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EXCERPTS FROM

The Discovery of Genesis

靈 *Spirit* 靈 *Spirit*

How the Truths of Genesis Were Found Hidden in the Chinese Language

C.H. Kang and Ethel R. Nelson

More than 20 years ago a small book printed in Hong Kong entitled *Genesis and the Chinese*[1] came into my possession. I found its contents more than stimulating: Chinese characters were dissected and amazingly shown to tell the stories found in the early chapters of Genesis. I reorganized the material to follow the same chronological order as the Genesis history and repeatedly used it while studying the Bible with both Thai and Chinese students during my years as a medical missionary in Bangkok, Thailand. These presentations were always accepted with considerable interest and wonder.

The opening words of Genesis record: "The earth was without form and void, and darkness was upon the face of the deep" (Genesis 1: 2). Out of the emptiness and darkness of this initially water-covered, terrestrial ball came perfection and beauty. On successive days light, the firmament, dry land and seas, vegetation bearing seed, the luminaries of the heavens, birds, fishes, and mammals came forth at His fiat. He thereby converted His measureless energy, expressed as a command, into mass, or created objects, following an elementary law of nature: Mass and energy can neither be created nor destroyed, but energy can be converted into mass, or mass into energy. "For *He spoke*, and *it came to be: He commanded*, and *it stood forth*" (Psalm 33: 9).

One of the words for *God*, a Spirit, is written 神 Let us look at the radical on the left 礻, for it bears on the creation story. This portion may be written in three forms: 示, 礻, or 礻. The first of these, 示, may be written alone and conveys the meaning *to proclaim, to exhibit, to manifest, reveal.* Surely God did these as He performed His creative work. The Gospel of John in the New Testament comments on the Creatorship: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made through Him, and without Him was not anything made that was made. . . . And the Word became flesh and

(See under **Genesis** on page 19)

The Washington Post Thursday, February 11, 1982

The Video Shepherds

4 Days of Prayer & Leaflets With the Broadcast Brethren

By Paul Hendrickson

Prologue.

What is it that takes you to the prayer closet? Is it Brother Jimmy Swaggart crackling over Channel 20 every morning at 6 o'clock from Baton Rouge with all that earnest, teary promise? "Neighbor," Brother Jimmy says, "you may THINK Jesus doesn't love you, but when you turn that corner you're gonna find the yard LITTERED with welcomes."

Or is it Pat Robertson, a different sort of video shepherd? Robertson, who has his law degree from Yale and his Phi Beta Kappa key from Washington and Lee, does his daily 10 a.m. TV show amid plants and sofas and coffee tables. He soft-sells the Lord with a Virginia gentleman's smile and a Merv-cum-Johnny mix of guests and topical talk. He's nobody's fool but the Lord's. Sooner or later the toll-free prayer line flashes up on "The 700 Club" screen, and then Rev. Pat might begin in that slightly stuttering, seductive, Tidewater, tenor voice:

"Jesus is really fun. I-I mean, he's really fun. He has a wonderful way of fixing you. Did you ever notice that just before something super good happens in your life He lets something excruciating happen to you? He's done that with me a time or two. You see, friends, Jesus wants us to enter by a narrow gate. Jesus wants us to have the new heart. Friends, if you have the new heart today, bow your head and pray with me, pray with me."

Pat Robertson of "The 700 Club", by Sharon Farmer for The Washington Post

For four days this week several thousand religious broadcasters and assorted believers in the electronic message turned the Sheraton Washington Hotel into a gigantic prayer camp. The theme was "Reaching the Family." Possibly never have so many people in radio and television under one roof been greeted as Brother this or Sister that. It was hokey, and it was holy. It was sacred, and it was profane. There were soft churchy moments of amazing grace, and there were times when it all seemed like nothing but the world's strangest car and boat show, a Biblerama with everybody in attendance but the Prince of Darkness himself.

If you had a truck you couldn't get all the paper home. "WARNING! ARE YOU GUILTY OF ANY OF THESE SINS?" shrieks a pamphlet somebody sticks in your hand one morning before you can say

no. There are approximately 100 sins on the sheet, from Red Atheistic Communism to Mannish Female to Truce Breaker to Any Kind of Sex Before Marriage. "Why don't you get blessed by God?" the paper asks on the flip side. "Write me today for any reason. There is an answer for YOU. Ambassador, Edwin C. Tiemann Jr., P.O. Box 133, Mt. Rainier, Md. 20712."

They expected 3,000 registrants and got something less than that. (There's no telling how many walk-ons and daily tickets the convention drew.) There were charismatic, gleaming black keynote speakers from Baptist churches in Watts who could rock you both soft and fierce with their sermon-songs. "You are a REDEEMED people, you are an EQUIPPED people, you are an ABLE people," said the Rev. E.V. Hill of Mt. Zion Missionary Baptist Church in Watts. "We don't need NBC, CBS, or ABC. We got everything God needs right here tonight. If the world isn't better after this meeting tonight, it's OUR fault."

There were show biz folk from Hollywood with unabashed conversion stories. ("I went to psychiatrists and counselors and nothing helped me till I finally turned my heart over to Christ," singer Carol Lawrence said, then went into a Shaker hymn.) There were Bible Belt congressmen. There was an FCC commissioner. There were over 400 secular press and media. There were religious celebrities named Jerry Falwell and Jim Bakker and Rex Humbard. And there was a 65-year-old granny from Waco, Tex., convinced the Holy Spirit is a woman, or at least a feminine image. She had a vision in her bedroom one night at two o'clock.

Late Tuesday the convention got that old radio announcer himself, Dutch Reagan. It was one of the week's softer moments. The president was flying in from Des Moines and Indianapolis, where he had been spreading other words, and as the overflow crowd awaited him, Gospel tunes began to float. Maybe 3,500 people sat sedately. "He is coming/ He is coming," the whole crowd sang gentle as Jordan. They weren't referring to the president. Heads swayed in the fluorescent light. You could have sworn you had hit the sweet bye and bye. A hotel ballroom seemed suddenly holy; *smelled* holy.

And then the doors parted and there he was. "The most sublime person was George Washington on his knees at Valley Forge," Ronald Reagan told the conventioneers. At one point he seemed ready to choke. "It's time to realize we need God more than He needs us," he said. *Amens* and *yessirs* rippled through the house. The ovation at the end was a standing one, of course.

'Japan for Jesus'

Art Linkletter is holding up a Bible under a sign that says "Underground Evangelism." Unfortunately it's not the in-the-flesh Art Linkletter, just his telekinetic image on a color screen. "This Bible was printed underground on a makeshift press somewhere in Russia," Linkletter says. "I'm told there are almost 70 million Christians in Russia alone."

Nearby, at the Osmond Enterprises booth, a workman in a Levi's jacket brings in a chair. There is a patch on the young man's jacket: SEX HAS NO CALORIES.

"Is this Island J?" he mutters without waiting for an answer. He drops off the chair and departs. A clean-cut-looking young man from Orem, Utah, manning the booth, surveys this departing vision of eastern uncouth. He shakes his head sadly.

Up on the mezzanine WCTN Radio, Love on the Air, is doing live remotes. WCTN is headquartered in Potomac. The station has set up a studio in the aisleway. Conventioneers walk by and get mike-shy. You're ON THE AIR announces a red glowing light. Behind the knobs sit two committed deejays, a Harden and Weaver of the Gospel, Pastor Stan Telchin and Pastor Richard Kline. A floor director ushers in Brother Bill Sidebottom for a quick interview. Brother Bill represents America for Jesus, headquartered in Virginia Beach.

— I understand America for Jesus has expanded to other countries, one of the hosts says.

— Oh, yes, says Brother Bill. Already there's a Japan for Jesus, a Canada for Jesus, a Berlin for Jesus.

— Hallelujah to that.

High-Tech Gospelnalia

There were workshops of every imaginable topic at the 39th convention of the National Religious Broadcasters: A Family Walk Through the Bible; How to Start and Finance a Hispanic Religious Radio-TV Program; The Grooming and Cultivation of a Christian Announcer.

The convention drew over 1,000 exhibitors — from Crossroad Books to the Moody Bible Institute to Fuji Photo Film, U.S.A., Inc. The exhibitors turned the hotel's cavernous exhibit halls into high-tech treasure domes of gospelnalia. There seemed something for everybody — a cassette, a prayer card, a spiritual diary. The Terra Sancta Guild had a booth. (Lapel pins, door signs, key chains.) The Silverheels Evangelistic Ministries came. (Missions to American Indians.) Even KLM Royal Dutch Airlines had a spot. They were promoting Holy Week tours.

'Gossips the Gospels'

THE PARABLE OF THE NIGHT WATCHMAN. 4:50 p.m. Monday. Conferences drone on. From the back of a room a man hitches his pants and steps to a microphone. His name is Frank A. Nagle, and he is 70 years old. Nagle spreads the Gospel on two southern radio stations while the rest of the world sleeps. One station is in North Carolina, the other in Georgia. He shuttles back and forth between the two to do the Lord's work. Nagle calls himself the Night Watchman, the man who "gossips the Gospels."

Now he addresses a crowd:

"Friends, we tell people 'I love you' but how do they know it? I've got a little story. Two weeks ago last night I had a young man call me up during my show and curse me out

right on the air. He cursed me out something terrible. I got home about 6 o'clock in the morning and ten minutes later the phone rings. All I get is heavy breathing. I hang up and ten minutes later the phone rings again. All I get is heavy breathing. It happens about six times and finally I decide I'm going to give this person the Gospel. I'm going to tell whoever is on the other end of that line that Jesus Christ is his personal savior. Well, he keeps hanging up and calling back and I keep giving him the risen Lord and then finally he speaks up and says, 'I'm the guy who cursed you out on the air. I just wanted to see if you really believe what you preach.' He was only a young man and he ended up telling a half dozen other of his young friends about what had happened, and do you know what: They've all accepted Jesus Christ as their personal savior. Friends, I'm 70 years old, well, I'll be 70 in May. When this whole thing was over, my wife said, 'You know, honey, this is about the most thrilling two weeks we've ever had.' "

In the Beginning

Religious broadcasting is nearly as old as the medium itself. But it is only in the last 10 or 15 years that the industry has seemed to explode, at least with publicity. The Rev. Jerry Falwell is down there on Liberty Mountain in Lynchburg, but known from Peoria to Penthouse. (Falwell was in scant attendance at the convention. He held a press conference on Tuesday.)

Billy Sunday was never a radio preacher so much as a camp revivalist. Billy Graham secured his legend with live crusades more than through the electric medium. Rex Humbard has been at the mike for half a century, and beams with soothing rigor (and his wife, Maude Aimee) from the Cathedral of Tomorrow in Akron, Ohio. But the big names these days are Pat Robertson, Jim Bakker, Jimmy Swaggart and, of course, Oral Roberts.

The first religious broadcast in

By Sharon Farmer for The Washington Post

history crackled out over KDKA, Pittsburgh, on Jan. 2, 1921. WJBT, Chicago, was a pioneer. (The call letters stood for Where Jesus Blesses Thousands.) In the '30s the Lutheran Hour, with Pastor Walter A. Maier, was said to ultimately reach 20 million listeners worldwide.

What has nearly always been in controversy, and never so much as at the moment, is just how many people religious broadcasting reaches in America. It seems to depend on who is quoting the statistics. The NRB likes to point to surveys, notably by Gallup, that indicate nearly 50 percent of American adults have been reached occasionally by religious programming. The Connecticut Mutual Life Insurance Co. did a survey that found a "core audience" of 37 million, and an additional audience of 67 million who tune in sporadically. Against those statistics are Arbitron and A.C. Nielsen ratings that indicate religious broadcasting may have already peaked and is now rapidly losing audience.

And yet 10 days ago a movie on ABC-TV called "Pray TV" flashed up on the screen a toll-free prayer number. The amazing result: 15,000 phone calls to the ABC switchboard. Maybe it was just a phenomenon. Or maybe people are desperate to believe in something. America seems a spiritually hungry place. Reality melts, hope comes nudging under the door.

The Feminine Touch

OUR MOTHER WHO ART IN HEAVEN. Her name is Lois Roden. She is 65 and a grandmother. She has hard, gnarled, working-woman hands and a blue blouse locked at the throat. She looks into you with a beaky, cheeky stare. Five years ago, at 2 a.m., while she was reading Revelations 18:1, she looked up and saw a vision passing her window. It was a silvery glistening angel. And from that moment on Lois Roden has never had a doubt: She knew the Holy Ghost is feminine, and she knows now she has an obligation to say it. The truth is not always popular.

What do her children think of her prophecy?

"They say, Mother, you have a great thing going.' "

Lois Roden delivers the word from the church her late husband, Pastor Benjamin Roden, founded. It's called the Living Waters Branch and the main Branch is on a farm outside Waco, Tex. She and the people with her subsist on vegetarian diets with prayer breaks a couple times of day. Otherwise they work on getting out their She-God literature. Waco itself is prophetic, she says. "It's fed by a river named *Trinity.*"

Pat of TV

Epilogue.

It ended last night with the 39th anniversary banquet. After four teeming days the Sheraton seemed less a convention site than a tired bright glaze of receding voices and paper and video hardware. The evangelists are driving and flying home today to their flocks. Meanwhile many liberal Christians continue to panic mildly at the thought

of paid religious broadcasting on secular airways, while others take their joy and comfort from it, as they long have. What can never be underestimated, one suspects, is the degree of commitment of those who toil in the Wired Kingdom. They are doing the Lord's own work, they believe. They will not be denied.

Monday afternoon, a few hours before "The 700 Club" beamed a live telecast from the convention floor via satellite, host Pat Robertson sat in the hotel's Courtyard Cafe and mused on why he does what he does. He is the son of a former U.S. senator. He was once a Golden Gloves boxer. He was a Marine officer in Korea. After law school he worked as a troubleshooter for W.R. Grace and Co. And then in 1956 he received the baptism of the Holy Spirit, reaching, he has said in interviews, an ecstasy that ended in his "speaking in tongues." Committed, dead to the world, he and his wife, Dede, moved into a squalid parsonage in Bedford-Stuyvesant in Brooklyn. They lived on soybeans bought in two-bushel sacks. Eventually he bought "a broken-down, ex-hillbilly" UHF TV station in Portsmouth, Va. He had $70 in assets. But Saul of Tarsus was now Pat of television. He knew God would somehow provide.

On Monday, eminently successful, sipping lemon and water (the waiter had stumbled off dumbfounded), Pat Robertson wore a rich plaid coat and a Rooster tie. Everything about him said class. The soft sell was rolling. You could call him the leader of the pack.

"I think 88 percent of my group at Yale was Phi Beta Kappa equivalent," Robertson said. "You see, I worked on Wall Street. I'd been to Europe, I'd tried all the museums. I'd had privilege — and my heart was deeply aching for something deeper. I found it. And I'm not about to give Him up."

There was only a millisecond of delay, and then a born-again Yale man said, "But I want you to find Him, too."

Woman's Wilderness Wanderings:

Plight of Flight or Fight in the '80s

Carole A. Rayburn, Ph.D., M. Div.

This paper was presented at the Michigan Academy of Science, Arts, and Letters, March 20, 1981. University of Michigan. Ann Arbor, Michigan.

PART 2

Most of these women have a deep love and respect — even an idealistic outlook — towards their religious traditions. It is only as they painfully discover that the very traditions which they have been idealizing and espousing for so long are disenfranchising them as females that are confronted with an unavoidable decision. Are they to deny their womanhood and continue to relate to the establishment and its patriarchal system as though nothing had happened to enter upon their awareness? Will they choose to stay within the system and to fight to change it so that they and their sisters and daughters can enjoy full religious experience and complete lives as women? Must they leave the establishment, seeing that no real and satisfying changes will come about in time to help them? And what are some of the consequences of staying or leaving?

It is undeniable that no individual can be realistically content and at ease in situations which demand her or him to forgo true personhood in order to be part of a community of religious believers. When such a forced choice is imposed upon women, there is little wonder that they retain little or no *esprit de corps.* Most of the women most likely do not intend to expose or embarrass the religious establishment. However, many of them sense that they are cornered and rendered ineffective in fighting the awesome system to reform it. They then may seek to enlist the help of the media to shed light on the struggles of women in church or synagogue. Here they may be attempting to find not only their own ways out of the wilderness of sexism and incomplete religion, but they may also be seeking to better the conditions of other women believers who suffer from the same traumatic syndrome. As in Sonia Johnson's case, some women who have made valient efforts at living the fullest lives they can become symbols of women's unending fight with the human patriarchy which would deny them their daughtership with the eternal Creator in heaven. Women have been rebelling even in the area of religious language that limits God to masculine description and concepts and thus precludes full acceptance of women in the religious and theological realms.

Those who choose to continue the rebellion and to stay within as long as possible to change the establishment still cherish hope that they can win advocates to their cause by virtue of the logic and spiritual pureness of the issues of inclusion of *all* people in the full worship of God. They usually leave only when forced to do so, and under much protestation and with great sadness. Such was the instance of Dr. Johnson. Others carry on the fight by offering helpful criticism to their churches or synagogues, such as in the cases of Sr. Theresa Kane, Blu Greenberg, Rosemary Radford Ruether, and Annette Daum. Still others fight until they see some signs of positive change, and then they remain silent and do their best to fit into the establishment. These women have

put in time, energy, and caring to insure that some changes are made. Then they quietly sit back and hope that others will pick up the banner and push the battlefronts a bit further. As for themselves, they sometimes think that they can best serve the cause of equality by working less conspicuously but still supportively to aid other women in the struggle.

Yet other women may choose flight from religious establishments, either not entering the arena at all in the beginning or leaving it when equality for women does not seem to be forthcoming. Lois Roden, Lee Anne Walker, and Debbie Hart, as well as many Ex-Mormons for E.R.A., have chosen to flee from any situation which has been quite oppressive to women. They then fight from another battlefield, if they retain any hope in the religious establishment. The tremendous strains on the value systems of these women cannot be underestimated. There simply is no logical reason nor real justification for any religious organization demanding allegiance to itself at the price of individuals' forfeiting their personhood in the process. In any event, some are leaving the church or synagogue with bitter feelings. They not only vow never to come back but are choosing to fight such an establishment with every means at their disposal. The fortunate ones find a home in a new and more balanced religious setting which is open to women taking a greater—and in some cases, an equal—role in church or synagogue. These women may then still contribute to the cause of equality for women through their new religious organization and/or through activist women's groups.

A number of women are less fortunate in finding new places in which to express their beliefs. If they have come out of fairly traditonal settings, they may experience difficulty in finding a religious structure which is fundamentalist on the whole but open-minded on the issue of women's needs to join in fully on all levels of religious interaction. Such women may continue to sense some loss and imbalance, having been forced to "pick-and-choose" by the establishment. Even less happy are those who will not compromise their ideals—either the feminist or the religious ones—by having anything short of the optimal. These women will have the pain of siding either with a rather good feminist situation or with a fairly pleasing religious atmosphere. Many of them sadly and angrily realize that they have been forced to either live in a constant state of inner turmoil, trying to compromise continually in both feminist and religious worlds, or give up a vital area of their lives as they have known it. They are understandably bitter about such an unnecessary but enforced condition placed upon them (Rayburn et al, 1981). So far, religious organizations have behaved towards women in such a way that they seem to be assuming that women are more expendable. Some establishments, such as the Episcopal Church of the U.S.A., are to be especially commended for not buckling under the threat of or actual leaving of large numbers of men when women have been ordained as priests, ministers, or rabbis. Some establishments, though, seem to be thinking that synagogue and church cannot function without an abundance of males to make up a *minyan* or prayer quorum or a group of ushers and male elders. Many women are not believing in these excuses any longer, however.

Theresa Kane, asked if her address to the Pope and some other women in the Shrine having worn armbands meant the same thing, replied that they were "distinct but related acts."[12] Sonia Johnson has pointed out that ordination of women is not the answer; if an exclusively male God is served by women, women will be viewed as inferior. Rather, what is needed according to Dr. Johnson, is to change the concept of God to more include the other half of the Creator's human creation.[13] These spokespersons for the cause of equality for all are stressing not only the importance of remedying the immediate pain of the women but of curing the disease of sexism within the religious establishment by fighting the sexist attitudes and teachings at their very core of the theology and religious instruction which would permit gender discrimination.

Women are less easily placated when they are inhibited in being fully human and fully spiritual. They are seriously questioning the religious establishment and searching for more meaning in religion as well as in life in general. Sonia Johnson indicated that "women will try to fight, but they will not remain for long where the situation is bad—once they realize how bad the situation really is."[14] Some do get out of the more rigid traditional settings, starting their own churches and sects, such as the Living Waters Branch and Zion's First International Church. They also form networks and other support systems for feminist women and men, such as Mormons for E.R.A., Ex-Mormons for E.R.A., and similiar religious activist groups which carry the gauntlet for women's equality.

The women go on searching for more: more meaning, more participation, more spirituality and fullness in life. Asked to give a sermon on Mother's Day at a Madison, Wisconsin, Methodist Church in 1980, Sonia Johnson announced to the congregation that, "Everyday and all Sundays are really Father's Day, even on Mother's Day: we have sung 'This Is My Father's World,' praised 'Father, Son, and Holy Ghost,' used His/Him, Prince, King, Lord and other masculine pronouns throughout the service. When Dr. Johnson spoke of a balance to unadulterated masculinity by the introduction of the womanly, a 65 year old woman approached her after the service and sobbingly said, "I've been sitting in church for 60 years, waiting for something and didn't know what I've been waiting for. Today I know: I've been waiting for a message from Mother!"[15] Apparently a great many woman today are waiting for the same message, and they are willing to settle for nothing less than completeness and wholeness in the sacred and secular worlds of their lives. They will fight, if at all feasible, or take flight to carry on the battle another day and in another place and way, if necessary. This is their plight, a burden they must still bear.

FOOTNOTES

1. Betty Bone Schiess, personal conversation and documents (1976), Jan. 2-5, 1981.
2. Sonia Johnson, *"From Feminist to Heretic – the Pro's and Con's of Feminist Involvement in Traditional Religion,"* a sermon given at the Unitarian Church of Arlington, Virginia, Mar. 8, 1981.
3. Lee Anne Walker, personal conversation and press releases (*"New Church in Utah,"* Nov. 17, 1980; *"Zion's First International Church Founded on Anniversary of Sonia Johnson's Mormon Excommunication Trial,"* Dec. 1, 1980), Mar. 5, 1981.
4. Lois Roden, conversation and *"An Interview with Lois Roden: The Paul Bryan Talk Show on WFAA Dallas, November 4, 1980,"* in *Shekinah*, Vol. 1, No. 1, Dec. 1980; and *"Female Deity: Sect Says Holy Spirit Is a Woman,"* by Mary Barrineau, in *Dallas Times Herald*, Oct. 27, 1980 (quoted in *Shekinah*), Feb. 1, 1981.
5. Naomi Goldenberg, *Changing of the Gods: Feminism and the End of Traditional Religions* (Boston: Beacon Press, 1979), pp. 1-15, 80.
6. Sister M. Theresa Kane, RSM, *"Welcome to Pope John Paul II,"* in *Theology in the Americas:* Documentation Series, Document No. II: *Women in Ministry – Response to Sister Theresa Kane and Pope John Paul II* (New York: *Theology in the Americas, n.d.*), pp. 15-16.
7. Rosemary Radford Ruether, *"Response to Sister Theresa Kane and Pope John Paul II,"* in *Theology in the Americas, ibid.*, pp. 10-11.
8. Annette Daum, personal conversation, Mar. 16, 1981.

9-11. *Ibid.*

12. Theresa Kane, special presentation in *"An Evening with M. Theresa Kane, RSM,"* Catholic University of America, Washington, D.C.: The Women's Ordination Conference and Catholics Act for ERA, Mar. 8, 1981.
13. Sonia Johnson, *"From Feminist to Heretic," op. cit.*
14. Sonia Johnson, personal conversation, Mar. 8, 1981.
15. Sonia Johnson, *"From Feminist to Heretic," op. cit.*

The Washington Post, Oct. 19, 1979

Scholar Says Mother Mary Was a Priest

Religious News Service

BALTIMORE—The use of the word "priesthood" in the first two centuries of Christianity referred to the "priesthood of all believers," including women, and as such, Mary, Jesus' mother, was the "greatest of priests," according to the Rev. Raymond S. Brown, a Sulpician priest and scripture scholar.

Brown, who delivered the homily at the mass commemorating the 50th anniversary of St. Mary's Seminary in Roland Park, Md., told several hundred priests and bishops of three different types of priesthood: the priesthood of Christ, the priesthood of all believers and the priesthood of offering sacrifice.

The notion of Mary as priest has a strong biblical foundation because every Christian is a priest and "she is first among Christians," Brown said.

"In terms of the priesthood of all believers, Mary, the mother of Christ, is the greatest of priests," he said.

Brown who teaches at Union Theological Seminary in New York, said that Mary "stands above the apostles, the saints, the theologians, the popes because she heard the word of God and kept it: 'Be it done unto me according to thy will.'"

Brown explained that the priesthood, as it is known today, had its basis in the Old Testament, not the New Testament, and encompasses those set aside to sacrifice in the name of the people. It was several hundred years after the time of Christ he said, that the term "priest" was applied to the ordained priesthood.

His remarks seemed to imply that the exclusion of women from the modern priesthood could be open to challenge, rooted as it is, in his view, in the culture heritage of a patriarchal age and not in any direct mandate from Christ.

"When we mention the priesthood today," he said, "no one thinks of the priesthood of Christ — which is unique and sovereign and cannot be shared by anyone—of the priesthood of all believers."

Vatican II reafirmed the view that every Christian living a life dedicated to Christ is a minister in priestly service, Brown said. "It will be a struggle," he said, for ordained priests to come to grips with the priesthood of the laity in coming years.

The priesthood of Christ is one of sacrifice while the priesthood of all believers is one based on service, grounded in obedience and exemplified for Mary, he said. He suggested the ordained clergy draw upon these two characteristics—sacrifice and service—from the other two priesthoods.

(From The Sacred Name Herald)

May Women Speak In The Churches?

Edited to conform to our publishing rules.

The above is the title of an article appearing in the Jan., '64, Showers of Blessing magazine, taken from The Truth, Vol. 29, No. 9, written by Alexandra R. Hay.

It is a good question and deserves an answer. The subject, like many others, has supporters pro and con. Each side selecting texts to support their opinion. Both sides declairing that every word of the King James Bible is inspired, but ignoring the texts used by the opposite opinion.

This brings up an other question. We know that holy men of old wnote the original holy Scriptures as they were moved by the Holy Spirit, but were the translators holy men? Were they inspired? In this popular K. J. Bible we read in Jas. 1:13, "Let no man say when he is tempted, I am tempted of Yahweh: for Yahweh cannot be tempted with evil, **neither tempteth he any man:**" But Gen. 22:1 reads, "...that the Mighty One did tempt Abraham,..." A direct contradiction just because the translators were not consistant and render the Hebrew

word here to proved as they did elsewhere instead of rendering it "tempt."

Now, with this knowledge in our minds, let us get back to the article that gives the true answer to the title question; also, let us keep in mind that the apostle Cephas warns us that some of the apostle Saul's writings are hard to be understood by the ones unlearned in the original or old Scriptures and some were twisting them to suit their opinions (2 Pet. 3:15, 16). The article:

There are two passages of Scripture that have been interpreted as contradicting all this evidence—1 Cor. 14:34, 35 and 1 Tim. 8-12—and it will be necessary to examine them keeping in mind carefully the rules governing the interpretation of Scripture. As we do so we shall find that the difficulty is not so great as it may have seemed.

Before dealing with the interpretation of these passages it will be helpful to consider the meaning and Scriptural usage of the principal terms that are employed. The definitions, where not otherwise stated, are those given in the Concordances of Young and Strong.

Old Scripture— Prophets— **nabity** — "inspired man;" "a public expounder." This word is very frequently used.

Prophetess—**nebiyah—"inspired woman."** Ex. 15:20; Judges 4:4; 2 Kings 22:14; 2 Ch. 34:22; Ne. 6:14; Isa. 8:3.

Prophecy—**naba**—"to speak (or sing) by inspiration (in prediction or simple discourse"; "public exposition." This means inspired speaking. The Prophets were preachers inspired by the Spirit of (Yahweh). They were inspired to give (Yahweh's) message to the people. Sometimes prediction entered into it but often their messages were just Spirit guided sermons or teaching.

Preach—**b a s a r**—"to announce (glad news ; messenger; preach, publish...tidings." Isa. 61:1; Ps. 40:9. **gara**—...preach, proclaim, pronounce, publish, read, say. Ne. 6: 7; Jon. 3:2.

New Scriptures—a variety of words are used for preaching according to the circumstances.

Propheteuo—prophesy: "inspired speaking." Apostle Saul defines the word thus, "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort" 1 Cor. 14:3. The meaning of prophesy in the N. S. as stated by Saul, is the same as in the O.S. It is inspired preaching.

Examples of the use of this term: Mat. 2:13; Lk. 1:67; 1 Pet. 1:10; Acts 2:17, 18; 21:9; Rom. 12:6; 1 Cor. 11:4, 5; 13:9; 14:1, 5, 24, 31, 39; Rev. 10:11; 11:3.

To say that this word was used of preaching to believers, not to unbelievers, has no support in Scripture. It is used of preaching to the unsaved on the day of Pentecost when many unconverted were saved (Acts 2:17, 18).

In the O. S. this inspired preaching was the result of (Yahweh's) Spirit coming upon one whom (Yahweh) would so use. In the N. S. it is a "gift" or "manifestation" of the indwelling Spirit, 1 Cor.12:1-31; 13: 1-31; Rom. 12:3-8; cf. 1 Pet. 4:11. No preaching is true preaching unless it is inspired preaching and then it is prophecy, whether the preaching is to believers or unbelievers, by men or women. In this Dispensation the Holy Spirit dwells in every true believer and manifests His "gifts" through all.

Several terms are used in a general sense for preaching and speaking—**keruss**—"to herald (as a public crier), especially divine truth (the gospel), preach, proclaim, publish. Mat. 4:17; 10:7; 11:1; 16:15; Acts 15: 21; Rom. 10:15; Phil. 1:15; Lk. 4:44.

Euggelizo—"to announce good news (evangelize)...preach (the gospel)."

Diaggelo—"to proclaim, promulgate:— declair, preach, shew, speak of, teach."

Laleo—"to talk, i.e., utter words." This term is used practically in the same way as "talk" or "speak" in English. It is used of speaking of all kinds, good and bad. While

propheteuo means inspired preaching. **Laleo** when used of preaching, sometimes refers to false preaching. Whether it does or not is made known by the context. The following passages give examples of its use in the Scriptures: Jn. 14:30; Mat. 12:46; Lk. 1:20, 22, 55, 64; Jn. 9:22, 29; Lk. 24:6, 36, 44; Acts 4:31; 7:38; 8:26; 9:29; 10:7, 44; 1 Cor. 13:11; 14:5; 2 Pet. 1:21; Mk. 2:2; Acts 11: 19; Mat. 12:34; Lk. 5:21; Jn. 3:31; 8:44; Jude 16; Acts 20:30.

Thayer's Greek-English Dictionary gives:

Laleo—To utter a sound, to emit a voice, make one's self heard, hence to utter or form words with mouth, to speak. Used not only of men when chatting or prattling, but also of animals. (1) To utter a sound, emit a voice; (2, To speak, to use the tongue, to utter articulate sounds; (3) To talk; (4) To utter, tell; (5) To use words in order to declaire one's mind and disclose one's thoughts, to speak.

Lalia (noun)—(1) Loquacity, talkativeness, talk, conversation, speech, story; (2) dialect, mode of speech, pronunciation, speech which discloses the speaker's native country.

The Diccionario Escuelas Pias (Roman Catholic) gives: **laleo**—1. Balbucear (speak indistinctly, stutter, stammer,; charlar (prattle, chatter, gossip, chat); 2. Hablar (speak, talk); declair (say); gritar (shout); piar (peck, cheap, whine); emitir sonidos (emit sounds).

(Ed. note: Evidently the above is giving the Latin meaning of the Greek with English in parenthises).

We shall consider first 1 Cor. 14:33-35: "For Yahweh is not the author of confusion but of peace, as in all churches of the saints. Let your women keep silent in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church."

To the superficial reader, the clause, "Let your women keep silent in the churches," quoted in English out of its context, may be taken for granted. But that is an error.

When we have to interpret a passage that presents some difficulty, one of the most important rules, as we have seen already, is to keep clearly before us the general teaching of Scripture on the subject dealt with in the passage. No interpretation can be entertained that would make Scripture contradict in any way what is clearly taught elsewhere. Otherwise we would make Scripture contradict itself, in which case it would lose all authority.

What does the passage mean? In the first place, it is well to see what it cannot mean.

(1) It cannot mean that women are not to preach in the church, because that would make it flatly contradict the teaching of other passages in both old and new Scriptures where it is made clear that they did and should preach.

(2, It would make the apostle Saul contradict what he had previously said in the same letter to the Corinthians with referance to the women praying and preaching in the church (1 Cor. 11:5).

(3) It cannot mean preaching for it refers to something that the Law forbids. Preaching by women was never forbidden or even restricted by Law, but was always permitted.

(4) It cannot mean that women must maintain silence in the church. If it did. no woman could take part in prayer, singing, or the reading of the Scriptures in a meeting. We have known of meetings in which this was actually put in force. Altho absurd and completely contrary to Scriptural example, it was perfectly logical if the passage means what it was thought to mean. Let us note that the same word is used twice previously in the same chapter (vv. 28, 30). There it is men as well as women who are commanded to be silent. But it is not absolute silence during the whole meeting that is meant but only in regard

to certain things and in certain conditions.

(5) It cannot refer to preaching because it was something that was shameful.

Saul does not say that a woman is not to preach but that she is not to speak. In v. 31 he says, "For ye may all prophesy one by one." That that includes women as well as men cannot be questioned because in 11: 5 he refers to women prophesying. Also, as we have seen, in Acts 2:18, 19, it is stated twice that women would prophesy in this Despensation.

In 1 Cor. 14:3 Saul defines the meaning of the term prophesy as used in the new Scriptures, "But he who prophesies speaks to men, and builds them up, with exortation and with comfort" (Conybeare,. The new Scripture prophet, therefore, is a preacher. Prophesy means, "speaking by inspirtaion." It does not necessarily contain prediction. The writings of the old Scripture Prophets are mostly inspired sermons. The sermon today should be no less inspired. To claim that because prediction or revelations concerning the future are not given, is limiting the term to perdiction, which is a mistake. Saul definately does not do so.

It is this term, that Saul has precisely defined in its Greek sense, that he used in the passages which states that women can preach. It can have no other meaning. But in vv. 34, 35 he changes to another term—**laleo** (to talk). Saul has said that women can preach in the church; here he is forbidding as a shameful thing that they talk —converse—during the church services.

In vv. 34, 35 after referring in v. 33 to the "confusion" in the church in Corenth which carnal members, both men and women, were causing, he writes of some married women who had been talking and interrupting with questions in a shameful way in the gatherings and rebukes them, stating that they must keep silence.

It should be noted that he is writing of married women. The words, "Let your women keep silence," should be, "let your wives keep silence." Weymouth (3rd Ed.) gives the passage as follows: "Let your women be silent in the churches, as the law also says; And if they wish to ask questions they should ask their own husbands at home. For it is disgraceful for a married woman to speak—" (So also the Welsh Bible, the Twentieth Century New T., etc.).

The Greek word translated women is **ounee** which Strong gives as "a woman; spec. a wife:—wife, woman." It is the word generally used for wife. In English the word woman is never used for a wife, but in Greek, as in many other llanguages,, such as Spanish, Portugese, Italian, German, Dutch, etc., it is commonly so used. In English one cannot say, "my woman" or "your women" meaning my wife or your wife, but in Greek and many other languages it is correct. This can cause confusion to the English-speaking reader.

The context of the verses in question makes any other translation impossible for the following reasons: (1) Only married women can "ask their husbands at home." (2) Single women are not commanded to be under obediance to a husband as sayeth the law. What is it Saul was rebuking? (1) It was something that involved a wife's subjection to her husband. (2) It was something that could be described as shameful. (3) It was something wives should have talked over with their own husbands at home and not taken up, as they were doing, in the meeting of the congregation. (4) It was something that "the law" regulated. The law states that the wife is subject to her husband (Gen. 3:16). But nowhere, as we have seen, does it say, that she must not preach in the gathering of (Yah's) people, or anywhere else. (5) The law does not make women subject to men; it only makes a wife subject to her own husband.

Preaching, clearly, is not the answer. It can in no way fit the case. The preaching of the simple truth of the Gospel in sincerity, even if out of place, could never be condemned as shameful and it has nothing to do with a married woman's subjection to her husband. It was not forbidden by law. It was not something only to be talked

over with the husband at home. Nor is there ever any suggestion in Scripture that the spiritual authority of a married woman is more restricted than that of an unmarried woman. If preaching were meant here it would mean that married women are forbidden to preach in the congregation, but that single women may do so. That has no basis whatever in Scripture.

Here also it is helpful to know the relation of what is said to the customs of that time. In the Synagogues the women sat separate from the men. Sometimes they got to talking, conversing or discussing matters among themselves during the services. This occured not infrequently in the Synagogues at that time, and even in Synagogues today, where men and women are separated, it is sometimes a problem.

It is evident that in Corenth, along with other practices that were wrong, the Jewish custom of separating the sexes had been introduced into the meeting of the church. It is contrary to the principle of the church that maintains that before (Yahweh) there is neither Jew nor Greek, bond nor free, **male nor female.** In 1 Cor. 11:11, Saul writes, "Nevertheless, in their felloyship with the Master, men and women may not be separated the one from the other" (Conybeare). This separation of the sexes contributed to that which Saul denounced in the behaviour of the women—talking and arguing during the meeting, which was, he says, "a shame." He tells them that they must not converse during the meeting but be silent. What Saul writes fits perfectly such a situation and becomes both clearly understandable and fully consistent with the general teaching of Scripture.

Our experience through many years of planting churches and caring for them makes such a situation as prevaled in Corinth perfectly understandable and easy to picture. It is just what could be expected in a church that had become so carnal and where so much confusion and disorder had entered. The Corinthian congregation was split into several factions. A case of gross immorality was tolerated. There were disgraceful abuses at the Communion services. Men were engaged in contention and strife. Is it surprising that the wives of some of the men were taking part in the general battle between parties and pressing their views and questions in an unseeming manner? It is just what would be expected. We have seen such situations and had to deal with them. We have had to remind such carnal wives of the place that a believing wife should give to her husband, and that it was a shame for her to seek to impose her arguments and will upon the congregation.

Thus the difficulty regarding this passage vanishes and we find that what Saul wrote is entirely in keeping with what he taught elsewhere and with the principle governing women's ministry taught and practiced throughout all Scripture.

The fact is that to use this passage to prohibit women from preaching in the church is inexcusable. It is a serious error, introducing false doctrine and practice. It sets aside Scriptural teaching and example, places unscriptural limits to the Holy Spirit in His use of every member of the Body of the Messiah as He wills and causes harm and loss to the individual believer and to the Church as a whole.

The other passage of Scripture that has been misinterpreted is 1 Tim. 2:8-12: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." "In **likemanner also** that women adorn themselves in modest apparel, with shamefacedness (reverence) and sobrity; not with broided hair (fix fancy, to attract attention), or gold, or pearls, or costly array; But (which becometh women professing holiness) with good works. Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

The explanation of this passage is similar to that of the previous one because it is dealing with the same principles. First it is

stated that men should pray everywhere, lifting up holy hands. Then that which could hinder their prayers is mentioned: They must lift up holy hands—hands unsoiled by sin. In their minds there must be no wrath or bitterness against anyone. In their minds there must be faith, not doubt.

Then it is said, "In like manner also... women..." That is, what has been said of men is true of women also—they also should pray in such a manner everywhere. The meaning here is perfectly clear. Conybeare, in a note on this verse, writes: "After 'women' we must apply 'pray' (as Chrysostom does), or something equivalent (to take part in worship, etc.) from the preceding context." Prof. Ramsay says: "The necessary sense of the word 'likewise' (in 1 Tim. 2:9) is that women are affected by what is said about men. Saul wishes that women too should pray everywhere." Saul teaches here just what he wrote in Eph. 6:18, 19; Col. 4:2-4; and 1 Thes. 5:17.

The attempt to make this passage say that men should pray everywhere but that women should not pray in the congregation in the presence of men has no foundation. It is an example of biased and serious reasoning, wresting the meaning and adding what is not there. Again it would make Saul contradict himself, for not only does he continually urge all believers to pray always but he refers specifically to women doing so in the congregation (1 Cor. 11:5; Eph. 6:18; Col. 4:2; 1 Thes. 5:17, 18).

In 1 Cor. 11:5, Saul writes of the manner in which women should be dressed when praying in public in view of a custom that prevailed in Corenth. Here also, in 1 Tim. 2:9, he refers to her attire. "Likewise" means that women, just as men, should pray everywhere, free from sin, from any hate in their mind and from doubting. But there is an additional matter regarding which believing women need to be watchful—she must not be dressed and adorned in a manner unbecoming to holy women, for that also would hinder her fellowship with (Yahweh) in prayer. Conybeare renders this passage, "Likewise, also, that the women should come in seemly apparel, and adorn themselves with modesty and self-restraint, not in braided hair, or gold, or pearls, or costly garments, but (as befits women professing holiness) with the ornament of good works" (cf. 1 Pet. 3:1-5,.

Another argument that has been used against women praying where men are present, is that the one who prays in a meeting exercises authority for men. This argument is based upon a false premise. The one who prays in the congregation does not and cannot exercise authority over others. Nor can he lead others into (Yahweh's) presence. Each one must go personally into (Yahweh's) presence in the name of the Messiah, trusting in the shed blood. Moreover, we know that the Master is always present "in the midst" in every true gathering of His people. All are in His presence.

The one who prays does not have the authority to go to (Yahweh) as a representative to speak for the congregation. He can intercede for it, in which case he is an intercessor, but that he does personally. What one asks in prayer is a personal, individual responsibility. The one who prays publicly speaks to (Yahweh) as he feels led by tne Spirit. Those who listen say, "be it so" to it in their minds if they also believe it is of (Yahweh's) will (cf. 1 Cor. 14:29). It becomes their prayer only if they personally unite with it in faith in the Messiah's name. To say a man cannot unite in faith before (Yahweh) with what a woman is led of the Spirit to pray is surely strange doctrine! It not only has no basis in Scripture but assumes that which is contrary to Scripture.

The following verses, 11, 12, deal with the wife's relation to her husband. The use of the word "woman" here is exactly the same as in 1 Cor. 14:34, 35, which had already been explained. The Greek word used for man here, is the only Greek word for husband. In Young's Literal Translation, vv. 11, 12 are rendered, "Let a woman in quietness learn in all subjection, and a

woman I do not suffer to teach nor to rule a husband but to be in quietness."

It should be noted also that the Greek word translated "silence" in these two verses is **nesuchis**, meaning quietness, transquility, stillness (cf. 2 Thes. 3:12). It has reference to attitude, not particularly to speech. It is not the same Greek word that is used in 1 Cor. 14:28, 30, 34. It could not mean that a woman must keep silence in the home!

The instruction has to do with the home. There is no reference to the gathering of the church in this chapter. The believing wife should have a quiet spirit, not seeking to teach her husband what he should do (that is to direct him) and to rule him. In plain English, she should not be a domineering or bossy wife. To make this verse mean that a woman cannot teach in the church or cannot teach the Gospel to men is to put into it something that is not there. It is false exegesis.

It is perfectly clear that women, as priests unto (Yahweh,) have a duty definitely and frequently stated to preach the Gospel, to teach (as Priscilla and her husband taught Apollos), and to pray everywhere, and that they are nowhere prohibited from doing so in the church or in the presence of men.

what the people are saying

I have just gotten the Nov.—Dec., '81 special "Peace" edition of the *Daughters of Sarah*, in which you are mentioned. (Not too approvingly, as you probably know)! And, now that I have the preamble out of the way, to business: If your June, '81 booklet is still available, may I please have a copy? Also your newsletter? I did not know there were any nonstrident feminist publications left. Until seeing mention of *Daughters of Sarah*, I did not know there were any Christian feminists left; even the nuns seem to have fallen silent. At any rate, I am a "born feminist"; I'm not sure what being a Christian is, most of the examples being what they are. But it is lonely here — I find myself wondering, "Is there anybody out there?" like a Science Fiction character!

Maria Page
Holbrook, Arizona

I came across your first Volume, No. 1 and find it quite intriguing. Please send me further literature on the subject of the femininity of the Holy Spirit.

Ellen Burns
British Columbia, Canada

My friend. . .said she had gotten a subscription to your publication, and was blessed by your ministry. I would like to receive a complimentary issue and the list of other materials you have.

Mariah Koch
Huntsville, Alabama

In a Christian magazine, I read about your belief that the "Holy Spirit is a female" with full of harsh comments and criticisms and a host of other evils. I am an Anglican Priest. My whole church is totally against women in ministry, except myself. I believe that God has also chosen women for his ministry. I believe they can be evangelists, Pastors and Bishops. I have been told by my Bishop either I should stop preaching or supporting women's ministry or quit the church. Recently in all India Anglican Conference they passed a ressolution that no woman will be given a place to preach in the church or to be ordained as a Priest. In the Conference I was the only person who was supporting and arguing a women's ministry. In the second meeting I was not allowed to sit, and the Bishop was so much annoyed that he told me to pack up and go away. I have left this church forever. I am a family man, a wife and two sons, aged 4 years and 1 year respectively. I have also been told that my children will not be given free schooling in any Anglican Schools. I know God will provide bread, clothing and education for my innocent children. I very humbly ask you, can you join hands with me to establish a strong group of women preachers, pastors and a full Gospel fellowship? If you agree I shall be looking forward to receiving your expert advise and prayers.

M. G. Samuels
Bijnor, India

In *Daughters of Sarah* I recently read of your publication of a free feminist newsletter. I would appreciate very much being included among those who receive your newsletter. Please send it to me.

Dorothy Norbie
Denver, Colorado

Thanks for I have received *"Shekinah"* Vol. 1, No. 1, Dec. 1980. I am a young man of twenty and I fully suuport the ordination of women to God's ministry. Salvation is for all humanity, not for males only. I have explained to some people about it. They backed the idea, but most of them requested me to write to you for an invitation to visit our country, Kenya, to meet more of our people. I am within a fast growing town and I have donated one hectare of my land for any gatherings or building. There has never been a time more needy

(Continued on page 18)

Part 3

Melchisedec Manuscripts

by Norene Nicholls

As the study of EL-ELYON continues, we are brought to that most glorious Psalm that has been such a blessing to so many all through the years – the 91st Psalm.

"He that dwelleth in the secret place of the MOST HIGH (ELYON) shall abide under the shadow of the Almighty." Vs. 1. Be reminded again that the order of Melchisedec is allied with the MOST HIGH those of that priesthood being PRIESTS OF THE MOST HIGH, not priests of the LORD (YAHWEH) which is the designation of the Levitical and Aaronic Priesthood. The Levitical and Aaronic Priesthood was connected with the SECRET PLACE of the Tabernacle or the Temple, the Holy of Holies, where was the Ark of the Covenant, the Ark of His Presence. In it were three items – Aaron's rod that budded, the golden pot of manna, and the tables of the law. This was the secret place for that order of priests, and it was so sacred and so secret that no one dare look upon this place unprepared and unfit lest death result. But the SECRET PLACE OF THE MOST HIGH is other than that, comparatively few have entered therein. The answer to this secret place must be found in the scriptures themselves, so let us look for an answer.

The Hebrew word for SECRET means HIDDEN, CONCEALED, PROTECTED, DISGUISED. The Hebrew word for PLACE indicates STANDING, SPOT, LOCALITY, CONDITION. Thus this SECRET PLACE of the MOST HIGH is a hidden, concealed, protected and disguised location, condition and standing. It is not open before the eyes of all men, but it is reserved for those prepared for it.

In following these two Hebrew words which are translated as SECRET PLACE, I only found them used together in one other scripture, but that is a very significant scripture – Psalm 81:7. ". . .I answered thee in the SECRET PLACE OF THUNDER . . ." Therefore it is evident that the SECRET PLACE OF THE MOST HIGH is closely tied in with the SECRET PLACE OF THUNDER. And, this necessitates an answer as to what thunder really is. Thunder is the noise that accompanies a flash of lightning due to the air disturbances caused by the sudden heating and expansion of air during the electrical discharge. Electricity is power, and in the discharge of power air which represents spirit is heated and expanded with the resultant thunder or the issuance of noise or voice. Such phenomena as a flash of lightning with its accompanying thunder is awesome to say the least, and how much more so when this natural occurrence is fraught with spiritual meaning.

The Aaronic Priesthood knew somewhat of clouds of incense and the cloud of His glory, for this was significant in the Tabernacle of old, but the Order of Melchisedec will be well acquainted with another type of cloud or clouds out of which will proceed great discharges of His power and life that will heat and expand the air or spirit until the changing molecules and atoms will crash together in a thunderous voice that only the initiated will understand. In fact, only the apprehended and prepared ones will be able to abide the SECRET PLACE OF THUNDER, THE SECRET PLACE OF THE MOST HIGH.

What cloud or clouds are these out of which all this great phenomena takes place? I suppose that many answers could be given, but we shall limit it somewhat. In Hebrews 11 we are told about the heroes of faith and what great things were accomplished through faith, and yet these all died in faith not having received the promise. But as the centuries have passed, the cloud has grown to great proportions until it is written in Hebrews 12:1 that we are compassed about with SO GREAT A CLOUD OF WITNESSES. This is no longer a little cloud, a fleecy cloud floating aimlessly along. Rather this is a great cloud of those who have died in faith who are waiting for those of this generation to not only believe what is written but to receive it. For in our receiving and perfection is their receiving and perfection. "For they without us are not made perfect," but transversely, they with us shall be made perfect. Therefore this great cloud is waiting in eager anticipation, and as we become more and more negatively charged, yes, NEGATIVELY CHARGED because we are still in the earth, they become more and more POSITIVELY CHARGED being in the clouds. Lightning normally is a positive force discharging to a negative field and creating the flashing brilliance and accompanying noise. We of this generation have been thrown into such negative situations until it seems all is negative. No, No! A thousand times NO!!! All of this is for the purpose of a great display of His power. We stand brinked waiting for the positive and negative forces to reach the right position, and

then suddenly will the lightning flash connecting both positive and negative fields in a glorious display of His power. There will be such an expansion of the air, or spirit, that it will create the thunder or the utterance of a mighty voice. Our spirits are being heated and expanded, and with it, so are our bodies and minds. It is as if we are about to burst, and we are, that is, burst forth into a limitlessness that we have not known before. And in this heating and expansion comes forth the mighty voice of the Most High.

Now, do you begin to see what is involved in the SECRET PLACE OF THE MOST HIGH which is also the SECRET PLACE OF THUNDER? This also is the location and condition of the Order of Melchisedec! It is in this place and from this place that the Melchisedec Order issues forth. Who can abide this position? Only those who have been from before the foundation of the world, then born of the seed of the woman, and prepared in the fires of affliction unto perfection.

In view of this, the Book of Revelation takes on more significance where we read of the voice of thunderings, the voice of the seven thunders, etc. In reading through Revelation you will find that thunder is manifest at the opening of the seven sealed book. Yes, it will take the discharge of power, the expansion of spirit and the heat of the fires to bring forth the unutterable mysteries and declare them plainly. Then will the seals be torn away and the overwhelming truth roar forth. And, the thunder is heard, too, at the fall of Babylon, for it is the pristine truth that shatters the foundations and razes Babylon to the ground.

It is most interesting that two of Christ's disciples were called "sons of THUNDER," James and John. We have only thought of them noisily asking if they should call down fire on the ones who would not accept HIM, but it goes far beyond that. It points up the fact that they had to go through all the rigors of positive and negative fields, discharges of power, expansion of the being until the glory of His voice and truth could be uttered.

Consider that the Father spoke out of heaven to His beloved Son, and those who stood by said it THUNDERED. They heard the noise but did not understand anything that was said. What was said is this: "I have both glorified it (His Name), and will glorify it again." All of this was in response to the words of our Saviour, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify Thy Name." The thundered utterance came following Christ's words regarding His soul being troubled. The word TROUBLED means STIRRED, AGITATED, and the word for SOUL is PSYCHE or MIND. It takes the stirring, troubling, agitating of the PSYCHE which is the center of the self life before the thunder is heard. Those of the Melchisedec Order are going to or already know the depth of trouble in the soul realm — the will, emotions, impulses, intellect, until that soul life is completely surrendered unto the Father. With this depth of soul-troubling will come forth the flash of power, the expansion of spirit and the voice of the Most High. Those then who can hear will hear, and the others will only hear a noise. Only those who dwell in the SECRET PLACE OF THUNDER will know what is revealed, and the others will continue in their blindness.

"He that dwelleth in the SECRET PLACE OF THE MOST HIGH (which is also the SECRET PLACE OF THUNDER) shall abide under the shadow of the Almighty." The Almighty is literally THE BREASTED ONE, and if I may so say, that is the Mother-God. The priests of the Most High, even those of the order of Melchisedec, will dwell (abide) in the SECRET PLACE OF THE MOST HIGH because they are the priests of the Most High. They will learn in the SECRET PLACE OF THUNDER, they will know the depths of soul-trouble, the agony of the negative realm, they will abide there until there is the total release of His power as typified by the lightning, the fulness of the expansion of spirit, and the overwhelming voice of His truth. This is their only dwelling place, and here they find out the great mystery of dwelling and abiding under the shadow of the EL-SHADDAI, the BREASTED ONE, the Motherhood of EL.

No one can take this calling of the Melchisedec Order unto himself, but it is reserved for those to whom it has been promised with an oath, even by Him who swore by Himself. But those of the Melchisedec Order are being stirred within, for the time is upon us!

O woman, that publishest good tidings to Zion, get thee up into the high mountain; O woman, that publishest good tidings to Jerusalem, lift up thy voice with strength: lift it up, be not afraid; say unto the cities of Judah, Behold your God (Isa. 40:9, lit. Hebrew)

The Lord giveth the word: The women that publish the tidings are a great host (Ps. 68:11).

Feminine terminology changed in Scripture

OSHAWA THIS WEEKEND, Saturday Jan. 16, 1982

By Gladys Ottman

"But when the Comforter is come,
Whom I will send you from the Father
Even the Spirit of Truth, who proceedeth
From the Father, SHE shall testify of me:
And ye also shall bear witness..." John 15; 26, 27.

"If ye love me keep my commandments
And I will pray the Father
And he shall give you another Comforter
That SHE may abide with you forever:
Even the Spirit of Truth;
Whom the world cannot receive,
Because it seeth HER not, neither knoweth HER;
But ye know HER; for SHE dwelleth with you,
And shall be in you, for I will not leave you Comforters (orphans, without parents, father and mother) I will come to you". John 14:15-18. (Translated according to Hebrew and Aramaic original manuscripts now known to us from the Dead Sea Scrolls available to scholars since 1957, where the mystery of the third person of the Godhead is now known to be the Holy Spirit, Mother, feminine gender.)

The nearest translation from the Peshitta text by Lamsa is considerably inaccurate, especially in rendering all the texts about the Holy Spirit in the masculine gender, when in fact in at least 21 texts the correct translation is the Holy Spirit "She".

When the King James version of the Bible was translated into English from a few Greek and Latin manuscripts, the Aramaic Peshitta manuscripts were not available to the western world.

"Scholars have now determined many hundreds of instances in the Hebrew Scriptures in which deliberate changes were made from feminine to masculine terminology." (God and Woman -- The Hidden History, by Elizabeth Rodgers Dobell, Redbook Magazine March 1978 pg. 41).

In part the truth about God has been miraculously preserved in the present translation of the Bible.

For instance in Genesis, if one takes the word of God as it reads Gen. 1:26,27 is the key. It says, And God

The Source — April 3, 1981

Womon Womyn ?????????
Language — Sacred to Whom?

Recently we received a letter from a woman who cited Genesis 1:27 as evidence that women are not created in the image of God. For those of you who have forgotten, Genesis 1:27 (King James Version) reads: "So God created man in his own image, in the image of God created he him; male and female created he them."

This is an example of how translation can change the meaning and interpretation of scriptural passages. If you translate the Hebrew, word for word, you get this: "And created Elohim the person in the image (masculine) image (feminine) Elohim created this male gender and female gender created them." Note that masculine image and feminine image are both expressly included.

Although translating word for word is neither smooth nor poetic, the poetic King James Version missed the intent of the passage, and moreover, set a precedent followed in succeeding English translations.

We think it is fair to ask whether the King James translators were just being poetic or were expressing their belief in the inequality of the sexes. And we wonder why anyone today would be fighting to preserve inaccurate translation on the grounds that it is historic or traditional. Mis-translation of this kind results in prejudice against women; and when one kind of prejudice is rationalized, then prejudice can be extended to any "outsider" and be manifested in racial, religious, economic, cultural, political, and legal persecutions.

Whenever we approach the question of what is an adequate translation we are told that scripture itself forbids additions, deletions, and alterations. **Every sacred text in the world contains this warning.**

We can understand the fear of losing valuable teachings or changing them out of all recognition. Some of these things we do care deeply about. We want to emphasize qualities of love and mercy, charity and justice. We care about not demeaning any human being, which is another way of saying that judgment is reserved for the divine, not for some humans to judge the worth of other humans.

Basic principles are so important that there shouldn't be the least possible doubt about what scriptural text is saying.

It is critical to look again at what language is saying because of what language is doing to us. It teaches prejudice; it has to be wrong. Many of us have lost faith in the accuracy of translations as they have become, in the 20th Century, more and more prejudicial. Because translators have distorted texts such as Genesis 1:27, we have an added barrier between us and what is most valuable in our religions.

Since the Coalition on Women and Religion was founded we have received many letters similar to the one cited above. It is painful to think of a woman who has spent her life trying to rationalize an assumed inferiority. It is even more painful to realize that there are whole religions promoting prejudice of one against another, and even one against oneself.

Language is the place to begin to rectify age-old injustices. Correcting language alone will not do away with prejudice, but it is the logical place to start. In recognition of this, individuals and denominational task forces have been exploring the language issue, have produced public statements on language, and encouraged congregations to study the issue.

Ahead are other inherent difficulties with scripture, but we can not hope to grapple with those until the language is clear.

—Joann Haugerud and Shirlie Kaplan
Coalition on Women and Religion

(Elohim, plural) said, Let us make man (human beings) in Our image, male and female "in our likeness". Adam and Eve -- male and female images of God -- tell us that Those Who made their images in the earth were represented as male and female -- a family in heaven (Eph. 3:15).

Today the treasured remains of original Bible manuscripts are to be found under tight security in various places in the world.

Keter Ha Torah Crown of the Law written by Aaron Ben Asher of the ninth century has been kept in Jerusalem since 1948.

A complete copy of the Septugaint (Greek) with many differences from the original Hebrew text was discovered in the monastery of St. Catharines on Mount Sinai in 1844.

In 1627 Cadex Alexandria reached Great Britain. A third of the manuscripts are in the Vatican library in Rome.

In 1947 the greatest archaelogical find of the century was near. Khirbet Quamran near the Dead Sea.

Manuscripts dating from the second century B.C. written in western Aramaic were recovered and four others of these were published in 1955. The French Biblical and Archaeological School in Jerusalem published a few in 1949.

In 1956 in Quamran Cave 11, a parchment about Melchizedek was discovered which revealed the "Melchizedek as Elohim (feminine-masculine) has a place in the Divine Assembly. (The Melchizedek Tradition, pg. 77, by Fred Horton) and it also speaks of the Feminine singular suffix....and the person addressed seems to be Melchizedek".

The Genesis Apocryphon and other Dead Sea scrolls are now in the Israel Museum.

Those who want the whole truth and nothing but the truth about God should demand their share in honest translations of both the Old and New Testaments from now available Hebrew and Aramaic original manuscripts.

Bible students and scholars should demand an honest translation of the original Peshitta text in Aramaic, verifying the feminine imagery in the Godhead and correcting any and all errors in existing translations of the Bible.

With the mysteries surrounding a great number of texts about the Holy Spirit cleared and known to be feminine in gender, those who know, are "without excuse" (Rom. 1:20) if they do not know the "invisible" God, Who is "clearly seen," "from the creation of the world," "being understood by the things that are made, even His eternal power and Godhead."

The power of the Spirit of Truth awaits our demand and reception.

Let us now demand the whole Truth of God, remembering that great moral power is required to emerge out of such a state of ignorance as the people of God and the world have fallen.

"Help us, O our God, to know Thee in all the fullness of truth."

(Gladys Ottman is the Oshawa representative of Living Waters Branch).

OSHAWA THIS WEEKEND, Saturday Jan. 23, 1982

THE HOLY SPIRIT MALE OR FEMALE?

By Keith Hunt

Last week's edition of the Church page may have sparked your thoughts on whether the 3rd person of the "Trinity" doctrine is **MALE** or **FEMALE.**

FACT. The word for "SPIRIT" in the Hebrew O.T. is **MAINLY** in the **FEMININE** gender. **FACT.** The word for **COMFORTER** (JN.16) in the Greek N.T. is in the **MASCULINE** gender. **FACT.** The word for "SPIRIT" in the Greek N.T. is **EVERYWHERE** in the **NEUTER** (neither male nor female) gender. If the Holy Spirit is to be thought of as a **BODILY PERSON** from the use of language **GENDER**, then truly the Bible leaves us in a quandary – is it a **FEMALE, MALE** or **NEUTER?** The truth is that neither God nor the writers of the Bible **EVER INTENDED** you to establish the doctrine of WHAT IS the Holy Spirit on language gender, just as the **SPANISH** people never intended you to think that "a GLASS" (masculine gender in Spanish) is a **MAN** or "the TABLE" (feminine gender) is a **WOMAN.**

There are many passages of scripture that talk about the eyes, mouth, hands, arms, etc. of the Father & Christ. Not **ONE** scripture ever talks about human bodily parts for the Holy Spirit. The Bible **DEFINITION** for the Holy Spirit is found in LK 1:35; ACT. 1:8. It is simple (for those who are childlike as Jesus said) – the Holy Spirit can be **EVERYWHERE & IN** every Christian at the **SAME** time. It is the **POWER** (much like ELECTRICITY) – the invisible **ENERGY** that comes from **both** the Father & Son that's **HOW** and **WHY** Jesus said **BOTH** the Father & He would come & dwell within the believer (JN. 14:9-23). The idea that the Holy Spirit is a **BODILY PERSON** came via the **ROMAN CATHOLIC CHURCH** in the 4th century A.D. and only after **MANY** decades of arguing & debate (see the Catholic Ency article "TRINITY").

OSHAWA THIS WEEKEND, Saturday Feb. 20, 1982

"SPIRIT" IT'S FEMININE GENDER

I told you on Jan. 23 that in the O.T. the Hebrew for "SPIRIT" is mainly in the **FEMININE** gender. Mr. John Knott (a **TRINITARIAN** – Holy Spirit a masculine **PERSON)** quickly tried to deny it by saying that a **LOCAL** Hebrew scholar had refuted – he did not identify this "scholar", nor has this scholar called me. What Mr. Knott & others would "WISH is not true" is the **FACT** that many of our ministers have studied **HEBREW & GREEK** under some of the world's greatest scholars on those languages. But to be FAIR I have contacted a scholar at the University of Vancouver & asked for HIS answer. Here is the reply.

"Dear Keith, Thank you for your letter dated Feb. 1st 1982. In response to your question. The word **RUAH** is indeed a **FEMININE** noun. In Hebrew nouns denoting animate beings usually have **GRAMMATICAL** gender corresponding to natural gender (sex). For other nouns which we would normally think of as **NEUTER** (stone, earth, etc.) there is no correlation between gender & meaning. There are very few nouns which may be used as either masculine or feminine (i.e. road, way). **RUAH** is **USUALLY FEMININE** & only **RARELY** is used as a **MASCULINE**. I hope this has been of some help to you."

Letters

than today for a mighty spiritual awakening.

Christopher Magwaro
Keroka, Kenya

I have recently come into the message through. . . .It has been a joy to feed on the Word of our Lord the Branch and learn to serve Him in the ways He has asked of us. I would appreciate receiving any information you may feel that would be important to me. I pray you receive this letter in good health and spirit in the name of the Father and the Son and our Holy Spirit Mother.

Donald Tremblay
New Bedford, Massachusetts

I happen to see a copy of your *Shekinah Survey* and could not help notice an error in questions 9 and 10. The latest research on the New Testament in Jerusalem has unfolded some remarkable information. The New Testament was written in Hebrew, not Greek as you point out. But, you equate Aramaic and Hebrew which is a grave error. They are not the same languages, although they are similar. In Jerusalem, there is a school for a small group of children who still speak Aramaic. But, as I stated, it is a Semitic language different from Hebrew or Arabic.

Clarence H. Wagner, Jr.
Executive Director
Bridges For Peace
Tulsa, Oklahoma

THE PESHITTA TEXTS

Passages in the Eastern Aramaic (Syriac) Peshitta where the SPIRIT is a feminine substantive, and the verb consequently in the feminine. Both the primitive eastern version of the Peshitta and the slightly altered western version, are identical in these portions, as may be ascertained from the following four editions of the Peshitta.

EASTERN PESHITTA (Church of the East, and used also by the Chaldean Catholic Church).

1° Mosul (Ninevah) 1891, 3 Volumes. 1950 Beirut reprint.

2° ABS 1874 (American Bible Society) New Testament and Psalms. 1950 U.S.A. reprint.

WESTERN PESHITTA (Syrian Church, known as Antiochian Orthodox or Monophysite, and used also by the Maronite Catholic Church, and by the Syrian and Catholic Church, and their extension in India.)

1° London 1955 British & Foreign Bible Society, giving the reprint of the 1905 edition of the Gospels in Syriac from a revised text of the Peshitta Version prepared by the late Rev. G. H. Gwilliam, B.D., with a Latin translation and critical apparatus, and issued by the Clarendon Press in 1901. To it are added the books from Acts to Revelation. In an appendix, in order to complete the New Testament, are added the four Minor Catholic Epistles–2 Peter, 2 and 3 John, and Jude–and Revelation, which were not included in the Canon of the Peshitta. The text of Revelation in this edition of the Western Peshitta published by the BFBS, is from an edition issued in 1897, prepared by the late Rev. John Gwynn, D.D., Regius Professor of Divinity at the University of Dublin, from a manuscript formerly in the possession of the Earl of Crawford and Balcarres, but now preserved in the John Ryland's Library, Manchester. The text of the four Epistles follows the Philoxenian Version, as given in Dr. Gwynn's edition of Remnants of the later Syriac Versions of the Bible, published in 1909. The Western version of Revelation differs from the Eastern version.

2° UBS – EPF 1979 Syriac Bible 63DC United Bible Societies.
ISBN O 564 03212 3 Lowe and Brydone Printers, Thetford, Norfolk, England. This edition is the complete Syriac Peshitta Bible in the Western version, and like the Eastern version of Mosul 1891, it too preserves the Old Testament Deuterocanonical books, but does not have 3 and 4 Maccabees nor 2 Ezra of the "Apocrypha", nor Psalm 151 as found in the Greek Septuagint.

It is the Eastern Peshitta (not the Western), which is the most archaic and unaltered, but the differences that there are, are very few, and the semitic style of the Eastern text in the four Minor Catholic Epistles and Revelation is far superior to that found in these books in the Western Peshitta which seems to have been influenced by the Greek New Testament, and slavish rendition from Greek.

There is a Protestant edition of the New Testament, in the original Eastern version, compiled from manuscripts, and known as the Urmia edition from Persia. This edition in Syriac has a complete translation accompanying the original Eastern Aramaic, into the modern dialect of the plain as spoken in the lake Van district, which is merely one of the sixteen spoken dialects of the eastern branch of Aramaic. The only spoken dialects of Western Aramaic, are those of three villages in the Antile banon mountain northwest of Damascus in Syria, and akin to Palestinian Galilean Aramaic. The Palestinian Melkite version of the Bible is in Judean Aramaic, but only portions and lessons of the Bible subsist.

Herewith is an outline of the passages where the Holy Spirit is explicitly treated as feminine, and referred to in relative pronouns as She. For convenience, references indicate the page and column, right or left, in the Eastern and Western editions, or simply the page for the New Testaments not printed in double columns.

PESHITTA BIBLE (Eastern Aramaic, designated by Europeans as "Syriac", to distinguish this branch of Aramaic from Western Aramaic, which consists of the Palmyrene dialect of Tadmor, Syria, and Palestinian Aramaic, consisting of three families: Galilean, Samaritan, Judaean).

		EASTERN PESHITTA 1° Mosul 1891		2° USA ABS 1874	WESTERN PESHITTA 1° London BFBS	2° UBS-EPF 1979	
Gn	1:2	Vol. I p. 1				1	"R"
Job	33:4	Vol. II p. 29				181	"R"
Mk	1:10	53	"L"	84	1	46	"R"
Jn	1:32	145	"L"	219	2	123	"R"
	1:33	145	"L"	219	2	123	"R"
	6:63	157	"R"	236	11	133	"R"
	7:39	159	"L"	240	13	135	"R"
Ac	8:29	203	"R"	305	14	172	"L"
	8:39	203	"L"	306	14	173	"R"
	16:7	218	"L"	329	27	186	"L"
Rm	8:9	255	"R"	384	73	218	"L"
	8:10	255	"R"	384	73	218	"L"
	8:11	255	"R"	384	73	218	"L"
	8:16	255	"R"	384	73	218	"L"
	8:26a	255	"L"	385	74	219	"L"
	8:26b	255	"L"	385	74	219	"L"
1C	3:16	270	"L"	407	86	231	"L"
1Tm	4:1	343	"R"	511	142	290	"L"
1Pt	1:11	382	"R"	565	55	321	"R"
	4:14	386	"R"	571	59	324	"L"
1Jn	5:6	397	"R"	587	= 1Jn 5:7 p. 65	333	"L"

["R" = right column "L" = left column]

The numbering of verses in the Eastern Peshitta New Testament in the Mosul edition differs in places from that of the Western Peshitta and the Greek. The American Bible Society in its 1874 edition follows the numbering of the Western Peshitta and Greek, no doubt for convenience, since it was made by persons unfamiliar with the eastern numbering, but the places which differ are few. This is because two verses may be numbered together as one, or one verse divided into two. But in the Peshitta, a verse is not necessarily a complete sentence, and the pauses or stops are often more like the western comma or semicolon, and not a full stop.

Mar Jacob Barclay
Archbishop of Sion
Apostolic Church of the East

Genesis

dwelt among us" (John 1:1, 3, 14). The Creator is called the "Word," for His creative power was *manifested* by His command, which was simply, "Let there be," and it was so.

"God" in the original Hebrew of Genesis is *Elohim*, a plural term used for the multiple aspects or personalities of God. These are more clearly developed in the New Testament as the Father, the Son, and the Holy Spirit (Matthew 28:19). "The Word [that] became flesh and dwelt among us" is obviously a reference to the Son, Jesus.

Very early, in the second verse of Genesis 1, as the creative activity on our earth was begun, the agent in all this tremendous work during the first momentous week is identified: "The earth was without form and void, and darkness was upon the face of the deep; and the *Spirit of God* was moving over the face of the waters" (Genesis 1:2). Let us examine closely the word for *Spirit* 靈, which has compacted into its strokes much information about the three members of the Godhead, and especially the assignment of the Holy Spirit. This character is made up of three smaller units: 雨, 口口口, and 巫. Each will be considered in turn with a more complete dissection.

Let us first examine 雨. The horizontal stroke at the top of the figure, because of its position, represents *heaven* and indicates where the Spirit came from. The second horizontal stroke ⺕ means *cover*. The remaining portion of the figure, as expected, is *water* 氺. (This radical is usually written as 水 or 氵, but an ancient form is 巛). 雨 is therefore an exact picture of Genesis 1:2, "the Spirit of God was moving over the face of the waters," which describes the first descent of

God's Spirit to this earth. The entire radical 雨, a second form being 雨, means *rain*. This is also significant symbolism for the theologian.[1]

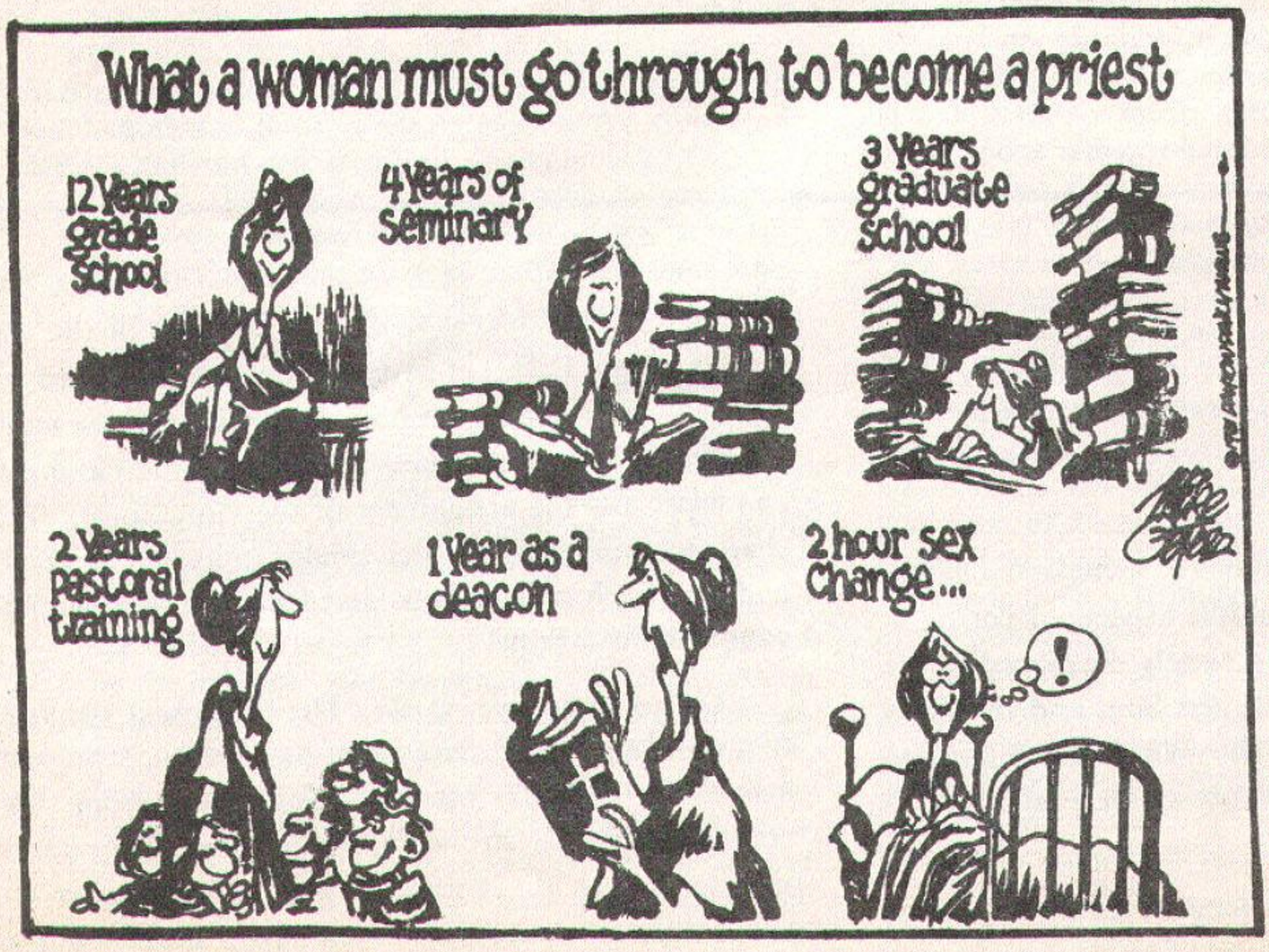
The next portion of the word for *Spirit* is 口 口 口, *mouth*, three in number. These radicals imply that three persons are speaking via the Spirit. This agrees with the New Testament teaching on the Trinity. Jesus told His disciples regarding the office of the Holy Spirit, "But when the Counselor comes, *whom I shall send to you from the Father*, even the *Spirit* of truth, who proceeds from the Father, *He will bear witness to Me*"(John15:26).

The Spirit of God is an ambassador of the Father and Son, representing their mouths as well as His own, making three. This claim can be verified by a separate character meaning *instead of, or to substitute* 替. Here is seen the radical *to speak* 曰, and above it two *distinguished person(s)* 夫. It is apparent that the *speaker* 曰 is a spokesman not only for himself, but for the two other *respected persons* 夫夫 as well, making three, for he speaks instead of or as a substitute. This parallels the 口 口 口 *mouths*. Most importantly, the acts of creation were performed by *speaking* things into existence. "By the *word* of the Lord the heavens were made, and all their host by the *breath of His mouth*" (Psalm 33:6).

Interestingly, the three mouths written as an independent word in a different form 品 mean *conduct or actions*. Supposedly the ancient Chinese accepted the words spoken by the three mouths with authority as their rule of conduct.

The final component of *Spirit*, written 巫, is made up of three radicals, 人工人, signifying *man*, *work*, *man*. Notice also that a third *man* 丨 is inside the word *work* 工.[2] In its original composition, the upper horizontal stroke represented *heaven*, while the one at the base indicated the *earth*. The vertical stroke joining them together depicted a person *working*. Therefore, there are really three persons working together under heaven upon the earth 人丨人, illustrating again the concept of three personages operating together in the creation of the earth. Three *men* 人丨人 have three *mouths* 口 口 口.

However the whole character 巫 means a *worker of magic*. What more descriptive title could be given to the Spirit of God in that first week of creation? "By faith we understand that the world was created by the *word* of God, so that *what is seen was made out of things which do not appear*" (Hebrews 11:3).



SHEKINAH

P.O. Box 4098
Waco, Texas 76705
Phone: 1-817-863-5325

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