, the Three in One? Why would you need to go through Jesus, to go through the Holy Spirit, when they are all in actuality, according to definitions of the Trinity, in religious terms, they are

one entity?

Lois Roden: I understand that there are three living Persons of the Godhead. They're *one* family. They are *not* one Person.

Paul: Well, then, maybe I am wrong in my conception of what I have been taught to be of the Trinity?

Lois Roden: I do not criticize others for their conception. I just tell you what I understand from the Scriptures. I do not impose it on anyone. I am willing to share it. But I do not impose it.

Paul: Good afternoon. You're on the air with Lois Roden.

Seventh Caller: I'm a Seventh-day Adventist minister. I'm pastor of the Dallas Central Seventh-day Adventist Church on North Central Expressway. And I appreciate your having Mrs. Roden clarify that she is not really a Seventh-day Adventist. That she really is a member of a splinter group, actually off a splinter group from the Seventh-day Adventist Church. The lady has a right to her own beliefs, that is part of our American heritage.

Paul: Certainly!

Caller: I just wanted to clarify, sir, that she did not derive this doctrine from the basic doctrines of the Seventh-day Adventist Church. We believe in the Trinity, the Father, the Son, and the Holy Spirit. And it is very clearly stated in our church members qualifications, the statement of doctrinal beliefs. The true and living God, the first Person of the Godhead, is our Heavenly Father, and He by His Son, Christ Jesus, created all things. Jesus Christ, the second Person of the Godhead and the eternal Son of God, is the only Saviour from sin and man's salvation is by grace through faith in Him. The Holy Spirit, the third Person of the Godhead, is Christ's representative on earth and leads sinners to repentance and to obedience to all God's requirements. So it says nothing about God the Father, God the Mother, and the Son, you see. It does not believe in referring to the Holy Spirit as God the Mother, you see. I just wanted to clarify that.

Paul: Alright! We tried at the beginning of this show, I don't know if you were listening, to specifically clarify that Mrs. Roden is not a member of the Seventh-day Adventist Church.

Caller: Yes, I appreciate that; that is

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## Interview Cont.

what I said. I appreciate that very much.

Paul: Alright, thank you. I am still having trouble conceptualizing Mrs. Roden's viewpoint of the Trinity. When I had always been taught, it was my conception that the Trinity was One. That was part of the mystery of the Trinity, that there was Father, Son, Holy Ghost, all in One. Where am I missing something, Lois?

Lois Roden: Well, I think the only thing you are missing is, is that the family is One. But it has different members. It is not just one Person. It's a Father, a Mother, and children. And the admonition is, "Hear O Israel, Thy God is One," and the creation of Adam and Eve tells you *how* God is One. Adam in the beginning was one person, but Eve was represented by the rib in Adam; so, he was *two* in one. But when God separated Eve from Adam, Adam became two; there were two Adams, a male and a female Adam, you see. And then, when Eve was separated, then you had the possibility of a child, the third person. And so we see that the mother and the child are really one in the beginning, but at birth, they are separated. So we see a progression of the Father as Adam, the Mother, as Eve, and the Son, as the child. So that is *how* God is One. A man and a woman are truly *one* in their offspring, because the child has the characteristics of both the father and the mother. They are one family, but there are three people involved. That is how God is One.

Paul: Good afternoon. You're on WFAA.

Eighth Caller: Hello! Oh, Hi! First of all I'd like to say that I'm a first-time caller. I'd like to ask her what difference it makes that the Holy Spirit is a woman? It doesn't really matter at all.

Paul: It seems inconsequential to you whether It's feminine or masculine?

Caller: Yeah, it's just so long as It's doing what It's doing. And also Paul, I like to say to you, that I've been brought up learning that the Trinity is three. That It's three in One, and not three separate people, each saying three separate things. But that It's one Person doing it all.

Paul: Alright! Let's find out from Lois. Why does it make a difference?

Lois Roden: You can answer your own question, if you just look at the family image in the world today. And you see the condition of the home, the

children, and the parents, the separations. And I take the position that the church has misrepresented the Godhead in saying that they are all masculine, which does not leave anyone a family image to pattern their lives after. So we have the perversion in the world today. We do not give them a pattern. The family of God, the church on earth, the body of Christ, represents both male and female members. So we have to give a true—

Paul: So then it doesn't make a difference?

Lois Roden: It *does* make a difference.

Paul: Well, if your saying the body of Christ represented males and females in their sacrifice, then what is the difference?

Lois Roden: It just makes the difference that they are both included. It is not just a masculine God, and a masculine image you have. That leaves the feminine image entirely out of the world. Women do not have an excuse for existing.

Caller: Yes, they do. God made them for a helper for Adam, and for mothers.

Lois Roden: No, He didn't make them (women) for Adam only, but to represent God in the earth. And the feminine image in the earth was to represent the Holy Spirit, which is feminine.

Caller: No, I'm sorry. That is not what I learned. I learned that God made Eve because Adam was lonely. He saw all the other things having mates and He saw Adam was lonely, so He said, Well, I'll make a mate for Adam.

Lois Roden: Well, I take a higher view. I take Genesis 1:26,27 God says, "Let us make man in *our* image, male and female." And I accept that.

Paul: Thank you for your call. I wish we could spend more time. Good afternoon.

Ninth Caller: Ah, yes. I listened to your discussion.

Paul: Sir, if you could get right to your question. We have about a minute and a half left.

Caller: OK! Rarely can anything be proven or disproven by a Scripture or by one fact, but it must be considered in concepts. And obviously, in your own words, your concept doesn't fit with her concept of God. Right? My position is the same. My concept is different in that my concept of God is this: that God the Father is the One Divine Spirit which inhabits the entire universe. And there are not two or

three Divine Spirits, but simply one, according to Ephesians 4:4. Alright, the Son was, or is, a temporary condition. He came into the world and He was made of a woman and He was born of a woman. So He had limits. The Son was strictly a man. Not a Divine Person.

Paul: Sir, can you get directly to your point?

Caller: OK! I'm just giving you my concept of God, of the Godhead.

Paul: I can appreciate that, but I've only got 30 seconds left.

Caller: OK! But the two Intercessors that she mentions is not that there are two, but God, Jesus is the one Mediator. The man Christ Jesus, the Son of God, is the Mediator.

Paul: Alright, sir. I wish I had more time. And Lois, I also wish I had more time for you. Thank you for joining us today.

Lois Roden: I enjoyed being with you.

Paul: Good day, dear. Coming up on 3 o'clock we will have an open line hour, next hour; if you want to jump in, please do now, during the news.

Tenth Caller: I'd like to answer the question you asked about whether God is three people or one people and so forth. God is three in personality, but one in essence. And the essence is perfect righteousness, perfect justice, eternal life, love, Omnipotence, Omnipresence, Omniscience, veracity and immutability. And that is the essence of God. And Father, Son and Holy Spirit, all three have the same essence. Just like you got two identical. This may not be a very good analogy—two identical disc-jockeys: they are *two* in personality, but one in essence.

Paul: Thank you for your call. Good afternoon.

Eleventh Caller: I'd like to make a comment on the lady that called in; you were interviewing her, about the Holy Spirit.

Paul: Yes, go ahead.

Caller: OK! Well, I found this very interesting, because I'm not a scholar and I don't understand the Hebrew or the Aramaic; but I did a little research in the Jewish Encyclopedia and I found something very interesting.

Paul: What was that?

Caller: Well, in the Old Testament, the word for Spirit is, briefly, Ruah

See Page 17

# WHO IS GOD?

William A. Blessing

## WHO IS GOD?

The Ever-Living Father is absolute positive masculine power and his name is YAH. The Ever-Living Mother is absolute negative feminine power and her name is VAH. We see this demonstrated when Adam named his wife after the Heavenly Mother by calling her name "V". When we supply the vowels the name is Eve or Ava or Ovo or Iva. If the name were fully spelled out it would be KHA-VAH.

When positive masculine power and negative feminine power united, the result was a SPIRIT person whose name was DABAR in the Hebrew, LOGOS in the Greek. When that SPIRIT PERSON was made flesh, his name was and is YAHVEH, who is none other than JESUS CHRIST in the Greek, YAHSHUA the Messiah in the Hebrew. But actually He is YAHVEH.

As an illustration: All power is invisible. We can neither see nor feel power, but we see and feel the results of power. As in electricity there is a positive and a negative current and we see the result of these two currents in the electric light. The light is the third thing which is produced by positive and negative power. YAHVEH, whom we know as Jesus Christ, is the person produced by positive masculine spirit and negative feminine spirit. No man hath seen the Father or the Mother at any time except as revealed in YAHVEH. You see that in this name YAHVEH is combined YAH which is masculine with VEH which is feminine. "For there are three that bear record in heaven, The Father, the Word (Christ) and the Holy Ghost (Mother): AND THESE THREE ARE ONE." (I John 5:7.) Positive masculine spirit, negative feminine spirit combined in the third person who is YAHVEH.

There is nothing difficult to understand about this. Take a man for an example. Man is predominantly masculine and secondarily feminine because he has in his body dwarfed feminine marks such as the breasts (teats). Woman is predominantly feminine and secondarily masculine as she has in her body dwarfed masculine marks. Every man is a combination of Father-Mother. Every woman is a combination of Mother-Father. Without this combination man as a person could not exist. "And there are three that bear witness in the earth — the spirit, and the water, and the blood: and these three agree in one." (I John 5:8.) This is a man. Therefore Jesus Christ, who is positive masculine and negative feminine is a PERSON and the one and only YAHVEH, the one and only personal God.

You can take it from here on and do your own thinking, but I will tell you this much, that positive power alone could not produce anything and that negative power alone could not produce anything; but positive and negative cosmic power combined produce matter. Remove either the positive or the negative from matter and it would not exist. Positive Father Spirit and negative Mother Spirit is YAHVEH, the Ever-Living person in whom is LIFE — MIND — SPIRIT — and LOVE. He in his self-existence is "THE LOGOS", but "The WORD (Logos) was made flesh" (John 1:14,) and as a Spirit Person and/or as a man in the flesh he is Jesus Christ whose name is YAHVEH and He is the one and only personal God. All other persons are the result of thoughts in his mind. YAHVEH alone is the ABSOLUTE PERSON. You and I and everybody and everything are incarnate thought or thoughts in the Divine mind expressed in human material or spiritual substance. Truly we are his offspring.

Let us look at the first verse and first four words in the Bible. "In the beginning God . . ." (Gen. 1:1.) The word "God" is ELOHIM. It is plural and denotes all of the sons and daughters of God. Everywhere that the word "God" is used in the Old Testament (King James Version) it is plural and means the whole family of God — all inclusive. Therefore, in the first chapter of Genesis we are not introduced to the One personal God but to the family. For there positively is not one personal God in the first chapter of Genesis. All the family of heavenly sons and daughters, all inclusive, is the meaning of the word "GOD" and it is the ELOHIM (family) that are at work in creating this material earth. This you will understand by reading carefully these verses: "And the Elohim said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So Yahveh created man in his own image, in the image of Yahveh created he him; male and female created he them." (Gen. 1:26-27.) Notice "us" and "our" If those words are not plural then nothing can be plural. God is "US" and "OUR" and notice too that man was created "MALE" and "FEMALE." Male in the image of the sons of Yahveh; Female in the image of the daughters of Yahveh.

# God the ~~Father~~ Creator

## Waco Clergy Uncomfortable With Biblical Rewriting

By RITA HALIBURTON

Tribune-Herald Staff Writer

Reaction among local clergymen has been negative toward last week's vote by the National Council of Churches to rewrite parts of the Bible to eliminate references to God as "He."

One female minister believed the decision was "wonderful." Another woman said the council's decision should acknowledge the deity as both father and mother.

Many said the council's substitution of words with no male-female references is a submission to social pressures and is not based on divine authority.

R.L. Whitworth, pastor of the Calvary Assembly of God, opposes the move to assign a task force of interdenominational clergymen and laity to substitute "Creator" for "Father." The rewrite would indicate a "trend away from the authenticity of the Bible," he said.

"**BELIEVING THE BIBLE** is the word of God, I would be against any trend to change the major meanings or basis of the Bible," Whitworth said.

The Bible is the "final word" and is "God's authority," he said. That response was similar to the majority of the ministers. Man should not question the Scriptures, he added.

Whitworth, a self-proclaimed fundamentalist, said the rewrite could lead to additional efforts to "modernize and humanize the Bible."

The Rev. David Story, pastor of the Richfield Christian Church, said he has "mixed feelings" about the vote and opposes the National Council's effort.

**ALTHOUGH HE BELIEVES** in women's rights and equality, he believes that the changes in the "generic terms" of the Bible do not contribute to women's equality.

"I don't mind that kind of language in prayers," he said. "I don't think it does anything in terms of elevating women, and I certainly don't think it makes the Scriptures any easier to understand."

The Bible is written in a patriarchal sense; therefore, God is referred to as the father, he said.

Because God is a spirit, he has no sex, he said.

"**I DON'T SEE MODERN** New Testament scholars or theological journals interested in trying to change ways God is viewed," he said.

'Anyone who doesn't know that Jesus called God, 'Father,' is ignorant. . . . Anyone who thinks she should not refer to God as Father thinks she knows more than Jesus.'

— The Rev. R. Freeman

Waco is basically "conservative," Story said, and he does not anticipate that many congregations would accept using "our Creator" instead of "our Father" in prayers.

Although she is pleased with the council's decision, the Rev. Freda Winter Boggess of the Waco Church of Religious Science said the revision will "take time for the people of Waco to absorb."

Mrs. Boggess said the decision is part of the "universal" movement in recognizing that God's omnipresence and omniscience cannot be confined to a "masculine principal."

**LOIS RODEN, LEADER OF** a reformed group of Seventh-Day Adventists, believes the Council should not desex references to God, but should emphasize the feminine gender of the Holy Spirit.

The Holy Spirit is the female deity of the Trinity, according to the reformed Seventh-Day Adventist belief, Mrs. Roden said.

If task force members of the National Council of Churches looked into "scholarly words and manuscripts, they would discover these distinctions for themselves," she said.

"Most people thought of the Holy Spirit as an influence," said Mrs. Roden. "The personality is there. And if you have personality, you have gender to consider."

**IN JUDAISM, HISTORICAL** background indicates that the Shekhina or the divine and holy presence of God



was translated as a female gender, she said, and Shekhina is the origin of the Holy Spirit.

There is no point in eliminating "father" from the language, she said. The language should include father and mother, she said.

The revelation of the Holy Spirit as feminine will result in the "restoration of the dignity of women," she said. The equality of the sexes which had been lost during the temptation of Eve in the Garden of Eden will be restored also, Mrs. Roden said.

The Rev. William Anderson, pastor of the Christ American Lutheran Church, said that he is not "sympathetic" with the effort.

**HE BELIEVES THAT THE** effort is a response to emphasize women.

"Theologically speaking, I am against that type of emphasis," he said.

"I believe that God is a spirit," he said. Although as recorded in the Bible, man was created in the image of God, that image does not necessarily imply that God was in human form, he said.

The effort to desex the Bible is "to bring God down to the level of man, rather than the person revealed to us in the Scriptures," he said.

**ANDERSON IS AFRAID THAT** there will be no stopping point in this effort and fears that the Council will continue to move away from scriptural interpretation.

He believes in a more "conservative" interpretation of the scriptures.

The pastor of the First United Methodist Church, the Rev. Richard Freeman, said, "Anyone who doesn't know that Jesus called God, 'Father,' is ignorant."

"Anyone who thinks she should not refer to God as Father thinks she knows more than Jesus," he said.

**DR. LARRY NIXON, PASTOR** of the Calvary Baptist Church, said efforts to revise Bible passages would "deny the integrity of the Scriptures" which includes the language of the Scripture.

"I think it's really ridiculous trying to go further than even women want to go," he said. "There are so many more things for us to be concerned about," he said.

Charlie Tutor, minister of the South Waco Church of Christ, said the rewrite is the "work of the devil."

"There is a movement underfoot worldwide to make God unisex," he said. The council has no authority to complete its goal of rewriting the Bible by 1983, he said.

**THROUGH THIS NEW VERSION,** "God is brought off his pedestal and made to be nothing," Tutor said.

Monsignor Mark Deering of the St. Louis Catholic Church agreed the council's efforts would probably do no good. "I believe desexing the Bible is rather stupid," he said.

## Waco Tribune-Herald

Saturday, December 6, 1980

### Interview Cont.

and it is feminine. And so it looks like the real question is why is the Spirit feminine in the Old Testament and supposedly masculine in the New?

Paul: Beats me!

Caller: That's a very interesting question. I'd like to ask that lady that. It is feminine in the Old Testament.

Paul: Well, you could probably ask her; she's right down in your neck of the woods in Axtell.

Caller: I found something out, something else in the Hebrew Encyclopedia. The word, God, in Hebrew is Elohim, and Elohim is a masculine-feminine combination name. Also in the Hebrew language the word, *one* (you know the description of God is One?), the word, *one*, in Hebrew is a masculine-feminine combination.

Paul: Boy, I don't know anything about Hebrew. I don't know anything about Aramaic. It's all Greek to me, if you'll pardon me? I don't know. ●

## Feminists 'Desex' Services

By GEORGIA DULLEA

© 1980 New York Times News Service

NEW YORK — Instead of Sunday morning, these Episcopal church services will take place on Saturday night. Instead of "our Father," the congregation of feminists will pray to the "Holy One." And instead of hymns, they will sing what they jokingly refer to as "hers."

Two weeks ago, an organization of Episcopal women clergy and laity known as the Mother Thunder Mission began sponsoring regular weekly worship services using "nonsexist" language. The services are being offered as an alternative "for the many Christian women who are fed up with their Sunday experience,"

as the Rev. Martha Blacklock put it.

**MISS BLACKLOCK** said, "As far as we know this will be the first place in the city where women can worship on a regular basis at a service that is free of sexism."

The Episcopal Diocese of New York has neither approved nor disapproved of the services, although its bishop, Paul Moore Jr., stressed in an interview his tendency to be "fairly permissive" about experiments by cultural and ideological groups to make local parish services "more meaningful."

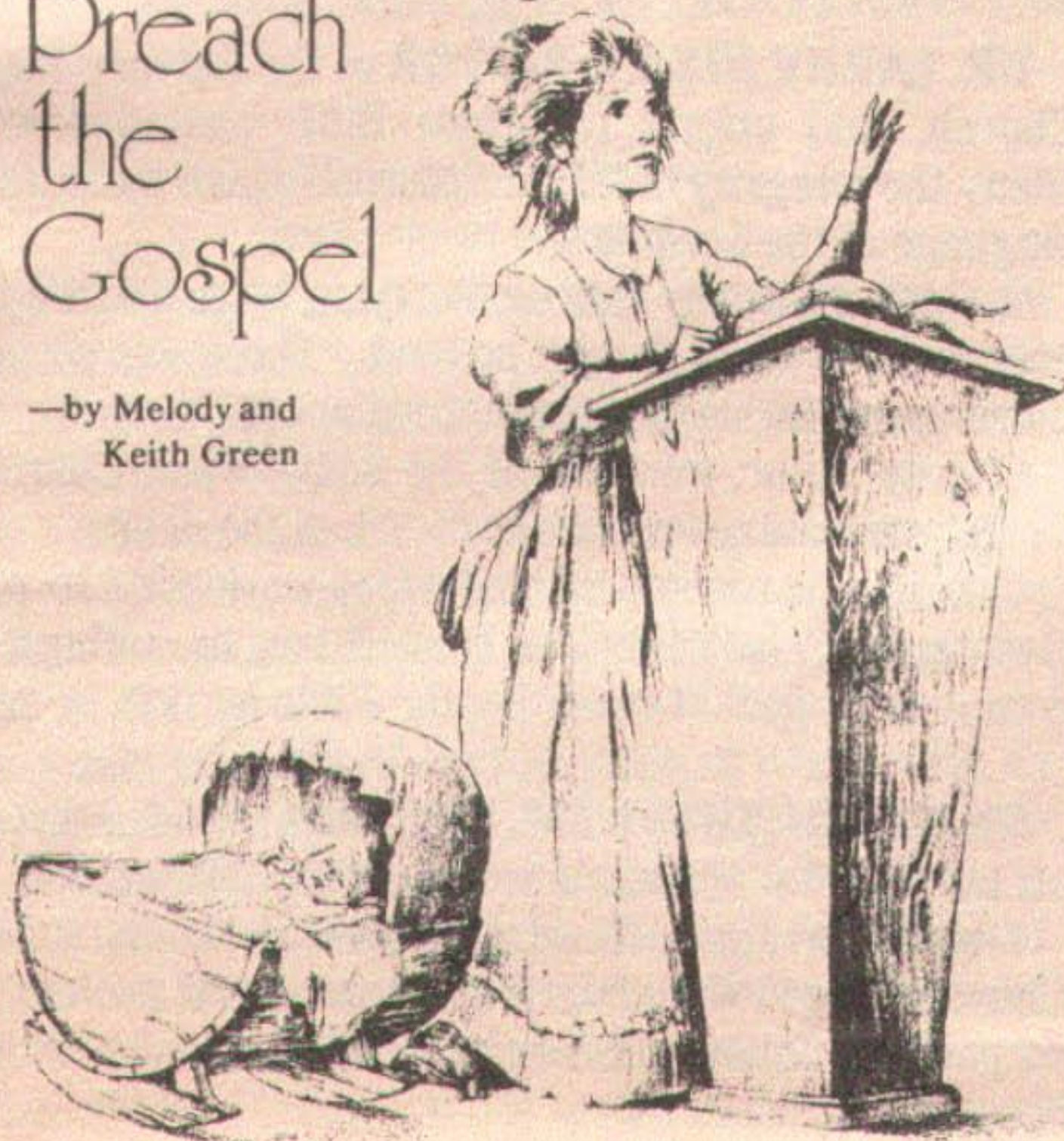
"I think it's terribly important how the image of a male God has affected the life of the church and the life of the world," Moore said.

The god to whom little boys say their prayers has a face very much like their mother's.

— Sir James M. Barrie

# Women's Right to Preach the Gospel

—by Melody and Keith Green



For centuries, women have been regarded as having less character, talent and potential than men. In ancient times it was deemed an honor to have a son, but daughters were considered almost worthless—sometimes they were even left to die at birth. Unfortunately, this cultural attitude began to spill over into the church, though the Scriptures plainly taught that "there is neither male nor female in Christ" (Gal. 3:28). The purpose of this article is not to help promote the current tide of so-called "women's liberation." For we believe that women were truly liberated when Jesus died to release them from the bondage of both sin and the Law. Nevertheless, we feel that the time has come for many women to claim their destiny to spread the good news of the kingdom! Not being hindered any longer by fear, tradition or one-sided interpretation of Scripture.

Some have said that biblically it is not a woman's place to preach the gospel or teach from the Word of God to anyone other than women or children. They base their opposition on several passages in the writings of Paul (I Cor. 11:3-15, I Cor. 14:35, I Tim. 2:9-12).

Before we deal with these passages directly, it must be seen that God has equipped women with poise, grace and a finely tuned emotional nature—all of which appear to be natural qualities for public speaking. For it to be wrong for a woman to preach, it would have to be proven either that she does not have the ability, or that the exercise of this ability would put her in direct contradiction to God's will.

## PAUL'S POSITION ON WOMEN'S MINISTRY

Many advocates of women's rights in the secular world consider the apostle Paul the original villain for putting women in a demeaning and second-class role by his epistles on church policy and doctrine. *Nothing could be further from the truth.*

Paul's pronouncement that "there is neither male nor female in Christ" was an incredible revolutionary statement, especially when you consider the position of women in Biblical times. Women were treated as less than worthless—only necessary annoyances to be endured, mainly for the sake of domestic services, and to bear sons. Paul's theology not only made them human beings, but gave them an equal inheritance with the saints (all true believers). In fact, even the most misunderstood of Paul's statements on women only gave her a different position than man, not a different value or reward.

## BUT WHAT ABOUT THOSE SCRIPTURES?

The scriptures most quoted as proof-texts against preaching or teaching by women, are found in I Corinthians and I Timothy. They deal with three main topics, all of which were paramount issues of the day: head coverings, speaking out in church, and women usurping authority.

Now you won't get many arguments on the first two. Hardly any pastor or theologian today would ever say the Bible teaches that all women must have their heads covered while praying or prophesying, or that a woman should never be allowed to speak or ask questions in church.

The reason for the first injunction (I Cor. 11:3-15) was that the Corinthian women were taking their liberty in Christ a little too far. They had decided that since they were new creatures in Christ, they no longer had to keep many of the cultural customs—one of which was common among Roman, Greek and Jewish women—to never be seen in public without their veils (a practice which is still prevalent in many Eastern countries). The only exceptions to this were the temple prostitutes who went about bareheaded. If any Christian woman did likewise, she would appear to be like those who had their hair shaved off as a punishment for adultery (see verse 5).

The second restriction—that women should "keep silent in the churches, for they are not permitted to speak... and if they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church" (I Cor. 14:34-35)—would be ridiculous taken out of context. No one in their right mind would teach that a woman shouldn't be allowed

## Bits & Pieces

From the reports we have to date, it would seem that Mary Barrineau's article on Mrs. Roden and the Holy Spirit (our cover story), has been picked up from the *Los Angeles Times News Service* and carried to a good part of the country. Confirmation has come of its appearance from California, Colorado, Connecticut, Florida, Kansas, New Jersey, New Mexico, New York, Oregon, Virginia, and Wyoming to mention a few. Good work Mary!

In *The Denver Post Religion News Weekly*, Friday, November 28, 1980, the article was featured, on their front page, with a slightly different touch. Michael Wirtz's photo, in the *Dallas Times Herald*, was replaced by a cartoon, done by Bonnie Timmons. We

thought you might like to see it, so we have reproduced it for you in this column.



Judging from the letters coming in, the article has been well received by the majority. However, Mary's story apparently ruffled the feathers of a few hawks around the country, over the idea of a female Dove. The following little snippet might bring courage to the bird lady of Waco and any others who share her convictions.

"Have you ever watched a hawk in pursuit of a timid dove? Instinct has taught the dove that in order for the hawk to seize his prey, he must gain a loftier flight than his victim. So she rises higher and still higher in the blue dome of heaven, ever pursued by the hawk, which is seeking to obtain the advantage. But in vain. The dove is safe as long as she allows nothing to stop

*Continued next page.*

## THE WISDOM OF SOLOMON

## CHAPTER 6

**H**EAR therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

4 Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God;

5 Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places.

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

7 For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

8 But a sore trial shall come upon the mighty.

9 Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away.

10 For they that keep holiness holly shall be judged holy: and they that have learned such things shall find what to answer.

11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12 Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

13 She preventeth them that desire her, in making herself first known unto them.

14 Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors.

15 To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

16 For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the desire of discipline; and the care of discipline is love;

18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;

19 And incorruption maketh us near unto God:

20 Therefore the desire of wisdom bringeth to a kingdom.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

24 But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

25 Receive therefore instruction through my words, and it shall do you good.

## CHAPTER 7

**I** MYSELF also am a mortal man, like to all, and the offspring of him that was first made of the earth,

2 And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and

the first voice which I uttered was crying, as all others do.

4 I was nursed in swaddling clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom

See Page 20.

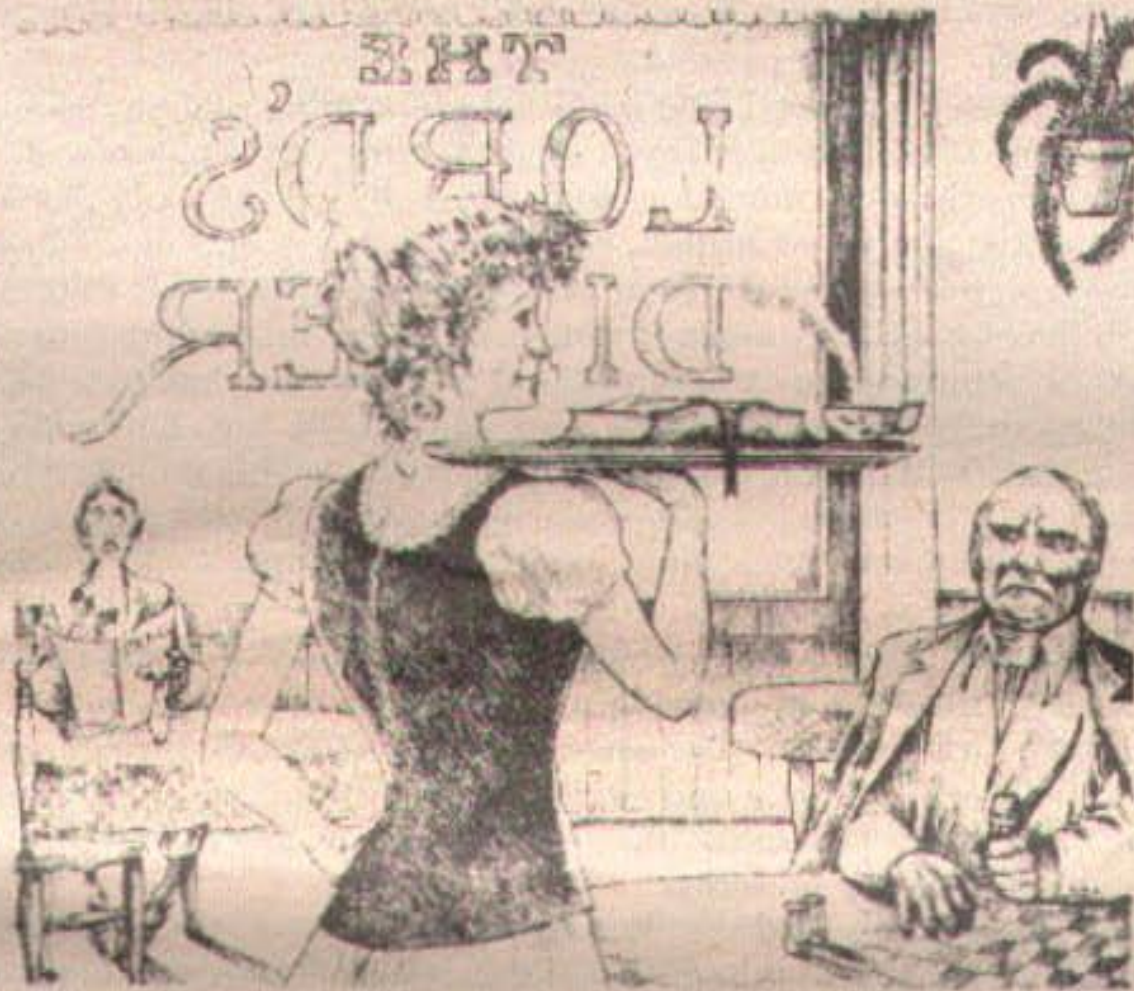
to make comments or ask questions in a fellowship or church setting. In fact, if that's what Paul meant, he would then seem to be contradicting himself to command women to be completely silent. For in the Scripture just covered (I Cor. 11:3-15), Paul had set down the proper mode of dress for both men and women to pray or prophesy in church. (And you must speak out to prophesy).

Again, a little knowledge of the Corinthian church, their culture, and the new-found freedom of the women, will help you to understand this passage better. You have to understand, these girls weren't even allowed in the men's part of the synagogue before their conversion to Christ! And when they were allowed to fellowship with the men in church, they were a little unruly.

## THE SCENE AT CORINTH

According to Church history, many of the early churches used to have the men sitting on one side of the church and the women sitting on the other (a tradition still practiced by some orthodox European and Mennonite churches). Whenever one of the wives didn't understand what the sermon was about, she would call out to her husband across the room, asking him questions and disturbing the whole meeting. This may sound incredible to you, but some of these women had never even been in a public meeting before. Apparently the church elders had written and asked Paul what to do about these outbursts, and his response was wise and appropriate... "If they desire to learn anything, let them ask their own husbands at home..."

continued



## Bits &amp; Pieces

her in her flight, or draw her earthward; but let her once falter, and take a lower flight, and her watchful enemy will swoop down upon his victim. Again and again have we watched this scene with almost breathless interest, all our sympathies with the little dove. How sad we should have felt to see it fall a victim to the cruel hawk!" — E. G. White, *The Youth's Instructor*, May 12, 1898.

So all the doves out there better get their flying gear on, as is suggested by this picture we received from Canada not long back.



For those who find it hard to adjust

their thinking to these new concepts of God, and in particular the Holy Spirit, we would remind you that Solomon said: "The thing that hath been, it is



that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." (Eccl. 1:9)

Suzanne Langer, in her book *Philosophy in a New Key*, p. 19, puts it this way, "Most new discoveries are suddenly-seen things that were always there."

Finally, we would encourage those who have manuscripts, magazine articles, newspaper clippings, or perhaps just opinions, pertaining to the subjects printed in this paper, to send them to "Shekinah" P.O. Box 4098, Waco, Texas 76705. All clippings and manuscripts should be carefully catalogued to show source, writer, date, etc. Unfortunately we cannot return any material sent to this office. Thank you.

A MORE DIFFICULT PASSAGE

continued

The final text seems to be more against women teaching when looked at on the surface. But if you only take a shallow look at Scripture, you'll only get a superficial gleaning from it. It reads "... I do not allow a woman to teach or exercise authority over a man but to remain quiet" (I Tim. 2:12). The key words here are "teach or exercise authority over a man." As much as many would like to quote the "teach" part alone (i.e. "I do not allow a woman to teach"—period!), that is not what the apostle is saying.

This passage contains nothing which speaks against a woman having a public preaching ministry or teaching a Bible study or class. Timothy is just being reminded of the clear Biblical principle, that wives should be in submission to their husbands, and that women in general (being the weaker vessel—I Pet. 3:7) should realize that they need to be protected and covered spiritually by men. What is being prohibited is not all teaching, but the kind which is domineering and involes usurping the authority of men. It means that an unruly woman is not to force her opinions on a man.

THE DIFFERENCE BETWEEN "PASTOR" AND "PREACHER"

There is a definite difference between the position of pastor in the church and one who simply preaches or teaches the good news. Although it is imperative for a pastor to be able to teach (I Tim. 3:2), there is no Scripture that says one who preaches must be a pastor. And that is the point in question! For today, the titles "pastor" and "preacher" are virtually considered synonymous, leaving many horrified at the thought of a woman preacher. As far as a woman becoming a pastor, we find there are definite principles in the Bible (such as the passage just covered) which teach that a woman should not have spiritual leadership or authority over men in the church (or in the home).



"YOUR SONS AND YOUR DAUGHTERS SHALL PROPHESEY!"

This verse from Joel 2:28 which Peter quoted on the day of Pentecost (Acts 2:17), is one of the greater predictions in history. It is not only God's announcement, but also His blessing upon His children—regardless of gender—to go forth and share the glorious news of our coming Monarch. How sad to think that God's beloved daughters have been held back from their portion in the happiest of all callings—bringing others from death into life!

SOME EXAMPLES

Even though most women today have been led to believe preaching is man's work, it is a fact that sharing the good news is every believer's duty and privilege! There is not a single word in the Bible to restrain her, but very many to urge and encourage her.

There is no evidence of Jesus rebuking the Samaritan woman for her public proclamation of Him to her countrymen... "and from that city many of the Samaritans believed in Him because of the word of the woman who testified" (John 4:39).

And the very first person to preach a soul-stirring sermon about the resurrection was Mary Magdalene—preaching to the cowering, fainthearted disciples—after she had seen the risen Lord Jesus. We all know He could have chosen anyone He wanted for this task... *but He chose a woman!*

Even in recent Church history, God has used remarkable women, willing to break from the mold of prejudice, to reach whole nations and peoples for Jesus. Catherine Booth, by the side of her husband, William, led the early Salvation Army to clean up the ghettos of Britain, and then started declaring "salvation war" on nation after nation. Mrs. Hudson Taylor, with her incredible burden for the people in inland China, led groups of women missionaries on long preaching journeys into the deep interior, where even no civilized man had ever been.

Katherine Kuhlman loved to tell how God had chosen her, only after not being able to find a man willing to take on the ministry He led her into. And that's just it! There are certain people only a woman could touch... many places only a woman's gentle spirit could penetrate... and many ministries only a woman could fulfill.

It seems ridiculous that the same people who enjoy reading women authors or hearing women speakers at conventions, will turn thumbs down on the thought of a "woman preacher." The same people who can be thrilled with a woman's testimony, or a woman singer sharing her music and message from the church platform, would be "shocked" to see a woman preaching the message in the same church on Sunday morning.

Our prejudices run deep, but the Word of God is clear... the Lord has poured His Spirit on both his sons and His handmaidens. Who are we to reject the Spirit of the Lord?

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THE WISDOM OF SOLOMON

came to me.  
8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.  
9 Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.  
10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.  
11 All good things together came to me with her, and innumerable riches in her hands.  
12 And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them.  
13 I learned diligently, and do communicate her liberally: I do not hide her riches.  
14 For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.  
15 God hath granted me to speak as I would, and to conceive as it meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise.  
16 For in his hand are both we and our words; all wisdom also, and knowledge of workmanship.  
17 For he hath given me certain knowledge of the things that are,

namely, to know how the world was made, and the operation of the elements:  
18 The beginning, ending, and midst of the times: the alterations of the turning of the sun, and the change of seasons:  
19 The circuits of years, and the positions of stars:  
20 The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants, and the virtues of roots:  
21 And all such things as are either secret or manifest, them I know.  
22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good.  
23 Kind to man, stedfast, sure, free from care, having all power, over-seeing all things, and going through all understanding, pure, and most subtil, spirits.  
24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.  
25 For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.  
26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.  
28 For God loveth none but him that dwelleth with wisdom.  
29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.  
30 For after this cometh night: but vice shall not prevail against wisdom.

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