

## NOTES ON THE FEMININE IN TRADITION

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The feminine presence in the creation account in Genesis, with related texts in Proverbs, Sirach, and the Wisdom of Solomon, includes the following points:

**Genesis 1:2** “and the **Spirit** (*feminine*) of **God** (*masculine*, honorific plural) was hovering above the surface of the waters”. . . 1:27 “let **us** [= *God and Wisdom*] make **Man** (אָדָם = “humans,” a collective noun including *male* and *female*) in **our** [= *God and Wisdom*] image, in the image of **God** he created **him** [= אָדָם = “humans,” a collective singular = “them”]: **male and female he created them**” . . . **Genesis 5:1–2** When **God** created *humans* (אָדָם), he made **him** [collective = “them”] in the likeness of **God**. Male and *female* he created **them**, and he blessed **them** and named **them** humans (אָדָם) when they were created.

**Proverbs 8:22–31** Ages ago I was set up, *at the first, before the beginning* of the earth. 24 When there were no depths *I was brought forth*, when there were no springs abounding with water. 25 Before the mountains had been shaped, before the hills, I was brought forth; 26 before he had made the earth with its fields, or the first of the dust of the world. 27 *When he established the heavens, I was there*, when he drew a circle on the face of the deep, 28 when he made firm the skies above, when he established the fountains of the deep, 29 when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth, 30 *then I was beside him, like a master workman*; and I was daily his

delight, rejoicing before him always, *31 rejoicing in his inhabited world and delighting in the sons of men.*

**Sirach 1:1, 4** All wisdom comes from the Lord and is with him for ever. . . . *Wisdom was created before all things . . . The Lord himself created wisdom; he saw her and apportioned her, he poured her out upon all his works. . . . she is created with the faithful in the womb.*

**Sirach 43:33** (the Vulgate and related translations, though, lack the reference to “wisdom”)

LXT	πάντα γὰρ ἐποίησεν ὁ κύριος καὶ τοῖς εὐσεβέσιν ἔδωκεν σοφίαν
NRS	<i>For the Lord has made all things, and to the godly he has given wisdom.</i>
VUL	benedicentes Dominum exaltate illum quantum potestis maior est enim omni laude
DRA	Blessing the Lord, exalt him as much as you can; for he is above all praise.
NAB	For who can see him and describe him? or who can praise him as he is?

**Wisdom of Solomon 9:1** “O God of my fathers and Lord of mercy, **who hast made all things by thy Word** (ἐν λόγῳ σου [masculine]), 2 and by thy Wisdom (τῇ σοφίᾳ σου [feminine]) hast formed man, to have dominion over the creatures thou hast made, 3 and rule the world in holiness and righteousness, and pronounce judgment in uprightness of soul, 4 give me the **Wisdom that sits by thy throne**, and do not reject me from among thy servants.

**6:12 Lady Wisdom\*** (ἡ σοφία) is radiant and unfading, and she is easily discerned by those who love her, and is found by those who seek her. 13 She hastens to make herself known to those who desire her. . . . 17 The beginning of **her** (αὐτῆς) is the most sincere desire for instruction, and concern for instruction is love of **her**, 18 and love of **her** is the keeping of **her** laws, and giving heed to **her** laws is assurance of immortality, 19 and immortality brings one near to God; 20 so the desire for **Lady Wisdom** (σοφία) leads to a kingdom. **7:7** I called upon God, and the spirit of **Lady Wisdom** came to me. . . **7:21** I learned both what is secret and what is manifest, 22 for **Lady Wisdom** (σοφία), the fashioner of all things, taught me. For in **her** there is a spirit that is intelligent, holy, unique, manifold, subtle, mobile, clear, unpolluted, distinct, invulnerable, loving the good, keen, irresistible, 23 beneficent, humane, steadfast, sure, free from anxiety, all-powerful, overseeing all, and penetrating through all spirits that are intelligent and pure and most subtle. 24 For **Lady Wisdom** (σοφία) is more mobile than any motion; because of **her** pureness **she** pervades and penetrates all things. 25 *For **she** is a breath of the power of God, and a pure emanation of the glory of the Almighty; therefore nothing defiled gains entrance into **her**.* 26 *For **she** is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness.* 27 *Though **she** is but one, **she** can do all things, and while remaining in **herself**, **she** renews all things; in every generation **she** passes into holy souls and makes them friends of God, and prophets;* 28 for God loves nothing so much as the man who lives with **Lady Wisdom** (σοφία). 29 For **she** is more beautiful than the sun, and excels every constellation of the stars. Compared with the light **she** is found to be

superior, 30 for it is succeeded by the night, but against **Lady Wisdom** (σοφία) evil does not prevail. **8:1 She** reaches mightily from one end of the earth to the other, and **she** orders all things well. 3 **She** glorifies her noble birth by living with God, and the Lord of all loves **her**. 4 For **she** is an initiate in the knowledge of God, and an associate in his works. . . . **she** is fashioner of what exists. . . . Because of **her** I shall have immortality

\* The “Lady” is added to the noun “Wisdom” because it is a *feminine* noun in Hebrew (חֵכֶמָה = *hokmâ*), in Greek (Σοφία = *Sophia*), and in Latin (*Sapientia*). To read it a *neuter* noun destroys a significant element of truth in the text.

**Sirach / Ecclesiasticus 42:9** A daughter keeps her father secretly wakeful, and worry over her robs him of sleep; when she is young, lest she do not marry, or if married, lest she be hated; 10 while a virgin, lest she be defiled or become pregnant in her father’s house; or having a husband, lest she prove unfaithful, or, though married, lest she be barren. 11 Keep strict watch over a headstrong daughter, lest she make you a laughingstock to your enemies, a byword in the city and notorious among the people, and put you to shame before the great multitude. 12 Do not look upon any one for beauty, and do not sit in the midst of women; 13 for from garments comes the moth, and from a woman comes woman's wickedness. 14 ***Better is the wickedness of a man than a woman who does good; and it is a woman who brings shame and disgrace.***

**Karen King, editor. 1988. *Images of the Feminine*.** Studies in Antiquity and Christianity. Philadelphia: Fortress Press. Elaine Pagels (p. 413) quoted Tertullian’s addresses to his

“sisters in Christ” whom he regards as Eve’s co-conspirators:

You are the devil’s gateway . . . You are she who persuaded him whom the devil did not dare to attack. . . Do you not know that you are each an Eve? The sentence of God on your sex lives on in this age: the guilt, necessarily, lives on too.

*The Nag Hammadi Library in English*, (translated by members of the Coptic Library Project of the Institute for Antiquity and Christianity, James M. Robinson, Director, New York: Harper and Row, 1977. [47 separate documents, 31 translators].

**The Dialogue of the Savior** (III, 5; NHL 237)

The Lord said, “When [the] Father established the world for himself, he left behind many things from the Mother of All. Because of this he speaks and acts.” Judas said, “You have said this to us from the mind of truth. When we pray, how should we pray?” The Lord said, “**Pray in the place where there is no woman.**” Matthew said, “He says to us ‘**Pray in the place where there is no woman,**’ and ‘**Destroy the works of femaleness,**’ not because she is another [. . .], but so that they (the works) will cease [from you].”

*Teaching of Silvanus* 91:15 (NHL 350, 356, 359) But return. O my Son, to **your first father, God, and Wisdom your mother, from whom you came into being from the very first** in order that you might fight against all of your enemies, the powers of the Adversary. . . 106: 22 **For the tree of Life is Christ. He is Wisdom. For he is Wisdom; he is also the Word. He is the Life, the Power, and the Door. He is the**

Light, the Messenger, and the Good Shepherd. . . . 107:1 **For since he (Christ) is Wisdom**, he makes the foolish man wise. . . . O Lord Almighty, . . . it is Thou who hast given glory to **Thy Word** in order to save everyone, O Merciful God. (It is) he who has come from Thy mouth and has risen from Thy heart, **the First-born, the Wisdom**, the Prototype, **the First Light**. *For he is a light from the power of God, and he is an emanation of the pure glory of the Almighty. He is the spotless mirror of the working of God, and he is the image of his goodness. For he is also the light of the eternal Light . . .* For **he** is an incomprehensible Word, and **he** is Wisdom and Life.

### *Gospel of Thomas*

**Logia 13** “Jesus said, ‘I am not thy master’” In light of Logia 108, “whoever drinks from my mouth shall become as I am” (Guillaumont et al., 55:28; Pagels 47), probably had לָ (lu) “indeed” in the original Hebrew saying which was misunderstood as a negative (lo’).

**Logia 16** “Men possibly think that I have come to throw peace upon the world and they do not know that I have come to throw divisions upon the earth, fire, sword, war”(11: 31). (Compare reconstructed text of Matthew 10:34.)

**Logia 30** Where there are three Gods (אֱלֹהִים שְׁלֹשִׁים) they are gods (אֱלֹהִים), where there are two (אֱלֹהִים), a dual form) or one (אֱלֹהִים, and honorific plural), I am with Him.”

**Logia 55** Jesus said, “whoever does not hate father and mother cannot be my disciple, and whoever does not hate brothers and sisters, and carry the cross as I do, will not be worthy of me.”

**Logia 101** “Whoever does not **hate** [father] and mother as I do cannot be my [disciple], and whoever does [not] **love** [father and] mother as I do cannot be my [disciple]. For my mother [...], but my true [mother] gave me life.” Hebrew שָׁנָא / שָׁנָה (*shana*) “forsake, support” was misread as שָׁנָא

/ שָׂנְאָה (*sane*) “hate.”

**Logia 25** “Love thy brother as thy soul; guard him as the apple of thine eye” (19:10). (Compare the *Didache* 4:9 “Thou shalt not remove thine heart from thy son or from thy daughter, but from their youth shalt teach them the fear of God.”)

**Logia 114** “For every woman who makes herself a male will enter the Kingdom of Heaven.”

**Elaine Pagels, *Beyond Belief: The Secret Gospel of Thomas*, New York: Random House, 2003.** See also (1) Robert Funk and Roy Hoover, *The Five Gospels: The Search for the Authentic Words of Jesus* (New York: Polebridge / Macmillan, 1993) and (2) A. Guillaumont, H.-Ch. Peuch, et al., *The Gospel of Thomas: Coptic Text Established and Translated* (New York: Harper and Row, 1959).

Dating the Gospels: Mark 68-70; Matthew & Luke 80-90; John 90-100; Thomas 90-100.

**45** “Son of Man” (בן אדם) is ambiguous (Daniel 7:13; Mark 14:61–62). “Matthew and Luke follow Mark in describing Jesus both as a future king (“messiah,” “son of God” [Ps 2]) and as a mortal invested with divine power (“son of man”). Luke: Jesus is raised to divine status; John: Jesus descended to human status; and Paul: Jesus did not regard equality with God as something to be “grasped after” [≠ “held onto”] (Phil 2:6). The Gospel of John versus Gospel of Thomas (see pp. 68ff).

**50** Logia 51 and 113 reference the “signs of the end.”

**54** Thomas’ Gospel “encourages the hearer . . . to seek to know God through one’s own divinely given capacity, since all are created in the image of God.”

**55** Jesus’ purging of the Temple: Mark 11:15ff. versus John 2:16

**55–56** Logia 50 “We come from the light . . . .” (compare *Apocryphon of John* (NHL 101)

**58** 15 expressions of conjecture here, including: suggests, probably, may have, in any case.

- 84 Divisions in the early church: New prophecy visionaries: Montanus, Maximilla, Priscilla, Cerinthus, Valentinus, Marcus VERSUS the apostolic traditionalist (with a 40 day limit on visions): Polycarp, Tertullian, Irenaeus, Gaius, Justin.
- 111 The four gospel canon originated with Irenaeus, with John being the first and foremost.
- 115 Valentinus and Ptolemy: Divine Wisdom came forth at the beginning (but no reference in this discussion to the *Wisdom of Solomon* 6-7)
- 159 Tertullian stated “These heretical women—how audacious they are! They are bold enough to teach, to preach, to take part in almost very masculine function—they may even baptize people.”
- 164 The Secret Book of John portrays the Eve of Genesis, the “helper of Adam” (when read symbolically) as the luminous *epinoia* [“creative” or “inventive consciousness”] which comes out of him, who is called Life [Eve]; and she “helps the whole creation, by working with him, and by restoring him to his full being, and by teaching him about the descent of his kind, and by showing the way to ascend, the way he came down

**Dan Brown. *The Da Vinci Code*. New York: Doubleday, 2003.**

Jacques Saunière and granddaughter Sophie Nevue  
 Robert Langdon and Bezu Fache; Bishop Aringàrosa and  
 Silas; Leigh Teabing  
 Opus Dei; Bishop Aringàrosa; Keystone map in Eglise de  
 Saint Sulpice = Job 38:11  
 Pentacle ☆: symbol of Venus, sacred feminine  
 13-3-2-21-1-1-85 = Fibonacci Sequence 1-1-2-3-5-8-13-21  
 (& deposit box number)  
 O draconian Devil O lame Saint and Da Vinci’s Vitrian  
 Man  
 Anagram: Leonardo da Vinci, Mona Lisa  
 Prieure de Sion / Priory of Sion: reverence for the sacred  
 feminine

Mona Lisa < Amon (male - right) + Isis (L'Isa) (female - left) = androgynous person

“So dark the con of man” = “Madonna of the Rocks”

**124: The church conned the world with reference to feminine / female**

*Malleus Maleficarium* (1486) “*The Witches Hammer*” (allegation made that 5 million women were burned at the stake)

157 Priory of Sion founded 1099 to protect the hidden documents found under Herod’s Temple began with nine knights of the “Order of the Poor Knights of Christ” who for nine years labored to find the documents. The Knights Templar and Pope Innocent II

160 Friday 13, 1307 Knights Templar purged by Clement V. Secret documents go to the Priory of Sion and these documents became the “Sangreal”: *san* “holy” + *greal* “grail”

**231 The Bible was made by man, with only four out of 80 gospels chosen for the canon,**

236 “holy grail” = cup for blood > chalice for wine > person MM > documents > sarcophagus  
the ∨ = the chalice = sacred feminine & the ∧ = the male; ⚘ = androgyny

**238 “Genesis was the beginning of the end of the Goddess”**

243 Mary Magdalene married Jesus, father of Sarah: Holy Grail = *Sang Real* “Royal Blood”

**245** NO! Dead Sea Scrolls should not be included as early *Christian* literature (also on 234)

**249** NO! There was no “powerful house of Benjamin”

**254 The Vatican “buried the truth about Jesus and his family”**

5 pedal rose symbol = the Holy Grail = Mary Magdalene

256 Mary Magdalene, daughter Sarah, and Joseph of Arimathea fled to Gaul (Merovingians)

256 **Question:** How did the Sangreal documents (4 trunks with 10,000 documents [including Q] get under the floor of Herod’s temple [let alone Solomon’s]

temple?

257 The real Holy Grail is Mary Magdalene's sarcophagus!

**407 Anti-church statements** made by Leigh Teabing

*The Hammer of Witches (Malleus Maleficarum)*, published by Catholic inquisition authorities in 1485-1486. "All wickedness is but little to the wickedness of a woman. ... What else is woman but a foe to friendship, an unescapable punishment, a necessary evil, a natural temptation, a desirable calamity, domestic danger, a delectable detriment, an evil nature, painted with fair colors. ... Women are by nature instruments of Satan—they are by nature carnal, a structural defect rooted in the original creation."

**Richard Smith, "Sex Education in Gnostic Schools,"** in *Images of the Feminine* (Studies in Antiquity and Christianity), Karen King, editor (Philadelphia: Fortress Press, 1988), 345–360.

345 Ancient theories of sexual reproduction differ, for many reasons, from present-day descriptions of the same process. Their notions are often quaint, frequently amusing, and offensively misogynous.

346 Aristotle opines that the male semen provides the form (εἶδος) of the embryo (κύημα) and makes it perfect (τελειόω). The function of the female sex organ is to receive the sperm and to provide matter (ὕλη) and nourishment (τροφή) for the embryo. There is an extensive series of associations with male semen, all of which Aristotle considers superior (κρείττων). Semen has power (δύναμις), it has heat (θερμότης), it has activity (κίνησις), and has soul (ψυχή). The female's role is simply cast in contrast to the male's. Instead of his power, she has inability (ἀδυναμία) and weakness (ἀσθενής); while he is hot, she is cold (ψυχρός); in place of the soul, she has matter; as he is active, she is passive (παθητικόν); and instead of having divine (θεῖον) form, femaleness (θηλύτης) is a natural (φυσική) deformity (ἀναπηρία). All of these associations Aristotle considers inferior (χείρον).

- 347 There was widespread disagreement with Aristotle's theories in antiquity, especially from the medical profession. . . . the consensus was that the female also produced semen . . . The theory is found in the medical tradition as early as the Hippocratic text *On the Seed*. "Both the man and the woman have sperm,"
- 348 . . . . male sperm being stronger and female sperm being weaker. The predominance of one sperm over the other, strong or weak, results in the sex of the child. . . .
- 349 Galen says, "Aristotle was right in thinking the female less perfect than the male." Men and women have the same sexual organs, Galen says, except for one important difference. The male organs are on the outside, the female's are on the inside. . . . Females, in fact, especially their sexual organs, are imperfect (ἀτελής) and deformed (ἀνάπηρον).
- 350 "The female semen is extremely weak, formless and imperfect," . . . without the male semen the fetus lack perfection (τελειότης).
- 359 Philo (*De fuga* [Loeb Classical Library] 51–52.) wrote: "While Wisdom's name is feminine, her nature is manly. As indeed all the virtues have women's titles, but powers and activities of consummate men (ἀνδρῶν τελειοτάτων). Let us, then, pay no heed to the gender of the words, and let us say that the daughter of God, even Wisdom, is not only masculine but father, sowing and begetting (σπείροντα καὶ γεννῶντα) in souls, knowledge, good action," and other virtues. [Philo, accordingly, shifted his interest to the masculine *Logos* "word."]

### CONCLUSION

Theological misogyny—past and present—has been grounded in primitive Graeco-Roman medical science and sexology. Many contemporary religionists have abandoned the antiquarian medical science but cling to its derivative deprecation and deprivation of women and its mysogny.