

The Princess in Isaiah

[Isaiah 54:1] “Sing, O barren ... thou that didst not travail with child” One might consider this is the message of God to his people using the sorrow of barren women, and their deliverance from that sorrow, as a way of telling Israel the time of their sorrow is finished. The question might be asked however: Why use only the things of women, and not include such as, “... and you who had no wives, neither glory among men...” as a reference to male grief to balance? One might answer: to keep with the feminine metaphor God uses for the people, which is likened to women because they obey and are kept by their husband God. Therefore there is no need to mention the things of men as this is a metaphor, but one might argue men are men, and women are women, and do you as a man desire to be called a woman? or her or she, or be described by the things of women? It is undeniable that God is calling men “woman”, and “wife”, if this is a metaphor for the people, and this should not be an offense coming from God, but consider if it is not something more. If there is additional meaning to the exclusively feminine reference of Isaiah 54:1-6, one might think God is taking the time to comfort the women of his kingdom, giving them the hope and joy of his promise concerning the common desire of women to bear their seed and see their children, which meaning I think is also present. But when I read Isaiah 54:5 a thought occurred that this might be addressing a person: the human bride of the Lamb (I say “human” because the “bride” is described as the new city of Jerusalem in Revelation 21:10) [Isaiah 54:5] “For thy maker is thy husband ... the God of the whole earth shall he be called.” Notice this does not prove the proposition it also means the human wife, the queen, or Princess of Jews as I call her, (because is not Jesus the prince, and his father the king?) Understand there is a king and “queen of heaven” (Jeremiah 7:18, God’s words).

Continuing with this idea of the human wife of the Lord being prophesied, what is derived from Isaiah 54 if indeed it is speaking of the Princess of the Jews? In Isaiah 54:1-4 she is described as a widow, and desolate, having no children, but she shall be plenteous in the world to come, life everlasting. God promises her she will not be confounded, nor put to shame, and she shall forget the shame of her youth as well as the reproach of her widowhood. Consider: Is God speaking to a real person? Is God comforting her (and all women with life perhaps) with words written thousands of years ago? If so we might consider this woman has been confounded, and ashamed, and she has born the reproach of a woman without a husband, but next he tells her something amazing: (Isaiah 54:5) that she is queen of Israel, for if her husband is the Lord of hosts (Jesus is the high priest, “the God of the whole earth”), the Prince (Because the Father in heaven is King), then is this not the Princess? [Isaiah 54:6] “For the Lord has called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou was refused, saith thy God.” She is forsaken and grieved, but what does it mean, “a wife of youth, when you were refused”? Does that mean in regard to the human or individual, that she was made (created as) as a wife, and in her youth she was refused as such?

Next in Isaiah we read what is perhaps a message to the daughter of Zion: [Isaiah 54:7] “For a small moment I have forsaken thee; but with great mercies I will gather thee.” And [Isaiah 54:8] “In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.” [Isaiah 54:9] “For this is as the waters of Noah to me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.” She has experienced God’s wrath, and he has hidden his face from her, but this is interesting since what shall their relationship be when he has unhidden his face from her? Then he goes on to make an oath to her, referring to the waters of Noah as an assuring example of a previous oath he has made. He finds it necessary to tell her when she is redeemed she will no longer live in fear of his anger. Has she been fearful to the extent it was necessary to tell her one day his wrath upon her would be finished? And for her hope of life in the future he wants her to know she need not fear the terror of God would befall her again? [Isaiah 54:11] “O thou afflicted, tossed with tempest (violent storm),...” The terror of God befalling the Princess, who is also the people or city.

The following verses Isaiah 54:11 - 54:17 make a transition from the person to the city (while yet retaining reference to the Princess) and is why most interpret the daughter of Zion as only the people, or city of Jerusalem, and not an individual. It may suggest there is a link between the person of the wife of the Lord and the city. It suggests something like “Mother Earth”, referring to the land as feminine (see Isaiah 13:13), or a ship as “she” or “her”. Perhaps the human daughter of Zion is a representative of the body of the people, as well as the land. [Isaiah 54:11] “I will lay thy stones with fair colors, and lay thy foundations with sapphires.” This is not the description of a person, but the holy city of Jerusalem as it will be, with streets of sapphire, like unto glass as described in Revelation 21:11, yet it comes right after the description of the person and therefore hints at a connection. What is God telling us with this daughter of Zion person/city connection? The impression I get reading Isaiah 54:11 - 54:17 describing the city, is that it also gives more detail about the person, then she is the leader of Israel at that time, (see Micah 4:8) she is the nation, she is the people, being the head at that time (for her king is yet to come). So in the following description of adversity against her is there an understanding that nations and persons will speak out against her, and gather for war against her? [Isaiah 54:15] “Behold, they shall surely gather together, but not by me (God): whosoever shall gather together against thee shall fall for thy sake.”, and [Isaiah 54:17] “No weapon that is forged against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.” Shall we witness the Princess of the Jews condemning to hell those who speak judgment against her and her people? Notice in the verse between

Isaiah 54:15 and 54:17, [Isaiah 54:16], “Behold I have created the smith that bloweth the coals in the fire, and bringeth forth an instrument for his work, and I have created the waster to destroy.” Is the princess herself a weapon, as in the sword, such as [Amos 9:4] “...there will I command the sword, and it shall slay them:”

The last verse, speaks against the idea that an individual is being referred to: [Isaiah 54:17] “This is the heritage of the servants to the Lord, and their righteousness is of me, saith the Lord.” Is God saying here the references to the feminine in Isaiah 54 is only a parable portraying the people, and not an individual? That may be, or it may have been added that the existence of the princess be hidden from those not worthy, that as the Jews who deny Christ, the enemies of the Lord might reveal their hearts by rising in judgment against her, (which they would not if they knew who that person was). Then again nothing in these verses exclusively refers to an individual, even if “woman”, “widow”, and “wife” are only parabolic names for the Jewish people.

Additional Notes: I Noticed another indication that “daughter of Zion” and “daughter of Jerusalem” might indicate the men as Zion, and women as Jerusalem, in [Isaiah 52:1] “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city:” The “strength” indicating the male, as though to go forth for battle, and “beautiful garments” meaning the women, perhaps preparing their beauty.

The Princess in Micah

In Micah 4 is the connection to the supposed personal reference in Isaiah 54, again encoded with the established reference that the people/nation/city/land are referred to as “her”, “woman”, “tower of the flock”, “the daughter of Zion”, and “the daughter of Jerusalem”. [Micah 4:6] “In that day, saith the Lord, will I assemble her that halteth (lame), and I will gather her that is driven out, and her I have afflicted;” The description “afflicted” seems to correlate to the [Isaiah 54:11] “O thou afflicted...” description; (again I recognize this refers to the people, but my point is it may also simultaneously refer to an individual). [Micah 4:7] “And I will make her that halted a remnant, and her that was cast far off a strong nation: ...” and in [Micah 4:8] “And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee it shall come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.” Now “tower of the flock” being called “thou” might indicate a person, yet contrary to that (and the concept of personalization) are the next words “the stronghold of the daughter of Zion,”. How can “daughter of Zion” be a person if they are a stronghold? Could it be that “tower of the flock” is the only name indicating an individual among these names? “Flock” is clearly the people, and when you say “tower of” the inference is a leader out of that flock. Could it be that the Princess of the Jews is the tower of the flock (the elect), which are also called the daughter of Zion, and the Princess herself having power as an angel is their stronghold? If “stronghold” is a thing, why is it called “thou” (you)?

What is interesting here is that if it is a person, and that person is the Princess of the Jews, then this prophecy is saying the initial dominion of Jerusalem over the earth is obtained by the Princess of the Jews. “Dominion” is indicated to be domination of the whole earth [Micah 4:2 - 4:3] “For the law shall go forth of Zion, and he shall rebuke nations far off;” and if “many nations shall come... and we will walk in his paths:” This means the world is under the rule of Jerusalem, and if the daughter of Zion is the Princess, the wife of the Lord to be, then it is she who is ruler in the earth before the coming of the Lord. Notice in [Micah 4:8] it says “first” dominion, and the Prince (Yahshua, Jesus) comes to his rule after her. Notice the only other known female ruler of the Jews also did not possess a title, [Judges 4:4] “And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.” Notice she is not given a title of king or queen, but is the most high authority of the Jewish people at that time, (And was righteous, for no evil of her is mentioned.)

If this is true the Princess of the Jews is not exactly happy in her rule, as seen in the next verse [Micah 4:9] “Now why dost thou cry out aloud? is there no King in thee? is thy councilor perished? for pangs have taken thee as a woman in travail.” No king means she rules by herself, thereby supporting the idea she is the first ruler of the eternal kingdom of heaven on earth. Does it not appear however, she being human, is crying out because there is no man for her? Her man is a councilor (is not Jesus called the councilor), [Isaiah 9:6] “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.”, and she is grieved that her councilor is not present with her to rule the people. She is still a widow! (Widow means having had a husband, but it seems to me this word is used also to describe a woman without a husband, since the Princess is also a virgin, [2 Kings 19:21, Psalms 45:14]) The “pangs”, and “as a woman in travail” do not seem to indicate actual pregnancy, since it says “as”, and there is a correlation to the return of the Lord, [Micah 5:3] “Therefore will he give them up, until the time that she which travaileth hath brought forth:” The indication here might be that she in a sense travails to bring forth the children of Israel, (perhaps the travail being battle against the enemies of Israel and initial gathering of the elect) like a mother has charge of the children at the first, before the father. [Micah 5:2] “... though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting (Lord Jesus the Christ, the Holy One of Israel). An interesting question to ask is: is this the same woman referred to in Revelation 12? “And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

And she being with child cried, travailing in birth, and pained to be delivered.” You see the correlating descriptions, cried, travailing in birth, and are the “twelve stars” the twelve gates of New Jerusalem, the twelve angels, the twelve tribes of Israel, and twelve foundations, and in them the names of the twelve apostles of the Lamb (Revelation 21:12-14)?

Next seems to be a description which again has dual meaning: the people and the princess, who are cast off to dwell in the field (this time, now?) and dwell in Babylon (which I have felt referred to its modern day version, America, possessing the attributes described in Daniel and Revelations, [Micah 4:10] “Be in pain, and labor 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 thou shalt be delivered; there the Lord shall redeem thee from the hand of thine enemies.” (Notice then the importance of these words: the elect Jews are captives in America, and in America will they be redeemed. [Zechariah 2:7] “Deliver thyself, O Zion, that dwellest with the daughter of Babylon.) And another correlation to [Isaiah 54:15] “... they shall ... gather against thee...”, [Micah 4:11] “Now also many nations are gathered against thee, ...”

[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:” If it is correct that this refers to an individual (as well), it matches with [Isaiah 54:16], the “waster”, one who destroys, the warrior princess; or the strength of the horn and hoofs means the military strength of Israel God shall make. But the horn of iron and hoofs of brass seemed to me like a superman, which would match the description of an instrument (person) of war. [Amos 9:3] “... though they be hid from my sight in the bottom of the sea, there will I command the serpent, and he shall bite them:” (The “serpent” is singular, as a single angel, and is indicated as the power of God, the staff of Moses which becomes a serpent, representative of the Holy Spirit, (also named: Ruach ha Kodesh, Shekhinah, wisdom, grace, spirit, right hand) Therefore if God sends this individual to the bottom of the sea they must have super powers.

And [Micah 5:1] adds to the concept of a person of war, “Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.” Why would God use the word “daughter” if he meant men, or troops, or a male leader of troops, the army of Israel? In reference to a city it is somewhat fitting to call it by a feminine name, but not so much an army, comprised mostly if not completely of men. Therefore it might be reference to a female leader, the Princess of the Jews. Who is the “he” and “us” in “he hath laid siege against us:”, and who is the “judge of Israel” in the following verse? Micah 5:2 begins the prophesy of Lord Jesus as the messianic king of Israel, whom we know comes out of Bethlehem.

The Princess In Zephaniah

In Zephaniah 3:14-20 there is more scriptural correlation for the Princess concept. [Zephaniah 3:14] “Sing O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.” Is God addressing three different names for the people? In short the search for the true meanings of Zion and Jerusalem left me with the impression this mystery is not widely understood, but notice God addresses Zion and Jerusalem differently in [Zephaniah 3:16] “In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not they hands be slack.” Is Jerusalem the city/princess/land (female) who might “fear”, and the spiritual outpouring (male, “thy hands”) the Zion? Or is it the word pun often used in scripture: two consecutive verses using two different words with the same person or thing indicated? And [Zephaniah 3:19] “Behold at that time I will undo all that afflict thee: and I will save her that halteth, (correlation to Micah 4:6 halteth, driven out) and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.” The they is clearly the Jewish people suffering the remnants of the curse of Deuteronomy, but notice again it is enmeshed in the correlations to the person of the wife of the Lord, thus supporting the idea that this is a coded prophesy concerning the person of the Princess of the Jews. Finally while not as corroborative, [Zephaniah 3:17] “...he will rest in his love,” might be referring to his actual wife, the human bride of the Lamb.

One might consider the future queen of the Jewish people, (and the world) would be a significant figure, yet where is she in the scripture? More commonly known about the actual royal heiress is the brief description as the wife of the lamb, [Revelation 19:7 - 8] “...his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints.” Correlates to [Luke 7:35] “But wisdom is justified of all her children.” which may also suggest she is the daughter of the Holy Spirit, the way Jesus is and is the Son of the Father.

Most of us are familiar with [Revelation 21:2] “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” For which scholars prove these feminine descriptions are referring to the city, people, or land, and not an individual, but the idea is not unprecedented, as we know Jesus learned about who he was and what he must do from the scriptures, thereby teaching us the importance of uncovering hidden meaning in God’s word. Consider the subtlety of the words whereby the young Jesus read and knew he must allow himself to be payment for all our sins, and that for this he would be the God of the whole earth. That wording is subtle enough that in those days and in these, the pious who spend their life pouring over the scripture, but who fail in their heart, refuse his name, even when there comes a man who clearly sits upon the throne of the earth. In likewise manner the godly but failed in honesty of this time will reject the daughter of Jerusalem, the daughter of Zion, the Princess of the Jews, but she was there foretold in scripture all along.

The Princess is Psalms

Psalms 45 is one of the most interesting and definitive prophesies concerning the Princess of the Jews. [Psalms 45:1] “My heart is inditing a good matter: I speak of the things touching the king: my tongue is the pen of a ready writer.” It is amazing to consider: this is the voice of God the Father speaking, describing a thing which touches the King of the earth, Lord Jesus. We know it is the Father, because his tongue is the prophets and the scribes who write the words of God. [Psalms

45:2] “Thou art fairer than the children of men:” the “fairer” is indicates a woman. The “children of men” means the natural born of the world, so that fairer than this means she is not born of a woman, but of God (her flesh is made in a different way). “Grace is poured unto thy lips:” - (“grace” is another word for Spirit, see Titus 2:11,12) she is filled with the Spirit of God, the “lips” indicate speaking, which means her description is one who speaks in the Spirit, speaking the things of God. “Therefore God has blessed thee forever.” The blessing is described as not having an end, therefore this human life is eternal, (without end, she does not die).

Next with Psalms 45:3 through 45:9 appears to be a switch from the Father talking to the Princess, to talking about the Prince, the King of Glory. [Psalms 45:3] “Gird thy sword upon thy thigh, O most mighty, with thy glory and majesty.” “Sword” appears to be another name for the Spirit, the serpent [see Amos 9:3] and it says “O most mighty” which is associated with the male person of God. [Psalms 45:4] says, “...Thy right hand shall teach thee terrible things.” Does right hand refer to the sword, and what she teaches him are the things of her profession, war? [Psalms 45:5] “Thine arrows are sharp in the heart of the king’s enemies; whereby the people fall under thee.” If it is true that the Princess of the Jews is the sword, the serpent, the instrument of war, it is interesting to consider war historically has been fought by men with but with a few rare exceptions, so perhaps there is something learned from war being kept with a woman in the eternal life. Perhaps it is safely stowed within a woman, whose glory rests in a different kind of ambition from men. I wonder if this has anything to do with [1 Corinthians 11:10] “For this cause ought the woman to have power on her head because of the angels”? The most competent scholars I could find admitted openly a failure to dissolve the “power”, saying the most likely explanation is it means veil, so as not to offend the angels present, but I think it has more to do with the preceding verse [1 Corinthians 11:9] “Neither was the man created for the woman; but the woman for the man.” Perhaps the “power” is violence, that is, of the angels, because the woman is made of the man she is as an angel for him. I would offer such isolated codes are not unprecedented, justifying a devious exploration, but consider if the power of God is a female angel, the spirit, might the power of men be their women? The idea is that, a man is of God directly, therefore he is of himself, but women are a derivative of the man, therefore they are of their man: the woman experiences a selflessness (in understanding) that her glory is not for herself, but for her man. Her glory therefore is devotion to her man, not to herself, as oppose to a man whose glory is God’s glory, but also his own glory, which individual glory is not the same experience for women. Therefore a woman knowing this does not seek to be king of her own kingdom, knowing her very glory as a woman is as a servant to her lord, her man, and not as a chief or owner. As such she is ideal as the power of man, even his military strength, for her interest is not her own, wherein she would seek to rule herself. Not to say the perfect might be overly ambitious, but if a man’s military power is kept in the hands of his angel, it might be as a check and balance. Could it be a man’s humility in the land of the living, is that women have superpower strength they do not, even if their authority over their wives is perfect? For a woman would not batter her husband nor disobey, knowing her glory is under him, and a man would not batter his wife because, he can’t! This is only a theory.

[Psalms 45:9] “King’s daughters were among thy honorable women: upon thy right hand did stand the queen in gold of Ophir.” In my search for the meaning of this verse I found several different explanations, none of which gives “queen” to be a person, but rather it is symbolic of the church as it relates to Christ; and the gold of Ophir is a particularly pure gold, denoting the purity and longevity of the church’s marriage to the Lamb. (Ophir is a biblical city supposed to be rich in Gold with an undetermined location, but modern scholars place it on the coasts of Pakistan or India.) But to me, this is too close not be indicating the same thing, [Psalms 45:13] “The King’s daughter is all glorious within: her clothing is of wrought gold.” Followed by [Psalms 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.” How can it not be a person? The “clothing of wrought gold” is clearly the “raiment of needlework”, which cannot be a symbol of the purity of the church or anything but actual clothing. If “queen” is the church, and we know the elect, the saved, are the 144,000 virgins clearly described in [Revelation 14:4] “...they are virgins.”, then how can it be that more virgins besides the 144,000 follow the church? (That would be saying, “The church, the elect, the virgins, wearing wrought needlework of gold of Ophir, are followed by her companions the virgins.” which does not make sense, even if everybody is running around in circles! Therefore “queen” appears be a person, and that person actually wears gold needlework clothing.

But if it is a person, how is it they stand upon his right hand (another name for the Spirit of God)? This might mean she has control of the power of God, which power I correlated to the Princess of the Jews as the serpent, wherein she can withstand the depths to fight his enemies at the bottom of the sea. (see Amos 9:3)

I would comment additionally that I continue to see several possibilities concerning Psalms 45:1-9, the first of which it is all speaking of the King, that is Lord Jesus or Yahushua, and the second is that it is all referring to the Spirit. For the former to be true it would have to be in spite of the “fairer”, which seems to indicate the feminine, so it would have to be saying the King is more beautiful than the sons of men, which is not so farfetched, beauty seeming to be valued by God, and beauty applies also to men, but then why in the translation did it not read “more beautiful”, or “more comely”, rather than “fairer” which indicates feminine beauty? As to the second possibility, that the entirety of Psalm 45 is speaking of the Spirit, [Psalms 45:4] “thy right hand shall teach thee” does not make sense, unless the right hand (the Spirit) has a right hand man, as well as God. But it would be bold to infer the Spirit is called God in the following context, [Psalms 45:6] “Thy throne O God” and [Psalms 45:7] “therefore God, thy God, hath anointed thee”, but not entirely unreasonable as the Holy Spirit is known as the spirit of Yahueh, (the Father), and most Christians agree there are three persons of God, so the Spirit is known to be God. (But nowhere do we read, “God the Mother”, or “Goddess” in scripture, but we do see “queen” and “queen of heaven”, and we do have a mother (See Proverbs), but there is a mystery why she is rather obscured.

Next God the Father says to her, [Psalms 45:10] “Harken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father’s house;” This correlates to [Isaiah 54:4] “thou shalt forget the shame of thy youth.” Starting with Psalm 45:10, I am fairly clear this is speaking to an individual, because no other explanation fits the following [Psalm 45:11] “So shall the king greatly desire thy beauty” That does not seem to fit as the people, the church, especially in light that an actual person can be derived as wearing needlework of wrought gold. I believe God is speaking to the Princess of the Jews, who as Jesus in his day, is studying the scriptures in our day, to understand who she is what she must do. As I considered this I thought, why does the Lord have to tell his daughter to harken, to consider, and incline her ear? The impression I get is, despite she is virtuous above all other daughters, (see Proverbs 31:29) perhaps in her youth she is a spirited type daughter, maybe even rebellious, who might need persuasion to listen and learn. But why does she need to forget her own people and her father’s house? Her own people are the Babylonians (Micah 4:10) in the end times, the Americans. (America is the Babylon described in [Revelation 17:1] “... the great whore that sitteth upon many waters:” No other nation in these end times fits that description, with military power based throughout the globe, so there is plenty good reason to forget her own people in Babylon, of extremely ill reputation by the scripture in Revelation, Jeremiah, and elsewhere. (Does this mean forget her nationality, her own family, or the people of her village or area she has known?) If this is correlated to [Micah 4:10] “...the Lord shall redeem thee from the hand of thy enemies”, the Princess is currently in the hand of her enemies. The scripture describes being in someone’s hand as being a prisoner, a captive, or under control of an enemy. While the following correlation does not have a strong connection, consider the mystery scripture of King David’s [Psalm 27:10] “When my father and my mother forsake me, then the Lord will take me up.” We know Lord Jesus read the Psalms concerning himself, wherein the scripture speaks from the perspective of the person it is talking about, and so perhaps the Princess in this very time. Because we know King David was not a dependant of his parents, the words are prophesy, which might again be of the Son (but in this current time), or, since she is prophesied in Psalms, it might be the Princess of the Jews. Therefore it might be, her own family, even her father and mother, are her enemies, who she is a dependant of, being the daughter does not go out as the son, [Genesis 2:24 “...a man shall leave his father and mother”, but notice it does not say the daughter shall leave her father and mother, indicating itself despite contemporary culture, the godly daughter does not go out as the son to be her own master, but leaves her father and mother when her husband shall come for her. A daughter unmarried is in the hand of her father and mother, lest she be her own lord and say, “What man shall govern me, for I have of my own?” After all is said and done about advancing the cause of women from what is truly terrible mistreatment since the beginning (see Misogyny, by Jack Holland), the ideal of the self sustaining woman who needs no man to lord over her might be wrong because once women experience being their own master, they are not content to put on a yoke; yet another terrible ruin for women. This might be the teaching of [Revelation 18:7] “for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.” By saying “I am no widow”, God is telling us this woman sees nothing wrong that she has no lord. Again the dual meaning, the woman/nation, the nation has become Godless, they say in their hearts, “We do not need a God over us, telling us what to do, wherein we worship, and give glory, and offer our first fruits, that our land might be blessed. We make our own and God gave it not to us, because we earned it ourselves, neither do we need anything continually from him, that we need thank or obey. And where is he, this God, and who made him?” But because she is not kept by a father, neither is a husband her lord, she is become a whore, and by the deprivation of good things she turns to every abomination, purveying her wickedness throughout the world, (see Rev. 17:2).

If the daughter of Zion is the Princess of Jews, she dwells in Babylon, [Micah 4:10] “... and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered;” Consider if this is speaking of a seminal moment: the redemption of the Princess of the Jews, the bride of the lamb, into eternal life. “Delivered”, and “redeemed”, indicate the entrance into life, that moment of departure from our old spirit, to the new, and from the dead into the living. What might be the significance of this taking place in Babylon? What might be important is the recognition of... Superman! wherein I present a non-scriptural theory that the fictional character Superman might be a vision of the Spirit.) Notice I would have no desire to construe a misleading fantasy, but this is not an unreasonable theory: that the earth should see the first eternal life in the flesh, and that person have powers no one before has had before. Think of how exciting this will be! Is the Princess of the Jews, our first lady, the first to awaken* from the long night of the foundation? *[Proverbs 31:15] “She riseth also while it is yet night” (“Night” being before the redemption of Israel).

And why does she need to forget her father’s house, so that the king will greatly desire her? Perhaps it is because, her father must die, but she loves him and admires him, and the separation would be painful for her (a sadness for her eternal life?), and her love of his memory would make the king jealous. Therefore God wants to tell her with these words, she must forget her people, and her father’s house which she has known, that the king might desire her beauty. That is as I read it, her father, God, says to her to forget her past so as to enter into her life. Do you recognize this in those words? She will of course consent, (or else God cannot tell the beginning from the end) but perhaps he says this to her because he loves her, and enacts a kindness of informing her in these words, her memory of her people, her father’s house, and the shame of her youth) will be forgotten. I have reasoned that if God himself shall [Jeremiah 31:34] “remember their sins no more”, how much more should we forget, that painful memories not be part of our eternal lives, lest we should think back on it and wince as we do in these lives?

Considering the lengths to which God expounds to us the destruction of Babylon in the last days, (i.e. Jeremiah 50, Revelation 17) what might we take from the bride of the lamb being redeemed in that terrible place? [Micah 4:10] “O daughter of Zion...thou shalt go...even to Babylon; there shalt thou be delivered”. But notice God is also telling his people who dwell in Babylon, (America) to come out of her, [Jeremiah 51:6] “Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD’S vengeance; he will render unto her a

recompense.” The initial thought I had was, if the Princess of the Jews is the serpent, the sword, the right hand, perhaps her entrance into life and powers in Babylon has to do with that recompense against Babylon. If it is true that she has lived in the hand of her enemies, who knows how long she suffered in the hands of the wicked people described there, and so fittingly the Lord fulfills the prophesied destruction, as well as gives the daughter of Zion what his alone to give: vengeance.

[Psalms 45:12] “And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favor.” (Tyre was a wealthy merchant city on the coast of Lebanon, now gone but for a small fishing village), but this is describing the future events in the life of the Princess of the Jews. The message “even the rich shall entreat thy favor” suggests God is telling her of her glory and power, because what, and why give her a gift? The whole earth will know this woman is the love of God, his wife, his love, and the kings of the earth bow to the Holy One of Israel: the law of the whole earth goes forth of Zion. What shall men see when they see this man, the leader of the Jews who has pleaded with all flesh, and brought the nations under him? They shall see a man, and they shall see a woman standing next to him, therefore the rich, the powerful, and the royal of the earth, will entreat her favor, for who has greater influence on he who gives the rain, or withholds it? Shall they know she holds his heart, and not honor her? She is worthy of praise, therefore they shall delight to honor her, as the honoring of God is the joy of the whole world.

[Psalms 45:13] “The king’s daughter is all glorious within: her clothing is wrought of gold.” Does this mean she is also his daughter, (of God the father, The Spirit, and or the Son?) Does that mean as Jesus was the Son of God, so she is the daughter of the most high? If one considers this, and the three persons of God: the father, the son, and the holy ghost, could it be she is also the holy ghost? The holy spirit is clearly referred to as a “he” in scripture, but could it be that he becomes a she (or was always a she), and is the “princess” (human wife of the Lord), if the holy spirit lives in the world as God does? [Rev. 21:3] “Behold, the tabernacle of God is with men”

What does it mean she is “all glorious within”? Perfect inside, spiritually whole? “Her clothing is of wrought gold.” Look for a woman dressed in gold, [Psalms 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.” (Lord Jesus is the king, and “thee”, therefore the narrative of God is speaking to the Son). “the virgins her companions that follow her”; the virgins might mean the saints as a whole but it seems here it means the women. [Psalms 45:15] “With gladness and rejoicing they shall be brought: they shall enter the king’s palace.” Imagine that glorious moment, the daughter of Zion, heiress of the royal family, and her friends the virgin daughters of Israel, brought in joyful celebration into the palace and unto the king and his friends, the apostles (a speculation). [Psalms 45:16] “Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.” This seems to me to be addressing an individual woman because it again addresses a common desire of women to have children, and here she is being told her royal offspring will be princes in the earth. [Psalms 45:17] “I will make thy name to be remembered in all generations: therefore shall the people praise thee forever.” Is God assuring her, the princess, that her glory is eternal?

In further reference to the “daughter of Zion” and the “daughter of Jerusalem” in the 2 Kings scripture there is a union of these two titles which may indicate they are one and the same. [2 Kings 19:21] “This is the word that 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.” The scholar commentaries I read concerning this quote mention nothing of reference to an individual, but indicate the “virgin” means the holy eastern city distinct from Jerusalem, the western one, because the city of David had not been invaded or violated since David’s time, whereas Jerusalem had, and the shaking of the head is a gesture of scorn among the Hebrews, but there is disagreement amongst these voices if God’s wording indicates the inhabitants of the city at all, or that the phrases “daughter of Zion” and “daughter of Jerusalem” are mistranslated, and the correct interpretation eliminates the “of” in those names so that “Daughter” is simply in apposition, (i.e. “Daughter Zion”). This may be correct but first I would say that he who created the earth can get a correct message to the people, even the translation into English, therefore I leave the “of” in these names. Second I would say, look at the phraseology “despised thee, and laughed thee to scorn” and remember that 2 Kings 19:20 reads “Thus saith the Lord God of Israel,” which precedes these phrases and is not interrupted by descriptive scripture. Now ask: Why would God (remembering it was not the words of man) use a description of a woman despising, laughing to scorn, and shaking her head? Is there nothing personal in this phraseology? Is God teaching us there is a connection to the human wife of the Lord in the earth as she shall be seen by men, and the physical new city of Jerusalem? Look again at Isaiah 54 where I showed a clear reference to a human individual, [Isaiah 54:6] “For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.” Notice this may not be speaking of the people or the physical city exclusively, when it is preceded in the same description with the personal sexually exclusive reference to pregnancy and filial prosperity. [Isaiah 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.”

If you compare the two prophecies of Isaiah 53 and 54 as referring to the prince and princess you see they are quite different in several important respects. There appears to be a time difference for the majority of event descriptions, with the Son having his description almost exclusively in his work two thousand years ago, the sacrifice which is God’s holy method of salvation and dissemination of eternal life. The descriptions of the princess however appears to largely to take place two thousand years later toward the end, near the battle of Armageddon and redemption of the saints (this time we are in). One can discern this from the opening line of the prophecy of the princess, in which God addresses immediately his promise she will no longer be barren, but prolific as a mother, even populating once empty cities and ruling the gentiles. We know these are future events which have yet to come to pass. Further notice the difference that the princess is not a name of salvation or holy process as is the prince. She is described as a wife and mother, but her work is as that of the angel who destroys and the

judge who condemns (Isaiah 45:16 - 17). Also notice her prophetic treatment has a different tone, as though God speaks differently to her than to his son. He tells her she shall forget the shame of her youth, but he says no such thing concerning the son. While we cannot know for certain it suggests the flaw of sin for her, the son we know did not fall short of anyone. Therefore she is not equal to him, but further it suggests a difference wherein we learn she is not a figure by which we grow up to as we do in Christ. The daughter of Zion however might be important to women because of the drastic differences between men and women, (they are even called a different race, where? I forgot, sorry.) or it may be she is important to both men and women to learn of only she is kept from a wider consciousness (perhaps to avoid the problem of those who would worship her to provoke God, and the scripture teaches us only God the Father and God the Son are to be worshipped.) Whatever the case I do not subscribe to theories of unfortunate prejudice or fear preventing the learning God desires, for what God intends for the mind of man shall be, and in his perfect time, for one cannot read the scripture to know God tells the beginning from the end if happenstance or sinful men could change the outcome.

The Princess in Lamentations

The daughter of Zion is referred to throughout Lamentations and references this name often. In Lamentations is the only reference to the name princess I found, and contains the correlative description “widow” found in Isaiah 54 and Micah 4.

[Lamentations 1:1] “How does the city sit solitary...how she is become as a widow! she that was great among nations, and princess among provinces, how she is become tributary!” Who has read these words and understood? Our LORD Jesus Christ, who knew and saw what no man was able to see regarding these words, and who said what none could understand regarding them: the holy ghost could withstand not that any soul should blasphemy her, neither could the soul be forgiven, and why? I cannot understand, but the father can withstand blasphemy, and the son withstand slander, but the holy ghost cannot withstand, therefore that soul must be extinguished forever and forgotten, lest it come to mind that which cannot be withstood.

Why else call the city a her? Why not it? Because there is no it in Hebrew, but only he and she? No, for despite the trappings of language there is an it with God’s speech, and there is an it in the English language, for which language the scripture is given to many who should know God. Understand then the importance to realize, God is telling us there is a city who is a woman, and a woman who is a city, and that woman is called different names. She is the virgin, she is the virgin daughter of Judah (Lam. 1:15), she is called Jerusalem and she is also called the daughter of Jerusalem, and the daughter of Zion, but why?

Also notice the princess is a province. [Webster’s 1 a: a country or region brought under the control of the ancient Roman government:]. Therefore “princess” would mean princess of the Roman empire, if it did not say “how she is become tributary”, therefore she is not conquered before she is a princess of the provinces, but she was a province of Israel the nation. Therefore she was the princess of the nation of nation of Israel, and therefore the princess of the Jews.

[Lam 1:2] “She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her:” Notice in the Authorized King James bible the italicized are and her. Is it not understood this is meaning includes a flesh and blood woman, and there is a connection between Jerusalem and a flesh and blood her? It is easy to think that the “weeping sore in the night” is but a metaphor, as I have so often past read it, and is widely understood by respected theologians as a metaphor, but it has been uncovered for me now: this is a woman, who is the holy city, the princess of the people of Israel, the daughter of the right hand, the only one of her mother (Song 6:9) “she is the only one of her mother” (Her mother is the holy ghost, represented by the staff in the hand of Moses, which becomes a serpent that swallows up the serpents of the enemies of God (Exodus 7:12).

[Lam 1:2] “all her friends have dealt treacherously with her” [Lam 1:3] “affliction”, “she dwelleth among the heathen”, [Lam 1:4] “her virgins are afflicted” [Lam 1:6] “from the daughter of Zion all her beauty is departed” [Lam 1:8] “she sigheth and turneth backward” [Lam 1:9] “Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified himself.” Here as most understand is the is the shame of Jerusalem for their sin, and the metaphor of a woman whose filthiness is in her skirts refers to the sin of idolatry, also known as whoredom: the worship of other Gods. Notice the first person narrative “behold my affliction” [Lam 1:11] “I am become vile” [Lam 1:12] “see if there be any sorrow like unto my sorrow, which is done unto me” [Lam 1:14] “the Lord hath delivered me into their hands” (see Micah 4:10 The daughter of Zion is in the hand of her enemies) Now here is a paronomasia (pun): [Lam 1:15] The “daughter of Zion” becomes the “daughter of Judah”. Why? (Daughter of the hill is the daughter of the tribe?)

Consider the synonymy I have been suggesting with the city and the human person, the Princess of the Jews. Notice then [Lam 1:16] “I weep...because the comforter that should relieve my soul is far from me.” Imagine the human part of that synonymy, which seems to say she weeps because the holy ghost is far from her, and this because of her grievous rebellion. Next in [Lam 2:1] the Lord covers her in a cloud in his anger, and a paronomasia of “daughter of Zion” with “the beauty of Israel”. Is this a clue of female personage? “In a cloud” correlates [Lam 3:44] “a cloud, that our prayer not pass through”. Next is a reference to casting down from heaven, as Lucifer and his angels. [Lam 2:1] “and cast down from heaven unto the earth the beauty of Israel”, with yet another synonym “footstool”, [Lam 2:1] “and remembered not his footstool in the day of his anger!” Does this mean, God makes his enemy to become his friend, and is there hinted in the casting down from heaven, a connection of the princess of the Jews and the devil? [Ezekiel 28:17] “Thine heart was lifted up because of thy beauty” - God speaking of Satan, before he was cast from heaven. Notice I do not suggest they are one and the same, but perhaps it is a

teaching that the arrogance of Satan because of his beauty is related to the sin of the daughter of Zion (The perfection of beauty), therefore we learn not be too proud in our attributes, lest our hearts be given over to rebellion.

[Lam. 2:4] “slew all... in the tabernacle (dwelling) of the daughter of Zion” Note the “pleasant to the eye” might be the “beauty” of [Lam 2:1] “the beauty of Israel”. [Lam 2:5] Israel named in the feminine “her”. [Lam 2:11] Begins a first person narrative again, and I wonder if is our mother, the queen of heaven, the Holy Spirit. Notice she says, “for the destruction of the daughter of my people”. If this is a person speaking it is not the Father, for later in the same narrative it(he) says [Lam 2:17] “The Lord has done that which he devised” Further the narrative continues as the mother of a mother, [Lam 2:11] “the children and sucklings swoon in the streets” [Lam 2:12] “They say to their mothers, Where is corn and wine?” and “their soul was poured out into their mothers’ bosom.” Is that to say, their blood is poured out into the streets, the ground, her bosom? In [Lam 2:13] the paronomasia “daughter of Jerusalem” and “virgin daughter of Zion”. [Lam 2:15] We learn that Jerusalem was known at some point as “The perfection of beauty, The joy of the whole earth” to which we might think this is what the new Jerusalem might be in the future.

[Lamentations 3:1] begins a narrative “I am the man”, but this voice appears to be the same female person that spoke previously as narrative prophesy [Lam 3:4] “My flesh and my skin has he made old”. This seems to be of a person, not a city or people, or what is analogous to flesh and skin when you say “my”? [Lam 4:6] “For the punishment of the iniquity of the daughter of my people...” Could it be that the sin of an individual is one and the same as the sin of the people? Could it be that the person initiates the sin herself, and the people because they are one and the same, connected somehow, follow suit? This would be an amazing and terrifying responsibility, if indeed one soul controlled the collective, or one of the collective, could affect the person. [Lam 4:22] “The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity” Here God seems to be saying the sin of the foundation of the world (for the first fruits) is over, and assuring her, his people, his daughter, will no more be carried away into captivity.

The Princess in Proverbs

Proverbs is one of the most exciting revelations concerning the Princess of the Jews, both for its prophesy and for the voice of who I believe is her predecessor, the holy spirit (also called the right hand, wisdom, and I believe is also the true mother of Jesus, as well as the queen of heaven (Jeremiah 44:17, 18, 19, 25)). We know we have a father in heaven, but what is this? Have I been so bereft of study I did not notice we have a mother as well? [Genesis 2:24] Adam is speaking, and he says, “Therefore shall a man leave his father and mother” Adam was the first created human being, so he did not have a physical father and mother. How then does he say “father and mother? It suggests his Father was God, and the “mother” was the Spirit, and these two raised him (though detail of this is not included in scripture). It has seemed to me all we had was a father, and he was called this so men could relate to what he was to them, but in fact the book of Proverbs reveals beyond doubt that we have a father and mother, and these are the parents of Jesus. Jesus himself speaks in the first person, and says as much in Proverbs, but the big mystery is: why don’t we hear more about the Mother, if there really is a mother beside the father, and if she is the holy spirit, why is she not clearly called this so men might know of it? I ask the question from the opinion God must have control over every detail of scripture given to us, or else how can he describe events of the future down to a “T”? Therefore while scripture may have obscured her, calling her a “him”, and leaving out books that identify her more clearly, I say God has done this for a reason. I wonder if it is because she is wisdom, and she has length of days in her hand, that God has kept her hidden so only the worthy might find her, similar to why Jesus spoke in parables: that only the living might understand. [Proverbs 1:2] “To know wisdom” The book of Proverbs then is for the purpose of knowing her. [Pro 1:6] “wise, and their dark sayings.” Why are the sayings of the wise dark? Isn’t knowledge and truth supposed to be a light? (Notice this is not a statement of doubt, but an asking.) [Pro 1:8] “My son” - Here is the first, first person speech. One might think this is King Solomon talking to his son, but further into the book it can be seen it is God, either the Father, Son, or the Holy Spirit. [Pro 1:8] “hear the instruction of thy father, and forsake not the law of thy mother.” Why is instruction associated with the father, and the law associated with the mother? Is there a connection to the previous verse? [Pro 1:7] “but fools despise wisdom and instruction” If Mother is wisdom, is Father instruction? Notice the commands for each parent in [Pro 1:8]: “hear” and “forsake not”. The “hear” is as though it is yet to be received, but notice “forsake not” implies it has already been received. Is this that [Jeremiah 31: 33] “I will put my law in their minds and write it on their hearts”? The law is already written in our hearts, and we are to receive instruction (the scripture) from our father?

It is arguable if someone has something important to tell you, they will tell you the most important thing first. [Pro 1:10] “My son, if sinners entice thee, consent not.” Why is the first of instructions to avoid the enticement of sinners? Should not the answer be, that this is the greatest of perils to the soul, or the leading cause of eternal death? The key word is “entice”. Consider that one cannot entice with something not of pleasure. It has to be something you want for yourself, even if it is an action, like revenge, or lust, but beware the pleasure of pride in knowledge. Therefore to be cautious we should make a list of those things we enjoy, and be mindful they can be used as an enticement to fail. [Pro 1:15] “My son, walk not thou in the way with them; refrain thy foot from their path.” I believe the entirety of success or failure is summed up in this verses, because when it says repent, it is “the way”, and “their path”. Obvious sins of adultery to theft are readily acknowledged, but who understands it is the “with them”, that also makes it “their path”, and it is the path to death? For as long as you are not with them, it cannot be “the way”. Notice it does not say “a way”. It suggests singularity, perhaps telling us it is a single path which is identifiable.

Oh how Wisdom will be a snare to the whole earth when she comes! She will be repository of deathly offenses against the holy ghost! I just got through reading the explanations for Proverbs 1:20, at Biblos.com, and none of these so-

called teachers acknowledge their mother, that they might fulfill the commandment to honor their mother as well as their father. Not one of them realizes it must be a person, even the Holy Spirit, our heavenly mother. Not one. But here is where we begin to learn about her, [Pro 1:20] “Wisdom crieth without” Her name is Wisdom, God has made a person to represent a thing, and linking her forever to it. We might ask: why is the queen wisdom? Why does she cry without, and utter (speak) in the streets? [Pro 1:20] “she uttereth her voice in the streets” Notice the “without” is outdoors. Is this saying she is not to be found indoors in some sense? Is this a clue, she is not found in the church? [Pro 1:21] “She crieth in the chief place of the concourse” (meeting place in the streets) The overall meaning seems to be she does not hide herself, but speaks openly all the people, excluding no one, and may be found easily.

Now the first words we know are hers, [Pro 1:22] “How long ye simple (lacking in knowledge) ones, will you love simplicity? and the scorers delight in their scorning (open dislike, disrespect), and fools hate knowledge?” Consider: is this not God the Holy Spirit, our heavenly mother speaking? Who says it is a metaphor for wisdom, when she says “I will pour out my spirit unto you”? And who says it is the Son Jesus, when it clearly says “she”, and “her”? Why is it important that the first thing she says in the book whereby to know her, is a question asking how long will the ignorant love will their ignorance? Is she not expressing her desire that we receive her? Is she not teaching that a fool is not merely passive to knowledge, but hates it, for if they were passive they might by some chance hear and become wise. Therefore the fool can only remain a fool, because he actually hates her, Wisdom. She is saying fools hate her, and hate her words, because she offers herself out in the open for all to hear, so only by hating can they possibly not hear. So why hate wisdom? Consider that often when we love one thing, we hate another. So why would we love ignorance? Ignorance is bliss? Consider the teaching concerning the love of worldly things, verses the things of God. Jesus says to Satan he is an offense to him, because he loves the things of the world, and not the things of God. Therefore when we love the things of the world, do we hate the things of God? Not necessarily, for some things of the world are the things of God, but what about, if we love the world as a whole? No, but God loved the world so much he gave his only begotten son that it should be saved. So there is but one culprit: sin. when we love sin, we hate good, and wisdom is good. When we love sin, we love decay and death, and are fascinated by them, filling our eyes and our thoughts with all their darkness. Sin is against knowledge, because wisdom would cause one to turn away from sin, therefore sin hates wisdom, and when sin is alive in us for our attendance to it, we share its hate of wisdom. We then block our ears from hearing her, and because she is a threat to our love of sin, we mock and discredit her words. (Therefore friends, know your enemy who know not the mother.)

[Proverbs 1:23] “Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.” We learn about Wisdom, she is one who reproves. The process then (for the successful) is that we are born in sin, and love sin for a time, but then our mother Wisdom comes and rebukes us. The reproof comes as pain, emotional and physical. Reproof is fear, terror, and shame. The reproof is injury, loss, and anguish, but not for punishment alone that justice be done, but so that we will turn, and learn forever (I think the forever part is why it must be as horrific as it is). The message becomes louder and louder until we finally hear it and stop doing the sin, or she withdraws herself from us, and because length of days are in her hand, her withdrawal means death. For we see, the pouring out of her spirit is life, and when we turn she pours ever more wisdom into us, that we become more and more perfect unto the perfect day. By turning we spiral upward, and by refusing we spiral downward. The action of success is realizing the misery of sin, realizing the pain resulting is the reproof of the Spirit, and turning our love away from the old things, and to the things of life which are in the hands of a woman, even the Spirit. Consider the importance of realizing wisdom is a person, and a person is pleased or displeased, honored or offended, proud or ashamed, loves and hates, grieves and rejoices in us, and notice the either-or character of these conditions. At any given moment, we are either-or before her, and our savior and father as well, for she is ever before them.

The pouring out of her spirit is the making known of her words to us. This thing of heeding her reproof and receiving revelation of her words is clearly the subject of this life for those hoping to see the land of the living. When the foot slips, when the bone breaks, when the pestilence strikes, and when tragedy brings weeping, what then will a soul do? Clearly there is an either-or for every soul in that moment, and clearly it will be a choice no one forced us to make, neither man nor God, but only ourselves. The soul shall hear the rebuke, and grieve for their sin, a bowing of the head in shame, a declaration of one’s foolishness, a supplication before God for his mercy (not hers); or they refuse, and to refuse one must decide it is not reproof, and it is not for sin, that pain they are in. The non-believer shall say there is no God, and no God who punishes; and the failed godly shall say God does no such thing, and I have done no wrong. But does not Wisdom say, she cries outside for every man to hear, hiding not herself inside that only some might hear? God is teaching us right here the whole secret to attaining life, for repentance itself is the action that differentiates the dead from the living. Our Lord teaches, that unless you are repenting, you will all likewise perish. When we turn, Wisdom makes her words known that knowledge should follow our pain, and our eyes be open henceforth. How many souls have declared their knowledge of the scripture that they should teach others, and not know that our mother, the queen, the wife of the Father, is the Holy Spirit: is the key to redemption, the door to life, and the light of understanding? Who should live that will look upon the image in which she is made, and say the things of God are exclusive to he who pisses against the wall? What man should obtain favor with the most high, who has said in himself, What have women that I should learn, and what of the race of women should I regard concerning the mystery of God? Have the same taken away honor from their mother, that men not glorify her as the spirit of truth, casting down the role of women?

[Proverbs 1:24] “Because I have called, and you have refused; I have stretched out my hand, and no man regarded;” I thought in practical terms, one might acknowledge, “Who has seen a woman stretching out her hand, or heard a woman’s voice teaching wisdom, and we refused her for no man regarded? How then when the tragedy comes are we responsible?” If you say a person has called from the high parts of the city, and in the chief place of the meeting in the streets, and spoken in

the travelled paths, then that does not mean the voice of the scripture itself, so as to say her calling and stretching out of the hand is the scripture. Is it then a soundless voice, a spiritual voice, or perhaps if one listens we can hear her in the events of our lives, correcting, and showing us signs? Consider in the courtroom of God, a man found guilty of refusing the offered hand of Wisdom: can he not say, "I swear I saw no hand offered? Could I pick out seemingly random events, to know it was a hand offered, and to know it was reproof when calamity happens to fool and wise alike?" Yet the scripture says, for refusing her hand, Wisdom shall laugh and mock at our calamity, desolation, and anguish, which then we shall call upon her early, but not find her. (We will surely be responsible as the scripture clearly says.)

[Pro 1:29] "they hated knowledge, and did not choose the fear of the Lord." Consider if it says [Pro 1:24] "no man regarded" that it means everyone, and so we see the process of being born in sin, but corrected and offered the way of life. If no man regarded, then to some extent it means we hated knowledge, and did not choose the fear of the Lord, and we experienced the calamity thereof: but the difference between the living and the dead is [Pro 1:33] "But whoso harkeneth unto me shall dwell safely, and shall be quiet from fear of evil." (The harken is listen and obey, the unto is cleave to) In this matter consider the pious Jews that cried the loudest the Son of God should be put to death, which Jews lives were spent examining the words of scripture. Are they responsible for refusing the knowledge of the prophesy of Christ, and the signs thereby they should have known who he was? Therefore we who are called are made aware of a better thing than this short life and only death after, and what was the responsibility of this opportunity? Who shall enter the Gates of heaven on earth, who did not in this life realize the word of God and the study thereof was the primary responsibility? Who takes care of his career and family, and listens to a preacher when he can, or attends a church one day a week, or reads when he has time, but what? His eyes poured over the verses of scripture again and again, never asking what they really mean? Who writes down a question when he sees a mysterious verse, and a word that makes no sense to him? Consider the power and privilege of a man living a million years, without a one of sorrow or pain, and even forever. Would it be appropriate for God to expect you really know him, and he is the word?

I myself have been a rebel against reproof, and a despiser of the righteous punishments of God, for even believing I said in myself, Could this horror possibly be righteous? But if God is perfect, and righteous in all his judgments, which his word says he is, then why does my wayward spirit despise, and why am I such a fool as to rebel? Are there righteous sons and daughters of God waiting for the great day, who being better than I have not despise toward God, and hated not the reproof of the Spirit. I thought to ask, Why does she laugh and mock, rather than grieve or sorrow, at our calamity for refusing her reproof? What is the meaning here? for I perceive every word and every verse is a careful meaning woven for us to decipher. One thought is, like a person, there is a relief from anger at the witness of suffrage. She, like a human being, laughs with joy when vengeance is had. She relishes our torment by mocking, "Ha! Look at her calamity!" But the Spirit is righteous, therefore I must consider, that I have sinned against her, and refused her reproof. Would it not make you angry, if one ignored you, who were sent by God to admonish? The understanding is: if we anger our mother by ignoring her, she will take righteous vengeance upon us, and satisfy herself with good laughter and mocking in our anguish. My sin is great indeed, if I have angered her, refusing her voice like a rebel fool. Therefore in my pain and terror she laughs, a woman laughing, and mocking, and righteous therein for she waited a time, and suffered before she was avenged.

[Pro 1:28] "Then they call upon me, but I will not answer; they shall seek me early, but they shall not find me:" The warning from God is, attain wisdom before you stumble into sin for the lack thereof. The duty of man before he is saved is to search out wisdom, seeking her early, that when the stumbling block comes we see it and step aside. Therefore renew the search for wisdom in scripture early, looking for her, watching for her voice, in the scripture, and identifying her therein. Read that passage and think, "Is this wisdom?" And if she clearly says she is in the high places of the city, and in the chief places of the concourse, and in the streets uttering her voice, then listen as you pass by, and watch for her voice. Say, "Is there wisdom in what I have just seen? Was she there, offering her teaching?" When I hear a voice passing by I sometimes ask myself, is it a message? When I turn off the television and there is a last words before the silence such as, "enough", or "Do not drink alcoholic beverages", I consider if it is not a message. If I have an altercation with someone, or witness, I ask if this is not an expression of something I need to look at of my own thoughts or actions, to change or grow. It is easy for me to think on the flaws of others as I watch a scene of folly, but was I standing there for her purpose, to witness my own folly? When someone does wrong to me, it is easy for me to consider their sin and the punishment that will come, but even if they have surely sinned, have I considered it still has come against me for pain, and is there something in my life I need to change, and is there a clue of it in the character of the offense? When we live our lives blaming others rather than looking inward at each event, this I believe is the setting at naught her council. I take each bump to the head as a chance to hear rebuke and turn. Maybe it is just a bump, or just an accident, or just the sin of another, but why not deeply consider, and look to that thing you love in the world wherein doubt resides?

[Pro 1:30] "they despised all my reproof." God is teaching us in this verse exactly who the fools are. By failing to acknowledge the reproof of wisdom, the chastening of pain emotional and physical, the person chooses to be a fool. Notice the [Pro 1:29] "did not choose the fear of the Lord". The person who chooses not to acknowledge God in all their ways, is choosing to despise the reproof of the holy spirit. They choose to despise her, rather than embrace her, that all powerful spirit that surrounds the very fabric of our lives. Be sure this applies to every human being that ever was or ever will be on the whole face of the earth: our lives are in her hands. She keeps our feet from failing, or causes them to fail, and this spirit, this magnificent force, is also a person who is pleased or displeased, and hates and loves, just like you and me. This is an abstract notion to us, a science fiction plot because we cannot see it to know for sure it exists, but this is clearly what the word of God is teaching. God's spirit dwells in every place, and is in conscious control of all things, every moment. It seems impossible

because we have nothing to compare to it: the notion of a force that never sleeps and controls everything is also a person who is pleased or displeased with us, Mother, wisdom, but the living will know.

What is the mystery of the Holy Spirit and the understanding of the living person? I think what an amazing thing this is, the revelation of our holy mother, which is kept from us all this time. We have not seen nor comprehended God the father, and all my life until this writing I did not know the Holy Spirit was our mother. She was there all this time and I am now just barely understanding. When I finally put it together a realization of its importance came: the commandment to honor our father and mother had eternal significance in the land of the living. When it says, [Exodus 20:12] “Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.” The meaning is honor our father God, and our mother the Holy Spirit, that in eternity we forget not the duty to God; lest we be driven off the land and our days be shortened. The commandment applies to eternity, and notice there is no other commandment of the ten commandments, wherein God threatens for failure. Think then on the importance of realizing the personal: the father and mother in eternity are Lord Jesus, and the Princess of the Jews. For all of the mystery is not yet revealed, but we can derive that as the Son is the personification of the father, so is the Princess of our mother the holy ghost; And behold, we shall see the living God standing among men! Think on this glory: you see him, that man standing over there? It is God, and should you not know, it is surely God. And you see the woman standing next to him, dressed in gold, and fine white linen? It is his Holy Spirit, even the holy ghost. Consider: what man should enter the city, or please God, who fails to recognize, and honor, for they know the commandment, and succeed by study of his word, the only commandment whereby death is iterated of failure, does not say honor your father only. It says honor your father and your mother, whom we shall see with the eyes, and hear with the ears.

[Proverbs 1:31] “Therefore shall they eat the fruit of their own way, and be filled with their own devices.” Notice again the either-or nature of the situation, for when a person chooses not to see reproof as reproof, and chooses not believe in her, her power and person in our lives, ever present, ever pleased or displeased: she fills them up with their own ways, the ways of dishonor and eternal death. Now ask: does God become impatient, bringing an untimely wrath? No, but the holy ghost in the time appointed, perfect in purpose, and perfect in judgment, brings either her wisdom for the turning, or blindness to the refusing. I should offer my own failure, which looking back I was reproved, and given signs, but how stiff-necked and foolish I have been! Can I realize clearly now, when the sign comes, to realize it is the ever present spirit guiding, and immediately give up my desired thing in the world? Will I believe in the shame of my past, that our mother, the spirit of God who guides us unto the more perfect day, was angered when I refused, and chose not to believe? Will I now being aware of her, choose not to grieve her, and anger her, by failing to listen to her voice? Or will I forget, and be filled with my own devices, which devices are wickedness that brings forth ever greater wickedness, and the shame thereof in this life? I see that only the love of sin can turn me away from the voice of the spirit, and the sin is always something of the world we desire, and that thing represents a pleasure divergent from the path of life. When a soul should be redeemed he is done with an appetite for ways of death.

Conversely the fool flees from her and dies. [1:32] “For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.” The “simple” as I have understood it is because the godly man takes into account many things concerning God in his life, and the choices he makes at every turn must be measured carefully, but the simple think it is all only the law of survival, the law of animals that governs man. Notice the “prosperity of fools” is a destroyer, and correlates to all that is written concerning heaven belonging to the poor, and the rich bared from heaven. We know that prosperity itself is not wickedness since Job before and after his test with Satan was prosperous indeed, but by the beginning of the last generation it seems the world became so wicked that Jesus knew the prosperity henceforth was the prosperity of fools, for one can only achieve it with wickedness now. The righteous heart will not partake, therefore they are poor, for the chief enemy of wisdom has encircled his world with the economy of wickedness to drive out her seed. For all their vilification, persecution, and poverty, the righteous are yet sure in life, but fools teeter on the edge of destruction.

The Voice of Proverbs: Definitions and Who is Speaking

There is much more to the great teachings concerning wisdom in proverbs than I will be discussing here, but I want to focus on the person of Wisdom, as it pertains to the person of the Princess of the Jews. By understanding the mother we might know who the daughter is, but I should be clear my position seems different than the agreed understandings of teachers and pastors I have heard. They say the speaker in Proverbs is King Solomon, when it says “I”, and “my son”, for his hand wrote the words, but I say it is God the Father and Mother, and or the Son. Look at [Proverbs 2:1] “My son, if thou wilt receive my words, and hide my commandments with thee;” Are the commandments Solomon’s commandments, implying he made them, therefore they are his? Are the words of scripture his words, or are they God’s words? Consider if it was Solomon speaking here to his son, he would not risk the appearance to claim the commandments are his, but he would say “the commandments”, not “my commandments”.

Now for those to whom it is revealed, I do not think God would want to confuse us, once we know who is speaking. Therefore in my opinion there is consistency when the first person speaking begins about who it is speaking, and it does not switch to another person without this clear distinction. For instance, the Lord Jesus begins speaking saying, “My son”, and starts at the numbered chapter, but notice when the Holy Spirit, who is Wisdom begins speaking, it is with the introduction of the son. Presently I am not clear if it is the Father, or the Son in all instances, or if in this case they are not separate of voice, but [Proverbs 4:3] “For I was my father's son, tender and only beloved in the sight of my mother.” This indicates to me it is

the Son Jesus speaking here, and the “father” is the Father, and the “mother” the Mother, or holy ghost. Notice Proverbs 4 again claims the words and commandments are his, [Pro 4:4] “He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.” Again, if this was Solomon, he should say “God’s commandments” or “the commandments”, lest he claim to be God. If this is the Father speaking, then here is the only reference I have found to a mother and father of the Father, which is not impossible, but the first thought is that it is God the Son speaking here. Therefore as yet I have not found a connection between the mother and father mentioned in Proverbs 4:3, as being God the Father and the Holy Spirit, (or king and queen) but the issue might be explored further by a look at the most Wisdom, speaks, in Proverbs, 8:4.

A good question might be, Why does God continually link understanding and wisdom, using them consecutively in these chapter openings? [Pro 8:4] “Unto you, O men, I call; and my voice is to the sons of man.” It seems safer to me to err on the side of reading too much into the wording, though it may be that no particular meanings are being given. Therefore I have to notice the absents of Wisdom speaking to women, or the daughters of mothers, though she herself clearly referred to as a she. Why? Is this linked to the mystery of [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 same exclusion of women, and that this scripture seems to say only the redeemed among men are men who have not had sexual intercourse with a woman. I have not heard every argument, but the only plausible exclamation is the same (apparently) misinterpretation of the gender of the Holy Spirit in Paul’s writing, which is why most scholars I have read insist the Holy Spirit is male. Or else how can all of the 144,000 elect be men only? Now it does say “firstfruits”, which may indicate the women follow after, but if you look at the Revelation 14 opening it would rather condemning and depressing, if women were not among them. A wild and certainly outrage causing explanation might be that the women are among them, only their flesh is male. (I disclose my bias since I believe I am a woman in male flesh, and I do not mean offense toward women in female flesh.) Even if any of these explanations are true, it is still deeply troubling to women. If it is that the women follow, and are the second fruits, their glory is depressingly far away from the glory of men (not that it should be equal), and if it is misinterpretation it is sad that men cannot appoint credit to women, though the Wisdom that saves them is clearly a “she”. I say I do not know and let God reveal it.

[Pro 8:6] “Hear; for I will speak of excellent things; and the opening of my lips shall be right things.” One cannot say “the opening of my lips” does indicate an actual person. How can this be an analogy for wisdom the thing? [Pro 8:7] “For my mouth shall speak truth; and wickedness is an abomination to my lips.” Consider the [Psalm 45:9] “Kings’ daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.” Which person of the queen I called the Princess of the Jews. Because Proverbs 8:7 says “shall speak”, which might indicate a future, and that future being the Princess, the visible or human life of the Holy Spirit, but also or exclusively meaning the Holy Spirit now. [Pro 8:11] “For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.” She is speaking of wisdom as knowledge, insight, and judgment, and in this verse we learn its value is above all materials things to possess. Consider that possessing her, the person, is possessing wisdom, and this linkage to a person is necessary of salvation. When God says to hold fast to her, what would you say is the importance of realizing she is a person who loves, hates, and governs herself with discipline and reason?

[Pro 8:12] “I wisdom dwell with prudence, and find out knowledge of witty inventions.” See here she is saying she is the detective as it were, or police for the inventions of men, the indication being evil inventions she will discover and destroy. Next here is no-doubt proof it is a person [Pro 8:13] “The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.” Inanimate objects do not hate, and an analogy of hate does not fit. She is saying the all-important fear of the Lord means to hate evil, and she hates evil. This message might be that we should actively learn to understand evil and depart from it, not accepting it as the heathen.

[Pro 8:14] “Counsel is mine, and sound wisdom: I am understanding; I have strength.” If the personal speech is an analogy to personify wisdom, how can wisdom have sound wisdom? This is a person, the holy ghost speaking to us. She says council is mine. The fitting meanings for council in Webster’s dictionary are: consultation, advice, or discussion, deliberation. This is a key teaching: council belongs to her. The “sound” suggests that with her is sound wisdom, but without her their supposed wisdom will falter. Next here is the direct statement: She is understanding. God is the word, the Spirit is understanding. The importance to seeing the person is that if you offend her, or your ways are not pleasing to God, she will leave you, just as a woman will leave you, should your ways continually displease her. This seems impossible to us, that the emotions of a person, even the Spirit, might determine a devastating departure of understanding from our minds, but it is right here in this verse. She says, and God has her say to us for his perfect reason: “I have strength.” Was it not her, whom Moses when he lifted her up, parted the Red Sea? Was it not her, who was sent by God to slay the firstborn of Egypt, and was it not her, that slew the four hundred and forty five thousand of the king of Assyria? She is the right hand man of the Lord. Who should not fear before her, and what man shall offend her by not believing she is a person, and the Holy Spirit? Consider the hypocrites, from whom the knowledge of her existence is hidden away. Consider the false Christian who will not seek her enough to learn her gender, for if they sought her they would learn as I have: it is surely a woman, the queen of heaven, and the angel of the Lord. They shall fail in the only of the ten commandments which God threatens a destroying of off the land for failure: honor your father and mother. (Notice the order, always father first, then mother.)

[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.” Consider that this is saying, no king, or prince, or noble nor judge, receive their authority to be such without her. God links the person of the angel to the wisdom by which authority is given to man. No man has a kingdom, who does not possess it by her. She says, “by me”. Therefore each king, and each ruler, will have his authority personally

handed to him by the daughter of Zion, the Princess, she who stands next to Lord Jesus in gold of Ophir. It appears here, God has made the eternal life such that, a woman hands each man the keys to his kingdom, that each man might know, a woman is key to all he possesses. Therefore a man understands what God has made for the life, so each man understands all he has inseparably linked to his wife. I do not understand this mystery, but I thought that if a woman is approved by the Queen, she is her friend, and if a man should disrespect a friend of hers, or fail in what he ought by her, he can lose all he has quickly, for riches and long life are in her hands; and she is all seeing.

Notice the line following, and why God has written it this way, that such a personal statement follows: [Pro 8:17] “I love them that love me; and those that seek me early shall find me.” The same as the father who gave Moses the ten commandments, [Exodus 20:6] “And shewing mercy unto thousands of them that love me, and keep my commandments.”, she makes reference to those that love her. Again consider the either-or nature, wherein there is not a neutral stance any man might take upon the earth: you either love her or hate her, and if one does not even acknowledge her, how can he love her? It is your mother, and what good son shall not love his mother? Now why does it say “seek me early”? Observe the or: those who do not seek her early, shall not find her. Seeking her late might be what I explored earlier, once the calamity of punishment strikes, for we see a time coming when the distress of the whole earth shall be upon men in the last days, described as a time of suffering such as was not nor will be, and those who would not seek her before it the terror struck begin to look for her frantically. Looking for her early might also mean, early in the morning.

[Pro 8:18] “Riches and honor are with me; yea, durable riches and righteousness.” We might learn, any man could attain riches, but not durable, for men’s fortunes rise and fall with the wind, and Jesus says, what profit is it if you gain the whole world and lose your soul? Notice “honor” is an “and” in that phrase, indicating they are not mutually exclusive, but with Wisdom riches with honor can be had. Therefore we learn we must love her, if we want the durable riches and honor of eternal life. “Righteousness” is the second-phrase pun for honor, and so we learn one more very important thing: Righteousness itself is with the Holy Spirit, the right hand of the Lord. No man that does not seek her early can be righteous. Think on this amazing and horrifying fact: all these godly men who deny her existence, though they preach, and study, and pray, and do all manner of godly things diligently, yet they would not seek her before the dawn of the eternal day. If the Princess of the Jews is indeed her human life in the world, will they also give her no honor, nor credit, nor seek her, nor love her? Because what they say, it is a woman we can see with our eyes, and no woman is God? Woe to these godly men I say! For I perceive it is a man of war and terror, taking terrible vengeance on those who cannot see her. I wonder as Lord Jesus read these words concerning her two thousand years ago, what he imagined his angel would be: his queen of gold and white. Think how long he has waited for her.

[Pro 8:19] “My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.” (“Revenue” - Webster’s 1 : the total income produced by a given source) If one goes beyond defining wisdom as a thing, to what God is teaching that it is a person, we might consider gold and silver as representing a measure of success in the world, whereby men say if the money is good things are good, but the indication here is that with Wisdom the person there is a better measure of wealth to be had. Notice the this better thing is not to the exclusion of gold and silver, but as we have learned, money is not happiness, but we need so much more. Notice the “source” in Webster’s definition, and Wisdom says “My fruit”, suggesting a tree or garden. Notice God has arranged these words perfectly, and here to convey the meaning again that with the person of Wisdom, (and wisdom as knowledge in perfect ways), there is a wealth that goes beyond gold and silver. Things that come to mind concerning this are happiness in love, marriage, family, work, and godliness, and these treasures durable, not succumbing to the many ruins thereof we know here in the foundation. Before the day of the kingdom we set off into the night with hope of success and happiness, but eventually we stumble and our treasure fails us. In our pain and broken heart we wait, but here God tells us that with his Wisdom are durable treasures that do not fail, and more than gold or silver is the foot that does not slip, and the heart that does not err. Here by the candle light we read there is a wealth to be had in life better than any gold and silver, and it is in the hand of God’s spirit to give or withhold, according as we shall seek her and love her. Therefore what should I say in this darkness, but what is seeking her, and what is loving her, that I might do these forever? Shall I not do these, and still enter the city? And shall I forget these, and yet hope in approval of God?

[Pro 8:20-21] “I lead in the way of righteousness, in the midst of the paths of judgment: That I may cause those that love me to inherit substance; and I will fill their treasures.” Notice “way” is singular: it does not say, “the ways of righteousness”. Therefore there is one way, and so it might compare against ways that are unrighteous. What man can say exactly what that way is, and if so can he prove it to other men, but a person might understand by his own comparison in scripture to steady himself, or depart from those godly clearly contrasting from what he has found; or else there is more than one truth. Think on the importance God has put with a woman. The spirit, who is a she, leads in the way of righteousness. God has given: she leads, we follow. Is not Christ her God, and her head? Then as God sends his spirit for enactment of various things, Christ sends his queen in the same way. God sends his spirit to guide us, teaching and leading in his way, living inside us, giving us her holy power that by it our works are acceptable to God. We learn our own power is insufficient, and did the preacher say we are leaky vessels that need continual filling of the holy ghost? Or we might say, we are children, in need of constant feeding, and to children Mother is the name of God. We differentiate by awareness of her: she is not her own God, but the servant of he who sent her. The father is the head, Christ the arm, and Wisdom the hand.

She says, “I lead in the midst of the paths of judgment:” See the “way” discussed previously is the path of judgment. Therefore the Godly understand there is not righteousness without continual judgment. If you think on everything that is wrong with our world, you should directly link it to men and women devoid of judgment. Judgment is the cleaning lady, without which our house becomes filthy and chaotic, a place of poverty, crime, sickness and violence. When men shall walk in the paths of judgment God shall lift the curse from their land. Men who see her in the word and therefore wait for her in

gates shall be led in the way: the righteous path of judgment, and because of her spirit leading in them, never fail therein. Therefore the world shall see God's worthy people at places where they shall be judged, for this is the husbandry of the life in the world. Notice people that love her love judgment, and do not scorn the warning of condemnation, for they choose the fear of the Lord; and notice those that hate Wisdom scorn the mention of judgment, to vilify men as evil who say God is a God of judgment, and terrible to man in his judgments, but these devoid of understanding will be cut off from the land.

[Pro 8:21] "That I may cause those that love me to inherit substance; and I will fill their treasures." Notice God is leaving us no doubt that substance (home, food, wealth...) is inextricably linked to loving her, which there is zero point zero doubt it is a person we are to love. Our substance is in her hands, yeah, the holy ghost, the angel of the Lord, the Princess, her life in the world. She is speaking to the elect of the great day soon to come, whom having earned their names in the book of life, and having earned the name of our God in their foreheads, when they by loving her will certainly inherit the choice substance of the world: The choice land, the beautiful homes by the sea, and the castles in chivalrous forests of everlasting beauty; carriages and armor from around the world: the master craftsmen shall be their servants; The finest servants from everywhere shall covet to serve them; Treasures Oh great treasures! There are great treasures laid up for them, and great adventures to find it: (they should leap for joy when they hear of the adventure); And children Oh children! The elect shall inherit unfailing fruit of the womb, and their offspring shall be rulers of peace and knowledge of the Lord: they inherit no greater thing: great families of love and friendship where not one fears or despises; And too many things I am not aware to list, for no man has seen, nor heard, nor comprehended, what he has in store for those who love him. Notice her work: "I will fill their treasures". It is she who brings to us our treasure.

[Proverbs 8:22] "The LORD possessed me in the beginning of his way, before his works of old." Here begins some of the most interesting personal information about the spirit. The "possessed" seems a correlation between the pattern of God being the pattern of man. He possesses her. This is a key understanding: she is referred to as a possession, not a co-equal partner. Is a man's possession equal with him? No, he is master and decides what shall be done with his possession. I said to those women before, do not think to enter the city nor attain the perfect beauty of the elect woman, who think women are co-equals with their husbands, and not possessions better than rubies as God clearly teaches us. Does the Holy Spirit give orders to God? No, but she entreats him, and is obligated wheresoever he commands.

It appears she is linked to the beginning of his way, which might indicate the way of man (considering the Gods had a different kind of existence before the advent of man). We do not know what "works of old" means, but it might be the universe, built around the life of man in the earth, or maybe even long before that. The inference might be that he created her as a key component of making the life in the world. [Pro 8:26] "While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world." - Clearly at least 4.3 billion years old, the age of the earth, and perhaps older than 15 billion years, the estimated age of the universe. [Pro 8:30] "Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;" Here is an indication that "LORD" might mean the Son, because it says, "as one brought up with him", therefore this seems less likely the Father, but notice the "as" leaves room to consider, though she was his mother (Jesus), they were essentially derived of the Father in a similar time, such that they were raised together. (I only speculate, and do not know.) Notice the next line says "daily", instead of ever, or always, possibly indicating the earth which has cycles of day and night. She was (his portion of) delight, and why tell us "rejoicing always before him"?

[Pro 8:31] "Rejoicing in the habitable part of his earth; and my delights were with the sons of men." Now we really do not know what this means, because if we say it indicates she is human we know it cannot be in the sense we know, therefore "habitable" might not mean for humans, though the next line would seem to confirm it "the sons of men". A question to ask might be, by "son" does she mean sons and daughters, or else why not say "children of men"? Does this mean her spirit was among men in the earth, or is this saying she lived among them as human? What is the importance of telling us her delights were with the sons of men? Is the meaning connected to the delight of the Lord, rejoicing before him? Is this saying in some way a parallel of delight, that her delights were the sons of men rejoicing before her, as she is the delight of the Lord, rejoicing before him? (I have yet to understand it.)

[Pro 8:32] "Now therefore hearken unto me, O ye children: for blessed are they that keep my ways." She says, because of that obey me, O you children (us): for blessed are they that keep her ways. Notice she says, "O you children" and not "O my children". If this is our mother, why not say somewhere clearly I am your mother? My initial thought is that it is because we may not literally come from her womb, as it were, but souls are created (remember God specifically tells us, he has but one begotten son) in a mechanical process of some kind (not to diminish these holy things I have no idea of), after all that would mean a lot of kids, or else souls also are created in the womb, which it is my understanding they are not, but are placed there, as we know the Holy Spirit descended upon Mary, delivering the savior to her womb.

She says "keep my ways" so I thought, what are her ways? Are they distinct from the Father's ways, or one and the same? Are they defined in proverbs or the whole scripture, or are they yet to be fully revealed? I think on the opening line of Proverbs 8, "Does not wisdom cry? and understanding put forth her voice?" Notice the "Does not" saying this thing is knowable, or we ought to know it. Should we think, "her voice" are the words wherein we know it is the female personage of God speaking?

[Proverbs 8:33] "Hear instruction, and be wise, and refuse it not." Is the "Hear" for [Proverbs 8:1] "her voice"? Can there something be read it does not say, "read instruction" or "her words" but is a speaking voice heard with the ears implied? Could it be that at some point we are ready, we actually hear her voice, giving us instruction? Notice the either-or of "be wise" because our state is either wise or foolish. Therefore we are foolish until we can hear her voice. (I know I am a fool.) Could it be what happens is, as long as our hearts are separate from God through sin, or love of this world's life, we are made deaf to the voice of Wisdom, wherein we do not know her, or hear her crying out from the streets and high places of the city?

Then at some point we are ready, our hearts made willing, our ears are open to her, and we actually hear a voice? Or is that reading too much into the wording, and her voice is the teaching of wisdom in the scripture, especially Proverbs?

Notice that “refuse it not” implies on this issue we will have made a choice, and be accountable, but if this happens to me the entire process would be hidden from me, my conscious mind, even being ignorant of her existence, but I see that as a child that shouts out genuinely they did no wrong, none the less they are guilty, for their minds block out the knowledge of their own sin (The habit I have is contemplation of the sin of others when unpleasantness arises, but the candidate to be a student of wisdom immediately enters self retrospection.) I say “candidate” by the idea I outlined, wherein even though we are on the path toward becoming wise, we are yet fools, unworthy to hear her voice, which is why no man has understanding. Think on the purpose God has linked wisdom and understanding to a person, even a person which is pleased or angered, scorns and mocks, hates and loves. As humans we live and understand by human emotion and interaction: it is not a weakness causing us to depart from logic, as we find in this fallen state, but when our hearts are set aright these should lead us correctly. Therefore if I say, I search for wisdom, the scripture teaches I should be searching for a person, even our Holy Spirit, uttering her voice in the streets and crying from the high places in the city. I think if my ways are displeasing to this woman she will put herself far from me, and minister judgment against me: my foot should slip and my substance depart. If I keep her ways, my ways will be pleasing to God, and he will make even my enemy to be at peace with me. Not to be mistaken for worship, which is for God and the son of God only, not the spirit who is an angel, I might honor and say, Where is our beautiful sister, and let us entreat our kinswoman Wisdom, for God has given into her hands the ministry of our substance, yes, our castles and kingdoms, our flesh and our cattle, our gold and silver, even length of days upon the earth. Let us not offend her by ignoring her when she calls, and not answering her when she speaks to us. [Proverbs 7:4] “Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:” Notice following this passage is the example of the young man devoid of understanding, and this is saying: Say to wisdom, you are my sister, and call her your kinswoman, or else what? What happens? See the either-or again: If we do not say unto her, and call her these things we become as the man devoid of understanding, which inevitably leads him to be taken in by the woman whose house is the way to hell, (Proverbs 7:27), and take note of the “house” in that passage, that the way to hell is inside a house, but wisdom is without, in the streets, and the high places of the city crying. Therefore we might be weary when we enter the houses of this world, and where they might truly lead.

[Proverbs 8:33 continued] This is telling us, we need to hear her to be wise, and her is also an “it”, “refuse it not”. Wisdom is an it which we have the option of refusing and so be fools, or accept it and be wise. The “it” is instruction, which word itself denotes coming from someone. Therefore I think I should listen carefully in my life, where my sister Wisdom might be instructing me, even before I am able to hear her voice for a certainty, for perhaps by this she will be ever more invited into my life to make me wiser and increase my substance. And Oh how this fool is in need of her! Shall I give account before the judgment seat of Christ: I did not search for her early every day? It is right here in Proverbs what God is telling us to do: search for wisdom early, listen for her voice every day, for she is instruction, and we without understanding. How powerful is it I ask you, to realize what God is saying to us here? Wrath is in her hand for sin, when we continue without her instruction, even a slipping of the foot that we fall, and calamity of every sort for which she mocks and laughs, even horrible accident and affliction, for she suffers anger at our refusal. Promotion and gold and silver are in her hand for well doing, when we receive her correction, and follow her instruction, even a surety of our foot that we will not fall, and an increase in substance which she is pleased to give us, or is God is not pleased with obedient children? But I would say woe to the fool who despises he should consider himself a child; and woe to the fool devoid of acceptance we are in a woman’s hand, even a her, a she, who is God’s delight before the earth was. (To my friends I say, see it is a woman, and to my enemies I say, if God had a queen by his side why is she not spoken of in scripture that we know it?)

[Proverbs 8:34] “Blessed is the man that heareth me, watching daily at my gates, waiting at the post of my doors.” The first part says to me, only some men are given to hear her, those blessed, but this seems to contradict the element of choice I discussed earlier, wherein I understand it is by choice we acknowledge her, or why does it say “refuse it not”? Because if God must bless then how are we accountable that we refuse? One might consider the attitude of person in the moment of calamity, aside from any belief: do they look inward, or consider their sin in that moment, and perhaps the man softened in heart is blessed because God sees heart willing to consider their ways, willing to be wrong, and are able to turn thereby.

Next notice the actions watching and waiting, and the things: gates and posts of her doors. I think this is an important message: what are these gates and posts? What is watching and waiting by them? It may be awareness of wisdom speaking in the streets, and crying from the high places allows us to hear her voice more in our lives, though we cannot see a person, and further her voice may be revealed to us further in the scripture, whereby we might come to know her better; for she is the Lord’s spirit. But another thought I had because I am realizing the importance of the connection with the person, that is, the person of the Holy Spirit, who as I said might also be the human incarnation, or daughter of the most high, the Princess of the Jews. Could what this is saying be, the gates and posts are of the future city of Jerusalem, and wisdom is the Princess living therein? So as the tabernacle of God is among men, and the city the eternal temple of God in the world, the message being blessing (rather than curse, i.e. either-or) comes to the man who watches for her, even the Princess we can see with our eyes, for she is wisdom and understanding itself. It might be asked, what purpose to forever link wisdom to a female person, if it is not for men to live in the world?

[Proverbs 3:13] “Happy is the man that findeth wisdom, and the man that getteth understanding.” If we understand God’s way is to link wisdom and understanding to a female person, what is the action we take in finding her, and getting her? Now ask yourself, Do you want to be a happy man? Is happiness something you want for yourself? Then here it is, God’s

word telling us that by finding wisdom we shall be happy. Should we doubt God's word, and say in our inward heart, becoming wise by wisdom is only a fraction of what is needed for happiness, for a man needs so much more? No, but see right here, God is not saying, "He who finds wisdom plus obtaining and doing these other things shall be a happy man."? No, God is saying, "The man who finds wisdom shall be a happy man." How can we measure the importance of this? Finding wisdom is happiness! And wisdom is a woman: there can be no mistake about it: wisdom is a person we are commanded to find, and wait for, and watch, and harken to her voice, and it seems to me if the queen stands upon his *right hand (Psalm 45:9 *another name for the Holy Spirit), the Princess of the Jews, dressed in needlework of pure gold of Ophir, is wisdom we can see: is understanding in the form of a person. Shall I say, What can be learned from a girl? Shall I as a Christian man say, What woman shall I search for besides the wife God has given me? No, but shall we accept what is written here with no lack of clarity: wisdom is a female person, for if God shall be a man who lives in the earth among men, and we shall worship him and honor him, even a man of flesh in the earth shall be God, then it stands to reason wisdom is the woman by his side, the understanding by which he founded the earth and established the heavens (Proverbs 3:19). Now I would not guess to anyone's dishonor, but I saw the height of beauty for women was in their youth, the most exquisite beauty, and could the Princess be anything less? Therefore I saw a stumbling block of men, having failed in the understanding of meekness shall disregard her and enter eternal punishment. Shall they not know it is the Holy Spirit, the human form of our own soul (Proverbs 8:39), we cannot blasphemy and be forgiven? Shall we see a girl in the crowd and not regard the holy before us? Then I think a dark cloud should follow that man the rest of his days, who could not respect in his heart, neither knew the way of God, that understanding itself wears the stocking and dress, and like all girls, is delighted by the attention of men, [Pro 8:31] "and my delights were with the sons of men."

The question remains, what is hearing her, watching daily at her gates, and waiting at the posts of her doors? Because here next seems a paramount statement from God, [Proverbs 8:35] "For whoso findeth me findeth life, and shall obtain favor with the Lord." This does not conflict with the salvation in Christ Jesus, but rather (I am guessing here) "life" is obtained once we receive his name. The order is, "father and mother", and "Adam and Eve", therefore we find the Lord Jesus, and through him we find her, for his blood is the first step toward finding her. When we accept the name of salvation she can begin her ministry in us: it is the Holy Spirit, our companion for eternity. As I experienced childhood in Christ, I was not yet worthy to know her, though I knew of the Holy Spirit. So then for this moment halleluia! for what besides worthiness could cause a man to know of her, for I see she is not revealed to many great teachers of scripture (He has hidden it from wise men and revealed it unto babes). Or perhaps they also keep her hidden, that each might find her for themselves. Worth considering is that by saying "find life" we in Christ have not necessarily obtained life until we have found wisdom the person (that we might hear and watch and wait for her). Is this saying: you will obtain favor with the Lord, with or without her? Or let me ask you, should the man who says the Holy Spirit is male, and to whom it is not revealed the highest office under Christ is held by a woman, think the Lord shall smile upon him? I think not, for if a heart is worthy against the world he shall understand.

The saying, "obtain favor with the Lord" also seems the either-or, for if one does not obtain favor can it be neutral? I would say not, for who should enter into the gates of the city and not be favored of the Lord?

[Proverbs 8:36] "But he that sinneth against me wrongeth his own soul: all that hate me love death." First notice this come after the instruction we are to hear, and wait, and watch, and search for wisdom. By not doing so, are we not sinning against her? Now here I heard a minister speak, saying that why blasphemy against the Holy Spirit cannot be forgiven is that we wrong our own soul. But what is this mystery, that the person of wisdom is our soul? We are not the same person, but yet we harm our very selves by wronging her. This would seem to be tied to the synonymy God makes between the daughter of Zion, the Princess of the Jews, and the city of Israel as well as the people. She is the people of God. Does this mean, a part of her soul is part of our soul (we don't know what a soul is)? But I think it is fair to say, the Princess of the Jews is not a figure head that represents the people, but is a person comprised of collective souls. How can you hurt yourself by hurting another person otherwise? Jesus is something different in that while he is the king, he is not the bride, or synonymous with the city and people, but they are married to him. Therefore it would seem, by loving her he loves the people, and by being a husband unto the people he is being a husband to her. Now what happens when we blasphemy the Holy Spirit, (word to desecrate or disrespect the person of the holy ghost)? It would seem akin to suicide. Our soul would certainly be harmed if we blasphemy the father or the son, but what difference of harm is it when we blasphemy the Holy Spirit, that this cannot be forgiven?

The first thought I had about the "all those that hate me love death" is the fascination with death you see in some people, like punkers with skull earrings or markings, or entertainment stories that seem to focus on death, even glorifying ghosts as people or glorifying hell or demons. But if wisdom tells us here that all those who hate her love death, then such visual signs cannot be the only marker by which we can see the character of those who hate her. We know there is an either-or people have in regard to wisdom the thing: a fool despises wisdom, and does this also apply to the person: we either love her or hate her? It seems to me the man who chooses the fear of the Lord, is someone who will receive his words, and hide his commandments (Pro 2:1) with him, will also be one to incline his ear to wisdom, and apply his heart to understanding (consider Understanding is also a person according to the Lord); she will enter our hearts, and be pleasantness to our souls (Pro 2:10). God makes a distinction between the man that searches for her, and the man that hates her, because he gives us clear warning: not searching for her results in not being delivered from the path of evil (Pro 2:12). Starting in Proverbs 2:12 is a critical teaching of the either-or nature of human beings: the default is a path of evil, for without wisdom we cannot understand the fear of the Lord, (Pro 2:5), righteousness, judgment, equity, and every good path. When we receive Wisdom into our hearts, knowledge (the thing) is pleasantness to our soul (as oppose to despise), and when she is pleasantness to us we gain the discretion (Pro 2:11) that preserves and keeps us (from the way of evil all others not receiving her shall fall into).

Discretion is the key word, because I experienced the world is filled (and always has been) with ways of wickedness which people do not perceive as wickedness, whether they be godly or not, righteousness minded, rich or poor. By receiving her, Wisdom, we are given the ability to see that hidden wickedness, those things which even the pious praying earnestly fail to realize are the thefts, the oppressions, the making of lies, and many other legal revenue streams. This is why, having not received her, the recipients of God's continued wrath described in Revelation cease not from these sins, though the message of calamity befalling them will be obvious. This suggests that with wisdom is obedience of spirit, and without wisdom, not exalting or embracing her, comes a disobedience of spirit, wherein they are held as repenting not so as to give glory to God. We might say, it is rebellion of the spirit within that keeps us from finding her, the first barrier being knowledge wisdom is a person, even the holy ghost.

The Prophecy of King Lamuel's Mother

Who has read this and understood? Not me, but I had a corresponding vision which I would include in my writing "The Spirit In Media", wherein I envisioned a princess who awakens early. Therefore when I saw the phrase [Proverbs 31:15] "She riseth also while it is still night" I considered if this was a correlation to that vision. Proverbs 31 is loaded with what appears to be codes for various meanings God conveys to those worthy to hear them.

[Proverbs 31:10] "for her price is far above rubies." Again here we see women compared to objects of value, and possessions. The "price" indicates she is bought, but bought by whom and what is the payment? Rubies are expensive, but what might be indicated by a red colored gem? Also notice the "far above" is not worded as "much greater" or "much higher", and what might this mean? Now as for Proverbs 31:15, the rising while it is still night indicates to me it is speaking of the night before the imperishable day, the life everlasting to come, and so this prophecy is that the Princess of the Jews enters that life early, that is, she is redeemed in Babylon (America) from the hand of her enemy, as prophesied in Micah 4:10. My reasoning why the Proverbs 31:10 is a prophecy regarding the Princess of the Jews is that as we know, all fall short of the glory of God, that is Jesus the Christ, who did not sin, thereby we understand his greatness above all other men was measured and indicated in this way; so I reason with women the greatest among them by virtue would be the royal heiress. Therefore when it says [Proverbs 31:29] "Many daughters have done virtuously, but thou excellest them all." we might reason this is speaking of the Princess of Jews, the human bride of the lamb, the queen, who stands on his right hand in Gold of Ophir (Psalm 45). Would it be fitting that some man of the kingdom be measured greater than the Lord because of his greater virtue? No, but God tells us his glory is supreme by means of the greatest accounting of virtue: being spotless of sin. Therefore also, would it be fitting if some woman of the kingdom be found greater of virtue than the queen, and therefore greater of glory? Therefore I say, this is speaking of the bride of the lamb, being as he, greatest in virtue, but in the context of among women. Or who else then is being referred to in this prophecy?

Because for years I read the scripture and many things were not revealed which now are, I realize there may be many meanings in this prophecy I do not understand. I thought perhaps this was a description of an actual woman who lived at some time, and her life was a metaphor used in the prophecy, being that some of the items as seeking wool and flax, or selling girdles to merchants, have the possibility of not containing hidden meaning. As with other prophetic words of God, they may be dispersed among specifics of the writer in their time, wherein God used the events of their life to weave prophetic teaching into the scripture.

Now if this is the queen, the princess to the Holy One of Israel, what meaning can we take from [Pro 31:11] "The heart of her husband doth safely trust in her, so that he shall have no need of spoil."? We might reason if the "her" is also the people, we might think the king's trust in his bride means that they will not as in times past sin and cause them to be spoiled by other nations. She, who is the people, the true church of Christ, will do him good and not evil all the days of his life (Proverbs 31:12). His trust in his human bride is then the trust in his people, that they shall do him good and not evil forever more.

[Proverbs 31:14] "She is like the merchants' ships; she bringeth her food from afar." What is her food? Is it wisdom and the law of kindness, as in Proverbs 31:26? Is the "afar" because she comes from Babylon? [Proverbs 31:15] "She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens." What is the "meat" that she gives to her household, and is "household" the elect? Why say, "and a portion to her maidens" then? Perhaps the "maidens" are gentiles who also serve her.

[Proverbs 31:16] "She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard." A clue about what the "fruit of her hands" might be is in [Proverbs 31:31], "Give her of the fruit of her hands; and let her own works praise her in the gates." I cannot say if this again is the word pun in a two part phrase of scripture, but "the fruit of her hands" might be the people she has raised, because her works are the people, as indicated by "praise". It appears the planting of the vineyard is the work of the Holy Spirit, guiding, correcting, teaching the children of God.

[Proverbs 31:21] "She is not afraid of the snow for her household: for all her household are clothed with scarlet." This seems a clear reference to the blood of Christ: she has no fear for what might befall them for they are forever and perfectly protected being clothed in the blood of Christ.

[Proverbs 31:25] "Strength and honor are her clothing; and she shall rejoice in time to come." Is there a correlation to the clothing of [Proverbs 31:22] "her clothing is silk and purple." (strength - silk, honor - purple)?

[Proverbs 31:26] "She openeth her mouth with wisdom: and in her tongue is the law of kindness." If this is referring to the Princess, then wisdom, her mother, is given to her that she may speak with her. This seems as though a teaching role might be observed of her. Then "in her tongue is the law" means she speaks of things regarding the law. The "kindness"

might be another name for the law itself, because by enacting the law we are kind as opposed to cruel. Or it might have a more specific meaning, being that she teaches us more of the details of how we ought to behave toward one another: the very ways of the people in heaven.

The Princess in Jeremiah

In the scripture of Jeremiah 6:2 we have the direct quote from God, “I have likened the daughter of Zion to a comely and delicate woman.” In the context of this verse God is speaking against her, describing her wickedness and woes, but of the proposed notion of an individual being described as well as a nation or people, this scripture speaks against, for it says likened. Therefore one might put this issue to rest because God is saying plainly he has likened his people to a woman, therefore we should not read more into this analogy, nor be surprised by further reference to a people comprised by half, and ruled by, males. The implication might seem insulting, a shame, to be called a woman, with the majority descriptions of this feminine analogy being negative.

Notice first however, that “daughter of Zion” itself is not defined, though one might argue God is referring to Jerusalem, that is, the capitol city of the Jewish people. Therefore God is talking about Jerusalem, when he says “daughter of Zion” or “daughter of my people”, but if that is the case, why then the interchangeable title “daughter of Jerusalem”? Why if these titles mean Jerusalem, is it written “of” Jerusalem, and not “the daughter Jerusalem”? Second, notice God does not tell us exactly why he likens the daughter of Zion to a comely and delicate woman, though one might say it is clear enough from the tragic and shameful meanings God is ascribing Israel because of their sin.

Is the Queen of Heaven the Spirit?

[Jeremiah 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.] Notice in this verse it is God speaking of the violation of the Jews in baking cakes to the “queen of heaven”, but if there was not actually a queen in heaven, then would not God say, “their false queen of heaven”? Or their “idolatrous ‘queen of heaven’ of the heathen”? But he says “the queen of heaven”, and therefore this indicates that there is a king and queen in heaven, with most likely the king is God, and not a king such as king David, (if in the world to come King David will be the king of Israel, and Christ about him the king of kings), and therefore as man is made in the image of God, and male and female made he them, then it seems likely the queen must be a member of the royal family, if she is like Eve and derived from the man. Therefore while I acknowledge the scripture in many places refers to the person of the Spirit, the holy spirit, as a “he”, it seems a strong possibility that these inflectional differences while not breaking the inerrancy of the scripture, indicate either an asexual person or a purpose that God has allowed/ordained the reference to what is actually a she, as a he. Perhaps this is done that she, (who would be our mother, if God is the father), is hidden from the unworthy, lest they fulfill the fifth commandment and be saved, or perhaps as some believe the bible is also subject to historical misogyny, which God allowed as part of the experience of the foundation, that it need not exist in the life to come. That is, the difficulty in perfect hearts of all that regards our being as male and female perfected in part with the experience of suppression of the full understanding and honoring of the power of woman. Another thought I had was this might also be done so as not to distract the people who would worship God the father, who might mistakenly worship also the mother, the queen, which the scripture is against. The scripture says to honor your mother, but Jeremiah 7:18 makes clear this is not to be done as baking cakes to her, which might be a form of worship, or distract from decisive worship of God only, who makes clear he does not give his glory to another, and he, and he alone is God’s way, God’s truth, and God’s life.

The Princess in Song of Solomon

Here I could not as yet fully decide if this was a prophesy concerning the Princess of the Jews, and certainly the meanings are mysterious. I offer conjecture on what I believe is a hidden prophesy of the son Jesus and his bride the Princess of the Jews, the daughter of wisdom, the holy ghost, which God has woven into the words of Solomon’s love song to Shulamite. In these words as I read appears an indicator it is speaking of the human bride of the lamb, the Princess of the Jews: that being what the scripture appears to offer as the defining order of glory amongst the race of women: fairness (or beauty). [Song of Solomon 1:8] “...O thou fairest among women”. We know the glory of the Son as being greatest among men because all have sinned and fall short of the glory of God, therefore we know that righteousness, or the success against sin is described as the attribute by which he is above all other men. (Therefore we might also understand that among men, those lesser of sin are greater than men who have greater sin.) We might learn here that beauty is a measure in regard to women, or why include in the message to the people, there is one more beautiful than all?

The first clue it is a prophesy of the son comes here: [Song 1:3] “Because of the savor of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.” Consider: who else’s name but Jesus’ is *ointment (*a healing salve)? His name is as healing poured forth: the ministry of the son had as a theme for his work, healing. Why would this be talking about the virgins of Solomon’s time which would only be the young? No, but this is talking about the virgins of our time, that is, the elect standing close to the kingdom in the last days. The “savor” might be the knowledge in the minds of the elect of Jesus’ healing miracles, therefore we have hope in him for our own healing, the hope of life itself. The elect love him for his healing name.

As we know of the Song of Solomon scripture, the narrative takes turns between the male and female. The first to speak is the female, starting with [Song 1:2] “Let him kiss me with the kisses of his mouth: for thy love is better than wine.” Consider if this voice is not the Princess of the Jews, the bride of the lamb. What I mean by voice is that this prophesy is a script of sorts, wherein the meanings of the sentiments of the characters portrayed are woven into the verse. The Princess may not actually say word for word this passage, but it describes her feelings as they will be in that time, but also with eternal meanings. Notice the two persons of speech, saying to all, “Let him kiss me”, and then to him, “thy love is better than wine.” She is saying his love is in the kisses of his mouth to her, and it is more pleasurable than the intoxication of wine to her. Why does God teach us here by this comparison of love in kisses and wine? But clearly God is telling us that love in kisses is an important thing.

[Song 1:4] “Draw me, we will run after thee: the king has brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.” This is why I think a person who calls himself God is the author of the bible. Think how powerful that verse is, and the subtlety of his character you can find throughout the scripture. Starting with “Draw me” the inference immediately is that of drawing water from a well. What connection does the princess, the queen, have with water that is drawn? She says, “we will run after thee”, which perhaps means the virgin daughter of Israel, the princess and her companions the virgins, will chase after the son. Perhaps these women follow after him as though following his path in the world, or perhaps it means following after his words in the scriptures. She says, “the king has brought me into his chambers”. Does she mean the eternal life, or the holy city: the king’s chambers in the holy city? She says, “we will be glad and rejoice in thee”, which the “in thee” seems to indicate in Christ. “we will remember thy love more than wine”, again the reference to love’s superiority over wine. “The upright love thee.”, the backsliding Christians and rebellious Jews will hate him, but the upright are the elect of God.

[Song 1:5] “I am black, but comely, O ye daughters of Jerusalem”. I wonder if this is the lament of the son, who perhaps is of a dark complexion: the opposite seemingly of fairness (beauty / lightness of complexion). Perhaps as all must sacrifice some characteristics to provide for individual character, the Son here laments what he shall not be, fair of complexion. Notice he says this to the daughters of Jerusalem, entreating them perhaps, wanting their love, not wishing to be rejected for his complexion. Therefore he says he is comely, that the comeliness of a darker complexion might be appreciated. This perhaps is the voice of a man who wants to be loved and accepted by the women of the kingdom. He is God, who dwells among us. He is altogether lovely. (Song 5:16)

[Song 1:6] “...: my mother’s children were angry with me;” Is this Jesus’ mother, the holy ghost, the Ruach ha Kodesh (the mother of whom Jesus said, [Thom 101] “my true mother gave me life”?) “they made me keeper of the vineyards, but my own vineyards have I not kept.” The vineyards it seems is the analogy for the people. They made him king, but his own family he has not kept? Perhaps this is referring to the anger the elect might experience, being cut off for a time from God for the transgressions, but there is an expectation to see their prince. He was made keeper of the people, but they experience anger because they suffer but do not see him.

[Song 1:7] “Tell me, O thou whom my soul loveth, (This is the Son, Jesus, speaking to his human wife.) where thou feedest, (where she lives, or a deeper meaning?) where thou makest thy flock to rest at noon: (his wife is a leader of persons, she orders her flock to rest, but is the significant of noon?) for why should I be as one that turneth aside by the flocks of thy companions? (Companions: the virgins? Psalm 45:14 “the virgins her companions that follow her”. But I do have an idea what the rest of that phrase means, turning aside by the flocks... [Song 1:8] “If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, (footsteps meaning, least of them, perhaps poorest?) and feed thy kids beside the shepherds’ tents” Is “kids” her flock, or her companions, the virgins? “shepherds” might be leaders, so the princess will read this code and know to take her flock to that appointed place (I assume she will have greater powers of understanding than I do, and know what God is telling her here.) I wonder why the Son says “why should I be as one that turneth aside (turn away from the followers of her companions).

(Song 1:9, 10) I think is Solomon himself speaking of Shulamite, wherein the shape of Solomon’s life is prepared to contain the prophesy of the son and the princess, (the Lord of hosts and his wife). [Song 1:11] “We will make thee borders of gold with studs of silver.” Here is a connection between the human bride and the new city of Jerusalem descending out heaven as described in Revelation. The city is described as being paved with gold, and set with all manner of fine jewels, even the streets and the walls. It appears the woman and the city are one. Therefore when he says he will adorn her with gold and silver, that is, the city, he says this to the bride, for she is the city, and the city is the princess.

[Song 1:12] “While the king sitteth at his table, my spikenard sendeth forth the smell thereof.” (Merriam Webster’s 11th Collegiate: 1 a : a fragrant ointment of the ancients b : a Himalayan aromatic plant (*Nardostachys jatamansi*) of the valerian family from which spikenard is believed to have been derived.) As I considered this, the spikenard is rather a symbol, as oppose to her having an actual container of spikenard. It could be that, her love has a radiance perceived in her presence, likened to an odor (pheromones?), which is the good pleasure of the king to smell. Notice the “my” spikenard, as though it is a part of her. Next a reciprocation of this experience of presence [Song 1:13] “A bundle of myrrh is my well beloved unto me; he shall lie all night betwix my breasts.” (Webster’s : a yellowish-brown to reddish-brown aromatic gum resin with a bitter slightly pungent taste obtained from a tree (especially *Commiphora abyssinica* of the family *Bursaceae*) of eastern Africa and Arabia;) Again the use of smell as the perception of presence, therefore his presence is as a pleasure and enticement to her, whereby she says that he shall be in her bed. Therefore her voice is saying they are intoxicating to each other, the smell indicating presence or proximity, wherein a pleasurable sensation of love emanates.

Before I move on, I thought to ask: what is the importance of this prophesy, that God included these sayings for us? Consider if love is not primary to the purpose of transition to being human (from whatever it was the gods existed as before). It seems to me as though that feeling of being in love is the reason, the purpose, for the very entirety of how the universe is created, I wildly speculate. I mean the love between a man and a woman. Why is God telling us here, about the intoxicating presence of the woman for the man, and of the man for the woman? If he wants us to be aware of this aspect of creation, why? Why should the men and women of the kingdom have in mind awareness of proximity sensation, even smell specifically, in regard to pleasure they experience? Could it be that awareness of the importance of proximity shores up against an error of excessive separation, wherein the man and woman understand God has made them to be together, not just in the same house, but in the same room? The whole purpose of love between the man and the woman in creation might be wasted wherein they are married but lead separate lives in a sense, as in fact most do in our time. The man goes off to his work, and woman to hers, only joining at night after the day.

Perhaps the meaning has more to do with a perfecting of the experience of love we have, in a literal understanding of what we are to each other. We consider God's thoughts on this subject, while we are in the presence of our love. We consider our lord is an intoxicating odor to his wife, that she thinks upon his head between her breasts, and the princess sends forth an intoxicating smell to her husband, whereby he experiences desire for her love. Should we then observe the way of the king and queen of the whole earth, and make it our way? If you notice of Song 12, 13 "While...at his table...(then) he shall...all night," indicates visible proximity "at his table", during the day. Therefore we might derive that in the age to come we do not lead married but separate lives, neither should the man or woman go off on much separate adventures, or depart each to his own office during the day. Therefore as Jesus says, What God has joined together let not man separate.

Song 1:12 through 2:10 appears to be the voice of the princess. Is this the same person as "the virgin daughter of my people" (Jer 14:17)? There are probably other hidden meanings to Song 1:14, 17, but as yet I have no idea. [Song 1:15] "Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes." This strikes me as the princess saying to her husband an emphasis in relation to [Song 1:6] "Look not upon me, because I am black" which I described as the son lamenting perhaps his darker complexion, or perhaps lack of feminine type beauty, (which every man might encounter this sensation of missing). The emphasis is the assurance that he is beautiful, notice the word "fair", normally associated with women's beauty. Therefore as though a striking new thing is announced, the word "behold" and notice the italics of "art", as though to say, "You are beautiful, you have doves eyes." Because "doves eyes" also appears to be his description of her eyes, the term is one of comeliness or pleasing in appearance. [Song 1:16] "also our bed is green." The green might indicate life, therefore the bed is fertile, their bed being fruitful of the womb.

[Song 2:1] "I am the rose of Shar'on, and the lily of the valleys." She is saying she is two things: a rose and a lily. The etymology of rose of Sharon (MW11th) is "Plain of Sharon, Palestine, 1847", and part of the definition of Palestine reads "coextensive with Israel and the West Bank". Does she say, "I am the rose of Israel"? And what of "lily of the valleys"? [Song 2:2] "As the lily among the thorns, so is my love among the daughters." Might we see here, "daughters" are the daughters of God, if we understand though scripture teaches God has but one begotten son, we are all yet called "sons and daughters" of the most high" (2Cor. 6:18). But then again "thorns" does not seem a fitting thing to call the daughter of God, yet it matches with the "sons...among the woods" of the similar following verse of [Song 2:3] "As the apple tree among the trees of the wood, so is my beloved among the sons." Women that are thorns, men who are fruitless trees. This then might be saying it the heathen surrounding them, not their friends the elect. The obvious indication being they are special. [Song 2:2 cont.] "I sat down under his shadow with great delight, and his fruit was sweet to my taste." In my KJV Bible there are two correlative notes to [Gen. 3:6, Rev.22:1] "a tree...to make one wise" and "water of life...proceeding out of...the Lamb." Is this a statement by her, that God's fruit (perhaps word, or work) are sweet to her, the italics of "are" indicating now his words or works, or wisdom may not be as appealing, due to the inheritance of sinful nature? This might say that when she is given a pure heart, then his fruit is sweet to her taste, but before then it is as John in Revelation who eats up the little book (signifying the word) which causes bitterness in his belly (meaning the word was sweet to hear, but bitter against our own sinful nature.)

There seems to be significant symbolism to sitting under the shadow of his tree, which might reflect a shadow of glory, (as his glory is greater, therefore she is in his shadow), or it might be protection (as against the sun), but we know she sits herself down with great delight in that shadow. It is, sit down in delight and be comforted with sweet apples. [Song 2:4] "He brought me to the banqueting house, and his banner over me was love." Is the banquet the wedding supper of the Lamb? What is his banner over her, that is love? Does God put a banner over her, the princess, as an announcement of what she stands for, as an army has banners to announce who they are? The prince brings the princess to the wedding banquet, and he puts over her a sign that says she is love?

The next sign of prophesy comes in [Song 2:6] "His left hand is under my head, and his right hand doth embrace me." What stands out is "right hand", an established synonym for the holy ghost. What does the "embrace" mean? And is there someone represented by the left hand? The meaning of the right hand embracing the princess might be correlated to Psalms 45:9 "upon thy right hand did stand the queen in gold of O'phir", which I likened to the princess having at her disposal the powers of her mother the holy spirit (if I am correct in these things). My question would be, perhaps the left hand is the son, Jesus, and if so, what is the meaning of him being under her head? Perhaps this means he is her councilor, therefore holding her head means he is the guide of her head.

[Song 2:5] "Stay with flagons (wine), comfort me with apples: for I am sick of love." The apples are the fruit of his tree, Lord Jesus, but what do they represent? It appears at some point there is weariness of her situation of love with the Lord, or is there some other meaning to "sick of"?

Song 2:7 represents what is one of the more interesting clues and information regarding the transition to the world to come, life everlasting. When I read this verse it was particularly noticeable as speaking of the end of the old world, and the beginning of [Luke 18:30] “the world to come, life everlasting.” Here as I see it, the princess who has charge over the daughters of God, (Psalm 45:14 “the virgins her companions”), who apparently are awake early with her, (Proverbs 31:15 “She riseth also while it is yet night”) and commands these daughters not wake Lord Yeshuah until his time. [Song 2:7] “I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.” What is the correlating symbolism of the deer, to Song 2:17, where she likens him with “a roe or a young hart”. (MW11th: Roe: DOE: adult female of various animals (as a deer, rabbit, or kangaroo) of which the male is called a buck; hind: the female of the red deer - compare HART; hart: the male of the red deer) The immediate meaning is as a springy young beast that skips as it goes. This is telling us something, but what? Why does she charge them (the daughters) by these animals, the male and the female deer? One might picture these women who have entered into life with her, being desirous to wake the Lord, having recognized him. She repeats this charge not to wake him three times in Song of Solomon, which one could imagine these women having read the scripture are aware of this charge.

[Song 2:8] “The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.” In my bible there is a correlative footnote to John 10:4, Jesus speaking “And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.” That footnote confirms someone (Holman, Nashville) also believes this is a prophesy of the Lord Jesus Christ, here in Song of Solomon. But why is he leaping upon the mountains and skipping upon the hills? (large jumps for mountains, small jumps for hills: mountains first, then hills; leaping then skipping.)

In the verses of Song 2:9 - 2:17 seems an interesting reference to the transition from the darkness of the foundation of the world, the world of evil represented by the night, or the winter, to the morning, or spring of the new world: the kingdom of God in the earth. [Song 2:10] “My beloved spake, and said unto me, Rise up my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone.” He is saying to her, the hour of discontent is over, the time of mourning, the time of weeping, the time of sackcloth and ashes, for the breach of the daughter of his people: the transgression, the punishment, and finally the redemption of God’s people. (Song of Solomon study not finished. To be continued...)

The Princess In Ezekiel

Ezekiel 16 and 19 contains a summary of the sin of Jerusalem, the holy city of God, her whoredoms, the whoredoms of her sisters, the wrath carried out upon her, and the finishing of that wrath with an everlasting covenant. The question is: why is the metaphor of a woman and not a man? Why does the metaphor seem to be calling Jerusalem an actual woman, as 16: 41 illustrates [Ezekiel 16:41 and execute judgments upon thee in the sight of many women:] Why say “in the sight of many women” if it is only referencing other cities or peoples? Just in keeping with the woman metaphor?

The answer one might have first regarding the whole question of using a woman as the metaphor is because of the whoredom which a woman can commit. The sin of the people of the capitol city of the Jews is best described as whorish, because like a woman who commits adultery or plays the whore or harlot, so the people sin against their husband God to follow after other gods, and provoke him to anger purposefully, building places of worship and sacrificing their children to molten gods of gold and silver. The impression I get however is that there is a woman who is the spirit of the city, as though how God makes a city is to make a woman that is the head of that particular group of people.

[Ezekiel 16:2 cause Jerusalem to know her abominations] God is calling the city a “her”. Next is a description of her nativity, saying it was of the land of Canaan, and her father was an Amorite, and her mother a Hittite. Her birth is one of rejection or horrible outcast, an infant cast on the open ground, polluted in her blood, but you here [16:5 to the loathing of thy person] with a question arising what aspect is the person in all this? [Ezekiel 16:20-21 sons and thy daughters, whom thus has borne unto me] indicates God having been a father, and Jerusalem is the mother [16:21 thou hast slain my children] Is not God saying he is the father, if he is saying “my children”, and who then is the mother? Therefore we know we have a father and mother: the father is the Father in heaven, God, and the mother is Jerusalem, but what then is Jerusalem? [Ezekiel 16:30 How weak is thin heart, ... seeing you do all things, the work of an imperious and whorish woman;] Is it in fact the heart of a woman behind it all, or is this only a metaphor? [Ezekiel 16:34 And the contrary is in thee from other women...] While this may yet only be a metaphor, there is room to speculate if Jerusalem is also a single flesh and blood woman, as Revelation describes both a physical city and a woman arrayed in white linen [Rev. 19:7-8 for the marriage of the Lamb is come, and her wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white] and [Rev. 21:2 ... Jerusalem... as a bride adorned for her husband.], and [Rev. 22:17 And the Spirit and the bride say, Come.]

Ezekiel 19 is lamentation for the princes of Israel, but it also gives an interesting description of a female character in metaphor for the mother of the nation. Ezekiel 19:2 And say, What is your mother? A lioness: she lay down among the young lions, she nourished her whelps among the young lions.] Question: Is God telling us here, the daughter of Israel, the daughter of Jerusalem, is a lioness, because we know the Lamb becomes the Lion, the male lion, the king of the earth to be? Then his wife is a lioness. What follows in verse 19 is what appears to be a parabolic description of two generations of the nation of Israel, described here as taking one of her whelps and making him a “young lion”, who for a time has power to “catch the prey” but is brought in bondage after that. The first generation is led in chains to Egypt, which would seem to be the four hundred year enslavement followed by the Exodus into the wilderness. The second generation is another whelp the lioness

raises who rules mightily, but is then brought low, surrounded by enemy nations, and cast into a pit in Babylon, the second enslavement (as it is to this day).

[Ezekiel 19:10 Your mother is like a vine in your blood, planted by the waters: she was fruitful and full of branches by reason of many waters.] Question: Is not God saying to the Jews that they have a mother, or else why say “Your mother is...”? Is the mother of the Jews the “daughter of Jerusalem”, and the woman described in [Revelation 19:8 ..she should be arrayed in fine linen, clean and white] or is this only a metaphor for the people, or city of Jerusalem? If it is not also a person, why say “your mother”? Why not say “your beginning” or “your source”?

[Ezekiel 19:5 Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.] Consider, is there is no person indicated in “she” and “a lioness”, why in this metaphor say “she saw, waited, her hope was lost”? Is not God saying here clearly, our mother is a lioness, which lioness corresponds to the lion of the tribe of Judah, the lion that was the lamb, the prince upon whose shoulders the government of the world shall rest? Is the lioness the human bride of the human lamb, who becomes the lion, Lord Jesus the Christ? For is it not written, [Revelation 21:3 ... Behold, the tabernacle (home, dwelling) of God is with men, and he will dwell with them, ...], which means Jerusalem, and the heaven of eternity shall not be in some place far above place, but it will here in the world, and “with men” must only mean as human beings, which are made male and female. Therefore there is no escaping the conclusion that the eternal life shall be as physical men, who are male in their organs, which means inescapably that there shall be women, yeah, human beings of flesh and blood that are female as we see here in the world. Therefore this also means, that the Lion who was the Lamb shall himself be a man (for we know Jesus said, the Father and himself are one), and if he is a man with male organs, then clearly this means there shall be a woman that is his counterpart, his wife, his love. Shall you preachers and learned men of God overlook this, and not think that God shall be a man and a woman? For it is written, [Genesis 1:27 God created man... male and female created he them.] This should affect your entire thinking in regard to the conclusion of scripture, even in the matter of salvation and fulfilling the fifth commandment, [Exodus 20:12 Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.] I agree this commandment also means the honoring of one’s worldly father and mother, but does this not ALSO mean, your father God, and your mother the bride? Or shall you in prayers, and in your land which God gives you upon the earth eternity, honor only your father, and honor not your mother, thus rebelling against the commandment? I ask you preacher and learned man of the scripture, teaching your congregation: shall you say, the scripture does not teach we have a holy mother, but only a father? Will you continue to teach your congregation that look to you for instruction that they might follow the commandment and live, that they need not honor their mother also, neither are women to be regarded as holy in creation, neither related to holiness, neither related to the majesty, neither appearing as female, and neither standing next to the LORD you God most high? Will you continue to teach your congregation, that the king in heaven is alone himself, and there is no queen of heaven, neither your mother, whom you might honor, but there is only a father and no mother, because only “father” is suitable in metaphor for what God is to us, but there is no mother?