

## In Her Image

### Description

# IN HER IMAGE

“And the rib I made he a WOMAN.” Gen. 2:22.

“So God created man in his own image, in the IMAGE of God created he him; male and FEMALE created he THEM.” Gen. 1:27.

“She shall be called WOMAN.” Gen. 2:23.

“And there appeared a great wonder in HEAVEN; a WOMAN clothed with the sun, and the moon under her feet, and upon HER head a CROWN of twelve stars.” Rev. 12:1.

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LIVING WATERS

PRINTED IN THE UNITED STATES OF AMERICA

2

### PREFACE

From earliest times the prophecy of the coming Messiah (Gen. 3:15) has been known. It was repeated in Isaiah 7:14 and consummated in Luke 2:7 at the birth of the (true) Messiah in the flesh. Consequently, Satan, knowing the prophecies, instigated a false system for the true worship of a mother and child figure in the numerous religions of the world. Christianity, in denying these false religions, which, in fact, were





patterned after the prophecies of the true, sought to erase every vestige of a holy mother-child image of God. Nevertheless, John saw this wonder woman, the HOLY SPIRIT MOTHER, in Heaven (Rev. 12:1) Who chose Mary, a holy vessel, to bring forth Her Son in the flesh at the time pointed out in the prophecy of Daniel.

Because of the corrupt practices associated with the heathen worship of the mother-child image, minds were so against the idea that when the Holy Child was born of a virgin, few received the event as approved of Heaven. Thus they rejected the true manifestation of the mother-child representation sent of God.

Before every advance of God's Truth, a way for a counterfeit is prepared, so that when the true is revealed, it will be rejected as false; so subtle is Satan's artistry in leading souls astray. Therefore, only those who are led by the Spirit of God can discern truth, which is always revealed contrary to the common understanding of the greatest minds in every age.

The prophecy of Genesis 3:15 reveals a mother-son image of God, in the flesh. Eve, created in the image of God the Holy Spirit Mother, was given the promise that her seed, a deliverer, would be revealed on the cross to bruise the head of Satan, the serpent and his seed. The Angel Gabriel appeared to another woman, of the lineage of David, the antitypical Eve, and revealed the prophecy of the Messiah's birth and the time of the fulfillment to her. This truth was contrary to any human plan and even to nature itself, and was consequently very secret, revealed only to women, Mary and Elizabeth, at first. Nevertheless, Mary was willing and obedient to the vision and the Messiah was brought forth to fulfill the prophecy of Genesis 3:15. So much for the virgin birth prophecy of Isaiah 7:14 of the Infant Jesus Image.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. • Isa. 11:1.

Psalms 110:4 with Zechariah 6:12,13 gives another view of the mother-son image in a mature, full-grown image for the latter day fulfillment of the prophecy.

Melchisedek (a feminine-masculine noun) of Psalms 110:4 is The Branch of Zechariah 6:12,13. In Psalms 110:4, Melchisedek, feminine, is the Priest, and thou refers to another, the Son, Who is proclaimed to be a Priest forever, after the order of Melchisedek, a symbol of a male-female priesthood of the order of Melchisedek.

3

## IN HER IMAGE

### THE FEMININE GENEALOGY OF THE MESSIAH TEXTS

The Scriptures present a prophetic history of the Messiah texts depicting a mother- child IMAGE throughout the entire Bible. Most students of prophecy, however, have familiarized themselves with only the masculine aspect of the genealogy through the fathers.

Nevertheless, the focal point in Genesis 3:15 is God's promise to the woman, Eve, and HER seed, lineage through the MOTHER. And I will put enmity between THEE and the WOMAN, and between thy seed and HER seed: it shall bruise thy head, and thou shalt bruise his heel. •

The longest time prophecy in the Bible has to do with the Image of the WOMAN and HER child in six thousand years of probationary time.

The revelation of this imagery was given by God, the Holy Spirit, from the beginning in strong





And love is the keeping of HER LAWS; and the giving heed unto HER LAWS is the assurance of incorruption. •

THEREFORE THE DESIRE OF WISDOM BRINGETH TO A KINGDOM, • (the RESTORATION of Eden Lost, Joel 2:3, Ezek. 36:33-38) to Eve (and Adam). • The Wisdom of Solomon (from the Apocrypha) 7:27,25; 6:18,20.

After God spoke directly to Eve, the Angel Gabriel appeared to Sarah with the promise of a son, Isaac, who was the image (type) of the Messiah in her day.

Thereafter, Moses was born to Jochebed and is termed by Inspiration and by Bible scholars as a perfect TYPE of the Messiah; Moses announced the coming of another ONE, • Jesus, born of Mary, whom he enjoined all to obey.

4

Secondary Mother-Messiah types were seen in the images as revealed to Hannah of Samuel, to Manoah's wife, of Samson, to Rachel of Joseph, and to Jochebed of Moses, son of Pharaoh's daughter.

These images of the mother and child in their generation, kept alive the faith of God's elect in the promise to Eve of Genesis 3:15 and pointed to the coming of God's Son in the flesh, born OF the Holy Ghost through Mary, the Mother of God on earth.

The Family Tree (of Life, genealogy) revealed in the Old Testament was a masculine image of Isaiah 11:1: Jesse, Rod (David), Branch (Christ) confirming the masculine image of Ezekiel 47:12 • His fruit. •

However, Isaiah 7:14 repeats the feminine imagery as revealed in Genesis 3:15 and pointed to its fulfillment in Luke 1:26-32. • 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. • Matt. 1:23.

So in the New Testament we have a FEMININE image of the Family Tree (of Life) in the genealogy of Mary, a daughter of David who, in fact, fulfilled the prophecy of THE DAVID who brought forth the Messiah (Branch, a name of the Messiah) in the PRIMARY application.

But the SECONDARY application of the fulfillment of Isaiah 11:1 is future from Jesus' day, when an IMAGE of the Messiah was to come bearing the name Branch; that is, a prophetic message was to reveal the Man whose name is The Branch (Zech. 6:12); and as in the case of Mary who fulfilled the primary application of the masculine imagery of Isaiah 11:1, we see ANOTHER WOMAN in the New Testament era fulfilling the image of a second antitypical Eve in revealing a feminine Messiah (Jer. 33:15,16), The Branch, The Wo(Man), who shall build the temple of the Lord.

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. • Rev. 22:1.

Now learn a parable of the fig tree; when HER BRANCH is yet tender, and putteth forth leaves, ye know that summer is near. • Mark 13:28.

Now learn a parable of the fig tree; when HIS BRANCH is yet tender, and putteth forth leaves, ye know that summer is nigh. • Matt. 24:32.





â??Whereupon, then, saith the Lord that THE BUDDING OF THE FIG TREE SHALL FORETELL THE END?

â??Because the FIG TREE IS THE SYMBOL OF THE DIVINE WOMAN, as the vine of the Divine Man.

â??The fig is the similitude of the matrix, containing inward buds, blossoms on its placenta, and bringing forth fruit in darkness. It is the cup of life, and its flesh is the seed-ground of new birth.

â??The stems of the fig tree run with milk: her leaves are as human hands (five pointed), like her brother the vine.

â??And when the fig tree shall bear figs, then shall be the second advent, the new sign of the man bearing water (Aquarius), and the manifestation of the Virgin Mother, crowned.â?•

For when the Lord would enter the Holy City, to celebrate His Last Supper with His disciples, He sent before Him the fisherman Peter to meet the man of the coming sign. (Pisces, the fish, is the age coming just before the water, Aquarian age, which we are now at the very beginning of.)

â??There shall meet you a man bearing a pitcher of water. Because, as the Lord was first at a wine feast in the evening. After His Passover, for thereafter the sun must pass into a new sign.

â??After the vine the fig; for Adam is first formed, then Eve. And because our Lady is not yet manifest, our Lord is crucified.

â??Therefore came He vainly seeking fruit upon the fig tree â??for the time of figs was not yet.â?? And from that day forth, because of the curse of Eve, no man has eaten fruit of the fig tree.

â??For the inward understanding has withered away, there is no discernment any more in man. They have crucified the Lord because of their ignorance, not knowing what they did.

â??Wherefore, indeed, said our Lord to our Lady: â??Woman, what is between Me and thee? For even MY hour is not come.â??

â??Because until the hour of the man is accomplished and fulfilled, the hour of the woman must be deferred. â??Jesus is the vine; Mary is the fig tree. And the vintage must be completed

6

and the vine trodden out, or ever the harvest of the figs be gathered.

â??But when the hour of our Lord is achieved, hanging on His cross, He gives our Lady to the faithful.

â??The chalice is drained, the lees are wrung out. Then says He to His: â??â??BEHOLD THY MOTHER!â?•

â??But so long as the grapes remain unplucked, the vine has nought to do with the fig tree, nor Jesus with Mary.

â??He is first revealed, for He is the Word; afterwards shall come the hour of its interpretation.

â??And in that day every man shall sit under the vine AND under the FIG TREE; the dayspring shall arise in the orient, and the fig tree shall bear HER FRUIT.





## GOD'S MOTHER

Since some of the ideas and evidence being turned up by the researchers may seem to set on end some conventional religious thought, you may want to discuss them with your priest, your minister or your rabbi. He or she probably will be familiar with the new ideas, and you may be surprised as we

were when we called clergymen and clergywomen at how widely they are accepted by the religious community. The Editors (Redbook). . .

It seems almost unbelievable that there was an earlier age, and one that lasted . . . until about 2000 B.C., and in some few places until as late as almost A.D. 500, when men were subordinate to their wives and mothers. Not in all aspects of life, even then, but most certainly in the confines of the great temples

7

of worship that existed in the cities of the ancient world when the Supreme Being as astounding as it may seem at present was worshiped as a woman.

The Great Mother was worshiped, furthermore, in her own right not as the wife or daughter of some superior male god or the muse of poets, as in the familiar myths of the Greeks and Romans.

No before that age that we now call the Age of the Patriarchs in the Bible and stretching back into the dim recesses of time, the Great Mother ruled supreme and the priests who led all people to Her were female. The archaeological evidence continues to accumulate and modern scholars continue to disentangle the many confused threads of the ancient tapestry, so long hidden from view.

Consequently the reality of God as Mother, in addition to the reality of God as Father, is beginning to sink deep into the consciousness of a growing number of women and men. Religion as we know it today may never again be the same.

There is no word spoken by Jesus Christ in the New Testament against women. Even the Vatican's own Biblical Commission concluded, in 1976, that there is nothing in the Bible forbidding women priests. The Pope's decision in January, 1977, that the Catholic Church does not consider herself authorized to admit women to priestly ordination relied almost completely on tradition, on the Church's unbroken tradition of male priests.

Priests, declared the Pope, must have a natural resemblance to Christ.

But then, men and women in the ancient world had a difficult time imagining any natural resemblance between the Great Mother they revered and worshiped as the creator of all life and civilization and the male of the species.

For many years, archaeologists and scholars dismissed much of the evidence of the Female Deity. Conditioned by 3,000 years of male dominance in history, it simply never occurred to men or to women, for that matter that there might have been a time when males in all matters, religious and secular, were not masters but at best only equals. Scholars dismissed the great number of female figures found in the Mediterranean world, in Europe and the Americas.

The fact that the Female Deity had many names in different places and at different times in





The Goddess was the creator, the lawgiver, the judge, the wise counselor, the bounty of Mother Earth, the dark womb to which humankind returned, the Queen of Heaven, All. And within Her embrace all apparent opposites, even life and death, were to be seen only as part of a single, unified process of creation, rest and re-creation.

Writing, in particular, probably was developed, not by man, but by priestesses who began keeping temple records. The earliest example of writing yet discovered was found at the temple of the Queen of Heaven in the Sumerian city of Erech.

Kings in that day ruled, furthermore, because they were loved that is, divinely approved by the Goddess. Sargon of Agade for example, was the first important ruler of a true power state in Mesopotamia. Sargon am I, the mighty king, Monarch of Agade, the ancient records read; while I was a gardener [one who makes the Earth Mother productive of the fruits of the fields] the Goddess Ishtar loved me. Then I ruled the kingdom.

in the Mediterranean world, women had played the primary role in developing agriculture and building settled homes; had created, in effect, the most valuable economic resources of their societies. As a result, both family life and property still were conceived of in strictly matrilineal terms. A husband lived in his wife's house, property was handed down from mother to daughter; in many places the right to rule passed through the female line. (Even today one cannot properly be considered Jewish unless one is born of a Jewish mother.)

In Egypt, the Greek historian Herodotus wrote in the fifth century before Christ, the women go in the market place, transact affairs and occupy themselves with business, while the husbands stay home and weave. The patriarchal Greeks laughed at the henpecked Egyptian, but even after the Greek Ptolemies had conquered and ruled Egypt for 300 years (323 to 30 B.C.), the historian Diodorus Siculus could observe as late as 50 B.C. that in Egypt, among private citizens the husband, by the terms of the marriage agreement, appertains to the wife, and it is stipulated between them that the man shall obey the woman in all things.

women had great economic and legal power and enjoyed supreme respect; often they were the chief law givers or judges, even generals.

According to the Gospels Jesus broke with many of the anti-female conventions of his day. He stressed that God created humankind male and female. Women followed Jesus in His ministry (in the face of restrictions against women's speaking with men in public), and women were the first witnesses of the most crucial event in the New Testament, the Resurrection although the witnessing of the women, according to those who wrote the Gospels, had to be

9

verified by the male apostles. Women by law were not competent to witness.

Nevertheless, women did play an active role in the early Church. It was only as Christianity became more and more accepted in the patriarchal Greco-Roman and Jewish cultures of that day that the leadership of women was denied or limited to women's groups or organizations. Precisely half of the Almighty's creation, the female principle itself, continued to be ignored for centuries, with only one major exception: the elevation by the early Church of the Virgin Mary.

The Virgin was elevated not as a goddess in her own right, of course, but as the Mother of God, and as a woman personifying that most prized of patriarchal virtues, virginity. But the devotion to Mary, we are beginning to understand, had much more to do with certain basic





Whether Protestant, Catholic or Jewish, women remained children to be protected and controlled by men, children laboring under the old restraints imposed by such teachings as those of St. Augustine (A.D. 354 to A.D. 430): "The woman herself alone is not the image of God; whereas the man alone is the image of God as fully and completely as when the woman is joined with him."

Not until the last century did a few courageous women begin to assert publicly that God had created the male and female equal and that women also should be allowed to serve God as members of the clergy along with such earthly privileges as the right to speak out against slavery and the right to vote.

There are a growing number of female rabbis among Reform and Reconstructionist Jews; by 1980, it is estimated, one of every 13 newly ordained Reform rabbis will be female.

The National Council now has a Commission on Women in Ministry. It's important that women be involved in regular ministries. Dr Randall, the first

10

woman General Secretary of the National Council of Churches stresses, "to break certain barriers, to help reshape certain of the Church's traditional ways of relating to the world. To help us all think in new ways theologically."

Excerpts by Elizabeth Rodgers Dobell, *God and Woman, The Hidden History*, (Redbook, March 1978), Brackets and Parentheses theirs.

CONTEMPORARY VIEWS ABOUT HIM AND HER • Excerpts from "In Whose Image?" television show on NBC, Los Angeles, July 31, 1978

ANNE MCGREW BENNETT: The core ideas about God in the Hebrew scriptures are words of FEMININE GENDER. TORAH, the word of God, is FEMININE gender. HOOKMA WISDOM, RUA spirit, CHAKINA the indwelling presence of God! ALL OF THESE ARE WORDS OF

FEMININE GENDER.

In the First Chapter of Genesis we read "God created man in his own image, in the image of God, God created him. Actually the word "man" in Hebrew is a word that is never used of a male or males, but is always used of male and female; it means humankind.

DR. JANE DEMPSEY DOUGLASS: When we turn to the New Testament, we're very conscious of the fact today that Jesus is pictured in the gospels as teaching women publicly, having women among his disciples. He visited in the homes of women. We know now that women did have leadership roles in the early years of the church. We know them as deaconesses, for example, who baptized and had certain liturgical functions.

NELLE MORTON: Saint Paul did say at one time that in the new community of faith, there would be no Jew and Greek, and there would be no male and female; which is saying that in the new order which is working, in that he was speaking of, that human values could not be reckoned in terms of sex or race or nationality.

RABBI RICHARD LEVY: I think it's very important for men and women to join in EQUALLY in prayer and in study and in doing all the commandments that God gave our tradition on Sinai. The Torah says that all of you men, women, children stood at Sinai together.

become more complete, then the knowledge of God becomes more complete. That is, as humans liberate themselves, they also liberate God as well.â?•

12

## â??INTERPRETATIONS AND IMPLICATIONS

Watsonâ??s (Arthur Watson, *The Early Iconography of the Tree of Jesse*, London: Oxford University Press, 1934) iconographic study of the early Tree of Jesse presented representations and prefigurations in word descriptions and photographed plates of the Tree of Jesse. The author of the present study has carefully read, observed, and determined the value of the representations and prefigurations in discovering a hidden image for temporal woman. The prefigurations and representations clearly indicate a woman of heavenly standing, a spiritual mother.

â??The Bible names but six Gifts of the Spirit. Watson stated: â??Herveuâ??s writing of the twelfth century adds a seventh because of the representations of the Tree of Jesse.â??

â??Latin prefigurations directing from Timmor Domini to Sopotientia, completed the ascent of the scala or stairs. The virgin, not as the Mother Mary but as a GREATER MOTHER of all the human race seemed to

prevail over the other figures. There was no name given this spirit; the impression came only from sequence of the prefigurations and implications of the generations represented by the ascending order given the identifiable figures. Where in the scriptures was there such another vague personage?

â??The Holy Ghost had no revealed identity, always a personage identified with the Holy Trinity. The Holy Ghost, alias Holy Goddess, Mother in heaven, was concerned over earthâ??s sons and daughters. Vagueness of Latin prefigurations concealed the identity of the heavenly being as a superimposed figure. The feeling of concern intimated in Latin terms can only be the emotions of mother for child. The tree of Jesse is a symbol, an extraordinary tree, egredietur virga. Isaiah chose a symbol to lend versatility to his prophecy.

â??Bible scripture answered the call for revelations through prophecy in time after Isaiah, for rod of Jesse, stem of Jesse, root of Jesse and other terms associated with the tree. The original meaning concealed in works of art and literature is waiting to be revealed.â?• â?? Monese M. Barron, *Early Iconography of the Tree of Jesse Holds Clue for Woman as Counter-Part of Spiritual Image*, pp. 47, 48.

## THE DIVINE IMAGE

Those who retain God in their knowledge would of necessity have to be acquainted with Their IMAGE from the beginning, to have a pattern in fashioning themselves after the Divine Image. The first family on earth was an exact IMAGE of the One in Heaven with a father, Adam, and a mother, Eve, made after the Heavenly Pattern.

It was Eve whom Satan attacked in the beginning, for she was the medium through whom God's image and Adam's was to be reproduced in the earth, in fulfillment of the command: "And God blessed THEM, and God said unto THEM, Be fruitful and multiply, and replenish the earth, and subdue it: and

13

have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." • Gen. 1:28. Righteous children, male and female, in the image of God, were to populate a perfect world-the dominion of our first parents.

### GOD'S PLAN AFTER THE FALL

Because of Satan's disruption of Elohim's original plan for Adam and Eve, an alternative plan was devised by which a deliverer would be sent to the world.

In Adam, who was "as God" (an image of) on earth, is seen a prophecy of HIM (Gen. 3:15), "another image" of God in the flesh, the express image of His Father's Person (Heb. 1:3), a deliverer, the Messiah (the second Adam) would come through the line of David to vanquish Satan, and restore the earthly family to their Edenic state on earth as in the beginning, before sin spoiled their perfect image of God. He would die for the sins of Israel and the world and be resurrected by the Spirit (1 Pet. 4:16) as symbolized in Adam's creation "formed of dust without life, and the breath-Spirit, bringing Him to life.

The story of Adam's creation from the dust to life revealing the creation of "another" Adam (Eve), ALIVE, from "living" flesh and bone, teaches the resurrection of the Lord, the second Adam (1 Cor. 15:45), "from a dead soul to a living soul," a dead state WITHOUT BREATH to a living state with breath "a living, breathing organism, a person.

The revelation of God in TWO persons, the Father and the Holy Spirit, is the real purpose of the story of creation for us upon whom the ends of the world are come. "And the Lord God said, Behold, the man (Adam and Eve) is become as one of US (at least two)," (Gen. 3:22) not like the angels, but like their Creators, the Father and the Holy Spirit Mother.

The creation of Eve from "living" flesh and bone is a symbol of the "everliving" Holy Spirit Mother Who fashioned a body, in the flesh, (within Mary) for Her spiritual Son's abode. Mary was an image of the Holy Spirit Mother in Heaven and was filled with Her Spirit. It was Mary who brought forth, revealed, God, the Holy Spirit's Son, which teaches the great truth that the Messiah was from both male and female "God, the Father, and God, the Holy Spirit" reborn in the flesh, yet of the Spirit.

55 Ecclesiasticus. The point of view pervading the whole book is that life in accordance with the law is the highest form of wisdom (19:2). The author tells how WISDOM came to Israel. Wisdom came forth from the mouth of God and sought a dwelling place among the nations of men. In response to the

14

## THE TRINITY

Since the day of Moses on Mt. Sinai the first Person of the Godhead has been revealed as the Father; since the Messiah came and died AD. 31, the Son has been revealed.

Who is the IMAGE of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.

And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

And you, that were sometime alienated and enemies in your mind by wicked words, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister. Col. 1:15-23.

## THE MYSTERY OF GOD

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ. Col. 2:2. The MYSTERY of the Trinity has to do with the THIRD person of the

Godhead, the Holy Spirit.

For the most part, the Person of the Holy Spirit has been concealed by God, and what was known has certainly been concealed by man under the deceptions of Satan.

During the fifteen hundred years from Sinai to the revelation of the Son, A.D. 31, the world was taught about God, the Father; consequently, when the Son came He was rejected by the majority. Nevertheless, the world has been taught and has become acquainted with the Son for nearly 2,000 years (1949 years, to be exact, to date). The question now is: will those, who know about the Father and the Son, reject the revelation of the Person and gender of the Holy Spirit, the third Person of the Godhead?

In each instance the revelation of the Father and Son were prophetic events. The Father was revealed at the end of the 430 year prophecy of Abraham (Ex. 12:40), and the Son at the end of the 69 weeks (483 years) of Daniel 9:24-27 in A.D. 27 for a 31½ year ministry to A.D. 31.

15

One would expect the revelation of the PERSON of the Holy Spirit to follow the same prophetic pattern; and certainly it did, in symbol, on the day of Pentecost, A.D. 31, at the end of 69½ weeks of Daniel 9:24-27, when only a sign of the Third Person of the Godhead was seen as tongues of fire on the heads of the 120 men, women, and children in the Upper Room.

Since that day, the First and Second PERSONS of the Godhead now hold Their residence on earth through the Third, the Holy Spirit. To know the Father we must know the Son (Matt. 11:27), and to know the Son we must know the Spirit. The Son reveals the Father, and the Spirit reveals the Son. The Holy Spirit is divinely appointed to connect earth with heaven, and this was the subject the Messiah used to comfort and strengthen His church before His departure to the courts above.

Lacking a real revelation of the PERSON of the Holy Spirit by a prophetic message or messenger like Moses, who revealed God, the Father, or the Son, Who revealed Himself in the flesh, we would need to search the Scriptures for a clue about the Person of the Spirit.

commandment of the creator SHE took Her dwelling in Israel as "the book of the covenant of the Most High God" as "the law of Moses commanded us" (24:3-23).• E.P. Blair, "Wisdom,"• Abingdon Bible Handbook, p. 202.





In the Autumn of 1977 the author, Mrs. Benjamin L. Roden, had a view of the Holy Spirit as the FEMININE member of the Godhead. She saw a mighty Angel, of shimmering silver in feminine form, fly swiftly past her window on a background of thousands of attending angels. Although this feminine representation of the Holy Spirit was directly contrary to her former belief that the Third Person was a masculine representation in the Trinity, she could not refuse to tell what she understood from the vision about the femininity of the Holy Spirit.

There were only three Bible texts used in the beginning of the author's discussions: (1) Romans 1:20, (2) Genesis 1:26, and (3) Genesis 1:27, which formed the KEY to the proof of a feminine Holy Spirit.

In one of her first publications, the author stated: "PERSONS have GENDER (male and female); therefore, the Bible gives the key to the GENDER of the HOLY SPIRIT in Romans 1:20. "For the invisible things from the creation of the world are CLEARLY SEEN, being understood by the things that are made, even his ETERNAL POWER AND GODHEAD (The Trinity); so that THEY are WITHOUT EXCUSE." This Scripture says: "the invisible Godhead is clearly seen, being understood by the things that are made" from the CREATION." So, the Creation story tells us that a MAN and WOMAN were made in the IMAGE of TWO MEMBERS of the Godhead (Gen. 1:26,27, "Let US make"); and that WE ARE WITHOUT EXCUSE if we do not know there is a MALE and FEMALE represented in the Godhead (The Trinity). It is the Person of the Holy Spirit (Whose IMAGE was Eve), WHOSE GLORY OF THE UNCORRUPTIBLE GOD (the Holy Spirit) was CORRUPTED and CHANGED into an IMAGE made LIKE TO CORRUPTIBLE MAN (Rom. 1:23). And even as they did not LIKE to RETAIN God in their KNOWLEDGE, God gave them over to a REPROBATE MIND (saying that ALL THREE MEMBERS of the Godhead are MASCULINE) to do those things which are not convenient. Rom. 1:28.

Therefore, God's admonition to all who are guilty of this corrupt practice of

16

changing the IMAGE of the Holy Spirit TO THAT OF CORRUPTIBLE MAN is: "REPENT YE THEREFORE, and be converted, that your sins may be blotted out, when the TIMES of refreshing shall come from the presence of the Lord (THE HOLY SPIRIT)." Acts 3:19. "And grieve not the HOLY SPIRIT of God. WHEREBY YE ARE SEALED unto the day of REDEMPTION." Eph. 4:30.

We can now more fully understand what the servant of the Lord meant when she said, "I WAS AGAIN brought down through these messages (First, Second, and Third [Angels, or the Trinity, Father, Son, and Mother]), and saw how dearly the people of God had purchased their experience!" • Selected.

Just as you are your husband's wife and your son's mother, one single individual SELF, so too, the Shekhinah is the WORD is the SON is the Wisdom is the TORAH is the NAME YHWH, is the thought of the Father, just as the SPIRIT is the FATHER'S own LOVE subsisting, and LIFE proceeding from the Father ONLY, and not proceeding from the Son (except possibly THROUGH, VIA, the Son.) We are begotten by the Father, and born of a Mother: we are re-generated, re-born, by the Holy Spirit our Mother in the waters of the Bride's womb, the church's baptismal font (by immersion or infusion). There is no difficulty in perceiving the reality of the Holy Spirit as SHE, both in Genesis, Job, and the ARAMAIC NEW TESTAMENT: Mark 1:10, John 1:32, 33, with both verbs in the FEMININE present indicative participle! John 6:63; 7:39; Acts 8:29; 8:39; 16:7; Romans 8:9,10,11 (dwells=FEM.); 8:16 "And

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Mount Sinai in Arabia. It corresponds to the present JERUSALEM; for SHE and HER children are in servitude. But the JERUSALEM that is ABOVE is free, which is OUR MOTHER (termed the "church of the firstborn" [Heb. 12:23]), for it is written. . . Gal. 4:22, 24, 25, 26. Living Memorial

Bible (Gideon).

17

## NEW JERUSALEM IN HEAVEN NOW

In Galatians, Inspiration makes it clear that Sarah represented The Spiritual Jerusalem which is above.

The Holy JERUSALEM was represented by A WOMAN, Sarah, an "earthly" woman. Likewise, now, the Holy Spirit in Heaven is symbolized by a woman on earth "like Sarah" who is telling the latest news about our HEAVENLY MOTHER "Who art in Heaven, Hallowed be HER name."

Heavenly JERUSALEM is God's Sanctuary, church, or woman, where the Holy Spirit "the Shekinah, dwells, Who is Herself feminine according to Jewish scholars. See Jewish Encyclopedia under "Spirit."

Then, HEAVENLY JERUSALEM is the city, HOUSE, of our SPIRITUAL MOTHER, and a "symbol" of the Holy Spirit Mother Who dwells there.

So we see that Galatians 4:26, "our Mother (Heavenly)," corroborates the Heavenly vision of John in Revelation 12:1, "a woman (Mother)," and Revelation 21:2, "And I John saw the holy city, NEW JERUSALEM, coming down from God out of heaven, prepared AS A BRIDE adorned for HER husband."

## THE WOMAN'S CONFLICT IN HEAVEN

Besides the author's key texts which indicate a feminine Being of the Godhead in Eve's creation, in God's image, the account of John's vision in Revelation 12:1 definitely depicts a woman in HEAVEN. "A great portent then appeared in heaven: a woman, robed with the sun, with the moon under her feet and a crown of twelve stars on her head." "Living Memorial Bible (Gideon).

Notice, the objects shown in John's vision were in HEAVEN, NOT on earth. Therefore, whatever these symbols may imply, they must be of HEAVENLY ORIGIN.

The "Woman" was seen in HEAVEN clothed with the sun. The moon under her feet denotes a HEAVENLY sanctuary (moon to reflect light) which reflects the light of the sun of God to all creation.

The symbol being of heavenly origin, the "woman" cannot represent Mary, the Mother of the Messiah, but points back to the earthly Jewish church, Hagar, into which He was born "the earthly Sanctuary." "According to all that I shew thee, after the pattern (Heavenly) of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it (earthly)" (Ex. 25:9); and which was an image of the Heavenly Temple, the woman (church) with a twelve star crown, a symbol of God's government in Heaven.

And there was war in heaven. And the great dragon was cast out. Rev. 12:7,9.

19

## THE WOMAN'S CONFLICT ON EARTH

And when the dragon (Satan) saw that he was cast unto the earth, he persecuted the woman which brought forth the man child . . . And the serpent (Satan) cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the

woman, 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, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Rev. 12:13,15-17.

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. Selected.

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) (Selected), again we see the symbol of the twelve star crowned government given to the WOMAN, God's EVERLIVING Church, symbolized by a WOMAN on earth, with a proper name, antitypical Eve, who represents the HEAVENLY WOMAN HEAVENLY JERUSALEM The Mother of us all (Gal. 4:26).





â??In reality the twelve â??starsâ?? on the â??womanâ??s crownâ?? 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) â?!

â??But the â??WOMAN clothed with the sunâ?? and her â??eagleâ??s wingsâ?? being of HEAVENLYorigin, denote Godâ??s true church (TRUTH) [in Heaven first, then in earth] in ONEcontinuous line, and her Child, our only Saviour and Redeemer in BOTH periods-before and after Christ.â?•â??Selected.

The whole chapter of Revelation 12 covers the history of Godâ??s Woman, the Holy Spirit, symbolized as the Everliving Church. Her conflict with Satan was first in Heaven, then on earth. The victories of this Woman over the devil and his angels culminates. when the earth helps HER and swallows up the flood (of tares) that the devil sends forth to drown her (verses 15-17).

â??And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.â?• Rev. 20:1, 2.

These verses give us a view of the final conflict of the Heavenly Woman

20

â??come downâ?• (Rev. 18:1-4) to earth, and her warfare and final triumph over Satan who sends a flood of unconverted to drown her. But the earth (United States in prophecy) helps her and swallows up the flood and delivers her seed, who shall be all righteous.

â??Who is SHE that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?â?• (Song of Solomon 6:10); SHE shall go forth, conquering and to conquer.

â??Arise and thresh, O DAUGHTER of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.â?• Micah 4:13.

â??â?!the view that the author of John did not use the Synoptics, that he drew on a line of tradition unknown to the Synoptic writers, and that this tradition contained considerable accurate historical information about Jesus. It appears that this tradition STEMMED FROM PALESTINE and was basically HEBREW, NOT Greek, as proved by the Aramaic words, Jewish grammatical constructions, Hebrew poetic forms, accurate geography and place names, and a Jewish-type theology, now known to us FROM THE DEAD SEA SCROLLS. Apostle John thinks and writes in Aramaic rather than Greek. Barny Torrey and DeZwaan are of the opinion that John originally wrote in Aramaic [which is Semitic] â?!. All Greek manuscripts do not read the same (John) : â??Today the discovery of the Semitic and Palestinian nature of the tradition lying behind this gospel disprove that it is of Synoptic [Bible books of Matthew, Mark, and Luke tradition. â?? â??E. P. Blair, Abingdon Bible Handbook, pp. 243, 244, 245.

## THE BRIDE OF GOD

â??The Sabbath, to which we now turn our attention, is an exceptional figure among the female divinities of Judaism. All the numinous images discussed so far were originally either foreign goddesses and demons (Asherah, Astarte, Anath, Lilith, Naamah) or had their beginnings in Jewish divine attributes





Of your father Jacob  
For the mouth of Yahweh has spoken.

(Isa. 58:13,14.)

â??The character and laws of the Biblical Sabbath are validated by the myth of Creation: God created the world in six days, and on the seventh, the Sabbath, He rested; He blessed and sanctified it, and consequently it is the duty of every Israelite to do likewise and to refrain from all work on that holy dayâ?!

â??The number seven, Philo points out, is the only one in the â??decadeâ?? (i.e., the first ten digits) which is neither produced by multiplication with any other number nor produces one within the decade if multiplied by anotherâ?!

â??This rich symbolism of the number seven is transferred by Philo in its entirety to the seventh day of the week, the Sabbath. We are left in doubt as to whether this application was the idea of Philo himself or whether it originated with others. One of the two passages in which Philo discusses the symbolism of the Sabbath is explicitly stated to be a mere recording of what others have invented; the other is phrased so as to indicate that it contains original thoughts of his own on the subject. In the first he says:

â??Some have given to it [the seventh day, the Sabbath] the name of the virgin, having before their eyes its surpassing chastity. They also call her the motherless, begotten by the father of the universe alone [who is] the ideal form of the male sex with nothing of the female. It [seven] is the manliest and doughtiest of numbers, well gifted by nature for sovereignty and leadership. Some give it the name of â??seasonâ?? (or: â??decisive timeâ??), judging its conceptual nature from its manifestation in the realm of sense â?!. For seven reveals as completed what six has produced, and therefore it may be quite rightly entitled the birthday of the world â?!

â??Sabbath as the motherless, chaste virgin does not, of course, jibe well with the excellences of the day marked by seven, â??the manliest and doughtiest of numbersâ??; but as to the sovereignty and leadership which Philo also attributes to the Sabbath, these â?? as we know from his speculations about the two Cherubim â?? he regarded as traits of the FEMALE component of the deity. In the passage in which Philo presents these ideas as his own, he indulges in an even less restrained sexual symbolism:

â??The prophet [Moses] magnified the holy seventh day, seeing with his keener vision its marvelous beauty stamped upon heaven and the whole world, and enshrined in nature itself. For he found that SHE [the Sabbath] was in the first place motherless, exempt from female parentage, begotten by the Father [God] alone, without begetting, brought to the birth, yet not carried in the womb. Secondly, he [Moses] saw not only these, that she was all lovely and motherless, but that she was also ever virgin, neither born of a mother nor a mother herself, neither bred from corruption nor doomed to suffer corruption. Thirdly, as he scanned her, he recognized in her the birthday of the world, a feast celebrated by heaven, celebrated by earth and things on earth as they rejoice and exult in the full harmony of the sacred number â?!

22

â??The Sabbath is described as a daughter of God, begotten by her Father alone without the participation of any female, and therefore motherless. She is marvelous in her beauty, ever virginal, incorruptible, but, at one and the same time, endowed with sovereignty and leadership. In these features, we shall recognize without difficulty some of the traits which also characterized other female numina of the Talmudic and Kabbalistic periods.





Safed center of the Palestinian Kabbalists, the trend towards it was heralded as early as the 12th century in both poetic and doctrinal exposition!

• The children of Israel shall keep the Sabbath – this refers to the night, the mystery of the female; and Remember the Sabbath day refers to the day, the mystery of the male.

The feminine Sabbath is, moreover, mystically identified with the Shekhina, or the Sefira of Kingship, while the male Sabbath is the Yesod (Foundation) or Tiferet (Beauty), i.e., the male aspect of the deity. Since the Shekhina is also identified with the Community of Israel, in this manner the Shekhina becomes the bride, or mate, of the Sabbath Yesod.

If we recall that Philo already had discerned a manly and doughty aspect in the Sabbath, in addition to her feminine aspects of virginity, beauty, and sovereignty, we find that the Kabbalistic distinction between a male and a female Sabbath is, again, an idea which has its roots in antiquity.

Elsewhere the Zohar describes the preparations one is supposed to make for

23

reception of the Sabbath, the queen and bride, in proper fashion!

With the Sabbath, a queenly visitor entered even the humblest abode, which, due to her presence, was transformed into a royal palace, with the table set, the candles burning, and the wine waiting. The mistress of the house became mysteriously identified with the Queen Sabbath, who was also identical with the Shekhina, the divine Matronit, God's own consort. As for the master of the house, he felt his chest swell and his consciousness expand due to the additional soul which came down from on high to inhabit his body for the duration of the Sabbath. All these supernal presences made man and wife feel part of the great spiritual world order in which every act and word was fraught with cosmic significance, and in which the supreme command of the day was Rejoice! •

!the Word,!also had a Greek counterpart in Logos; the Daughter Voice (Bath Qol), through whom God's will was made audible on earth; the Law (Torah), God's beloved whom He made the bride of Moses; the Earth (Adamah), considered in a literal sense the mother of all living; the Mother City, and especially Zion, regarded as the mother of the people; and her counterpart, the Daughter of Zion, who represented the Mother's children, the people of Israel. All of these were PERSONIFIED, ALL were FEMALE, and all partook, to a greater or lesser extent, of a numinous character. •

Excerpts by Raphael Patai, The Hebrew Goddess, (New York, Avon Books, 1978)

## THE SHEKINAH יְשׁוּבָה; GLORY OF GOD

Shekhina (shakhinah) is a Hebrew abstract noun derived from the Biblical term shakhan discussed above and means literally the act of dwelling. These abstract nouns, constructed from the verbal root-letters with the added AHsuffix, have the FEMININE GENDER.

!the noun Shekhina had the FEMININE gender (shekhinta in Aramaic)!

A Talmudic discussion flatly equates God with the Shekhina!. His tangible





GHOST [Mother Shekinah, feminine]. The Essenes, pp. 138, 140, by Ginsberg.

SHEKHINAH (Heb שְׁכִינָה. lit. dwelling, resting place), or Divine Presence. The Jewish Encyclopedia Judaica, vol. 14, p. 1350.

SHEKHINAH (Heb שְׁכִינָה. lit. the dwelling): The majestic presence or manifestation of God which has descended to dwell among men. Like Memra (=word; logos) and Yekara (i.e., Kabod = glory), the term was used by the Rabbis IN PLACE OF God. The Jewish Encyclopedia, vol. 11, p. 258.

Although the expression Holy Spirit occurs in Ps. li.11 and in Isa. lxiii.10, 11, it had not yet the definite meaning which was attached to it in rabbinical literature: in the latter it is equivalent to the expression Spirit of the Lord, which was avoided on account of the disinclination to the use of the Tetragrammaton. It is probably owing to this fact that the SHEKHINAH is often referred to, instead of the Holy Spirit. It is said of the former, as of the Holy Spirit, that it rests upon a person. The difference between the two in such cases has not yet been determined. It is certain that the New Testament has [Greek word for Holy Spirit] in those passages, also, where the Hebrew and Aramaic had Shekinah; for in Greek there is no equivalent to the latter, unless it be (=gleam of light), by which shekinah may be rendered. Because of the identification of the Holy Spirit with the Shekinah [Hebrew] [Greek word for Holy Spirit] is much more frequently mentioned in the New Testament than is Ruah ha Kodesh in rabbinical literature. The Jewish Encyclopedia, vol. 6, p. 447.

Philo maintains that the Divine Spirit is a SEPARATE SPIRITUAL ENTITY a unique corporeal soul whose function is to act as an INTERMEDIARY of divine communication to man. The Jewish Encyclopedia, vol. 14, p. 366.

...the word Shekinah occurs most frequently in the Aramaic versions, since they were intended for the people and were actually read to them, and since precautions had therefore to be taken against possible misunderstandings in regard to the conception of God. Onkelos translates Elohim in Gen. ix. 27 by Shekinah; and wherever the person, the dwelling, or the remoteness of God is mentioned, he paraphrases by the same word. Maimonides regarded the Shekinah, like the Memra, the Yekara, and the Logos, as a DISTINCT ENTITY, and as a LIGHT created to be an INTERMEDIARY between God and the world; while Nahmanides on the other hand considered it the presence of God as manifested in a DISTINCT FORM. The Jewish Encyclopedia, vol. 11, p. 259.

The Shekhinah is God viewed in spatio-temporal terms as a presence, particularly in a this-worldly context: when He sanctifies a place, an object, an individual, or a whole people. it is used simply as an ALTERNATIVE WAY of referring to GOD himself such as The Holy One Blessed be he, or The Merciful One. 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. In Talmud and

Midrash. The talmudic and midrashic usage of Shekhinah does not have quite the same apologetic overtones which are apparent in the Targums; on the whole it is wider in extension and in texts of different dates it varies considerably in nuance. In origin SHEKHINAH was used to refer to a DIVINE MANIFESTATION, particularly to indicate God's presence at a given place.





important is Rosenzweig's notion that the purpose of the mitzvot is to unify God and His Shekinah. • Encyclopedia Judaica, vol. 14, p. 1353.

And the Lord spake unto Moses, saying, Speak unto the children of Israel. And let them make me a sanctuary; THAT I MAY DWELL AMONG THEM. And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. Then a CLOUD COVERED THE TENT OF THE CONGREGATION, AND THE GLORY OF THE LORD FILLED THE TABERNACLE. • Ex. 25:1,2,8; 40:17,34.

This covenant promise that God will literally DWELL AMONG THE CHILDREN OF ISRAEL, was not only to Israel after the flesh in the days of Moses and Aaron, BUT ALSO TO ISRAEL BY THE PROMISE, the apostolic church, and EVEN TO THE CHURCH IN OUR DAY. Certainly, when the future purified church, the 144,000, stand on Mt. Zion with the Lamb before the 1,000 years (Rev. 14:1-5), the PRESENCE OF GOD'S GLORY WILL BE WITNESSED AT THE DOOR OF THE CONGREGATION AT THE TIME OF THE MORNING AND EVENING HOURS OF THE DAILY SACRIFICE. • Selected.

26

When the priest [anciently] offered incense before the Lord the DIVINE GLORY [Holy Shekinah] descended upon the mercy-seat and filled the most holy place. (Selected); so likewise today, if Israel would keep their appointment with Him at the two sacred hours of prayer: the MORNING AND EVENING SACRIFICE at the 3rd hour 9 a.m., and the 9th hour 3:00 p.m., He would meet with them at the door of the tabernacle, and would sanctify the altar, the tabernacle, the congregation, and the priests [by the Holy Shekinah Glory]. • Selected.

From the beginning the Divine Presence was manifested on earth, speaking in the garden of Eden, in Noah's ark in symbol of a Dove, in Melchisedek, the PERSON of the Presence, speaking the Law on Mt. Sinai, and in the cloud over the Tabernacle in the wilderness a place prepared for the dwelling Spirit, the Shekinah Glory.

Thus the history of the Bible is but an illumination of the resting places of God's Shekinah, and the time prophecies are to point out the Divine landmarks where and when His glory is to be revealed through Her.

Solomon's Temple was graced by Her Divine Presence in such splendor as has never since been seen.

Satan's enmity has ever been directed against the place and the people acquainted with God's Laws and His Divine Presence. It was he who coveted the Presence when he was dismissed from the Heavenly Courts. Therefore, he was envious when he saw Adam and Eve enjoying and basking in God's Glory.

He determined to seize the Sanctuary of Eden, eat of the tree of life, and be forever immortal; to rule in Eden and control the earth as his own.

Adam and Eve's only protection was perfect obedience to God's requirements, as they had been appointed King and Queen in Eden.

Through the disobedience of our first parents, the Sanctuary, Eden, the place of the Divine Presence, was withdrawn from human eyes and thereafter indirectly manifested and clothed in deep mystery except to those whom God revealed His Spirit.

s it is written in the law of Moses, all this evil is come upon us: yet made we not our prayers before the Lord our God, that we might turn from our iniquities, and understand thy truth. . . . O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us . . . . O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for THY CITY (Jerusalem, She, Gal. 4:26) and THY

PEOPLE are called by thy name!

Yea, whiles I was speaking in prayer, even the man GABRIEL, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. SEVENTY WEEKS ARE DETERMINED UPON THY PEOPLE AND UPON THY HOLY CITY (JERUSALEM), TO FINISH THE TRANSGRESSION, AND TO MAKE AN END OF SINS, and to make reconciliation for iniquity, and to bring in everlasting righteousness, AND TO SEAL UP THE VISION AND PROPHECY, and to anoint the most Holy. KNOW THEREFORE AND UNDERSTAND, THAT FROM THE GOING FORTH OF THE COMMANDMENT TO RESTORE AND REBUILD JERUSALEM (the Holy Sanctuary Woman) UNTO THE MESSIAH THE PRINCE shall be SEVEN WEEKS, and THREESCORE AND TWO WEEKS: the street shall be built again, and the wall, even in troublous times (the historical date for this command was 457 B.C., a starting point for the prophecy in the type).

AND AFTER THREESCORE AND TWO WEEKS SHALL MESSIAH BE CUT OFF, but not for himself: and the people of the prince that shall come shall destroy the city and the SANCTUARY (the dwelling place of the Holy Shekinah, the Heavenly Mother); and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall CONFIRM THE COVENANT with many FOR ONE WEEK: and in the MIDST OF THE WEEK HE SHALL CAUSE THE SACRIFICE AND THE OBLATION TO CEASE, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, BUT THE TIME APPOINTED WAS LONG: and he understood the thing, and had understanding of the vision. Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as

lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude â?!. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength â?!. And he said unto me, O DANIEL, a man greatly beloved, UNDERSTAND THE WORDS THAT I SPEAK UNTO THEEâ?!. NOW I AM COME TO MAKE THEE UNDERSTAND WHAT SHALL BEFALL THY PEOPLE IN THE LATTER DAYS: for yet THE VISION IS FOR MANY DAYS.â?• Dan. 9:13,16,19,21-27; 10:1,5, 6,8,13,14.

Daniel saw the â??threeâ?• Celestial Beings, One on either side of the river and One clothed in linen upon the waters of the river Who spoke the â??timeâ?• concerning the desolation of the sanctuary (Dan. 12:5-11).





The time prophecies of Daniel 8 and 9 and of Isaiah reveal Israel's history down to, and including the LATTER DAYS when the Sanctuary is to be restored to her as Eden.

A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is AS THE GARDEN OF EDEN before them, and behind them a desolate wilderness; yea, and nothing shall escape them. • Joel 2:2, 3.

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord. • Ezek. 36:24, 35, 38.

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the LAST DAYS, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. • Isa. 2:1-4.

In THAT DAY shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the

30

living in Jerusalem:

When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain. • Isa. 4:2-6.

Therefore, fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I NOT make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast. saying, This is Zion, whom no man seeketh after. And out of





Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple (in Jerusalem), even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, AS in the days of old, and AS in former years. • Mal. 3:1-4.

31

A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: A GREAT PEOPLE AND A STRONG: THERE HATH NOT BEEN EVER THE LIKE, NEITHER SHALL BE ANY MORE AFTER IT, EVEN TO THE YEARS OF MANY GENERATIONS. • Joel 2:2.

And I will bring again the captivity of my people of Israel, and they shall build the waste cities (and the temple in Jerusalem); and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall NO MORE be pulled up out of their land which I have given them, saith the Lord thy God.

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old (in Jerusalem): that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. • Amos 9:14, 15, 11-13.

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of ZION, and the word of the Lord from JERUSALEM. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. • Micah 4:1-3.

Upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's. • Obadiah 17, 21.

NOW also many nations are gathered against thee, that say, Let HER be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. ARISE AND THRESH, O DAUGHTER OF ZION: FOR I WILL MAKE THINE HORN IRON, AND I WILL MAKE THY HOOFS BRASS: AND THOU SHALT BEAT IN PIECES MANY PEOPLE: AND I WILL CONSECRATE THEIR GAIN UNTO THE LORD, AND THEIR SUBSTANCE UNTO THE LORD OF THE WHOLE EARTH. • Micah 4:11-1-3.

AND THOU, O TOWER OF THE FLOCK, THE STRONG HOLD OF THE DAUGHTER OF ZION, unto THEE shall it come, even the FIRST DOMINION;

## THINK IT THROUGH

â??Have you ever heard of the â??little crackpot in the basementâ?? THEORY OF THE FUTURE? â?? the unknown, unheralded, hitherto â??loser,â?• who will suddenly pull a rabbit out of the hat and CHANGE THE WORLD.

â??A mediocre civil servant named Einstein altered our concept of the universe. A down-at-the-heels handyman named Edison CHANGED THE WAY WE LIVE our daily lives. A pair of dropout brothers gave up repairing bicycles and gave mankind the WINGS TO FLY. Then there was Henry Heinz, Clarence Birdseye, Gail Borden, Eli Whitney, Henry Ford â?? we could go on and on.

â??It is no mere coincidence that the tremendous advances during the past two hundred years EVOLVED IN THE WESTERN WORLD INSTEAD of India, Africa, or South America. And the environment which made such spontaneous advances possible did not always exist. ONLY TWO HUNDRED YEARS before Edison, Galileo was considered a HERETIC and countless thousands of OTHER DISSIDENTS WERE REGULARLY BURNED AT THE STAKE. While historical evidence suggests that â??the little crackpot in the basementâ?• theory works, IT CAN ONLY DO SO IN THE CONTEXT OF A FREE SOCIETY.â?• â?? Selected.

Today, we are the most technologically advanced civilization in the history of mankind, yet our knowledge of God has not advanced beyond the revelation of the Person of the Messiah on the cross, A.D. 31, and of the dim manifestations in power of the Holy Spirit on the day of Pentecost as â??tongues of fire.â?•

Could it be, ANOTHER â??little crackpot in the basementâ?• THEORY concerning the â??MOTHER IMAGEâ?• in the Godhead could change the future concept of the religious world and the lives of the people in it?