The Matriarch in the Holy Order
Val Brinkerhoff, Letaia Folau & Marti Grobecker / 6/16, 2020 / 26 pages

Balance in the Male and Female

In the not too distant future the balance of male and female energy will again be present on the earth. It must be so if there is to be order and peace, knowledge and wisdom, power and love. Before the millennium all things must be restored and in a balance. Both need to be present and in unity to fulfill divine purposes. We must return to the balance that we all came from and know. That balance is not present in our current day, nor has it been in the history of the world, except in certain times, and in those times the cities were taken from the earth. In order to come into this balance we need to first know what priesthood is and the difference in roles and responsibilities for both the male and female so that we can fulfill them together, with one heart and one mind.

Our Return - in Ascension

For men and women to ascend in this life and be one with Father and Mother in heaven, we must be at one with each other and our world. God’s great plan of happiness, the Eternal Covenant brings heaven to earth, “as above so below.” Today our planet and its inhabitants are in crisis. All is out of balance. There is dysfunction and much that is unsustainable. In many ways we are destroying the earth and the future of our children, part of a downward cycle into material density. Something must be done if we are to spiral upward into light. The coming judgments of scripture will surely be upon us. Like a spinning wheel shaking the whole car, being out of balance, the earth and its population are in turmoil. For too long we have been dominated by strong, controlling male energy comparable to the sun. Conflict often results with this energy, unless it has balanced by the soothing, gentle light of the moon. Responsibility and right action are the essence of real masculinity within the patriarchal order, not competition, greed, self-interest, and control by tyrannical rule. Bringing back the divine feminine of the matriarchal order, featuring love, peace, cooperation, and sharing will bring needed balance to a desperate earth and her people. Healing, via compassion and understanding, can then occur for the earth and her inhabitants via women as queens. This will compliment the real role of the kingly male, a role centered first on protection for those in his kingdom, beginning with his queen and their children, and all other families.

Enoch’s Zion above will not descend here until we ascend into greater light, until we are one as a people and care for and love one another in complete harmony and unity of the male and female - the patriarchal and matriarchal, the king and the queen, the priest and the priestess. We must move from competition to co-operation, from control to compassion, and from greed to sharing. There must be a great increase in love and peace rather than the status quo. The wicked, those who won’t forgive and don’t repent will be removed from mother earth. Those remaining must awake and rise into a higher state, one of “becoming” rather than of accumulating - a removal of heaviness, that both we and the earth may be lifted up and return home. An inspired balance of male and female energy will greatly assist this process. The scriptural hardness of the heart is its heaviness. It is the condition of the heart that provides evidence of our being reborn into a higher vibrational frequency, of having greater light, revealed in the stability of peace and love. This is the balanced ideal of the patriarchal and matriarchal orders. With such a lightened heart, the pathway to ascension opens. Zion can then be built inside us individually, expanding out to influence families, communities and nations. When this occurs, Enoch’s Zion will return and join with us – in the Zion that God has created here within our collective hearts.

We will then see eye-to-eye, when we are like them, as light cleaves to light. We will then be lifted up and clothed with light. This is “the way” Christ revealed. It is our work to do. No one can do it for us, not God, nor prophets, nor churches, just each individual, one at a time. We must work out our own salvation to ascend. It is mental work and the heartfelt right action extending from it. To ascend is to exit the wheel of repeating life lessons, those experienced over and over until we get them right. It is to be liberated from what eastern religions teach are many lifetimes of needed experience. It is “to go no more out” as Christian scripture says, and discover God and heaven within us while in this life (see Alma 7:25, 29:17, 34:36, Helaman 3:30, 3 Nephi 28:40, Revelation 3:12 & Acts 13:34). We cannot sit like new-agers on cushions and send out good intentions. Nor can we as zealous religionists wait for law, doctrine, or leaders to save us, expecting direction on when to jump and how high. We must take individual action, and with faith and trust in God, and real purpose - driven by love.
The law and other people are not the doors to Zion. The example of our Savior is the only way. He taught The Way. And He is The Way. We must listen to the still-small voice inside us, and when we do we will eventually realize that we are the only ones that can take us to God, in combination with the Atonement of Christ. Thus, for real believers, being saved, exalted, or ascending is a great personal work. It is to discipline ourselves and become “disciples” of the Master who shows us “the way.” It is taking right action and doing so from a balanced, caring heart, not from the mind or ego. As spiritual beings having a human experience, we can be part of the blessed process of ascension through our physical bodies as temples. The primary key is love. Advanced souls experience this result as they “overcome the world” (see Revelation chapters 2 and 3) and when the timing is right. Most will experience it at the end of the earth’s planetary cycle, when she ascends back to her home near Kolob. Both she and her people will become light, one with God.

Symbols of the Matriarchal Order: Present All Along

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<thead>
<tr>
<th>The Silvery Moon</th>
<th>Water</th>
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<td>The Tree (Tree of Life)</td>
<td>A Menorah</td>
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The Tree of Life

The Tree of Life is an important symbol in most all world religions. It and the related seven-branched menorah of the Tabernacle of Moses both have female overtones to them. Some believe the menorah was a replacement of two earlier representations of “Wisdom” or Mother in heaven. One was a Tree of Life (female) found inside the Holy of Holies next to God’s throne (male). Evidence for this “tree” are found in three sources; 2 Enoch 8:3–4; The Life of Adam and Eve, 22:4; And Revelation 22:1–4. This “tree” may have been symbolized later by the “candlestick” placed on the south side of the Holy Place, the sacred space just before the veil into the Holy of Holies of the Tabernacle of Moses (the south was the direction of most light, symbolizing Spirit). Old Testament scholar Margaret Barker stated that the original “candlestick” in Solomon’s Temple was not a seven-branched tree or menorah, but a representation of light and wisdom (Mother in Heaven). She was symbolized by a Tree of Life or “Asherah” pillar or pillars. Solomon’s Temple featured ten free-standing pillars (or asherah). They lined the way to the Holy of Holies (five on each side).

LDS scholar Daniel Petersen wrote about the Asherah (tree or pillar) in connection with Nephi and the Tree of Life vision he and his father had in the Book of Mormon. In it he establishes its clear ties to Mother in heaven, one of our more significant pieces of lost wisdom today. Symbolic features like the Asherah and other original items of Solomon’s Temple were removed in a purge of unacceptable doctrines, each with their own physical symbols in sacred architecture. The removal of Mother is believed to have occurred in the seventh century BC, done by controlling male priests and scribes. They removed the female aspects of deity at the temple in Jerusalem and remnants of it in edited scripture. Barker states that their purging resulted in the loss of spiritual “vision” among leadership (including saving ascension doctrines), resulting in a corrupt priesthood, and its various omissions evident in the Second Temple (Herod’s Temple) generally. In her book, The Mother of the Lord, Barker reveals that Mother in Heaven is “Wisdom” in books like Proverbs chapters 1-9. There and elsewhere she is tied to the Tree of Life (see 1 Nephi 11).

More subtle, but equally important, are additional ties to Mother or Wisdom - as Spirit via the anointing oil originating in this life-giving tree. This oil is thought to have direct ties to the seven gifts of the Spirit in Isaiah 11:1 and Proverbs 9:1, and in “visionary” abilities or gifts generally. The ten pillars inside Solomon’s Temple, like the later menorah, had oil for light with them. Each of the ten pillars of Solomon’s Temples, for example, featured a bowl of oil (symbol of the Spirit) atop it, each with seven wicks or lights in a circle. Although some believe they represented the seven planets, a better interpretation of the seven wicks is the seven lights or angels of Revelation 16, and especially the seven divine qualities of God - listed in the seven spirits of Isaiah 11:1 (and Proverbs 9:1). One of the first of these is “Wisdom.”
Wisdom - Mother

Wisdom is the primary name tied to Mother in Heaven in scripture, revealed as part of the patriarchal / matriarchal order that will return in the last-days. It is summarized in the simpler, combined term “the Holy Order” (Alma 13). King Solomon revealed many things about Wisdom in his writings. He stated that She was with God at creation, for example (Proverbs 3:19, 8:27). Solomon asked for one thing from God - “wisdom”, that he might judge his people wisely. He received it in part in connection with his own ascent vision experience. Solomon stated:

“Where there is no vision the people perish” (Proverbs 29:18).

Vision or spiritual sightedness, is mostly a female attribute. King Solomon surrounded himself with women, perhaps because there was great wisdom to be had in doing so. He provides the most insights into who or what “Wisdom” is in the Bible, most of them in Proverbs chapters 1 to 9. He stated, “Wisdom . . . is more precious than rubies. . . . She is a tree of life to them that lay hold upon her (Proverbs 3:13, 15, 18). “Doth not wisdom cry? . . . She standeth in the top of the high places. . . . She crieth at the gates, at the entry of the city. . . . Unto you O men I call; and my voice is to the sons of man. . . . My mouth shall speak truth. . . . Counsel is mine and sound wisdom: I am understanding; I have strength. . . . I was set up from everlasting, from the beginning. . . . When he prepared the heavens, I was there . . . . I was by him, as one brought up with him; and I was daily his delight . . . and my delights were with the sons of men. Now therefore, hearken unto me, O ye children. . . . Blessed is the man that heareth me. . . . For whoso findeth me findeth life” (Proverbs 8).

Mother in heaven or Wisdom appears to be a primary source for accessing and flowing the gifts of the Spirit to those that seek “God” which can be defined as Her, Father, and their Son Yeshua, along with the powers of life in creation generally. Margaret Barker stated that John “saw her as the seven torches before the throne, then giving birth to Her son [Yeshua, Jesus], and finally as the tree of life, all in the holy of holies” (see Revelation 4:5, 12:4-5, 22:1-2).

John’s Tree of Life vision inside the holiest part of the temple appears to have been a connecting point between God in heaven and the worlds of His, Her, Their creation below. Its branches extend heavenward and its roots connect the worlds. This is exactly how some ancient American cultures envisioned it. It is called Kae-e-vanrash in Facsimile 2. It is the rainbow-bridge or tree connecting worlds, recently popularized in the movie Thor.

It was Joseph Smith’s great desire for “wisdom” in James 1:5 that motivated him to seek God in the Sacred Grove, leading to the First Vision. It reads, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” This scripture held great power for the young Prophet. He wrote: “Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know. . . . At length I came to the . . . determination to “ask of God,” concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture (JSH 2:12). It is no coincidence that the words vision and wisdom are tied together!

The Shekinah – the Fiery Pillar of Light

The words Shekinah, Wisdom, and Spirit have decidedly female associations in scripture and the ancient world. They are often capitalized, expressing a certain formality, and femininity. The Shekinah was a symbol of divine protection, a role also maintained by the Cherubim in scripture, and the strong women surrounding the Egyptian throne to protect the Pharaoh (Hathor and Isis, his mother and wife). The Bible includes a number of physical descriptions of the fiery pillar of light known as the Shekinah, in connection with the ancient Tabernacle, and the future protection of the righteous. This luminous pillar is normally referred to as “the Shekinah,” a Hebrew female noun for “the Divine Presence.” It is sometimes tied to the Father and Son, but more often it is tied to the Spirit and thus to Wisdom and Mother in Heaven. Is She the Holy Spirit?

There are clear ties of the Spirit (and to light, oil, life and creation) to the female aspect of the Divine Presence. One modern writer claiming to have ascended into God’s presence has tied “Wisdom” to “the Record of Heaven,” what
we normally refer to as the Holy Ghost. He stated, “You receive the ‘record of heaven’ or, more correctly, the Record of Heaven, for it is a proper name and title (Moses 6:61). When it has come to you, then this Record of Heaven will abide with you. You will be the one who possess the ‘peaceable things of immortal glory.’ You will know ‘the truth of all things’ for it will reside within you (Moses 6:61). You will understand Wisdom, for she will be with you. You will know mercy, possess truth, and be capable of performing judgment, for the judgment you judge will not be yours but will be given to you (by the Spirit - 3 Nephi 27:27). God [Mother] will dwell within you.”

The Bee & Beehives - Symbols of the Matriarchal Order

Some connect the queen bee to Mary the mother of Christ or even Mary Magdalene. Both are types for Eve and Mother in Heaven. Scholar Hugh Nibley stated, “The bee is symbolic of the Empress and the feminine (matriarchal) powers of nature because they are ruled by queens.” He added that Min, as the first, supreme male creator God and “his mistress” were both associated with the honeybee…Min is he who belongs to the Bee, who stands in relationship to the bee…In the Leiden Book of Breathings, the succession to the crown is assured when Horus marries the queen bee and takes over the land.” Nibley added that, “Originally the bee title designated a sacred, prehistoric kingship, ‘a spiritual entity’ existing ‘before the creation of the cosmos,…a holy kingdom stretching back even to the preexistence,” etc. Rule there appears to be established in “the Elohim”; man and woman in unified leadership as king and queen over their posterity – patriarchal and matriarchal rule in unity.

We read in 1 Samuel 14:27, “And he put forth the end of the rod, and dipped it in the honeycomb. And he carried his hand to his mouth and his eyes were enlightened.” Honey has sometimes been called “the dew of heaven” or the “food of the gods”. Nibley claims that the bee is the only creature that into this world from a previous one, revealing a divine connection.

Bee’s from the Tomb of Childeric

The bee was an essential element in re-establishing civilization through food production, via fertility – the effective pollinating of crops, plants and trees. Bees are thus part of creation in agriculture via fertility of the land, insuring renewal, revealing clear female connections. According to Hall, “The bee is sacred to the goddess Venus…The fact that bees are ruled by queens is one reason why this insect is considered a sacred feminine symbol…Because of its importance in pollinating flowers, the bee is the accepted symbol of the generative power.” At one time the bee was also the emblem of the French and Merovingian kings.

The rulers of France wore robes embroidered with bees…The bee was used as a symbol of royalty by the immortal Charlemagne, and it is probable that the fleur-de-lys, or lily of France, is merely a conventionalized bee and not a flower…The bee turns out to be a fitting symbol of fertility. The Merovingian kings believed there were special hidden powers connected to the honeycomb, its hexagonal prisms reflecting divine harmony in nature. Such construction was also associated with wisdom. Deborah was a wise Hebrew judge, her name meant “Bee”. In Proverbs 24:13-14 we read, “My son, eat thou honey, because it is good... So shall the knowledge of wisdom be unto thy soul…”
The beehive inside the two squares and circle (above right) refer to Matriarchal and Patriarchal powers combined together in the Holy Order, as both a man and woman make up “the Elohim”, those with a fullness of priesthood. The central beehive symbols above have ancient connections to the Kingdom of God on earth – a kingdom to be fully established by Christ as King (and His servants) upon His return in the Millennium. Such kingdoms feature empowered kings and queens.

According to Nibley, “The most likely explanation [for the symbolism of the bee] is the least appealing one...Everywhere the Bee is the preserver and restorer of life...the office and calling of the bee was to bring about the stirrings of life, reviving the biological cycle in a world that had been totally ravaged by cosmic forces of destruction” [often male destructive power]. Those who possess the bee, however, have the promise of rebirth, renewal and regeneration of life, after calamity and destruction.”

**Symbols of the Matriarchal Order in Egypt**

The bee and beehive have ancient ties to kingship and divine government in a place set apart and pure – a promised land. The land of Egypt was first established under matriarchal rule. According to Nibley, the bee was chief among the cult objects of Egypt, “the land of the bee,” where it was associated with their land, their empire, and their king – primarily through the king’s association with the Queen. She was associated with the red or drrt crown of Lower Egypt, the red crown featuring a long antenna. “The bee-sign originally stood alone as the supreme symbol of sacral primal kingship in Egypt.” This bee crown belonged properly to the Queen Bee, however—the wife of the king, and more specifically to his mother (Hathor). The king was not The Bee. The king was associated with The Bee – a
representation of “the Mother of the Gods.” The Bee was thus “the Great Mother”, “the Hidden One” and her companion was the Great Bull.

Nibley stated that before all else, the bee was thus “a sign of royalty” in Egypt. The word honeybee (d’srt or deseret) was also connected to ‘migrations’ and was “a ‘word of power’ in ancient Egypt, thought to be one of a number of “keys” that only the king possessed. It held a role in sacred rites (such as resurrection) and thus its true name was hidden or suppressed in the reading of various texts. Graves stated that the beehive was studied as a model of the ideal republic in Egypt and elsewhere, and that in various ages that were “golden, honey dropped from the trees. At Delphi, for example, the shrine was made from bees’ wax, a representation of the goddess there as “the Bee”.

<table>
<thead>
<tr>
<th>Bees, Beehives &amp; Honey</th>
<th>Earliest Kingdom of the Goddess Neith (also Nut, Hathor, etc.)</th>
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<tbody>
<tr>
<td>Red Crown of Lower Egypt</td>
<td>Symbol for the first Kingdom in Egypt - Matriarchal</td>
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<tr>
<td>Crown with Horns &amp; Sun Disc</td>
<td>Mother of the new rising sun or son as king (Hathor or Isis)</td>
</tr>
<tr>
<td>Throne (3-step design)</td>
<td>Wife of the king (Isis holding Horus on her lap, she is the throne)</td>
</tr>
<tr>
<td>Uraeus on Crown (serpent)</td>
<td>Protector of the king (mother, wife, daughter or sister)</td>
</tr>
<tr>
<td>Feather</td>
<td>Daughter of the king (Maat, feathers represent Truth and Light)</td>
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</tbody>
</table>

Egyptian Pharaohs (male kings) sought earnestly to imitate the patriarchal order of the first fathers (Abraham 1). Doing so may have required using similar visual symbolism. This may be why both Egypt and Israel (and Latter-day Saints) utilize similar motifs in connection with kingship, such as the very common rising sun on the horizon motif, found on LDS temple architecture. A rising sun is found above both the heads of Hathor and Isis, important mothers and wives of kings or Pharaoh’s in Egypt. The ancient Egyptians appear to have illustrated the need for love (associated with females) via the condition of the heart. It was the only organ left and kept in the body during the embalming process for kings like Tutankhamun. All other organs were removed, embalmed and stored separately, except the brain, which was discarded. The heart (below right on the measuring scale) was considered the seat of intelligence and right action. It was weighed against a feather (symbol of flight in deity).

The Duat, or Court scene in the Hall of the Two Maats from the Joseph Smith Papyri IIIA-B. Note Thoth (Enoch) as recorder behind the waiting monster, set to devour the guilty, with measuring scales of justice below. Osiris as judge sits on the throne to the left. The defendant is being instructed by the first Maat (Isis, wife of Osiris) and will advance if her heart (right side) is pure. The second Maat at far right may be Thoth’s (Enoch’s) wife. There are five participants: two couples as workers and one advancing candidate. The illustration is full of important symbols. Note the feathers above Osiris, the two Maats, and all the seated figures at top: a symbol of light and truth. Osiris has a serpent symbol on his forehead and flail and whip; symbols of justice and judgment. Symbols of the Was Scepter (power) and the Ankh (eternal life) are found below his throne. Isis holds an Ankh in her right hand.

In various hieroglyphs hearts can be seen as part of judgment, being measured or weighed on scales against a light feather to determine if one could ascend and advance in the afterlife. The feather is thought to be a representation of light and truth (in connection with God), symbolized in the feather atop both Maats in the illustration on page 6, as well as in the two feathers above the head of Osiris in Facsimile 2, figure 2 in LDS scriptures (note also His two ram horns, symbol of male power). The weighing was done on a “balance” or “scales” featuring two balanced side pans, one representing justice (and other male qualities), and the other mercy (and other female qualities) in “the Hall of the Two Maats.” In the illustration above we see five figures; two males and their companions (the “two Maats”), along
with a female candidate for advancement. The first Maat is thought to be Isis, the wife of Osiris, whereas the second Maat may her daughter, the wife of Thoth (Enoch). Both women are a part of the judgment of the female candidate before she passes on to Osiris (Christ as judge), doing their work in the spirit of Maat - with light and truth. Isis at left holds the Ankh in her hand, symbol of eternal life. She may be the one actually weighing the heart, an important role in the judgment. The measuring was overseen and recorded by Thoth (Enoch). He reads from the Book of Life. One could only advance to God (Osiris on the throne) if the heart of the candidate was pure, relieved of its heaviness or hardness by being filled with light, truth and love. Psalm 24, written by king David states that the requirement for advancement is clean hands and a pure heart. As a young shepherd boy, David was chosen by the Lord to become king over Israel because of the purity of his heart (1 Samuel 16:7)

The 7 Stars of the Pleiades

In nearly every civilization there is a reference to the seven visible stars of the Pleiades. They are often associated with the seven spirits of Isaiah 11:1. These stars are referred to as the seven dancing sisters, the flock of doves, and swarm of golden bees, all feminine. These seven bright stars were used by ancient seamen to navigate their ships in the open seas. The Holy Spirit is the guiding force of light and truth throughout scripture.

The bright cluster of seven stars in the Pleiades is located in the right shoulder of Taurus the bull (God), symbolizing the higher priesthood via location. In Egypt the bull was symbolic of Father. They bright stars are in the shoulder may represent the feminine helping to empower and strengthen the male king, as the shoulder is symbolic of power generally. All over the world people looked to the stars (including the Pleiades) for the signal of the beginning and end of the seasons, when to plant, when to harvest, when to expect rains and when to engage in festivals. At the Temple of Hathor in Egypt, a star clock celebrates the Pleiades as marking the great center of our solar system and is tied to the Precession of the Equinoxes (the 25,920 year turning cycle of the 12 signs of the zodiac). In the Bible, Orion (representing the Savior) is mentioned alongside the Pleiades.

Names for Mother in Heaven

Divine female influences (potentially our Mother in Heaven) are found in all three Facsimiles of the LDS scriptures; the dove in Facsimile #1, the cow in the lower portion of Facsimile #2 (in the Vedic tradition of Hinduism the cow is highly honored), and the female figure behind the throne in Facsimile #3 (women are tied to choosing kings in the Old Testament [Jacob over Esau] and protecting the king [Pharaoh] in Egypt). Potential names and symbols for Mother are many. One of my favorites is the winged sun disc of Egypt (wings of the Spirit and light). Context always plays an important connecting role in establishing these truths.

<table>
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<tr>
<th>Potential Names for Mother in Heaven</th>
<th>General Associations</th>
<th>Related Visual Symbols</th>
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<td>Wisdom, Sophia (Proverbs)</td>
<td>The Holy Spirit</td>
<td>Tree of Life (1Nephi 11)</td>
</tr>
<tr>
<td>Shekinah</td>
<td>The Spirit of God</td>
<td>Menorah / Candlestick</td>
</tr>
<tr>
<td>Asherah</td>
<td>Anointing Oil from the Tree of Life</td>
<td>Oil / Dew / Light</td>
</tr>
<tr>
<td>Eloah (female form of El)</td>
<td>7 Gifts of the Spirit (Isa. 11:1; Prov. 9:1)</td>
<td>Dove (the Spirit)</td>
</tr>
<tr>
<td>El Shaddai (“God with breasts”)</td>
<td>Hathor / Cow (Facsimile 2)</td>
<td>Winged Sun Disc,</td>
</tr>
<tr>
<td>Glory of the Lord</td>
<td>Isis with Horus on her lap</td>
<td>Throne: Mother, Wife</td>
</tr>
<tr>
<td>Daughter of Zion (Jerusalem)</td>
<td>Maat (daughter of Re)</td>
<td>Feather: Light &amp; Truth</td>
</tr>
<tr>
<td>Queen of Heaven</td>
<td>Field</td>
<td>Moon</td>
</tr>
<tr>
<td>Eve / Mary</td>
<td>Life, Living Waters</td>
<td>Water</td>
</tr>
<tr>
<td>The Holy One</td>
<td>Virgin (versus the Harlot, see Proverbs)</td>
<td>Asherah Pillars</td>
</tr>
<tr>
<td>Love of God (1 Nephi 11:22)</td>
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</table>

Mother in heaven is represented symbolically in scripture by way of the Tree of Life, the Dove, the Virgin, the Menorah, and the Asherah. Scripture speaks of God’s chariot throne riding upon “the wings of the Spirit”, as in winged sun disk of the Egyptians.

Although most Christians rarely speak of Mother in heaven, the concept is neither foreign nor should be uncomfortable. References to a Mother in heaven can be found in many ancient sources. In the Gospel of Truth, for example (found as part of the papyri at Nag Hammadi in Egypt), we read, “The word of the Father clothes everyone from top to bottom, purifies, and makes them fit to come back into the presence of their Father and their heavenly mother” (see Hugh Nibley, Temple and Cosmos, FARMS, Deseret Book, p. 122. Nibley cites The Gospel
of Truth 23:33; 24:7). The concept of a male god and his female consort appears typical of early first dynasty Egyptian Gods such as Ra and his consort Unas, or Amen and his consort Ament.

In her article, The Hidden Divine Feminine, Maxine Hanks cites three historic events where Mother in Heaven is recognized. In consoling Zina D. Huntington upon the death of her mother on July 8, 1839, the Prophet Joseph Smith stated that not only would she come to know her mother once again on the other side, but “more than that, you will meet and become acquainted with your eternal Mother, the wife of your Father in Heaven.” Surprised, Zina then asked “And have I then a Mother in Heaven?” The Prophet Joseph then replied, “You assuredly have. How could a Father claim His title unless there were also a Mother to share that parenthood?” This same concept was taught by Eliza R. Snow. She addressed this principle in her song, “Oh My Father,” hymn #292 (see Susa Young Gates, Eliza R. Snow Smith, History of the Young Ladies Mutual Improvement Association, LDS Church, November 1869 to June 1910, Deseret News, 1911, pps. 15-16). Elohim is frequently used in association with “the council of the Gods” in the pre-existence. In Facsimile 2, Book of Abraham, this term may signal Father and Mother in a covenant relationship (see Genesis 1:26-27).

Another more formal name for wisdom is “Sophia.” Barker provides her another name - Eloah, the female aspect of the God’s in the plural Elohim. As the wife of El, she was the mother of Yahweh and the 70 sons of El, the “one who begets.” Like most mothers, She had great desire for the protection of Her children. She would also discipline them as necessary.

Elohim, Eloah, The Gods (plural)

Among the many pearls of truth that have purposely been concealed from churches and synagogues is the awareness that Elohim is simultaneously God and Goddess. In the original Hebrew of the Bible, Eloah [el-O-ah], is the feminine form of 'God.' Eloah, literally means “Goddess.” Theologians, motivated by various agendas, deliberately masked profound truths about Elohim [pronounced el-lo-HEEM], the God of the Bible. They have intentionally obscured the presence of the Divine Feminine. Even though some of the Hebrew words for God have a distinctly feminine gender, translators have almost universally suppressed this, being unwilling to use the feminine word “Goddess.” They have consistently used only masculine pronouns when referring to God – even when feminine pronouns would have been correct. Present-day Bible dictionaries and concordances are still biased in this way, ignoring basic Hebrew grammatical rules in translating the various words for Deity.

The result is that most modern Christians and Jews have been mis-taught that God is exclusively male. Elohim is a majestic and awesome being that is beyond comprehension. Elohim is translated into English as 'God.' It is actually a gender-combined word, simultaneously representing both male and female in unity and majestic plurality. It is a compound of the feminine singular Eloah with the masculine plural suffix -im. Eloah is the feminine singular counterpart of El, which means God. Eloah is correctly translated as “Goddess.” In Hebrew, the -ah, -oh or -ah suffix makes a word feminine [comparable to the English suffix -ess, used in such words as waitress and stewardess.] In Aramaic, the original language of New Testament times, the word Abwoon is similarly gender-combined, meaning “Father-Mother.” In the original Aramaic, 'The Lord's Prayer' begins with the word Abwoon, but in English translations of the Bible, it has been translated as Father, only.

El Shaddai is another name of God used in the Bible. The word 'shad' means 'woman's breast,' and 'shaddai' means 'breasts,' or 'many breasts.' Though El Shaddai is translated as 'God Almighty,' or 'the Almighty' in the English Bible, it literally means 'God with breasts' or [many] breasted [God]. The name El Shaddai refers to the Goddess of Israel. There is a radically important declaration in Exodus 6:3: “I appeared to Abraham, to Isaac, and to Jacob by the name of El Shaddai, but by my name Yahweh I was not known to them.” The Patriarchs were aware of the Father [Yahweh], but Elohim related to them primarily as the Goddess, El Shaddai.

The word Eloah appears fifty-seven times in the Old Testament, and Shaddai or El Shaddai appears forty-eight times; two-thirds of these are found in the book of Job, a book featuring numerous references to the heavens. Job lived during the days of Abraham, and Job is the second most ancient book of the Bible. There are two specific declarations of the femininity of Eloah, in Job. The Father announced, “the sea 'leapt tumultuous from the womb'. “ [Job 38:8] Then, He rhetorically asked, “Out of whose womb came the ice?” [Job 38:29]. Obviously there is a Biblical Goddess, Eloah, from whose Divine Womb sprang the sea and ice. Ruach ha Kodesh is the Hebrew phrase
that means 'Holy Spirit.' Ruach is feminine, and the Aramaic equivalent ruah is also a feminine noun. These words are always paired with feminine verbs and pronouns. The Holy Spirit is feminine, and is another designation of Eloah.

In the original Aramaic texts, Messiah promised: “And I will pray the Father, and He shall give you another Comforter, that She may dwell with you forever” (John 14:16). Wisdom is another name for the Goddess. ‘Wisdom’ is the feminine Hebrew word Hochmah; the equivalent name in Greek is Sophia. Although the word 'wisdom' definitely is equated with good judgment and astuteness, Wisdom unmistakably refers to Goddess in several scripture passages, The Messiah said: “Wisdom is proven by Her children” (Luke 7:35).

Wisdom announces that She was brought forth before the physical creation, and She also assisted in the generative process, alongside Yahweh. “Yahweh created Me, first-fruits of His fashioning, before the oldest of His works. From everlasting I was firmly set – from the beginning, before the earth came into being. The deep was not when I was born, nor were the springs with their abounding waters. Before the mountains were settled, before the hills, I came to birth; before He had made the earth, the countryside, and the first elements of the world. When He fixed the heavens firm, I was there; when He drew a circle on the surfaces of the deep, when He thickened the clouds above, when the sources of the deep began to swell, when He assigned the sea its boundaries (and the waters will not encroach on the shore), when He traced the foundations of the earth. I was beside the Master Craftsman, delighting Him day after day, ever at play in His presence, to play everywhere on His earth, delighting to be with the children of men” (Proverbs 8:22-31).

The Bible appears to make numerous references to Mother or the Goddess. Some believe it instructs us to praise and worship Her; to offer prayer to Her. “I am one who calls on Goddess and expects an answer.” [Job 12:4] “Then Shaddai will be all your delight, and you shall lift your face to Eloah. You will pray and She will hear” (Job 22:26-27).

The Matriarch in the Holy Order (Priesthood)

Do matriarchs hold priesthood in the Patriarchal or Holy Order? Though there is a distinction between receiving the ordinances of the priesthood (a blessing) and holding power (versus authority) in priesthood, we observe in the LDS temple that women, not men, give the priesthood ordinances to one another there. They also wear “the garment” and “robes” of “the Holy Priesthood.” And last, women receive the same glorious blessings involving priesthood in the final promise of God at the conclusion of the LDS temple Endowment. D&C 84:22 makes it clear that priesthood ordinances are necessary to enter the Lord’s presence for both man and woman. Does this refer to a priesthood ordinance, or authority by holding it, or both? At the later stages of the Endowment, representing greater realities hereafter, the answer appears to be both, as like men, women receive the same promise and eventually have no coverings over their faces at the conclusion of the Endowment (“ordinances” are symbolic rites pointing to the actual event). An uncovered face appears to justify contact with God through priesthood power. This power originates in the Holy Ghost (telestial), the Second Comforter - Christ (terrestrial), or the Father (celestial). There is equality via the men leading out in officiating or giving the outward ordinances, whereas the women are co-creators with God in providing life through conception, birth, and preparing the children for blessings at the hands of those with priesthood.

A mother’s power is evident in her natural, inherent love for her children. Both men and women receive power via the Holy Ghost or Holy Spirit, and when God, via His voice (or under His own hand) activates it. This typically occurs as part of one having their calling and election made sure. The requirement in D&C 84:21 - to receive the ordinances of the higher priesthood, may also include holding authority and power in it, thus providing ability to come into the presence of the Lord - for both women and men. Though not connected to priesthood ordinances per se today, early Church history is full of examples of women blessing other women in connection with childbirth, for example, and blessing their own children as part of their responsibilities as loving mothers. Some of these early blessings were upon men in the temple. It was through gifts of the Spirit, exceptional faith, and love that the early sisters were motivated in such efforts. Growing outside pressures by men in administrate “authority” eventually caused such things to disappear in an “official” capacity over time.
In the Old Testament, Zipporah circumcised her and Moses’ son, while Rebekah clothed her son Jacob in the priestly garment. Mary Magdalene in the New Testament washed Christ’s feet (potentially as His wife) in a very sacred rite connected to the highest levels of the Holy Order. In these and other examples, there is stability, unity and equality between the matriarch and the patriarch in the Holy Order, neither is the man without the woman, nor the woman without the man - in the Lord (1 Corinthians 11:11).

Female Roles within the Holy Order

The five female roles as woman, wife, mother, daughter, and sister, in God’s Holy Order as a matriarch, include the spiritual role of a mother (wife of the current king) knowing who (which son) would be the next king (Jacob over Esau, for example). A central theme of kings in ancient Egypt was the legitimate right to rule, and patriarchal succession within it. Kings were always concerned about their legitimacy, their real authority via a royal bloodline, assured only through the matriarchal line. The mother of the king knew who the father was. Kingship in Israel through the Davidic bloodline was equally important. In second Samuel 7, we read seven times that Davidic kingship is part of an eternal covenant God made with king David. It concerned future leadership over Israel as established through a special royal bloodline God carefully selected. This right to rule over the house of Israel as king, is symbolized by the rare diadem, a special kind of crown. Christ and the future Davidic (in the line of Israel’s kings) servant both have a studded cloth diadem in the book of Isaiah, not the traditional metal crown of usurpers like Satan and earthly kings wanting money, power, and sex.

Throughout the ancient world we read of the Matriarch in the role of wife of the current king and mother of a future one, her son, chosen by God and revealed to her in revelation. We also read of daughters or sisters to the king. It was the mother who chose the future king. As a mother she gave birth to, nursed, supported and protected the next king. Some of these roles lasted into his adulthood. The woman was the only one who could assure the future king’s legitimacy (knowing who the father was) and thus his right to rule and reign (as king and priest) in Egypt or Israel, as she was the only one who knew the son’s patriarchal bloodline through his father (her husband). And significantly, it was her that God gave revelation - relative to who the next king would be among all her sons. This special male would become God’s chosen son - the “firstborn.” He was not necessarily the firstborn of the flesh, however, but of the Spirit. Without righteousness, he could not become the king.

Patterns in scripture reveal that he was always the “firstborn” of the Spirit, one with a pure heart, or light as a feather. The twins Jacob and Esau provide a good example among many others in the Old Testament. Esau was born first, but Jacob was chosen by the Lord to be next king (leader over the Kingdom of Israel), assisted all along the way by Rebecca, the wife of the older patriarch and king - Isaac. She knew via revelation that Jacob was to be the “firstborn,” and thus she prepared him for it. Like all firstborn “sons of God,” Jacob was later reborn spiritually, becoming a new rising son in his “Jacob’s ladder” experience with God at Peniel (meaning “face of God”), where th LORD gave him a new name, Israel (“soldier of God”). He set up a “stone as a pillar” there to memorialize this event, anointing it with oil and wine to memorialize this sacred setting, “the Gate of Heaven” (Genesis 28:18; 31:13, 45). He later became one of the three great patriarchal “fathers” along with Abraham and Isaac, kings over all Israel. Note that the “sun rose upon him” in Genesis 32:31, a clear type that he was the next king and patriarch, the new sun or “son of God,” a light to his people. Jacob’s father Isaac was a clear type for Christ (nearly sacrificed by his father). Both kings were born miraculously, one to an aged, barren woman, and the other to a special virgin. And unlike many future kings, both were spiritual and literal “firstborn” sons (of their mothers in the matriarchal line).

The importance of each role cannot be overstated, especially with regard to king and queen-ship. Ancient Egypt and Israel both provide important clarifying insights into the roles of the matriarch in connection with kings. Egypt gives us Hathor, Isis, Maat and Nepthys, for example (mother, wife, daughter and sister of the king, respectively), and the clearest picture of matriarchal succession of the god-kings as pharaohs. The Old Testament, on the other hand, gives us Eve, Sarah, and the two Marys, both valiant mothers, and a clear view of their “firstborn” sons, the new patriarch and king, and the specifics of this son’s preparation for future righteous service. The fourth “sister” role has less examples in scripture. Egypt provides us better examples with Maat, normally a sister, but sometimes a daughter.

Female Responsibilities in the Holy Order
The divine feminine possesses power to love, create, and beautify via her spirituality. The woman as creator with God is typically the primary nurturer of children. She also creates beauty all around her (like that of mother earth), doing so in her home, in gardens, in her children, and in her husband. Beauty can be defined as bringing all things into order in her environment. A woman’s beautification of her family’s relationship with God often involves praise and worship, seen in music, singing, and dancing. These and other refining spiritual qualities are typically feminine attributes. They balance out male energies which are typically tied to physical protection of wife and children, providing for the family, defending truth, and education generally (spiritual-priestly and civil-kingly). When both sexes are found equally yoked in a marriage relationship, they bless the lives of all those around them. This is the primary responsibility for priesthood generally within society – to refine, beautify, and uplift individuals within family.

Females function as daughters, sisters, wives, mothers, and then matriarchs. The matriarch is primarily an advanced spiritual role as wife, mother, and God’s servant in the unique Holy Order of the priesthood. She supports her husband - the patriarch king, nurtures their children, beautifies their home environment (physically and spiritually), and seeks to expand the influence of her unique work and that of her husband in establishing the LORD’s kingdom on this earth. She balances out the more physical, associated with protection of the family, providing for them, and their education in civil (kingly) matters and those of a more sacred (priestly) nature.

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<td>Protect the king, existing husband &amp; son</td>
<td>Give birth to &amp; prepare the future king</td>
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Examples of Important Matriarchs in Bible History

Sarah, the Mother of Abraham’s child, Isaac  Abraham is called the great father of the faithful. His valiant and gifted wife Sarah is a notable example of three matriarchal roles; (1) she provided legitimacy for the future king’s right to rule and reign via a royal, patriarchal bloodline through Abraham, and her own, (2) she was a mother and preparer of the “firstborn” son, soon to be the new king, and (3) she was a female protector for both the current king Abraham and the future king Isaac, their son.

Sarah passed a very difficult test. She showed faithfulness in the face of great temptation, even though she lived the difficult life of a nomad with Abraham. Taken by two kings, she could have inherited great wealth, ease and fame with either of them, becoming recognized and pampered as their Queen. The offer in Egypt was especially difficult. According to some sources, she was there for two years, but did not consummate the marriage with Pharaoh. In Abraham 1:11 we read of three virgins who refused a similar offer. They were sacrificed on the Lion Couch. Sarah was spared, never having to refuse the king’s advances, as the “angel of the Lord’s presence” aided her in Egypt (the same angel also saved her son from Abraham’s knife on Isaac’s own “altar”). This angel plagued Pharaoh and all his house with various maladies until he finally let her go.

Naamah, the wife of Noah  The name Haamah means “pleasing.” She was called so because of her good deeds. Naamah is called by God to gather the seeds of every type of plant upon the earth. She is aided in her mission by a great wind that gathers the seeds of the giant redwoods and cedar trees. After the ground is dry and firm, she then takes out all the seeds and seedlings and begins to plant them in the moist earth. She saved her family through her faith and belief in her ark-building husband, and she enabled the future of the rest of mankind after them by being a type of Mother Eve. Man and woman have great power when they work equally together to save future generations.

Bath-Sheba, the Mother of David’s child, Solomon  Bath-sheba was the favored wife of king David. The Prophet Nathan reminded her of the promise that her son Solomon would become king of Israel upon David’s Death. With the Prophet Nathan’s help, Bath-sheba was successful in guaranteeing the kingship for Solomon (the birthright or “firstborn” blessing), over Adonijah the literal firstborn son. Matriarchal authority is seen in David’s initial reference to Solomon as “Bath-sheba’s son.” Later, when he was recognized as heir to the throne, David referred to him as, “Solomon my son” (1 Kings 1:33). Solomon would later implement the inspired pattern of God’s holy temple.
Rather than deception and control, Rebekah appears to have simply exercised her matriarchal authority in the story of Jacob and Esau, the twin offspring of Isaac and Rebekah. As Matriarch, her responsibility was to ensure that her younger and more righteous son Jacob receive the birthright blessing, not Esau, her literal firstborn (Genesis 25:10). She knew this because of revelation from God. Genesis chapter 25 informs us, that like a number of special mothers in the Old Testament, Rebekah was barren, desiring posterity. Both parents prayed for the Lord’s blessing in this regard. “And Isaac entreated the LORD for his wife, because she [was] barren: and the LORD was entreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, If [it be] so, why [am] I thus? And she went to inquire of the LORD. And the LORD said unto her, Two nations [are] in thy womb, and two manner of people shall be separated from thy bowels; and [the one] people shall be stronger than [the other] people; and the elder shall serve the younger. And when her days to be delivered were fulfilled, behold, [there were] twins in her womb” (Gen. 25:22-23). Through revelation Rebekah had learned that “two nations” were within her, and that “the elder shall serve the younger.” Isaac did not receive the revelation. This was not his role. His duty was to give the patriarchal blessing, also receiving insights from God.

Mothers in the patriarchal-matriarchal order typically receive such sacred knowledge as they have responsibility to know the child’s future. This assists her in preparing this child as heir to the patriarchal powers of priesthood, the birthright son, or “firstborn,” and others of her posterity for blessings and responsibilities given them through her husband. In addition to teaching her children in preparation for coming ordinances, the matriarch Rebekah also prepared a ritual meal before the blessing at Isaac’s hands. She also dressed Jacob in special clothing that she kept in preparation for the ordinance. On two occasions Rebekah commanded her son Jacob to, “. . obey my voice . . .” (Gen. 27:8, 13). According to Porter, “Holding a position of authority, the Matriarch directed her son in the arrangements that were to be made and the information that would be given to Isaac during the ritual blessing. She appeared not only to be fully acquainted with the liturgy, but also played a key role in the blessing itself. Jacob’s fears are manifested in his concern that he might appear to be the ‘deceiver’ (vs. 12) and that there would be ‘a curse...and not a blessing.’ This foreboding of Jacob was quickly silenced when ‘his mother said unto him, ‘Upon me be thy curse, my son: only obey my voice . . . ’ Only in a position of authority may one be responsible for the actions of another, as Rebekah promised she would be. Had this been a deception, Rebekah as well as her son Jacob would be held accountable. Yet neither are reprimanded in the scriptural text by Isaac or the Lord. Jacob’s mother accepted full responsibility for the correct or incorrect (as it seemed) performance and acceptability of this priesthood ordinance as executed by the Patriarch. Rebekah prepared the ritual meal, and then took the ‘goodly raiment of her eldest son Esau.’ These ritual priesthood garments she kept in her house, and then clothed Jacob her younger son (vs. 15). Rebekah was in charge of, and maintained possession of the ‘goodly raiment’ or sacred vestments of the birthright son. These are the robes of authority that only the birthright son may wear, as he becomes the birthright son or patriarch, in preparation for the blessing clothed Jacob with the ‘goodly raiment’ of the firstborn. This seems to imply that Rebekah’s responsibility was to prepare, clothe, and present the birthright son to her husband and patriarch. Rebekah knew the signs for which Isaac would be looking and prepared Jacob for the ordinance and blessing by placing these ‘signs of recognition,’ that the patriarch would recognize by touching Jacob’s hands through his veil of blindness” (see Bruce Porter, Deception versus Decision, The Blessing of Jacob and Esau and Matriarchal Responsibilities in the Patriarchal Priesthood, (see Bruce Porter, Deception versus Decision, The Blessing of Jacob and Esau and Matriarchal Responsibilities in the Patriarchal Priesthood, http://bhporter.com/BPDeception%20vs%20Decesion.htm).

The second word kenegdo which means “exactly corresponding to” in Mishnaic Hebrew the root kened means “equal” the King James translation of kenegdo for “meet for” is based on the seventeenth-century meaning of “meet” as “worthy of” which has been long out of its current usage. The scriptures clearly teach that God created woman to be a unified partner to her husband, exactly corresponding to him in every way.

Ezer the Mother of all living

The Hebr
God knowing no one could go through the battles of life alone and win, created a companion for man who would fulfill all of these meanings. Woman would be a strength to him and at times rescue him with insights and her intuition. Woman is man’s greatest ally. God created her to be an ezer to man, his strength and power when all things are in balance.

One of the things God has given her is enmity – for evil. Unlike men, scripture and the temple teach us that the Matriarch is blessed with an inherent abhorrence to evil. This is called “enmity.” It was Eve who recognized Satan and pointed him out, recognizing the face of evil. The first matriarch Eve, “the mother of all living” was promised that “enmity” would provide her and the seed of the woman (her children) some power in the world of wickedness, the power of inherent love for her offspring. As posterity, or “seed” comes forth from the matriarch, she has responsibility in the patriarchal order to further enhance this natural enmity toward evil through good teaching in preparation for the coming ordinances of salvation and exaltation at the hands of her husband the Patriarch.

Pharaoh’s daughter, the Mother of Moses

In Exodus 2:10 we read of Moses who was brought, “unto Pharaoh’s daughter, and he became her son. And she called his name Moses.” Pharaoh’s daughter was within her rights to present Moses as heir to the Egyptian throne. This is seen in Hebrews 11:24, 25 where the Apostle Paul writes that when Moses, “was come to years, [he] refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.” The right to rule in Egypt came through the maternal line of the mother or wife of Pharaoh (matrilineal), yet the right to rule was inherent in the male (patriarchal). Though Moses rejected the worldly throne of matriarchal Egypt, he later married the daughter of “the priest of Midian,” in whose line he then received priesthood from Jethro, the father of his wife, to fulfill his role as teacher, priest, prophet, patriarch and king over all Israel (D&C 84:6). Thus Moses received his “firstborn” status through the matriarchal lineage of his mother.

Zipporah, the Mother of Moses’s child

Consistent with her matriarchal responsibilities, Zipporah, the wife of Moses, made sure her children received the ordinances required by the Lord. One male child did not receive the ordinance of circumcision at the hands of her husband. We read in JST Exodus 4:25-26, “Then Zipporah took a sharp stone and circumcised her son, and cast the stone at his [Moses’] feet, and said, Surely thou art a bloody husband unto me. And the Lord spared Moses and let him go, because Zipporah, his wife, circumcised the child.” Moses’ life was spared or “protected” because his inspired wife performed the circumcision required for their son. Moses was apparently too busy taking care of other families through Melchizedek priesthood service, apparently neglecting his own patriarchal duties.

Eluma- The Mother of Samson, wife of Manoah

There was a certain man whose “name was Manoah; and his wife was barren, and bare not.” So begins the scriptural story of the birth of Samson in Judges chapter 13. The text continues: “And the angel of the LORD appeared unto the woman, and said unto her...thou shalt conceive, and bear a son” (Judges 13:3). In verses four and five the angel tells the mother to be that this child will be a Nazarite (one consecrated to God via covenant, see Numbers 6), and “shall begin to deliver Israel.” She runs to tell her husband who believes her but seeks his own witness, and again the angel of the Lord reappears but comes only to Eluma as she sat in the field. She rushes to find her husband and bring him the man of God. Manoah asks “How shall we order the child, and how shall we do unto him?” the angel does not give any further guidelines about how the child should be raised, except to repeat the same dietary restrictions, adding only “all that I commanded let her observe” Apparently, the angel felt that the primary responsibility for the righteous rearing of the child lay with his mother.

Here again it is the matriarch that receives revelation concerning the child’s future, and significantly, one who will deliver Israel (physically) in preparation for the one who will deliver it spiritually, the Savior Jesus Christ.

Judith- Woman of strength and independence

In the book of Judith, it tells her story as she lives in a time of war. King Nebuchadnezzar is sending his army about destroying cities. She being a widow and a woman of devotion, and after three years from her husbands death, she continues to mourn, wearing sackcloth, fasting every day, except one meal at night. Nobody spoke ill of her. She feared the Lord. In the story the army is about to come upon her town. The people are praying. Judith decides to prepare herself, to go before the armies. She prays, washes, and anoints herself. After her spiritual preparation, she dresses her self and leaves the city with her maid and a few provisions.
They get arrested and go before the commander of the army. She talks him into believing she is going to help him, and he invites her to a dinner party and then gets drunk. Judith prays for strength and cuts off the head of the man in a drunken stupor using his won sword. She then goes back to her city. The people then prepare for battle, eventually defeating the Assyrian army. All the women of the city come to see Judith and dance in her honor. She responds by leading them in a victory dance, singing praises to the Lord.

Aseneth, the wife of Joseph in Egypt In some sources, Aseneth is portrayed as being a virgin of eighteen years, very tall and beautiful. Being raised in Egyptian ways she does not know the God of Israel, Joseph’s God. Later when Joseph’s arrival is announced, she goes to her tower window to watch his approach. Her body trembles at his magnificent appearance. She goes weak in the knees. Her soul is crushed with fear. Her father bids her to kiss her “brother.” Joseph refuses the kiss saying it is not fit for a man who worships God with his mouth to kiss the mouth of one who “will bless with her mouth dead and dumb idols and eat from their table bred of strangulation and drink from their libation a cup of insidiousness and anoint herself width destruction.” He affirms that it is fitting that he kiss only his mother, sisters, and the wife of his bed; to kiss others would be an “abomination before the Lord God.” But being sensitive, he places his hand on her head and blesses her. After Joseph leaves she locks herself in her room and is filled with much distress and weeps with “great and bitter weeping” and repents of her worship of her former gods and idols. Aseneth then withdraws to her tower where she repents, prays, and fasts for days. On the 8th day she lifts her head a little form the floor and the ashes on which she is laying, but is weak from want of food for 7 days. She utters a pitiful prayer to the true God of Joseph. She prays again for courage to ask for forgiveness, she confesses her sins and prays for acceptance.

Aseneth then confesses her former pride and sin in worshiping idols which was “done in ignorance” and pleads for God to rescue her. After Asenath’s confession, the Lord gives her a sign in the heavens and she recognizes it as a sign of her acceptance. As she ponders this and continues to look up, a “great and unutterable light” appears. A man comes from heaven and stands at her head in her chamber. She marvels that he has come because of the high tower and the bolted door. The glorious man informs her that he is the commander for the whole host of the Most High and that he has a message for her. He instructs her to go to her second chamber and change out of her mourning attire and put on a clean linen robe and girdle of her virginity before he conveys the message. She complies and washes and changes as told, adding a linen veil to cover her head. The angel then gives her “white honey like the dew of heaven”, a symbol of her royal status and enlightenment. The angel then rubbed the honeycomb and “vast numbers of bees issued forth form it, all white as snow; they alighted on Asenath, the queen bees gathering on her face and making honeycomb in her mouth.” The angel then used his rod to direct the bees back to the honeycomb. Eating this heaven-sent food was thought to have power to open one’s eyes to spiritual things, providing greater understanding of potential royal heritage, and real identity. We read in 1 Samuel 14:27, “And he put forth the end of the rod, and dipped it in the honeycomb. And he carried his hand to his mouth and his eyes were enlightened.”

Joseph returns the next day and doesn’t recognize her and they are married. Aseneth is elevated to an archetypal standing and this woman who has sought refuge becomes a source of refuge to others. All who follow her example are promised as she was. She rises to one like unto Abraham, as one who has left an idolatrous nation to come to know the one true God. She provides strength and inspiration to all seekers of truth and the mysteries, and to all who attempt to change the direction of their life.

Sisit, the wife of Job In the pseudepigraphic Testament of Job we read her portion of the story, not just Job’s. She having lost everything in her trials, including her children, resorts to begging and working as a slave to get food for her family, and to feed Job who is sick. She even gets to the point where she cuts off her hair, selling it for bread. Satan, in disguise of a bread seller, tells her that for her hair she can get three loaves of bread. Shaving one’s head in that day was a sign of disgrace, for a woman’s hair was her veil and covering. Although her strength temporarily wavers because of Satan’s powerful influence, the portrait of a once- proud and wealthy woman, selling her hair to feed her children and rescue her husband is a powerful one. What would have happened to Job and the children if she had not worked as a servant in order to feed them? It is likely he would have not lived to have all blessings restored.
Mary, the Mother of the Father’s child, Jesus Christ

Prefigured in the experiences of other matriarchs and their “firstborn” sons, especially that of Sarah and Isaac, the future birth of the Savior of the world was given to the matriarch Mary, this time before the expectant mother was even married. Maintaining the pattern of a royal bloodline, and through both lines (like Abraham and Sarah), Mary (and her mortal husband) also possessed a royal lineage. It was also the patriarchal lineage of God the Father that further insured the legitimacy of Christ’s right to rule and reign as the King of kings on the earth. Though born of two royal bloodlines, and of great natural capacity and potential, He, like all mortals had to develop grace for grace (John 1).

Rather than revelation only, the angel Gabriel came in person to a young, highly favored Mary, announcing that she would become the mother of God’s Son on earth, the Savior and Redeemer of the world. Mary’s conception would be even more miraculous than that of Sarah’s, as this special literal and spiritual “firstborn” son would be born to a virgin. Gabriel informed her that He would be called, “Son of the Highest; and the Lord God shall give unto him the throne of his father David” (Luke 1:32). He would become the prototype Davidic King, shedding His blood for the liberty of the people He loved.

Like other mothers of miraculous births, many of them Nazarites in the Old Testament, Mary “kept all these sayings in her heart” (Luke 2:51). She later presented the Christ child to the Father at the temple (Luke 2:21-39), as did Hannah (mother of the Prophet Samuel, thought to be a Nazarite from birth). Mary, like Hannah (and Manoah’s wife, the mother of Samson), may have also fulfilled a Nazarite vow in presenting her firstborn son Jesus to serve the Lord as a Nazarite priest. He hailed from Nazareth, His hometown. There he began His mission at age thirty, when he stood up in the Synagogue quoting Isaiah chapter 61. “The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified” (Isaiah 61:1-2, see Luke 4:16-21).

Prophetesses in Scripture

Each of the five roles of those in the patriarchal or Holy Order (teacher, priest, prophet, king and patriarch) has a female counterpart, including “Prophet.” We see a total of ten “Prophetesses in the Bible, for example, five in both the Old and New Testaments. Joel 2:28-29 tells us that in the last days, there will be an increase in both men and women with spiritual gifts. Moses, in Numbers 11:29, stated, “…would God that all the Lord’s people were prophets [women and men], and that the Lord would put his spirit upon them!” His statement was made in response to those who objected to the “seventy elders” of Israel who also prophesied, “when the spirit rested upon them… and did not cease” (Numbers 11:24-26).

Marital status was not a prerequisite for a “Prophetess.” Of the ten female prophets so named in scripture, three were married (Deborah, Huldah, and Isaiah’s wife), one was a widow (Anna), and four were virgins at the time (Philip’s daughters). Two do not have their marital status mentioned (Miriam and Noadiah). What is obvious is that God gave certain women His divine approval and authority to speak and act on His behalf. They also had a protective role, delivering the people in some fashion. Even during times when women held low standing in the eyes of men (throughout much of the world’s history), scripture provides stories of women in God-given positions of power, authority, and influence. As always, the “weak things of the world” often reveal “mighty” works (1 Corinthians 1:26-31). This “weakness” is often revealed in their lowly stations of birth, Christ, for example, born in a manager within a cave.

The ten “prophetesses” named in scripture include; (1) Miriam (Exodus 15:20), (2) Deborah (Judges 4:4), (3) Huldah (2 Kings 22:14), (4) Isaiah’s wife (Isaiah 8:3), and (5) Noadiah (Nehemiah 6:14). In the New Testament we read of five more; (6) Anna (Luke 2:36-38), (7-10) and the four daughters of Philip (Acts 21:9). Each of their stories is revealing, especially those of Deborah and Miriam.

Deborah (Judges 4:4-31) Deborah was not only a “Prophetess” but the fourth Judge to lead Israel. She was a “shaphat,” a word meaning one “to deliver” or “to rule.” Her responsibilities included deciding controversies, giving
verdicts, and executing judgments. She spoke on behalf of God in important military operations as well, and was the only military leader in the book of Judges seen in a favorable light. Her wisdom and decision-making was sought after. Deborah was honorably called “a mother in Israel.” She was bold in speaking the mind and will of the Lord. Like many righteous women in scripture (along with King David), she honored God in song, specifically a “song of victory.” Throughout her forty years of leadership there were no scandals or moral controversies.

Miriam (Micah 6:4) Micah 6:4 addresses three important leaders for Israel, one a women, “For I brought you up from the land of Egypt, I redeemed you from the house of bondage; And I sent before you Moses, Aaron, and Miriam.” The Prophetess Miriam was the older sister of Moses and Aaron. She was not only a Prophetess, but also a midwife and a “waterbearer” - a “keeper of the well.” She is the “sister” described in the story of the adoption of Moses by Pharaoh’s daughter in Egypt. Devised to control the growing Jewish slave population, Pharaoh decreed that all male Hebrew babies who were to be killed. Jochebed, mother and protectress of Miriam and Moses, wouldn’t allow the male child to be murdered, hiding Moses as long as possible. She eventually put him in a small ark of bulrushes and laid it in the reeds by a rivers bank. It was Miriam who watched over her little brother in the reeds. Bathing in this river, Pharaoh’s daughter found the baby Moses and was enchanted by him. Seizing this opportunity, Miriam bravely approached the royal princess, suggesting one that could nurse the baby for her (her and Moses’ mother). Miriam’s wise action allowed Moses to live, spending his formative years with his biological mother. It was her and her mother that saved Moses’ life prior to his later “deliverance” of all Israel.

Later Miriam led the women of Israel in publicly celebrating and worshiping God after the Israelites crossed the Red Sea (Exodus 15:20-21). She sang the “song of redemption” (there are other “songs of redemption” in scripture, see D&C 84:98-102 for one). In Exodus we read, “Miriam the prophetess, the sister of Aaron, took a timbrel in her hand and all the women went out after her with timbrels and dancing. Miraim sang to them, ‘Sing to the Lord, for he is highly exalted! The horse and its rider he has cast into the sea.’”

Miriam also served as a midwife (something many early Mormon women did, pronouncing many “blessings” on the expectant mothers). More noteworthy, however, was Miriam’s ability to supply all Israel with life-saving water during their journey in the Sinai desert through her singing a special song that miraculously brought forth living waters from wells in the parched earth. She possessed power in her voice (in Alma 32:23 we read that women and children were given “words”). Later, when she died, the wells ran dry and disappeared. Numbers 20:1-2 states, “Miriam died and was buried. And there was no water for the congregation.” Thereafter, the wandering Israelites complained to Moses, fearing they would die of thirst. Moses was unable to sing up the waters of creation from mother earth as his sister had done. God then told Moses and others how to address one particular well, urging the waters of life to emerge. “Then Israel sang this song, ‘Spring up, O well! Sing to it’” (Numbers 21:17).

Other spiritually gifted women in scripture (though not specifically named as “Prophetesses”), include: Rachel (Genesis 30:24), Hannah (1 Samuel 2:1-10), Abigail (1 Samuel 25:28-31), Elisabeth (Luke 1:41-45), and Mary the mother of Christ (Luke 1:46-55). Sarah the wife of Abraham and Esther are also thought to have had important spiritual “gifts.” The Prophetess Huldah (2 Kings 22:14) was a contemporary of the Prophet Jeremiah, during the reign of King Josiah. Five important officials, including Israel’s High Priest, sought out her useful counsel. She authenticated “the book of the law” that Josiah found and confirmed in it a grim prophecy of what Israel’s future divine judgment.

**Beautifying Our Relationship with God via Praise, Music & Dance**

Music, singing, and dancing are often associated with women and with their praise and worship generally. All three have unique power to bring the Spirit of God to gatherings and individual worship. Joyful praise and beautiful music invite and invoke God’s presence wherever we are. King David was a master of worship via praise in music. David’s Psalms (the words accompanying his music) provided the primary content for the earliest temple worship in Jerusalem. And he appears to be the first to institute 24/7 worship, doing so at the Tabernacle of David in Israel’s capital city. It was done in a separate tent structure apart from the Tabernacle of Moses. Within it David organized 4,000 musicians in rotating service or “courses” to provide ongoing worship of the LORD. He also utilized worshippers and musicians to accompany his army into battle. It brought great success in the battlefield. King David knew that heart-felt praise and worship had great power to defeat darkness and evil, re-introducing light into any situation. It is lost knowledge today, except among the wise.
Three Prophetesses, Deborah, Huldah and Miriam were known for their songs, some used in connection with Israel's victories over its foes. In one battle involving King Jehoshaphat, all Judah, and the Ammonites, singers and musicians were sent before the army to praise the Lord. They went before their enemy with the weapon of ritual praise and music, along with “mighty prayer”. The Lord then fought their battle for them and the enemy was defeated. Throughout scripture we see joyful, harmonious praise of the Lord – as thanksgiving, frequently in association with dance too, something King David and Solomon actively participated in.

Besides traditional music and singing, the Old Testament also portrays seven different types of ritual dance. These include; (1) The Dance of Praise (Psalms 149:1-3; 150:4 - 13 praises), (2) The Dance of Worship (Judges 11:34; Luke 15:25), (3) The Dance of Spiritual Warfare (Isaiah 30:32; Psalms 149:1-9), (4) The Dance of Celebration (Deuteronomy 16:13-15; Jeremiah 31:4), (5) The Dance of Travail (Jeremiah 31:13; Lamentations 5:15; Isaiah 66:8-11), (6) The Dance of Prophecy (1 Samuel 10:5-6), and (7) The Dance of Ceremony (Judges 29:19-23).

Addressing ritual or worship-centerend dance, Nibley stated, “The Old Testament is rich in dancing situations. Israel came out of Egypt dancing, and the victory dances that followed were by choruses of maidens (Miriam - Exodus 15:20; Hannah - 1 Sam. 18:6). We read of a company of prophets carrying instruments (see Psalm 149:3); they danced as they prophesied. There was a daily procession, with song and dance around the altar in the temple; David and Solomon both participated in it. In the dance of the water drawers, ‘Pious men and men of affairs danced with torches in their hands, singing songs of joy and praise, with a full orchestra of Levites.’ Rabbi Simeon ben Gamal juggled eight torches in the dance. The Song of Solomon was an antiphonal between two choirs of maidens. Rival maiden choruses got David into big trouble when one sang ‘Saul hath slain his thousands,’ while the others topped with ‘But David his ten thousands’ (1 Sam. 18:6—7). Just such competitions took place in Greece, preserved in the ‘Maiden Songs’ of Alma (Hugh Nibley, Abraham’s Temple Drama, BYU Maxwell Institute). In a modern revelation to Brigham Young, the Lord said, “If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving” (D&C 136:28).

To defeat darkness, division, and hatred among oppressed Native Americans, the LORD Jesus invited some 200 of them as representatives of their individual tribes to gather to Walker Lake, Nevada in 1894. There He taught them a special dance known as “the dance of peace”. It was designed to bring brotherhood, forgiveness, and love to a broken, oppressed people relocated to reservations in mostly western North America. Knowledge of this unique dance was quickly corrupted in creation of a new dance by other Native Americans, those not invited to this special gathering. They used their new dance to seek revenge against the white oppressors, creating what is now called “the ghost dance”. Its purpose was to awaken dead ancestors to aid them in getting revenge on the whites, leading to a return of their lands. Government troops were soon sent out to squelch the uprisings tied to the new “ghost dance religion”. Sadly, Christ’s 1894 visit, His love-centered teachings, and His dance of peace, were soon all forgotten, replaced by a new dance tied to war and revenge (see D&C 93:39 and the author’s book, The Remnant Awakens, Amazon).

**Priesthood for Women and Men**

Note the following scripture.

“…. and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile” (2 Nephi 26:33).

God gives liberally to all (James 1:5). If this includes salvation (2 Nephi 26:27), a cry of repentance (Alma 5:49), resurrection (Alma 11:44), the commandment to care for others (Alma 1:30), and the heavenly gift (4 Nephi 1:3), why would He exclude priesthood in His gifts - the power by which all things are done? Does not everyone need this? We read in 2 Nephi:

“Behold, hath the Lord commanded any that they should not partake of his goodness? Behold I say unto you, Nay; but all men are privileged the one like unto the other, and none are forbidden” (2 Nephi 26:28).
Priesthood is power given by God to those whom have built a relationship of trust with Him. And that power is love… love to bless our lives and the lives of those around us. It is the power of the Gods by which all things are done. Charity is the strength of this power, a gift that comes only from God.

Love and power are signs of Zion! Where all are equal in everything, everything that the Lord has, and every good gift, He is no respecter of persons. Everything must come into this balance and be one. To be a participant in Zion and in the Celestial Kingdom we all must be in unity. The vision that Joseph and Sidney had about those who obtain the Celestial Kingdom provides much information about the priesthood and Zion (D&C 76). Pay close attention to the verb tenses: past, present, future.

50 “And again we bear record—for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just—
51 They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given—
52 That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;
53 And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.
54 They are they who are the church of the Firstborn.
55 They are they into whose hands the Father has given all things—
56 They are they who are priests and kings, who have received of his fulness, and of his glory;
57 And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.
58 Wherefore, as it is written, they are gods, even the sons of God—
59 Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ’s, and Christ is God’s.
60 And they shall overcome all things.
61 Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet.
62 These shall dwell in the presence of God and his Christ forever and ever.
63 These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people.
64 These are they who shall have part in the first resurrection.
65 These are they who shall come forth in the resurrection of the just.
66 These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all.
67 These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn.
68 These are they whose names are written in heaven, where God and Christ are the judge of all.
69 These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.
70 These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.” (D&C 76:50-70 [emphasis added])

Does “are” really mean present, now, currently, at this moment, in mortality? Does “shall” refer to later?

Let’s look at the fruits of the priesthood, fruits of the spirit, and the fruits of charity.

**How Priesthood is maintained**

Priesthood comes from holding virtue within you, within a pure mind and spirit. The relationship of trust and love you develop with the heavens, grants you authority and permission to act in God’s name – at some point in His
time. This is also how priesthood power is maintained once it is obtained - the Holy Priesthood, that is - after the Order of the Son of God.

In D&C 121: 34-40 we read:

“Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson— That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen.

Can someone have power in the priesthood (more than just authority in it) if they exercise control, dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness? Why do many suppose they have even a little authority or power? Priesthood is only maintained by charity, the pure love of Christ. This is evident in D&C 121: 41-46.

“No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile— Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; That he may know that thy faithfulness is stronger than the cords of death. Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.”

If we look at the fruit of the Spirit, which maintains Priesthood, we can know how Priesthood is obtained and maintained. For we know; “Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them” (Matthew 7:16-20).

**How Priesthood is obtained**

Seeing how priesthood is obtained and maintained, we see the fruits of the spirit.

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another” (Galatians 5:22-26).

Those who hold “priesthood” have these fruits of the spirit in their possession.

Is it important to look at the fruits of “priesthood holders”? Why? Do true High Priests and Priestesses after the Order of the Son of God come clothed, manifesting the fruits of the spirit? Yes! Look at what Moroni says about charity in Chapter 7, verses 44-48;
44 . . . “for none is acceptable before God, save the meek and lowly in heart; and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have charity; for if he have not charity he is nothing; wherefore he must needs have charity.

45 And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

46 Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—(If you think about that, that is really the only thing that will never fail. Faith, happiness, hope, all of these things can fail. But the lesson that Job learned was that it was Charity that binds evil and never fails)

47 But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

48 Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. Amen.”

It looks as though the fruits of the priesthood, the fruits of the spirit, and the fruits of charity are all the same thing. As you ponder this, everything starts to come together. Who is the “giver” of all “good” gifts? We can only obtain these gifts from the hand of God. This comes from building our relationship with heaven, and then receiving all the good gifts.

Who bestows charity? Who bestows priesthood? Is charity the same things as the Holy Priesthood, after the Order of the Son of God? How do I become a son of God? Does God give his sons priesthood? If men can be a bride of Christ, then women can be sons of God. What is the power of love? How does charity seal, bind, and govern? How does priesthood seal, bind, and govern? Is there any difference?

“There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated” (D&C 130:20). What is this law? Is there one law or many laws? Is this law, the law of charity. Is this priesthood?

**The carnal man tries to find happiness by changing his environment. The man of God changes the world by allowing God to change his heart.** What does this have to do with having a broken heart and contrite spirit?

Can a man and woman full of charity bind the enemy with love? Is charity power? Who can resist it? Was the Atonement wrought of, through, and because of charity? Are the chains and shackles of hell broken through it?

“He that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is the least and the servant of all. Wherefore, he is possessor of all things; for all things are subject unto him, both in heaven and on the earth, the life and the light, the Spirit and the power, sent forth by the will of the Father through Jesus Christ, his Son” (D&C 50:26-27).

It may be that he or she who has charity possesses priesthood.

Satan lies to us and tells us to avoid the very experiences that imbue charity into our being. The carnal man agrees with the enemy and would rather live a life of ease and luxury. The devil knows that charity is the only power that can bind him. It totally disarms him. It is the power by which everything is created and done, the power to do “all things” comes from this pure love.

**Signs of Priesthood**

So what might this look like in mortality? There are many examples. The best may be the example of Melchizedek in JST Genesis 14:25–40.

25 “And Melchizedek lifted up his voice and blessed Abram.
26 Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire.
27 And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch,
28 It being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God;
29 And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name.
30 For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course;
31 To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world.
32 And men having this faith, coming up unto this order of God, were translated and taken up into heaven.
33 And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace.
34 And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world;
35 And hath said, and sworn with an oath, that the heavens and the earth should come together; and the sons of God should be tried so as by fire.
36 And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace.
37 And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God;
38 Him whom God had appointed to receive tithes for the poor.
39 Wherefore, Abram paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need.
40 And it came to pass, that God blessed Abram, and gave unto him riches, and honor, and lands for an everlasting possession; according to the covenant which he had made, and according to the blessing wherewith Melchizedek had blessed him.”

Melchizedek manifested priesthood and maintained it by the fruits of the spirit. The results were peace and love, the people taken in unity up to God! Women have a huge part in this, but only when there is balance. They, like men, have their important roles and responsibilities. Let women everywhere return to their Divine Nature and know the Divine Feminine in their Father and Mother in Heaven. Let them help bring charity to this world by first changing themselves and letting God do the rest. In this way there will be better balance. In this way there will be priesthood on the earth in His sons and daughters.

The Unity of Empowered Servants

The 144,000 last days servant addressed by John in the book of Revelation have obtained the fullness of the priesthood from the LORD (see John 1:1). Many last-days servants are equally yoked couples, able to bring about God’s purposes in unity and joy via love. The individual attributes, talents, and gifts of the woman and the man magnify each other’s effectiveness as servants as God. There is also a fullness expressed in their sexual union, a type of holy communion supplying oneness, healing, and the opening of special gates and doors, made possible only in this unique creation act. We are to individually and together become one with God.

In Matthew 22: 36-40 we read,

36 “Master, which is the great commandment in the law?
37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
38 This is the first and great commandment.
39 And the second is like unto it, Thou shalt love thy neighbour as thyself.
40 On these two commandments hang all the law and the prophets.”
Later, the Savior said, “A new commandment I give unto you, That ye love one another; \textit{as I have loved you}, that ye also love one another” (John 13:34). Jesus Christ has perfect love. He is the model for us.

On all these hang the rest of the laws, why? Don’t you think there is power there?

Everything in heaven is done by love and creation. Both are \textit{necessary} for anything to operate efficiently in heaven, working in perfect unity and cooperation. The constant cycle of these two is what powers the universes. Love is what creates and in creation more love is created, and so creation grows and grows.

Creation has seeds and love is what activates those seeds, then creation happens. When you have created something what is the first emotion that you feel? LOVE! Love for that creation and the Joy that comes from new life. And when more love is created and felt then there is power to create more! Love is an actual power that is in everything and through everything, a tangible energy that can move and lift.

Dividing male and female energy, we can associate Love with the Male and Creation with the Female. As it is the gift for woman to hold seed and bear children, the pattern is the same. The men need to function out of love or they have no power. The female creates, and in that comes more love and creation. This in turn gives the male more power/love to then give her more power, and then creation goes on and on.

We cannot change this divided world until we have first changed ourselves. Knowing that it will all come together in Gods hands, into a more perfect balance, we can stay in trust and peace and help lift those around us.

The Divine Feminine and role of females is to create, make things beautiful, dance, praise and sing to God, and teach and care for children. Because of the Holy Spirit, woman is intuitive and soft, graceful and strong in her own way. We can take the lessons we learn from the women we have read about here into our own lives. Women can be strong and are given power by God to fulfill their missions and roles. One of those roles to is empower the men. As women return to their divine nature, the men will return to theirs, and there will be unity and harmony once again. Mother Eve took the lead in leaving the Garden of Eden so that we could all progress. It is time that her daughters return along with her sons to the Garden, in the creation of Zion.

None of us have all of the gifts, we all are lacking. The place we need to go and receive this power is God, who gives liberally to all who are lacking. We receive the gift under His hand. He is the source of all power. Ask for the Holy Spirit to guide you and teach you about your Divine Feminine and your individual mission in it, ask and ye shall receive.

\textit{The End}

Partial List of Sources

- \textit{God - Scripture & Revelation}
  - \textit{The Forgotten Women of God}, Diana Webb
  - \textit{The Hidden Divine Feminine}, Maxine Hanks
  - \textit{The Mother of the Lord}, Margaret Barker
  - \textit{Pillars of the Priesthood}, Val Brinkerhoff

End Notes
1 Mother as the Holy Spirit - She is defined as BREATH/WIND/SPirit

The simple fact of the matter is the Hebrew word “ruach” means BREATH/WIND/SPirit – and it is a feminine noun. Look it up – Strong’s #7307.

Ezekiel 37:10 So I prophesied as he commanded me, and the BREATH came into them, and they lived, and stood up upon their feet, an exceeding great army. 11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. 12 Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. 13 And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, 14 And shall put my SPIRIT in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

Wisdom of Solomon 7:25 OLDER 1611 KJV (before this book was taken out)

25 For SHE [Wisdom] IS THE BREATH OF THE POWER OF GOD, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets. 28 For God loveth none but him that dwelleth with wisdom.

“Wisdom” of Proverbs 8 is the (feminine) Holy Spirit. Take careful note of Prov. 8:22-30 concerning Creation.

Now, the word “wisdom” in Greek is SOFIA, also feminine. Again. Look it up in Strong’s #4678.

The Holy Spirit, Who is the Comforter, is also Wisdom/Sofia, which is clearly described as feminine as we saw in Proverbs 8.

To further drive the point home, let us now consider what Yeshua said to the Pharisees in…

Luke 7:

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.
31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?
32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.
33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.
34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!
35 But wisdom is justified of all her children.

Consider also what Yeshua said to Nicodemus:

John 3:

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?
5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit [pneuma], he cannot enter into the kingdom of God.
6 That which is born of the flesh is flesh; and that which is born of the Spirit [pneuma] is spirit [pneuma].
7 Marvel not that I said unto thee, Ye must be born again.
8 The wind [pneuma] bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit [pneuma]. Can anything be “born” from a male? No. It should go without saying, females give birth!

OK. Now, let’s look at some more verses from the original the KJV Old Testament…

Wisdom of Solomon 6:24
New what wisdom (sofia) is, and what was her origin, I will declare: and I will not hide from you the mysteries of God, but will seek her out from the beginning of her birth, and bring the knowledge of her to light, and will not pass over the truth:

We all know Solomon “prayed for wisdom” and was thus considered the “wisest man who ever lived.” Consider now his prayer:

Wisdom of Solomon 9:

4 Give me wisdom [sofia], that SITTETH BY THY THRONE, and cast me not off from among thy children:
5 For I am thy servant, and the son of thy handmaid, a weak man, and of short time, and falling short of the understanding of judgment and laws.
6 For if one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.
7 Thou hast chosen me to be king of thy people, and a judge of thy sons and daughters.
8 And hast commanded me to build a temple on thy holy mount, and an altar in the city of thy dwelling place, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning:
9 And thy wisdom [sofia] with thee, which knoweth thy works, which then also WAS PRESENT WHEN THOU MADEST THE WORLD, and knew what was agreeable to thy eyes, and what was right in thy commandments.
10 Send her out of thy holy heaven, and from the throne of thy majesty, that she may be with me, and may labour with me, that I may know what is acceptable with thee:

This is in perfect alignment with Proverbs 8 but remember, again, the Wisdom of Solomon was also in the KJV. Not only that, but a very similar concept to what is described above can also seen in the book of Enoch:

1 Enoch 42:

1. Wisdom found no place where she might dwell;
   Then a dwelling-place was assigned her in the heavens.
2 Wisdom went forth to make her dwelling among the children of men,
   And found no dwelling-place:
   Wisdom returned to her place,
   And took her seat among the angels.

2 The Diadem: Royal or Legitimate Right to Kingship via Bloodline The diadem appears in only four KJV Bible verses; 1, Job 29:14; 2, Isaiah 28:5; 3, Isaiah 62:3, and 4. Ezekiel 21:26-27. A fifth diadem is found in the Aramaic Targum or “translation” of Genesis 49:26, where the word “crown” is translated “diadem” in connection with Jacob’s patriarchal blessing upon the head of of his birth-right son Joseph (of Egypt). Those wearing the diadem in scripture include Christ the LORD and four other righteous individuals. Jesus, when He returns at the second coming should be wearing multiple diadems in Revelation 19:12, but the word “crown” there is not translated correctly as it appears to be in the verses below. Christ’s righteousness is mentioned in Revelation 19:12 but not his royal patriarchal bloodline authority. He has many “crowns” rather than “diadems”.

   2. In the last-days return, Christ the LORD wears a diadem in Isaiah 28:5.
   3. The last-days Davidic (or royal bloodline) Servant wears a diadem in Isaiah 62:3.
   4. A wicked one has his false diadem removed in Ezekiel 21:26-27. It is reserved for one whose “right” it is.
   5. Joseph of Egypt is promised a diadem in Jacob’s patriarchal blessing in Genesis 49:26 (Aramaic Targum).

The diadem is closely connected to royal bloodline authority and to righteousness. Together they insure legitimate authority to rule and reign over the house of Israel. The word “diadem” is a variant translation of the word nazir, meaning “crowned”. It is tied to an uncut, full grapevine. In The Encyclopedia of Biblical Literature we read, “Whilst the vine again, laden with fruit, is called Nazirite, or more probably Nazir, i.e., the crowned (Lev. 25:5;11); because in its uncut state, when its head is covered with grapes and foliage, it is a much adorned with a diadem as the head of the Nazarite with the abundant hair, just as we call the foliage of a tree its crown” (The Encyclopedia of Biblical Literature, Kitto & Alexander eds., vol. 3, p. 293). Nazarites (men or women) make vows with the LORD that they might become “holy unto the LORD” (see Numbers 6). Nazarites were to have no contact with grapes, wine, or raisins or with sin or death. The length of their uncut hair was and is a symbol of the length of time of the vow (30 days minimum, up to an entire lifetime). Many in scripture were Nazarites. They include Samson, Paul the Apostle, James the Just, and otentially Christ the LORD, among many more men and women.
The rare **diadem** in scripture signals the **royal authority** of various individuals, including Christ the LORD based on **bloodline** (through God the Father) and His **righteousness**, whereas regular metal **crowns** signal traditional worldly kingship among men and their kingdoms, also based on **bloodline**, but rarely **righteousness**. In Nelson's Student Bible Dictionary we read, “rulers of the Ancient Near East did not wear rigid gold crowns but cloth turbans wound around the head and decorated in turn with cloth **diadems** studded with gems” (see Ezek. 21:26–27 & Mal. 3:17). In the New Testament **garlands or wreaths** are a type of crown. Some **wreaths** were worn to symbolize faithful service, like Roman leaders.

Roman soldiers forced Christ to wear a **crown** of thorns at His crucifixion. In reality it represented His real Kingship authority in connection with (1) His **righteousness** and His **royal patriarchal bloodline** through the Father; And (2) His authority is also based upon personal righteousness (2 Tim. 4:8). Christ alone was worthy to perform the Atonement for us and thus open the seven seals of the Book of Life in Revelation (see chapter 5). Both **royal patriarchal bloodline and righteousness** were and are required of Israel’s **legitimate** kings. The **diadem** is thus an important symbol of **legitimacy** of Kingship authority in the house of Israel in scripture. Satan does not possess either form of this **legitimate authority** (bloodline or righteousness) to rule over over the souls of men on earth. This has not stopped him from seeking all power, however. He is a usurper, a liar, and a murderer. He vowed to take God’s kingdom in Isaiah 14:10-15. His pride and jealousy of God’s Son led to his rebellion.

John the Revelator addresses the reality of Satan’s usurpation of power on earth in the last-days in Revelation chapters 12 and 13. He does this via the symbolic usage of a **crown** only, not the **diadem**. Satan and the anti-Christ usurper wear a wordly **crown**, where our returning LORD at the Second Coming **should** be wearing “many **diadems**”. A poor translation of Revelation 19:12 has given us “many **crowns**” instead of the diadems. As the Only Begotten Son of the Father in the Flesh (**bloodline**), and His demonstrated **righteousness**, Jesus has the legitimate legal right to rule and reign on the earth, because of His royal, as should be symbolized the **diadem**, rather than the crown. The earth is also His creation. He is responsible for redeeming it and all created things upon it, where possible.

According to Phelps, “The author of Revelation uses the image of **diadems to expose illegitimate rulers** of the temporal realm and affirm Christ’s royalty over all of creation, including but not limited to the temporal realm. Christ is Lord of heaven and earth, of all time, of all peoples. Any ruler who wears the **diadem** only does so at the permission of God [the Father] and is accountable to God for his or her actions in that role” (see Jamie Phelps, The Diadem: An Examination of its use in Revelation, Brite Divinity School, Texas Christian University, Fort Worth, Texas. See also Youngblood, Bruce and Harrison, Nelson’s Student Bible Dictionary, Thomas Nelson, Inc.).

**Illegitimacy** is thus expressed in Revelation 12 and 13 in connection with Satan or the dragon and those earthly leaders under his influence. He /they wear 7 **crowns**. The LORD Jesus, on the other hand, is the **legitimate** heir of the Father and rides a white horse in Revelation 19:12. The sword (of His mouth) in this chapter reveals His great power. As King of kings He pronounces judgment upon wicked Babylon, led by Satan and his wicked followers on earth. Christ will reign over a Kingdom of righteousness, peace, and justice in the Millennium day.

In addition to the book of Revelation (chapters 12, 13 & 19), Ezekiel 21:25-26 also addresses the right to rule on earth. It does so listing **three “overturns”** of leadership in God’s kingdom on the earth throughout history, and in association with the symbolic **legitimacy of the diadem**. God’s power, symbolized in the **diadem**, is removed from the wicked ones and given to Christ th LORD, He whose right it is to wear it.

“And thou, profane wicked **prince** of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the **diadem**, and take off the **crown**: this shall not be the same: exalt him that is low, and abase him that is high. I will **overturn**, **overturn**, **overturn**, it: and it shall be no more, until he [Christ] **come whose right it is**; and I give it him” (Ezek. 21:25-27).

These three transitions of power to lead over time - are called “**overturns**” by the Prophet Ezekiel. They include; (1) The LORD as the one who was to lead His people Israel originally, but the house of Jacob or Israel eventually rejected Him, desiring kings like the nations surrounding God’s people (see 2 Sam. 8:7); (2) The Gentiles then inherited God’s kingdom on the earth for a time in the Christian nations of the earth; (3) Then at the end of the last-days, many among the Gentile nations reject Christ by worshipping the last-days “Beast” in the book of Revelation. This is done by favoring the ways and things of the world over Him, and by literally worshipping the false anti-Christ who is set up before them in “the grand delusion” addressed in 2 Thess. 2:10-12. Those who choose the anti-Christ purposely or by deception, receive the “mark of the beast” rather than “the seal of the living God”. According to John the Revelator, the latter mark is reserved for those who “overcome the world” (addressed seven times in Revelation chapters 2 & 3). He tells us that they do so by keeping all “the commandments” and obtaining “the testimony of Jesus” (Rev. 12:17, 14:12, 19:10).

All those who repent and come unto Christ individually can be adopted into the great family of God and be saved. A last-days **Davidic** servant (a king) in the **royal bloodline** prepares the way for the return of the LORD Jesus as King of all kings on the earth. Finally, at the Second Coming, real Kingship authority, symbolized in the **diadem** (Rev. 19:12) is seen on the rightful heir, the Creator, Redeemer, Judge and King, Christ the LORD.