

Kingdom of the Holy Spirit: Omega the First Dominion  
Transcript for YouTube Presentation:

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[Isa 66:13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.]

Notice this is God speaking here, not Isaiah, and God is saying “as... mother... I will comfort you”, and even telling us exactly who comforter is, Jerusalem. Further we know Jerusalem is God, and Jerusalem is the Holy Spirit, also called the “spirit of truth”.

[Joh 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Joh 14:17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.]

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But is the use of the word “comfort” in Isaiah 66:13 really connect with what Jesus said in John 14:16-17, the comforter, and the Spirit of truth? Isaiah 66 is calling this comforter female, as clearly a mother is female, and Jerusalem is known as female, as well as wisdom from Proverbs, whereas John 14:16-17 clearly calls this comforter “he” and “him” which are male vernacular.

Further the person of the holy spirit is actually seen twice in the Torah or Old Testament as a male person, when the three men who are God appear to Lot, and the angel of God wrestles with Jacob to change his name to Israel, and when Joshua encounters the angel standing by the river, and he asks him are you with us or against us, and he discovers at that time that, it is in fact God.

How is it then the Holy Spirit, the comforter, the spirit of truth, is in fact the female person of Jerusalem?

[Gen 1:27 So God created man in his *own* image, in the image of God created he him; male and female created he them.]

Here we observe that “female” is the image of God, and female is named in the male vernacular, that is, man, him, and his.

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[Gen 1:27 So God created man in his *own* image, in the image of God created he him; male and female created he them.]

Notice I do not say this explains the use of the male vernacular to describe who I say is Jerusalem and the Holy Spirit, but this is only an example of how male words can be used to describe a female, such as man and woman is called man and him. Further we see [Gen 18:2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,] which clearly if they are God and it does not say two men and one woman, he saw three male figures. Then also [Gen 32:24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.] which while not saying specifically was not the Father or the Son, I reason this was the Angel or Holy Spirit and third person of God, and here also clearly appears as a man.

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Additionally we see:

[Jos 5:13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

Jos 5:14 And he said, Nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

Jos 5:15 And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.]

Which also I would say is the Holy Spirit, the third person of God, and here also clearly is male, having the appearance of a man, a soldier with a sword in his hand, but we know it is God for he says, "Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy"

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So why do I still say the Holy Ghost, the Holy Spirit, and the third person of God, is and will be seen as a woman, and this woman is also Jerusalem? We know that Jesus, the son of God is a man, and he is God, and the scripture tells us [Rev 21:3 Behold, the tabernacle of God *is* with men], which because heaven and the reward is with God, tells us that heaven is in the earth, among men, which means the same image of male and female that God tells us in [Genesis 1:27 in the image of God created he him; male and female created he them] means then that Jesus, King of kings and Lord of lords, must then have a female, if he is to live in the world as a man. This means clearly there will be a woman, a queen, but who is she, and what is her history in the scripture?

I do not in any way claim to understand the full mystery, but I am reporting what it appears the scripture says, which discussion of the queen or physical human bride of Christ is not discussed at all in church

doctrine, but it is an important discussion. How important? The simple and the scorner who call this blasphemy of the spirit, or heresy, and will take no knowledge, shall not enter the kingdom.

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We see that those not finding her, wisdom, our sister, our kinswoman, Jerusalem, the human person of the Holy Spirit, shall enter into life, nor find favor of God, as we see clearly here:

[Pro 8:35 For whoso findeth me findeth life, and shall obtain favour of the LORD.

Pro 8:36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.]

God is telling us clearly in these words, that all the Christians, who reject the knowledge of wisdom, who is also scripturally Jerusalem and the daughter of Jerusalem, means they have not found “her”, [Pro 8:12 I wisdom], have not found life. 8:36 tells us that Christians who do not find her, our sister wisdom, and seek her milk, that is, her words, her reproofs, as it is written, will also sin against her and wrong their own soul, and they will hate her when she comes in the earth as a woman, and these self righteous Christians who hate her will also be given by God the quality of loving death, and all things related to death, as we know God fills the unrighteous with their own sinful ways.

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[Isa 28:9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts.] Isaiah 28:9 tells us that those who have found wisdom will receive knowledge as little children, and he shall make these and only these who will feed from their mother, wisdom, Jerusalem, shall understand doctrine properly that they might be saved.

[Pro 8:35 For whoso findeth me findeth life, and shall obtain favour of the LORD.

Ask the question: will anyone not finding the PERSON of wisdom be given [Pro 8:14 sound wisdom:]? And so you see she, God, the holy ghost, the same who descended in bodily form upon the Lord Jesus Christ at his baptism, will also be a person in the earth, and the same as Christ who came in the flesh, the religious authorities and believing Christians will also stumble, being offended by God in the flesh. And why? Who was righteous Jesus’ time who rejected him, and shouted that he should be hanged but the thief go free? Who is righteous in this time, and shall not have found wisdom, and know also when she comes in the flesh?

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p10

Is there a prophesy in scripture of a woman who is God, coming in the earth, and that we who are righteous will see and know it is her?

[Psa 45:9 upon thy right hand did stand the queen in gold of Ophir.]

Psalm 45 describes for us the queen of Israel, and is also LORD and God scripturally.

[Psa 45:2 Thou art fairer than the children of men:] The “fairer” while not iron clad in meaning, does rather indicate this scripture is speaking of a woman, but one thing that is clear from this is that her flesh is not natural, that is, born of a woman. Therefore this reads, The flesh of the queen is the redeemed flesh, also called a wedding garment, which redeemed perfect flesh from God alone should attend the wedding feast of the lamb.

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[Psa 45:3 Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty.]

Here we learn that the queen is a warrior who carries a sword on her thigh, and, that she is God, because there is no one called “most mighty” besides God. Therefore we know she is God. We see this further here:

[Psa 45:6 Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.]

The whole of Psalm 45 is talking about the queen, despite what appears to be a transition of persons being spoken of in 45:9. Remember, that God has simultaneous existence whereby he can speak to many people in different places at once, and Jesus is described as one with his father, therefore there a transition of person in speech does not mean the subject has changed, the queen, and I concluded the whole of Psalm 45 addresses the queen and not think it is the king Jesus.

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p12 ludicrous

[Psa 45:11 So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him.]

This further shows that the subject is the queen, for which it would not make sense as God clearly provides the scripture to teach the people, and it would be confusing if the subject person continually switched back and forth. It says, “so shall the king...” the king meaning Lord Jesus, and “desire thy beauty” clearly meaning a woman, the queen.

We also see, although she is God, she is told here concerning Jesus: “he is thy Lord; and worship thou him”. This means either now or some time in the future the woman who is the queen will read these

words in the scripture, to know that she is to worship Jesus. We also see not only is Jesus her Lord, but also incidentally is her maker, as we read:

[Isa 54:5 For thy Maker *is* thine husband;]

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[Psa 45:12 And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall intreat thy favour.]

Notice this is speaking of an event to happen in our future, when this person, the queen, shall be in such a position that the daughter or princess of the city of Tyre, perhaps more prominent and wealthy at that time, will offer a gift to the queen of Israel. But why, and why do the rich intreat her favor? Why do the rich, who generally don't need anyone or do such things as offer honor to someone besides themselves, come and offer this particular woman honor so as to gain her favor?

I do not think it has to do with her wisdom, knowledge, beauty, or wealth, but it sounds like the intreatment is for fear of power. And what is the power?

There appear to be four categories of power associated with the daughter of Jerusalem: personal physical strength, power of words, military army strength(the Jews, her people), and the power of God.

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We read that the queen, the daughter of the king, is also a mighty man of war.

[Psa 45:3 Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty.]

There is no reason to gird a sword unless you are a combatant, and we learn also this item marking her as a man of war is associated with glory, and majesty, (defined as "sovereign power, authority" by Webster's dictionary).

[Psa 45:5 Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.]

The "in the heart" tells us the "arrows" are likely words used with the metaphor of something that flies over a distance before it reaches its target. Could it be her words, the teaching with stammering lips, use the internet to travel vast distances, before they cut the heart of Satan and his offspring?

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[Isaiah 54:16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.]

In this scripture from Isaiah 54 which describes the daughter, (as Isaiah 53 describes the Son), we see again that the daughter of Jerusalem, the princess of the Jews, is a person of war, even called here an instrument, a waster that destroys.

[Micah 4:13 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.]

We see here in this further scripture concerning the daughter of Jerusalem in Micah, what appears to me to be Superman like powers, saying “horn of iron” and “hoofs of brass”, and with these beating into pieces many people, and spoiling their goods for the Lord. Is this the man of steel, using her powers to smash the enemies of God and take their stuff?

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p16

Staying with Psalm 45, the fourth and final category I marked as the definition whereby the world seeks the favor of Jerusalem, is the power of God, specifically, the right hand, the spirit, her mother.

[Psa 45:4 And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.]

The “right hand” is a scriptural name for the Holy Spirit, who as I explained must also be the Mother beside the Father in heaven, and “arm” is the name for the Son, Jesus. So we see in this scripture the spirit shall teach the daughter, her daughter, terrible things, most likely having to do with war. But in particular we see that the queen even has the power of the spirit at her disposal.

[Psa 45:9 Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.]

The standing on the right hand tells us the queen will have the powers of the Holy Spirit at her disposal. This is no small matter.

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As I will describe further, the coming of the daughter of Jerusalem marks the beginning of God's everlasting kingdom in the earth, and the opening of heaven for the redemption of the saints, but is there a way to know it is her, the daughter of the Spirit, and human manifestation of the Holy Ghost?

[Psa 45:13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.]

Nowhere else in scripture do we find this description of the daughter of God's people, that her actual clothing is of worked gold. This is a unique feature, as probably not very many people will be dressed in actual gold.

Notice the first part of the phrase tells us important information about her and all of the redeemed therewith that are of her (the queen is called the people scripturally). A connective scripture can be found in [Rev 14:5 And in their mouth was found no guile: for they are without fault before the throne of God.] and [Jeremiah 50:20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: ...]

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[Rev 14:5 And in their mouth was found no guile: for they are without fault before the throne of God.] and [Jeremiah 50:20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: ...]

Because we know the scripture says every man in a liar (guile), and every man has sin (fault), these scriptures are describing the redeemed of Israel, because only those with a wedding garment (code for perfected body) can be without lies, iniquity, or sin.

[Psa 45:13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.]

The "all glorious within" clearly refers to the personality, or soul of a person, and since sin and fault are clearly inglorious, this means the soul of the daughter of His people is pure, which matches her mother:

[Pro 8:8 All the words of my mouth *are* in righteousness; *there is* nothing froward or perverse in them.]

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[Psa 45:13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.]

Notice that the clothing of wrought gold for Jerusalem follows the statement of purity and perfection, which tells us this GOLD covering signifies purity and perfection, or "all glorious". So when the people look upon the daughter of Zion they see a person dressed in actual woven gold, which gold signifies the

heritage of the saints, to be perfect and pure inwardly, which is the Revelation 14:5 “without fault before God”.

[Psa 45:9 ... upon thy right hand did stand the queen in gold of Ophir.]

If you research Ophir (now Tel Aviv) you find it refers to particularly pure and therefore valuable gold, also scripturally confirmed here: [Isa 13:12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.]

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[Psa 45:14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.]

The gold clothing signifying the purity of God’s people is seen here, for the queen, also signifying the people, is dressed in “raiment of needlework” (of actual gold), are brought to the king. We know that the bride, the daughter of Jerusalem, is not only a person, but a city, and the people of that city, as we see from the famous scripture:

[Rev 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.], which matches the Psalm 45:14 “brought unto the king”, and queen also signifying the people again in [Isa 54:17 ... This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.] Which servants are Jerusalem, the people, and the person of the bride dressed in gold of Ophir.

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[Psa 45:14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.]

[Psa 45:13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.]

If you compare these two scriptures having to do with the clothing of gold as one part of the phrase, notice the implied correlation of the remaining two statements:

1. raiment of needlework
2. clothing *is* of wrought gold

1. the virgins her companions that follow her shall be brought unto thee.
2. The king's daughter *is* all glorious within

Is this confirming that the “virgins” ARE the daughter of Jerusalem, matching [Proverbs 8:36 wrongeth his own soul], meaning her soul is part of the people in some way, thus they ARE her, and they are “all glorious within”, or [Rev 14:5 without fault before God]?

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As those of us who will study God understand, there is always purpose to what God is telling us, though we may not understand that purpose. Therefore a relevant question might be, What is the purpose of showing us Jerusalem is a person, a city, and a people, and what is the purpose of having the queen of Israel appear dressed in gold? What happens for the people of the new heaven in the earth, when they see the person dressed in Gold?

[Psa 45:14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.]

We know this is telling of an important future event that will take place, and notice regarding the person of Jerusalem, that “the virgins” are her companions, and they follow her. Where else do we see “virgins” that might match this to yet another meaning?

[Rev 14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.]

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[Psa 45:14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.]

[Rev 14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.]

Notice the matching “virgins” and “follow”, and notice that Psalms 45 shows the virgins following Jerusalem, and Revelation 14 shows the virgins following Jesus. Therefore we know the elect of God, the only ones able to learn the new song (Rev 14:3) also follow God the woman, and God the man wherever they go, and they are the companions of God. This means those NOT following Jerusalem and Jesus are not of the 144,000 firstfruits of God and the Lamb.

Psalm 45:14 tells of an event where the virgins that are Jerusalem's companions are brought unto the king, Jesus, which might foretell that the virgins that are with the daughter are the women, and the virgins that are with the Son are the men.

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[Psa 45:10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;]

Continuing with the Psalm 45 description of the queen, notice the above scripture foretelling a future event, or rather a message she is to receive from God in these last days before her redemption. Notice it sounds as though God is speaking to a rebellious teenage daughter, to listen and obey or "hearken", and consider, and incline her ear, as though she might fail to consider, or fail to listen, probably to his words. Notice this means right now there is a woman somewhere, the daughter of Jerusalem, who is reading this and realizing she had better listen and obey, thinking about God's word and God's messages carefully.

But remember: Jerusalem is also the people, so simultaneously God is saying to the people, to listen to his words, and messages, and carefully consider and obey them. But notice the person-specific phrase following: "forget also thine own people, and thy father's house". Can anyone tell me what this means? Who are her own people, and what is her father's house? And why for doing this, does her man Jesus greatly desire her?

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p25

[Psa 45:10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

Psa 45:11 So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him.]

Seeming here to address the person of Jerusalem, God the Father is saying to her that if she will forget her own people and her father's house, a thing which is to be desired by her, beauty, and the king's desire of that beauty, are said to be the reward. This probably means the daughter of Jerusalem in this life right now, has an issue of attachment to the people she grew up with in her place, as well as perhaps her family in this current life as signified by her father's house.

Therefore God is addressing these two attachments she has, telling her that she shall forget her own people and her father's house, (maybe a real house somewhere?), so that she might be redeemed (receive the wedding garment or perfect flesh), and a certain man might greatly desire her. Notice the Isaiah 54 corresponding scripture: ...

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[Isa 54:4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.]

Notice again the interesting merge of meanings between the person of the daughter of Jerusalem, and the people, also referenced by God as a widow, meaning she/they have no husband, meaning God is not yet among them. Both she and they will forget the shame of their youth, which forgetting appears to be an important feature of entering the kingdom of heaven, now in the earth among men.

[Jer 3:16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit *it*; neither shall *that* be done any more.]

Jeremiah 3:16 refers to a time during the thousand year reign of Christ after the tribulation, where we learn that even the ark of the covenant shall not be remembered.

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[Jer 3:17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.]

Notice the verse following the statement that the ark of the covenant shall not exist, neither shall the people remember it (unless they eat from a certain tree God forbids), we see the statement that Jerusalem shall be called the throne of the LORD, and all the nations shall be gathered to it, means the nations of the earth are tribute to God's kingdom, even the LORD, which is Jerusalem.

[Jer 33:16 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.]

Therefore we see again, that Jerusalem, a woman, is called The LORD, which is God, meaning she is God, a woman, and we see the same as Jesus, who we know is God, she is called "our righteousness".

[Jer 23:6 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.] (Notice the ALL CAPS difference KJV)

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[Psalm 45:16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

Psa 45:17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.]

Therefore God, a woman, also called LORD, is told by God with this passage, whereas in time past the elders were her fathers, these same elders will be her children, meaning subject to her, and she will be given to give them rule over the nations.

Then the “name to be remembered in all generations” confirms the eternal life in the earth, the perfect flesh that does not age, and God deems it necessary to tell her that her name will be remembered and the people praise her forever and ever, meaning since the scripture cannot be broken, there is no chance of the people at some point turning against Jerusalem.

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Consider how the religious authorities two thousand years ago in Jesus’ day studied and worked every day thinking they were pleasing to God (or else they would not continue therein), and these same dedicated men, praying to and fasting and doing all manner of life-long work for God, when they saw Jesus in the flesh were offended at him, even sure enough to stone him for saying he was LORD and God.

Consider the Christians in this current day who know Jesus is coming back in the flesh, but who are not [Isa 28:9 weaned from the milk, *and* drawn from the breasts.] so as to put two and two together to realize the messiah returns first as a woman, and she is scripturally and surely God, will be just as offended as the Jews were, even to stone her? Think about it, these Christians not knowing the milk of Jerusalem, her teaching with stammering lips(Isa 28:11), will see a person with breasts and all the rest, speaking that which they have not heard, even with the authority of God, even calling herself Lord, and God, and Jerusalem, and what do you imagine their reaction will be? What if, as is likely, she is young and hot looking, a school girl taking dance and music, or beating people in pieces? Will the ardent Christian give reverence? Or know? Or fear?

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As I first found the daughter of Jerusalem in Isaiah 54, and made the connection it was the same person of Psalm 45, I looked for more detail concerning her throughout scripture. We know God gives us clues for further meanings by connecting words, phrases, or elements to corresponding parts of scripture, and I noticed the following correlations between the Psalm 45 queen dressed in Gold, to Psalm 21.

[Psa 45:2 blessed thee for ever.] \*\*\*\* [Psa 21:3 blessings of goodness]

[Psa 21:4 length of days for ever and ever.] \*\*\*\* [the people praise thee for ever and ever.]

[Psa 21:5 honour and majesty hast thou laid upon him.] \*\*\*\* [Psa 45:4 And in thy majesty ride prosperously]

[Psa 45:5 Thine arrows *are* sharp in the heart of the king's enemies;]\*\*\*\*[ Psa 21:12 thou shalt make ready *thine arrows*]

[Psa 21:6 made him exceeding glad]\*\*\*\*[ Psa 45:7 oil of gladness above thy fellows.]

In particular the “majesty”, “arrows”, and “glad” connect Psalm 21 with Psalm 45, and because as I explained it would be confusion if Psalm 45 switched back and forth between the subject of the king and the queen, I determined that Psalm 21, despite the “he” used to describe the person, is in fact speaking of the queen, Jerusalem.

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[Psa 21:1 The king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!]

Notice the first line of this chapter, the same as with Psalm 45, tells us the subject of the chapter is someone else besides the king. The hand is known as the strength of the Lord, and in the first phrase it reads: “The king (Jesus) shall joy in thy strength” (the personal, military, and Right hand of God powers of the person of Jerusalem described earlier), and the second phrase reads, “he” (actually she, but hidden from those not [Isa 28:9 (taught) knowledge? and (made to) understand doctrine? (because they are not) weaned from the milk, *and* drawn from the breasts.] and therefore won’t [Pro 8:35 findeth me (wisdom)(and therefore NOT) findeth life], and continue their ludicrous doctrine that the only companions to Jesus are those who piss against the wall. Therefore “he” (rather SHE, Jerusalem, the queen, who also is LORD) will greatly rejoice in the salvation of Jesus Christ.

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p32

[Psa 21:2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.]

This passage tells us, that she (Jerusalem) prayed unto her God, and recieved thereby her heart’s desire. And what is her heart’s desire? Notice the connection to [Psa 45:11 So shall the king greatly desire thy beauty] given when she shall forget her own people and her father’s house. Therefore what was the request of his lips? The request of his lips was that she would be redeemed into what she was, [Song of Solomon 1:8 fairest among women].

[Psa 21:3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.]

Prevented him from what? But the blessing of goodness is the setting of a crown of pure gold on his head. There is the “pure gold” again, matching that she is to be dressed in gold of Ophir, that particularly pure

gold. Therefore we learn there she will have a crown of gold to adorn her head as well, as is common for rulers, so was her heart's desire the majesty of the crown?

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[Psa 21:3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.]

But another thought I had about this is, could it be a personal detail of the queen of the Jews herself? In other words, is she a blond, with a pure gold color of the hair?

(picture)

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[Jer 31:4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.]

While cryptic (for the mystery of the Lord is yet to be understood), we can derive that “virgin of Israel” is yet another name for Jerusalem, given the exclusive simultaneous existance as both a person and a city. The “thou shalt be built” indicates the physical city of buildings and streets, which God says here will be rebuilt, but this also gives us more interesting information about the person of Jerusalem.

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[Jer 31:4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.]

Notice the “again” for the building of the city, and the “again” for the going forth in the dances of them that make merry. Therefore as at one time there was a city built, so at one time did a woman who was the daughter of Jerusalem dance as a making of merry. This would argue that reincarnation is a fact of scripture, despite we know [Heb 9:27 it is appointed unto men once to die, but after this the judgment:]

So this is interesting, because it tells us that the woman that is the representative or human spirit of the city lived once before, and one thing we know of her at that time was, she was a dancer.

There is no notable queen of the Jews in scripture (only a judge, [Judges 4:4 And Deborah...she judged Israel at that time.]) and brief mention of a king's wife as a queen, so at that time her identity as the city and queen was not known. What other details about this past life of Jerusalem can be found in scripture?

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[Micah 4:8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.]

From this important scripture we learn something significant connecting to the [Jer 3:17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD]. Micah 4:8 tells us that the queen will be the first ruler of the everlasting kingdom of God in the earth, as the “first dominion” tells us. And we see yet another name for Jerusalem, “tower of the flock”. There is some confusion as it then reads, “the strong hold of the daughter of Zion”, but remember the daughter is synonymous with the people, therefore stronghold refers to an individual among the group called the daughter of Zion.

The “of the flock” means a person among people, tower = strong hold (the horn of iron and hooves of brass referring to an individual); and flock = daughter of Jerusalem = the queen

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[Micah 4:8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.]

So if we see the tower and stronghold are the person of Jerusalem, and the dominion of the kingdom shall come to her first, it means the queen dressed in Gold, with a crown of pure gold, and goes forth in dances of them that make merry, is in fact the first ruler of the kingdom of God in the earth, as we read: [Luk 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.] Further we know that Christ is ruler of the whole earth, as we read [Isa 54:5 The God of the whole earth shall he be called], and [[Jer 3:17 all the nations shall be gathered unto it,] and [Zec 14:17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.], meaning God in the earth has dominion by reason of control of the rain, among other powers.

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This means, if all the nations are gathered unto the city of God, and all the families come to worship at the feast of tabernacles yearly (Zec 14:16), and the nation that won't will be destroyed for lack of rain, this clearly tells us the kingdom of Jesus has dominion over the whole earth, and the dominion over the whole earth is without end. Now compare these scriptures of what God/Jesus Christ says he is:

[Rev 22:13 I am Alpha and Omega, the beginning and the end, the first and the last.]

[Isa 44:6 I *am* the first, and I *am* the last]  
[Isa 41:4 I the LORD, the first, and with the last; I *am* he.]  
[Isa 48:12 I *am* he; I *am* the first, I also *am* the last.]

With:

[Gen 1:26 And God said, Let us make man in our image, after our likeness]  
[Gen 1:27 So God created man in his *own* image, in the image of God created he him; male and female created he them.]

Notice simple Christians such as Matthew Henry, Gill, and a plethora of respected theologians make long, presumptuous, and empty explanations of what the Alpha and Omega code is, which make no sense, neither are educational.

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[Isa 41:4 I the LORD, the first, and with the last; I *am* he.]  
[Isa 48:12 I *am* he; I *am* the first, I also *am* the last.]

From these two references to the Alpha and Omega in Isaiah, you can clearly see that the first and the last which Jesus says he is, are things, not a reference to time, history, or how God is so grand he encompasses the beginning and ending of time. How can the first be “with” the last if they are not separate things? How can “also” not mean in addition to, meaning they are separate items?

[Gen 1:26 And God said, Let us make man in our image, after our likeness]  
[Gen 1:27 So God created man in his *own* image, in the image of God created he him; male and female created he them.]

Genesis 1:26-27 tells us without doubt, reserve, or ambiguity, that a male and female person is the image of God, and the tabernacle of God being among men means they must appear human male and female, therefore those saying God is not a man AND a woman are adhering to Satan’s churches and published authorities, which anyone who actually reads the scripture can clearly see are missing who and what God says he is.

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We know God’s kingdom is among men, which means in the earth as men and women.

[Rev 21:3 Behold, the tabernacle of God *is* with men]

So the simple and the scorner Christian who go by Satan’s nonsense doctrine, (which he set up to keep weak lukewarm Christians in the dark concerning the secrets of life) have a ridiculous notion in their mind concerning their God and his kingdom, which makes no sense to anyone, yet they all follow it. That notion is, when the Jesus returns to earth and sets up his everlasting kingdom, he will be so holy, and the

saints will be so holy, that there shall be no women, only men, and shall not marry nor be given in marriage, totally misreading [Mat 22:30 For in the resurrection they neither marry, nor are given in marriage] and [Rev 14:4 These are they which were not defiled with women; for they are virgins] thinking this means there will be no women, no sex, and no children, or they cannot say why Isaiah 54 clearly says the redeemed women will be more prolific in child bearing than the natural women now.

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Think carefully about what the simple and scorners Christian are saying. If their doctrine is correct, that Alpha and Omega do NOT mean the man and woman who are Christ and God of the whole earth, then according to their doctrine there is no queen for King Jesus. Or maybe they will say something else to cover for the obvious flaw in their logic, like Jesus marries some unknown, not-discussed-in-scripture nobody, who for being his wife as she must will not called a queen, nor is she of any importance or interest so as to be included in the bible. Their position is ridiculous, besides unscriptural.

So I thought those of us with common sense, as the scripture says non-reprobates shall have, we should start a saying of mocking for the simple Christians who say there are no women in the new heaven in the earth, neither do the saints or apostles have wives, and neither of course does their holy King Jesus have a wife, nor has sex with her, nor resulting children. Let's call them, "The men only forever Christians", or how about, "The men with no manhood Christians."

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[Rev 22:13 I am Alpha and Omega, the beginning and the end, the first and the last.]

But let us look at why God uses this code, and these names, to tell us he is Jesus and Jerusalem, the first and the last. It appears God's plan provided for the knowledge that with the end of a great process of the birth of a nation, his people, and the necessary call of a name for salvation, that there would be many who were called of that name, Jesus Christ, but few would worthy to enter life by it. Many are called to be Christians, but few are chosen to understand doctrine.

Therefore, as God hid Jesus from the learned in his day, so shall he at his second coming hide his daughter, and this to condemn the Christian church except for a few seeking wisdom as we read: [Pro 8:34 Blessed is the man that heareth me (wisdom/Jerusalem), watching daily at my gates, waiting at the posts of my doors.] As the flesh was the stumbling of Jews, so shall it be for the Christians.

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[Rev 22:13 I am Alpha and Omega, the beginning and the end, the first and the last.]

Therefore those that have found who is to be called, [Pro 7:4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:] will understand that “Alpha” means king, and “beginning” means, of salvation, and “first” means Jesus, and “Omega” means queen (Psalm 45), and “end” means salvation (the process).

There is no greater meaning to be derived from the code of Alpha and Omega, but that Jesus is saying he is BOTH the first and with the last, and that he, God, is Jesus and Jerusalem. This is not to say there are not other meanings, but the scripture is given to every man that he might receive knowledge in the things of the God, therefore there must be that which is able to be understood by anyone reading. Jesus himself is emphasizing by saying repeatedly in Revelation that he is the first and the last, two persons, which is the man and his woman.

In the case of God he is informing everyone receiving the opportunity of salvation that the second, the end, and the last part of himself is necessary for salvation, and cannot be given without.

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By telling us that he, Jesus, is the first and with the last, he is telling us that the person of the last, the end, the Omega, is one of two parts of himself, the queen beside the king. Therefore when he says [Rev 22:16 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.] he is telling us “mine angel” is his female, the way the right hand is the angel of the Father, the angel of God’s presence. Further he reveals the personage of the Son and Daughter by saying the man is the lineage of David, which scripturally is Jesus, and the bright and morning star is his angel, as star is referenced as meaning angel, as we read [Rev 1:20 The seven stars are the angels of the seven churches]. While we may not understand all the details, we can derive the importance of understanding that Jesus’ angel is his woman and she shall appear in the earth at the appointed time. Again this in contrast to the historical Jews whose eyes could not see the man Christ in scripture, neither then be prepared in knowledge that they should receive his flesh; so then the Christians whose eyes cannot see his angel in the scripture, will again not be prepared in knowledge to receive the flesh.

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Then also the mystery of the first and the last is partially revealed in what the apostles said “this is a hard saying Lord”, which is that Jesus said, [Joh 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.] Notice the continuing division by two throughout scripture, and the consistent order with things such as male and female. The male always comes first, the female second (or last). In the instance that Jesus said eat my flesh and drink my blood, the flesh always comes first, the blood last. We know it is written, [Mat 4:4 Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.], which analogy corresponds to [Isa 28:9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from

the milk, *and* drawn from the breasts.] which being another analogy of survival by eating or drinking in the physical sense.

When Jesus said eat of my flesh and drink of my blood, the meaning is that the knowledge of both the first and the last, the flesh is the first, and the blood is the last, or the bread of Jesus, and the wine of Jerusalem, is that which the king Jesus provides and that which the queen Jerusalem provides, are the sustenance of the living.

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We have a concept of what Jesus provides, the pattern of perfection and the work of the cross of salvation, (the bread?) but what does Jerusalem provide (the wine?) Consider the days when the child Jesus was reading through the scripture to know who he was. He read the same scripture that we read today, and when reading the book of Proverbs he realized the person of wisdom was his mother, for which he said, [Thomas 101 my true mother gave me life.]

[Pro 31:29 Many daughters have done virtuously, but thou excellest them all.]

This passage of scripture most clearly tells us this is a prophesy concerning an individual, and it also tells us it is the king's daughter who is all glorious within, and will eventually be seen as the queen dressed in gold of Ophir. This is derived of the scripture describing the prince's glory as being greater than all other men being also greater by virtue, [Romans 3:23 For all have sinned, and come short of the glory of God;]

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Compare the two:

[Proverbs 31:29 Many daughters have done virtuously, but thou excellest them all.]

[Romans 3:23 For all have sinned, and come short of the glory of God;]

Therefore we see God uses virtue or moral character in the ranking of glory men have. If Jesus is a king above all kings, it makes sense his female would also be highest in authority and glory, among women. We see this again in Song of Solomon, a coded reference to the royal couple, and glory by appearance being second to none: [Son 1:8 O thou fairest among women].

[Pro 31:21 She is not afraid of the snow for her household: for all her household *are* clothed with scarlet.]

I have not cracked the entire code here, but we see can pretty clearly that the "clothed with scarlet" means covered by the blood of the lamb, that is, redeemed into life by the cross. Therefore we see that the queen, Jerusalem, has a "household", probably not meaning a single house, but the household are the saved remnant of the Jews and those who would serve God, covered by the blood of the lamb.

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We see this combining of the Jews and gentiles here: [Pro 31:15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.] The household would be the Jews, and maidens might be the gentile Christians who have attached themselves to her. This scripture tells us something else interesting which I believe applies to right about now (2015) in the end times, which is that the daughter of his people, the princess of the Jews, and heiress to the mantle of the spirit, awakens early, that is, the rising at night means redeemed while yet the night of Satan's rule continues, and which night reference also appears in [Song of Solomon 3:8 every man *hath* his sword upon his thigh because of fear in the night.], and [Son 2:11 For, lo, the winter is past] with "winter" being synonymous with night.

This says to me the daughter of Jerusalem is to be redeemed shortly, in these, the end days before the tribulation, which redemption marks the great event the Jew and gentile Christians for thousands of years have been waiting for. But where will this redemption of the daughter take place?

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Compare these two scriptures to see that the prophesy of king Lumuel is about the daughter of Jerusalem, wisdom, and the LORD our righteousness.

[Pro 1:23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.]

[Pro 31:31 Give her of the fruit of her hands; and let her own works praise her in the gates.]

In the first scripture we can see that wisdom is God, for only God can say she can make her words known unto you, or say they are her words, and we see it is God the Holy Spirit because it is the spirit who Jesus said reproves, and it is the spirit that is poured out, that men of God both prophesy, and know the prophesy when they hear it, or even know that Jesus is Lord.

The second scripture, the last line of Proverbs tells us she is God, who created man, because who can offer praise but man, if they are the fruit of her hands? and we read "her own works" meaning she created them. Who else but God can make works that praise her?

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[Pro 31:24 She maketh fine linen, and selleth *it*; and delivereth girdles unto the merchant.]

[Pro 31:31 Give her of the fruit of her hands; and let her own works praise her in the gates.]

The “girdles” might be... bodies? Faces? Is she the designer of bodies? And she delivers them to the merchant (code for the Father or Son?) But she makes righteousness first for her people, for the fine linen is the righteousness of the saints: [Rev 19:8 the fine linen is the righteousness of saints.]

Which making of righteousness is by the hewing out of the seven pillars, that is, the seven churches: [Pro 9:1 Wisdom hath builded her house, she hath hewn out her seven pillars:] Therefore the Mother/Daughter, the hand of the Lord, is not only the angel of vengeance, and waster that destroys, but she is creator as well.

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[Pro 31:11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.  
Pro 31:12 She will do him good and not evil all the days of her life.]

Think upon the man Jesus, when he read the scripture, and he knew the identity of the spirit, but knew it was not time to reveal it. Probably by other means he knew things regarding the future and his return to earth, and when finally he might enter into his father’s rest, reaping the firstfruits of the heaviness that marked his life then.

He knew from the scripture that the image of God is male and female for a reason, the same reason Adam came into being. He knew the joy of his rest, and the fruit of his labor was to live among friends in the world, as one of them, though he is king, but of this rest there was one priority: the love between the man and the woman.

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As we know however, relationship is difficult. More can go wrong than right, and that very easily, but imagine the assurance he felt when he read his father’s words:

[Pro 31:12 She will do him good and not evil all the days of her life.]

Whereby because [Joh 10:35 the scripture cannot be broken;], he knew that he would be able to trust his queen forever, because he knew she would never do him evil. Therefore his heart does safely trust in her, that he need not involve himself in the dividing of the spoil, when by war he lays waste the mountain, and to the city, and to the house who will not worship before him, for she shall handle this honorably forever. She is all glorious within, his queen crowned with pure gold.

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The voice of Jerusalem who is God, speaks to us children, weaned from her milk, when she says:

[Isa 66:13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.]

Notice she says, “As... mother comforteth” then “so will I (God) comfort you”

As discussed Micah 4 tells us the queen has the first dominion of the everlasting kingdom in the earth, but there is a time before this known rule marking the beginning of the kingdom has finally come: [Isa 66:14 And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants]

The “this” that you see is the daughter of Jerusalem, appearing, and those who had the spirit poured out to them know exactly who it is when they see her.

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As we know, no man knows the hour when the son of man shall appear, neither do we know the time of the daughter, but I noticed we *are* told, *where* her first appearance will be.

To understand this properly, I will describe the overview as I see it from scripture, then fill it in with the key verses from which I source the understanding. God’s purpose had it that his people, the Jews which he began with Adam six thousand years ago, that they would sin, even after they had been delivered from the oppressor, pharaoh of Egypt. God describes this in several stories of the scripture, but the upshot is that leading up to the visible sign the kingdom has come, the appearance of the daughter of Jerusalem, there occurred a final offense for which the Jewish nation is destroyed and its people scattered throughout the world. Jerusalem and a remnant are exiled to the “wilderness”, and that wilderness is Babylon where they are oppressed prisoners to this day.

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[Micah 4:10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.]

The beginning of Micah 4:10 corresponds to [Isaiah 66:8 ...for as soon as Zion travailed, she brought forth her children.], which then leads into [Isa 66:14 And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants,] which “hand” is Jerusalem, meaning the hand of God, the daughter of Jerusalem and the queen in gold, shall be made known toward the true Christians, the Jews and gentiles with them, for it says she will be known to his “servants”. They will see this, with their eyes, and know the kingdom has finally arrived.

Micah 4:10 tells us the current location of the captivity of Jerusalem is the “field”, which is the Babylon of the end times, and called: [Rev 17:5 MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.]

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As I explain in my two part study “Mystery Babylon”, the Babylon of the end times is the nation of the United States of America, the great whore, hammer and yet praise of the whole earth, and, the city of Babylon is Los Angeles, the true seat of power and capitol of America, which secret is secure from every Christian not weaned from the milk of Jerusalem, that they know her words, her teaching, and her likeness, for every child knows the face of his mother.

Jeremiah 50:12 tells us Britain is the mother of the hindermost of the nations, America, which hindermost nation alone fits the rest of the descriptions of the great whore city and nation of the end times which is the evil oppressor of the whole earth, and captor of the Jews imprisoned there for their sin against the holy one, including the daughter of Jerusalem.

The Jews captive with Jerusalem in “the place of dragons”, (the reptile beast fallen angel descendants) also know Los Angeles is in fact the great whore spoken of in Revelation 17:5. How little can the simple know it?

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[Jer 50:20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.] We know this is the end time and redemption of God’s people into eternal life because all have iniquity, and all have sin, therefore these people must be washed clean in the blood of the lamb and are beginning the eternal heaven in the earth. Preceding Jeremiah 50:20 is the description of God’s mercy on the Jews his people by bringing about an end to Babylon their oppressor, where also we know Jerusalem is captive.

Therefore in Los Angeles, the place of dragons, there will appear for the first time in the earth, the redeemed flesh, which as we read is “fairer than the children of men”, meaning it will have a superior appearance a natural human body. So one way to recognize her is that she will be more comely than normal people, but the redeemed Jews will be with her and so this might not be a sure way to know who it is, so what else does the scripture say concerning Jerusalem whereby we might know it is her?

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One thing is the super-human powers the scripture says she/they have, and with that strength, killing many people. (Notice “daughter of Zion” might code for the people, as opposed to “daughter of Jerusalem” referring to the person of the queen.)

[Mic 4:13 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.] Notice with the two perspectives of speech here, the first describes the queen/people, and the second is God, because it says “I will consecrate” meaning that she, the daughter of Jerusalem, will consecrate the spoils of the destruction of these people to the LORD (the Father). This, and plenty of other scripture also tells us that Jerusalem, the daughter and city, is the author of the scripture, because it speaks in the first person, and who in scripture can speak in the first person in prophesy besides God? This confirms the interchangeable quality of the Father/Son, and Mother/Daughter.

Therefore, when we shall see a woman, fairer than the children of men, (possibly with gold hair, the “crown of pure gold”) and beating in pieces many people, in the city of Los Angeles, we might understand it is the angel of Jesus going before him, the Omega, the hand known to his servants, and the life of God’s hand among men.

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In that place, and at that time, the appearance of the princess of God’s people will be a flashpoint as I see it, a reckoning of who is who among believers, which reckoning I think many including myself very much look forward to. Every Christian with a true heart has experienced the frustration of the mainstream Christian, the many called but not chosen, referred to here as, [Isa 66:5 Your brethren that hated you], and while we shared the same banner, and were called by the same name, our hearts were *not* the same, but could we for fear of the Lord speak against the brethren? Therefore we waited in silence, but I myself would not return to the churches, and I could not accept the persons of the half-hearted.

As I considered the appearance of the Omega, the last messiah, it seems there is one clear purpose to hiding her identity, as Jesus surely could have taught concerning her, and that purpose is clearly related to what he said concerning himself, that [Luk 20:18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.]

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It appears God uses the element of surprise, sending those whom the people will not recognize to establish witness against the wicked. As Jesus himself tells the story, various of the king’s servants are sent unto the people who ill entreat them, but when he himself is sent he is hated more than all. Knowing his father’s purpose he allowed himself to be killed by his own people, and part of that purpose was to establish the hatred of the wicked. Though the prophesy was there all along to read, knowing their hearts he hid his identity from them, that their way which turned aside to rottenness might be revealed.

Similarly then for his return he will hide himself, but now that the people are aware of the flesh being a snare to the Jews, and expect the messiah to arrive as a man, a new surprise is needed. Even if we know no scripture is of private interpretation, that I might openly describe it and they all hear, the cowardice of those preferring the precepts of men won't allow them to conceive their beloved messiah returns as he who looks good in a one piece. How little will the scorner see it coming!

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As I considered the scripture describing wisdom in Proverbs, I wondered at the mystery of how she [Pro 1:20 Wisdom crieth without; she uttereth her voice in the streets:] and [Pro 8:1 Doth not wisdom cry? and understanding put forth her voice? Pro 8:2 She standeth in the top of high places, by the way in the places of the paths.] for which I imagined an omnipresent ghost of a woman calling in a spiritual voice unto the people.

But as I considered this might be a prophesy concerning something we will see of the daughter. Is this the queen of the Jews, the human manifestation of wisdom, that will be seen preaching in the streets, at the gates of the city, in the high places of the city, and which city? Two possibilities I see are Babylon or Jerusalem. Babylon might make sense as I explained it is the place of the first appearing of the Omega messiah, so if she is redeemed there might also begin her ministry in that place.

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[Pro 8:4 Unto you, O men, I call; and my voice *is* to the sons of man.] The first part of this phrase, “Unto you, O men, I call”, matches [Pro 1:24 Because I have called, and ye refused]. The calling and refusal, suggests that a reply is needed. For what purpose does she call, and what reply is needed? Notice if she is calling to men, and the sons of man, this means she is calling to everyone. While not iron clad because “voice” might be a message or non-verbal communication, it has the possible reference to a person speaking.

[Pro 8:5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.]

It seems clear “simple” means Christians, because it refers to the mainstream Christian who has Jesus, but not wisdom, therefore their understanding is shallow. Notice “wisdom” is something to be understood, or literal knowledge able to be written and spoken, and “fools” refers to the heart, perhaps indicating a change of heart that comes with understanding wisdom. Be sure in your knowledge that minus wisdom means fool, and so is the Christian without her.

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[Pro 8:6 Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things.]

Two possibilities: the spirit takes bodily form as she did at the baptism of Christ, whereby words spoken from lips might be heard by men, or this refers to the daughter of Zion, the queen, as the scripture by comparison with the Son confirms, inherits the mantle of her mother. Or there is not a definable difference as the scripture tells of this person. It looks to me however to be prophesy of the future, and the spirit in the flesh, the daughter of the spirit speaking to the people.

If the “excellent things” are one and the same as “right things”, the purpose of the repeating phrase might be to establish “speak” is done by “lips”, which indicate a physical person rather than a spirit. The “right things” if being “excellent things” might indicate her teachings have to do with righteousness, the law, as in [Pro 31:26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.], and [Pro 1:8 My son, hear the instruction of thy father, and forsake not the law of thy mother:] Why is instruction of the father, and law of the mother?

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[Pro 8:8 All the words of my mouth *are* in righteousness; *there is* nothing froward or perverse in them.]

This verse also says this is a person we will see, because this is telling us important information about someone, that when they see and hear this person they are assured by God that what they are hearing from her is all righteous, and nothing impure such as profanity are of her, matching [Psa 45:13 The king's daughter *is* all glorious within:]

[Pro 8:7 For my mouth shall speak truth; and wickedness *is* an abomination to my lips.]

This is almost a repeat of the previous verse, using the same key words in both two parts, “mouth” and “lips”. If you look at the remaining words in correlation you get:

righteousness = truth

froward, perverse = wickedness, abomination

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[Pro 8:8 All the words of my mouth...]

[Pro 8:9 They *are* all plain to him that understandeth, and right to them that find knowledge.]

Notice what this is clearly saying by elimination: her words are NOT plain, to those NOT finding wisdom, which as we have established means finding her, (knowing she exists, unlike the simple, and the fool with a despising heart), as we read:

[Pro 1:7 The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction.]

which tells us: 1. a fool hates wisdom and God's instruction 2. the fear of the LORD causes knowledge, 3. BUT, [Pro 8:17 love me; and those that seek me early shall find me.], prerequisite to fearing the LORD is to know wisdom. Therefore those not finding wisdom, while believing in Jesus for salvation, actually do not fear the LORD.

Are there Christians and pastors who will love you if you say, "Our mother in heaven the HOLY SPIRIT, who has instructed me with reproofs, thereby I fear the LORD"?

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[Pro 8:8 All the words of my mouth...]

[Pro 8:9 They *are* all plain to him that understandeth, and right to them that find knowledge.]

These words in the scripture bear witness against them, every one that speaks against her and the knowledge of her, saying "there is no mother beside the Father, no queen, no female image of God, neither is scripture her words, nor does turning at her rebuke make her words known, neither shall wisdom appear in the world, neither shall Jesus marry, neither will he have a queen beside him."

When Jesus appeared before men he was the likeness of his Father, and when Jerusalem appears before men she will be the likeness of her Mother. Proverbs 8:8-9 tells us that when the daughter speaks, she IS wisdom and the spirit, therefore all the words of her mouth will be plain to them that sought her early, waiting for her instruction, that at her appearance they know her and are not offended by her. The understanding necessary to receive the words of her mouth was given before they saw her with their eyes.

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I give my own witness, that when the reproof came, it came also into my mind it was the hand of God that came against me, so I turned from my way. In the course of time my mother God revealed herself to me, that I might know, and understand.

Because God opened my mind to know the beginning of salvation, the cross, for righteousness he opened my mind to the end of salvation, the knowledge of wisdom.

[Pro 8:10 Receive my instruction, and not silver; and knowledge rather than choice gold.]

The "instruction" is the reproof, the punishment which means pain. The silver and gold likely represent worldly wealth or goods, or glory of this life, and "not" and "rather" means instead of. Therefore notice what this is saying: the instruction and knowledge are received at the sacrifice of worldly benefit, another confirmation the rich cannot enter heaven.

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[Pro 8:11 For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.]

What do rubies represent, or is God telling us they are greatest of things to be desired? But notice that wisdom is a knowledge set, a particular knowledge, not *all* knowledge, but the knowledge of wisdom the person. Therefore knowledge of the person is key, and that person and her knowledge, the milk of those receiving understanding, is more desirable than all the things in the world that might be desired, because when you receive that person you understand that obtaining that which is desirable of the world is counter to that knowledge, largely due to the knowledge that this life is vanity, and harm to the soul, and therefore the fashion of this world will pass away, its things, its ways, its glory, and neither shall it be remembered.

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[Pro 8:14 Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.

Pro 8:15 By me kings reign, and princes decree justice.

Pro 8:16 By me princes rule, and nobles, *even* all the judges of the earth.]

Council in this usage is intellectual capacity or conveyance, and sound wisdom is experience based knowledge in a way, therefore the spirit is governor over all intellect. This means she can take away sound wisdom or intellectual at any time. I witnessed as individuals spoke against the Lord their ability to write coherently deteriorated with unusual errors. We know from scripture that a sound mind is given to those walking righteous in the Lord, and this sound mind is given by the spirit. The fact she says “Council is mine”, is no small warning, that if you depart from God a sound mind is taken away.

Further we see, even authority as it is held by all the rulers of the earth is in her hand, whereby we know the person turning against the Lord, turning aside from righteous, will lose their authority.

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[Pro 8:17 I love them that love me; and those that seek me early shall find me.]

Proverbs 8:17 leaves no doubt the spirit of God is a person, whether it is God in heaven, or God in the earth, and those who have turned at her reproof, and had her spirit poured out unto them, will also realize the value of seeking her, promoting her, and being her friend. Indeed as we read, she is God in the earth, and ruler of the everlasting kingdom. This is different from the kingdom of the Alpha who is first before her. The purpose of the swords gathered by the apostles with Jesus was to symbolize the fight for his kingdom, and his kingdom in the earth by violence being defeated. Part of this purpose is a differentiation between his kingdom in the earth which was defeated, and the kingdom of the Holy Spirit which shall not be defeated.

This means, that those who sought her early, that is, before she is known to the world, shall find her, also

finding then favor with the Lord and life, and the wisdom of salvation which these searchers of wisdom willingly trade for rubies, or all worldly entrapments.

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[Pro 8:20 I lead in the way of righteousness, in the midst of the paths of judgment:]

Let me say plainly regarding my finding of wisdom and life, that I became aware of the hidden sin in the way of the world which seems right to most men, but are the ways of death. I could see quite clearly the pastor, the theologian, the radio and television evangelist, how that they had not turned from the rottenness of Satan's kingdom, and they continue in the rottenness unaware they shall pay in the destruction of hell.

I could sense just looking at them that they did not have the words of wisdom which open the heart and the mind to know the Lord, thus when he returns and they cry unto him to let them in the city, he tells them he never knew them. She, God, wisdom, the hand of the Lord, leads the man who finds her away from the world, and into the way of righteousness, and judgment, which judgment is to see fools for what they are, devoid of wisdom and the fear of the Lord.

If a Christian does not even realize the person of wisdom, how can they be led in the way of righteousness? And what happens if they are not led in the way of Righteousness? What is the default path?

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[Jer 7:18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.]

[Jer 44:17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done]

The fearful and unbelieving will never realize "the queen of heaven" means the queen of heaven just like it says, and is not other false gods using various names such as Isis, Ashtoreth, Inanna, or Astarte, or Diana, because there is no connection in these two verses to such pagan figures, nor is there scriptural correlation to other elements in those verses telling us the "queen of heaven" is anything but the queen of heaven. If the scripture included that "queen" meant some other kingdom beside's God's it would have to be in at least one of these two references, or else no one could conclude God is indicating anything but what it actually says, "the queen of heaven". Therefore it is in fact, the queen of heaven.

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[Jer 7:18 ..., to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, ...]

Notice these two parts of the phrase tells us “the queen of heaven” is Jerusalem above, because it is followed by “and” which means in addition to, and the next part says “other gods”, telling us the queen is NOT other gods, but the queen of heaven, just like it says.

Therefore according to the scripture, Jeremiah 7 and 44 are referring to a problem of worshipping the queen, though in fact she is God. This tells us then that the queen is NOT to be worshipped. This is quite understandable as this would be akin to kneeling before the king, and making an offering to his hand, rather than to him. Imagine someone saying, “I offer this worship to God’s hand, and offer up gifts to his hand.” While the Father, Son, and Holy Spirit are one and agree together, they are yet three persons, which is why the Son of God is the prince, and his father is the King. If Jesus were God and king simultaneously why would he then be a priest? The scripture says, [1Ti 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;] Therefore while Jesus is God, and one with his Father, he is not the same person, he is not the king of heaven. His father Jehovah is.

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Do we worship the mediator Jesus? Why then would we need a mediator, if his father is the king? Can two kings rule at once? Notice when Jesus said he and his father were one, he did not mean the same person, and when the scripture says (of Jesus) [John 5:18 making himself equal with God], that he was equal rank. Order denotes rank, therefore in scripture notice the consistent male first, then female, and why do you suppose the trinity is written “the Father, the Son, and Holy Ghost”? Because male and female are orders of being, and the Son, Jesus, being male, outranks the spirit, who is the angel of his father, because she is his mother, and obviously then female. If Adam was the image of God, then the same as Eve is created out of Adam so as to be [Gen 2:23 bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.], so then the Spirit is a derivative of the Father.

Therefore in the matter of worship toward God, correct understanding is that the male or king is to be worshipped, not his female. In fact it makes sense that the spirit worships the father, if they are the pattern of Jesus and Jerusalem, for Jerusalem worships Jesus her Lord, as we read [Psa 45:11 for he (Jesus) is thy Lord; and worship thou him.]

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Notice that time and fulfillment of scripture shows us that while Jesus is a mediator now, a priest of the people to his father God, the scripture tells us that at the appointed time Jesus will indeed be king as well as God, as we read he is to be [1Ti 6:15 Which in his times he shall shew, *who is* the blessed and only

Potentate, the King of kings, and Lord of lords;], which, if it says “only Potentate” (potentate meaning sovereign or supreme) points to a future situation where he is God alone, with no one else above him. If he is “King of kings” how is his father Jehovah then king above him? or does it mean king above all kings of the earth only, but there is still a king above him in heaven? Perhaps this is the meaning, since there is no mention in scripture of the departure of the Father Jehovah, and he swore to his son “you are a priest forever”, but the scripture is given that we might have understanding and follow proper procedure in the things of God. If we do not use sense concerning what is written we are not apostles of Christ, who reasoned the scripture himself saying [Mat 22:45 If David then call him Lord, how is he his son?], showing us that common sense reasoning in God’s word is the way of the Lord, and the way of the Christian which alone is life everlasting.

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Therefore I reason that the Jeremiah 7 and 44 reference to “the queen of heaven”, because there is no mention, attachment, or correlation to conclude a FALSE queen of heaven is being referred to, this means there is in fact a queen of heaven, which would match: [Gal 4:26 But Jerusalem which is above is free, which is the mother of us all.], which the preceding passage indicates a person above, [Gal 4:25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.] which tells us several important things. We know Agar (or Hagar) was the concubine bond woman of Abraham, which Paul speaking of here is referring to the difference in lineage between the bondage of Satan, to the freedom of Jesus, but we know Hagar was a person, and here the person is actually called a mountain, Sinai, which is yet another simultaneous existence of a human being and a land or actual city.

But notice the corresponding next part of the passage where we can see Paul must have known Jerusalem was a person, even saying Hagar was apparently subject to her, even though she was in bondage with her children. This matches the scriptures telling us that the daughter of Jerusalem will be exiled and captive in the wilderness, or field, (Babylon), and will in this condition, and in this place, be redeemed into eternal life.

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Therefore if we see that Jerusalem is a person in bondage with her children, and next Paul says [Gal 4:26 But Jerusalem which is above is free, which is the mother of us all.], means this Jerusalem above is also a person, and a city, which, if she is “mother of us all” (presumably the Jews), points to the fact she is also queen of heaven, or is the mother of the Jews a concubine of Jehovah? And if she is not a bond woman, and the mother of the children of God, and God the Father is a king, how then is it she is not queen?

The opponent to this idea of there being a queen of heaven beside the king, will point to the fact that a queen of heaven is mentioned nowhere else in scripture except Jeremiah 7 and 44, which reference is clearly a reprimand concerning this, and therefore there is no queen of heaven. Further and specifically, if you add up everything a so called queen of heaven would be, this would make her God, and therefore if

God is three persons it must be the Holy Spirit, but this cannot be true because as I pointed out, not only is the holy ghost clearly referred to as a male, or he, and him, but even *appears* male in the Torah, or Old Testament. But for arguments sake, let's say I am right and indeed the true identity of the holy spirit is the queen of heaven, and the female figure who is clearly God in Proverbs. Why this confusion, or why would her identity be hidden by calling her "he", and him, and his, and further have her appear as male and not female?

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Most Christians are afraid to investigate this issue or go against the entire church mainstream, but again for argument's sake, let us say this is the case, that the Holy Spirit is in fact the female person of wisdom and the queen of heaven, the big question is: why obscure this with no connective reference to confirm her existence, and hide it with a clearly male identity of the spirit as he appears as and is spoken of?

We know God's way is to hide some things in his words, revealing them to some people, but hiding them from others, because among other things Jesus himself tells us this is his way, saying [Mat 13:11 Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.]. But I must say, while examination of the scripture makes the existence of the queen above and below clear, the cover-up on this is pretty major, providing solid scriptural ammunition for opponents to deny this, and further hiding the only reference to the queen of heaven in Jeremiah 7 and 44 being terrifying rebukes, further scaring away those not "bold as lions", as the scripture says.

As I considered it there are two outstanding possible reasons, both connecting to the only scripture and only immediate action described in scripture, whereby a man having done it can know his eternal destiny from that moment onward and forever.

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That one scripture, and that one action, is the speaking of words against the Holy Ghost:

[Mat 12:32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.]

I always wondered at this, as many thinking Christians have, pouring over the scripture and praying that they might understand this most frightening warning from the Lord himself. Notice the context whereby Jesus provides this warning, which is the Pharisees saying the spirit he cast out devils with was not God's Holy Spirit, but Satan's wicked spirit, as we read: [Mat 12:24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.]

Notice the connection between Matthew 12:32 and [Pro 8:36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.], which explanation I have heard as to exactly why the sin against the spirit cannot be forgiven, but frankly I do not think this provides a full answer.

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After all, we sin against our own souls continually, even if we are gradually repenting, therefore if we are forgiven such sin against our souls daily, why is this sin against our soul unforgivable but the rest are forgivable?

Therefore I say it is not the sin against ourselves that is unforgivable, but the sin against the spirit, and my feeling is it has to do with the person of the queen, the bodily manifestation of the spirit. One might comment immediately that as a man reverences his mother, so then because she is “mother of us all” her sacred function or position is such that forgiveness would not provide the proper fear to keep men far from this sin. But notice Jesus also tells us something regarding the ability for sin to be forgiven:

[Mat 12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.]

I have concluded that the necessary things taught in God’s word are not stylistic to the God Jehovah himself, but rather they are of logic and necessity of perfection. Therefore if all manner of sin and blasphemy can be forgiven, yet words against the Holy Ghost cannot, there must be a reason of necessity.

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If we know then that God would not that any man perish, but have life abundantly in him, then also he would forgive ALL manner of sin, even this if he could, so it really is a poignant question as to why just the speaking of words against the Holy Spirit provides condemnation without possibility of forgiveness.

Therefore another possibility I considered as to the hiding of the Holy Spirit as being the queen of heaven, Jerusalem above, is that she is a point of final judgment. In other words, the reaction to her person is a forever witness against the chaff, the goats, or tares which the enemy sowed among the good wheat.

If this is the case, then as I described the coming of the kingdom of the Holy Spirit, the Omega of Christ, the souls whom God has kept her existence from will provide their own condemnation in words against her. This would match then [Pro 8:35 For whoso findeth me findeth life, and shall obtain favour of the LORD.] (which notice the two parts of the phrase tells us favor of God and obtaining eternal life are synonymous). Therefore those discovering her, the true identity of the Holy Spirit being the queen, have been given this by God as a signet they will not impale themselves with the unforgivable sin, for they will know her, and love her, and never speak words against her.

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So those are two possibilities as to why the identity of the spirit of God is widely hidden from the many called to be Christians. This would make sense from the standpoint of the well known fact that those not believing in Christ, for instance the Jews rejecting Jesus, cannot be saved for their lack of belief in the king, that also no man not believing in the queen can be saved either, or else who is the female person clearly saying, [Pro 8:35 For whoso findeth me findeth life]? If the image of God is male and female, then God is male and female, and if the commandment to honor Father and Mother means that every soul with life will bring their honor to the city of God forever, it makes sense that belief in both the Father and Mother is necessary to be saved.

As with myself, a Christian may not know exactly what to do with the blessing of the knowledge of the identity of the spirit as our mother in heaven, but notice that simply finding her in faith despite the things and people against this knowledge, means likely they shall enter the kingdom. I say likely as I find scripturally there is no guarantee of entrance into heaven at any time, except entrance into heaven.

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As I pondered this since the time I discovered it, the doubts left me asking if there is more to the disturbing transposition of sex associated with the identity of the spirit beyond hiding the sacred true mother from the unworthy? This has to do with several scriptures referring to men, the image of God, which, awkward and contemptible as I know this will be to most Christians, has the appearance of a transgender aspect. Look carefully at this scripture:

[Rev 14:4 These are they which were not defiled with women; for they are virgins. ...]

Notice the [Rev 14:3 ...hundred *and* forty *and* four thousand, which were redeemed from the earth.], appear to be... all male. Notice if half of these were in fact female, the phrase might read “These were they which had not defiled themselves” or “defiled themselves with adultery”, but it says [with women]. If seventy two thousand of these were female, should not they have not defiled themselves with men? If you ask the question: What is God trying to say, [with women]? the answer most clearly is, these 144,000 firstfruits unto God and lamb, which were redeemed from the earth, are all men. But, there is a little problem with this.

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[Rev 14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

Rev 14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.]

Notice of Revelation 14:3-4, that if the 144,000 are all male, and they follow the lamb wherever he goes, and no one can learn the new song but them, and they are called the firstfruits unto God and the Lamb redeemed from among men, where are the women?

As I explained [Genesis 1:26-27 Gen 1:27 in the image of God created he him; male and female created he them] and [Revelation 21:3 Behold, the tabernacle of God *is* with men], and [Isa 54:3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.] makes clear the whole reward for being a Christian is in the earth as men and women who live forever.

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How can it be then, that the women are a separate group from the 144,000 all males? If the women are yet another 144,000 which come later or are in a different place, how can they NOT follow the Lamb wherever he goes? How can these so-called additional 144,000 wives of the redeemed NOT learn the new song and sing it before the throne, and not be called the firstfruits of God and the Lamb, redeemed from among men?

While I do not say I understand how this could be or why, I do report what it appears the scripture is saying, which appearance I say is that half of these males... are in fact female! What blasphemy is this!? you simpletons ask, because we know that the effeminate, and homosexuals, and transsexuals, and those defiling themselves with mankind, or dressing in opposite sex apparel, or those changing their sex, shall not by any means enter the kingdom. No, not one by any chance, so what is this then I am saying here?

Now take a look at this: [1Jn 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be:], [2Jn 1:1 The elder unto the elect lady and her children,], [2Jn 1:13 The children of thy elect sister greet thee. Amen.]

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[1Jn 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be:], [2Jn 1:1 The elder unto the elect lady and her children,], [2Jn 1:13 The children of thy elect sister greet thee. Amen.]

If you at this with an open mind, that all things are possible with God, as he said, you can see what this apostle John of the three books of John is saying here. First he points to the fact that before the elect are redeemed, furnished with the wedding garment, that is, the eternal human body, perfect, without flaw, neither ages, which is not born of a woman's flesh, but is born of the spirit (the true meaning of being born again), these do not know "what we shall be". Notice then 2John 1:1 confirms the daughter of Jerusalem now captive in Babylon with her children, calling her "the elect lady" (or who else is he referring?) And finally however, he makes clear he knows what he shall appear, saying "thy elect sister".

The apostle John of the three books of John, knew he was a woman, (the elder elect sister) and would appear so when Jesus returned.

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Finally, while not in the canonized scripture and therefore suspect to the scorner who cannot hear God when he speaks, no matter where it might be from, is the last line of the Gospel of Thomas, which is so mysterious and disturbing that for some time after I read it I thought it was the error of a misogynist.

[Thomas 114 Simon Peter said to them, "Make Mary leave us, for females don't deserve life." Jesus said, "Look, I will guide her to make her male, so that she too may become a living spirit resembling you males. For every female who makes herself male will enter the domain of Heaven."]

When I first saw this it looks as though Jesus seems to be *agreeing* women are not worthy of life, and that in order for Mary to be saved she must become male. This would seem to support the all male or sexless heaven concept, but look carefully at what is written. Notice it says "resembling" which indicates appearance, not actuality, that is, a living spirit (a spirit in the flesh) taking on a male appearance, thus the last line is saying those women who will choose to be guided by Jesus to experience the semblance of manhood, will enter the kingdom, being born again as what they actually are, women. Notice it is a choice for women, and that choice meaning they know it will be difficult, because for this hardship of choice they will enter the kingdom of heaven.

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Therefore it appears at least some women will experience life in the flesh of a man, which is scriptural transgender procedure, but the meanings of this are obscured in mystery. We don't know why women need to experience this, or if there is any opposite sex type of experience needed for men as I have not found anything of it, but a common sense look at issues of homosexuality or transgender conditions might hint at similar purposes God has for these type of experiences. Notice for the simple scorner Christian, I will add for the witness of their words against me, that I am not ignorant of the scripture making clear that deviant behavior, even cross dressing, and certainly homosexual activity, shall in no way hope to enter the kingdom, but shall each be cast into the common destruction if they do not repent.

Because the transgender issue in scripture is only for female spirits as I have found, it might indicate a resonance with the mystery of the Holy Spirit's male appearance, and the finding of wisdom, our mother Jerusalem above. The mystery of why, again I can only hypothesize, nor do I know what to do about it, for instance how to address our mother in heaven in prayer, as I fully admit it feels and sounds awkward to say "our mother in heaven", or what else in particular to do about it as a Christian, but remember what I said before, the scripture only says [Pro 8:35 For whoso findeth me findeth life,], but does not say "and doing such about it", it just says finding, for which then we should be led into all proper godliness.

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I would say the results of scripture are fairly clear, which is that the Omega of Christ, the daughter of Jerusalem above, and she who wakes with the appearance of her mother, the Spirit, will be seen in the earth, the queen of the Jews dressed in gold as Psalm 45 describes.

[Isa 45:9 Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?  
Isa 45:10 Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?]

Notice the clear connection between “Maker” and “father” and “woman”, and the striving against them indicating people in the world striving against the human male and female manifestations of God as they will be in the earth. Now notice this scripture telling us the woman is called the glory of the man.

[Jer 22:18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!]

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[Jer 22:18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!]

See how “Ah my brother” and “Ah sister” followed by “Ah lord”, and “Ah his glory” teaches us that Eve, Adam’s woman taken out of him and made as a helper to him that is flesh of his flesh, and bone of his bone, is the pattern of God where a man’s female is called his glory. But why? Is not a man his own glory? Why is his woman called his glory? But with this we can then understand throughout scripture that the glory of the Lord is his female, as in this example:

[Exo 24:17 And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel.]

Therefore we see the following scripture telling us that the glory of the Lord will appear among men:

[Isa 40:5 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*.]

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Which Isaiah 40:5 matches:

[Isa 66:14 And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.]

Therefore “hand” and “glory of the Lord” are names for Jerusalem, also the queen dressed in gold, for which both verses emphasize “shall see it” and “when ye shall see *this*”, meaning the prophesy concerning the messianic return of Christ, who clearly said, I am the Omega, and the Omega is the daughter of the Holy Spirit, if she awakens with the likeness of God [Psa 21:6 thou hast made him exceeding glad with thy countenance.], it means she is the Holy Spirit, which shall be seen.

It makes sense that the daughter of Jerusalem, also the queen in gold, would have the horn of iron and hooves of brass, beating into pieces many people, if she inherits the work her mother is known for.

[Isa 37:36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.]

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And there are many other such works of destruction the spirit is known, for which God says, I have stretched out my hand, and who can turn it back?

[Isa 40:2 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 LORD'S hand double for all her sins.]

So we can see clearly the mountain of scriptural evidence that the Omega return of Christ as a woman will be marked by destruction and war, which violence also is called “the controversy of Zion” which is the prophesied rising of nations against her, which we know shall be laid waste. Likely as her existence in the scripture will be kept from the unrighteous, they will assume she is Satanic, or a murderous psychopath killing many people, therefore many people and some nations will rise up against her, providing for their destruction off the face of the earth.

We know also that the elect, the Jews, weaned from their mother’s milk, will know who and what she is, and honor that she sits on the throne of the kingdom before Jesus the king comes to take his kingdom. But many in the world, even and especially Christians as it is clearly written, will condemn her as an evil authoritarian ruler (since the kingdom is not a democracy of elected officials).

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A woman is a woman however, and if you examine scripture carefully you will notice over arching qualities associated with women, and these also apply to the daughter of Jerusalem. God tells us that in general women are not inclined to go to war, as this tells us:

[Jer 51:30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds: their might hath failed; they became as women:] However it appears the queen is diverse from women in this regard, as she wears a sword and beats in pieces many people. Yet concerning her in particular, we notice that, though God, still as a woman her situation is one of being led by a man, even her own sons, as read: [Isa 51:18 *There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up.*] This tells us something else important about women as I find, which is that they should not be self directing, but also tells us about manhood that the care and direction of women in their family is their responsibility forever. In other words, being a man with glory of superiority on the street as a man, includes that care and leadership of women and girls is included with this gender.

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I believe it has to do with the glory of women as it is differentiated from manhood, which is that a woman is not her own leader or sovereign, which if women do become highest of house or family, and have no man as their leader, their glory is diminished or ruined. In fact we read of the Omega first dominion, that the queen on the throne of Israel is not so happy to be her own king, as this tells us:

[Mic 4:9 Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.]

Which line follows the information that the first dominion of God's kingdom in the earth, therefore this crying aloud that she does for her man, the Alpha, and Jesus, is while she sits on the throne. Think that, in the future when the queen is ruler over all Israel, and all the Jew and gentile Christians acknowledge her as supreme ruler of the kingdom, the queen, a woman will be seen crying, and for what grief? but she has no man, for Jesus time is yet to come. Consider Jesus' glory, as probably the queen of Israel will be one of the most interesting women ever, and being fairer than the children of men, and even fairest among women, the fear her will likely not prevent world's prominent men from coveting her, and who shall her king be?

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I give thanks to God my maker for showing these things to me, though I am a fool and not much worthy to speak of them, neither should I by any means take credit as hard working in study of these sacred words. Rather God has given that I should know it, that a better man I might become and the people might be edified. Further this is not so much to teach the living elect who must find this themselves, and many before me, but that the dead in Satan might hear and reject, and stumble there upon.

As for me, whether I succeed or fail of the kingdom is yet to be seen, and more likely not as the scripture makes clear, I will not consider myself safe until I actually enter the kingdom and know these things for sure. Even so, I am glad that I have seen, and known, and been bold in the uncommon common sense missing from the mainstream Christian view, that male and female is indeed the image of God, and the

whole point of the world is the experience as such. It also changes my assessment of women as I have found them, because I always wondered at the sorrow of my own experience. If the scripture says God will appear in the earth as a woman, and that all glorious within, it means a difference in the experience heaven will provide, and no longer might men take the image of women lightly, for the ultimate power of war in the earth rests also in the hand that rocks the cradle.

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If one understands that [Col 1:16 all things were created by him, and for him], and he is male and female, then while [1Co 11:9 Neither was the man created for the woman; but the woman for the man.] tells us the priority of creation, we know the “us” of [Gen 1:26 And God said, Let us make man in our image] is female also, then much of creation is made specifically for this female part of God. No longer can we think of things as being all by men, and all for men, but the entire experience and story of life in the world as human beings is created around the feminine experience. The feminine experience of God. This understanding fills in many gaps of the mystery of the world and the happiness God has created therewith, that is, the age to come, life everlasting. Unlike this current age where men do not as much understand this, and women are not worthy of it, I see a world where understanding and worthiness are with us for an entirely different experience.

While scripturally the race of women is below every member of the race of men, there is one notable exception men had best fear. [Rev 19:10 I am thy fellow servant, ...worship God], and while Jerusalem is scripturally God, I believe Jeremiah 7 and 44 tell us the queen is not to be worshipped, but the king, however [Micah 4:8 dominion] means rule, so I plan on respectful obedience, even if it is a girl. How little shall the simple see it coming!

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END

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NOTES:

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Isa 37:22 This *is* the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

Isa 37:36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

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Isa 40:2 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 LORD'S hand double for all her sins.

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Isa 40:5 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*.

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Isa 40:9 O Zion, that bringest good tidings, get thee 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!

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Isa 41:20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

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Isa 42:7 To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house.

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Isa 44:2 Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

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