



THE MOTHER HEART OF GOD

A STUDY ON THE PNEUMATIC ROLE OF THE
WOMAN

JAMES WESLEY STIVERS

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THE WOMAN*

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Andover, Kansas

Library of Congress Number:

TX 4-712-879

Third Edition, 2021
Publisher's Address: PO
Box 8701, Moscow, ID
83843

COVER

The fifth letter of the Hebrew alphabet, *he* ה, signifies the five-pointed star of the woman and the womb.

In this book, Hebrew and Greek words are sometimes followed by numbers in parenthesis. These numbers are the Word Key numbers found in the Hebrew and Greek dictionaries found in the back of the Exhaustive Strong's Concordance. They are provided to assist the reader in verifying various word meanings.

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PREFACE

Christianity is a fertility religion. It teaches that the Creator gave to mankind this primary directive: "be fruitful and multiply" (Genesis 1:26). Jesus Christ commanded His disciples "to bear much fruit" (John 15:8). The blessings promised for obedience to Biblical Law are blessings of the fruit of the field and of the womb (Deuteronomy 28). Fertility is a theme which can be found throughout the Scriptures.

Archaeologists have mislabeled the pagan religions of ancient times as "fertility cults." The ancients were anything but adherents of fertility religion. They were proto-Malthusians. They were sexual, but not fertile. Their life styles were abusive of their fertility. Out of panic during times of famine, they did design rituals to appease the gods (for their infertile ways) and restore times of plenty. Pleasure-seeking in a static cosmos was their vision of Paradise. Contrary to this view, the Mosaic Law made it clear that vain rituals do not produce abundance, but rather blessings from a Sovereign Creator who rewards

compliance with our created design. Paradise requires a growing, bustling cosmos.

This book presents Christianity as a fertility religion - the only fertility religion. It claims that Classical Christianity has been dominated by men who fear sexuality and the female. Yet, this book does not surrender its solidly orthodox faith and doctrine. Nor does it advocate immoral ways.

While I have relied heavily upon the Patristic writings of the Church (Ante-Nicene and Post-Nicene Fathers), there is an important fact about the Early Church that people do not know. There were two apostasies¹ among the early Christians. One of them is commonly known. It is generally held that there was an apostasy during the time of Constantine, when the Church became a state church and dogma became a matter of public policy. It was a different Church from the one of the Apostolic era.

But there was another apostasy, and this apostasy was poorly documented. It occurred after the Bar Kochba revolt close to the middle of the second century. During this revolt, Messianic Jews attempted to prevent the Romans from erecting a temple to Jupiter on the old site of the Davidic Temple. The Christianity of the Jamesian Church (referring to the first leader of Christianity: James the brother of Jesus) was dominant in Palestine at this

¹ Apostasy: “falling away”. *Apostasy* is a term used by scholars to describe periods in history when the Church has lost its vision and the heritage provided to it by its founders.

time. These Jamesians were sympathetic to this revolt and may have been active participants in it. The Gentile churches were neutral.

The result was the defeat and virtual extermination of the Jewish people. So devastating was the defeat, there were no survivors to tell the story. Survivors were carted off as slaves. Family life was destroyed.

It was at this time that both Christianity and Judaism were completely changed. Shedding their Messianic mantles, both religions sought accommodation with Roman power. To survive, they both became like Greek mystical cults: other worldly religions which offered no threat to the established order. In fact, Christian apologists during this period always claimed that Christianity made better Roman citizens. Both religions waited for the coming of a future Messiah. For the Jews, they were still waiting for his first coming; for the Christians, of course, the second. Both taught the "sweet bye and bye".

Cut loose from its Mosaic roots in the Jamesian Church, the Gentile churches pushed to extremes Paul's polemic against Jewish ritual. Questioning even the authority of the Old Testament's moral standards, a disciple of Justin Martyr, Tatian, introduced the Encratite heresy: a view which taught that marriage was fornication. A misogynist and sexually repressive ethic began to settle into the churches. The result was a steady leavening which inverted Biblical values. If some of the material

in this book shocks you, it is only because you have been brainwashed with those inverted values.

The information in this book represents the esoteric tradition of the Jamesian Church. It was forced underground during times of repression. Often confused with the Gnostics (and persecuted with them), its tradition survived, finally, at the extremities of the earth: the British Isles. Converted Druids and the Celtic Church carried the torch which has revived in the Twentieth Century at the waning of the Latin tradition (both Roman Catholic and Protestant). Lacking an adequate historical context and relying upon a heavily sanitized Bible, leaders of organized Christianity will see this book as strange, perhaps even pagan. But that will only be because they failed to read the book in its entirety, to witness its commitment to the Creeds and the Scriptures.

There is a bibliography at the end of this book which will provide a list of resources to aid the reader's research.

I first wrote on the Pneumatic Role of the Woman during the late 1980s for a fledgling magazine called *The Family Spokesman*. I was heavily criticized for flirting with heresy. In 1995, I taught a college-level Bible class on this topic. It was well-received by the students. Perhaps, now the time is ripe.

James Wesley Stivers, Author

INTRODUCTION

In the beginning was the Glory of God. And in the end will be the Glory of God. In between is a dance. And we are that dance.

The Druids² taught that the universe was a part of God's being; much like the body of a man is to his head. God is the head; the stuff of the universe is His body. We are a part of that stuff.

The Druids also taught that the universe is indeed a "uni-verse" - one sentence, one word. It is not a multi-verse, a place of many voices. Nor is it a "bi-polar" verse, one of contradictory voices: one evil and one good. The universe is one voice, one word, pointing to one God - one Head.

Classical, Christian theologians tell us that the universe is separate from God; it is outside of His being. They say the universe was created *ex nihilo*, that it came from nothing and

² In an age when most Christians get their Church history from religious tracts and comic books, the reputation of ancient Druidry has suffered much at the hands of paranoid reactionaries. The Druidism of our Lord's time was no different than the religion of natural revelation which was believed by the Magi who paid him homage at his birth. The reader is referred to *The Holy Conspiracy: Christian Druidism & Cultural Alchemy* for a description of our debt to it for religious liberty.

that it will return to nothing. According to this dogma, the center of the universe is man and his place of abode - Earth. But as Dante, the medieval poet (and a closet Druid) so aptly disclosed in his inferno, that dogma contains a hidden fallacy. The center of a geocentric universe is not Earth, but Hell; for Christian dogma declares Hell to exist in the center of the Earth. Hell - the place of anguish and torment - ostensibly becomes the goal of Creation and the end of history. Like Buddhism and other similar faiths, classical Christianity is a dead-end street for humanity, except, perhaps, for a chosen few.

Buddhism teaches us that the goal of history is not Hell, but oblivion. I guess that should make us feel better. Modern science teaches the same thing. Any view of cosmology you choose - a Big Bang, an Oscillating universe, heat death, etc. - they all contain a grim destiny for humanity.

The Christians feel the tension, too, and try to give us hope. They create a universe of balanced opposites. First, there is Hell, the center of evil and misery. But then, there is Heaven, the place of goodness and joy. Following the Gnostics of old, they create a dualism.

Escape from certain oblivion comes by a spiritual quest to the sky (the etymological meaning of the word "heaven"). We can become more than the stuff outside of God. We can become one with God, and thus, immortal. We can transcend the death of the universe. But if we do not transcend the stuff we are made of, the stuff outside of God that He made from nothing, then we *will*

experience Hell or oblivion: the destiny for most of humanity, by any standard.

It may be all a game of semantics, I suppose, but it is a dangerous game apparently. Death, torture, and mayhem appear to be the legacy of these differences of opinion. Even though I can support my positions with writings from the Early Church, I will still be charged with heresy by Classical doctrinaires.

I challenge the Classical view. I say it is not authentically Christian. The first Christians and the Druids shared the same world view. Classical divines will tell us that the universe came from the Word of God and is sustained by that Word (Hebrews 1:2-3).

*God . . . hath in these last days spoken to us by his
Son . . . by whom also he made the worlds . . .
Who being the brightness of his glory and the
express image of his person, and upholding all
things by the word of his power. . .*

Which is it, then? Did the universe come from nothing? Or did it come from "the word of his power"? Or are they telling us that the Divine Logos (Word) and nothingness is the same thing? What does the "word of his power" mean?

THE WORD: STUFF OR NON-STUFF?

In the beginning was the Word [Logos], and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.

- John's Gospel 1:1-3

If the universe was made by the Divine Logos, and is sustained by Him, and if it is the Divine Logos which goes forth from God, how can we say it is no longer a part of Him?

And the Word was made flesh, and dwelt among us.

- John 1:14

Jesus Christ is the Divine Logos. Is He stuff or non-stuff? Is He being or non-being? St. Paul tells us that He is the Head of "all things" and that the stuff of the universe is organized into a cosmic church, "which is his body, the fulness of him that filleth all in all." (Ephesians 1:22-23). Paul's cosmology is pure Druidism; for he could see that the *Word* of God's voice does not

take a separate existence from Him ("Faith is the substance" Hebrews 11:1):

*So shall my word be that goeth forth out of my
mouth: it shall not return unto me void . . .*

- Isaiah 55:11

Jesus Christ, the Divine Logos, is the WORD of God's voice. The Word of God's voice does not take a separate, independent existence from Him. It is not alien to Him, but remains a part of His corpus - His Body of Word: *Uni - verse*, one (uno) word (verse). The universe is His Body and will not be brought to a void. It may be changed; it may be transformed; but it will never be brought to nothing (i.e. non-being).

Tertullian, an early Christian leader, explained it with this analogy: The Father is like the Sun, a huge ball of fire. Sunlight comes from the Sun and makes the Sun observable; it manifests the Sun. Sunlight is the same as the Sun in substance, yet distinguishable from it.³

Jesus Christ, the Divine Logos (Word), is like the Sunlight from the Sun. He is the "express image" of God. Through Him, all things are manifested. He is called, "The light of the world." Through Him, we can see God.

The Holy Spirit is likened to the warmth of the Sun's heat. It comes from the Sun and with the Light. It is the same as the Sun; yet it is distinguishable from it. Likewise, the Holy Spirit

³See the *Ante-Nicene Fathers*, vol. 3, p. 617. Refer to Bibliography for sources.

proceeds from the Father and comes with the Son. You do not see the Holy Spirit, yet you feel His work. He is the minister of God's love. We associate love with warmth.

This being true, then we can say, ultimately, nothing is lost. All things which are from God and are a part of God. Even if we say - incorrectly - that the universe is a figment of God's imagination, a thought of God, such things are not non-being. Figments and thoughts have a real existence, even though they are not tangible or observable.

There is no dung in God's universe - no unusable, unsalvageable portion which does not return to His glory. Traditional Christianity believes in a cosmic trash can: Hell. So does Science. It teaches Entropy: the process where energy degrades until it reaches an unorganizable and unusable form. Both belief systems (and I do call Science a belief system) contradict the Bible. The Book of Revelation, the last book in the Bible, tells us that Death and Hell themselves will be destroyed in fire (20:14). This means that punishment is not an end in itself. It has teleology; it has a higher purpose. Not only will Christ destroy Death (1 Corinthians 15:25-26), but Hell, as well (Matthew 16:18).⁴

Origen, the much admired and much maligned leader in the Early Church, taught that Satan himself would one day be

⁴I know modern translations render Hell as *Sheol*. It does not change anything doctrinally.

salvaged. After being purified by a cosmic refiner's fire, he would be saved.⁵

Such a proposition is preposterous to the dualistic mind. The Dualist wants to believe that evil has a separate existence from God. He wants to believe that Satan, the personification of evil, is a self-dependent entity, a mini-god, or at least, an uncontrollable creature that God cannot destroy. How then, can we declare God to be omnipotent, if He cannot control Satan?

The answer is that Satan is controlled by God. He is God's creature, and he is an extension of His will. This is a universe, not a multi-verse. There is one word, one will which prevails. It is the will of God and all things exist for His Glory.

IS GOD EVIL?

If we consider all the suffering in the world, it seems to malign the character of the Creator to lay it all at His feet. But that is a selfish and narrow point of view. We do not see the whole picture. If the Druids were correct and the universe is God's Body, then our suffering is God's suffering. As the Apostle says,

*And whether one member suffers, all the members suffer
with it.*

- 1 Corinthians 12:26

⁵*Ante-Nicene Fathers*, v. 4, p. 584

When we suffer, God suffers with us - every evil word, every murder, every rape, every abuse and violation. He feels the pain of every injury and suffers the anguish in ways we cannot imagine. And He sent us Christ - the symbol of God and the symbol of man - to suffer before our very eyes so that we might know that God's heart is broken.

What's the point? Well, the Druids taught that mankind must experience every "rhith" of existence. By this, they meant that all human life must experience every *condition* of existence and by experiencing all things know all things. And by knowing all things that creatures have the capacity to know, mankind will experience perfection and union with the Creator. The Body is in a condition of becoming. And in the end is the Glory of God.

And God Himself is love; and out of love to us became feminine. In His ineffable essence He is Father; in His compassion to us He became Mother. The Father by loving became feminine: and the great proof of this is He whom He begot of Himself; and the fruit brought forth by love is love.

- Clement of Alexandria,
2nd Century Christian leader

Clement is teaching us that the stuff of the universe is representative of the Fatherhood of God. When he says, "In His ineffable essence He is Father," he refers to the *Being* of God, the

unyielding and unchanging wall of reality. Here we find the cause of suffering in the world: the cosmic banging of the head against the brick wall of God's *being*. In part that is what the Bible means when it refers to the Glory of God. It is the frightful, awesome and unyielding presence of God in who He is.

We see this analogously in our relationship to nature. One minute a beautiful stream will conjure our most pleasant emotions. But the next moment, it may become a raging flood which may kill us. God's being may seem to be cruel. We confuse cruelty with certainty. It is our failure to conform ourselves to the dictates of reality which kills us, which causes our suffering.

A loving God does not leave us in our failures. By reaching out to us - to conform us to His image and making us harmonious with Him - He is the Mother. Like the destructive power of fire, God's being consumes all things which draw near to it. But if we conform to its essence, we can become like the bush that Moses saw in the desert which burned but was not consumed.

In His compassion to us He became Mother. Clement introduces us to **the Mother Heart of God**. He is the nurturer and the healer. The elimination of suffering and the gaining of paradise come by changing our natures to live in harmony with the being of God. By conforming to that being, we become united

to Him. And by uniting to Him, we have immortal life - the Head in communion with the Body.⁶

⁶ This book is metaphysical, but it is also moral. By moral, I do not mean in the sense of outlining the ethics of dos and don'ts. I mean moral in the sense of the capacity to choose, as in moral agency. The Druids believed in the moral capacity of man, because a man's free will is what separates him from the beasts. His free will is what gives him the capacity for dominion and to be the image of God. Man has been endowed with the ability to harmonize his conduct, his existence, with the laws of the universe. Consequently, the pursuit of virtue becomes the means of conforming man's being to the cosmos and the Maker of the cosmos. Such a pursuit is feminine, the work of the Spirit of God. That is why this book focuses on the feminine aspect of God and why it seeks to reinvigorate the spiritual role of the woman in the family; for it is in the home that we all learn the disciplines which produce virtue. And virtue is what creates harmony; and harmony takes us to the heart of God.

HUMANITY AS A SYMBOL OF GOD

Let us make man in our image.

- Genesis 1:26

We all know the familiar little story in the Bible about the creation of man (Genesis 1 & 2). We know about Adam and Eve, how Adam was made from the soil and how Eve, his woman, was made from his side. We know how God breathed in Adam the breath of life and made him a "living soul".

Yet, Christians make a universal blunder in several key areas of this story. For example, the expression "living soul," Christians assume refers to man's spiritual nature. The opposite is true. It is meant to identify man *with* the animals, not distinguish him *from* the animals. When you check the Hebrew words for "living soul," you find they are the same ones translated as "living creatures" which also have the "breath of life" described earlier in the Creation story (1:24 cf. 7:22).⁷

⁷ Refer to *Young's Concise Commentary* (cf. bibliography)

Man's uniqueness must be found in his creation as "the image of God." If there is a spiritual aspect to man, it must be found here: *What does that expression mean?*

Well, an image is like a mirror which reflects the appearance of something, but not completely. That is not an adequate definition, because we are told that all of creation is in some sense the mirror of God (Romans 1). Mirrors provide a two-dimensional image to three-dimensional objects.

The word "image" in the Hebrew is the same word for graven images or idols used elsewhere in the Old Testament - in other words, a statue. A statue is a replica, like a model airplane is to a real airplane. In modern English, God said, "Let us make soil (*aw-dawm*) like us" - meaning, that in the minutest detail, man is a *statue* of God. He is not the same as God in degree, nor even is he the same as God in kind (since he is made a little lower than the angels, Psalm 8), but he is the same as God *symbolically* and he has the potential to become as the angels of Heaven. Like the animated wooden toy, Pinocchio, if he proves himself worthy, he may become a real boy. Or like our model airplane, it can be made to fly.

THE IMAGE OF GOD

Being the symbol of God is the defining message of mankind's existence. It is man's design. Consequently, the concept of sin, which means "missing the mark" (Hebrew: *chata*) has to do with a failure to fulfill this design. The attempt to wound or kill a person is an attack on the symbol of God and is the same as doing it to God (Genesis 9:6). To oppress or violate our fellow man is an attempt to do the same to God.

When Cain struck and killed Abel, he was striking at God. Cain was the consummate humanist. He hated God so much that he attempted to remake the world to eliminate even the concept of God (Genesis 4:16). He built the city of man to replace the Garden of God.

When King David mourned over his adultery with Bathsheba and his subsequent arranged murder of her husband, the words of his prayer of penance were these:

*Against thee, thee only, have I sinned,
and done this evil in thy sight.*

- Psalm 51:4

Here, David acknowledged that all the evil which men do to one another is really evil against their Creator, and it is God who bears the suffering and anguish of every wrong.

THE ATTRIBUTES OF THE IMAGE OF GOD

Man is a symbol of God in many ways. As a member of the terrestrial kingdom, his eyes represent the omniscience of God. His feet represent the omnipresence of God. His arms represent the omnipotence of God. Man's mind and hands image the creative power of God. His procreative ability allows him to reflect God's immortality.

In various ways all of creation mirrors God, and these physical attributes man shares with the creatures of the earth (Romans 1:20). What makes man unique among all of the creatures are his moral attributes. He has the ability of reflection, memory, and creativity in ways that animals do not. He can perceive incongruities and harmonies in relationships. Man's relational attributes enable him to build civilizations. Animals do not have this ability.

His capacity for choice - the ability to ignore and redirect the demands of his instincts toward a self-conceived goal - is what separates him from the animal kingdom. The animals are subject

to the dictates of their instincts, but man has an incipient will. He may rule his subconscious rather than be ruled by it.

For example, the animals do not have the capacity to disobey the urge to mate. But for man, although perpetuating the species is the primary purpose for sexuality, he has the ability to use it for purposes other than propagation. He can use sex to give pleasure, to express love, and to build relationships. Animals may manifest various aspects of man's moral nature, yet none of them have it to the degree that man does. This is because man was created to be lord of creation (Genesis 1:26).

The Biblical symbol for rule is *yad*, the Hebrew for the open hand. *Vine's Expository Dictionary* relates how expressions like "to be delivered into one's hands" means to be "given into one's power." "To fill someone's hand" may be a technical term for "installing him" into office (Exodus 28:14 - "consecrate them" literally means "fill their hands.").

Sometimes, "hand" is translated as "border," the farthest reach of a king's rule (2 Chronicles 21:16). Words like do, reach, take, give, divide, throw, strike, scepter, work, and so on - all have reference to things which can be done with the hand. Thus, the hand is the Biblical symbol of dominion, which is the result of man's free will and is the essence of God's image in man (Psalms 8).

Man's dominion role over nature is reflective of God's relational attributes. He can perceive distinctions of rank and

function, and he has the power to re-order creation to achieve harmony and fulfillment. Adam demonstrated this ability by classifying and naming the animals. He could name the woman (Genesis 2).

God made for Adam the proto-type of Paradise: the Garden of Eden. He was given the task of copying the Garden and replicating it throughout the earth until the whole physical creation was a paradise. (Although good, nature was still undeveloped).

Man reflects God's image in his relationships in society. This is because God is also a society. Again, Christians (and Jews) indulge another fallacy in the Creation story. They see a singular God, when it is a plural God that is being described. The name for God is "Elohim," the plural of deity. God said "Let us make man in our image." God is one, but He also is many. He is plural. The Christian Trinity is a doctrinal attempt to be consistent with the Old Testament's revelation of *Yahweh Elohim*: the I AM Gods.⁸ In every place the plural noun *Elohim* (*heem*) is used, the singular verb is used with it. The Christian Trinity provides theological precision to that concept. In God, there is perfect unity in diversity, and harmony in plurality.

That is why Christianity is the best religion for human society. As I will explain in the next chapter, societies reflect their

⁸ Exodus 3:14

concept of God. If they think their God is a pig, then the people will start to act like pigs.

Religions which present a single, lonely deity end up with a hardened patriarchy with no room for diversity and growth. Such religions become impersonal and austere. And the societies where these religions prevail become the same way. Islam is an example of the ossification I am talking about.

Yet on the other hand, polytheistic cultures end with the opposite extreme. They become unstable and chaotic. This is because there are many gods in competition for the loyalty of the people.

GENDER AND THE IMAGE OF GOD

*So God created man in his own image, in the image of God created he him; **male and female** created he them.*

- Genesis 1:27

Another fallacy Christians tend to indulge is an exclusively masculine perspective of God. They do not read the Creation story with balance on this point. Yes, the woman was made after the first man, which means there is a functional subordination - an economy of rank. However, that does not mean the woman is inferior in being to the man. Although derived from Adam, she is still "aw-dawm": soil made as a replica of God.

A complete replica of God is male and female. God is male and female. I know that idea smacks of paganism. But we have no choice in the matter. Biblical revelation tells us that God's *being* encompasses both principles of masculinity and femininity. And it has been the Church's failure to provide a full expression of the feminine principle which has caused a spiritual void to be filled by paganism. That is the reason for this book.

THE TRINITY AS A CULTURAL SYMBOL

*. . . baptizing [washing] them in the name of the
Father, and of the Son, and of the Holy Ghost.*

- Matthew 28:19

Because man is a symbol, he thinks and orders his life by symbols. Man is the great thinker, so he represents the images of his mind by words: first as pictographs and then by letters (codes). Man expands that “symbology” into the arts: drama, music, liturgy, and so on.

Science works by symbols, too. The wheels of discovery, invention, and industry - all of these work by symbols in chemical and mathematical formulas which represent the physical laws of nature.

In business and the vocations, men and women learn their jobs by training: a ritual repetition of movements done to perform certain desired tasks. Before learning these ritual movements, they are drilled with the proper terminology: the code words which describe tools and initiate the actions desired.

Medicine is an example of this process. Med students spend years learning the proper names of things and procedures. Then, they do internship, when they practice those procedures.

Soldiers do the same thing. They are drilled in physical movements which are necessary for troop advancement and victory. The training is a form of liturgy which creates harmonious action in battle. Even marching is accompanied by the chant.

Living by his symbols in the minutiae of life, man seeks a universal principle which gives meaning to all of the activity involved with his existence. He seeks for a Creator, and finds that he cannot know Him or experience Him except through symbols. Man cannot worship a symbolically void deity. He needs a revelation. He looks to the stars, he looks at the creation around him, searching for the Creator's thumbprint.

Then, he looks at himself and realizes that His Creator has made him the earthly representation of God. So, man looks inward, and by understanding himself, he begins to understand his Creator.

He observes his own natural and moral attributes. He experiences love and realizes that God must love, too. He observes his family and realizes that God must be a family, too.

But then, he observes a dark side to his being. Sometimes, he hates. He sees men kill men for hate. He sees them scar the earth. He sees families destroyed and bands of robbers grow into

governments. He feels destructive urges to do as the beasts do. He begins to wonder if God is evil. Does He build and then destroy what He builds?

He begins to mar the noble image he sees. He makes statues of beasts, and worships them as attributes of the Creator. He kills babies and burns them as sacrifices to these images. He uses his sexuality to abuse and dominate. He sinks into depravity.

Then, there is a final, great revelation. The gods come down in the form of a carpenter's son. The gods tell man that, yes, the principle of evil exists in the Creator. Nothing exists apart from Him. But this messenger tells us that God has forever absorbed His own wrath. Man must learn the same. He must experience every *rhith*, until he knows that evil is not an equal principle to good. Suffering exists to perfect the will. Before man can join the hosts of the Divine Council, he must die; for death is the ultimate *rhith*.

Christ displays this truth upon the Cross, where He vicariously absorbs all evil, all suffering, and all anguish into Himself. He absorbs His own Divine wrath in order to show us that God is not evil. He is not capricious, arbitrary, and contrary to design. Goodness and joy and happiness are at the end of the quest - the Glory of God.

*He who liveth and believeth in me shall never
die.*

- John 11:26

Now, man has a perfected symbol of God - Jesus Christ. By ritually and ethically uniting ourselves to Him, by internalizing the symbolic meaning of His life and death, our mortality can put on immortality. By becoming like Christ, by each one of us becoming a symbol of humanity and a symbol of divinity - by surrendering to the suffering of our existence - we have life. Christ has given us a short-cut. We no longer need death as a kind of self-atonement. We died in Christ. Now, we live in newness of life. All that is left is the pursuit of virtue.

THE GREAT REVELATION

The great doctrine of Christianity is the Holy Trinity. But it was not original with Christianity. The Druids were already teaching a Trinity before the coming of Christ. In fact some scholars have suggested that the doctrine of the Trinity represents Druid influence on Christianity.⁹ Not all Celts were Druid. Some practiced Teutonic religions (such as Odinism) and others practiced Mithraism. Much of our modern misconceptions about Druidism are based upon the fact that we confuse the Druids with these other religions which existed among the Celts.

⁹see the work of Peter Ellis on *Celtic Inheritance* in bibliography

The Druids taught a trinity represented by the sacred oak: Beli (the trunk of the tree), then Esu and Taran (the two branches).¹⁰ There was a spiritual host of divine beings which were revered by the Druids; and for moderns who want to see polytheism among the Celts, this is where they find it. More accurately, however, these beings were comparable to the angels of Christian doctrine. But ultimately, there was a supreme trinity of gods in the Druid system. The Triads provide us with valuable insight here:

There are Three Primeval Unities, and more than one of each cannot exist; One God: One Truth: and One Point of Liberty, where all opposites preponderate. Three things proceed from the Three Primeval Unities: All of life, All that is Good, and All Power.¹¹

For most Doctors of Theology, the meaning of the Trinitarian doctrine does not get beyond the principle of the one and the many. They indulge in the philosophical abstraction of one God in three Persons. That was not the ultimate message of Christ's parting words to His disciples which are quoted above.

The great truth to be learned is that God is a family; He bears familial titles: Father, Son, and Holy Spirit. There are no

¹⁰ *Biblical Terranomics, #10 by J.W. Stivers* see bibliography

¹¹ *Ibid*, p. 25

royal or militaristic titles, here. This revelation teaches us that it is within the context of the family that we learn the spiritual disciplines. True virtue grows from the rhythms of family life, which are truncated if they do not include family worship. It is not the monastery where we find piety and the spiritual life. Actually, the monastery - and by extension, all of the great institutions of society - represents an escape from reality. **Family life is where real human life is supposed to happen.**

In the home, people learn how to provide for a family; they learn how to manage resources to fulfill real human needs, not to impose unneeded products on people through "marketing". In the home people learn to share and help one another - a true collectivism. It is in the home that men and women learn how to give and receive sexual pleasure. These things - and more - are all spiritual disciplines. They train the soul with the right attitudes which equip us for the Kingdom of Heaven:

He that is faithful over few things, I will make ruler over many.

- Matthew 25:21

The monastic is like the steward who our Lord said hid his talent and was punished for it.

The great, 2nd Century bishop, Irenaeus, taught the "doctrine of Recapitulation." It says that Christ entered every stage of life to sanctify it. Irenaeus was a Celtic father who lived among the Celts of Gaul. He interacted with Druidism all the

time. The Doctrine of Recapitulation was pure Druidism. Irenaeus' teaching lays the foundation for my assertion that the family is the school of virtue. Christ was born in a family, was reared in a family, and some say, reared His own family.¹² The mysteries of the Church can only be fulfilled in the home.

He setteth the solitary into families.

- Psalms 68:6

The pagans have attempted to build societies upon a faulty view of God. They have ended with a pyramid society every time. Their religions of gods and goddesses have created schizophrenic societies, societies which are in flux because moral values are changing. All dualistic societies must give up the idea of moral absolutes. They fall like a two-legged stool.

Only in the doctrine of the Trinity do we find a foundation for a stable, family-based culture: the three-legged stool. It is the failure of Christians to understand the Creeds and to see their full familial implications that has plagued Christian societies with decay. A perfect society requires a perfect understanding of the Trinitarian doctrine.

¹² *Was Jesus Married?*, William Phipps, (bibliography)

THE DOCTRINE OF THE TRINITY
& THE IMAGE OF GOD

*And God said; Let us make man in our image, after our
likeness. . .*

- Genesis 1:26

The Hebrew for God in the above text is "Elohim" - as was noted earlier - the plural of the Deity. This text, in using the plural pronouns, is definitely emphasizing the plurality of persons in God. Yet, we are forbidden to believe in polytheism, because Deuteronomy 6:4 gives us the primary doctrinal statement of the Bible:

Hear, O Israel: The LORD our God is one LORD.

In this text the plural Elohim is declared as one *Yahweh*. (In the Old Testament "Yahweh," the name for God, is always translated as LORD in all capital letters.)

Our Lord Jesus Christ reaffirmed this doctrinal statement in His last discourse to His disciples: "Go ye therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He does not say "names," but name. Once again, we are taught that God is both one and many.

Biblical texts like these provide the basis for the doctrine of the Trinity, and man, being God's image, is meant to reflect that Trinity. We see that Trinitarian imagery operating in the home: **Father, Son, and Mother**¹³ In society, we see the various activities and organizations of mankind which reflect the principle of the one and the many. The federal government was divided into three branches, a conscious copying of the Trinitarian principle.

A wrong view of God leads not only to spiritual distortions, but social distortions, as well. The Psalmist tells us of the heathen:

Their idols are silver and gold, the work of men's hands.

*They have mouths, but they speak not: eyes have they,
but they see not: They have ears, but they hear not:
noses have they, but they smell not: They have hands,
but they handle not: feet have they, but they walk not:
neither speak they through their throat. They that
make them are like unto them; so is every one that
trusteth in them.*

- Psalms 115:4-8

Notice closely the final verse: "They that make them are like unto them". Man can rise no higher than his understanding of God. If

¹³ *Restoring the Foundations, Essays in Relational Theology*, Stivers, 1995

he believes God is a predator, then he will eventually act like a predator.

This lesson is the whole premise of the Apostle's treatment of heathen idolatry in Romans chapter 1. Because men "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things", God gave them up to "dishonor their own bodies" and to "burn out." Man becomes like what he worships.

The Ecumenical Creeds of the Early Church become of critical importance at this juncture. In spite of their shortcomings, the men who formulated them were protected by Divine Providence from error in declaring the nature of God. On the doctrine of the Trinity, they achieved a balance which has not been improved upon for almost two millennia. Each new attempt has erred on the side of either emphasizing the oneness of God at the expense of the *manyness*, or losing equilibrium in the other direction by placing too much emphasis upon the *manyness*. It would be appropriate, at this point, to examine the Creeds more closely.

THE ECUMENICAL CREEDS

The eminent Church historian, Philip Schaff, has pointed out that there are three ecumenical or general creeds of the Church which are accepted by the Latin, Greek, and Evangelical Protestant Churches, and which form a bond between them.

They are the Apostles' Creed, the Nicene Creed, and the Athanasian Creed.¹⁴ There are other Creeds which are useful, such as the Council of Chalcedon. But these three alone enjoy the stature of expressing the catholic faith.

Each of these three Creeds accomplish different ends. The Apostles' Creed basically affirms the historicity of the Christian faith. It arose to refute the Gnostics, who promoted a philosophical Christianity divorced from any ties to real historical events and people.

The second creed, the Nicene Creed, affirms a balanced confession of the nature of Christ. It is an expansion of the Apostles' Creed, but adds clauses which clarify the divinity, as well as the humanity, of Jesus Christ.

The third Creed is the Athanasian Creed which primarily is a matured expression of the Biblical doctrine of the Trinity. That is the one which concerns us in this discussion, and which I reproduce here in part:

- 1. Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith:*
- 2. Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.*
- 3. And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity;*

¹⁴ *The Creeds of Christendom*, vol. 1, *History of Creeds* by Philip Schaff

4. *Neither confounding the Persons: nor dividing the Substance.*
5. *For there is one Person of the Father: another of the Son: and another of the Holy Ghost.*
6. *But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty coeternal.*
7. *Such as the Father is: such is the Son: and such is the Holy Ghost.*
8. *The Father uncreate: the Son uncreate: and the Holy Ghost uncreate.*
9. *The Father incomprehensible [unlimited]: the Son incomprehensible: and the Holy Ghost incomprehensible.*
10. *The Father eternal: the Son eternal: and the Holy Ghost eternal.*
11. *And yet they are not three eternals: but one eternal.*
12. *As also there are not three uncreated: nor three incomprehensibles, but one uncreated: and one incomprehensible.*
13. *So likewise the Father is Almighty: the Son Almighty: and the Holy Ghost Almighty.*
14. *And yet they are not three Almightyies: but one Almighty.*
15. *So the Father is God: the Son is God: and the Holy Ghost is God.*
16. *And yet they are not three Gods: but one God.*

17. *So likewise the Father is Lord: the Son Lord: and the Holy Ghost Lord.*
18. *And yet not three Lords: but one Lord.*
19. *For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord:*
20. *So are we forbidden by the Catholic Religion: to say, There be three Gods, or three Lords.*
21. *The Father is made of none: neither created, nor begotten.*
22. *The Son is of the Father alone: neither created, but begotten.*
23. *The Holy Ghost is of the Father [and of the Son]: neither made, nor created, nor begotten: but proceeding.*
24. *So there is one Father, not three Fathers: one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.*
25. *And in this Trinity none is afore, or after another: none greater, or less than another.*
26. *But the whole three Persons are coeternal, and coequal.*
27. *So that in all things, as aforesaid: the Unity in Trinity, and the Trinity in Unity, is to be worshiped.*
28. *He therefore that will be saved, must thus think of the Trinity.*

(The words above in brackets represent clarification of the words used. The *Filioque* which declares that the Holy Ghost proceeds

from the Father *and* the Son is a later emendation by the Latin Church.)

The Creeds teach us that the Persons of the Trinity are of the same substance. Likewise, man, woman and child are of the same substance. The Trinity consists of a family of three distinct Persons: Father, Son, and Holy Ghost. Likewise, the completed earthly family consists of three distinct persons: father, mother, and child.

The Creeds tell us that all things begin in the Father, not in the sense of time, but as in the place of origin. From Him the Son is "begotten" and the Spirit is "proceeding".

So it is with the earthly family. And I will quote, now, Methodius, a leading bishop in the Early Church with an impeccable reputation for orthodoxy to set forth the analogy:

(T)he innocent and unbegotten Adam being the type and resemblance of God the Father Almighty, who is uncaused, and the cause of all; his begotten son [Seth] shadowing forth the image of the begotten Son and Word of God; whilst Eve, that proceedeth forth from Adam, signifies the person and procession of the Holy Spirit.¹⁵

Every family which follows the primordial design of the Creator will conform to the same analogy and type.

¹⁵ *Ante-Nicene Fathers*, v.6, p.402 (Schaff & Alexander edition)

But if we fall into heresy, and say that God the Father is more divine than God the Son, if we say that God the Son is a lesser God than the Father, or if we say that He was created by the Father or of a different substance than the Father (and the same can be said in relation to the Holy Spirit), then the human analogy becomes corrupted. Since the Father will be looked upon as more divine than the Holy Spirit, then men will be looked upon as more "human" than women. They will kill their children or abuse them because they will not see them as fully human until they become adults. You will have a religion of domination and not one of dominion because people will be looking upon each other as non-human or sub-human. They will be looking upon each other as the products of different evolutionary processes. Or they will worship their ancestors because they see them as higher on the scale of being.

Without a balanced view of the Trinity, social distortions are inevitable. Man will become like what he worships.

GOD'S FEMININE ATTRIBUTES IN THE BIBLE

*So God created man in his own image, in the image of
God created he him; male and female created he them.*

- Genesis 1:27

Bible scholars generally agree that God manifests various feminine attributes in the Bible. There are the obvious metaphors used in reference to God, such as the guarding hen (Psalms 91:4; Matthew 23:37) and the protective she-bear (Hosea 13:8). There is an example of the Bible combining the masculine and feminine principles into one metaphor: the nursing father (Isaiah 49:23; Numbers 11:12). God likens Himself to the mother who does not forget her young (Isaiah 49:15) and the Spirit of God is described as hovering ("moving") over Creation like a mother does her infant (Genesis 1:3). If you can disperse the theological smokescreens, you will find a stronger reference to the feminine side of God: *El Shaddai* (410, 7706), one of the primary names for God during the Patriarchal period. It means "the God with full breasts" or "the many-breasted God."

The obfuscation on this point can be quite entertaining. In *Vine's Expository Dictionary of Biblical Words*, a work I have cited several times already - and generally reliable - hems and haws on the meaning of *El Shaddai*:

Unfortunately, the name is not explained in any manner; and even the directions "walk before me, and be thou perfect" throw no light on the meaning of Sadday. Scholars have attempted to understand the word relating it to the Akkadian Sadu ("mountain"), as though "God" had either revealed His mighty power in association with mountain phenomena such as volcanic eruptions, or that He was regarded strong and immutable, like the "everlasting hills" of the blessing of Jacob (Gen. 49:26).

- p. 98

Shaddai or *Shadday* (7706) is a sister word of *shiddh*: (7705), which means "wife" in the sense of "mistress." *Shad* (7699) means "teat." *Saday* (7704) means "spread out" as in a wide open field. Thus, the meaning of *shaddai* ought to be obvious. The editors, apparently, did not want to face the hostile reactions of traditionalists. So, they threw-up their hands and

said, "Golly, we don't know what it means. Maybe it means a volcano!"¹⁶

Beyond some token metaphors, orthodox scholars refuse to go, however. Theologically, they will admit - sometimes - that God's *being* must contain the feminine principle, obviously, since He created it. But as an expression of His deity as God, which I suggested earlier, they will not accept it. They see God's feminine attributes as figures of speech, not as real and integral parts of His Divine Nature.

IS GOD NON-GENDER OR TRANS-GENDER?

It is incorrect to say that God is "asexual" or "non-gender." If this were so, then it would not have been possible for Him to create sexual beings. God cannot create something which does not reflect some aspect of His Being. If God really is asexual, then we must believe in the Dualist's cosmos that there is a Being outside and independent of God from whom the sexual natures are derived. (There is a view which prevails among many Traditionalists that teaches that Original Sin was the discovery of sex at the Serpent's overture).

¹⁶I suppose by application it could refer to a lofty mountain. Fur trappers named the mountains of Jackson Hole, Wyoming the "Grand Tetons": French for "big teats". I suppose they were pining for home.

"Transsexual" or more politely – "transgender" - is a more accurate term for God. His creative power and the facets of His personality *exceed* our sexual and gender types. Yet, He is not genderless. Nor is He primarily masculine or primarily feminine. He is both, although not more, apparently; for according to the Creation story, there are only two genders: male and female. Both are eternal principles in the Godhead. The *image* of God is completed when it encompasses *both* male and female.

However, the female principle is derivative of the male principle. You have *master*, then *mistress*. You have *governor*, then *governess*. You have *man*, then *woman*.

The Hebrew language describes gender in the same way. You have *ish* (man), then *ishshah* (woman). You have *yeled* (boy), and then *yaldah* (girl). The masculine is the primary meaning of words, but you can make it feminine by adding the *He* (the fifth letter of the Hebrew alphabet and the symbol of the womb) as a suffix.

For instance, "flower" is *nets*. *Nitstsah* is the feminine form. "Jew" is *Yehowdiy*; a Jewess is *Yehudiyah*.

The name of God is the same way in the Bible. If you look up the word "goddess" in the Strong's Concordance (e.g. 1 Kings 11:5), it will send you to reference #430 in its Hebrew Dictionary.

Word #430 is *Elohim*. This word is the plural form for God, as was indicated in an earlier chapter. However, it is not the plural for *El* (410), but for *Elowahh* (433): the feminine form.

Virtually no Christian textbook or reference book will tell you this.

Consequently, we can see why modern feminists are tempted to rewrite the Bible to make the name for God feminine or genderless. Because Classical Christianity and Judaism have not been honest with the Scriptures on this matter, feminists are trying to compensate for centuries of bias. It is an overreaction. The primary root for God is masculine; the feminine is derivative. I do not think calling God a "goddess" is accurate. God is a composite being of masculine/feminine (god/goddess) and one/many (gods/goddesses). There is perfect balance in God's Nature.

Although the feminine attributes of God are derivative from the masculine principle in the Bible, those attributes are real and are eternal. To ignore them leaves us with a truncated, and even dangerous, form of Christianity. Unfortunately, this truth lies buried under a lot of theological camouflage. The feminine principle in God is a neglected doctrine in the Church. Feminism and witchcraft are two aberrations which attempt to fill the void. You cannot neglect half of the human race and expect it to respond to the call. **Women need to have a Biblical role model in the Divine Being.** That was the driving force behind the Gnostic heresies in the Early Church, and various mystic sects since then. The Charismatic movement represents an attempt to find a feminine God. Because the Church has not

provided leadership in this area (except to deify the Madonna), these movements end up in heresy and destructive practices.

Clement was quoted in the Introduction. He said there is a point when God becomes feminine: it is when He reaches out to us in love. This is the work of the Holy Spirit. And I will develop the Holy Spirit as the feminine role model shortly.

SOPHIA: THE GODDESS OF BALANCE

Say that Sophia is thy sister.

- Proverbs 7:4

Sophia is the Greek word for **wisdom**. Wisdom, as a moral attribute, is defined as "knowledge guided by benevolence." It is also the application of understanding in a tempered way to do what is best. Another good way of looking at wisdom is that it is a sense of balance. Everything is properly proportioned with wisdom.

The Greeks personified Wisdom and worshipped Sophia as a goddess. In Greek mythology she shares a place in a crowded pantheon and is often forgotten because other Greek deities seem to be far more adventurous and interesting.

2nd Century, Christian Gnostics also worshipped Sophia. Since Sophia was female, her adoration was condemned by some in the Early Church as idolatry. But in the light of what we now

know, was that a fair accusation? If our God lacks the feminine principle, are we really worshipping the true God?¹⁷

In Proverbs chapter 8, we find a Scriptural personification of Wisdom. When the Hebrew Bible was translated into Greek, the Hebrew word for wisdom was translated as "sophia" (see the Septuagint). Suddenly, for the Greek reader of the Scriptures, a goddess leapt from the text:

I Wisdom (Sophia) have dwelt with counsel and knowledge, and I have called upon understanding. . .

The Lord made me the beginning of his ways for his works. He established me before time was in the beginning, before he made the earth. . .

When he prepared the heaven, I was present with him; and when he prepared his throne upon the winds: and when he strengthened the clouds above; and when he secured the fountains of the earth: and when he strengthened the foundations of the earth: I was by him suiting myself to him, I was that wherein he took delight; and daily I rejoiced in his presence continually . . .

Now then, my son, hear me: blessed is the man who shall hearken to me . . . For my outgoings are the outgoings of life. Sophia has built a house for herself, and set up seven pillars.

¹⁷ I am not confusing the ontological Trinity with the economical Trinity in this discussion.

These excerpts certainly seem to make Sophia out to be a real person. Although most scholars dismiss it as metaphor, does it simply depend on the way we look at it?

Wisdom is personified again in the Apocryphal books of the Intertestamental period.¹⁸ Ecclesiasticus is one book which speaks of Sophia extensively:

*Unto whom hath the knowledge of Sophia
been made manifest? and who have
understood her great experience?*

- 1:7

The Wisdom of Solomon is another:

But Sophia delivered from pain those that attended upon her.

- 10:9

This book proceeds to identify Sophia, at length, as the goddess who attended the Israelites in the wilderness.

*She entered into the soul of the servant of the
Lord, and withstood dreadful kings in wonders and
signs; Rendered to the righteous a reward of their
labours, guided them in a marvelous way, and was
unto them for a cover by day, and a light of stars in
the night season; Brought them through the Red sea,
and led them through much water: But she drowned*

¹⁸ These books were contained in the Septuagint, the Old Testament Scriptures of Greek-speaking Jews. The Septuagint was used extensively by the Early Church.

their enemies, and cast them up out of the bottom of the deep.

- 10:16-19

(In Isaiah 63:10-14, these events are credited to the Holy Spirit.)

Many Protestant scholars dismiss books like these because they are non-canonical. But these Apocryphal books were used by many of the Early Fathers to form doctrine. They were contained in the King James Bible until 1828, when they were removed surreptitiously by the American Bible Society.

In all of these books we see Wisdom treated as a real person. And this person is feminine. Consider the words of our Lord,

*Wisdom (Sophia) is known by
her children.*

- Matthew 11:19; Luke 7:35

He refers to Sophia in the first person again in Luke 11:49, in reference to the Old Testament Prophets,

*Therefore also said the Wisdom
[Sophia] of God, I will also send them
prophets and apostles, and some of
them they shall slay . . .*

Here, our Lord is telling us that the writers of the Old Testament were inspired by Sophia, thus equating her with the Holy Spirit (2 Peter 1:21).

So then, we have ample Biblical support for the idea of a co-eternal deity, which is feminine, and is active in human history.

SOPHIA AS THE HOLY SPIRIT

*For the holy spirit of discipline will flee deceit.
For Sophia is a loving spirit . . . For the Spirit of the Lord filleth
the world.*

Wisdom, 1:5-7

*Wherefore I prayed, and understanding
was given me: I called upon God, and
the spirit of Sophia came to me.*

- 7:7

*For Sophia, which is the worker of all things,
taught me: for in her is an understanding spirit,
holy, one only . . . For she is the breath of the power
of God, and a pure influence flowing from the glory
of the Almighty . . .*

*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. For God loveth
none but him that dwelleth with Sophia.*

- Wisdom 7 (excerpts)

*And thy counsel who hath known, except
thou give Sophia, and send thy Holy
Spirit from above?*

- 9:17

When the scholar compares the Scriptures which talk about Sophia with those which talk about the Holy Spirit, one finds an overlapping and even identical match. Consider what Christ says of the Holy Spirit:

*Howbeit when he, the Spirit of truth,
is come, he will guide you into all
truth. . . and he shall shew you things
to come.*

- John 16:13

Just like Sophia, the Holy Spirit is the custodian of Truth and prophecy. Consider a few others in the following texts: 1 Corinthians 2:10-11; Romans 5:5; 1 John 5:7.

The major objection to equating Sophia with the Holy Spirit is the persistent personal pronoun "He" which is used by our Lord and others in reference to the Holy Spirit. Sophia is always feminine. However, one wonders whether the feminine pronoun was dropped from the Aramaic to the Greek. Since Jesus did not speak in Greek, but Aramaic, our Greek Gospels may have lost it in the translation. St. Jerome states this plainly:

*Whoever has read the Song of Songs will understand that the word of God is also the bridegroom of the soul. And whoever gives credence to the gospel circulating under the title "Gospel of the Hebrews," which we recently translated, in which it is said by the Savior himself, "**Just now my mother, the Holy Spirit, took me by one of my hairs,**" will not hesitate to say that the word of God proceeds from the spirit, and that the soul, which is the bride of the word, has the Holy Spirit (which in Hebrew is feminine in gender, RUA) as a mother-in-law.*

- Commentary on Micah 2

He says in another place,

In the Gospel of the Hebrews that the Nazarenes read it says, "Just now my mother, the Holy Spirit, took me." Now no one should be offended by this, because "spirit" in Hebrew is feminine, while in our language [Latin] it is masculine and in Greek it is neuter. In divinity, however, there is no gender.

- Commentary on Isaiah 11

This saying of Jesus, upon which Jerome commented, was also noted by Origen, who used it to argue the case that the Holy Spirit is Christ's mother (Homily on Jeremiah 15). I must disagree, of course, with Jerome's view that there is no gender in God. If He were genderless, He would not have had the capacity to create gender. His Being encompasses gender but is not limited by it. God the Holy Spirit can be spoken to in either the masculine or feminine genders without diminishing His deity and without impiety.

The Holy Spirit and the Bible's Sophia are one and the same.

THE HOLY SPIRIT AS THE FEMININE ROLE MODEL

*Whilst Eve, that proceedeth forth from Adam,
signifies the person and procession of the Holy
Spirit.*

- Methodius, Bishop in Lycia

*Preach . . . sound doctrine. . . Teach the older
women . . . that they may teach the young women
to be modest, to love their husbands and their
children. . .*

- Titus 2:1-4

As the Scripture in Titus given above clearly indicates, there is a God-ordained plan for feminine role models. Older women are commanded to teach the young women how to be good wives and mothers. But before they can do that successfully, someone must first "preach the things which are proper to sound doctrine." Good feminine instruction begins with a good theological foundation.

There is a lot of practical instruction out there for Christian women these days - but little good theology. Bill Gothard's¹⁹ material is better than most, but even he is theologically deficient. Most of his material uses the heroines of the Bible as reference points. That does not go far enough. Focusing on a human role model can only end in moralism and Phariseeism. Why? Since humans are finite and fallible, copy-cat morality and life style do not work. The Pharisees were great copy-cats. They were good at form without substance. They practiced a superficial morality, the kind you see in polite society, where everybody does what the group wants. Their actions did not represent integrity.

This book provides a theistic reference point in God, the Holy Spirit. Any doctrine or instruction which does not begin with God eventually becomes humanistic.

"Theology" simply means the "study of God" and directly points to my thesis: *that we find a feminine role model in the Holy Spirit*. Although a novel concept to us, it was not so strange to the Early Church.

While the early Gnostic Christians picked-up on the idea readily, their basic dualism and humanistic perspective quickly perverted it into a psychic mysticism and a new form of pagan, goddess worship. It often centered around the person of Mary

¹⁹ A popular fundamentalist leader of the last thirty years.

Magdalene. The Gnostics taught - with merit - that Jesus Christ and Mary Magdalene were married to each other. To them, Jesus was the incarnation of the Divine Logos, while Mary was believed to be - *incorrectly* - the incarnation of Sophia. Many orthodox leaders were frightened away from this doctrine because of this attempt to deify her. Its sexual aspects were a concern, also. That rejection created a vacuum. Later, the Latin and Greek Churches filled it with a sexless goddess: the Virgin Mary, "Mother of God."

But not all orthodox leaders were frightened away from the doctrine. Neither Origen nor Jerome was concerned about a feminine aspect to the Deity. Methodius, who I quoted earlier, believed the feminine character of the Holy Spirit to be Scriptural and applicable, analogously, to the role of the woman - Eve, in particular. It follows that looking to the Holy Spirit/Sophia as a role model for women - the Pneumatic role - is doctrinally sound as long as we operate within the perimeters of the Ecumenical Creeds. It would not be heretical to say that Mary Magdalene was filled with the Holy Spirit/Sophia to such an extent that she spoke with inspiration, just as the Apostles. But it would be heretical to say that her human nature was inseparable from the divine nature, as it was in the case of our Lord. That would make her into a goddess. The union our Lord had with her was one of a human kind and not one that was divine.

It is important to stress a pneumatic role of the woman within a rigorously Trinitarian and theistic philosophy. Strictly speaking, the Holy Spirit is not a woman or a mother in the

human sense. The Creator is not the image of the creature. Rather, the creature, in a finite sense, replicates the Creator. Thus, it is, that the woman who finds her ultimate role model in the Holy Spirit's ministry to the Family of Heaven, must do so with a clear understanding that we are mere, finite creatures manifesting, in a symbolic way, the majesty of an infinite Being. Unless you confess the Ecumenical Creeds of the Early Church, you will always risk falling into paganism.

Cornelius Van Til's presuppositional apologetics is the acid test of true Trinitarianism. Van Tillian apologetics is digested in R. J. Rushdoony's little book on Trinitarian metaphysics: *By What Standard*. His book, *The One and the Many*, provides an historical analysis of how human cultures have been affected by their view of God.²⁰

The ontological Trinity is the foundation of all reality. I cannot say that enough. There is no reality which exists apart from the Trinity. Any doctrine of epistemology²¹ cannot exist without the Trinity within its context philosophically. A denial of the Trinity eventually leads to a philosophical void, a vacuum which cannot be filled, satisfactorily, by any other concept.

²⁰ See bibliography

²¹ The study of how we know what we know about truth and knowledge.

MADONNA OR THE MADONNA

Because the Early Church drifted away and then finally rejected the Pneumatic Doctrine - the view of a feminine Holy Spirit (Sophia) which provides women with a role model - they turned to the Virgin Mary. She has been a very powerful symbol in the Church and Christian cultures throughout the centuries, even among Protestants. The void in Protestant cultures, resulting from the failure to create a cultural symbol for women, has led us to a pornocracy. The Virgin Mary, Mother of God, originally became the Church's substitute for Ishtar, the mother goddess of pagan myth and lore. But there was a difference. Mary was a sexless Madonna because the Church viewed concupiscence as the essence of Original Sin. **Thus, a *sinless* Madonna had to be a *sexless* Madonna.**

Then came Protestantism: a revolt against the Catholic Church. It was inevitable that the revolt would extend itself into the Doctrine of Mary. The Protestants repudiated her and created a vast emptiness of cultural symbols. Neglecting a feminine role model, Protestant cultures have fallen prey to a reinvigorated paganism which has produced pathetic parodies of the Holy Madonna. "Madonna," the current female rock star and evangelist for harlotry, has become a role model for millions of teenage girls. Madonna stands at the top of a list of similar clones, women who advocate a feminism and sexual philosophy that can only be described as the institutionalizing of whoredom.

How did we get here?

In his book *Innocent Ecstasy*²², Peter Gardella provides a most enlightening explanation of the convergence of forces which led to the erotic revolt of the 20th Century and the current reign of feminism. The scope of Gardella's book is panoramic in marshalling historical data. Its cultural analysis reveals a first-rate mind. The very first paragraph forthrightly presents his thesis:

This book describes how Christian influences, working through popular culture, led Americans to seek ecstatic pleasure and to expect freedom from guilt in their sexual relations. The story begins with the obligations to orgasm in marital sex that emerged in Roman Catholic moral teaching during the eighteenth and nineteenth centuries.

It continues with chapters on the sexual sensationalism of anti-Catholic literature, the mixture of Protestant theology and medical theory in Victorian sexual advice, the impact of evangelical rapture on expectations of sexual pleasure, the model of womanhood that evolved in connection with devotion to the Virgin Mary, and the role of sexual mysticism in the birth control movement and in American versions of psychoanalysis.

²²Oxford University Press, 1985. See bibliography.

*Underlying the whole story is a single theme:
the struggle to overcome original sin. . .*

- p. 3

The impact the Virgin Mary has had on Western Civilization as a cultural symbol is the most intriguing element in Gardella's thesis. We naturally expect this in Catholic societies, not in Protestant America. Yet, that is precisely what we find during the 19th Century: an infatuation for the Madonna - the Holy Mother - among both Protestants and Catholics. I am compelled to again quote Gardella at length:

The Romantic movement did not arrive in the United States until the 1830s, about a half a century after the birth of Romanticism in Europe. It was accompanied by a confluence of events that exemplified what Hegel called "the cunning of history". Not only did American Romanticism and modern devotion to Mary emerge simultaneously; they also emerged in the same decade that saw the first massive migration of Catholics to the United States, the first use of steam presses to produce a truly popular literature (including sexual advice), and the first stirrings of a movement to promote women's rights. The cultural life of the United States, which hitherto had been dominated by Protestantism, Founding Fathers, and the rationalism of the Enlightenment, now began to accommodate Catholics,

women, and Romantics. As American Catholics received and spread the good news of Mary's triumph over sin, they took part in a movement that resonated far beyond their church. Such eminent Protestant figures as Hawthorne and Longfellow, Lowell and Stowe, Bushnell and Adams would join in a chorus of praise for the Virgin that would have made their Puritan forebears blush.

- p. 101

Mary as a symbol of sinless perfection did not escape the attention of Protestants involved in holiness movements. The hope of sanctification, typical of revival religion, always sought support in Biblical characters. But in the context of the charged atmosphere of the revival meeting, "holiness" quickly became a feminine concern. Perfection became identified with the peculiar emotional and psychic dispositions of the female.

Novels flooded the market with heroines modeling the surreal and mystical powers of Mary. Fictional heroines such as Longfellow's "Evangeline," Hawthorne's "Hilda" and Harriet Beecher Stowe's "Agnes," and in more recent years, stories such as "The Song of Bernadette" and "Anne of Green Gables" - these are only a few examples of women who were innocent and pure simply because they were women. By the time Margaret Sanger arrived with her gospel of birth control, the nation was desperately ready for feminism and erotic revolt.

With feminism, women were liberated from the home to go forth as missionaries to save society. Birth control liberated women from the consequences of the male's base sexual desires. The paradigm emerged that feminine sexuality, however immoral according to the Bible, was pure, nevertheless, and redemptive, simply because it was feminine. The female became the arbiter and judge of good sex and good everything. The morality of husbands and society in general became defined in terms of its consequences on the female. And thus, we have the rationale to justify the pornography of the rock star Madonna: she is a goddess.

Our society is truly a matriarchal society, contrary to the claims of myopic feminists. The current war between Christianity and humanism is one between two goddesses: Mary and Venus - the Mother and the Harlot. We saw this in the movement to defeat the Equal Rights Amendment during the 1970s. Phyllis Schlafly, a Roman Catholic, led the fight to prevent the feminists from knocking women "off of their pedestal" (by inference, to become beastly like men). We have here a false dualism in the Greek tradition of Platonism and Stoicism. Neither are Biblical role models because, in the cultural context, the sinless harlot claims the sinless Mary as her mother.

This amplifies the need to build a culture with Trinitarian symbols. We are witnessing the waning of Latin Christianity (Catholic and Protestant) as it is being swallowed whole by its implicit paganism (Gnostic dualism, antinomies which lead to

mysticism, religious humanism, etc.). We need a truly Biblical model for the family and society. I think we find it in the Trinity.

THE FAMILY TRINITY

The foundation of all good instruction is the doctrine of the Trinity. All truth and knowledge find their origin in that doctrine. So, every catechism must begin with an orthodox view of the Trinity. But in addition to the standard doctrinal teaching on the Trinity, that catechism must teach role models found in the names of Father, Son, and Holy Spirit. Implicit in those names, we find meaning for the Father as a *Ruler*, the Son as the *Heir* or Successor, and the Holy Spirit as *the Helper*. Look at them as names for functions or offices in the home: **Ruler, Heir, and Helper - that makes the family trinity.**

Before I finish this chapter, however, I want to flesh-out this Trinitarian model for the family with a Biblical illustration. Just as Methodius did so in reference to Adam and Eve and Seth (from whom I quoted earlier), we have another in Abraham, Isaac, and Sarah. In them we have a striking application of this doctrine. With Abraham, we have rulership, and of course in Isaac, we have the true heir born of promise - born according to the spirit and not just the flesh. With Sarah, we see the Holy Spirit, who alone can bring forth the seed of faith and enable the ruler to have a successor.

It should be added, also, that while there is no command in the Scriptures for women to follow Mary as a role model, there is one to emulate Sarah (1 Peter 3:1-6). I do not seek to dishonor Mary, or to diminish her place in Christian doctrine. But she, too, was Sarah's daughter and drew inspiration from her example. Mary's task was different, but it did not perfect her or deify her. A theistic role model must not begin with a human face, but with God's glorious revelation.

DUALISTIC FAMILY

(Opposites that attract)

GODS ↔ GODDESSES

↓

Man ↔ Woman

TRINITARIAN FAMILY

(Symmetry)

FATHER

↓ ↓

LOGOS → ← SOPHIA

(Son) (Pneuma)

CYCLICAL BI-VERSE

GROWING UNIVERSE

THE HEAVENLY TRINITY

FATHER - SON - HOLY SPIRIT

FAMILY TRINITY

FATHER (RULER), SON (HEIR), MOTHER (HELPER)

THE MOTHER AS THE PNEUMATIC ICON

The Pneumatic Role of the Woman grows from the fact that she is not called to be a ruler. In Biblical law, the woman's ministry is not, primarily, one of authority, nor does the woman stand in the line of succession as an heir to that authority. Her ministry follows that of the Holy Spirit as an enabling ministry, one of influence and not of authority. Whatever authority she might exercise is provisional in character.

The principal work of the Holy Spirit closely parallels the feminine function. She is (1) the Helper, (2) the Birther, (3) the Tutor, and (4) the Nurturer. We will continue with a study of these four parallels to establish our thesis; then proceed with an inductive comparison of the revelation of the Holy Spirit's titles and functions found in the Scriptures with the tasks and callings of the woman as they are applied in the home.

THE HELPER

*Then Yahweh God said, It is not
good that the man should be
alone; I will make him a **helper**
who is like him.*

- Genesis 2:18

One of the first casualties the American family suffered in the course of the last century was its dispossession out of the land. Men were driven from the homestead to work in shops and factories. With the men absent, family homesteads became women's concerns. As the industrial revolution marched on, homesteads were gutted of their economic role. Women were reduced to maids and part-time mothers. I say "part-time" because the public schools replaced the woman's role as the primary instructor of children.

With new technological advances and the mass production of gang labor, much of the housework for women was reduced to a fraction of what it once was. Because the economic importance of the homestead was eliminated, there was little justification for women and children to stay at home. Children were sent off to school to learn state socialism and vice from their peers, and

women entered the workplace and the institutional life of the nation to compete with men. Thus, feminism was born.

Perhaps the above is somewhat of a simplification of a very complex process, but it accurately demonstrates the impossibility of both the liberal and conservative agendas for the family. Liberals want a further atomizing of the family unit, replacing it with a statist system following the model of Swedish socialism. The conservatives want to return to the America of the 1950s, when mothers sat at home, watched soap operas, and baked apple pies.

The Swedes, of course, are not replacing themselves. Socialism has a way of doing that in every age. Sending the women back home is not a solution because it does not remedy the problem that induced them to leave it in the first place: *a woman's God-ordained calling is to be with her husband*. The man must return home, as well.

The liberals have a fraternal view of the family: everyone is a buddy (also known as the *companionate* view of marriage). Conservatives have a *paternal* view of the family: there is Mom, Dad, and 2.1 "Kids". The conservative view of the maternal role model for the woman is deficient. The wife is not primarily a mother. Nor is she, as the liberals see her, just a lover. Her role is pneumatic. What does that mean? Her pneumatic role includes such things, but there is much more.

Primarily, the woman was created as a "helper" suitable to the man and his calling. She was created to be *his* aide and assistant, enabling him to fulfill his dominion task on the parcel of earth allotted to him by his Creator. This assistance included the emotional and physical fulfillment of sex and procreation, but it was by no means limited to them. The woman's assistance was also *vocational*. Her enabling ministry was meant to empower her husband to fulfill his calling. There is good reason for the proverb "behind every great man is a great woman." The woman of Proverbs 31 proves it.

We see this kind of relationship in the Holy Trinity. Everywhere in the Scriptures, from the work of Creation in Genesis 1 to the work of Redemption in Matthew 1, the Holy Spirit is the Divine *Dunamis* (power) bringing forth reality to the spoken *Exousia* (authority) of the Father.²³ The Father says "Let there be light" and there is light because "the Spirit of God moved." The Strong's Concordance is a useful tool for an inductive word study. If the references for the word "Spirit" of God are reviewed, this relationship will be found throughout.

The Holy Spirit is the heavenly assistant and this serves as a primary role model for the woman. Because the man images the Father on earth and does all things as the Father would do them, so also does the woman emulate the Holy Spirit in the home and

²³ These are the Greek words for power and authority found in the New Testament. See Vine's Expository Dictionary.

society (see John 16 and Romans 8:26 for more on this helping role).

This is the most critical aspect of the marital relationship. The woman is not a slave to her husband, no more so than is the Holy Spirit to the Heavenly Father. She is unique in that she stands as a mistress to her master, a queen to her king, a lieutenant to her commander. In the words of Rushdoony:

All true authority is under authority, since God alone transcends all things and is the source of all power and authority. A colonel has authority because he is under a general, and his own authority grows as the power, prestige, and authority of those above him grow, and his unity with them in mind and purpose is assured. So too with the woman: Her subordination is also her symbol of authority.²⁴

He also adds in terms of role models:

Important thus as the role of a woman is as mother, Scripture presents her essentially as a wife, i.e., a helpmeet. The reference is therefore not primarily to children but to the Kingdom of God and man's calling therein. Man and wife together are in the covenant called to subdue the earth and to exercise dominion over it.²⁵

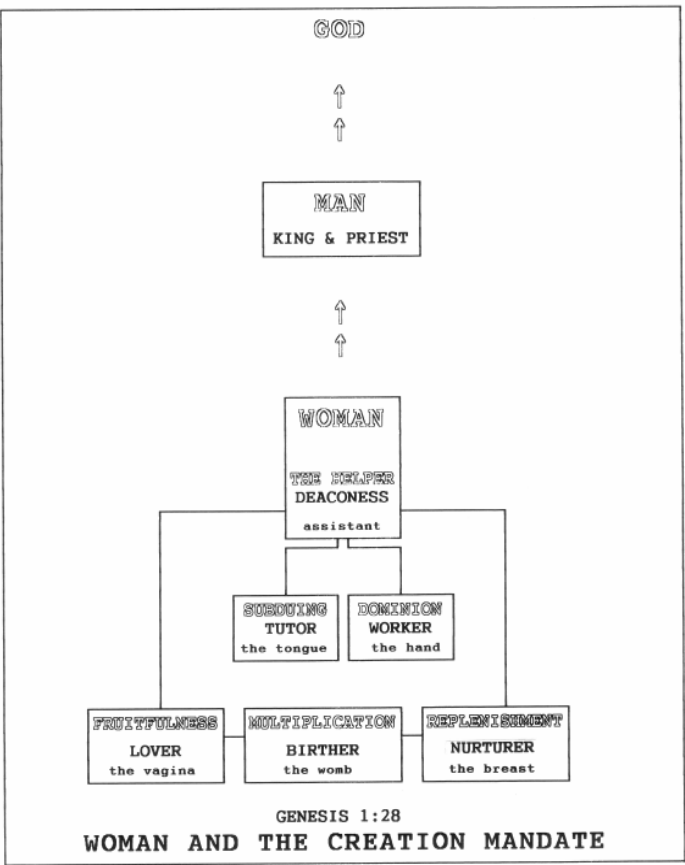
²⁴ *Institutes of Biblical Law*, p. 347

²⁵ *Ibid*, p. 353

Note the word "together." That is the difference between the Trinitarian model and the models of conservative and liberal humanists. It is impossible to conceive of the Holy Trinity as separated. All of their activities are a joint-enterprise. They act together: diversity within unity. Likewise, the family, as the earthly replica of the society of heaven, is a cord of three strands which cannot be easily broken (Ecclesiastes 4:12).

"What God hath joined together, let no one part asunder," said our Lord (Mark 10:9). This refers to more than just divorce. It refers to anything which draws a family apart. This includes our economic system which makes cottage industries and family homesteads impossible for most people. It refers to hospitals which prohibit the presence of the father at the birth of his children. It refers to schools which take children away from the home. It refers to churches which divide families up into separate age groups for their myriad of programs. In short, our entire institutional system is suspect as a contributor to the destruction of the home.

The ministry of the woman as a helper is one which encompasses all of her other roles and functions. It is the identifying factor of her existence. We will continue our study with a discussion of those roles while connecting them to this fundamental calling.



WOMAN AND THE CREATION MANDATE

And God blessed them, and God said to them, Be fruitful, and multiply, and fill the earth, and subdue it; and have dominion . . .

- Genesis 1:28

I pointed out in our last section that the primary ministry of the woman is that of helper, not mother or lover. The world presents the ideal woman as the courtesan - the sophisticated sex goddess. Organized religion focuses on the maternal role. But both fall short of the Biblical model for the family and society because they omit the masculine role. It is true that the woman's role includes that of mother and lover, but to isolate these aspects from the helping ministry gives the woman a function independent of the man. And that is the wellspring of feminism in the church and the world. Within the context of Biblical law, the woman must have coverture at all times (1 Corinthians 11:3). She cannot have a separate existence from her covenantal head. The maiden has her father; the wife has her husband. And the widow has her bishop.²⁶ Drawing from the five parts of the Creation Mandate quoted above (fruitfulness, multiplication, replenishing, subduing, and ruling), we can identify five main aspects of the woman's pneumatic role. They include the vocational ministry (woman as helper in man's dominion task),

²⁶ Numbers 31; *The Law of Coverture*, Stivers

the procreational ministry (woman as birther), the pedagogical ministry (woman as tutor: "subduing"), and the psychological ministry (woman as nurturer:" replenishing"). The helping ministry is the one which encompasses all of these. This is because each aspect of her role focuses on assisting her husband's calling to subdue and rule the earth, and then to pass an estate on to competent successors. In due course, we will look at each of these aspects, but first I want to add a word on the helping ministry which was discussed earlier.

The counseling ministry is indispensable to the task of the helper. "She openeth her mouth with wisdom," it is said of the virtuous woman (Proverbs 31:26). A lieutenant has the job of providing counsel to his commander on details pertinent to the mission. He also has the duty of providing his subordinates with the sentiment necessary to implement commands with courage and success. Likewise, the woman gathers data on the condition of the children, the family business, the house, livestock, neighbors, and so on. She informs her husband and provides an important link between the father and his children. Upon her counsel, he bases his decisions.

This process is possible in the home because, theologically speaking, the woman represents the immanence of God. "Immanence" refers to the closeness of God and His presence working through creation. Like the Holy Spirit, the mother is the mortar holding the family structure together. The father represents the transcendence of God - God in His greatness and

"above-ness" over creation God dwells in an existence which exceeds our universe. Likewise with the family - to a child, his father's existence is bigger than his home and that "transcendence" becomes the child's shelter from the universe outside the home: the perils of nature, of the marketplace, the government, and so on.

Who does a father send to his children when they have a need? He sends the mother. In like manner, the heavenly Father sends the Holy Spirit to His children.

THE BIRTHER

Genesis 3:20 tells us that Eve was the mother of all the living. John 3 tells us that we must be "born of the Spirit." The parallel is graphic and striking. Just as the Holy Spirit is the womb which brings us into the heavenly kingdom of the Father, so also is the woman a womb for bringing us into the kingdoms of our earthly fathers. Note also that the Greek renderings for "brother" and "sister" literally mean "of the same uterus."²⁷ When we speak of fellow Christians as brothers and sisters, we speak of them as sharers of the same womb, the womb of the Holy Spirit.

²⁷ *Concordant Literal New Testament*

There are many aspects to birthing, I suppose, which could be discussed. But here I want us to consider the importance of a woman's children being sired by the same man.

When the morality of a nation declines, lineage is figured through the mother, rather than the father. The reason is obvious biologically. A baby comes from a woman's body and is physically evident at birth. Conception is impossible to observe. So unless a people have a high moral standard, it becomes too difficult to figure lineage and succession through the father.

The Holy Spirit, of course, births us into the kingdom of one Father (Ephesians 4:6; 1 Corinthians 8:5-6). There is one Divine monarchy. A woman can learn from that example the importance of loyalty to one man; for if she is not loyal to her husband, her children will not be loyal to their father. And it is important for men to realize that they cannot build a house with the mortar of an unfaithful wife, no matter how penitent she may be or how much her man may love her. Murder can be forgiven, but forgiveness cannot bring the dead back to life. Adultery murders a marriage, and those who imagine they can forgive and forget only deceive themselves. Biblical families cannot be built with such deceptions. Adultery can be forgiven, but a dead marriage cannot be revived. Divorce was provided in the Bible to mitigate the effects of sin and to give people the chance to start over. It was a compassionate alternative for the adulteress, who faced certain death otherwise (compare Deuteronomy 24:1-4 with Proverbs 6:32-35, Matthew 1:18-19, and John 4, 8:1-11 in

particular). On the other hand, a man who will leave or divorce a faithful wife does not deserve her. He is a traitor to God's order (Malachi 2:14-16).

As for the children, it gives rise to doubt whether a man is truly their father. If they suspect that he is not, their minds wander in speculation. Boys, especially, will seek out their true biological fathers, or become peer-oriented men when they are grown. In any case, the chain of godly succession is broken by adultery because it creates a confusion of seed. If you are a spiritual Traducian²⁸, as I am, then the effects of illegitimacy are magnified; for with Traducianism, the child receives both his body and soul from his parents. A child born of adultery shares the adulterer's soul and flesh. He does not inherit their guilt, but he does inherit their weakness.

Like divorce, the law of adoption was provided to alleviate the effects of sin, in this case: illegitimacy. An illegitimate child should not be adopted by the man against whom his mother has sinned, but he can find a home in another household, when the mother remarries.

I will remind you that motherhood is a sacred calling and honor. It is a beautiful mirror of the creative power of God. Women do well to consider that and return the Creator His due honor by imitation.

²⁸ *Biblical Midwifery*, chapter five, Stivers

THE LOVER

Related to the role of woman as birther, of course, is the Woman as Lover. This section appears out of sequence with the Creation Mandate because I wanted to emphasize the primary purpose for sex, which is procreation. We all know that sex has other purposes besides procreation, but they are residual from a commitment to the primary mandate. God said to "be fruitful." That means to "have lots of sex." Like a mighty oak tree which produces far more acorns than what will ever make for new oak trees, so it is with mankind's sexuality. To borrow our Lord's opinion on a different matter, "Sex was made for man, not man for sex." The oak tree feeds the animals with its abundance. Likewise, there are physical, psychological, and spiritual needs which are met through sex.

Therefore, we might say there is a sexual ministry which the woman fulfills (and the man, too). While we do not teach that Christians should participate in sexual rituals in public - which are contrary to the Bride/Bridegroom imagery in the Bible - yet, there are spiritual and ritual aspects of sex which have not been adequately explored. For example, Sophia is described in Ecclesiasticus and the Wisdom of Solomon as arousing God's creative power and bringing joy to Him. She calls herself "the

mother of fair love" (Ecclesiasticus 24:18). It is beyond the scope of this book to study these Mysteries, except to say, by way of application, that the woman is meant to use sex to boost her husband's morale and motivate him to become an achiever. There are other facets, of course, which must await another study.²⁹

THE NURSE & TUTOR

Those who are led by the Spirit of God are the sons of God.

- Romans 8:14

Thou gavest thy good spirit to instruct them, and didst not withhold manna from their mouths and gavest them water for their thirst.

- Nehemiah 9:20

A child who lacks discipline brings shame upon his mother.

- Proverbs 29:15

You have heard it said that "the hand which rocks the cradle rules the world." The tutoring and nurturing ministries of the woman are in view in that saying. The mother is the first teacher to her child. She is the first one to feed and clothe him, the first One to wash and mend him, both in body and soul.

²⁹ *Hierogamy & the Married Messiah* by Stivers to be released in 2004

We see above that this is a pneumatic function. Those who are "the sons of God" identify themselves by being led by His Spirit. "Led" here refers to the tutor: a guide and guardian. Why does an undisciplined child bring his mother to shame? It is because that is her first task as her child's instructor, and it demonstrates her failure in that primary task.

A mother has a law out of which she instructs her child (Proverbs 1:8; 31:1-3). She is neither her husband's instructor nor a public teacher (1 Timothy 3:12). But she carries an authority to her children - even when they are grown - which is independent of her husband's authority (Exodus 20:12).

Nevertheless, as her husband's helper, the woman seeks to rear up suitable heirs and successors to his estate. Just as important as it is for a man's children to be birthed by the woman he is married to (not by a prostitute who lacks his coverture), so it is for them to be instructed and nurtured by his wife. The idea of sending little children off to be trained by women (school teachers) who are not accountable to their father is a ludicrous proposition. *If we want to build strong families which follow the Biblical way, home schooling is indispensable.*

Because of a mother's apple pies and blueberry muffins, a child's loyalty is naturally toward his mother. The band-aids, the homemade play dough, the trips to the zoo - these are all part of the nurturing ministry. This is the foundation for loyalty in the home and to the father. A young child separated from his mother

will drift away and eventually align himself with others as he grows older.

Nurturing makes room for tutoring: the work of providing guidance and discipline. Academic instruction comes after the mother has taught the child good habits, good manners, and a way of life that is receptive of correction and desirous of wisdom.

By discipline ("a disciplined life"), I do not mean regimentation. The home is not meant to be a military boot camp. And a mother is not meant to be a drill sergeant. In his marvelous work, *The Abolition of Man*, C. S. Lewis says in his oft-quoted essay on "Men Without Chests":

It remains true that no justification of virtue will enable a man to be virtuous. Without the aid of trained emotions the intellect is powerless against the animal organism. I had sooner play cards against a man who was quite sceptical about ethics, but bred to believe that "a gentleman does not cheat," than against an irreproachable moral philosopher who had been brought up among sharpers. In battle it is not syllogisms that will keep the reluctant nerves and muscles to their post in the third hour of the bombardment. The crudest sentimentalism (such as Gaius and Titius would wince at) about a flag or a country or a regiment will be of more use. . . The head rules the belly through the chest - the seat, as Alanus tells us, of Magnanimity, of emotions trained by habit

into stable sentiments. The Chest - Magnanimity - Sentiment - these are the indispensable liaison officers between cerebral man and visceral man. It may even be said that it is by this middle element that man is man: for by his intellect he is mere spirit and by his appetite mere animal. And all the time - such is the tragic-comedy of our situation - we continue to clamour for those very qualities we are rendering impossible. You can hardly open a periodical without coming across the statement that what our civilization needs is more "drive", or dynamism, or self-sacrifice, or "creativity". In a sort of ghastly simplicity we remove the organ and demand the function. We make men without chests and expect of them virtue and enterprise. We laugh at honour and are shocked to find traitors in our midst. We castrate and bid the geldings be fruitful.

- p. 33-35

(Lewis' book was a critique of an elementary textbook which he called "The Green Book" and the authors he named Gaius and Titius.)

The disposition to be brave, to work and not be dependent on others, to think for themselves, to be kind and generous, to be ready to die for something - all of these and more are values children best learn at home through the tutoring and nurturing

ministries of the mother. And they are all in place by the age of 10. This is the kind of discipline which only love can produce.

When mothers do not provide this spiritual nurture, then the child wanders aimlessly. The father cannot work with him, finding him inept and incorrigible. Gangs, the military, schools, corporations, churches, and so on - they seek to fill the void; but they only succeed in producing the mass society of classes: classes of criminals, militarists, company men, men of the cloth, and so forth - cold and faceless substitutes.

Now, this role of the mother obviously is connected with the work of the Holy Spirit. Hebrews 8 and Ezekiel 36:25-27 tell us that the Holy Spirit writes the law upon our hearts and upon our minds.³⁰ In other words, she gives us the desire to love and obey God, the proper sentiment.

Of course, it goes without saying that the mother accomplishes this discipline of sentiment with the full support and aid of her husband. His authority, and the reverence the child has for him, creates a stable atmosphere for the woman to function. Pity the woman who lacks it. What control she has must be gained through manipulation and is quickly lost as the child nears puberty.

³⁰“A new heart will I give you . . . and I will put my spirit within you, and cause you to walk in my statutes . . .”

How are the five pneumatic functions developed Biblically?
We shall explore those potentials in greater detail as we take up, one-by-one, the various titles ascribed to the Holy Spirit and apply them to the ministry of the woman in the home.

AN INDUCTIVE STUDY AND IT'S APPLICATION IN THE HOME

Earlier chapters have prepared us to look now at the various titles of the Holy Spirit found in the Bible, and then to apply them to the feminine role in the home.

A. She is called *the Spirit*.

What does this mean? The Hebrew for "Spirit" is *ruah*, meaning "breath; air; strength; wind; breeze; spirit; courage; temper; Spirit." Vine's Expository Dictionary tells us that the word occurs over 378 times and in all periods of Biblical Hebrew. The Greek word for "Spirit" is *pneuma* and means the same thing.

The context of the word determines its translation. If the term "Spirit of God" is used, we know that the invisible presence of the Deity is being manifested. Like the wind, only the physical results of Her presence can prove that She has been somewhere.

But if the Bible says, "a dry wind from the south," we know it is not referring to a spiritual entity, but rather, the physical reality of blowing air.

To entitle the Third Person of the Trinity a "Spirit" is to focus, not only on the invisible nature of God (for the Father is also Spirit) but the nature of Divine activity. "Spirit" can also refer to a state of mind or temperament - the "spirit of anger," the "spirit of humility" the "spirit of unbelief" and so forth. These expressions do not refer to spiritual beings directly. They refer to the mental condition of a person, which, of course, can be brought about by the influence of spiritual beings such as demons and angels.

For our purposes in this study, our focus is on the term "Spirit" as a description of Divine activity. In this sense, "Spirit" identifies the imperceptible and mysterious power of God's influence and energy. We have addressed this topic before. While the First Person of the Trinity exerts a relationship of authority, the Third Person exerts influence on moral agents. The Father commands, while the Holy Spirit *persuades* (Revelation 22:17). The Father sets the external standard of law and sanctions. The Holy Spirit operates internally in the realm of motives.

Consequently, the woman in the home should concentrate her efforts and develop righteous attitudes and sentiments in her children. She should concentrate on winning their hearts on behalf of her husband and each other. Hers is the ministry which produces family solidarity. To leave the privacy of her home and

pursue a public interest only diminishes her power. For authority needs the ministry of influence to motivate obedience. Governments are rarely perpetuated by force, and then, only for a season. Subjects must be motivated by greed, or love, or fear. So it is with the home. Children need to be taught to love their fathers and to love each other.

The woman is uniquely gifted and qualified for this task. Her intuitions, compassionate disposition, and gentler qualities all make for good persuasion. These are feminine abilities which a woman is wise to develop and refine.

B. She is called *the Spirit of God and the Spirit of Christ.*

What does this mean? This title refers to who the Third Person represents. She comes as the manifestation of the Deity and the manifestation of the Messiah (Genesis 1:2; Romans 8:9). She does not speak of Herself or promote Herself, but rather, the one who sent Her (John 16:13, 14).

Does the woman represent her family? Does she glorify her husband (1 Corinthians 11:7; Proverbs 31)? Or does she seek her own interests, career, and status? The virtuous woman exerts an impact upon her community which brings praise to herself, but only as a byproduct of her sacrifice on behalf of her husband and children (Proverbs 31:31). She should be able to find fulfillment in the praise she receives from her husband and children (v. 28).

C. She is called the *Holy Spirit*.

This is the principal and final title ascribed to Her in Biblical revelation. She is the "spirit of holiness." Being the true and accurate representation of the Triune Godhead, Her mission is to reveal the holiness of God and to impart it into the hearts of His people. As we have noted elsewhere, She writes the moral law upon the heart and provides the motive to righteous living.

A closer examination of holiness is here in order. Much has been written on the subject of holiness, and basically, theologians will define it as "separateness." But that is an inadequate understanding. God's holiness does not merely refer to His separateness from creation. That is a quality unique to the majesty of His deity. Of course, it refers to the moral purity of the Creator, but that is still incomplete. *Holiness refers to God's moral perfection.* His moral character is complete and mature. God is fully developed morally and needs no external assistance, no external motivation to be righteous. God has complete integrity.

So, when we are commanded to "be holy, as I am holy," God is challenging us to grow-up in our moral character, to be fully developed. He wants us to choose to be righteous, without external inducements to do so. This is a marvelous calling; for we are being commanded to be a reflection of Divine self-government.

The Holy Spirit's principal task is to create sons of God, people who are self-motivated to be righteous. The woman's task in the home is similar. It is not enough that a child is the biological offspring of his father. The child must be his moral offspring, as well. The woman accomplishes this by allowing herself to be discipled by her husband. And then, in turn, she discipled her children. Through training and discipline, she grows and develops their moral character. During the early years of their probation, she tests them and instructs them in good moral conduct. This is perhaps the greatest contribution a woman can make to the Kingdom of God: producing godly offspring. And if she succeeds, her achievement is of eternal value, magnifying itself from generation to generation.

D. She is called the *Spirit of Life* (Romans 8:2).

The Holy Spirit imparts the very life of God to the believer. In the first sense, this life is moral which She bestows at regeneration, but also, the power of Christ's resurrection resides within the believer, waiting for Christ's voice at the Last Day to transform this body into an eternal spiritual body (Romans 15). Analogically then, the woman imparts life to a man's seed. Without the woman, the seed would die and become unclean. Within the man's semen is quickening life. However, only when the seed is brought to the woman's ovum, when it becomes

immersed and surrounded in it, does it transform into soulful life.

E. She is called *the Spirit of Promise* (Ephesians 1:13).

The Holy Spirit is the pledge, or foretaste, of our inheritance as children of God. She is our first gift from our Father in heaven. Likewise, a mother is a father's first and foremost gift to his children. Not only is the mother the womb in which the man's seed is brought into the world, but also, she becomes the representation of the father's goodness to his children.

In the Sermon on the Mount, Jesus equates all good gifts from God with the Holy Spirit Herself (Matthew 5: 11 cf. Luke 11: 13). This is because all of those gifts cannot be given or received without the agency of the Holy Spirit. Thus, in many ways our mothers made life in our father's house worthwhile. Each day, he labored to buy food and raiment to sustain his family. Yet, it was the mother who took the fruit of his labors, reworked them, and presented them to the family for consumption. She clothed the family, nursed them, consoled them, praised them and - sometimes - rebuked them.

A man who cannot provide a good mother for his offspring has failed in his first essential task. It matters little if he has a plantation or multi-million dollar company. There will be no heirs without a mother. And there will be no heirs worth having without a good mother.

A young man in search for a bride must first ask what kind of mother she might be. Before he considers her beauty, her sensuality, or her education, he must first judge her moral character and her competence at things that mothers do. A man who makes good in providing a good mother will make good on the rest. She is the down payment on the child's inheritance.

F. She is called *the Spirit of Adoption* (Romans 8:15-16).

While all mankind are the offspring of God in terms of creation (Luke 3:38), they must be adopted to be brought into God's family. This is done by the agency of the Holy Spirit and ritually validated by the ordinances of the faith (i.e. baptism).

A man may naturally father a child, but it requires an action of law for the child to be legitimized and made an heir. This comes by a man's marriage to the mother (while chronologically occurring before conception and birth, marriage is an action of law which anticipates the transmission, conception and birthing of seed, which according to Scripture, already has covenantal status - e.g. Hebrews 7:4-10).

At common law, the child is legitimized at birth by demonstrating that his mother was married to his father. And this is ritually observed by naming the child with the father's surname and recording it in the public records.

Naming something is a great and powerful act. Some years ago, I had an experience in court which demonstrated that truth to me. I was defending my right to an easement road to my property. When the judge asked me if it was my road, I failed to assert that it was. Rather, I claimed to be entitled to use the road. According to *Bouvier's* works on jurisprudence, this was an error fatal to my cause. Had I asserted that it was "Stivers road," I would have taken the legal high ground. Naming a thing makes a big difference.

A child does not become fully legitimized until he comes into his inheritance. This is adoption: the transference of the estate.

It is no accident that the words "testament" and "testical" come from the same root *testa*, meaning "an earthen pot" and testis, "one that affirms". A father who "testifies" that his son, the one who came from his earthen pot (body) is his heir, in that act completes the process of adoption.

The heavenly Father adopts us by giving us the Holy Spirit as the down payment on an inheritance in the heavens (which we have not come into, pending the redemption of our bodies: Romans 8:23; Ephesians 1:12-14). Our earthly fathers adopt us by giving us his wife as our mother (not a harlot) and gives us an estate. (Perhaps as a poor man, our father could give us only a good name, a trade, or a Christian heritage. While intangible, these are valuable gifts.)

While we are with our mothers, we are in a period of probation. If we prove to be rebellious and stiffnecked, then we will be disinherited. So it is with the Holy Spirit. In this life we are on probation until death. Then we go to the Father.

G. She is called *the Spirit of Truth* (John 14:17, cf. 15:26; 16:13).

Pilate asked the question, "What is truth?" Jesus did not answer him. But had Pilate been with Jesus just a few hours earlier, when He interceded for His disciples in a glorious prayer to His Father, he would have learned that God's Word is truth (John 17:17). Because God is the creator of all things, "things" exist by God's Word (Hebrews 1:1,2; John 1:1-5). Philosophically speaking, if truth is epistemology - accurate knowledge - then the only one who can speak truth is the one who has knowledge of all things: the Creator. That is because everything is connected. Only the Creator can see all of the connections.

Consequently, it is the mission of the Holy Spirit to provide the believer with an accurate world view. Jesus told His disciples three characteristics of the Spirit's revelation:

First, the Holy Spirit would lead them into "all truth" - all of the Father's revelation of Himself.

Second, the truth would not find its origin in the Person of the Holy Spirit. Rather, She would reveal the Word of the Father and the Son.

Third, She would show them "things to come."

Let us take a closer look at these and apply them to the woman's mission.

The woman has an important teaching ministry. We have already said that in an earlier section. But it is important that she not pick and choose what she wants to teach her children. Her goal must be to lead her children "into all truth." She must resist sectarian prejudice and feminine prejudice. Children must be taught to think, not brainwashed. There are people who live their whole lives without ever setting foot in a church other than one of their own denomination. Home schooled children are often kept in the dark about Darwinism, and cannot intelligently discuss it, except for certain clichés learned by rote. Of course, Darwinism is not truth, but children cannot be sheltered from paleontology and geology (and other disciplines) just because we are afraid they will be exposed to heresy. Once they are rooted in the Word of God, they must be allowed to think these things through themselves. Otherwise, they never will arrive at their own convictions.

The mother must defer to the father as to the content of what she will teach her children. She should strive to teach them her husband's worldview and to prepare them for the day when

they will join their father in his dominion task. Girls, of course, will someday marry and join their husband's destiny. However, they are still a part of the community of faith and of the extended family.

Later, when the eldest son comes into his inheritance, and succeeds his father as the family spokesman, the mother will defer to him. He will be the team leader, and she will need to support him.³¹

Finally, the human form of prescience is prudence. The Holy Spirit reveals the future, the future that our heavenly Father has planned. That is why Jesus said we are His "friends", because servants do not know what their master does (John 15:15). By application, the mother must avoid keeping secrets from the children. Of course, one can only tell them what their maturity will allow. But the goal must be that children become friends, partners, and colleagues in the family destiny. They must be taught not only what Daddy does, but why he does it when he does it, and how he does it. Do not deprive your child's curiosity. Secrecy only causes alienation. Truth casts out fear and distrust.

³¹ *The Ministry of the Firstborn*, Stivers

H. She is called *the Spirit of Wisdom* (Isaiah 11:2 cf. 2 Timothy 1:7).

We have dealt with this attribute, already. However, I want to focus here on what this attribute does to moral character. What is wisdom?

Vine's Expository Dictionary helps us here. The Hebrew for wisdom is *hokmah*, meaning wisdom, experience, shrewdness. It is used in Exodus 28:3 to describe the skills of the craftsman. It is used frequently in Proverbs to describe *the knowledge and the ability to make right choices*, whether they are practical or moral. Wisdom is the ability to choose the right destiny, the right career, the right husband, the right home, and so on.

Now, wisdom is not theoretical knowledge. Wisdom is learned from observation experientially or from a mentor who is a trusted guide. Women are unusually gifted to teach wisdom. Men may be abstract thinkers - good mechanics and engineers - but women can tell life stories. Proverbs 9 personifies Wisdom as a woman, as we already know. Much wisdom can be learned from the accumulated experiences of others, especially older women.

Boys - who view their mothers' opinions with chauvinistic contempt because Mom isn't out in the "real" world like Dad - are making a foolish calculation. A good woman is like the

mother of our Lord. She gathers memories and carefully ponders them. There is wisdom in such reflections.

It is in the mother's power to instill the love of truth and wisdom in the hearts of her children. Even if she is not a competent teacher, if she has imparted this "spirit", this disposition, in her children, the rest will work itself out.

I. She is called *the Spirit of Grace* (Hebrews 10:29).

Theologians add a lot of baggage to the word, but "grace" simply means "unmerited favor." When I beseech a sovereign, I seek his favor, his good will. Because he is a sovereign, his favor is unearned. There is nothing I can give him that he needs. It must be granted by his permission. Grace flows from top, down and depends solely upon the sovereign good pleasure.

The Holy Spirit, upon the merits of the Firstborn, Jesus Christ, seeks to create a relationship between the Christian and the Father in Heaven which will open the reservoir of God's blessings. She supplies and administers the grace of God in the life of the believer.

Now, how is this translated into the woman's role in the home? First, the woman finds it in her role as the Family Administrator. Any good thing a child receives from his father

depends upon the work of the mother. It is her task to distribute provisions in the family *according to need and capacity*.

Second, she becomes "a spirit of grace" by being the Family Insulator. Children and weak people are naturally afraid of powerful things, whether they be man or machine. I met a woman once who worked for a very powerful man. She was frightened of him because he could make or break men by a word. Even though he *was* a very godly man, she distrusted him. Like a child who does not realize that a locomotive is perfectly safe if he will stay off the tracks, this woman could not trust people unless they were poor and weak.

Fathers, like the Father in Heaven, are powerful things in the eyes of children. They ought to command fear and respect. The rod helps to establish this in the home. Children ought to know the difference between a discipline from their mother and their father. The mother's discipline ought to be more concerned with correction, the father's with punishment. The threat of a father's discipline ought to strike fear in the heart of a wayward child. And it should be rarely used (Proverbs 13:24).

Having established this point, it is the mother's role, then, to guide the child into favor with his father. The child has confidence in his father's presence *because the mother has prepared him for it*. He knows that if he obeys his mother's instructions, he will be the kind of child who will please his father.

Our text in Hebrews bears this out. Read the context. Without the Spirit of Grace, we face fearful punishment. So, let us endure discipline, knowing that it saves us from wrath.

J. She is called *the Spirit of Supplication* (Zechariah 12:10; Romans 8:26, 27).

We associate supplication with prayer, and rightfully so. But it is a certain kind of prayer. It is a prayer of grief and mourning. Repentance must come before restoration. Repentance can only come from godly sorrow (2 Corinthians 7:10). The Holy Spirit convicts us of our sins, and breaks our hearts with their ugliness.

The mother, then, is the morals policeman of the home. The ethical conduct between siblings becomes the proto-type for ethical conduct outside the home. Do not allow stealing, lying, bullying and so forth. Rebuke selfish and inconsiderate attitudes. Punish the child, if necessary. But make him to understand that he is disliked by all when he is evil. Help him to think through his excuses. Teach him to love his family, so that he will mourn when he does them wrong.

K. She is called *the Spirit of Gladness* (Hebrews 1:9 cf. Psalms 45:7; Acts 10:38; Luke 4:18).

Isaiah 61:3 tells us that our mourning can be turned into joy. "Gladness" means "to be bright, cheerfulness." The Holy Spirit makes us happy. She gives us smiles.

Our text refers to the "oil of gladness." By other references, we know that the Holy Spirit was symbolized by the holy oil of the Temple. The recipe for the Temple oil was exclusive and secret. Duplicating it outside of the place of worship was forbidden. It had its unique scent. When the anointed of God walked by, you knew it. For no one smelled like that without having been to the Temple. It was the sign that someone had been with God and had received His grace and blessing. It validated succession for kings, priests, judges and so forth. "More than thy fellows," says the text - the heavier the anointing, the stronger the scent, and greater the Divine approval.

The woman clothes her children with manners and customs. They do not bear the shame of not knowing what to do in a given situation. She is their anointing. Her personality and character traits are "caught" more than they are "taught." Every family has a cultural uniqueness. Habits and tastes can prove your family origin as much as looks. Thus, in a figurative sense, people ought to know your children by the "smell" of their garments. (Galatians 5:22-24)

L. She is called the *Spirit of Prophecy* (Revelation 1:10; 1 Corinthians 14:32).

The prophetic ministry is the most prominent office throughout the Scriptures. Even Jesus Christ is called a prophet by Moses who foresaw the Age of Grace (Deuteronomy 18: 15-18). The challenge for us is to understand that the prophet was not concerned so much with predicting the future as he was preaching the will of God to the people. Theologians use a short-handed expression of saying that the prophet forth-tells, rather than foretells.

Another misconception about the prophet is that it is an ecclesiastical function. It is not. It is a civil ministry, as Rushdoony explains:

The sanctuary, as we have seen, was God's throne room. When the civil government of Israel was established, it was done before the sanctuary. God there talked with the seventy elders of the people and poured out His Spirit upon them, so that the first Pentecost was the civil Pentecost at the ordination of the civil authorities (Num. 11:16-17, 24-30). The meaning of this event is generally neglected, because the law as a whole is neglected. Moses here, as the representative of Christ the King, mediated the gift of the Spirit. That this was not an exceptional event is made clear by the anointing of Saul, who also prophesied (1 Sam.10:1-7). The fact of prophecy was

*not their office or calling, either with the seventy elders or with Saul: they were civil rulers. The Spirit-filled witness of the prophecy attested to their office, that it was of God's ordination. These two civil Pentecosts came at the start of the two forms of civil government in Israel, the commonwealth and the monarchy. The ordination of others was by anointing. The early church saw its continuity with the church Pentecost, by its rites of coronation.*³²

The prophetic office has become ecclesiastical in modern times because the church has ceased to be a civil body politic. The civil order has been separated from the life of the church and the immediate rule of Jesus Christ. Rushdoony adds,

The gift of prophecy was involved in both cases, not because they became prophets as preachers, but because the office of civil magistrates, offices of state, are prophetic offices, in that the civil officer must speak for God, and the primary meaning of prophet is one who speaks for God. The state thus can speak for God, and officers of state are prophets, insofar as they observe, obey, study, and enforce the law of God. For

³² *Institutes of Biblical Law*, p. 242

*the state to seek an independent prophetic office is to renounce its office and become a false prophet.*³³

This position is strengthened when one considers that at the Apostolic Pentecost in Acts 2, the Apostles were exercising their judicial authority over the people of Israel as promised by our Lord (Matthew 19:28). By making all of God's people prophets, the Kingdom of Christ has become universal and the Dominion Covenant has been restored (Acts 2:16-21; Matthew 28:18-20; Numbers 11:29; 1 Corinthians 15:45-50).

But the prophet does more than speak for God. He participates in the deliberation of the Divine Council. Our father Abraham was called a prophet (Genesis 20:7) and God felt compelled to tell him of His plans concerning the destruction of Sodom (Genesis 18). His intercession brought a change in the Divine Plan, and at least secured the rescue of Lot.

Elijah, by his intercession, caused a famine to come and then cease (James 5:17-20). The careers of both Elijah and Elisha demonstrate the power of prophets to mediate the rule of God over kings, and to change the course of history.

Women have received the Spirit also, and thus, are prophetesses (Acts 2:17-18). Through intercessory prayer, she may become a member of the Divine Council. Certainly, this is true of those who belong to the Order of Widows (discussed later). Although women are forbidden to prophesy in the public

³³ *Ibid*, p. 243

assembly - because such meetings are for those who are heads of households - (1 Corinthians 14:34), they are expected to do so in all other settings. Because the home has lost its place as the primary setting of the church and as a government, the prophetess has been marginalized. Understandably, she seeks to compensate that neglect by imposing herself at the public gathering. And of course, as I have said elsewhere, the widow, as the matron of a household, is an equal with men.³⁴

But our focus here is the home and how these works of the Holy Spirit are applied to the ministry of the mother. How does she become the family's "spirit of prophecy"? In what way can she "incarnate" Sophia, the Holy Spirit?

First, she is often the one who informs the child of his father's plans. Because of her, he knows the family future.

Second, she equips the child to become a "family prophet." When the child is grown, he becomes a participant in the family council.

Third, she inspires him to become a family spokesman. The child, especially when he is grown, becomes a representative of the family's faith and traditions to the outside world.

Fourth, she trains the conscience, so that the child becomes his "brother's keeper." As you know, a "keeper" is a guard. Thus, siblings are to care for one another, protect one another, and

³⁴*Biblical Midwifery*, Stivers (cf. Numbers 30)

rebuke one another when the need arises. All of these are indispensable to family government. And the source of these "gifts" is the mother.

We find an example of this ministry in Genesis 27. When Rebecca hears of Isaac's intention to give the firstborn's blessing to Esau, she intervenes and makes Jacob, the son she loves, a prince in the family council (v. 29). It was Esau's mistake to approach his father without the mediation of his mother. His contempt for her by marrying Canaanite women was his undoing (v. 46). It was not Jacob who was his adversary. It was his mother.

It would have been a great tragedy had Isaac succeeded in blessing Esau, instead of Jacob our father. This is a testimony to the fact that men ought to honor their wives' evaluation of their offspring.

M. She is called the *Seven-fold Spirit* (Revelation 1:4; 3:1; 4:5; 5:6).

Some translations render it "the Seven Spirits." Her plurality is not meant to convey the idea that there are seven separate persons called the Holy Spirit, but rather that Her unique attribute is the ability to multiply (or clone) Herself without diminishing Her office. This is borne-out by the fact that the number seven is used. "Seven" is the number of perfection. *Vine's Expository Dictionary* helps us here:

Seven - hepta (2033), whence English words beginning with "hept" - corresponds to the Hebrew *sheba* (which is akin to *saba*, signifying "to be full, abundant"), sometimes used as an expression of fullness, e.g. *Ruth 4:15*: it generally expresses completeness . . .

That the text is referring to the Deity, and not angels, is clarified in Revelation 3:1. Revelation 4:5 says so again, but adds the Temple imagery of the seven lamps of fire in the sanctuary. They burn continually and are the only source of light in the Divine Cosmos.

Revelation 5:6 refers to the seven Spirits as seven horns and seven eyes sent into all the earth. In Biblical symbolism, "horn" means "potency and strength". "Eyes" mean knowledge.

Thus, in the references above, we find all four of the essential attributes of Deity: eternity, omnipresence, omnipotence, and omniscience. This is definitely the Holy Spirit we are talking about here.

Analogously then, we can see how this aspect is answered by polygamy. While the office of the father cannot be divided, the wife/mother can be. Ruth 4:11 tells us how it was that Leah and Rachel *together* built up the House of Israel. The wife divides in order to multiply the son. Her office is not diminished by that division; for the Holy Spirit also divides to multiply heavenly heirs (1 John 4:1-3; Hebrews 1:7, 14).

Furthermore, Isaiah 4:1 proclaims this sevenfold division as a herald of the Millennium:

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by your name, to take away our reproach. In that day shall the glory and honor of the LORD shine forth, and the fruit of the earth shall be excellent and comely for the remnant of Israel.

The concept of plural marriage is, of course, repugnant to most of modern Christianity. This contempt for a Biblical custom with a long and honorable history betrays how Gnosticism and feminist thinking have warped Christian sentiments.³⁵

N. She is called the *Spirit of Burning* (Isaiah 4:4)

Jesus said, “I will baptize with the Holy Spirit and with fire” (Matthew 3:11; Mark 1:8, etc.). Water cleanses, but so does fire. Water washes the defilement away, but fire consumes it.

A mother must be vigilant against bad habits in her children. They learn them so easily. She must be determined to purge them out and not leave any residue of the old leavening.

Does this sound harsh? It need not be. Patient persistence can be gently offered instead if done early.

³⁵ *Eros Made Sacred*, Stivers

By inference, we can appreciate the cleaning tasks of the housewife. While she uses water and soap to cleanse, soap in the Scriptures is usually associated with the burning qualities of lye. Lye is made from ash (the residue from burning something) and mixed with vegetable oils or animal fats to make soap. Without modification, lye is caustic and deadly if ingested. Lye can be used to clean clogged pipes. Lye is a disinfectant. Thus, the cleaning activity of the housewife mirrors the cleansing activity of the Holy Spirit.

In relationship with her husband, the housewife also cleanses him by embracing his lusts and receiving his seed. The spillage of seed is considered an uncleanness in the Scriptures and can only be remedied by the woman in the sexual embrace. While much more can be said on this aspect of the pneumatic role of the woman, it must wait for a future study on the hierodule.

O. She is called the *Free Spirit* (Psalm 51:12)

We have not been given the “spirit of bondage” (Romans 8:15). The Holy Spirit creates a relationship that is not based upon mutual obligation but of love and affinity. We have received the “spirit of adoption whereby we cry, ‘Abba, Father’.” It is not a relationship based upon dos and don’ts, but rather the giving and receiving of love and care.

Likewise with the mother, she creates the atmosphere that makes a child’s father approachable. She softens the father’s

rough edges on the one hand, and on the other, encourages the child with the confidence he needs to approach his father with his petitions, interests and inquiries.

What a wonderful blessing a mother is! As it is with the Holy Spirit and the family of heaven, she is the glue which holds the family into one unit.

P. She is called the *New Spirit* (Ezekiel 11:19)

Something new is a thing that is fresh and attractive. The Holy Spirit provides a freshness to life that makes it interesting and compelling.

So it is with the woman. She cleans, she decorates, and she is festive. She makes life at home fun. Every day is something to look forward to because Mom is always doing something new or different. She always has a new game for game night or a party she is planning. She moves the furniture or repaints a room. That is why boys miss their mothers when they are grown.

APPENDIX A:

**THE WOMAN AS THE
ALTAR OF GOD**

Teach the widows . . . that they are the altars of God.

- The Epistle of Polycarp, IV

One of the great mysteries of the Early Church was the Order of Widows and Virgins. Most Christians are unaware that there was such an order; let alone what the purpose of its existence was. There are few references in the Bible to rely upon. But what references there are, they are significant.

One such reference is in 1 Timothy 5:2-16. Although the Apostle addresses a class of widows who are in need of charity, he specifically distinguishes that kind of widow from one who is "a widow indeed" that has been "taken into the number" (v.9). Such a widow was added as a dependent of the Church and was one who was enrolled as a servant in the Church (a deaconess).

After the New Testament period, the Early Church continued to formalize the ministry of widows, which included virgins "called widows." It is from this Order that the Nuns and Sisterhoods emerged during the medieval period.

Their functions consisted of the various ministries of mercy to the needy: the care of orphans, the sick, the hungry, the dead, strangers, etc. Midwives were a part of this Order of Ministry. They taught housewives, children, and other dependents the ways of Christ in their respective stations in life. In some places they formed the choir which chanted Psalms at the public assembly.

Among the qualifications for this Order, the widow had to be completely unencumbered by competing family ties. For the Gentile churches, the Apostle required her to be at least sixty years of age, since younger widows often broke their vows and remarried.

What is of peculiar interest, at this point, are the references that we find among the Early Fathers describing these women as "the Altars of God." Polycarp's view is quoted above. Polycarp was a disciple of the Apostle John.

Later, a leading bishop called Methodius taught the same thing ("The Banquet of the Ten Virgins"). He claimed the doctrine was handed down by Apostolic tradition that virgins were "the unbloody altar of God."

Now, altars in Biblical times were places of slaughter. They were mounds of dirt or rocks which elevated the offering above the ground. On these altars, men would offer food to God. The offerings ranged from grain to slaughtered animals. The priest, and sometimes the offerer, would partake of the sacrifice as a

communal meal with God. It depended upon factors such as, whether the sacrifice was offered to atone for sin (which was completely burnt) or whether it was a Thanksgiving Offering, a Peace Offering, and so on.

Within the Temple itself, there was an altar, the Altar of Incense, where no bloody sacrifice was offered. However, the Ark of the Covenant, which was in the Holy of Holies, was sprinkled with blood every year on the Day of Atonement. The Brazen Altar at the Temple's entrance was where most of the sacrifices occurred. Methodius likened the widows to the Brazen Altar and the virgins to the Golden Altar on the Ark of the Covenant.

Widows and virgins were exemplary in their commitment to intercessory prayer. The Book of Revelation tells us that incense from the Altar was symbolic of the prayers of the saints (8:3-5). From this point of view, we can see how these women received a reputation as being God's Altar. Altars were points of contact with Heaven. People came to them for prayer.

This point is strengthened in relation to our study on the Holy Spirit because the name "Paraclete" is applied to the Holy Spirit (John 16). It is a Greek word which means "one who comes beside to call". It had a specific reference to Advocates (lawyers) who would come to the aid of clients in petitioning the magistrate. That the Holy Spirit was described as performing this function is significant (Romans 8:26-27), because prayer in the Bible is never considered as a psychic experience. It is always looked upon as a real conversation with God. Sometimes, there is

pleading; sometimes negotiating. Other times, it is just thanksgiving. But always, it is a two-sided discussion.

Furthermore, the Rabbis came to call their Altars "Paracletes." Presumably, this was because they saw them as places where God could be relied upon to show up. Altars were memorials, where God came down to covenant with holy men. He seemed to come back to these same spots and remember those covenants.

Factoring the meaning of the word Paraclete into the equation, we can say that altars were places to call upon the Divine Magistrate and Protector. There were holy men which guarded the sanctity of the Altar. They would intercede on your behalf in places you could not go.

The widows were the extensions of their bishops, who, in turn, were the representatives of Christ. Since widows and virgins were considered the spouses of Christ in a special way, it seemed logical to believe these women had the ear of their husband. Their prayers were considered more efficacious because they sacrificed their reproductive powers to God.

Aime Martimort in an authoritative study on *Deaconesses* (Ignatius Press, 1986), provides an interesting excerpt from the *Didascalia*, a third century clergy manual.

The deaconess should be honored by you as the Holy Spirit is honored . . . and widows and orphans [virgins]

should be esteemed by you as you would esteem the altar of God.

- p. 36-37

Later, the Didascalia tells us that "our Lord and Savior was himself served by deaconesses, such as Mary Magdalen." (Mortimort, p. 38).

So far, we have catholic doctrine. Beyond this point lies the esoteric doctrine which I am not at liberty to divulge here. However, I will remind you about the Mahuzzim heresy which was discussed earlier in the book. Remember, that it taught men to "forsake the desire of women," meaning their sexuality and their feminine role. The catholic tradition which formed among the Gentile churches exalted celibacy. The catholic tradition which formed among the heirs of the Jamesian church (for instance, the Ebionites) condemned celibacy. They would never have tolerated an Order of Widows and Virgins, such as the kind which developed among the Gentile churches. At the very least, they would have incorporated such women into the households of Christian leaders. You must remember that the Church was home-based during these early years. It was centuries away from the time when it acquired an institutional presence in society.

Within this context, we can see how Mary Magdalene, as a deaconess, was really a member of our Lord's household. And she served him, not the people. Whether that meant there was a sexual relationship between them is a subject which cannot be

known from such scanty evidence presented here. But there is a strong, ancient tradition that Mary was married to Jesus.³⁶

Certainly, if a woman wants to become such a deaconess who images the role of the Holy Spirit, then we need to discuss how the womb becomes the Altar of God. It is upon the womb that the seed of man is offered to God. But it *cannot* be the seed of just any man. Only the seed of God's Elect is acceptable to God.

The virginal blood was the woman's circumcision and was a holy sacrifice. Herein, we find the imagery of the Bride and Bridegroom which the Apostle Paul affirmed was the great secret of the Church (Ephesians 5:32). Only those who were worthy were permitted to know this secret. And that is where I must leave it.

³⁶See my book, *Biblical Midwifery*.

APPENDIX B

THE CAMBRIAN EPISCOPAL CHURCH

The Cambrian Episcopal Church is an evangelical and catholic church which teaches the esoteric tradition of the first Christians. By "evangelical", we mean that we teach that mankind can only be saved by the Atonement of Jesus Christ. The offer of salvation is extended to all who will receive Christ in faith as their Savior.

By "catholic", we mean that we teach the cardinal doctrines of the faith as expressed in the Church's three Ecumenical Creeds: the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. While we do accept other churches as Christian which have a deficient understanding of these Creeds, yet we hold them with guarded communion.

The "esoteric tradition" of the Early Church refers to those teachings and practices which existed prior to its first apostasy in the middle of the Second Century. Because the Roman Empire sought to exterminate the Esoteric Doctrines, they were veiled with symbolic language to protect those who believed and practiced them. There are still hostile elements in the world today, even within Christianity, which expose teachers of the Tradition to persecution and danger. However, America's free society has greatly diminished those risks and has provided you with the opportunity to hear these truths.

Although we use the Episcopal Book of Common Prayer as our primary resource, the Cambrian Episcopal Church is not structurally connected to the Episcopalian Church or to the Anglican Church. But we are Episcopal in our form of church government.

The Cambrian Episcopal Church represents a branch of the Celtic tradition that comes through ancient Wales (hence, the name "Cambrian"). It traces its doctrinal and spiritual lineage through the representatives of Celtic Christianity to the Lord's kinsmen (called the Desposyni) and Apostles of the Jerusalem Church in the First Century. The Jerusalem Church was the true Mother Church of Christianity. Further inquiries may be directed to our outreach ministry:

Friends of the Cambrian Church,
P.O. Box 8701 Moscow, ID
83843

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*And God Himself is love; and out of love to us became feminine.
In His ineffable essence He is Father; in His compassion to us
He became Mother. The Father by loving became feminine: and
the great proof of this is He whom He begot of Himself: and the
fruit brought forth by love is love.*

- Clement of Alexandria, early Christian leader