

THE MOTHER IN HEAVEN AND HER CHILDREN
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The Woman clothed with the sun whose children keep the commandments of God and bear testimony to Jesus, Revelation 12. The testimony of Jesus was 'what he saw', Rev.1.2.

The Woman was a Mother in heaven whose firstborn was a king, as in Psalm 2., She was a Queen, threatened by the red dragon. She fled to the desert. Her children were the Christians. Jesus was the first born among many children (Romans 8.29).

St John compiled the visions into the Book of Revelation, but did Jesus know them too? Compare Rev.1.1.

Keeping the commandments linked to the 'preservers/preserved, Psalm 78.7; Psalm 31.23: The Servant of the Lord would restore the 'guarded/preserved ones', Isaiah 49.6.

The Hebrew word for Christians is this same word: *nōšrîm*, literally 'the preservers', and in the Jewish Talmud, Jesus was called the *nōšrî*,¹ Jesus the *Nazorene*, the king of the Jews (John 19.19).

The children of the heavenly Mother were preserving the older ways.

One of the Dead Sea Scrolls, the *Damascus Document*, describes people who decided to return to the older ways. They went to live in 'the land of Damascus', and called themselves the people of the new covenant.² They said their people had gone astray some time before Solomon's temple was destroyed.

When he was called to be a prophet, Isaiah recognised that his people had wrong teachings, 'unclean lip', Isaiah 6.1-6. Micah, his contemporary, described a woman, the Mother of the ruler, dragged violently from the city, but she would return, Micah 4.8-13.

Malachi, said she would return with healing in her wings, Malachi 4.2.

She reappeared in the Book of Revelation.

The prophecies:

1. the Virgin, Isaiah 7.14. The Mother and her Son in heaven were at the same time a mother and son on earth. Origen, who died in 253 CE, said John the Baptist was an angel and a man at the same time.

¹ Babylonian Talmud *Sanhedrin* 43a.

² *Damascus Document* III, VI.

2. the birth, Isaiah 9.6-7, also in Psalm 110, where the damaged v.3. might be reconstructed as ‘On the day of your birth, your Mother graciously offers you the splendid garments of a holy one’. The Mother in heaven clothed her child with a glorious temple garment. .

There was strong pressure to remove the Mother during the later years of the first temple. The first success was in the time of Isaiah, and the ‘unclean lips’ were the false teaching without the Mother. The refugees in Egypt kept her memory alive, Jeremiah 44.17b-18. The Mother warned her foolish children, Proverbs 1.22-23.

The people who built the second temple in Jerusalem tried to remove her from the Scriptures: ‘the correcting scribes’. Many damaged texts are the result of this work.

Jesus ben Sira in Jerusalem, 200BCE, remembered her, as the Mother who fed her disciples with bread and water, Ben Sira 15.2-3 and clothed them with wisdom, Ben Sira 6.31

The Mother was Wisdom the weaver: ‘I was weaving’, Proverbs 8.23. An early Christian text, *The Teaching of Silvanus* 90-91’

Return, my son, to your first Father, God, and to Wisdom your Mother...
Wisdom summons you in her goodness saying ‘Come to me, all of you, O foolish ones, that you may receive a gift, the understanding which is good and excellent. I am giving you a high priestly garment that is woven from every wisdom...
Clothe yourself with wisdom like a robe, put knowledge upon you like a crown, and be seated upon a throne of perception. From now on, my son, return to your divine nature...’³

In the [now almost] lost *The Gospel of the Hebrews* has Jesus calling the Holy Spirit his Mother.

Modern translations hide the Mother. Spirit is a feminine noun in Hebrew, and so the children of the Spirit should be understood as the children of the Mother in heaven, Romans 8.16, 29. .

Wisdom is justified, *edikaiōthē*, by all her deeds/children, Matthew 11.19/Luke 11.35. ‘The verb represents a form of the Hebrew *šādhōq*, meaning ‘to put right’, or ‘to heal’. The Mother healed through her children.

St Luke hid the Mother in heaven in his Nativity story, Luke 2.1-20: Mary was a Virgin who gave birth to her firstborn son, she wrapped him around. ‘Manger’ was wordplay on the old name for Jerusalem: *’ēbhûs*, manger, and *y^ēbhûs*, Jebus.

Before Jesus ascended, he said: ‘Stay in the city until you are clothed, *enduō*, with power from on high’ (Luke 24.49). This was the Mother clothing her children.

³ *The Teaching of Silvanus*, CG Vii.4.89, 90, 91.