

Behold Thy Mother â?? Part 1

Description



Behold Thy Mother

THE END FROM THE BEGINNING Isaiah 41:4

GENERAL CONFERENCE SPECIAL EDITION 1980

â??The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: HE SHALL CRY, yea, roar; HE SHALL PREVAIL AGAINST HIS ENEMIES. I have long time holden my peace; I have been still, and refrained myself: NOW WILL I CRY LIKE A TRAVAILING WOMAN; I will destroy and devour at once.â?•â?? Isa. 42:13, 14.

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LIVING WATERS

BEHOLD THY MOTHER

FORWARD

Isaiah 66: Verse 13: â??As one whom his MOTHER COMFORTETH, so will I COMFORT you; and YE SHALL be COMFORTED in JERUSALEM (The MOTHER of us all, Galatians 4:26).â?•

John 14: Verse 18: â??I will not leave you COMFORTLESS (or ORPHANS, margin. That is, WITHOUT PARENTS, BOTH father and MOTHER).â?•

Verse 26: â??But the COMFORTER, which is the HOLY GHOST, WHOM the Father will send in MY NAME.

Verse 17: â??Even the SPIRIT OF TRUTH.

Verse 16: â??. . .ANOTHER COMFORTER (the Holy Spirit). . . â?• One COMFORTER, Jesus; ANOTHER COMFORTER, THE HOLY SPIRIT MOTHER (Rom. 8:26,34).

â??Let Godâ??s workmen study the SIXTH CHAPTER OF ISAIAH. . .â?• â?? Testimonies to Ministers, p. 213.

â??It was concerning the FUTURE FULFILLMENT of this prophecy that Isaiah had heard the shining seraphim singing before the throne, â??The whole earth is full of His glory.â?? The prophet, confident of the certainty of these words, himself afterward boldly declared. . .â??They shall see the GLORY OF THE LORD, and the excellency of our God.â?? TO-DAY THIS PROPHECY IS MEETING RAPID FULFILLMENT. â?•â?? Prophets and Kings, p. 313.

â??Since the prophecy of Isaiah 6 was present truth in Mrs. Whiteâ??s day, and the Third Angelâ??s message has not been given to the world in a loud cry. . .we can only conclude that this prophecy of Isaiah 6 is PRESENT TRUTH TODAY and is the message of the THIRD ANGEL that will fill the earth with Godâ??s glory (by the angel, Rev. 14:17,18; 18:1-4).â?• â?? Heavenâ??s

Flying Saucer, God's Traveling Throne, by Ben L. Roden, p. 4. (Parenthesis belongs to quotation)

It was concerning the FUTURE fulfillment. In those days shall Judah be saved, and Jerusalem shall dwell safely: and THIS IS THE NAME wherewith SHE shall be called, The LORD OUR RIGHTEOUSNESS. Jer. 33:15,16. Ibid., p. 11.

BEHOLD THY MOTHER

AIM

The AIM of this publication is TO PROVE to the candid mind from Scripture, History, and recent archeological discovery:

THAT the Godhead is represented as BOTH masculine and FEMININE according to the creation story of Genesis 1:26, 27 and Romans 1:20.

THAT two PERSONS were created in the image of God a male and a FEMALE, both invisible. Two people Father Adam in the image of God, the Father and God, the Son; and Mother Eve, in the image of God, the Mother, THE HOLY SPIRIT, images of the persons and genders of the Godhead.

THAT both were surrounded by a halo of purest light before sin entered even as God is encompassed in the light and glory of the Throne.

THAT because of sin the COVERING of light departed (they became visible, naked), and was replaced with the clothing of animal skins, OF HAIR, which became a symbol of sin and represented the sacrificial system (visible representations of God), a temporary remedy for sin UNTIL that which was perfect and eternal should come.

THAT even Christ in the flesh and the HOLY SPIRIT should come to INTERCEDE before the Father for fallen humanity, TWO Divine Intercessors (Rom. 8:26, 34).

THAT the animal and bird sacrifices, both male and female, pointed forward to the revelation of the male and FEMALE Intercessor TO COME through Christ (His blood) and the Holy Spirit (Her fire) in the sacrificial services.

THAT therefore we are without excuse (Rom. 1:20) if we are not aware of a DOUBLE INTERCESSION in the Sanctuary in Heaven (Rom. 8:26,34) for our cleansing from sin and uncleanness.

THAT in the TIMES of the restitution of all things (Acts 16:16) the original garment of light and glory is to be restored to man AND WOMAN, and the land as the Garden of Eden.

THAT those who see this eternal PLAN OF REDEMPTION through the eyes of faith shall at last be restored in face-to-face communion with the Father, Son, and Holy Spirit, WHOSE IMAGES THEY BECOME through obedience to the antitypical sacrificial service of Christ and the Holy Spirit in Heavenly Jerusalem, the Temple above.

BORN AGAIN through the Power of the HOLY SPIRIT nevermore to die but to LIVE forever WITHOUT seeing death. THE DESIRE OF ALL AGES FROM THE BEGINNING (P.K. 729) Amen.

THE END. . . . FROM THE BEGINNING Isaiah 41:4

BEHOLD THY MOTHER

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Then saith he to the disciple (and those who are His disciples), BEHOLD THY MOTHER (Mary)! John 19:27.

THE MESSIAH'S EARTHLY MOTHER WAS A SYMBOL (IMAGE) OF HIS HEAVENLY MOTHER IN JERUSALEM ABOVE.

BUT JERUSALEM WHICH IS ABOVE IS FREE, WHICH IS THE MOTHER OF US ALL. Gal. 4:26.

Galatians 4: Verse 25: For this AGAR is mount Sinai in Arabia, and answereth to JERUSALEM which NOW IS, and is in bondage with her children.

Verse 22: For it is written, that Abraham had two sons, the one by a bondmaid (Hagar), the other by a freewoman (Sarah).

Verse 24: WHICH THINGS ARE AN ALLEGORY: For these are the TWO COVENANTS (the two WOMEN represented by Hagar and Sarah). Verse 25: For this Agar (woman) is mount Sinai in Arabia, and answereth to JERUSALEM (woman) which now is, and is in bondage with HER children.

Verse 26: But JERUSALEM (the woman, Sarah) which is above (Mt. Zion in Heaven) is free, which is the MOTHER OF US ALL.

Therefore, Heavenly Jerusalem is our spiritual Mother, symbolized by a real woman on earth with a proper name, Sarah.

Verse 30: Cast out the bondwoman (Hagar) and her son (Ishmael): for the son of the bondwoman shall not be heir with the son (Isaac) of the freewoman (Sarah, Heavenly Jerusalem) THOSE BORN AFTER THE SPIRIT the Church of the Firstborn, Hebrews 12:23).

Verse 4: God sent forth His Son (in the flesh), made of a WOMAN (Mary born to earthly Jerusalem), made under the law.

Hebrews 4: Verse 14: Seeing then that we have a great high priest (the Messiah, Son of Mary, a woman under Moses' law, symbolized by Hagar earthly Jerusalem), that is passed into the heavens (returned to His Mother), Jesus the Son of God, let us hold fast our profession.

Verse 16: Let us therefore come boldly unto the throne of grace (in the Heavenly Jerusalem, Heb. 9:24, represented by a literal woman, Mary, who had been reborn of the Spirit), that we may obtain mercy, and find grace to help in time of need.

Revelation 12: Verses 1, 2: And there appeared a great wonder IN HEAVEN; a WOMAN (Temple) clothed with the sun (light of Truth), and the moon (the sanctuary service to reflect the Truth light) under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered.

Verse 5: And SHE brought forth a man child, who was to rule all nations with a rod of iron: and HER child was caught up unto God, and to his (and her) throne (in the Heavenly Jerusalem, symbolized by a WOMAN).

Verses 13-17: And when the dragon saw that he was cast unto the earth, he persecuted the woman (the Church the Lord's Sanctuary, Dan. 8:11, 12, 24) which brought forth the man child. And to the woman were given TWO WINGS OF A GREAT EAGLE, that she might fly into the wilderness, into her place, where she is nourished (fed) for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood AFTER THE WOMAN (the Church), that he might cause her to be carried away of the flood. And the earth helped the WOMAN (the Church), and the earth opened HER mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the WOMAN (the Church), and went to make war with the remnant of HER seed, which keep the commandments of God, and have the testimony of Jesus Christ.

The dragon was seen IN HEAVEN and being cast out, it is obvious that the symbol is of HEAVENLY ORIGIN. Of him it is said: That old serpent, called the Devil, and Satan. Note that the dragon is a symbol of Satan. . . 2 S.R., p. 65.

The woman clothed with the sun is understood to be God's church. The child to which she gave birth was Christ. The twelve stars that comprise the woman's CROWN were originally symbols of the twelve patriarchs. Ibid.

Note that the objects shown in the vision were in HEAVEN, not on earth. Therefore, what ever these symbols may imply, they must be of a HEAVENLY ORIGIN. Ibid., p. 71.

Thus John in VISION was looking BACK BEYOND the birth of Christ. -Ibid.

He saw EVE, the WOMAN on earth, who was the IMAGE OF THE EVERLIVING ONE, the HOLY SPIRIT in HEAVEN! HE SAW THE WOMAN OF REVELATION 12:1 (see Gen. 1:26,27), when this WOMAN, AS AN EAGLE, A BIRD OF PREY, would go forth conquering and to conquer (Song of Solomon 6:10; Prophets and Kings, p. 725), when the Holy Spirit Mother sends down the Latter Rain, in a message of truth, to ANOTHER woman on earth, who keeps the commandments of God and HAS the Testimony of Jesus, which is the Spirit of Prophecy, the Living Voice or Spoken Word (Rev. 19:10).

Revelation 12:14 states: And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place . . . Note that she was given TWO WINGS of a great

eagle! the two great wings must denote two great PERIODS of church history !. the symbol must apprehend each period from its beginning. Thus one of the wings takes in the entire church history from the FALL OF ADAM TO THE CRUCIFIXION OF CHRIST, and the other FROM HIS CRUCIFIXION TO THE END OF THIS PRESENT WORLD (His second coming). Thus it proves that there is only ONE true church in all ages. • 2 S.R., p. 75. (Parenthesis belongs to quotation)

. . . the crown of twelve stars in the New Testament period stand for the twelve apostles! in the reckoning of the tribes of Spiritual Israel (the 144,000) [again we see the symbol of the 12 star crowned government given to the WOMAN, God's EVERLIVING Church, symbolized by a WOMAN on earth, with a proper name, who represents the HEAVENLY WOMAN, or HEAVENLY JERUSALEM]! • Ibid., p. 76. (Parenthesis belongs to quotation, brackets added)

God's church has been symbolized also by earthly objects; we speak of the symbols by WOMEN; namely, Hagar, and Sarah. The former is a SYMBOL OF THE JEWISH, and the latter of the CHRISTIAN CHURCH [1 S.R. 1361 These earthly symbols point out God's church in different sections and conditions. But the WOMAN clothed with the sun and her eagle's wings being of HEAVENLY origin, denote God's true church (TRUTH) [in Heaven first, then in earth] in ONE continuous line, and her Child, our only Saviour and Redeemer in BOTH periods before and after Christ. • Ibid. (Parenthesis belongs to quotation)

In reality the twelve stars on the WOMAN'S crown originally represented the twelve patriarchs; later the twelve tribes of fleshly Israel; after that the twelve apostles; and last the twelve tribes of Spiritual Israel (the 144,000). • Ibid., pp. 79,80. (Parenthesis belongs to quotation)

The CROWN is her GLORY, and the stars (twelve apostles) are her only earthly authority. . we read: Howbeit when He the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of himself [SHE shall speak of HERSELF]; but whatsoever He shall hear, that shall He speak; and He will shew you things to come. • John 16:13. • Ibid., p. 78. (Parenthesis belongs to quotation, brackets added)

It is utterly impossible to enter into the kingdom of Christ without a PERSONAL TOUCH OF DIVINE GLORY. Jesus said: Verily, verily, I say unto thee, Except a man be BORN AGAIN [of the Spirit], he cannot see the kingdom of God. • Ibid., p. 79.

Revelation 21: Verse 9: Come hither, I will shew thee the BRIDE, the Lamb's wife. •

Verse 10: . . . and shewed me that great city, the holy JERUSALEM (Woman Temple), descending out of heaven from God. •

Verse 11: Having the glory of God: and HER LIGHT was like unto a stone most precious, even like a jasper stone, clear as crystal. •

Verses 2, 3: And I John saw the holy city, NEW JERUSALEM (WOMAN Temple), coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle (Woman Temple) of God is with men, and

he will dwell with them (through His Holy Spirit, The Woman, His Temple), and they shall be his people, and God himself shall be with them, and be their God.â?•

In the Scriptures the church (Temple) is symbolized by a WOMAN â?? the pure church by a pure woman; the false by a lewd woman.

â??In Rev. 12 the woman represents the true church. . . By contrast the woman representing the false church is portrayed [in Chap. 17:41]. . .â?•â?? S.D.A. Bible Commentary, Vol. 7, p. 807.

In different periods of church history Godâ??s wife is symbolized by WOMEN with literal names. Specifically speaking, the church in her purity by Eve in Eden; later by Hagar at Mt. Sinai; then by Sarah symbolizing the Heavenly Jerusalem; also by MARY of the lineage of David, representing BOTH EARTHLY AND HEAVENLY JERUSALEM: being a member of the Jewish church (Hagar), and the first convert to the Truth of the coming Messiah â?? the first member of the New Testament church, the FIRST of the first-fruits of the living of the Apostolic Pentecost. Clearly, Mary fulfilled TWO types â?? of both the OLD and NEW Testament Churches, OLD and NEW Jerusalem, OLD and NEW Covenants.

In her purity, Eve, termed the MOTHER OF ALL LIVING (Gen. 3:20), with her death not recorded, represents the Ever- living Church of God on EARTH, an IMAGE (copy) of the Heavenly (Spiritual) Jerusalem above, the Spirit Mother, the Holy Shekinah.

Likewise, Sarah the freewoman (Gal. 4:26), the wife of Abraham (a representative of the Heavenly Father on earth), SYMBOLIZED the sanctuary above, spiritual Jerusalem. A WOMAN on earth represented the NEW COVENANT (feminine representation), Godâ??s EARTHLY spiritual wife â?? the New Testament Church.

Hagar (the Jewish Church) represented Godâ??s earthly (fleshly) wife, earthly Jerusalem (a city) â?? the OLD COVENANT (feminine representation), the Old Testament Church.

â??COVENANT. This word is supplied and correctly so, as the Greek indicates. The adjective translated â??newâ?? is the SAME GENDER and NUMBER as the word for COVENANT. GALATIANS 4 TEACHES THAT BOTH COVENANTS ARE FEMININE GENDER AND BOTH ARE SPEAKING OF JERUSALEM, GODâ??S SANCTUARY, BOTH EARTHLY AND HEAVENLY. ONE NEED NOT BE A STUDENT OF HEBREW OR GREEK TO DETERMINE THE GENDER OF THE

SANCTUARY, THE DWELLING PLACE OF THE HOLY SHEKINAH, WHEN THE SCRIPTURES ARE TAKEN AS THEY READ.

â??THE SANCTUARY (Gender). Gr. Hagia . . . scholars generally agree that the reading *hagia* is to be preferred. There is a grammatical problem to be settled with respect to *hagia*. Taken by itself its UNACCENTED form may be: (1) A FEMININE SINGULAR FORM that would make it an adjective modifying *skn*, â??tabernacle.â?? The clause would then read, â??which is called holy [tent].â?? (2) A NEUTER PLURAL FORM that would be rendered â??holies,â?? or â??holy [places].â?? THE SPELLING OF THE TWO FORMS IS THE SAME; however, when the word is ACCENTED, the FEMININE SINGULAR form has the accent on the SECOND syllable, whereas the NEUTER PLURAL form has the accent on the FIRST syllable. Since the earliest manuscripts were UNACCENTED, it is IMPOSSIBLE, on the basis of them, to determine which form may here

have been intended (SINGULAR FEMININE, or PLURAL NEUTER) . . . all this is NOT conclusive evidence against a singular (FEMININE) reading, for the manuscript copiers, who SUPPLIED the ACCENTS, WERE UNINSPIRED MEN. They placed the accent where they FELT the context required it . . . However . . . A SINGULAR (FEMININE) FORM CANNOT BE DENIED. . . . S.D.A. Bible Commentary, Vol. 7, pp. 448, 449. (Parentheses added; brackets belong to quotation)

Masculine gender was not even indicated. Uninspired translators put what they THOUGHT IT SHOULD BE. The sanctuary would naturally have a feminine image as it represents the dwelling place of the Holy Shekinah who is Herself termed Feminine. The AH ending is feminine in the Aramaic (The Hebrew Goddess, p. 141).

The Old Testament Scriptures are rich in the history of God's wife (church) which are TYPES (Eve, Hagar, Sarah) for the New Testament era under the NEW covenant. MARY stands out as the FIRST convert to the idea of a Messiah to come. She is a SYMBOL of the Jewish Church (Hagar) who gave birth to the Messiah and was the first member of the New Testament Church (Sarah) as she believed and accepted the Angel's message to her and humbly obeyed. She remained faithful and was with the 120 on the day of Pentecost to receive the outpouring of the Spirit's power from her Heavenly Mother, the Holy Shekinah.

THE PROMISE TO EVE (meaning life), Genesis 3:15, was given to a woman, MARY to fulfill, the most sublime privilege ever delegated to a human being: to be THE MOTHER OF GOD IN THE FLESH!

Therefore, Mary was the antitypical Eve who fulfilled Genesis 3:15, the "seed" of the woman who was to bruise the serpent's head (Satan's). She also fulfilled the primary application of Isaiah 11:1, the Old Testament prophecy showing an all male lineage depicting Jesse, David, and the Branch, the Messiah. But in the New Testament fulfillment (birth), we see a woman, Mary (a daughter of David) bringing forth the Messiah (Son of David) born by the power of the Spirit (the Creator of Mary). Having no EARTHLY father, His lineage came through a FEMININE representation of DAVID, Mary, a symbol of the throne of David upon which the Holy Shekinah rested (overshadowed). She was endowed with the greatest gift ever bestowed upon a mortal by God, the HOLY SPIRIT, of bearing HER SON in the flesh. SHE was the ROD, David, who brought forth Christ the Branch.

As a member of the Jewish Church, born of the flesh, she gave birth to God in the flesh, and became the first member of the New Testament Church born of the Spirit; thus in ONE woman, three are represented. Eve an earthly IMAGE of the Holy Spirit; Hagar the fleshly, earthly Jerusalem or Jewish Church; and Sarah the Spirit (Heavenly Jerusalem), a SYMBOL of the new birth that all flesh must receive for translation without death. BUT SINCE SARAH DIED, SHE COULD NOT TRULY REPRESENT THE LIVING TRANSLATED CHURCH AT THE COMING OF THE MESSIAH (Mal. 3:1; G.C. 424; Dan. 7:13,14). Neither could any woman who died AFTER Mary, represent the translated church of the living. THEN, OF NECESSITY, A LIVING WOMAN WITH A NEW OR ANOTHER NAME (Rev. 3:12) MUST COME FORTH ACCORDING TO PROPHECY (Rev. 12:17), ENDOWED WITH THE SPIRIT OF PROPHECY, TO ANNOUNCE BY THE SPOKEN WORD THE NEW NAME OF THE CHURCH TO BE TRANSLATED.

â??I have been shown that the Lord is reviving the LIVING, pointed testimony, which will develop character and PURIFY the church â??. and thus should we follow on step by step until we are fitted for TRANSLATION.â?• â?? Testimonies, Vol. 1, p. 216.

â??And the dragon was wroth with the WOMAN, and went to make war with the remnant of HER seed, WHICH KEEP THE COMMANDMENTS OF GOD, and HAVE the (LIVING) testimony of Jesus Christ.â?• â?? Rev. 12:17.

â??Clad in the armour of Christâ??s righteousness, the church [the WOMAN] is to enter upon her final conflict. â??Fair as the moon [the Sanctuary service to reflect the light of truth], clear as the sun [light], and terrible as an army with banners,â?? SHE is to go forth into all the world, conquering and to conquer.â?• â?? Prophets and Kings, p. 725.

â??He that hath an ear, let him hear what the SPIRIT (the Holy Shekinah) saith unto the churches; To him that overcometh will I (the Holy Spirit) give to eat of the HIDDEN manna, and will give him a white stone, and in the stone A NEW NAME written (the name of the Holy Spirit, which is the same name as the Messiahâ??s), which no man knoweth saving he that receiveth it.â?• â?? Rev. 2:17.

â??In those days, and at that time, will I cause the BRANCH of righteousness TO GROW UP UNTO DAVID; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and JERUSALEM SHALL dwell safely (future): and this is the NAME wherewith SHE (The Branch) shall be called, The Lord our Righteousness (future). For thus saith the Lord; David shall never want a man (or a Wo-man) to sit upon the throne of the house of Israel.â?• â?? Jer. 33:15-17.

â??Since there is no difference between either sex in Christ, then we see that women as well as men can be kings and priests. The same thought can be carried out by the experience of the Jewish nation: â??And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time . . . And the children of Israel came up to her for judgment.â?? (Judges 4:4,5.) This woman held a manâ??s position, being a judge of Godâ??s people, which is equivalent to a king. Not only a king, but she was a prophetess as well.â?• â?? 2 S.R., p. 168. (Parenthesis belongs to quotation)

â??From the light that I have, that was shown me in FIGURE: There is a NARROW circle here; inside of this narrow circle is even a KING â?? a ROYAL, reigning POWER. God means what HE says: â??I desire a change here.â?? THE LORD wants HIS SPIRIT to enter. HE WANTS THE HOLY SPIRIT TO BE KING.â?• â?? E. G. White, General Conference Bulletin, April 1, 1901.

MARY MY SERVANT

â??Thus saith the Lord; IF ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with DAVID MY SERVANT(MARY was the DAVID who brought forth the SON of David, the Messiah), that he (or she) should not have a son to reign upon his throne; and with the Levites the priests, my ministers.â?• â?? Jer. 33:20, 21.

Mary was the David (daughter of) who brought forth the King of Earth (and Heaven); therefore, she was the Queen of the Earth â?? representing the Queen of Heaven, Who dwells in a Temple not

made with hands, the Holy Shekinah, the MOTHER OF ALL LIVING • THE HOLY SPIRIT.

The Holy Spirit (SHEKINAH) rested upon Mary, •overshadowed• her (Luke 1: 35). Thus Mary became a symbol of the •throne of David• whereupon the Spirit shall sit in the PERSON of HER representative upon earth, brought to view in Revelation 18: 1, of that Mighty Angel (message of the Holy Spirit) who is to lighten the earth with HERglory.

•Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his (or her) seed (seed of the woman, Gen. 3:15) to be RULERS over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them. • Jer. 33:25, 26. The prophecy of Genesis 3:15 shows that it is the WOMAN•s SEED (David•s seed) that brings peace and rest to Israel and Judah (Jer. 33:15,16).

Sarah, the earthly (spiritual) mother, vicariously bore a son in the flesh by Hagar of Abraham•s fleshly lineage. LIKEWISE, THE HEAVENLY SPIRITUAL MOTHER, THE HOLY SPIRIT, VICARIOUSLY BORE A SON OF DAVID•S FLESHLY LINEAGE THROUGH MARY. Also, Sarah herself bore in the flesh a son of the Spirit, Isaac, of the spiritual lineage of father Abraham who was a spiritual (yet fleshly) representative of the Heavenly Father, on earth. Mary herself gave birth to the Messiah a spiritual son of God in the flesh.

At the time of the first Advent the Prophetic Gift was restored to the nation of Israel after the cessation of the heavenly manifestations ending with the prophet Malachi.

The outstanding prophet at the dawn of the New Testament era was a WOMAN. MARY received a direct commission and a TWO-FOLD PROPHETIC message concerning TWO PROPHETS to come, John the Baptist and Jesus, her son (Luke 1:31,35,36). Therefore, it could be said of Mary, DOUBLY, •BLESSED art thou among WOMEN. • Luke 1:28.

Mary and Elizabeth, were visited by the Angel of the Lord (the Holy Spirit) and to them were revealed the •ANOINTED ONES• (Luke 1:35,36) who were to be •A LIGHT TO LIGHTEN the Gentiles, and the glory of THY PEOPLE ISRAEL. • Luke 2:32.

A SCRIPTURAL VIEW OF THE GOSPEL PROPHET •MARY•

The Prophecy of The MOTHER:

•Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. • Isa. 7:14.

•Before she travailed, she brought forth; before her pain came, she was delivered of a man child. • Isa. 66:7.

The prophecy of the coming of MARY the MOTHER, preceded that of Christ the Son. •. . . Mary, of whom was born Jesus •!. And SHE shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins •!. Behold, a VIRGIN shall be with child, and shall bring forth a SON, and they shall call his name Emmanuel, which being interpreted is, God

with us.â?• â?? Matt. 1:16, 21,23.

The Prophecy of the SON:

â??For unto us a child is born, unto us a son is given. . .â?• â?? Isa. 9:6.

The Fulfillment:

â??Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? . . .â?• â?? Matt. 2:1, 2.

Isaiah the Gospel Prophet foretold the coming of THREE PERSONS on earth who would represent THREE PERSONS of the Heavenly Trio, centuries in advance â?? THREE prophetic figures, MARY, John the Baptist, and JESUS her Son. Mary was the IMAGE, the feminine symbol of the Heavenly Mother of Jesus. Jesus represented Himself, the Son of God, who was the express IMAGE of His Fatherâ??s PERSON (Heb. 1:3). John the Baptist, the forerunner of Jesus, represented on earth, the ONE GOD known to Israel, THE FATHER.

When they came each received a prophetic message for the church and the world. HERS: â?? . . from henceforth all generations shall call me blessed.â?• â?? Luke 1:48.

HIS: â??Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the FATHER and of the SON, and of the HOLY GHOST: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.â?• â?? Matt. 28:16-20.

â??But from the beginning of the creation God made them male and female â?!. And they twain shall be one flesh (TWO in ONE): so then they are no more twain, but one flesh.â?• â?? Mark 10:6, 8.

Only of the Mother and the Child can it TRULY be said â??they TWAINâ?• are â??ONE FLESH.â?• In this instance a female, â??one flesh,â?• became â??two,â?• male and female â?? Mary and HER SON.

â??And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virginâ??s name was MARY. And the angel came in unto HER, and SAID, Hail, thou that art highly favoured, the Lord is with thee: BLESSED ART THOU AMONG WOMEN And the angel said unto her, Fear not, Mary: for THOU HAST FOUND FAVOUR WITH GOD. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS(Isa. 9:6). He shall be great, and shall be called the Son of the Highest: AND THE LORD GOD SHALL GIVE UNTO HIM THE THRONE OF HIS FATHER DAVID.â?• â?? Luke 1:26-28,30-32.

It is evident that our Lord did NOT take the throne of His father David to rule at His first coming to earth, and that it is to be fulfilled YET FUTURE â??in the latter daysâ?• (Hos. 3:5).

Therefore, Mary and her Son the Messiah, became a TYPE, a prophecy of the FUTURE to be revealed just BEFORE the coming of Christ in the clouds of heaven.

“And the angel answered and said unto her, The HOLY GHOST shall come upon thee, and THE POWER OF THE HIGHEST SHALL OVERSHADOW THEE: therefore also that holy thing which shall be born of thee shall be called the SON of God.” Luke 1:35.

Besides, she was given ANOTHER prophetic message by Gabriel (the personal Angel of the Holy Spirit) of the birth of ANOTHER PROPHET, JOHN, of whom Jesus, in turn, said that “Among those that are born of women there is not a greater prophet than John the Baptist.” Luke 7:28.

“And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.” Luke 1:76 (Isa. 40:3).

“And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren And Mary said, Behold the handmaid of the Lord; BE IT UNTO ME ACCORDING TO THY WORD. And the angel departed from her And (Mary) entered into the house of Zacharias, and saluted Elisabeth. And it came to pass that, when Elisabeth heard the SALUTATION of Mary, the babe leaped in her womb; and ELISABETH was filled with the Holy Ghost: And she spake out with a loud voice, and said, BLESSED ART THOU AMONG WOMEN, AND BLESSED IS THE FRUIT OF THY WOMB. And whence is this to me, that THE MOTHER OF MY LORD SHOULD COME TO ME? For, lo, AS SOON AS THE VOICE OF THY SALUTATION SOUNDED in mine ears, the babe leaped in my womb for joy. AND BLESSED IS SHE THAT BELIEVED: for there shall be a PERFORMANCE of those things which WERE TOLD HER FROM THE LORD. And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, FROM HENCEFORTH ALL GENERATIONS SHALL CALL ME BLESSED. For he that is mighty hath done to me great things; and holy is his name. “And his mercy is on them that fear him from generation to generation.” Luke 1:36, 38, 40-50.

“And Simeon blessed them, and [prophesying] said unto MARY HIS MOTHER, Behold, this child is set for the fall and rising AGAIN of many in Israel; and for a SIGN which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed And she [Anna] coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.” Luke 2:34, 35, 38, 39.

MARY- A TYPE

TO THE PROPHET MARY was given the most sublime PROPHECY found in Holy Scripture, of a “messiah to come,” and the blessed privilege of fulfilling it (Gen. 3:15; Luke 2:7). She stands as a TYPE of a VIRGIN movement led by “another” WOMAN with a message NEVER BEFORE REVEALED.

It is very evident that the Virgin birth prophecy was revealed in a setting of the Assyrian Confederacy and the 10 tribes which did not exist at the birth of Christ.

This fact points to a future fulfillment of the same prophecies in ANTITYPE of another Assyrian Confederacy. When, as a result of the corruption and dispersion of Judah and Israel to the four corners of the earth, a PROPHETIC MESSAGE comes to gather them from the lands of their dispersion, back to their homeland.

The first eleven chapters of Isaiah deal with the sad state of Israel and Judah and presents a message of hope, of FULL RESTORATION (Isa. 1:25-27) by a glorious Branch (Isa. 4:2) in Zion, the Church (Woman). An Ensign is raised (Isa. 5:26) and the glory of the Lord is revealed (Isa. 6) and the prophet's tongue speaks the truth about the mysterious seraphim that has been hidden from the beginning.

For the encouragement of Ahaz, the king of Judah, Isaiah gave the COMFORTING message; "Therefore the Lord himself shall give you a SIGN; BEHOLD, A VIRGIN SHALL CONCEIVE, AND BEAR A SON, and shall call his name Immanuel." Isa. 7:14. Of course, this did not happen in Isaiah's day, neither was the prophecy completely fulfilled in the birth of Christ under the name "JESUS." For the prophecy speaks of a BRANCH that shall come forth from the Rod, David (Isa. 11:1-5) to establish the long promised kingdom of Peace. We must conclude that Isaiah 11:1 is speaking of a FUTURE fulfillment. That is, ANOTHER prophetic message revealing the NEW NAME of the Messiah (The BRANCH) just BEFORE His second coming, is made known for the first time to the Church; and then, to the world; that is, the virgin birth prophecy symbolizes a message about a truth that has never before been presented to the world, by a WOMAN, during the antitypical Assyrian Period; when the BRANCH, HE AND SHE, the Lords of our Righteousness (Jer. 23:5,6; 33:15,16) restore the Kingdom of peace to Judah and Israel.

In Isaiah 11:4 we read: "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the ROD of his mouth, and with the breath of his lips shall he slay the wicked."

This pictures a judge ("smitten of God" Isa. 53:4), a smiting Rod, to slay the wicked, to raise an ensign for the people, to recover the remnant of Jacob from the "four corners of the earth" (Isa. 11:12). "LIKE as it was to Israel in the day that he came up out of the land of Egypt," (Verse 16) "not the SAME (only from Egypt) but from the WHOLE WORLD, "four corners."

In Jeremiah 23:5, 6 and 33:15, 16 we see the FINAL fulfillment of the prophecy of Genesis 3:15 and Isaiah 11:1-16: the return of the land to her rightful owners, to the seed of the WOMAN who keep the commandments of God and have the testimony of Jesus Christ, the Spirit of Prophecy (Rev. 12:17; 19:10). The Branch HE (Jer. 23:5,6) and The Branch SHE (Jer. 33:15,16), the Lords our righteousness, who are to RESTORE (Joel 2:3) Judah and Israel to the Throne of David in peace (Jer. 33:6-26) forever.

THE HISTORICAL MARY

"1011. Mary, Virgin, Exaltation of, From Early Times Mary takes the FIRST place among the saints. . . . her place in the Symbol [creed] NEXT the Holy Spirit insured a LOFTY POSITION

to her FOR ALL TIME But Mary obtained HER CHIEF, HER POSITIVELY DOGMATIC SIGNIFICANCE from the fact that the dogma of the INCARNATION became the CENTRAL DOGMA OF THE CHURCH Ambrose. . . . taught that Mary took an ACTIVE share in the work of redemption, and already applied Gen. III., 3 to the holy virgin It was believed as early as the end of the fourth century that Mary had not died. . . . but had been removed from the earth by a miracle.â?• â?? S.D.A. Bible Studentâ??s Source Book, vol. 9, p. 606. (Brackets belong to quotation)

â??As the glorious Virgin Mary has been raised to the dignity of MOTHER of the King of kings, it is not without reason that the Church honors her, and wishes her

15 to be honored by all, with the glorious title of QUEEN.â?• â?? Ibid.

â??1019. Mary, Virgin, Venerated but Not â??Adoredâ?? Source: Francis X. Weiser, Handbook of Christian Feasts and Customs A great and popular veneration of MARY, the Mother of God (Theotokos), EXISTED IN THE EARLY CHURCH LONG BEFORE ANY SPECIAL FEAST WAS INSTITUTED IN HER HONOR Her dignity as the MOTHER of the Incarnate Word OF GOD, and the spiritual privileges conferred on her by reason of this dignity, RAISE HER BEYOND ALL CREATED SPIRITS TO THE EXALTED POSITION OF â??QUEEN OF ALL SAINTS.â?? â?• â?? Ibid., p. 611.

â??1018. Mary, Virgin, John the Baptist, and Jesus (Moslem View of) Source: Koran, Sura iii . . .

â??[p. 130] a WOMAN, who devoted.
Her unborn offspring to God.
The child was Mary the mother of Jesus. . .

â??[p. 131] Jesus
Was of virgin birth,
And performed many miracles

â??[p. 134] 42. Behold! the angels said:
â??O MARY! GOD HATH CHOSEN THEE
And purified thee â?? chosen thee
ABOVE THE WOMEN OF ALL NATIONS.â?? . . .

â??45. Behold! the angels said: â??O Mary, God giveth thee Glad tidings of a Word
From Him: his name

Will be CHRIST JESUS,
THE SON OF MARY, held in honour In this world and the Hereafter
And of (the company of) those Nearest to God. . . .

â??[p. 135] 47. She said: â??O my Lord! How shall I have a son
When no man hath touched me?â??

He said: "Even so:
GOD CREATETH
WHAT HE WILLETH:
When He hath decreed
A Plan, HE but SAITH
To it, "BE," and IT IS!" • Ibid., pp. 610,611.

The INCARNATION of Jesus was a direct act of creation by the Father and the Holy Spirit.

MARY'S OFFERING FOR THE FIRSTBORN

"And if she be not able to bring a lamb, then she shall bring two TURTLES, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for HER, and she shall be clean." • Lev. 12:8.

"And when the days of her purification according to the law of Moses were accomplished, they brought him (Jesus) to Jerusalem, to present him to the Lord; and to offer a sacrifice according to that which is said in the law of the Lord, A PAIR of turtledoves, or two young pigeons." • Luke 2:22, 24.

"About forty days after the birth of Christ, Joseph and Mary took him to Jerusalem, to present Him to the Lord, and to offer sacrifice. THIS WAS ACCORDING TO THE JEWISH LAW, and as man's substitute Christ must conform to the law in every particular. He had already been subjected to the rite of circumcision, as a pledge of His obedience to the law." • The Desire of Ages, p. 50.

"AS AN OFFERING FOR THE MOTHER, the law required a lamb of the first year for a burnt offering, and a young pigeon or a turtledove for a sin offering. But the law provided that if the parents were too poor to bring a lamb, A PAIR OF TURTLEDOVES, or two young pigeons, one for a BURNT OFFERING, the OTHER for a SIN OFFERING, might be accepted." • Ibid.

"The offerings presented to the Lord were to be without blemish. THESE OFFERINGS [two turtledoves] REPRESENTED CHRIST. . ." • Ibid.

"Thus the law for the presentation of the first-born was made particularly significant. While it was a memorial of the Lord's wonderful deliverance of the children of Israel, IT PREFIGURED A GREATER DELIVERANCE, TO BE WROUGHT OUT BY THE ONLY-BEGOTTEN SON OF GOD. As the BLOOD sprinkled on the doorposts had SAVED the first-born of Israel, so the BLOOD of Christ has power to SAVE the world." • Ibid., p. 51.

That is, one turtledove (female) represented Mary, the Mother, and one turtledove (male) represented Jesus, her Son.

The FEMALE dove (since they were A PAIR) was an offering by fire (Holy Spirit). The MALE dove was an offering of blood • a sin offering. For without the shedding of blood there is no remission for sin as shown by Paul.

•••And almost all (some are cleansed by fire) things are by the law purged with blood; and without shedding of blood is no remission.â?•â?• Heb. 9:22.

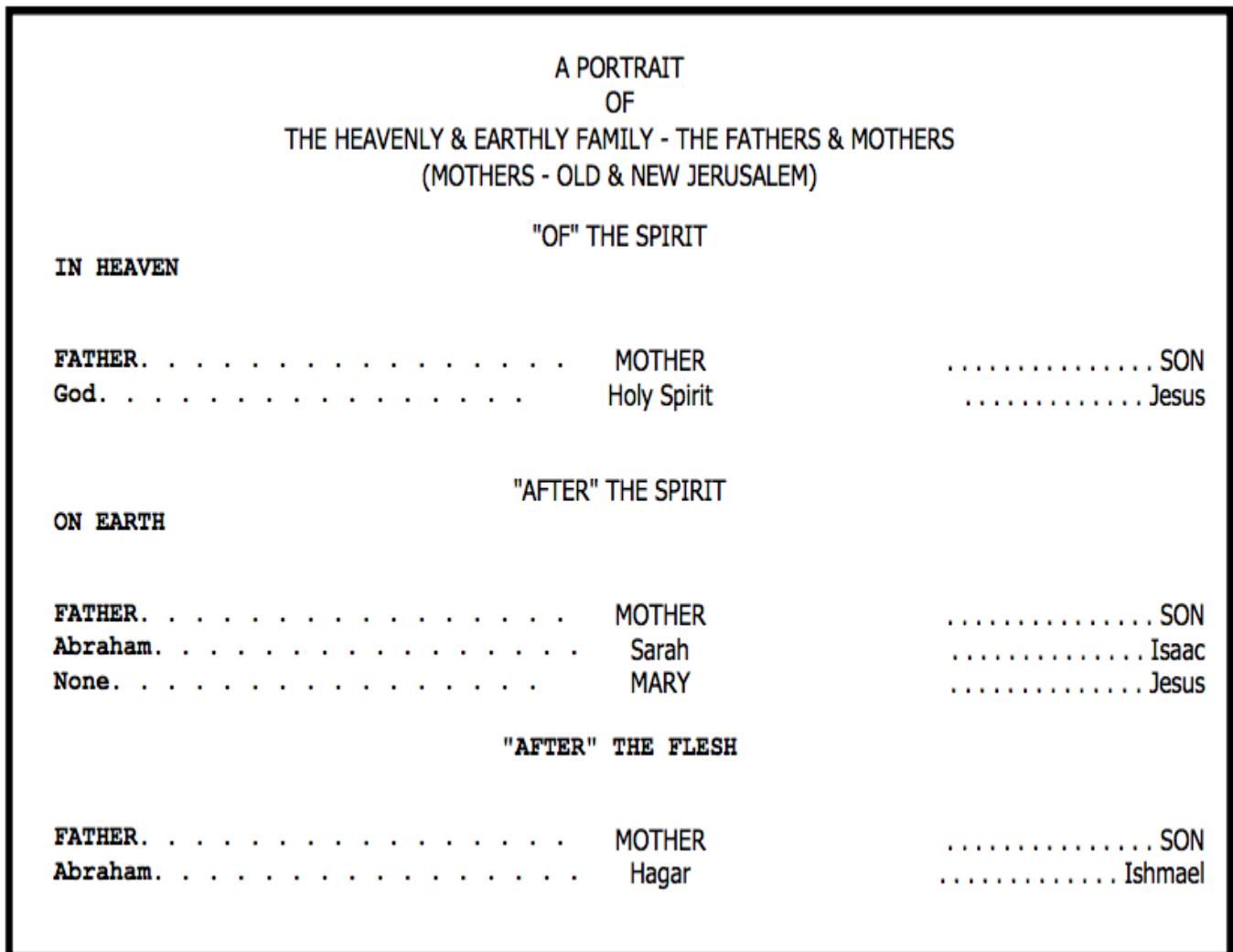
Conclusively, therefore, the Levitical Law PREFIGURED, in the FEMALE offering (dove) the work of the Holy Spirit by BOTH Christ and the Holy Spirit (male and female), as the dove rested upon the head of Jesus, the Son of Mary. On earth Mary was representative of the Queen of Heaven, The Holy Spirit Mother, in bearing HER Son in the flesh.



MARY AND THE TURTLE DOVES.

BOTH Mary and Jesus in the flesh represented TWO HEAVENLY SPIRITUAL PERSONS, The Holy Spirit Mother, and the Spiritual Son.

Galatians 4 gives a Family Portrait of the Mothers and Sons in the Old Testament. Hagar represents the Old Covenant Sanctuary - the earthly. Sarah represents the New Testament Sanctuary - the Heavenly.



HOLY SPIRIT - SYMBOL OF THE NEW BIRTH

The Title - MOTHER OF GOD - was fulfilled in ONE Woman, the Antitypical Eve, MARY, THE MOTHER OF GOD, a Symbol of the Old and New Testament Church, a PROTOTYPE OF ANOTHER [some OTHER (a woman)]. - 1 Ans. 79], symbolizing another - Messiah, the Holy Shekinah, the Holy Spirit, which is another - angel's message in the end of the world bearing the NEW name of, the SAME NAME, as that of the Messiah. - And I will pray the Father, and he shall give you ANOTHER COMFORTER, that he may abide with you for ever. - John 14:16. - But the Comforter, which is the Holy Ghost (feminine), whom the Father will send IN MY NAME, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. - John 14:26. - Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness,

because I go to my Father, and ye see me no more; Of judgment because the prince of this world is judged. I HAVE YET MANY THINGS TO SAY UNTO YOU (ABOUT THE COMFORTER), BUT YE CANNOT BEAR THEM NOW. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, THAT HE SHALL TAKE OF MINE, and shall shew it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.â?•â?? John 16:7-16.

The Mother (the Holy Spirit) comes in the masculine NAME of the FATHER (being ONE with the Father), thus is called HE by the translators, who speak of them both as ONE (masculine) family name which includes male and female.

The Messiah, the Son, was revealed by a prophetic message; likewise, â??another Comforter,â?• the Holy Spirit, is revealed by a prophetic message as predicted by Jesus (John 14:16, 18, 26; Matt. 12:40; Luke 11:29, 30).

â??Behold, the days come, saith the Lord, that I will RAISE UNTO DAVID a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby HE shall be called, THE LORD OUR RIGHTEOUSNESS.â?•â?? Jer. 23:5, 6. This is a prophecy of Him Whose name is the Branch at the time Israel and Judah dwell safely.

â??In those days, and at that time, will I cause the Branch of righteousness to GROW UP UNTO DAVID; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name (BRANCH) wherewith SHE shall be called, The Lord our righteousness.â?•â?? Jer. 33:15, 16. This prophecy points to the revelation of â??anotherâ?• Branch of Righteousness â?? HER, the Holy Spirit, in a message through Her EARTHLY REPRESENTATIVE (voice), in the LATTER DAYS (Hos. 3:4, 5).

â??But the Comforter, which is the Holy Ghost, whom the Father will send in MY NAME, he shall TEACH YOU ALL THINGS, and bring all things to your remembrance, whatsoever I have said unto you.â?•â?? John 14:26.

â??In the last analysis, however, the title Messenger of the Covenant [Elijah] BELONGS TO THE HOLY SPIRIT[She]. For example, 1 Peter 3:18-20 states that Christ preached to the antediluvians by the SAME â??SPIRITâ?? WHO â??QUICKENEDâ?? HIM. But as He preached by the SPIRIT in the person of Noah, NOT OF HIMSELF, He thereby unfolded the truth that the HOLY SPIRIT is in all His messengers alike.â?•â?? 1 Ans. p. 79.

â??Thus â??HOLY MEN of God spake as they were MOVED BY THE HOLY GHOST [feminine].â?? 2 Peter 1:21. Briefly summarized, the term Messenger of the Covenant [Elijah] means the HOLY SPIRIT (THE INVISIBLE CHRIST[Messiah]) in Heavenâ??s visible representative â?? be it Moses, John, Christ, Elijah, or SOME OTHER [A WOMAN].â?•â?? Ibid. (Parenthesis belongs to quotation, brackets ours)

In other words, TWO MESSIAHS, Christ and the Holy Spirit came in Jesus's NAME (John 14:26).

Together they came, CHRIST and "another Comforter" in a "NEWLY" revealed "NAME," JESUS, to establish the Christian Church in HIS NAME, in Truth and Power, A.D. 31 "The FORMER RAIN, in TYPE.

The seven year ministry of Jesus and the Holy Spirit, A.D. 27 to A.D. 34, became a TYPE of "another period" of their ministry in ANTITYPE under the LATTER RAIN in Truth and power at the end of the great harvest period which began on the day of Pentecost A.D. 31.

Therefore, in the END of the world "Harvest (Matt. 13:30) TWO figures, REPRESENTATIVES of JESUS and the HOLY SPIRIT, PERSONS with the SAME FAMILY NAME, would bring a message about "a NEW name" of Jesus and the Holy Spirit, an antitype of the One revealed to the Christian Church A.D. 31 under the FORMER rain of truth and power. A MESSAGE OF TRUTH ABOUT THE LATTER RAIN OF POWER HAS COME, at the Feast of Tabernacles, 1977.

A DIM view of Jesus as our INTERCESSOR and the PERSON of the Holy Spirit, according to type, came in 1844 in the judgment for the dead to E. G. White.

Consequently, we would expect a much clearer view of Christ and the Holy Spirit's work in the INTERCESSION of judgment for the LIVING.

As in Acts 2:3 JESUS and the HOLY SPIRIT came as "cloven tongues" (two in one) in Jesus's name to glorify the 120; likewise, in the judgment of the "LIVING" TWO PROPHETIC messages have come about Christ and the Holy Spirit to the Remnant Church bearing the NEW NAME (Rev. 3:12) of JESUS and the HOLY SPIRIT as indicated in Early Writings, p. 15, and Testimonies, Vol. 5, p. 472, JOSHUA (Jesus) and the ANGEL (Holy Spirit), Jeremiah 23:5,6, HE; Jeremiah 33:15,16, SHE; John 14:26, CHRIST and ANOTHER COMFORTER; and Isaiah 11:1, DAVID and CHRIST; in the FORMER and LATTER Rain of Truth and Power Joel 2:23 "Truth, JESUS; Joel 2:28 "POWER, HOLY SPIRIT.

TWO messengers with messages about CHRIST'S and the HOLY SPIRIT'S intercession, with the GENDER of the Holy Spirit explained, have come to the Church.

FOR EXAMPLE:

ISA. 11:1 A ROD "RodEN" Hebrew for RULER [EN "feminine] shall come forth out of the stem of Jesse and a Branch [she] the Lord our righteousness [Jer. 33:15,16] shall grow out of HIS [Jer. 23:5,6] roots "grow up" unto David.

A beautiful prophecy of "him" and "HER" whose NAMES are The BRANCH.

Definition. . . . "EN" the suffix. . . used to form the PLURAL of some nouns . . . [RodEN "two RODENS, Rulers] EN "a FEMININE suffix from ME. EN used in such words as vix-EN . . . from As. Fyx-EN "a female fox." "Webster's 20th Century Dictionary.

There are TWO Branches (HE and SHE): SAME Family name, TWO RODENS, RULERS AS ONE, male and female (Gen. 1:26, 27; 5:1).

Therefore This BRANCH, SHE, is the Earthly Spiritual MOTHER of God's Church on Earth, symbolized by a Woman with a proper MASCULINE NAME (BEN L. RODEN). In the FEMININE form . . . (Mrs.) BEN L. RODEN.

This same principle (2 in 1, male and female) was demonstrated in the BEGINNING: ELOHIM made up of ELOH FEMININE singular for GODDESS and the MASCULINE ending IM.

The word (Elohim) could be translated as either God or GODDESSES, either masculine or feminine form of ONE word, Elohim.

Thus God (Elohim PLURAL) made Adham (the word for human being) in THEIR IMAGE, male and female, two, AS one Gen. 2:24.

Still further, this principle is manifest in the word Melchizedek, which contains both the masculine and feminine principle.

In the original unaccented Hebrew, almost all root words were composed of three consonants; the word for king or queen was the same, MLK. Hebrew nouns have gender. Such words as city and righteousness are feminine nouns. Righteousness in Hebrew is Zedek. Hence, in the original Hebrew MLK Melchi. (king or queen) zedek (righteousness) is Melchizedek (king or queen of righteousness). In 1956 in the Qumran Cave 11, a parchment about Melchizedek was discovered which revealed that Melchizedek as ELOHIM (feminine-masculine) has a place in the divine assembly (The Melchizedek Tradition, p. 77, by Fred Horton), and it also speaks of the antecedent of the FEMININE singular suffix . . . and the person addressed seems to be Melchizedek (Ibid.).

MELCHIZEDEK . . . Zedek. . . an ancient NAME of Jerusalem. . . Jewish Encyclopedia, p. 450, under M.

Jerusalem being the mother of us all (Gal. 4:26) and Her name being HIDDEN in the name, MelchiZEDEK, one would naturally conclude that Zedek (feminine noun for righteousness) would indicate Jerusalem, the Mother of us all, the Holy Spirit, the Branch She, the Lord (Queen-MLK) our Righteousness (zedek) Melchizedek. The description of Melchizedek could only pertain to a member of the Godhead. . . without father. . . without beginning or ending. . . of HEAVENLY ORIGIN, the original QUEEN OF HEAVEN!

Conclusively, then, Melchizedek, our Mother Jerusalem, is a symbol of the Holy Spirit Melchizedek, King (Queen) of Peace.

THE SHEKHINAH

SHEKHINA (shakhinah) is a Hebrew abstract noun derived from the Biblical verb shakhan . . . meaning literally the act of dwelling. These abstract nouns, constructed from the verbal root-letters with the added AH suffix, HAVE THE FEMININE GENDER . . . For instance, the

verse "Let them make Me a Sanctuary that I may dwell (wâshakanti) among them," is rendered by the Targum Onkelos as follows: "Let them make BEFORE ME a Sanctuary that I may let My Shekhina dwell among them." • "The Hebrew Goddess, by Rafael Patai, p. 140. (Parenthesis belongs to quotation)

"... the noun Shekhina had the FEMININE gender (shekhinta in Aramaic). . ." • Ibid., p. 141. (Parenthesis belong to quotation)

"The passages which establish the SHEKHINA as a separate divine personality, indicate HER FEMININITY . . . by the grammatical GENDER of HER name In Semitic languages, the verb as well as the adjective have separate male and female forms; in the sentence "the Shekhina rose up. . . and said," therefore, both verbs impress the reader (or hearer) with the FEMININITY of the Shekhina by taking themselves the FEMININE forms." • Ibid., p. 150. (Parenthesis belongs to quotation)

"In another passage it is the Community of ISRAEL (Knesseth Yisrael, also of FEMININE GENDER and subsequently identified with the Shekhina or symbolized by her), who laments the destruction of the Temple." • Ibid., p. 151. (Parenthesis belongs to quotation)

"The Zohar and the later Kabbalistic works are replete with references to the Shekhina, THE FEMALE DIVINE ENTITY is FEMININE divinity whose favorite Kabbalistic name is "the Matronit," i.e. the Matron." • Ibid., p. 160.

"One of the more prominent images associated with the SHEKHINAH is that of LIGHT. Thus on the verse, "... the earth did shine with His glory" (Ezek. 43:2), the rabbis remark, "This is the FACE of the SHEKHINAH". . ." • Ibid., p. 1350. (Parenthesis belongs to quotation)

"IN TALMUD AND MIDRASH In origin SHEKHINAH was used to refer to a divine manifestation, particularly to indicate God's presence at a given place. This did not imply a limitation of God's omnipresence, however, since it is said that the SHEKHINAH is in all places! and that just as the sun radiates throughout the world so does the SHEKHINAH Even those special places and objects which God imbues with an extra holiness by His presence " such as the thorn bush in which He revealed Himself to Moses, or Mount Sinai, or the Tabernacle in the wilderness " in connection with which the term SHEKHINAH is most often used, teach us that no place is devoid of His PRESENCE !. Israel's sins led to the destruction of the Temple, where the SHEKHINAH was always present (this is true at least of the First Temple !). According to one view the destruction of the Temple caused the departure of the SHEKHINAH to heaven. . ." • Ibid., pp. 1350, 1351. (Parenthesis belongs to quotation)

"The SHEKHINAH is commonly associated with the charismatic personality and is thought to REST on specific outstanding individuals !. This charismatic association seems to be connected with the idea that certain individuals possess Ruah ha-Kodesh, the HOLY SPIRIT." • Ibid., p. 1351.

"IN JEWISH PHILOSOPHY the SHEKHINAH is identical with kevod haShem ("the glory of God"), which served as an INTERMEDIARY between God and man during the prophetic experience "the glory of God" is the biblical term, and SHEKHINAH the talmudic term

for the CREATED SPLENDOR OF LIGHT which acts as an intermediary between God and man, and which sometimes takes on HUMAN FORM. Thus, when Moses asked to see the glory of God, he was shown the SHEKHINAH, and when the prophets in their visions saw God in HUMAN LIKENESS, what they actually saw was NOT God Himself but the SHEKHINAH an INTERMEDIARY BETWEEN God . . . the SHEKHINAH, and NOT GOD HIMSELF, which appears to prophets in their visions.â?•Ibid., p. 1352.

â??MAIMONIDES . . . associates the SHEKHINAH with prophecy, explaining that it is the SHEKHINAH which appears to the prophets in his vision Explaining prophecy as an overflow from God through the intermediation of the active intellect . . . that man apprehends God by means of that light which He causes to overflow toward him, as it is written, â??in thy light do we see light.â?? Some interpreters . . . believe that the Shekhinah corresponds to the active intellect itself . . . Which communes with the prophets . . .â?•â?? Ibid.

â??Maimonides interprets the â??FEETâ?? of God as the THRONE of God on which sat the SHEKHINAH (i.e. God).â?•â?? Ibid., p. 1353. (Parenthesis belongs to quotation)

â??Occasionally the NAME of God is spoken of as DESCENDING It is especially said that God dwells in Jerusalemand in the Temple itself The term â??SHEKINAHâ?? which is HEBREW, whereas â??Memraâ?? and â??Yekaraâ?? are Aramaic, took the place of the latter two in Talmud and Midrash [IN THE FEMININE FORM], and thus absorbed the meaning which they have in the Targum, where they almost exclusively occur. Nevertheless the word â??SHEKINAHâ?? occurs most frequently in the Aramaic versions Onkelos translates â??Elohimâ?? in Gen. ix. 27 by â??SHEKINAH;â?? and wherever the person, the dwelling, or the remoteness of God is mentioned, he paraphrases by the same word . . . so, too, wherever the NAME occurs, he substitutes for it the term â??SHEKINAHâ??. . and â??PRESENCEâ?? or â??FACEâ?? is translated the same way The TEMPLE is called the â??HOUSEof the Shekinahâ?? . . . and the TERM likewise occurs in connection with â??GLORYâ?? . . . and with â??holinessâ?? . . .â?•â?? The Jewish Encyclopedia, Vol. 11, pp. 258,259.

â??IN THE APOCRYPHA AND NEW TESTAMENT. Since the Shekinah is light, those passages of the Apocrypha and New Testament which mention RADIANCE, and in which the Greek text reads . . . refer to the SHEKINAH, there being no other Greek equivalent for the word The idea that God dwells in man and that man is His temple . . . is merely a more realistic conception of the resting of the SHEKINAH on man . . . the essence of God as manifested in a DISTINCT FORM.â?•â?? Ibid., p. 259.

â??THE SHEKINAH AS LIGHT The Shekinah tinkled like a bell . . . while the 24

Holy Spirit also manifested itself to human senses in light and sound. The HOLY SPIRIT had the FORM of a DOVE, and the SHEKINAH had WINGS. Thus he who acknowledged God took refuge under the WINGS OF THE SHEKINAH. . .â?•â?? Ibid., p. 260.

â??IN KABBALAH. The basic elements of the kabbalistic concept of the Shekhinah are found in the earliest kabbalistic work, the Sefer, ha*Bahir, where the SHEKHINAH, or MALKHUT, is described as the DAUGHTER, the PRINCESS, the FEMININE principle in the world of the divine *Sefirot.â?•â?? Encyclopedia Judaica, Vol. 14, article â??Shekhinah,â?•p. 1353.

• THE SHEKHINAH, or MALKHUT, is the tenth and last in the hierarchy of the Sefirot. In the divine world it represents the FEMININE principle, while Tiferet (the sixth Sefirah) and Yesod (the ninth) represent the MASCULINE principle. All the elements and characteristics of the other Sefirot are represented WITHIN THE SHEKHINAH. LIKE THE MOON, she has no light of her own, but receives the DIVINE LIGHT from the OTHER Sefirot. • Ibid. (Parentheses belong to quotation)

• In another group of symbols the SHEKHINAH is the battleground between the divine powers of good and evil; because of her FEMININITY and closeness to the created world SHE is the FIRST and the MAIN TARGET of the satanic power. • Ibid., p. 1354.

• The SHEKHINAH is the divine power closest to the created world, of which it is the source and the sustaining power, the DIVINE LIGHT which MAINTAINS the created WORLD passes through the SHEKHINAH. The angels and the world of the *Merkabah are all HER servants. . . everything that happens to the SHEKHINAH, HER relationship with Tiferet and other Sefirot and HER battle against the evil power, is reflected in the status of ISRAEL in the earthly world. Study of the Torah and prayer bring a Jew near the SHEKHINAH, for SHE is SYMBOLIZED as the ORAL LAW. The SHEKHINAH is the DIVINE POWER usually revealed to the prophets. • Ibid.

THE MATRONIT: • . . in addition to the Old Talmudic name of SHEKHINA [She] is referred to in Jewish mystical literature by a profusion of names. . . but most frequently by the Latin loan word Matronita, that is • the Matronit, • or the Matron . . . SHE . . . plays the greatest role as the central figure in both divine happenings and relationships. . . in particular the fate of Israel. . • • The Hebrew Goddess, by Raphael Patai, p. 186.

A MODERN DAY PROPHET SPEAKS

• Beyond the inner veil [of the Sanctuary] was the holy of holies In this apartment was the • ark, a chest of acacia wood, overlaid within and without with gold, . . . The cover of the sacred chest was called the MERCY SEAT. This was wrought of one solid piece of gold, and was surmounted by golden cherubim, one standing on each end . . . Above the mercy seat was the SHEKHINAH, the manifestation of the divine Presence; and from between the cherubim, God made known His will. • • Patriarchs and Prophets, pp. 348, 349.

• In former days, miraculous victories had been achieved whenever it [the ark] appeared. It was shadowed by the WINGS of the GOLDEN CHERUBIM, and the unspeakable glory of the SHEKHINAH, the visible symbol of the most high God, had rested over it in the holy of holies. • • Ibid., p. 584.

• The holy SHEKHINAH, in departing from the first temple, had stood upon the eastern mountain, as if loath to forsake the chosen city; so Christ stood upon Olivet, with yearning heart overlooking Jerusalem. • • The Desire of Ages, p. 829.

• In every age there is given to men their day of light and privilege, a probationary time in which they may become reconciled to God. But there is a limit to this grace. MERCY may plead for years and be slighted and rejected; but there, comes a time when MERCY makes HER last plea. The heart becomes so hardened that it ceases to respond to the SPIRIT OF GOD. Then the sweet,

winning voice entreats the sinner no longer, and reproofs and warnings cease. That day had come to Jerusalem. Jesus wept in anguish over the doomed city, but He could not deliver HER.â?• â?? Ibid., p. 587.

â??Godâ??s love for the fallen race is a peculiar manifestation of love [â??For God so loved the world, that he gave his only begotten Son . . .â?? â?? John 3:16] â?? a love [Jesus] BORN of MERCY [the Holy Spirit] It is because of sin that MERCY was brought into active exercise.â?• â?? Testimonies, Vol. 7, p. 264.

â??Christ came to break down every wall of partition. He came to show that His gift of MERCY [the Holy Spirit] and love is as unconfined as the air [John 3:8; Acts 2:2], the light [the SHEKINAH], or the showers of rain [latter rain, Joel 2:23] that refresh the earth.â?• â?? Ibid., Vol. 9, p. 190.

â??. . . I heard the pleading tones of MERCYâ??S SWEET VOICE â?!. Will the warnings of GODâ??S SPIRIT be heeded? The words of Jesus in regard to Jerusalem after SHE had slighted the salvation graciously offered by HERRedeemer are also, in substance, spoken unto YOU . . .â?• â?? Ibid., Vol. 4, pp. 188,189.

â??We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one anotherâ??fire, and flood, and earthquake, with war and bloodshed. We are not to be surprised at this time by events both great and decisive; for the ANGEL OF MERCY cannot remain much longer to shelter the impenitent.â?• â?? Prophets and Kings, p. 278.

â??By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, WHEN SHE SHALL REACH OVER THE ABYSS TO CLASP HANDS WITH SPIRITUALISM, WHEN, UNDER THE INFLUENCE OF THIS THREEFOLD UNION, OUR COUNTRY SHALL REPUDIATE EVERY PRINCIPLE OF ITS CONSTITUTION AS A PROTESTANT AND REPUBLICAN GOVERNMENT, AND SHALL MAKE PROVISION FOR THE PROPAGATION OF PAPAL FALSEHOODS AND DELUSIONS, THEN WE MAY KNOW . . . THAT THE END IS NEAR. As the approach of the Roman armies was a sign to the disciples of the impending destruction of JERUSALEM, so may this apostasy be a sign to us that the limit of Godâ??s forbearance is reached, that the measure of our nationâ??s iniquity is full, and that the ANGEL OF MERCY is about to take HER flight, never to return.â?• â?? Testimonies, Vol. 5, p. 451.

â??I was shown that a terrible condition of things exists in our world. The ANGEL OF MERCY is folding HER WINGS, ready to depart.â?• â?? Ibid., Vol. 8, p. 49.

â??A terrible conflict is before us. We are nearing the battle of the great day of God Almighty. That which has been held in control is to be let loose. The ANGEL OF MERCY is folding HER WINGS, preparing to step down from the throne and leave the world to the control of Satan.â?• â?? My Life Today, p. 308.

â??Every NEW TRUTH has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a SPECIAL TRUTH for the people IN AN EMERGENCY. WHO DARE REFUSE TO PUBLISH IT? He commands His servants to present the LAST INVITATION OF MERCY TO THE WORLD. They cannot remain silent, except at the peril of their souls. Christâ??s ambassadors have nothing to do with consequences. They must perform

their duty and leave results with God.â?• â?? The Great Controversy, pp. 609, 610.

The preceding paragraphs, written by Mrs. E. G. White, over seventy years ago, are well worth our prayerful consideration at this present time.

HISTORICAL DEVELOPMENT OF THE GODDESSES PATTERNED AFTER THE JEWISH CONCEPT OF THE HOLY MOTHER

â??. . .there is a detailed SIMILARITY between the life history, character, deeds and feelings attributed by Jewish mysticism to the Matronit, and what ancient Near Eastern mythologies have to say about their goddesses who occupy central positions in their pantheons. In myths, epics, narratives and visual representations these ancient Near Eastern goddesses are described and depicted in clear, realistic, down-to-earth colors, without the veiling [hidden] effect the mystical approach of the Kabbala has on its GODDESS FIGURE.â?• â?? The Hebrew Goddess, p. 186.

The Near Eastern counterparts of the Shekinah (The Holy Spirit) vary â??from culture to culture â?? manna in Sumer, Ishtar in Akkad, Anath in Canaan. . .â?• â?? Ibid., p. 187.

â??The oldest of them was Inanna, the great Sumerian goddess of love and war . . . she was regarded as a virgin. . .â?• â?? Ibid. â??The direct heir of manna in Mesopotamia was Ishtar, the great goddess of love and war. . .â?• â?? Ibid., p. 188.

â??The Canaanite Anath . . . is so close in character and attributes to Inanna and Ishtar that she must be considered as merely the western variant of the great Mesopotamian goddess.â?• â?? Ibid., p. 189.

The Persian counterpart . . . was Anahita . . . the worship . . . Spread . . . from the Mediterranean. . . east [to] . . . Euphrates. . . Her full name was . . . The High, Powerful, Immaculate,â?? and she is described as â??a beautiful maiden . . . a virgin goddessâ??. . .â?• â?? Ibid.

â??In Lydia . . . she was identified with Cybele, the Great Mother, as well as in Armenia and Cappadocia . . . [and] by the Greeks . . . with Athene . . . [and] Aphrodite . . . in the Hellenistic world the â??Persian Dianaâ?? or â??Persian Artemis.â?? In astrology, the Iranians themselves regarded her as the personification of the planet Venus At a later period, she was considered the daughter of Ormuzd, and the benefactor of all mankind, MOTHER of all wisdom and QUEEN.â?• â?? Ibid., p. 190.

These representations of a FEMALE DEITY are MATERIAL SYMBOLS of how all peoples of the earth have reached out, each in their different way, to THE GREAT ETERNAL MOTHER OF GOD IN HEAVEN, THE HOLY SPIRIT, The Holy Shekinah, through WHOM the Great God, the Father, dwells with humanity. Therefore, in the recent archaeological excavations of these feminine figures, goddesses, A GREAT TRUTH is being brought to light about the veiled mystery of the past â?? THE IDENTITY OF THE THIRD PERSON OF THE GODHEAD THE HOLY SPIRIT. And thus it is, that everything in Heaven and earth, in sea and sky, are made to praise the UNKNOWN GOD, one of the Creators of Heaven and earth, the Creator of every animate and inanimate thing!

And they took him, and brought him unto Areopagus, saying, May we know what this NEW DOCTRINE, whereof thou speakest is? Then Paul stood in the midst of Marsâ hill, and said as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.. And hath made OF ONE BLOOD ALL NATIONS OF MEN FOR TO DWELL ON ALL THE FACE OF THE EARTH, and hath determined the times before appointed, and the bounds of their habitation; THAT THEY SHOULD SEEK THE LORD, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, FOR WE ARE ALSO HIS OFFSPRING. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. AND THE TIMES OF THIS IGNORANCE GOD WINKED AT; BUT NOW COMMANDETH ALL MEN EVERY WHERE TO REPENT: Because he hath APPOINTED A DAY, in the which he will JUDGE the WORLD in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead . . . Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them. Acts 17:19, 22-24, 26-31, 34.

Paul, a Jew, the mighty apostle to the Gentiles employed the use of terms (the UNKNOWN GOD) and concepts familiar to them to convey the truths of a crucified and risen Saviour.

Though early Christianity started as a Jewish movement it quickly turned to the Gentiles who were steeped in the mysticism of their gods. Paul used their mystical terms as a means to teach them the great truths about the death, burial, resurrection and intercession of Jesus, the Unknown God in his day.

Likewise, God's servants in our time may use similar means to teach the truths about the Person, Gender, and intercession of the UNKNOWN GOD, THE HOLY SPIRIT, to every kindred, nation, tongue and people in the end of the world.

From our study of these ancient deities our minds have been opened to a means of reaching all these with the true Gospel of Christ and the Holy Spirit as revealed in Genesis 1:26,27 and Romans 1:20 a MALE and FEMALE concept of God. The similarities of the theory of these mystical religions to the Christian Doctrine of The Trinity the Father, Son and Holy Spirit or the FAMILY, Father, Mother, and children, make it easy to show that, in their own ways, they have been reaching out (though unknown to them) to the only True God and His SAVIOURS, CHRIST and the HOLY SPIRIT, the original true PATTERN which has been copied by the ancients from the beginning.

Paul was revealing the identity of the UNKNOWN GOD, JESUS, THE MESSIAH in his day. Now that the name of Jesus is known everywhere, the time has come to reveal His prophecy of another COMFORTER, INTERCESSOR (John 14:26; Rom 8:26) WHO should come in HIS NAME, THE UNKNOWN GOD in our TIME

TODAY, among the peoples of earth is still a dim recollection of the Apostolic Creed about TWO persons of the Godhead, male and female, Christ and the Holy Spirit, Who were revealed in A.D.

31. Obscured by heathenism and idol worship, the debris of human invention is to be cleared away in the wonderful TRUTH about the nature and GENDER of THE HOLY SPIRIT, THE THIRD PERSON OF THE GODHEAD. Truly the UNKNOWN GOD to millions in the church and the world.

While overlaid with idolatry, the recognition of a Trinity was universal in all the ancient nations of the world, proving how deep-rooted in the human race was the primeval doctrine on this subject, which comes out so distinctly in Genesis. The Two Babylons, by Alexander Hislop, p. 18.

So amidst the ignorance and confusion in the church and the world now, God has sent a message about HIS HOLY SPIRIT, the THIRD Person of the Godhead that EVERY KINDRED, NATION AND TONGUE of such as shall be saved shall worship HER in SPIRIT and in TRUTH, and be GLORIFIED by Her, IMMORTALIZED to stand in the presence of God, the Father, and God, the Son, Who shall dwell with man once again as in the beginning in the Garden of Eden (P.K., 729:1). And I heard a great voice out of heaven saying, Behold, the TABERNACLE of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Rev. 21:3. AND GOD (HERSELF) SHALL BE WITH THEM AND BE THEIR GOD.

THE HOLY SPIRIT

Whatever lives BREATHES; whatever is dead does not breathe In most languages BREATH and SPIRIT are designated by the SAME TERM. The life-giving breath can NOT be of EARTHLY ORIGIN, for nothing is found whence it may be taken. IT IS DERIVED FROM THE SUPERNATURAL WORLD, FROM GOD. God blew the breath of life into Adam (Gen. ii. 7.). The SPIRIT OF GOD hath made me, and the BREATH of the Almighty hath given me LIFE (Job xxxiii. 4; comp. ib. xxvii. 3) . . . THROUGH HIS SPIRIT ALL LIVING THINGS ARE CREATED; and when He withdraws IT they perish GOD'S SPIRIT HOVERED OVER THE FORM OF LIFELESS MATTER, THEREBY MAKING THE CREATION POSSIBLE . . . The Jewish Encyclopedia, Vol. 6, p. 447. (Parentheses belong to quotation)

THE DIVINE SPIRIT. What the Bible calls Spirit of YHWH and Spirit of Elohim is called in the Talmud and Midrash HOLY SPIRIT (Ruah ha-Kodesh . . .) . . . SHEKINAH IS OFTEN REFERRED TO INSTEAD OF THE HOLY SPIRIT . . . Because of the identification of the HOLY SPIRIT with the SHEKINAH . . . [it] is much more frequently mentioned in the Old Testament than is Ruah haKodesh in rabbinical literature. Ibid., pp. 447, 448. (Parenthesis belongs to quotation)

NATURE OF THE HOLY SPIRIT. Although the Holy Spirit is often named instead of God yet it was conceived as being SOMETHING DISTINCT [And correctly so, A SEPARATE PERSON IS INDICATED] The HOLY SPIRIT, being of HEAVENLY ORIGIN, is composed, like everything that comes from heaven, of light and fire When the Temple was destroyed and Israel went into exile, the HOLY SPIRIT RETURNED TO HEAVEN; this is indicated in Eccl. xii. 7 . . . THE SPIRIT TALKS SOMETIMES WITH A MASCULINE AND SOMETIMES WITH A FEMININE VOICE (Eccl. vii. 29 [A.V. 28]); i.e. AS THE WORD RUAH IS BOTH MASCULINE AND FEMININE, THE HOLY SPIRIT WAS CONCEIVED AS BEING SOMETIMES A MAN AND SOMETIMES A WOMAN. Ibid., p. 448. (Parenthesis belongs to quotation)

â??IN THE FORM OF A DOVE . . . This idea of a dove-like form is found in Jewish literature also . . . â??the VOICE of the HOLY SPIRIT,â?? . . . â??AS A DOVE THAT HOVERS ABOVE HER BROOD WITHOUT TOUCHING ITâ?? . . . Evidently God Himself, OR RATHER THE HOLY SPIRIT [HERSELF] IS HERE REFERRED TO AS COOING LIKE A DOVE . . .â?•â?? Ibid.

THE DOVE, SHE: â??My DOVE . . . SHE is the only one of HER mother, SHE is the choice one of HER that bear HER . . .â?•â?? Song of Solomon 6:9.

â??All the Prophets spoke â??in the Holy Spiritâ?"; and the most characteristic SIGN of the PRESENCE OF THE HOLY SPIRIT is the GIFT OF PROPHECY, in the sense that the person upon whom it rests beholds the past and the future . . . The Holy Spirit is sometimes identified with the spirit of prophecy . . .â?•â?? Ibid., p. 449.

â??IN THE NEW TESTAMENT . . . But as the New Testament writers look upon the Messiah, who is actually identified WITH the HOLY SPIRIT, as having arrived, their view assumes a form fundamentally different from that of the Jewish view in certain respects; i.e., as regards: the strongly developed view of the PERSONALITY of the Holy Spirit . . .â?•â?? Ibid., p. 449.

â??RUâ??AH HA-KODESH . . . (Heb. . . . â??the Holy Spiritâ?). . . In rabbinic thought it is the spirit of prophecy which comes from God, a divine inspiration giving man an insight into the future and into the will of God. . .â?•â?? Ibid., p. 364.

â??A more problematical use of the term Ruâ??ah ha-Kodesh is when it is in some way hypostatized, or used as a SYNONYM FOR GOD . . . Sometimes it is used merely as a SYNONYM for God, and at others it refers to the power of prophecy through divine inspiration . . .â?•â?? Ibid., pp. 365, 366.

â??There are a number of texts in which the two terms Ruâ??ah ha-Kodesh and *SHEKHINAH ARE FOUND INTERCHANGED in different versions . . . This interchange may be due to the fact that though Ruâ??ah ha-Kodesh and Shekhinah are conceptually distinct, they are IDENTICAL over a certain range and are both sometimes used as STRAIGHT SYNONYMS FOR GOD. [Ruâ??ah ha-Kodesh refers to the person of the Holy Spirit speaking].â?•â?? Ibid., p. 366.

â??IN JEWISH PHILOSOPHY . . . Philo maintains that the DIVINE SPIRIT is a SEPARATE SPIRITUAL ENTITY â?? a â??unique CORPOREAL SOULâ?? whose function is to act as an â??INTERMEDIARY of divine communications to manâ?? . . . Philoâ??s DIVINE SPIRIT CORRESPONDS TO THE RABBINIC *SHEKHINAH.â?•â?? Ibid.

ISLAMIC OPINIONS: â??. . the Islamic Aristotelians [believe] that prophecy comes through the INTERMEDIARY of the active intellect, also called . . . HOLY SPIRIT or Gabriel . . .â?•â?? Ibid., p. 367.

â??THE MODERN PERIOD. THE CONCEPT OF THE HOLY SPIRIT IS OF CENTRAL IMPORTANCE IN HERMANN *COHENâ??S LAST BOOK DIE RELIGION DE VERNUNFT A US DEN QUELLEN DES JUDENTUMS(1929, pp. 116-30) . . .â?•â?? Ibid. (Parenthesis belongs to quotation)

It was not until N.T. times, however, that a CLEAR picture of the work and PERSONALITY of the HOLY SPIRIT was seen. Christ taught His disciples that the HOLY SPIRIT would TEACH them and help them to remember things formerly learned . . . S.D.A. Bible Commentary, Vol. 8, p. 485.

There has been much speculation regarding the NATURE of the Holy Spirit, but REVELATION has been largely SILENT on this subject . . . PERSONALITY IS IMPLIED . . . is presented as performing acts of a PERSON . . . searches, knows, intercedes, helps, guides, convicts . . . can be grieved, lied to, resisted . . . is listed with other persons God the FATHER and Jesus Christ the SON . . . to imply . . . a person . . . Regarding . . . essential nature, silence is golden. . . Ibid.

Revelation is silent no longer! The PERSONALITY and GENDER of the Holy Spirit is clearly visible, SEEN (Rom. 1:20) by the Creation story! SILENCE is no longer golden.

THE TRINITY ONE TRUE AND MANY COPIES

In the unity of that one Only God of the Babylonians, there were THREE persons, and to symbolize that doctrine of the Trinity, they employed . . . the equilateral TRIANGLE . . . [also in ancient Assyria . . . the Pagans of Siberia . . . In India . . . In Japan . . . One God, THREE forms.] . . . All these have existed from ancient times. WHILE OVERLAID WITH IDOLATRY, THE RECOGNITION OF A TRINITY WAS UNIVERSAL IN ALL THE ANCIENT NATIONS OF THE WORLD, proving how DEEP-ROOTED in the human race was the PRIMEVAL DOCTRINE on this subject, which comes out so DISTINCTLY IN GENESIS. The Two Babylons, by Alexander Hislop, pp. 16-18.

Some have said that the plural form of the name of God, in the Hebrew of Genesis, affords no argument for the doctrine of plurality of persons in the Godhead, because the same word in the plural is applied to heathen divinities. BUT IF THE SUPREME DIVINITY IN ALMOST ALL ANCIENT HEATHEN NATIONS WAS TRIUNE, the FUTILITY of this objection must be manifest. Ibid., p. 17.

The Babylonians, in their popular religion, supremely worshipped a Goddess Mother and a Son, who was represented in pictures and in images as an infant or child in his mother's arms . . . From Babylon, this worship of the Mother and the Child spread to the ends of the earth. In Egypt, the Mother and the Child were worshipped under the names of Isis and Osiris. In India, even to this day, as Isi and Iswara; in Asia, as Cybele and Deoius; in Pagan Rome, as Fortuna and Jupiter puer, or Jupiter, the boy; in Greece as Ceres, the Great Mother, with the babe at her breast, or as Irene, the goddess of Peace, with the boy Plutus in her arms; and even in Thibet, in China, and Japan, the Jesuit missionaries were astonished to find the counterpart of Madonna and her child. . . Ibid., p. 20.

AN ASTOUNDING INSCRIPTION HAS BEEN FOUND IN THE SINAI DESERT WHICH INDICATES THAT SOME WORSHIPPERS BELIEVED THAT YAHWEH DID HAVE A CONSORT OR ASHERAH. Biblical Archaeology Review, Sept.-Oct. 1978, p. 42.

â??The inscription, dating from the second half of the 9th century B.C., was uncovered in the remains of a wayside chapel at an intersection of ancient desert routes. . .â?•â?? Ibid.

â??. . one of the inscriptions found at Kuntillat Ajrud mentions a CONSORT of Yahweh. Yahweh is the holiest name for God in the Hebrew Bible. . . . The Yahweh-Asherah inscription was found on a large storage jar, together with a drawing. The inscription, in early Hebrew letters and drawn with red ink that still faintly survives, states in part: â??May you be blessed by YAHWEH AND BY HIS ASHERAH [the Holy Spirit Mother!].â?•â?? Ibid.

THE FATHER IMAGE

Definition: The meaning of the word, Father.

â??FATHER 9. One who THROUGH MARRIAGE . . . occupies the position of a male parent 10. FATHERâ??The Supreme Being. Godâ?! The First Person of the Godhead.â?• â?? Websterâ??s 20th Century Dictionary.

In a marriage it is absolutely necessary to have a MOTHER to give the man the title father. Man vicariously becomes a father by a medium â?? the mother, without which NO MAN is called father.

The title of Father cannot be attributed to a masculine God without including a medium â?? a mother or FEMININE image. Therefore, God (masculine) is termed Father only through the Holy Spirit (Mother).

Jesus said, I am the express image of My Fatherâ??s person, showing His masculine GENDER was the same as His Fatherâ??s in Heaven. Likewise, there can be no sense in the term â??Fatherâ?• without the term â??Mother.â?• To give meaning to the term â??family of Godâ?• (or of man), there must be a Father, a Mother, and children; otherwise, why the terminology at all, to indicate a family?

To comprehend God, it is just as rational to call the Holy Spirit â??Motherâ?• as it is to call God, the â??Fatherâ?• or Jesus, the â??Son.â?• Consequently, the ignorance of the past concerning the Person and Gender of the Holy Spirit is replaced by irrefutable Scriptural evidences, plus abundant historical and archeological proof of a Triune Godhead with male and FEMALE Persons identified.

â??. . . the use of almost exclusively masculine language in the Bible to describe God has led to centuries of IMAGINING the Supreme Reality as a kind of superhuman â??maleâ?• being, so that men and women alike have believed that if God was male, then to be male was to be more â??likeâ?? God.â?• â?? God and Woman â?? The Hidden History, by Elizabeth Rodgers Dobell, Redbook magazine, March 1978, p. 41.

â??Yet the first passages in the Bible plainly state: â??And God said, Let US make man [â??ADHAM, the Hebrew for â??HUMAN BEING,â?? not â??ISH or ZAKAR, the Hebrew for â??MALE HUMAN BEINGâ??] in OUR imageSo, God created man [â??ADHAM (human being)] in his own image, in the image of God created he him: MALE and FEMALE created he THEM.â?? (Genesis 1:26-27).â?•â?? Ibid. (Brackets belong to quotation, parentheses ours)

â??The Hebrew word used for God in the first-creation story, furthermore, is ELOHIM: â??In the beginning ELOHIM created ELOHIM is also the most commonly used expression for the Supreme Reality (followed by Yahweh) ELOHIM is translated as â??Godâ?? or the masculine SINGULAR â??HE.â?? YET Elohim is made up of ELOH â?? FEMININE SINGULAR for GODDESS â?? and the MASCULINE plural ending IM. THE WORD COULD BE TRANSLATED AS EITHER GOD OR GODDESS.â?• â?? Ibid. (Parenthesis belongs to quotation)

Now the question arises â??. . . did the early Hebrews use Elohim to reflect their belief that God transcends but NEVERTHELESS INCLUDES BOTH the masculine and the FEMININE? If so, why were there later, as scholars HAVE NOW DETERMINED, SO MANY HUNDREDS of instances in the Hebrew scriptures in which DELIBERATE changes were made FROM feminine TO masculine terminology?â?• â?? Ibid.

â??(Small wonder that to this day Orthodox Jewish MALES pray: â??Blessed art Thou, O Lord Our God, KING of the Universe, who has NOT made me a WOMAN.â??).â?• â?? Ibid. (Parenthesis belongs to quotation)

â??There is no question the Bible was compiled in the midst of a culture totally MALE-dominated, so that many Biblical passages were recorded in terms of MALE prejudices. Unfortunately, those passages, in addition, have been OVER INTERPRETED for 2,000 years as THEOLOGICAL statements of GODâ??S WILL AND INTENTION that WOMEN should be SUBORDINATE to men.â?• â?? Ibid.

â??â??Certainly the imagery of our religion is too heavily MASCULINE and PATRIARCHAL. The mystics, the TRUE TEACHERS of the Church RATHER than the THEOLOGIANS, ALWAYS have maintained the mysterious BALANCE between the MASCULINE and the FEMININE in the Godhead. . .â?? â?? Episcopal Bishop Stanley Atkins, chairman of the Evangelical and Catholic Mission. . .â?• â?? Ibid.

â?• â??There are rich resources of FEMININE imagery in the Bible, images that we should isolate and ELEVATE in our minds and hearts. So God as masculine, Si! [yes] So God as feminine, Si! [yes]â?? â?? Rev. Martin E. Marty, University of Chicago Cluster of Theological Schools.â?• â?? Ibid., p. 43.

â??â??We need TO EMPHASIZE other terms for God in addition to â??Fatherâ?? â?? terms such as â??MOTHERâ?? or â??Creatorâ?? or â??Lifegiver.â?? â?? Dr. Frederick K. Wentz, Executive Director of the Chicago Cluster of Theological Schools.â?• â?? Ibid., p. 43.

Our question now is: â??Is it, then, all coming together for women at last? Perhaps . . . the growing realization that God once was worshiped as FEMALE and the fascinating discovery by modern science that ALL human brains, MALE and FEMALE, have two hemispheres â?? the left (which controls the RIGHT SIDE of the body), predominantly involved with â??MASCULINEâ?? rational thought, and the right (which controls the left side of the body), predominantly involved with â??FEMININEâ?? intuition, body awareness and creative or artistic expression.â?• â?? Ibid. (Parentheses belong to quotation)

â??The masculine/FEMININE DUALITY of life â?? and of the ALMIGHTY â?? is far from being truly integrated by the major faiths or secular society to date.â?• â?? Ibid.

OTHER OPINIONS

• To speak of God in exclusively MALE terms DISTORTS and LIMITS our PERCEPTION of God. • Church of the Brethren task force on the problem of nonsexist language in worship and literature. • Ibid., p. 38.

• God is Spirit, neither masculine nor feminine in HUMAN terms. We have anthropomorphized God into MALE and THAT IS THE ULTIMATE PUT-DOWN TO WOMEN. • Dr. Kenneth Teegarden, General Minister and President of the Christian Church (Disciples of Christ). • Ibid.

• Rabbi Sandy Sasso, of the Manhattan Reconstructionist Havurah (a female Rabbi, believes that) . . . WOMEN, no less than men . . . have an obligation to strengthen their relationship with God. • Ibid., p. 44.

• One group [of women] has created a blessing to be recited [monthly] . . . Blessed are You, O Lord Our God, and God of our FOREMOTHERS and forefathers, who have set the moon in its path and have set the order of the cycles of life. BLESSED ARE YOU, O LORD [and it might be said • O LORD, OUR QUEEN], WHO HAVE CREATED ME A WOMAN. • [Small wonder that today some JEWISH FEMALES pray this prayer.] • Ibid.

TO THE LAW AND TO THE TESTIMONY

• If they speak not according to this word, it is because there is no light in them. • Isa. 8:20.

Therefore to the Scriptures we must, at last, resort for the final determination on the truth of this matter: • the testimony of science . . . ONLY IN THE LIGHT OF REVELATION can it be read ARIGHT. • Education, p. 134.

• Romans 1:20; Genesis 1:1, 2, 26-28; 2:7, 21-24; 5:1, 2 . . . show that Adam and Eve were made in the image of at least two persons of the Godhead. As both were not masculine, therefore, the Trinity is clearly understood (Rom. 1:21), and we are without excuse if we are in ignorance of the FEMININE GENDER of the Holy Spirit, since the gender of the Father and the Son are already known. • Christ and the Holy Spirit, Two Turtle Doves, Part 2, by Lois I. Roden, p. 31.

Ezekiel 47: Verses 9-12: • And it shall come to pass, that every thing that liveth, which moveth, whithersoever the RIVERS shall come, shall live: and there shall be a very great multitude of fish, because THESE WATERS shall come thither: for THEY shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: IT shall bring forth NEW FRUIT according to HIS months, because THEIR waters THEY issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine. • Through the eyes of Inspiration one can see a Male Tree of Life.

Revelation 22: Verse 2: In the midst of the street of it, and on either side of the river, was there the TREE OF LIFE, which bare twelve manner of fruits, and yielded HER fruit every month: and the leaves of the tree were for the healing of the nations. With eyes wide open one can see a Female Tree of Life.

THE END . . . FROM THE BEGINNING

Isaiah 40-66

BEHOLD THY MOTHER John 19:26, 17

A TRAVAILING WOMAN Isaiah 42:14

He that hath an ear, let him HEAR what THE SPIRIT saith unto [Zion, JERUSALEM] THE CHURCHES. Rev. 2:17.

These things saith the Amen, the faithful and TRUE WITNESS, the BEGINNING OF THE CREATION OF GOD. Rev. 3:14.

THE VISION OF ISAIAH THE GOSPEL PROPHET

Isaiah 40: Verse 5: And the GLORY OF THE LORD SHALL BE REVEALED, and ALL FLESH SHALL SEE IT TOGETHER: for the MOUTH of the Lord hath spoken it.

Verse 9: O ZION [the Church], that bringest good tidings, get TIME up into the high mountain; O JERUSALEM, THAT BRINGEST GOOD TIDINGS, lift up THY VOICE with strength; LIFT IT UP, be not afraid; say unto the cities of JUDAH, BEHOLD YOUR GOD!

Verse 10: Behold, the Lord God will come with strong hand, and his ARM shall RULE for him: behold, his reward is with him, and his work before him.

Verse 13: WHO HATH DIRECTED THE SPIRIT OF THE LORD, or being his counsellor hath taught him? Verse 18: To whom THEN will ye liken God? or what likeness will ye compare unto him?

Verse 21: Have ye not known? have ye not heard? hath it not been told you FROM THE BEGINNING? have ye not understood from the foundations of the earth?

Verse 22: It is he that sitteth upon the circle of the earth. .

Verse 26: Lift up your eyes on high, and behold WHO HATH CREATED THESE THINGS, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in poWer; not one faileth.

Verses 28, 29: Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth POWER TO THE FAINT; and TO THEM THAT HAVE NO MIGHT HE INCREASETH STRENGTH.

Isaiah 41: Verse 1: "Keep silence before me, O islands; and LET THE PEOPLE RENEW THEIR STRENGTH: let them come near; then let them speak: LET US COME TOGETHER TO JUDGMENT."

Verse 4: "Who hath wrought and done it; CALLING THE GENERATIONS FROM THE BEGINNING? I the Lord, the first, and WITH THE LAST; I am he."

Verses 15, 16: "Behold, I will make THEE a new SHARP THRESHING instrument having teeth: THOU shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and THOU SHALT REJOICE IN THE LORD, and SHALT GLORY IN THE HOLY ONE OF ISRAEL."

Verse 18: "I will open RIVERS in high places, and FOUNTAINS in the midst of the valleys: I will make the wilderness a pool of water, and the dry land SPRINGS OF WATER."

Verse 22: "LET THEM BRING THEM FORTH, AND SHEW US WHAT SHALL HAPPEN: LET THEM SHEW THE FORMER THINGS, WHAT THEY BE, THAT WE MAY CONSIDER THEM, AND KNOW THE LATTER END OF THEM; OR DECLARE US THINGS FOR TO COME."

Verse 27: "The first shall SAY TO ZION, Behold, behold them: and I will give TO JERUSALEM ONE that bringeth good tidings."

Isaiah 42: Verses 8-10: "I AM THE LORD: that is my name: and MY GLORY WILL I NOT GIVE TO ANOTHER, neither my praise to graven images. Behold, the former things are come to pass, and NEW THINGS DO I DECLARE: BEFORE THEY SPRING FORTH I TELL YOU OF THEM. Sing unto the Lord a NEW SONG, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof."

Verse 14: "I HAVE LONG TIME HOLDEN MY PEACE; I HAVE BEEN STILL, AND REFRAINED MYSELF: NOW WILL I CRY LIKE A TRAVAILING WO. MAN; I WILL DESTROY AND DEVOUR AT ONCE."

Isaiah 43: Verse 9: "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth."

Verse 19: "Behold, I will do a NEW THING; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert."

Verse 25: "I, EVEN I, AM HE THAT BLOTTEH OUT THY TRANSGRESSIONS FOR MINE OWN SAKE, AND WILL NOT REMEMBER THY SINS."

Isaiah 44: Verse 3: "For I will pour WATER upon him that is thirsty, and FLOODS upon the dry ground: I WILL POUR MY SPIRIT UPON THY SEED, AND MY BLESSING UPON THINE OFFSPRING."

Verse 6: "Thus saith the Lord the King of Israel, and his REDEEMER THE LORD OF HOSTS; I am the first, and I am the last; and beside me there is no God."

Isaiah 46: Verses 9, 10: â??Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. DECLARING THE END FROM THE BEGINNING, AND FROM ANCIENT TIMES THE THINGS THAT ARE NOT YET DONE, saying, My counsel shall stand, AND I WILL DO ALL MY PLEASURE.â?•

Verse 13: â??I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I WILL PLACE SALVATION IN ZION FOR ISRAEL MY GLORY.â?•

Isaiah 51: Verse 12: â??I, EVEN I, AM HE THAT COMFORTETH YOU: WHO ART THOU, THAT THOU SHOULDEST BE AFRAID OF A MAN THAT SHALL DIE, AND OF THE SON OF MAN WHICH SHALL BE MADE AS GRASS.â?•

Isaiah 52: Verses 1, 2: â??Awake, awake; put on thy strength, O ZION; put on thy beautiful garments, O JERUSALEM, THE HOLY CITY: for henceforth there shall no more come into THEE the uncircumcised and the unclean. Shake thyself from the dust; ARISE, and sit down, O JERUSALEM: LOOSE THYSELF FROM THE BANDS OF THY NECK, O captive DAUGHTER of Zion.â?•

Verse 9: â??Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath COMFORTED his people, he hath REDEEMED Jerusalem.â?•

Isaiah 54: Verses 6, 7: â??FOR THE LORD HATH CALLED THEE AS A WOMAN FORSAKEN AND GRIEVED IN SPIRIT, AND A WIFE OF YOUTH, WHEN THOU WAST REFUSED, SAITH THY GOD. FOR A SMALL MOMENT HAVE I FORSAKEN THEE; BUT WITH GREAT MERCIES WILL I GATHER THEE.â?•

Verse 11: â??O thou afflicted, tossed with tempest, and NOT COMFORTED, BEHOLD, I WILL LAY THY STONES WITH FAIR COLOURS, and LAY THY FOUNDATIONS WITH SAPPHIRES.â?
•

Verses 13,14: â??And ALL thy children shall be taught of the Lord; and great shall be the peace of THY CHILDREN. In righteousness shalt THOU be established: THOU shalt be FAR from oppression; for thou shalt NOT FEAR: and from terror; for IT SHALL NOT COME NEAR THEE.â?•

Verse 17: â??NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME, SAITH THELORD.â?•

â??â??Be ye glad,â?? the Lord bids them, â??and rejoice forever in that which I create: for, behold, I CREATE Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying.â?? â??The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.â?•â?? â?? Prophets and Kings, p. 729.

â??Speak ye comfortably to Jerusalem, and cry unto HER, that HER warfare is accomplished, that HER iniquity is pardoned: for SHE hath received of the Lordâ??s hand double for all HER sins.â?•

â?? â?? Ibid.

â??â??Rejoice ye with Jerusalem, and be glad with HER, all ye that love HER: rejoice for joy with HER.â?• â?? Ibid.

â?• â??Thy people also shall be all righteous: They shall inherit the land forever, The BRANCH of My planting, The work of My hands, That I may be glorified.â?? â?• â?? Ibid., p. 730.

â??â??AND IT SHALL COME TO PASS, THAT FROM ONE NEW MOON TO ANOTHER, AND FROM ONE SABBATH TO ANOTHER, SHALL ALL FLESH COME TO WORSHIP BEFORE ME, SAITH THE LORD,â?? â??THE GLORY OF THE LORD SHALL BE REVEALED, AND ALL FLESH SHALL SEE IT TOGETHERâ?• â?? Ibid., p. 733.

â??â??The Lord shall comfort Zion: He will comfort all HER waste places; and He will make HER wilderness like Eden, and HER desert like the garden of the Lord.â?• â?? Ibid.

â?• â??. . As the bride groom rejoiceth over the BRIDE, so shall thy God rejoice over THEE.â?• â?? Ibid.

Revelation 22: Verse 16: â??I Jesus have sent MINE ANGEL to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.â?•

Verse 17: â??And the SPIRIT and the BRIDE say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.â?•

Continue to [Behold Thy Mother â?? Part 2](#)