

SOPHIA IN THE BEGINNING

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IN THE
BEGINNING

Wisdom on the Day of Creation

FIRST EDITION

NEIL ANTHONY WEBER



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*To my son, Elijah,
afire with Wisdom*

Warning:

Good Reader, halt! Do not read this book.

Despite being titled “Sophia in the Beginning,” this is not the first book of the series. You will want to read books one, two, and three first. To wit:

1. Who is Sophia
2. The Children of Wisdom
3. Sophia in the Desert

These three books are written in an introductory manner; they start with what is commonly accepted and familiar to the modern reader, and gradually lead back to a more ancient and semitic understanding of the Spirit.

In book four, which you hold in your hands, we do not retread familiar ground, but fly into the unfamiliar. Moreover, this book treats of sin, and of the mystery of evil - not a very good place to start.

Carefully consider your path.

* * *

Now, if you must fly down this runway, make sure you perform a thorough flight check before taking off: the Hebrew culture of yore must be squarely under your belt. Fasten securely the goggles of the Old Testament writers who saw the Spirit of Wisdom as mother¹ and bride². Take Christ as your co-pilot, who proclaimed we must be born of the Spirit. Travel with the apostles, who saw the Dove descending, and heard the cloud speaking,³ “This is My beloved Son.”

Should any of the above sound less than familiar, it would be best to recount books three, two, and one, before blasting off.

We must travel back into the past slowly, before we can reach...The Beginning.



¹ Wisdom 7:12, Luke 7:35

² Wisdom 7:22 - 8:2, Sirach 15:2

³ Matthew 17:5, Mark 9:7, Luke 9:35

Day 1:
Wisdom,
Eternal

*From eternity I was poured forth
from the top
before ever there was an earth.
Before he made the depths,
before the fountains of water came forth
before the mountains were settled, and before all hills,
he brought forth me.
(Proverbs 8:23-25)*

In Wisdom, God created the heavens and the earth.

Now, the earth was made in wisdom, as the psalmist declares:

How wonderful are your works, O Lord!
In wisdom you have made them all.
The earth is filled with your creation.⁴

And Proverbs concurs:

⁴ Psalm 104:24

The Lord by wisdom founded the earth.⁵

Wisdom herself, in the same Book of Proverbs, gives us a glimpse of what it was like on that day:

When he established the heavens,
I was present with him.

When he prepared his throne upon the winds,
when he strengthened the clouds above
and when he secured the springs of the deep,
when he carved the foundations of the earth
I was by him, as a nursling.

I was that wherein he took delight
playing before him always
playing in his habitable earth
and my delight was to be with the children of men.⁶

Wisdom is there, by the side of the Creator, at play like a nursling, delighting the Father. And all that God did, when he fashioned creation, was done with an eye upon Wisdom, at play.

Adorable Wisdom, the nursling delightful, would become inspiration for all of creation.

Now, at the time of our Lord, when some within Israel no longer spoke Hebrew, but the daughter language, Aramaic, was spoken by many, the first verse of Scripture was read in this fashion:

“In Wisdom, the Lord created...”⁷

⁵ Proverbs 3:19

⁶ Proverbs 8:27-31

⁷ Genesis 1:1, per the Targum of Jerusalem

For where we read,

“In the beginning...”

They read,

“In Wisdom...”

So it was read, the beginning of Genesis, in the tongue Aramaic, at the time of our Lord.

And yet, how can this be? How can the beginning (*resit*) be equated with Wisdom (*chochma*)? For *resit* means: the beginning, the principle, the firstfruits, the choice part.

How can it be - the beginning (*resit*) is Wisdom?

Wisdom explains, in Proverbs:

The Lord made me the beginning (*resit*) of his ways for his works.

He poured me forth, before time was,
from the top,
before he made the earth.

Even before he made the depths
before the fountains of water came forth
before the mountains were settled
and before the hills
he brought forth me.⁸

Wisdom Eternal proceeds from the Father, before all creation, before earth and sea. And when the same

⁸ Proverbs 8:22-25

Father brings forth his creation, he is inspired by
Wisdom - the nursling delightful, at play by his side.

He makes her “the beginning of his ways for his works” -
the principle, the model, the pattern for creation. She,
holy Wisdom, along with the Father and along with the
Son, is the model divine, in whose image and likeness
mankind is created.

Wisdom is there, in the beginning.

Wisdom is there, as the beginning.

And so, whether we read “In the beginning,” or “In
Wisdom,” it is the same, because, as Proverbs declares:

Wisdom is the Beginning.⁹
(*Wisdom is resit.*)



⁹ Proverbs 4:7 “rê·šît ḥāk·māh” רֵאשִׁית חָכְמָה

Day 2:
Wisdom, the Beginning

Wisdom is the beginning.
(Proverbs 4:7)

Wisdom declares, in Proverbs:

I Am possessed (*qanah*) me,
the beginning (*resit*) of his ways.¹⁰

And Proverbs adjures us to do the same:

The beginning (*resit*) is Wisdom;
therefore, possess (*qanah*) Wisdom.¹¹

The Creator takes Wisdom as the beginning for his works, and man is exhorted to behave in like manner: to take holy Wisdom as the first inspiration - the beginning, the *resit* - for all of his ways.

Now, Wisdom keeps company with the Father Creator; like a nursling at play, she is there by his side. The

¹⁰ Proverbs 8:22

¹¹ Proverbs 4:7

Father delights in her; he pours her forth freely - he pours holy Wisdom upon all creation.

Wisdom proceeds from I Am
and with him she remains forever.

The sand of the seashore, the drops of rain,
the days of eternity - who can number these?
Heaven's height, the earth's breadth,
the depths of the abyss - who can fathom these?
Before all things, Wisdom was poured forth -
prudent understanding from all eternity.

To whom has Wisdom's root been revealed?
Who comprehends her subtleties?
There is but one, wise and awe-inspiring,
seated upon his throne: I Am.
He formed her and beheld her
and numbered her and measured her.
He poured her out upon all his works,
upon all flesh according to his gift.
He has given her to those who love him.¹²

I Am pours the Spirit upon all creation: the hills and the sky and the depths of the sea. But most of all, I Am bestows holy Wisdom upon those who love him - on woman and man.

Wisdom plays joyfully next to the Father, and Wisdom delights in the children of men. She shares all her things with us: holy beneficence. Her wonderful awe of the Father she shares:

¹² Sirach 1:1-10

The beginning of Wisdom is fear of I Am.
She is formed with the faithful in the womb;
she has made a nest among men from everlasting
and with their children her beneficence abides.

The end of Wisdom is fear of I Am.
She inebriates man with her fruits;
her entire house she fills with choice foods
and her granaries with her harvest.

The crown of Wisdom is fear of I Am
with blossoms of peace and perfect health.
Knowledge and understanding she showers down;
she heightens the glory of those who possess her.

The root of Wisdom is fear of I Am;
her branches are length of days.¹³

Wisdom abides with the Father Creator, and Wisdom
abides with the children of men. From our very
beginning she is there, with each man, from our start in
the womb, from the Garden of Eden.

She bears, in her fruits, understanding and knowledge.
She holds in her branches, long life, length of days. She
loves to delight and to play in creation, and to share
with mankind holy awe of the Father.

The Father loves Wisdom, the nursling delightful:
divine inspiration at play by his side.

¹³ Sirach 1:14-18

And Wisdom delights in the children of men; her joy is to play in the habitable earth.

The Father has fashioned his work of creation, and called it all “good,” and mankind, “very good.” He sends holy Wisdom to run in creation; he lets the dear nursling go play with mankind.

Will she be welcomed as man’s inspiration - the beginning, the *resit*, of all of his ways?

Will man delight in her, as does the Creator, and learn from her: reverence and awe of the Father?

Wisdom is there, in the garden of Eden.

Will man play nicely with the joy of the Father?



Day 3:
Wisdom, Eden

*And I Am, God, planted a paradise of delight
from the beginning.
(Genesis 2:8)*

The garden of Eden is a reflection of Wisdom.

Now, Eden is known for its rivers and mist, and for all kinds of trees, as recorded in Genesis:

A mist went up from the earth
and watered the face of all the ground.¹⁴

In Sirach 24, Wisdom describes herself in the likeness of each part of this garden: the mist and the trees and the river which flows. She says:

I came forth from the mouth of the Most High
and covered the earth like a mist.¹⁵

And, where Genesis recounts how the trees sprang up:

¹⁴ Genesis 2:6

¹⁵ Sirach 24:3

God planted a garden from the beginning, in Eden,
and placed there the man whom he had formed.
And God made also to grow up out of the earth
every tree, beautiful to the eye and good for food.¹⁶

Wisdom, the nursling, recounts how she grew up, like
the trees in the garden:

I grew tall like a cedar of Lebanon
like a cypress on the heights of Hermon.
I grew tall like a palm tree in En-ge-di
like the rosebush of Jericho
like the fair olive tree in the field
and like a plane tree by the water, I grew tall.

Like cassia and camel's thorn I gave forth perfume
and like choice myrrh I gave forth my fragrance,
like galbanum, onycha, and stacte,
and like the odor of incense in the tent.

Like a terebinth I spread out my branches
and my branches are glorious and graceful.
Like the vine I bud forth delights
and my blossoms become glorious and abundant fruit.¹⁷

Genesis describes also a river which flows from Eden:

A river proceeds out of Eden to water the garden,
and from there it divides into four heads.¹⁸

¹⁶ Genesis 2:8-9

¹⁷ Sirach 24:13-17

¹⁸ Genesis 2:10

So likewise, Wisdom describes herself as a river coming forth from paradise to water her garden:

I, Wisdom, gush rivers.

I, like a brook of a river of a mighty water,
I, like a channel of a river, like an aqueduct,
came out of Paradise.

I said, 'I will water my garden of plants,
and I will greatly fill the fruits of my produce.'

And behold, my stream became a great river,
and my river came near to a sea.¹⁹

So Wisdom describes herself, like the garden of Eden; the mist, and the trees, and the river reflect her.

Our Lord too described her in the terms of a river.

'...shall flow Rivers of Living Water.'

Now, Jesus said this about the Spirit.²⁰

And in the Song of Songs, Solomon describes his beloved Wisdom, in the likeness of a garden and its wellspring of water:

My sister, my spouse, is a garden enclosed,
a garden enclosed, a fountain sealed:

¹⁹ Sirach 24:40-41

²⁰ John 7:38-39

Your shoots are a garden of pomegranates
with the fruit of choice berries,
camphor with spikenard, spikenard and saffron,
calamus and cinnamon, with all the woods of Lebanon,
aloes and myrrh, with all the chief spices -
a fountain of a garden
and a wellspring of water.²¹

Coming forth from the Father: a garden delightful,
fruitful yet guarded, not to be grieved nor abused nor
misused - Wisdom and Eden have so much in common.

She is the mist pouring forth from the Father, upon all
creation, abounding in life.

She is the river which rises in Eden, the wellspring of
life welling up within man.

She is the air and the breeze of the evening, the breath
within Adam which brings him to life.

She is the tree and the life-giving river - the one whom
the Church calls the "Giver of Life."

Wisdom is the original garden: fruitful and life-giving.
She is the model for Eden, and for the Church, and for
every walled garden brought forth by the Father.

The Father made Eden in the image of Wisdom. And
he placed at its center what embodies her most...

²¹ Song of Songs 4:12-15

Day 4:
Wisdom,
Knowledge and Life

*Like a terebinth I spread out my branches,
and my branches are glorious and graceful.
Like the vine I bud forth delights,
and my blossoms become glorious and abundant fruit.
(Sirach 24:16-17)*

Two trees stand in the garden of Eden.

One gives life; the other spells death.

And God made to spring up out of the earth every tree desirable to the eye and good for food, and the tree of life in the center of the garden, and the tree of knowledge of good and evil.²²

Two trees stand in the center of Eden:

One is the Tree of Life, bearing abundant fruit, granting eternal life to those who may eat of it.

²² Genesis 2:9

The other, the Tree of Knowledge, showing forth
beautifully, pleasing to behold, but untouchably deadly.

One, like a mother, is the giver of life; the other, like a
virgin, is not to be known.

Who is this mystery whom these two trees reflect - this
virgin and mother, this garden divine, brought forth by
the Father, in whom he delights?

Who is this figure of life and of death?

In Proverbs, Wisdom explains,

He who finds me finds life
and wins favor from I Am.

But he who sins against me
does violence to his own soul;
those who hate me love death.²³

The Spirit of Wisdom is the giver of life, but a sentence
of death awaits those who would grieve her, by even a
word:

Whoever speaks against the Holy Spirit,
it will not be forgiven him,
neither in this age
nor in the age to come.²⁴

²³ Proverbs 8:35-36

²⁴ Matthew 12:32

To find holy Wisdom is to find life eternal, but to sin against Wisdom is death without end.

He who finds me finds life...
he who sins against me...loves death.²⁵

Two trees stand in the garden of Eden: one bearing fruit which gives life everlasting; one bearing fruit which, to take, would mean death.

One, like a mother, gives life to her children. One, like a virgin, is not to be touched.

Both of these trees are an image of Wisdom. Each in its way, shows us who Wisdom is:

Wisdom, the Giver of Life, undefiled,
Wisdom, the Spirit of Knowledge, unknown,
Wisdom, the model of virgins and mothers,
Wisdom, the model of Mary and of the Church,
Wisdom, who bears forth her children in baptism,
Wisdom, who brings forth the kingdom, inviolate,
Wisdom, the garden both fruitful and walled round,
Wisdom, the tree all afire, yet green.

Wisdom stands at the center of the garden.

Approach with care.

²⁵ Proverbs 8:35-36



*The root of Wisdom is fear of I Am;
her branches are long Life...*

*Among Wisdom's treasures is the model for Knowledge,
but the sinner has contempt for godly reverence.*

*If you desire Wisdom, keep the commandments,
and I Am will bestow her upon you.*

*For, the fear of I Am is Wisdom - and discipline;
faithfulness and humility are its delight.*

*Do not disobey the fear of I Am,
do not approach it with duplicity of heart.*

*Do not be a hypocrite before others;
over your lips keep watch.*

*Do not exalt yourself, lest you fall
and bring dishonor upon yourself;
for then I Am will reveal your secrets
and cast you down in the midst of the assembly.²⁶*

²⁶ Sirach 1:20,25-30

Day 5:
Wisdom,
Spirit of Knowledge

*The Spirit of I AM:
the Spirit of wisdom and understanding,
the Spirit of counsel and strength,
the Spirit of knowledge, and fear of I Am.
(Isaiah 11:2)*

The Tree of Knowledge stands like a virgin, a Tree good for knowing, yet not to be known. For, such is the virgin in the language of scripture: “knowledge unknown.”

As it is written:

Adam knew his wife Eve,
and she conceived and gave birth.²⁷

But, the Virgin by contrast, is known by no man:

‘How shall this be, since I do not know man?’²⁸

²⁷ Genesis 4:1

²⁸ Luke 1:34

And likewise of Joseph, it says,

He did as the angel commanded, and received her as his woman. However, he did not know her.²⁹

And so Eve is the mother of all the living. Eve, known by Adam, is the mother of all.

And Mary, ever-virgin, is known by no man. Mary, ever-virgin: untouched and unknown.

Such is the virgin: knowledge unknown.

Now, the Tree of Knowledge was not to be known, nor so much as touched, as Eve explained:

“Of the fruit of the tree which is in the center of the garden, God said, ‘Ye shall not eat of it, neither shall ye touch it, lest ye die.’”³⁰

The Father has placed round the Tree of Knowledge a barricade of threats to protect it from grief:

‘Of the tree of the knowledge of good and evil of it ye shall not eat.
In whatsoever day ye eat of it
ye shall surely die.’³¹

²⁹ Matthew 1:24-25

³⁰ Genesis 3:3

³¹ Genesis 2:17

Our Lord likewise speaks of the Spirit of Knowledge,
and of the doom which shall fall upon those who might
grieve it:

‘Whosoever speaks against the holy Spirit,
it will not be forgiven him,
neither in this age
nor in the age to come.’³²

Paul likewise bids us to not grieve the Spirit.

Do not grieve the Spirit.³³

The Spirit of Wisdom is carefully guarded by the Father
and Son, like by two older brothers.

We have a little sister
she hath yet no breasts.
What shall we do for our sister
till the day she be spoken for?

Be she a wall,
we build round her bulwarks of silver.
Be she a door,
we barricade her with cedar.³⁴

Like a tender young sapling in the midst of the garden,
like a delicate sprout in the midst of the nursery,
Wisdom, the nursling, is carefully guarded, to spare her
from grief, from offense and from woe.

³² Matthew 12:32

³³ Ephesians 4:30

³⁴ Song of Songs 8:8-9

They seek to protect her, in the midst of the garden.
They seek to protect her, in the midst of mankind.
They seek to protect her like a sapling, still tender.
They seek to protect her, like a virginal child.

No one shall speak an ill word in her presence;
no one blaspheme her by calling her names.
No one shall trespass the boundary around her,
nor lay hands upon her, nor dare to make touch.

The Father has walled round his garden delightful, and
set up defenses with threats of sure death. He does all
he can to make safe his dear nursery - to spare holy
Wisdom, the nursling, from grief.

The Father intends to give Wisdom to man, but it must
be done properly, and all in due season.

Should man cross the line, it could all go so wrong.



*A daughter is a secret worry to her father
and care for her robs him of sleep:
when she is young, for fear she may not marry,
or if married, for fear she may be disliked;
while a virgin, for fear she may be defiled.³⁵*

³⁵ Sirach 42:9-10

Day 6:
Wisdom,
Guarded

*He stationed the cherubim
and the swirling fiery sword
to guard the way to the tree of life.
(Genesis 3:24)*

The Tree of Knowledge is protected by the threat of sure death. The Tree of Life is guarded by fire.

The Father Creator does all that he can to protect and to keep safe his sanctuary, his garden. He seeks to protect it from ravage and ransack; he seeks to preserve it from pillage and plunder.

He seeks to keep undefiled his virgin forest.

The Father does all that he can to spare the nursling from grief.

She is the mist which comes forth from the Father and covers the earth, bringing life to all things. She is the river which waters her flowers and brings forth her

fruits in abundance to share. She is the Life and the Knowledge in Eden, come forth from the Father like two trees in blossom. She who loves man more than all of creation, is thereby exposed most to grief, should he fall.

What shall we do for our innocent sister? How can a father keep safe his pure dove? All of the rules, laws, and barricades falter, as love is attractive, by love's very nature.

She fills all creation, the air and the water. She plays in the earth which the Father brought forth. She wraps herself up in the work of the Father, as though he created a dress she might wear.

The stars, her tiara, the sunshine her mantle. The moon is her slippers when nighttime has come. The wind is her whisper to man, her beloved, to guide and enlighten, and tell of her love.

The greater the love, could bring greater the sorrow. If this goes not well, so much pain could ensue. The Father set boundaries not to be broken, to keep safe from breaking the nursling's pure heart.

The man must stay there, not stand near to the sapling: nor touch it, nor eat it, nor know of its knowledge. The fear of God stands between man and the nursling; the fear of death guards her, to spare her from grief.

She is a vessel of purity and innocence; she is the model of knowledge unknown. She is the tree, fresh and green and in flower, and yet all afire, though never consumed.

Like the Ark of the Covenant, a vessel of purity, the Tree of all Knowledge is wholly untouchable. And if man perchance should lay hands on this vessel, the sentence is death: yea, he surely must die.

So David assembled all Israel to bring the Ark of God up from the city of Jarim. And David brought it up, and all Israel went up to the city of David, which belonged to Judah, to bring thence the ark of the Lord I Am, who sits between the cherubim, whose name is invoked upon it.

And they set the ark of God on a new wagon brought out of the house of Aminadab, and Oza and his brethren drove the wagon. And David and all Israel were playing before I Am with all their might, together with singers, and with harps, and with lutes, with timbrels, and with cymbals, and with trumpets.

And they came as far as the threshing-floor, and Oza put forth his hand to steady the ark, because the oxen stumbled. And I Am was very angry with Oza, and smote him there, because he laid his hand upon the ark, and he died there before God.

And David was dispirited, because I Am had burst out at Oza, and he called that place the Burst at Oza until this day. And David feared God that day, saying, 'How shall I bring the ark of God in to myself?'

So David brought not the ark home to himself in the city of David, but he turned it aside into the house of Abeddara the Gethite.

And the Ark of God abode in the house of Abeddara three months, and God blessed Abeddara and all that he had.³⁶



*“Have I not charged the young men
not to touch thee?”³⁷*

³⁶ 1 Chronicles 13:5-14

³⁷ Ruth 2:9

Day 7:
Wisdom,
Model of Virgins

*For Wisdom is an understanding spirit:
holy, unique, manifold, subtile,
fair-speaking, pure, invulnerable, undefiled.
(Wisdom 7:22)*

It was the plan of God that Joseph should bring Mary into his house. It was the plan of God that Mary should remain there, “unknown” - ever virgin.

It was the plan of God that the Ark should come into the house of David. It was the plan of God that the Ark should remain there, untouched.

It was the plan of God that the Tree of Knowledge should grow in the garden of Eden. It was the plan of God that the tree should remain there, untouched: the Tree of Knowledge, unknown.

Now, all three of these things are an image of Wisdom, the Spirit inviolate, who dwells in the house of the Father, undefiled.

Wisdom “sits by the throne”³⁸ of God, and abides with him always, as Solomon mentions in his prayer:

‘Now, with you is Wisdom...’³⁹

And yet, like Mary with Joseph, Wisdom remains with the Father eternally inviolate. For, the Father does not bring forth his creation by impregnating the Spirit (as the heathen believe), but rather the virginal Father and the virginal Spirit together collaborate on the work of creation: he the designer, and she - inspiration.

In this way, the Father - beholding the nursling at play by his side - completed creation within seven days, as though each day mirrored the sevenfold Spirit, and each day reflected her manifold being.

The Father completed creation in seven days, reflecting the sevenfold Spirit before him.

She plays in the presence of the Father Creator, like the play of the flames of a sevenfold lampstand, alight in his presence.

There were seven lamps burning before the throne, which are the sevenfold Spirit of God.⁴⁰

This sevenfold lampstand before God in heaven, is mirrored on earth by the seven-branched lampstand

³⁸ Wisdom 9:4

³⁹ Wisdom 9:9

⁴⁰ Revelation 4:5

before God on earth, the so-called “menorah” in the Tent of the Covenant, fashioned by Moses.

And this seven-branched lampstand, as God said to make it, was in the form of a tree - a tree aflame, yet unharmed, a tree in flower, intact:

‘Make a lampstand of pure gold. Of hammered work shall the lampstand be made, even its base, its shaft, its calyxes, its buds, and its flowers, shall be of one piece.

‘Six branches grow out of its sides: three branches of the lampstand out of its one side, and three branches of the lampstand out of its other side. Three calyxes made like almond blossoms on one branch, a bud and a flower, and three calyxes made like almond blossoms on the other branch, a bud and a flower - such are the six branches coming out of the lampstand.

‘And in the [main trunk of the] lampstand: four calyxes made like almond blossoms, its buds and its flowers: a bud under two branches, of one piece with it, and another bud under two branches, of one piece with it, and another bud under two branches, of one piece with it, for the six branches coming out of the lampstand.

‘Their buds and their branches shall be of one piece with it, all of it one beaten work of pure gold. You shall make its lamps seven, and they shall light its lamps to give light to the space in front of it.’⁴¹

⁴¹ Exodus 25:31-37

This lampstand, which stood in the sanctuary on earth, is a reflection of the sevenfold Spirit in heaven, who dwells, like seven flames, before the throne of the Father. The lampstand of pure gold - all made of one piece - shows forth the integrity and the purity of the Spirit, who remains ever one, ever whole and intact, in the house of the Father, before whom she plays.

And the Tree of Knowledge, in the garden of Eden, was likewise a reflection of the Spirit in heaven, who dwells in God's presence: inviolate, immaculate, untouched and unknown.

Wisdom, in the presence of the Father: like a lamp giving light, like a flame giving warmth, like a tree ever fruitful, like gold, ever pure.

Wisdom, model of virgins: the lamp ever alight.

Then the kingdom of heaven shall be like ten virgins bearing their lamps...⁴²



*Wisdom is radiant and unfading.*⁴³

⁴² Matthew 25:1,4

⁴³ Wisdom 6:12

Day 8:
Wisdom, Fiery Tree

*The bush burns with fire
but the bush was not consumed.
(Exodus 3:2)*

The seven branched lampstand which Moses had fashioned, resembled a tree in bloom, flaming, uninjured. It stood, like the burning bush: blazing yet tender. For, both of these two are an image of Wisdom - the Spirit afire, yet whole, unconsumed.

And Moses said,

‘I will go near and see this great sight, why the bush is not consumed.’ And when I Am saw that Moses drew near to see, I Am called to him out of the bush, saying, ‘Moses, Moses,’ and he replied, ‘What is it?’

‘Do not draw nigh.’⁴⁴

⁴⁴Exodus 3:3-5

There is an element of the divine which is unapproachable. Our God “dwells in unapproachable light.”⁴⁵

We see it in the sanctuary, which no man dare enter.

We see it in the mount of the Covenant, which no man dare trespass:

“I Am will descend upon mount Sinai before all the people. And you shall set a boundary for the people round about, saying, ‘Take heed to yourselves that ye go not up the mountain, nor touch any part of it; anyone who touches the mountain shall surely die. A hand shall not touch it, for everyone who touches shall be stoned with stones or shot through with an arrow, whether man or beast, it shall not live.’”⁴⁶

You shall not draw nigh; you shall not touch.

We see it in the Ark of the Covenant, which no man dare touch.

We see it in the face of God, which no man dare see.

‘You cannot see my face,
for no man shall see me and live.’⁴⁷

⁴⁵ 1 Timothy 6:16

⁴⁶ Exodus 19:11-13

⁴⁷ Exodus 33:20

We see it in the center of the garden: a place where no man dare tread, a place of godly privacy, where no creature may enter. Beyond this point: only the divine.

And yet, man dares to enter. Uninvited, specifically prohibited, man dares to cross over the line where no creature ought pass.

The sign says, “No creature beyond this point: for the Divine only.” And yet man says, “I shall be like god. I shall cross the line. I shall enter into the privacy divine.”

For the serpent had assured them,

‘You will be like God.’⁴⁸

Now, Adam and Eve had been blessed by God with a holy commandment:

And God blessed them, saying,
‘Be fruitful and multiply;
fill the earth.’⁴⁹

There was no prohibition against Adam and Eve that they might know each other; indeed it had been commanded.

The sin was not that Adam and Eve might know each other.

The sin was that they might know the tree.

⁴⁸ Genesis 3

⁴⁹ Genesis 1:28

In doing so, they violated the privacy of the divine, and drew upon themselves a corresponding curse:

It echoes in “Do not look at me.”

It echoes in “Do not touch me.”

It echoes in, “Do not draw nigh.”

They who did not heed the voice of God who had said to them, “Do not,” - they have now become ‘like God,’ saying to each other, “Do not.”

Do not look; do not touch; do not draw nigh.

The eyes of both of them were opened, and they knew that they were naked...

‘Adam, where are you?’

‘I heard your voice as you walked in the garden, and I feared because I was naked, and I hid myself.’⁵⁰

Man strove to know the hidden Wisdom, and he became a hidden man.

*Those who sin against me
do violence to their own souls.
All who hate me love death.*⁵¹

⁵⁰ Genesis 3:7,9-10

⁵¹ Proverbs 8:36

Day 9:
Wisdom, Garment

*You shall put her on
as a robe of glory.
(Sirach 6:32)*

Our Lord likened the Spirit to a garment:

‘Lo, I send the Promise of my Father upon you,
and you - wait in the city
until you be clothed in Power from on high.’⁵²

For the Spirit is the Power of God, who clothes her
children in glory, as scripture says:

In the midst of the church she shall open his mouth,
and shall fill him with the spirit of wisdom and
understanding, and shall clothe him with a robe of
glory.⁵³

She herself is the garment she gives:

If you follow justice, you shall obtain her

⁵² Luke 24:49

⁵³ Sirach 15:5

and shall put her on as a long robe of honor
and you shall dwell with her
and she shall protect you forever.⁵⁴

And,

In her is the beauty of life
and her bands are a healthful binding.
You shall put her on as a robe of glory
and you shall set her upon thee as a crown of joy.⁵⁵

Now, Adam and Eve had been clothed in the Spirit from the day in which God had created them both. And then, having lost this blessed garment of the Spirit, they then tried to clothe themselves in the leaves of a tree.

They knew that they were naked
and they sewed fig-leaves together
to cover themselves.⁵⁶

They who once were clothed in the Spirit, now try to clothe themselves in the symbol of the Spirit - the tree.

See how Adam and Eve hide their nakedness with trees:

Both Adam and his wife hid themselves
from the face of I Am, God,
amidst the trees of the garden.⁵⁷

⁵⁴ Sirach 27:9

⁵⁵ Sirach 6:31-32

⁵⁶ Genesis 3:7

⁵⁷ Genesis 3:8

As a sign of hope - as a sign of pity - I Am gives clothes to the fallen humanity: but not the garment of the Spirit, nor even her symbol, the tree and its leaves, but rather the skin of an animal God gives - a sign that an animal must give up its life, and that blood must be shed to restore to man his garment.

And I Am, the Divine, made for Adam and his wife garments of skin, and clothed them.⁵⁸

The skin of the animal foretells the sacrifice of the Son, by which the garment of the Spirit may one day be restored to Adam and his children.

The blood of the Son is the price which must be paid for fallen humanity to approach the Tree of Life.

Blessed are those who wash their robes
in the blood of the Lamb
that they may have a right to the Tree of Life.⁵⁹

The first plan of God has now taken a detour, like the Ark of the Covenant, it has turned from its path. But all can eventually work out as promised, and all come to rest as the Father desired.

The Ark finds its way to the house of king David, and Mary, though pregnant, is welcomed by Joseph. The Spirit of Wisdom, the gift of the Father, will one day be given again to mankind.

⁵⁸ Genesis 3:21

⁵⁹ Revelation 22:14

It went not as hoped, in the garden of Eden, but may still work out, if we all work together:

The Son must be sacrificed - justice fulfilled.

The Father be satisfied - that the debt has been paid.

The Spirit of Wisdom, assaulted, offended, must cleave unto man who has fallen before her.

And man must receive her, the one he offended, and faithfully put her on, never to part.

The Father, the Son, and the Spirit of Wisdom have thought up a plan, to set right what went wrong. A plan of great sacrifice, a plan of redemption, a plan of a steadfast love, through good and bad.

A plan to restore mankind, as he was meant to be, from the beginning - the image of I Am: ruler of creation, wrapped in Wisdom, his delight.



*She preserved [Adam,] the first-formed father of the world
when he alone had been created
and she raised him up from his fall
and gave him power to rule all things.⁶⁰*

⁶⁰ Wisdom 10:1-2

Day 10:
Wisdom,
Model of Dina

Dina...went out to see the daughters of the land.
(Genesis 34:1)

What transpired in Eden, re-echoes throughout the lives of the patriarchs. The events are replayed, in the lives of their children. Not so much as prophecy of what would come later, but as a remembrance of what came before.

The beginning echoes throughout all creation, until the end.

Now Dina was the nursling of Jacob - his daughter beloved. And her delight was to play with the children of the land.

And Dina, the daughter...[of] Jacob, went out to see the daughters of the land.⁶¹

⁶¹ Genesis 34:1

Like Wisdom the nursling, Dina is eager to frolick
amongst the inhabitants of the earth.

As Wisdom recounts,

I was playing in His habitable world
and my delight was to be with the children of men.⁶²

Wisdom rejoices in the world God has made. And with
the innocence of Dina, she engages mankind.

What happens next? The prince of the land sees her.

The prince of the land, saw her [Dina].⁶³

Now, this too reflects what transpired in Eden, for God
had made Adam the prince of the land, and had given to
mankind the commission to rule.

‘Rule over the fish of the seas
and the flying creatures of heaven
and all the cattle, and all the earth,
and all the reptiles that creep on the earth.’⁶⁴

Adam and Eve, like the prince of the land who laid eyes
upon Dina, lay eyes upon the Tree of Knowledge.

The woman saw that the tree was good for food
and that it was desirable to the eyes to look upon

⁶² Proverbs 8:31

⁶³ Genesis 34:2

⁶⁴ Genesis 1:28

and beautiful to contemplate.⁶⁵

Like David looking upon Bathsheba, man's downfall begins with a look of the eyes.

And it came to pass one evening, that David arose from off his bed, and walked upon the roof of the king's house, and from the roof he saw a woman washing herself, and the woman was very beautiful to look upon.⁶⁶

And in another place, the eyes lead to wrongdoing:

The sons of God saw the daughters of men, that they were fair, and they took for themselves women of all that they chose.⁶⁷

For this reason, scripture advises,

Gaze not upon a virgin
that you may not fall.⁶⁸

And our Lord admonished,

'Anyone who looks upon a woman desirously
has already committed adultery with her in his heart.'⁶⁹

Alas, man raises his eyes to the Tree of Knowledge, and,

⁶⁵ Genesis 3:6

⁶⁶ 2 Samuel 11:2

⁶⁷ Genesis 6:2

⁶⁸ Sirach 9:5

⁶⁹ Matthew 5:28

sees that the tree is good for food
and that it is pleasing to the eyes to look upon
and desirable for gaining wisdom.⁷⁰

Dina, Bathsheba, and the Tree of Knowledge capture
the eyes of their beholders unknowingly. And though
they be innocent, their fate is still known.

And when the prince of that land saw her,
he was in love with her, and took her away,
and lay with her, ravishing the virgin.⁷¹

Dina is ravished, and likewise the tree.

And when Eve saw the tree, she was in love with its
fruit, and took some away, and feasted upon it,
despoiling the tree.



*Into a deceitful soul, Wisdom will not enter,
nor dwell in a body enslaved to sin.
For the Holy Spirit of discipline will flee from deceit,
and will leave foolish thoughts behind,
and be ashamed at the approach of unrighteousness.⁷²*

⁷⁰ Genesis 3:6

⁷¹ Genesis 34:2

⁷² Wisdom 1:4-5

Day 11:
Wisdom,
First Ask

*“Your heavenly Father will give the Holy Spirit
to those who ask him.”
(Luke 11:13)*

Now, the prince of that land had a true love for Dina.

And his soul did cleave unto Dina the daughter of Jacob, and he loved the damsel, and spoke comfortingly unto the damsel.

And he spoke to his father Hamor, saying, ‘Get me this damsel to wife.’⁷³

The prince loves the damsel, but his love is out of order. He should have asked first, before taking the maiden.

And so likewise, Adam and Eve should have asked, and received holy Wisdom from the hand of the Father.

⁷³ Genesis 34:3-4

They should have entreated the Father to send her, and asked for her first, as did Solomon wisely:

Her have I loved
and have sought her out from my youth
and have desired to take her for my spouse
and I became a lover of her beauty...

I went to the Lord, and besought him,
and said with my whole heart,

‘God of my fathers, and Lord of mercy,
who has made all things by your Word,
and by your Wisdom appointed man
that he should rule over the creatures you have made,
that he should order the world
according to equity and justice
and execute justice with an upright heart:

‘Give me Wisdom, who sits by your throne...

‘Wisdom, who is with you, who knows your works,
who was present, too, when you made the world
and knew what was agreeable in your eyes
and what was according to your commandments.

‘Send her out from your holy heaven
and from the throne of your majesty, send her,
that she may be with me, and may labor with me,
that I may know what is acceptable to you.

‘For she knows and understands all things
and she shall lead me soberly in my works

and shall preserve me by her power.

‘So shall my works be acceptable
and I shall govern your people justly.’⁷⁴

For, it had been the plan of the Father from the very
beginning, to give holy Wisdom to man - should he ask.

If any one of you is without Wisdom,
let him ask God
who gives freely to all, and reproaches not,
and she shall be given to him.⁷⁵

Our Lord likewise taught us to ask the Father for
Wisdom:

‘How much more will your heavenly Father
give the Holy Spirit to those who ask him?’⁷⁶

Ask, and it shall be given. Ask - do not take.

She is not up for sale, she could never be purchased.
She is free - not for taking - but free for the asking.

Solomon recounts,

As I knew that I could not otherwise be continent
except God gave her - and this also was a point of
wisdom, to know whose gift she was - I went to the

⁷⁴ Wisdom 8:2,21,9:1-4,9-12

⁷⁵ James 1:5

⁷⁶ Luke 11:13

Lord, and besought him, and entreated with my whole heart.⁷⁷

Wisdom is the gift of God; she is given by the Father.

Solomon asked. He asked for her. First.

And it was pleasing before I Am, that Solomon asked this thing. And I Am said to him,

‘Because you have asked this thing of me, and have not asked for yourself long life, and have not asked for wealth, nor for the lives of your enemies, but have asked for yourself understanding to hear judgment, behold, I have done according to your word: behold, I have given you an understanding and wise heart, such that there has been no one like you before you, and after you there shall not arise one like you.

‘And I have given you also that which you have not asked for: wealth and glory, such that there has never been anyone like you among kings.’⁷⁸



*‘If you knew the Gift of God...
[I] would have given you Living Water.’⁷⁹*

⁷⁷ Wisdom 8:21

⁷⁸ 1 Kings 3:10-13

⁷⁹ John 4:10

Day 12:
Wisdom,
Seek First

*“Seek first the Kingdom of God
and all these things will be added to you.”
(Luke 12:31)*

Solomon asked first for Wisdom, and she was given to him, along with all else. As he recounts:

I wished,
and understanding was given to me.
I called upon God,
and the Spirit of Wisdom came upon me.

And I preferred her before kingdoms and thrones,
and esteemed riches as nothing in comparison to her.
Nor did I compare her to any precious stone,
for all gold, in comparison to her, is as a little sand,
and silver in respect to her shall be deemed as clay.

I loved her above health and beauty
and chose her to have, instead of light,
for her light cannot be put out.

Now all good things came to me together with her,
and innumerable riches through her hands,
and I rejoiced in all these, for Wisdom went before me,
and I knew not that she was the mother of them all.⁸⁰

Wisdom is the Kingdom, above every kingdom. Seek
her first, and all else will be added.

Now, the father of the prince spoke to Jacob and to his
sons, and he offered them a kingdom in exchange for
Dina's hand.

And Hamor spoke with them, saying, 'The soul of my
son Shechem longs for your daughter. I pray you, give
her unto him as wife. And ye - make marriages with
us: give your daughters unto us, and take our
daughters unto ye. And ye shall dwell with us, and the
land shall be before ye: dwell and trade ye therein, and
take ye possessions therein.'⁸¹

He offers a kingdom, but it cannot compare to the
Kingdom. It is not enough for Dina's hand. Nor would
it suffice to buy the hand of Wisdom for a man.

Next the prince himself makes an offer.

And Shechem said to [Dina's] father and to her
brothers,

⁸⁰ Wisdom 7:7-12

⁸¹ Genesis 34:8-10

‘I would find grace before you, and we will give you whatever you shall name. Multiply your demand of dowry very much, and I will give you according as you say to me, only you shall give me this damsel as wife.’⁸²

Man pleads before the Father and the Son: I will give everything, to be restored to your grace. Name whatever the price, but only give me holy Wisdom.

Alas, even if man gives everything, it is as nothing.

“Does the master thank the servant because he did the things which were commanded? I think not. Even so you also, when you have done all things which are commanded of you, should say, ‘We are unworthy servants. We have merely done our duty.’”⁸³

The offering of riches is especially obnoxious. As Wisdom says in the Song of Songs,

If a man should give all the riches of his house for love -
trampling, I trample on it!⁸⁴

The sons of Jacob (or the Son speaking through them) explain the one way by which grace can be restored, and Wisdom can be granted:

Sacrifice. Blood must be shed. Only this can repair the sin. Only this is the price of the bride.

⁸² Genesis 34:11-12

⁸³ Luke 17:9-10

⁸⁴ Cf. Song of Songs 8:7

And the sons of Jacob answered to Shechem and Hamor his father, and spoke to them, because he had deflowered Dina, their sister. And Simeon and Levi, the brothers of Dina, said to them, 'We shall not be able to do this thing, to give our sister to a man who is uncircumcised, for it is a reproach to us. Only on these terms will we conform to you, and dwell among you: if ye also will be as we are, in that every male of you be circumcised.'⁸⁵

Everyone must shed their blood, but even that is not enough.

The Son himself must shed his blood. That is the price of redemption. That is the price of the Spirit.

He was speaking about the Spirit, whom those who believed in Him were later to receive. For the Spirit had not yet been given, because Jesus had not yet been glorified.⁸⁶

The blood of the Son is the price of the Tree of Life.

Blessed are those who wash their robes
in the blood of the Lamb
that they may have the right to the Tree of Life.⁸⁷

⁸⁵ Genesis 34:13-15

⁸⁶ John 7:39

⁸⁷ Revelation 22:14

Day 13:
Wisdom,
Blood Price

*From where can Wisdom be attained?
Where is the place of understanding?
Man does not know her price
nor is it found in the land of the living...
Destruction and Death say,
'We have heard of it.'
(Job 28:12-13,22)*

And the young man delayed not to do this thing
(*circumcision*), for he was much attached to Jacob's
daughter, and he was the most honorable of all in his
father's house.⁸⁸

Like Christ the Son - eager to shed his blood for our
redemption - the prince is quick to shed his own blood,
and to encourage his fellows to join in this sacrifice.

And Hamor and Shechem his son came to the gate of
their city and spoke to the men of their city...And all

⁸⁸ Genesis 34:19

that went in at the gate of their city harkened to Hamor and Shechem his son, and they were circumcised in the flesh of their foreskin, every male.⁸⁹

Our Savior invites us to join in his sacrifice, and to take up our cross, and to shed blood, as he did.

‘If anyone would come after me, let him deny himself, and take up his cross, and follow me.’⁹⁰

And St. Paul speaks for us all when he says,

I rejoice in my sufferings for your sake, and fill up on my part that which remains of the afflictions of Christ, in my flesh, for his body’s sake, which is the Church.⁹¹

We, as the Church, are the body of Christ, and our Savior continues to suffer within us, as he said:

‘Saul, Saul, why do you persecute me?’⁹²

For he considers the sufferings of the Church to be as his own.

And so we see the prince, appearing for a moment like Christ our Savior, shedding his blood as the price of redemption, and bidding all men to join in his sacrifice.

⁸⁹ Genesis 34:20,24

⁹⁰ Matthew 16:24

⁹¹ Colossians 1:24

⁹² Acts 9:4

From Eden to Calvary, the story of Dina reflects our fall and redemption:

1. First is the Inviolable: the Knowledge unknown.
2. Next comes the man, who rules in the land.
3. Then is the sin: the man knows the unknown.
4. Man cannot redeem himself, whatever he offers.
5. And lastly redemption, by the shedding of blood.

For a moment, all is well in the city of man. The covenant is made good by both sides, as agreed: the sin has been paid for by the shedding of blood, and the nursling is given as bride to the man.

What started as scandal has come to an honest end. Dina and her prince have found peace side by side. Wisdom, too, wishes to lead man upon this path: to lead man through sacrifice, and then come to his side.

This is the plan for the redemption of man. This is the path to unite man and Wisdom. Man and the Spirit will still come together, but now by a sacrifice must this be accomplished.

As our Lord said, upon the completion of his sacrifice,

‘It is accomplished.’⁹³

Then, only then, could the Spirit descend. The Spirit is given to dwell amidst man, but only once sacrifice first has been offered.

⁹³ John 19:30

And so, Moses, likewise, made offering of sacrifice, and then, only then, did the Spirit descend:

Moses placed the lampstand in the tent of meeting opposite the table on the south side of the tabernacle and set up the lamps before I Am, as I Am commanded him.

Moses placed the gold altar in the tent of meeting before the veil, and burned fragrant incense upon it, as I Am commanded him.

He set the altar of burnt sacrifice near the entrance to the tent, and offered on it holocausts and grain offerings, as I Am commanded him...

Then the Cloud covered the tent of meeting, and the Glory of I Am filled the tabernacle. Moses could not enter the tent of meeting because the cloud had settled on it, and the Glory of I Am filled the tabernacle.⁹⁴

The sacrifice has been offered, and Wisdom shines brightly in her house, close to man.

*Wisdom has built her house,
she has set up her pillars, seven.*

*She has slaughtered her slaughter,
she has mingled her wine,
yea, she has set her table.⁹⁵*

⁹⁴ Exodus 40:24-35

⁹⁵ Proverbs 9:1-2

Day 14:
Wisdom,
Fire of the Sacrifice

*Fire came down from heaven
and consumed the burnt offering and the sacrifices,
and the Glory of I Am filled the house.
(2 Chronicles 7:1)*

Moses offered sacrifice, and Wisdom came from heaven: as fire and as glory, she filled the tent of meeting, there to dwell among her people.

Solomon offered sacrifice, and Wisdom came again: as fire and as glory, she filled her house - the temple.

And when Solomon had finished praying, then Fire came down from heaven, and devoured the whole-burnt-offerings and the sacrifices, and the glory of I Am filled the house. And the priests could not enter into the house of I Am at that time, for the glory of I Am filled the house.

And all the children of Israel saw the fire descending, and the glory of I Am upon the house, and they fell

upon their face to the ground, on the pavement, and worshipped.⁹⁶

Elijah offered sacrifice, and Wisdom came again, as fire and as wind, and as water for her people.

And Elijah said to the people, 'Come near to me.' And all the people gathered round him.

And Elijah took twelve stones, according to the number of the tribes of Israel, and he repaired the altar of I Am which had been broken down, and he made a trench which could hold two measures of seed around the altar. And he piled the cut wood on the altar which he had made, and divided the whole-burnt-offering, and laid it on the wood, and laid it out in order on the altar, and said, 'Fetch me four pitchers of water, and pour it on the whole-burnt-offering, and on the wood.' And they did so. And he said, 'Do it a second time. And they did it a second time.' And he said, 'Do it a third time.' And they did it a third time. And the water ran round about the altar, and filled the trench with water.

At the time for offering the evening sacrifice, Elijah cried aloud to heaven and said, 'I Am, God of Abraam, and Isaac, and Israel, answer me, O, I Am, answer me this day by fire, and let all this people know that you are I Am, the God of Israel, and I am your servant, and for your sake I have done these things. Hear me, O, I Am, hear me, and let this people know

⁹⁶ 2 Chronicles 7:1-3

that you, I Am, are God, and you have turned back the heart of this people.'

Then the Fire of I Am fell down and devoured the whole-burnt-offerings and the wood and the water that was in the trench, and the fire licked up the stones and the earth. And all the people fell upon their faces...

The sky grew black with clouds and wind, and there was a great rain. And the Power of I Am came upon Elijah.⁹⁷

Moses offered sacrifice, and then came down the Spirit. Solomon offered sacrifice, and then the Spirit came. Elijah offered sacrifice, and then came down the Fire. Then came down the Spirit, in wind and rain and water.

Abraam offered sacrifice, splitting calves and rams in two, and Wisdom walked between the pieces: Wisdom walked right down the aisle, like a bride, to wed her people.

Abraam cut them in two, and laid each half opposite the other... And when the sun was about to set, there was a Flame, and behold a smoking furnace and lamps of fire, which passed between these divided pieces.

On that day, I Am made a covenant with Abraam.⁹⁸

⁹⁷ 1 Kings 18:30-39

⁹⁸ Genesis 15:10,17-18,45-46

And finally, Christ our Savior offered himself in sacrifice; the Lamb of God was slain for us, and paid our debt for good. Then came the Spirit in wind and in fire, to fill her house - the Church. To dwell with man upon the earth, from Pentecost for evermore.

And though she was eager to be with man, as often she prefigured, she only could come in all her fullness, once Christ had paid the price.

The holy Spirit had not yet been given
because Jesus was not yet glorified.⁹⁹

But once Jesus was glorified - that is, sacrificed - the Spirit was given.

For the Lord spoke of his sacrifice as “being glorified.”

“Now my soul is troubled. What shall I say? ‘Father, save me from this hour?’ But it was for this reason that I came to this hour. Father, glorify your name!”

Then there came a voice from heaven saying, “I have glorified it, and I will glorify it yet.”¹⁰⁰



⁹⁹ John 7:39

¹⁰⁰ John 12:27-28

Day 15:
Wisdom,
Promise of the Father

*“Behold, I am sending the Promise of my Father upon you,
and you, stay in the city
until you be clothed with Power from on high.”
(Luke 24:49)*

The Spirit has been promised by the Father to man.
The Spirit is promised, but can only be given if the price
of sacrifice has been paid.

The Spirit is promised to man by the Father and Son,
just as Dina was promised by her father Jacob and his
sons, but only if the price of sacrifice had been paid: to
repair the wrong which was done to Dina, to repay the
wrong which was done in the garden.

Jacob and his sons promise Dina to the prince, but only
if he will offer the bloody sacrifice of circumcision.

The Father and Son promise the Spirit to man, but only
if man will unite with the sacrifice of the Lamb.

Now, not only does Jacob promise Dina as a bride, but Hamor likewise offers a bride in return: he offers the daughters of his land to Jacob and to his sons. It is a double offering of brides, from one family to the other.

Hamor spoke with them, saying, 'The soul of my son Shechem longs for your daughter; I pray you, give her to him as wife. And you, join in marriage with us: your daughters ye give to us, and our daughters ye take to yourselves.'¹⁰¹

And so it is, not only does the Father promise Wisdom to man as bride, but man likewise offers to God a bride in return: holy Church.

The Father gives his nursling to mankind as bride, and man gives his daughter as bride to God in return. For, the Church is the daughter of man, as it were, given as bride to God, as St. Paul wrote:

I promised you to one husband, to Christ,
so that I might present you to him as a pure virgin.¹⁰²

And St. John saw this too, the bride of the Lamb, made up of God's people.

'Come here. I will show you the bride, the wife of the Lamb.'

He carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem,

¹⁰¹ Genesis 34:9

¹⁰² 2 Corinthians 11:2

coming down out of heaven from God, having the glory of God about her. Her light was like a most precious stone, as if it were a jasper stone, clear as crystal, having a great and high wall, having twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of the children of Israel.

On the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates. The wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.¹⁰³

The children of Israel, the children of the Church: these are the bride of God - the daughter of man.

Man gives to God a bride. And the Father, does he promise a bride to man? Is Wisdom, the nursling of the Father, promised to man?

Scripture describes it:

Blessed is the man who dwells upon Wisdom
and fixes his gaze upon knowledge.

He who considers her ways in his heart
and has understanding of her secrets,
who pursues her as one on the hunt
and lies in wait on her ways.

He who looks in through her windows

¹⁰³ Revelation 21:9-14

and listens at her door,
who camps by her house
and drives a peg into her wall -
he shall set up his tent nigh unto her,
where good things shall rest in his lodging forever,

who builds his nest in her leaves
and lodges in her branches,
who takes refuge from the heat in her shade
and dwells in her home.

He who fears I Am will do this,
and he who possesses justice shall lay hold of her,
and she will meet him as an honorable mother
and will receive him as a virgin bride.¹⁰⁴



*I loved her and sought her from my youth,
and I desired to take her for my bride.¹⁰⁵*

¹⁰⁴ Sirach 14:22-27,15:1-2

¹⁰⁵ Wisdom 8:2

Day 16:
Wisdom,
Among Men

*The Kingdom of God is among you.
(Luke 17:21)*

In the end, God and man are united. This union is described by scripture in the terms of a marriage covenant. The Father, the Son, and the Spirit of Wisdom unite with mankind.

And so Scripture calls the Father the husband of Israel.

Your Creator is your husband;
'I Am, the Almighty' is his name.
He who delivered you is the the Holy One of Israel
and he shall be called God of all the earth.¹⁰⁶

The Son is called the husband of the Church.

I saw the holy city, the New Jerusalem,
coming down out of heaven from God,

¹⁰⁶ Isaiah 54:5

prepared like a bride adorned for her husband.

I heard a loud voice from heaven saying,
‘Behold, God’s dwelling is with man,
and he will dwell with them
and they will be his people
and God himself will dwell with them as their God.’¹⁰⁷

We hear it foreshadowed in the words of Hamor to Jacob:

‘Make ye marriages with us;
give your daughters unto us,
and take our daughters unto ye.
And ye shall dwell among us.’¹⁰⁸

And holy Wisdom, is she betrothed to man?

We hear it in the prayer of Solomon, asking the Father
for Wisdom:

Send her forth from your holy heavens
and from your glorious throne dispatch her
that she may be with me.¹⁰⁹

And Solomon describes their union,

When I go into my house
I shall repose myself with her
for her conversation hath no bitterness
nor her company any tediousness,

¹⁰⁷ Revelation 21:2-3

¹⁰⁸ Genesis 34:9-10

¹⁰⁹ Wisdom 9:10

but joy and gladness.¹¹⁰

Now, both Wisdom and the Church are depicted as brides who descend out of heaven, from the Father above. For the Church is:

The holy city, the New Jerusalem,
coming down out of heaven from God,
prepared like a bride adorned for her husband.¹¹¹

And Wisdom is that divine bride “sent forth from your holy heavens”¹¹² to be with man. She “receives him as a young bride.”¹¹³

And while the Church is the bride of Christ, Wisdom is the bride of man.

Both brides show forth the union of God and man, like two visions of a single truth: the People of God as the bride of God, and Wisdom divine as the bride of man. The two brides speak the same truth: God and man are united.

We see these two brides again in Revelation, each calling to their respective bridegroom: the Church calls to Christ, while the Spirit calls to man.

The Spirit and the bride say, “Come!”¹¹⁴

¹¹⁰ Wisdom 8:16

¹¹¹ Revelation 21:2

¹¹² Wisdom 9:10

¹¹³ Sirach 15:2

¹¹⁴ Revelation 22:17

The Spirit of Wisdom calls to thirsty mankind:

The Spirit and the bride say, "Come..."

He who is thirsty, let him come.

He who desires, let him take freely the Water of Life.¹¹⁵

The price has been paid; the curse of Eden has been broken. The river is for drinking; the tree is for eating. Wisdom is ready to be given, once more, to man - this time, to a redeemed man, made clean in the blood of the Lamb. She calls to man, "Come."

[I saw] a river of water of life, clear as crystal proceeding from the throne of God and of the Lamb in the middle of its street.

On this side of the river and on that was the Tree of Life, bearing twelve fruits, yielding its fruit every month of the year.

And the leaves of the tree were for healing the nations, and there will be no Curse any more.¹¹⁶

Man tried to clothe himself in leaves in the garden, but that could not reverse the curse. Now the leaves of the Tree of Life bring healing to man. Man has been clothed in the Spirit once more.

God's plan for the redemption of man is fulfilled:

The Son has been sacrificed.

The Father is satisfied.

The Spirit of Wisdom embraces mankind.

¹¹⁵ Revelation 22:17

¹¹⁶ Revelation 22:1-3

Day 17:
Wisdom,
Prize

*My whole being was stirred to seek her,
therefore I made her my prize.
(Sirach 51:21)*

There was an objection to the plan of redemption.

There was one who said, “Far be all this from you!”

There was someone who said: the Son should not be sacrificed; the Father should not be appeased; the Spirit should not cleave unto man.

There was one who said: the punishment for man should be death and destruction. There should be no redemption from what man has done.

None of it seemed fitting to the most sensible¹¹⁷ of the angels.

¹¹⁷ Cf. Genesis 3:1

God's plan called for sacrifice - the death of the Son.
But the angel cried out.

To the Son he said, "Far be it from thee, Lord! This shall not happen to thee."

And when our Lord heard these same words echo from the mouth of St. Peter, he recalled who first had said them.

And Peter, taking him aside, began to rebuke him, saying, 'Lord, far be it from you, this shall not happen to you!'

But Jesus turned and said to Peter, 'Get behind me, Satan!'¹¹⁸

For the Son had asked the angel to fall in line too, on the day when he fell.

The plan called for the Father to welcome back man as his prodigal son, and to offer his own Son, like the fatted Calf of sacrifice, for the sake of mankind. But the angel objected: this would not be just. For no sacrifice had been given for the reward for the angels.

'Behold, these many years I have served you, and I never disobeyed a commandment of yours, but you never gave me a goat, that I might rejoice with my friends. But when this, your son, arrives, who has devoured your living with prostitutes, you kill the fatted calf for him.'¹¹⁹

¹¹⁸ Matthew 16:22-23

¹¹⁹ Luke 15:29-30

The plan called for Wisdom to embrace fallen man, who had sinned against her. It was a plan to restore mankind, and to unite him with Wisdom forever.

The angel objected: mankind must die. Wisdom must be avenged. There will be no redemption, no “happily ever after.” The wedding is off, and the bridegroom must die.

Like Simeon and Levi, the brothers of Dina, the devil and his minions seek to crash the wedding party.

Simeon and Levi, the brothers of Dina, each took his sword, and came upon the city unawares, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and they took Dina out of Shechem’s house, and went forth.

The sons of Jacob came upon the slain and despoiled the city, because they had defiled their sister. They took their flocks and their herds and their asses, and that which was in the city and that which was in the field, and all their wealth, and all their little ones and their wives they took captive and despoiled, even all that was in the house.¹²⁰

The Father rebukes them, these “sons of God,” (angels). The Father rebukes them, these “brothers” of Wisdom. These angels of vengeance who would not obey, who would not conform to the plan of the Father - like Simeon and Levi, they receive his rebuke.

¹²⁰ Genesis 34:25-29

And Jacob said to Simeon and Levi, 'You trouble me.'¹²¹

They state their reason:

'Shall they treat our sister as a whore?'

The Father curses them, as Jacob cursed his sons:

'Simeon and Levi - brothers -
instruments of violence, their kinship!
Into their conspiracy, come not, O my soul!
Unto their assembly be not united, O mine honor.
For in their anger they slew a man
and in their self-will, eradicated a prince.
Cursed is their anger, for its ferocity,
and their wrath, for its acuteness.
I divide them in Jacob, and I scatter them in Israel.'¹²²

The devil had his own plan: to spare the Son, avenge the Spirit, and talk the Father out of this madness. His plan calls for:

- ❖ the destruction of man
- ❖ the elevation of the elder brother
- ❖ and Wisdom - she is carried off by them, not by man.

And they took Dina out of Shechem's house, and went forth.¹²³

¹²¹ Genesis 34:30

¹²² Genesis 49:5-7

¹²³ Genesis 34:26

Day 18:
Wisdom,
Envied

*Through the devil's envy
death entered the world.
(Wisdom 2:24)*

The devil is envious.

He is envious of the mercy which the Father shows to man - the younger, prodigal, son.

He is envious of the bond which the Son has with man, for the Son became a human, but did not become an angel.

He is envious of the relationship which Wisdom has with man: she never ceases to run after him, even though he went astray. She is the woman in search of her coin, who sweeps through the house until finally she finds him. And when she has found him - the man, who was lost - she bids all the angels, her friends, to rejoice with her.

But the elder brother did not rejoice at the return of the prodigal son. And the fallen angels did not rejoice when Wisdom found her coin.

They are envious of man, and they want holy Wisdom for themselves.

This too is reflected in the lives of the patriarchs: the shocking presumption of the elder brother. For Reuben was the eldest son of Jacob.

After telling the story of Dina, Genesis recounts:

Reuben went in and lay with Bilah,
his father's concubine,
and Jacob heard,
and the thing appeared grievous before him.¹²⁴

And, because he approached the bed of his father, he, the eldest son, lost the birthright - the special blessing of the Father.

Reuben was the first-born of Jacob,
but because of his going up to his father's couch,
his father gave his blessing to the [younger] son Joseph,
and Reuben was not reckoned as first-born.¹²⁵

The angels were the first to be created by the Father; they are the eldest son - they are the elder brother of man. But because of the devil's envy, he and his angels were cast from their thrones, and man, lowly man, was

¹²⁴ Genesis 35:22

¹²⁵ I Chronicles 5:1

raised up in their place, to sit on the thrones which the angels abandoned.

The elder brother was cast down, and the younger brother took his place.

What is man, that you should think of him?
Or the son of man, that you should visit him?
You made him a little less than the angels,
yet you have crowned him with glory and honor
and have set him over the works of your hands.
You have put all things under his feet.¹²⁶

The devil is envious, and envy is his downfall. Like Jacob's eldest son Reuben, he has been cast down from his place because of his presumption. Because of his envy, he has lost his rightful place.

The devil is envious of the pure, holy, virginal, chaste, immaculate love between the Father and the Spirit of Wisdom.

If we were to return to the garden and look very closely, we would find there are two with designs upon Wisdom: man and the devil are both in cahoots.

Both seek to take that which has not been offered, both seek to "be like God," by their own presumption. Both seek to see what no mind can imagine, to lift the veil of Wisdom, and to know her as she is.

The watchmen that go to and fro through the city,

¹²⁶ Psalm 8:4-6

they found me, they struck me, they grieved me;
the keepers of the walls, they lifted up my veil.¹²⁷



*Susanna, very delicate and beautiful, was veiled,
but those transgressors of the law ordered that she be exposed
so as to sate themselves with her beauty.¹²⁸*

¹²⁷ Song of Solomon 5:2-7

¹²⁸ Daniel 13:31-32

Day 19:
Wisdom,
Model of Susanna

*Susanna walked in the garden.
(Daniel 13:7)*

The story of Susanna takes place in a garden. It features an innocent and a deceiver. It features the trees and the water. It features the same cast and setting as the garden of Eden, and reflects, in Susanna, what transpired with Wisdom, in the beginning.

First, we see Susanna: “a very beautiful woman, one who feared I Am.”¹²⁹

Now Wisdom is likewise renowned for her beauty, as Solomon testified,

I sought to take her for my bride
and was enamored of her beauty.¹³⁰

She is the very Spirit of the Fear of I Am.

¹²⁹ Daniel 13:2

¹³⁰ Wisdom 8:2

The fullness of Wisdom is the fear of I Am;
she inebriates men with her fruits.¹³¹

Susanna's house has a walled garden wherein she walks every day, and bathes amidst the trees. Susanna herself is much like her garden: walled off from evil, yet fruitful within.

She walks in the garden with her maiden companions, just like holy Wisdom, as Solomon described in the Song of Songs:

O you who dwell in the gardens,
with companions listening for your voice -
let me hear it too.¹³²

Like Wisdom, Susanna is one with the water and the oil.

She said to her maids,
'Bring me olive oil and ointments
and close the garden doors that I may bathe.'¹³³

For, Wisdom herself is a garden enclosed, a wellspring of water, and the anointing divine.

God anointed [Jesus] with the Holy Spirit.¹³⁴

¹³¹ Sirach 1:16

¹³² Song of Songs 8:13

¹³³ Daniel 13:17

¹³⁴ Acts 10:38

Now, what happens with this beautiful innocent in the midst of her garden, dripping with oil and water in the midst of her trees?

There approach two.

Now, these two had both been given authority to rule, just as man and the angels had been given dominion in creation.

That year, two elders of the people were appointed judges, of whom the Lord said, 'Lawlessness has come out of Babylon, that is, from the elders who were to govern the people as judges.'¹³⁵

Like Adam and Satan, two princes of this world, the two ancients fix their eyes upon what should remain unknown.

When the people left at noon, Susanna used to enter her husband's garden for a walk. When the elders saw her enter every day for her walk, they began to lust for her. They perverted their thinking; they would not allow their eyes to look to heaven, and did not keep in mind just judgments.

Though both were enamored of her, they did not tell each other their trouble, for they were ashamed to reveal their lustful desire to have her. Day by day they eagerly watched for her.

¹³⁵ Daniel 13:5

One day they said to each other, 'Let us be off for home, it is time for the noon meal.' So they went their separate ways. But both turned back and arrived at the same spot. When they asked each other the reason, they admitted their lust, and then they agreed to look for an occasion when they might find her alone.¹³⁶

So it was: man and the devil came to make an alliance - an unholy pact in the garden of Eden. They each came their separate ways, they each had their reasons; they both had their eye upon Wisdom, unknown.



*[Man] saw that the fruit of the tree was good for food
and beautiful to the eye,
and desirable for gaining wisdom.¹³⁷*

¹³⁶ Daniel 13:7-14

¹³⁷ Genesis 3:6

Day 20:
Wisdom,
Accused

They said, 'He has an unclean Spirit.'
(Mark 3:30)

The leaders of the people accused the Spirit of being evil, unclean.

And the scribes who came from Jerusalem, said [about Jesus], 'He has Beelzebub, and by the prince of devils he casts out devils.'¹³⁸

The Lord defends the Spirit, "because they were saying 'he has an unclean Spirit.'"

'He who blasphemes the holy Spirit will never be forgiven, but shall be guilty of an everlasting sin.'

He said this because they had said, 'He has a foul Spirit.'¹³⁹

¹³⁸ Mark 3:22

¹³⁹ Mark 3:29-30

The same thing happens to Susanna - she is accused of being evil; she is accused of foul play.

One day, while they were waiting for the right moment, she entered as usual with two maids only, wanting to bathe in the garden, for the weather was warm. No one else was there except the two elders who had hidden themselves and were watching her.

‘Bring me oil and ointment,’ she said to the maids, ‘and close the garden gates while I bathe.’ They did as she asked; they shut the garden gates and left by the side gate to fetch what she had ordered, unaware that the elders were hidden inside.

As soon as the maids left, the two old men got up and ran to her. ‘Behold,’ they said, ‘the garden doors are shut, no one can see us, and our desire is for you. So give in to our desire, and lie with us. If you refuse, we will testify against you that a young man was here with you and that is why you sent your maids away.’

‘I am completely trapped,’ Susanna moaned. ‘If I yield, it will be my death; if I refuse, I cannot escape your power. Yet it is better for me not to do it and to fall into your power, than to sin before the Lord.’

Then Susanna screamed, and the two old men likewise shouted at her, as one of them ran to open the garden gates.

When the people in the house heard the cries from the garden, they rushed in by the side gate to see what

had happened to her. At the accusations of the old men, the servants felt very much ashamed, for never had any such thing been said about Susanna.

When the people came to her husband Joakim the next day, the two wicked old men also came, full of lawless intent to put Susanna to death. Before the people they ordered, 'Send for Susanna, the daughter of Hilkiah, the wife of Joakim.'

When she was sent for, she came with her parents, children and all her relatives. Susanna, very delicate and beautiful, was veiled, but those transgressors of the law ordered that she be exposed so as to sate themselves with her beauty. All her companions and the onlookers were weeping.

In the midst of the people the two old men rose up and laid their hands upon her head. As she wept she looked up to heaven, for she trusted in the Lord wholeheartedly. The old men said, 'As we were walking in the garden alone, this woman entered with two servant girls, shut the garden gates and sent the servant girls away. A young man, who was hidden there, came and lay with her. When we, in a corner of the garden, saw this lawlessness, we ran toward them. We saw them lying together, but the man we could not hold, because he was stronger than we; he opened the gates and ran off. Then we seized this one and asked who the young man was, but she refused to tell us. We testify to this.'

The assembly believed them, since they were elders and judges of the people, and they condemned her to death.¹⁴⁰

Such is the love-hate relationship between the demons and Wisdom: they are desirous of Wisdom, and yet, not obtaining their desire, they turn on her in anger.

The Father and the Son are protective of Wisdom; they will not forgive him who slights or blasphemes her. Nothing can come between God and the nursling. Woe to the creature who tries to divide them.



*They rebelled, and grieved his holy Spirit.
Therefore the Lord turned on them as their enemy,
and he himself fought against them.¹⁴¹*

¹⁴⁰ Daniel 13:15-41

¹⁴¹ Isaiah 63:10

Day 21:
Wisdom,
Avenged

“Wisdom is vindicated by her deeds.”
(Matthew 11:19)

The Father and Son do not tolerate blasphemy against the holy Spirit. In similar fashion, they come to the defense of Susanna, and take vengeance on those who had falsely accused her.

Susanna cried aloud, ‘Eternal God, you know what is hidden and are aware of all things before they come to be; you know they have testified falsely against me. Here I am about to die, though I have done none of the things for which these men have condemned me.’

The Lord heard her prayer. As she was being led to execution, God stirred up the holy spirit of a young boy named Daniel, and he cried aloud, ‘I am innocent of this woman’s blood.’

All the people turned and asked him, ‘What are you saying?’ He stood in their midst and said, ‘Are you

such fools, you Israelites, to condemn a daughter of Israel without investigation and without clear evidence? Return to court, for they have testified falsely against her.'

Then all the people returned in haste. To Daniel the elders said, 'Come, sit with us and instruct us, since God has given you the prestige of old age.' But he replied, 'Separate these two far from one another, and I will question them.'

After they were separated from each other, he called one of them and said: 'How you have grown evil with age! Now have your past sins come to haunt you: passing unjust sentences, condemning the innocent and freeing the guilty, although the Lord says, The innocent and the just you shall not put to death. Now, then, if you were a witness, tell me under what tree you saw them together.'

'Under a tiny mastic tree,' he answered.

'Your fine lie has cost you your head,' said Daniel, 'for the angel of God has already received the sentence from God to split you in two.'

Putting him to one side, he ordered the other one to be brought in. 'Offspring of Canaan, not of Judah,' Daniel said to him, 'beauty has seduced you; lust has perverted your heart. This is how you acted with the daughters of Israel, and in their fear they yielded to you, but a daughter of Judah did not tolerate your

lawlessness. Now, then, tell me under what tree you surprised them together.’

‘Under a great oak,’ he said.

‘Your fine lie has also cost you your head,’ said Daniel, ‘for the angel of God waits with a sword to cut you in two so as to destroy you both.’

The whole assembly cried aloud, blessing God who saves those who hope in him. They rose up against the two old men, for by their own words Daniel had convicted them of bearing false witness. They condemned them to the fate they had planned for their neighbor: in accordance with the law of Moses they put them to death. Thus was innocent blood spared that day.¹⁴²

Like the two elders, man and the devil were both cursed for what transpired in the garden. Man was sentenced to toil and to death, and the serpent was cast down, in his fight against the woman.

‘Because you have done this:
cursed are you beyond all cattle
and beyond every beast of the field.
On your belly you shall crawl
and dust you shall eat all the days of your life.

I will put enmity between you and the woman
and between your offspring and her offspring
who will strike your head,

¹⁴² Daniel 13:42-62

while you, strike the heel.¹⁴³

They plotted their plan in the garden together; together they schemed to despoil the tree. They both were cast down in disgrace, man and devil, for plundering Wisdom, and plucking her fruit.

They stood in the Eden the Father had planted; they stood on the path where the King loved to walk. The creatures conspired to know hidden knowledge, and grasp what the Father forbade them to touch.

The King made his way through the trees of the garden; the King came upon them, both guilty as sin. He spoke out his curse upon man and the serpent, for grieving the nursling, and wounding her tree.



*And when the king came back out of the garden, set with trees,
and entered into the palace of the banquet,
he found Haman had fallen upon the couch on which Esther lay,
and he said, 'Will he force the queen in front of me
even in my own house?'*

*As soon as the word left the king's mouth,
they covered Haman's face.¹⁴⁴*

¹⁴³ Genesis 3:14

¹⁴⁴ Esther 7:8

Day 22:
Wisdom, the Law

*She opens her mouth in wisdom,
the law of clemency is on her tongue.
(Proverbs 31:26)*

It is said that Dina begged her brothers not to slay her prince.

When they came seeking justice, when they came to take vengeance, Dina besought them to spare him in mercy. She asked them to spare him, for the sake of herself.

They slew him, in justice.

Justice or mercy - that is the question before the Father and his court: what should be done with man, who has fallen? Should he be punished with death, as is just - as Simeon and Levi dealt death to the prince - or should he be given a path to redemption, as Dina begged mercy for her repentant offender.

What should be the sentence for a man who deflowers a virgin: death, or perhaps...marriage?

Now, Wisdom is the Law, as she testifies:

‘Whoever obeys me will not be put to shame,
and those who serve me will never go astray.’
All this is the book of the covenant of the Most High,
the Law which Moses commanded.¹⁴⁵

In the Law, we find Wisdom; in the Law, we read her
mind.

What, then, says the Law in this case?

If anyone open a virgin who is not betrothed
and lie with her,
he shall pay the bride-price
for her to be his wife.

And if her father utterly refuse
and will not consent to give her to him as wife,
the man shall pay her father
the amount of the dowry of virgins.¹⁴⁶

Either way, the man must pay. The only question is
whether the woman will be given to the man by the
father.

And so man must pay, with toil and death. For coveting
wisdom and for grasping at knowledge, for satisfying his
appetite with what was forbidden, man must pay surely,
as the Father had warned him:

¹⁴⁵ Sirach 24:22-24

¹⁴⁶ Exodus 22:16-17

‘Of the Tree of Knowledge of good and evil
of it ye shall not eat
but in whatsoever day ye eat of it
ye shall surely die.’¹⁴⁷

The only question is, will man be left in his torment and pain, without consolation, without hope of redemption? Or will the Father give him, at the end of his sentence, the object of his longing: the Wisdom he desired.

Will the Father send Wisdom to man after all, after all that has happened, will he send her to man to bring Knowledge and Life, like the trees in the garden from the very beginning?

Will the Father send Wisdom, the Spirit of Knowledge, to teach man all things, to remind him of words, and to be the words in his mouth, to enlighten and guide him?

Will the Father send Wisdom, the Giver of Life, to dwell within man, to well up within him like a well spring eternal?

And Wisdom herself, what does she desire? To see man confounded for the crime he committed? Or to find man a path which might lead to reunion - a path of conversion, redemption, and glory?

What thinks Wisdom? What is her desire?

¹⁴⁷ Genesis 2:17

We see the mind of Wisdom in the Law.

We see a reflection of Wisdom in Dina.

We hear the words of Wisdom in Tamar.

What does she say?



Day 23:
Wisdom,
Model of Tamar

She wore a robe of many colors.
(2 Samuel 13:18)

Tamar¹⁴⁸ was the nursling of David - his beloved daughter. She was the full sister of Absalom, having the same mother and father.

Now, Wisdom refers to the fallen angels as her “brothers” who bear her enmity:

Look not upon me, because I am black,
for the sun has glared at me.
The sons of my mother burned with anger against me.¹⁴⁹

¹⁴⁸ Not to be confused with Tamar the daughter-in-law of Judah who lived many centuries earlier and is listed in the Gospel as a forebearer of Christ. Cf. Genesis 38 and Matthew 1.

¹⁴⁹ Song of Songs 1:6

In Tamar we see an image of Wisdom, the nursling of the Father, and in her brother Absalom, an image of the devil.

Like a walking rainbow, Tamar wears a robe of many colors as a sign of her virginity.

She wore a robe of many colors,
for so were the king's daughters who were virgins attired
in their apparel.¹⁵⁰

And Wisdom likewise, is described as a rainbow. She who abides by the throne of the Father surrounds him with radiance, like the bow in the sky, as St. John described.

Around the throne was a rainbow.¹⁵¹

Along with Tamar (Wisdom) and Absalom (Satan), we find Amnon, who represents Man. Amnon is also a son of David, that is, a son of the Father. He is the half-brother of Tamar and Absalom, and he is smitten with Tamar.

It happened that Absalom, the son of David, had a very beautiful sister, and her name was Tamar, and Amnon the son of David loved her. And Amnon was distressed even to sickness, because of Tamar his sister, for she was a virgin, and it seemed very difficult for Amnon to do anything to her.¹⁵²

¹⁵⁰ 2 Samuel 13:18

¹⁵¹ Revelation 4:3

¹⁵² 2 Samuel 13:1-2

Like Adam and Eve looking upon the virginal Tree of Knowledge - so beautiful to behold, desirable to the eyes and good to have, yet so untouchable - Amnon is frustrated to the point of sickness.

Amnon had a friend, and his name was Jonadab...
Jonadab was the most cunning of men. And he said to him, 'What ails you that you have become weak, O son of the king, morning by morning? Will you not tell me?'¹⁵³

Jonadab, another image of Satan, is cunning like the serpent, and he suggests that Amnon should satisfy his desire since he is a "son of the king." He fans the pride of Amnon, like the serpent who said, "You will be like God."

And Amnon said, 'I love Tamar, the sister of my brother Absalom.'

And Jonadab said to him, 'Lie on your bed and make yourself sick, and your father shall come to see you, and you shall say to him, Let, I pray thee, Tamar my sister come, and feed me with morsels, and let her prepare food before my eyes, that I may watch, and eat from her hands.'

So Amnon laid down, and made himself sick, and the king came in to see him, and Amnon said to the king, 'Let, I pray thee, my sister Tamar come to me, and make a couple of cakes in my sight, and I will eat them at her hand.'

¹⁵³ 2 Samuel 13:3-4

And David sent Tamar to the house, saying, 'Go now to your brother's house, and dress food for him.'¹⁵⁴

Now Adam was sick with loneliness, and the Father sent Eve to him, saying, "It is not good for man to be alone." But alas, Eve became his downfall, as Adam said, "The woman whom you gave to be with me - she gave me of the tree and I ate."¹⁵⁵

But both the Father and David were trying to be helpful, by sending the woman to the man, to be the cure, and not his death.

And likewise the Father set the Tree of Knowledge and the Tree of Life in the garden, not to be the downfall of man, but to be his test and reward.

And Tamar went to the house of her brother Amnon, and he was lying down. And she took the dough and kneaded it, and made cakes in his sight, and baked the cakes. And she took the frying pan and poured them out before him.¹⁵⁶

Like Wisdom, she prepares her banquet.

Wisdom says,
'Come, eat of my bread,
and drink the wine which I have mixed for you.'¹⁵⁷

¹⁵⁴ 2 Samuel 13:5-7

¹⁵⁵ Genesis 3:12

¹⁵⁶ 2 Samuel 13:8-9

¹⁵⁷ Proverbs 9:4-5

Day 24:
Wisdom, Cast Away

*She will be like a heavy stone to test them
and they will soon cast her aside.
(Sirach 6:21)*

There are two sins against Wisdom:

1. To eat of the Tree of Knowledge
2. To not eat of the Tree of Life

To eat of the Tree of Knowledge is to take what is not offered, to seize what is not given, to do what ought not be done. It is the sin of commission.

To refuse to eat of the Tree of Life is to refuse what has been offered, to be closed to what God gives, to be shut from Wisdom's love.

Wisdom describes the first offense like an assault upon her person.

They beat me, they bruised me,
they stripped off my veil.¹⁵⁸

¹⁵⁸ Song of Songs 5:7

She describes the second offense as abandonment.

I rose up to open for my beloved.
My hands dripped with myrrh,
my fingers running with myrrh
on the handles of the lock.

I opened to my beloved
but my beloved had left and gone away.

My heart pounded when he spoke.
I looked for him, but I did not find him.
I called to him, but he did not answer.¹⁵⁹

If Wisdom prepares a banquet and invites her guests, it would be hurtful not to eat.

Wisdom has slaughtered her meat,
she has mixed her wine in a bowl
and set her table.

She has sent forth her servants
calling with a loud proclamation to the feast, saying,

‘Whoso is simple, let him turn aside to me.’
And to those who lack understanding she says,
‘Come, eat of my bread
and drink the wine which I have mixed for you.’¹⁶⁰

Will man partake of her banquet?

¹⁵⁹ Song of Songs 5:5-6

¹⁶⁰ Proverbs 9:2-5

Will Amnon partake of what Tamar offers?

Tamar offers to Amnon the honest bread of healing, but he will have none of what she offers, but only that which she does not offer.

She took some dough, kneaded it, made cakes in his sight, and baked them. Then she brought the pan and set it down before him.

But he refused to eat.

And Amnon said, 'Send everyone out from me.' So every man went out from him.

And Amnon said to Tamar, 'Bring the food into the inner chamber, and I will eat from your hand.'

And Tamar took the cakes which she had made, and brought them to her brother Amnon in the chamber. And when she brought them to him to eat, he caught hold of her and said to her, 'Come, lie with me, my sister.'

And she said to him, 'Nay, my brother, do not humble me, for it ought not be done so in Israel; do not this folly! And I - to where shall I bring my reproach? And you shall be as one of the fools in Israel. And now, speak, I pray you, to the king, for surely he will not keep me from you.'¹⁶¹

¹⁶¹ 2 Samuel 13:9-13

Wisdom is for the asking, not for the taking.

Ask the Father for Wisdom, and he will send her.

‘Ask the king, for surely he will not keep me from you.’

See how Tamar would give herself to Amnon, if only he would ask the father for her hand. See how she seeks to spare him from his own ruin. See how she is distressed, lest she be offended.

But Amnon would not harken to her voice, and he prevailed against her, and humbled her, and lay with her.

Then Amnon hated her with very great hatred, for the hatred with which he hated her was greater than the love with which he had loved her, for the last wickedness was greater than the first.

And Amnon said to her, ‘Get up, and get out of here.’¹⁶²

* * *

*When you cultivate her you will toil but little
and you will soon eat of her produce.
She seems very harsh to the undisciplined;
fools cannot remain with her.
She will be like a heavy stone to test them,
and they will not delay in casting her aside.
For Wisdom is like her name;
she is not understood by many.*¹⁶³

¹⁶² 2 Samuel 13:14-15

¹⁶³ Sirach 6:19-22

Day 25:
Wisdom,
Sent Away

Fools cannot abide her.

(Sirach 6:20)

The sin has been committed; the misdeed has been done.

Is there still hope? Is there any path to redemption?

And Tamar spoke to him concerning this great mischief, 'Greater,' she said, 'than the other that you did to me: to send me now away.'

But Amnon would not listen to her voice. And he called his servant who had charge of the house, and said to him, 'Put this woman out from me, and shut the door behind her.'

And she had on her a robe of many colors, for so were the king's daughters who were virgins attired in their apparel. And his servant led her forth, and shut the door behind her.

And Tamar took ashes, and put them on her head, and she rent the garment of many colors which was upon her, and she laid her hands upon her head, and she cried without end.¹⁶⁴

The second offense was greater than the first. It was bad to take the fruit; it is worse to turn from mercy.

It was bad to know the unknown. It is worse to not be reconciled.

It was bad to dishonor Tamar; it was worse to send her away.

Now, Adam and Eve knew the Tree of Knowledge, but they repented of their offense, according to tradition, and we celebrate their feast day on the very eve of Christmas.

They committed the first offense, but not the second, for they embraced Wisdom in the end.

Judas Iscariot, however, committed both offenses, and the second was worse than the first. For he took the life of the Savior which was not for the taking, and then, after he repented of his deed, he did not receive the mercy which God offers to the repentant, but rather he hung himself upon a tree.

He should have embraced the tree and begged for the river of blood to wash himself clean, and drink from the

¹⁶⁴ 2 Samuel 13:16-19

water of life, and eat of the Tree of Life - for all these are offered to those who repent. But instead he ran away from all these good things, these images of Wisdom, and he, like Cain,

...turned from her in his anger
and perished in the wrath
by which he had murdered his brother.¹⁶⁵

So, rather than clinging to the tree for life, he made the tree the cause of his death, by hanging himself upon it.

And so Amnon stands like every man, guilty as sin. But Wisdom has a path for him, if only he will embrace her.

It will be for his redemption; it will make an honest man of him. The bride still comes to meet him, though it be a shotgun wedding. The first offense has been enough, and cannot be forgotten. But worse would be the second one, to leave the bride now stranded.

‘Where shall I bring my reproach?’¹⁶⁶

she asks.

Who will receive my disgrace?

There is only one solution, though it may at first seem crazy. The punishment for rape will not be death, but rather marriage.

¹⁶⁵ Wisdom 10:3

¹⁶⁶ 2 Samuel 13:13

The punishment for eating from the Tree of Knowledge, is to eat of the Tree of Life.



*If a man find a damsel that is a virgin
who is not espoused
and taking her, lie with her,
and the matter come to judgment,
he that lay with her shall give to the father of the maid
fifty pieces of silver
and shall have her to wife
because he hath humbled her;
he may not put her away all the days of his life.¹⁶⁷*

¹⁶⁷ Deuteronomy 22:28-29

Day 26:
Wisdom, Bereft

*My beloved turned away
and was gone.
My life went out
when he departed.
(Song of Songs 5:6)*

And so, while the devil asserted that man must die for his offense, Wisdom said rather that man must marry her forever, lest the second sin be greater than the first.

Man offended Wisdom in the garden. As his sentence, he must receive her whom he offended, and never put her off, all the days of his life.

He must not send her away, like Amnon sent away Tamar. Rather, he must humbly beg the Father for her hand, and be faithful to her forever.

Now, Absalom, the brother of Tamar, is an image of Satan. What does he think of this, and what will he do?

And Absalom spoke not to Amnon, good nor bad, because Absalom hated Amnon, on account of his humbling his sister Tamar.

And it came to pass at the end of two whole years, when they were shearing sheep for Absalom in Belasor near Ephraim, Absalom invited all the king's sons [to the feast]...

And Absalom charged his servants, saying, 'Mark when the heart of Amnon shall be merry with wine, and I shall say to you: Smite Amnon, and slay him. Fear not, for is it not I who command you? Be courageous, and be valiant.' And the servants of Absalom did to Amnon as Absalom commanded them.¹⁶⁸

The devil wishes to deprive Wisdom of her groom: fallen man. The devil seeks the death and damnation of man, so that Wisdom might be bereft.

Absalom has struck down Amnon, and there will be no future for him and Tamar. The devil has brought the unrepentant man to destruction. His wish is that Wisdom might never find the coin of hers which has been lost.

For every soul that is lost, Wisdom says: I would have married that man.

She is like Sarah in the Book of Tobit: her bridegroom has been ripped away from her by the devil.

¹⁶⁸ 2 Samuel 13:22-23,28-29

Scripture presents to us the image of the woman who is disappointed by the demise of her bridegroom.

In the Book of Tobit, Sarah¹⁶⁹ the daughter of Raguel, has lost seven husbands, because a demon kills them each time on their wedding night.

She had been married to seven husbands,
whom Asmodeus the evil spirit had killed
before they had lain with her.¹⁷⁰

In this, she is an image of Wisdom who is disappointed when the demons drag a man to perdition, whom she was hoping would join her in heaven.

The only bridegroom who is able to safely marry Sarah is Tobias, who offers a sacrifice of fish to drive away the demon, thus signifying that only the man who avails himself of the sacrifice of Christ the Savior will be able to join holy Wisdom in heaven.

Tobias remembered the advice of Raphael
and he took the ashes of the perfumes
and put the heart and the liver of the fish thereupon,
and made a smoke therewith,
the smell of which,
when the evil spirit had smelled it, he fled away.¹⁷¹

¹⁶⁹ Not to be confused with Sarah the wife of Abraham, who lived many centuries earlier.

¹⁷⁰ Tobit 3:8

¹⁷¹ Tobit 8:2-3

This is our path to redemption: to join in the sacrifice of Christ, the Fish, and to humbly ask the hand of Wisdom from the Father, and to unite with her forever.

And this is the plan of the devil: to drag man down to death, so that Wisdom might be bereft.

I opened to my beloved,
but my beloved turned away
and was gone.

My life went out
when he departed.¹⁷²



*Where has your beloved gone,
O most beautiful among women?
Where has your beloved turned aside?¹⁷³*

¹⁷² Song of Songs 5:6

¹⁷³ Song of Songs 6:1

Day 27:
Wisdom,
Transformation

*Being but one, she can do all things,
and remaining herself the same,
she renews all things.
(Wisdom 7:27)*

The Father and Son describe their relationship with their people in the terms of a marriage. And when the people go astray, the Father and Son describe this relationship in the starkest of terms: like being married to a whore.

Thou didst trust in thy beauty, and didst go a-whoring because of thy renown, and didst pour out thy fornication on every passer by. And thou didst take of thy garments, and madest to thyself idols of needlework, and didst go a-whoring after them. Therefore thou shalt never come in, nor shall the like take place. And thou tookest thy fair ornaments of my gold and of my silver, of what I gave thee, and thou

madest to thyself male images, and thou didst commit whoredom with them.¹⁷⁴

The Lord tells the prophet Hosea to marry a prostitute in order to illustrate his point.

When I Am first spoke to Hosea, He told him, ‘Go, take a prostitute as your wife and have children of adultery, because this land is flagrantly prostituting itself by departing from I Am.’¹⁷⁵

Now, if the Father and Son describe their betrothal to a sinful people as like being betrothed to a whore, the Spirit of Wisdom uses different imagery to describe what it is like to be betrothed to sinful man.

She speaks of it as an assault upon her person.

They struck me, they wounded me,
they took away my veil from me.¹⁷⁶

Or like being abandoned by the one she loves,

If you find my beloved,
tell him I am lovesick.¹⁷⁷

Or like being a bride whose groom is dragged away by demons before the wedding night.

¹⁷⁴ Ezekiel 16:15-17

¹⁷⁵ Hosea 1:2

¹⁷⁶ Song of Songs 5:7

¹⁷⁷ Song of Songs 5:8

And her father arose, and went and dug out a grave,
saying, 'I fear this one too will die.'¹⁷⁸

The imagery of Wisdom is just as stark and powerful as that used by the Father and the Son. Covenant with a sinful people is like being betrothed to a whore, say the Father and Son. It is like being assaulted and violated, says Wisdom; it is like being promised to a dead man.

When Jesus sits down by the Well of Jacob, he is like so many of the patriarchs before him, who met their spouse beside a well.

And there she is, the Samaritan woman, the symbol of the people of God: not always faithful, not always true, having her own history of running after others.

And yet, he knows his bride is in her, awaiting transformation. He leads her to faith; she becomes an apostle of his message: she leads all her townspeople to come welcome the messiah.

She is just what he was looking for.

The disciples were urging him, 'Rabbi, eat.'

But he said to them, 'I have food you cannot imagine.'¹⁷⁹

His bride is the Samaritan; his bride is Mary Magdalene, who harbored seven devils.

¹⁷⁸ Tobit 8:9-10

¹⁷⁹ John 4:31-32

Early on the first day of the week,
He appeared first to Mary Magdalene,
from whom He had driven seven demons.¹⁸⁰

His bride is holy Israel, who often played the whore.
His bride is us, the holy Church, whom often he
chastises.

‘Those whom I love, I rebuke and chasten.
Therefore, be earnest and repent!’¹⁸¹

But he knows his bride is in us, awaiting
transformation.

Let us rejoice and be glad; let us give him glory.
For the marriage of the Lamb has come
and his bride has made herself ready.

It was granted her to array herself
in linen, bright and pure,
for the fine linen is the righteous acts of the saints.¹⁸²

And Wisdom too, sees something in man. She knows
what he was meant to be. She knows what he can become
with her.

My beloved is white and ruddy
chosen out of thousands.

His head is as the finest gold

¹⁸⁰ Mark 16:9

¹⁸¹ Revelation 3:19

¹⁸² Revelation 19:7-8

his locks as branches of palm trees, black as raven.

His eyes as doves upon brooks of waters
that are washed with milk
sitting beside the plentiful streams.

His cheeks are as beds of aromatic spices
set by the perfumers.
His lips are as lilies
dripping choice myrrh.

His hands are as turned gold, full of hyacinths.
His belly as of ivory, set with sapphires.

His legs are pillars of marble, set upon bases of gold.
His form is as of Lebanon, excellent as the cedars.

His throat - most sweet,
and he is all lovely!

Such is my beloved,
and he is my friend, O ye daughters of Jerusalem.¹⁸³

¹⁸³ Song of Songs 5:10-16



Day 28:
Wisdom,
Wrapt in Creation

Your immortal Spirit is in all things.

(Wisdom 12:1)

Wisdom loves man. Moreso: Wisdom is in love with man.

Why does Wisdom love man so much? He is a humble creature, of spirit and matter. “Lesser,” scripture says, “than the angels.”

What is man, that you should think of him,
or the son of man, that you care for him?

You made him inferior to the angels.¹⁸⁴

The angels are strong and clear thinking - powerful spirits who are wholly committed. There is no matter in them. They are pure spirits, appearing almost god-like.

¹⁸⁴ Psalm 8:4-5

I, John, am the one who heard and saw these things.
And when I heard and saw, I fell down to worship at
the feet of the angel who showed them to me.

But he said to me, 'Do not! I am a fellow servant of
yours and of your brethren the prophets and of
everyone who heeds the words of this book. Worship
God!'¹⁸⁵

For, the angel was so brilliant that St. John had
mistaken him for the Divine.

But what is man in comparison? Man is body and soul:
matter and spirit. He is one step closer to being a rock.
He was made out of earth. He is dirt, brought to life.

God formed man of the dust of the earth
and breathed upon his face the breath of life
and the man became a living soul.¹⁸⁶

Man is creation, brought to life.

He is brought to life by the Breath of Life which was
breathed in his face, like the first caress. He is brought
to life by the Spirit.

As our Lord said,

'It is the Spirit who gives life.'¹⁸⁷

¹⁸⁵ Revelation 22:8-9

¹⁸⁶ Genesis 2:7

¹⁸⁷ John 6:63

And the Church hails the Spirit as the Giver of Life.
For, the Spirit gave life to us in the beginning, and we
are born of the Spirit unto the end.

No one can enter the kingdom of God
unless he be born of water and the Spirit.¹⁸⁸

We are the children of Wisdom; that is why she loves us
so much. We are her babies: weak, helpless, struggling,
unknowing. We cry, and she hears. Like the daughter
of Pharaoh, she is moved.

And the daughter of Pharaoh came down to the river
to bathe, and her maids walked by the river's edge,
and having seen the ark in the muck, she sent her
maid, and took it up.

And having opened it, she sees the babe weeping in the
ark, and the daughter of Pharaoh has compassion.¹⁸⁹

Wisdom is not impressed with the might of the angels,
for they are as nothing next to the Almighty. She is not
captivated by their intelligence, for they are witless
compared to the All-Knowing.

But she is moved by man, her helpless baby. He is in
need of everything, and she is moved by his cries. She
has chosen the weak, over the mighty.¹⁹⁰

¹⁸⁸ John 3:5

¹⁸⁹ Exodus 2:5-6

¹⁹⁰ Cf. 1 Corinthians 1:27

Wisdom loves what the Father has made. She takes her delight in the earth, sea, and the sky. She fills all creation, and dances within it.

Wisdom is quicker to move than any motion.
She is pure, and she pervades and permeates all things.¹⁹¹

She and man have something in common. They are both, as it were, spirits, wrapt in matter. She fills all the cosmos; he is life in the clay.



*A woman
wrapped in the sun,
her feet upon the moon,
and around her head, twelve stars.*¹⁹²

¹⁹¹ Wisdom 7:24

¹⁹² Revelation 12:1

Day 29:
Wisdom,
Queen of Angels

*In the court of the Most High she opens her mouth;
in the presence of his hosts she will glory.
(Sirach 24:2)*

The angels are not unloved. Scripture describes the particular esteem of the Father for the angels. They were his first creation - the first works of his hand. Scripture calls them the “sons of God.”

When he set the stars in the heavens, the angels were there, shouting for joy, long before man was created.

Where were you [O man]
when I laid the foundations of the earth?
...When the morning stars sang in chorus,
and the sons of God shouted for joy?¹⁹³

The angels are also the soldiers of the Father:

¹⁹³ Job 38:4,7

‘Do you not know that I could ask my Father, and he would send me more than twelve legions of angels?’¹⁹⁴

Indeed, the Father himself is described as a great warrior at the head of his army of angels.

I Am is a warrior,
I Am is his name.¹⁹⁵

And,

I Am thunders at the head of his army,
his hosts are beyond number;
mighty is the army which obeys his command.¹⁹⁶

The Father created the angels to also be governors of creation: he made them to be Powers and Principalities, Thrones and Dominions. The archangel Michael is called “one of the chief princes,”¹⁹⁷ for he, as well as the other angels, has been given by God the commission to rule.

For, it pleases the Father to give his creatures some share in the governance of creation, that they may be more like him, and rule, as he rules.

For this reason, he likewise granted to man a share in the rule of the earth, that man might rule as the Father rules.

¹⁹⁴ Matthew 26:53

¹⁹⁵ Exodus 15:3

¹⁹⁶ Joel 2:11

¹⁹⁷ Daniel 10:13

‘Fill the earth and subdue it.
Rule over the fish of the seas
and the flying creatures of the sky
and all the animals of the earth
and all the creatures that creep upon the earth.’¹⁹⁸

And the Son likewise entrusted to man the rule of the Church, that man might shepherd as the Son shepherds.

‘Truly I tell you,
whatsoever you bind on earth
will be bound in heaven,
and whatsoever you loose on earth
will be loosed in heaven.’¹⁹⁹

It pleases the Father that his creatures, whom he created in his image, should act in his image, and rule as he rules.

So it was, that the Father established his court from the beginning: an assembly of angels to rule with him, and to govern creation, long before man was created.

An assembly of angels: his governing council, his army of soldiers, his family of sons.

Scripture gives us a glimpse of the Father, surrounded by his angels.

¹⁹⁸ Genesis 1:28

¹⁹⁹ Matthew 18:18

I beheld till thrones were placed
and the Ancient of days sat down.
His raiment was white as snow
and the hair of his head as pure wool.

His throne was a flame of fire
and its wheels, burning fire.
A stream of fire rushed forth before him.

Thousands upon thousands attended him
and ten thousands of myriads stood in his presence.
Then the court took its seat
and books were opened.²⁰⁰



*God stands in the divine assembly.
Amidst the angels, he gives judgment.*²⁰¹

²⁰⁰ Daniel 7:9-10

²⁰¹ Psalm 82:1

Day 30:

Wisdom, Mother of Angels, and of Men

*I rejoiced in them, because Wisdom leads them;
I did not know she was the mother of them all.
(Wisdom 7:12)*

The prophet Micaiah describes a scene in the heavenly court.

I saw the God of Israel sitting on his throne, and all the host of heaven stood about him on his right hand and on his left. And I Am said, 'Who will deceive Ahab king of Israel, that he may go up and fall, in Remmath Galaad?' And one spoke one way, and another spoke another way. And there came forth a spirit who stood before I Am, and said, 'I will deceive him.' And I Am said to him, 'How so?' And he said, 'I will go forth, and will be a false spirit in the mouth of all his prophets.' And he said, 'You shall deceive him, yea, and shall prevail. Go forth, and do so.'²⁰²

²⁰² 1 Kings 22:19-22

The relationship between angel and man has not always been easy. From the very beginning there has been struggle between them.

Like the twin sons wrestling in the womb of Rebekah, the elder brother and the younger brother have contended from the start.

The sons struggled together within her, and she said, 'If it be thus, why am I so?' And she went to inquire of I Am.

And I Am said to her, 'There are two nations in your womb, and two peoples shall be delivered from your belly: one shall excel the other, and the elder shall serve the younger.'²⁰³

So it happened between angel and man, for the angel was the elder brother - created first - of a superior nature. But the younger brother was lifted above him.

What is man that you should think of him?
Or the son of man that you visit him?
You made him a little less than the angels,
yet you crowned him with glory and honor
and set him over the works of your hands.
You have subjected all things under his feet.²⁰⁴

How did it happen that the younger brother was lifted above the elder? How did the firstborn lose his supremacy, his birthright?

²⁰³ Genesis 25:22-23

²⁰⁴ Psalm 8:4-7

How were the mighty cast down from their thrones, and the lowly lifted up?

Scripture tells the story in every generation: it echoes from the beginning, unto the very end.

Let us see how it happened.

The boys grew up, and Esau (the elder brother) was a skilled hunter, an outdoorsman, and Jacob (the younger brother) a peaceful soul who stayed at home. And Isaac (their father) loved Esau and ate of his catch, but Rebekah (their mother) loved Jacob.

The father loves the elder brother, the mighty one. The woman loves the younger brother, the “lesser.”

Isaac called Esau, his elder son, and said to him, ‘My son...I am grown old, and know not the day of my death. Now then, take the weapons - the quiver and bow - and go afield, and hunt me something to eat, and prepare for me savory meats as I like them, and bring them to me that I may eat, that my soul may bless you.’²⁰⁵

Behold the affection of the father for his eldest son: a strong and capable hunter.

Behold the hopes of the father for his eldest son, that he might one day rise to his place.

²⁰⁵ Genesis 27:1-4

Behold the affection and joy of the Father for his first creation, the mighty angels, before they fell. How great were his designs for them.

But it was not to be.



*'The elder shall serve the younger.'*²⁰⁶

²⁰⁶ Genesis 25:22-23

Day 31:
Wisdom, Advocate of
the Younger Brother

*When a righteous man [Jacob] fled from his brother's rage,
she [Wisdom] guided him in right ways
showed him the kingdom of God
and gave him knowledge of holy things.
She prospered him in his labors
and made abundant the fruit of his works.
(Wisdom 10:10)*

The woman appears.

Rebekah said to Jacob her younger son, "Behold, I heard your father speaking to Esau your brother, saying, 'Bring me venison, and prepare me meats, that I may eat and bless you before I Am, before I die.' Now then, my son, harken to me, as I command you, and go to the flock and take for me thence two kids, tender and good, and I will make of them meats for your father, as he likes. And you shall bring them in to

your father, and he shall eat, that your father may bless you before he dies.”²⁰⁷

See how the woman is the advocate of the younger son: she guides and directs him, she fills his hands with gifts, she clothes him in the skin of the lamb who was slain, and makes him presentable to stand in the presence of the father.

And so it was: on account of the intervention of the woman, the father blessed the younger son, and subjected all things to him, saying,

‘May God give you the dew of heaven, and the fatness of the earth, and the abundance of corn and of wine. Let nations serve you, and princes bow down to you, and you be the lord of your brother, and the sons of your father shall do you reverence. Accursed is he who curses you, and blessed is he who blesses you.’²⁰⁸

How blessed are we to have the Spirit as our Advocate - the Spirit of Wisdom who intercedes on our behalf. Like Rebekah who instructed the younger son Jacob, Wisdom instructs us, and coaches us, and leads us to the Father. She wraps us in Christ - the Lamb who was slain - and presents us to the Father to receive from him a blessing.

The Father looks upon us, and sees Christ, who is our head. He reaches to embrace us, and finds Christ, in whom we live. He smells the scent around us, and

²⁰⁷ Genesis 27:6-10

²⁰⁸ Genesis 27:38-40

inhales his very Spirit, for the Spirit has surrounded us:
the Garden of I Am.

Then his father Isaac said to him, 'Come near and kiss me, my son.' So Jacob came near and kissed him. When Isaac smelled his clothing, he blessed him and said, 'Ah, the smell of my son is the smell of the field, which I Am has blessed.'²⁰⁹

The Spirit is the garment which protects, surrounds, and clothes us. The Spirit is the field which pleases I Am with delight. How blessed are we to stand before the judgment of the Father, with the Spirit as our advocate, and Christ as our redeemer.

The father has blessed the younger son, through the advocacy of the woman, and the sacrifice of the lamb.

But the story is not over.

There is another who asks for his blessing.

And Esau said to his father,
'Father, have you only one blessing?
Bless, I pray thee, me also, father.'²¹⁰

What will the Father do? Has he a blessing for the elder brother as well?

²⁰⁹ Genesis 27:26-27

²¹⁰ Genesis 27:38



*“Bless those who curse you,
do good to those who hate you,
pray for those who mistreat you and persecute you,
that you may be children of your Father who is in heaven.
For he makes his sun to rise on the evil and the good,
and sends rain on the just and the unjust.”²¹¹*

²¹¹ Matthew 5:44-45

Day 32:
Wisdom,
Field

*Lambs for your clothing,
and the price of the field: he-goats.
(Proverbs 27:26)*

The elder son also pleads to the father.

‘Father, have you only one blessing? Bless, I pray thee, me also, father.’

And Isaac being troubled, Esau cried aloud and wept.

And Isaac his father answered and said to him, ‘Behold, your dwelling shall be of the fatness of the earth, and of the dew of heaven from above. And you shall live by your sword, and shall serve your brother, and there shall be a time when you shall break free and loosen his yoke from off your neck.’²¹²

²¹² Genesis 27:38-40

There is little that the father can give to the elder son, but in pity, he gives the small concession that he can: time, a little time. “There shall be a time when you shall break free and loosen his yoke from your neck.”

For indeed, the Father in heaven has granted some time to his eldest son - the angels who fell. To the angels who lost his blessing, he has given a short span of time to roam on the earth, before being sent to the abyss on the day of judgment.

The Father has granted the eldest son time - some time of freedom on the earth - before being sent to the abyss of torment.

The demons recalled this to the Son:

‘What do you want with us, Son of God?’ they shouted. ‘Have you come here to torment us before the appointed time?’

And the demons begged Jesus not to send them into the abyss.²¹³

For they reminded the Son that the Father had granted them some time to roam on the earth, before being sent to the abyss.

And so the Son, who does what the Father does, grants them this concession, and allows them to go into the pigs, and to stay on the earth, until the appointed time.

²¹³ Matthew 8:29, Luke 8:31

All the demons begged him, saying, ‘Send us into the pigs, that we may enter into them.’ At once Jesus gave them permission. The unclean spirits came out and entered into the pigs.²¹⁴

The Son acts “at once,” without needing to delay. As the Father has granted, so the Son also grants: the demons shall roam on the earth for a time, for a little while, until the great judgment, as the Father has appointed.

Time, a little time. It is all that Isaac could grant to his eldest son, Esau. It is all that the Father has granted to his eldest son, the angels - the ones who did not receive his blessing - the ones who lost their birthright.

‘While you roam
you shall loosen his yoke from your neck.’²¹⁵

Time, a little time, for them to roam on the earth and to play a part in the history of creation - a part in the history of salvation.

Time, a little time, to try the men on earth: to tempt and to harass them, to put them to the test. To punish man who strays, and to drive him to repentance. To scatter the sheep and sift the wheat. And yet, through it all, to make man holy, through trial and affliction.

Such is the plan of the Father, and even the demons have a part to play - for a time.

²¹⁴ Mark 5:12-13

²¹⁵ Genesis 27:40



*Woe to the earth and to the sea
because the devil is come down to you in great wrath
knowing that he has but a short time.²¹⁶*

²¹⁶ Revelation 12:12

Day 33:
Wisdom,
Assailed by the Dragon

*The dragon was furious at the woman
and went off to wage war against the rest of her offspring.
(Revelation 12:17)*

The father has shown kindness to the elder son, but the elder son's thought is only for revenge upon the mother and her son.

Esau was angry with [his younger brother] Jacob because of the blessing with which his father had blessed him, and Esau said to himself, 'Would that my father were buried, so I could slay my brother Jacob.'

And the words of Esau, her elder son, were reported to Rebekah, and she sent and called Jacob, her younger son, and said to him, 'Behold, Esau your brother threatens you, to kill you. Now then, my son, hear my voice, and rise and quickly depart.'²¹⁷

²¹⁷ Genesis 27:41-43

Such is the enmity between the elder brother and the woman and her son.

As the Father pronounced in the garden,

‘I will put enmity between you and the woman,
between your offspring and her offspring.’²¹⁸

Esau plotted to kill his younger brother Jacob; the dragon plans his revenge against the woman and her son. The elder brother is at war with the woman and her child.

The dragon stood before the woman who was about to give birth, that when she should give birth, he might devour her child.²¹⁹

As our Lord said of the devil,

‘He was a murderer from the beginning.’²²⁰

And yet, the woman saves her loved ones from the wrath of the elder brother. She has presented the younger son to the Father, and there he is safe.

The dragon stood before the woman
who was about to give birth
that when she gave birth, he might devour her child.

And she brought forth a man child

²¹⁸ Genesis 3:15

²¹⁹ Revelation 12:4

²²⁰ John 8:44

who was to rule all nations with an iron rod,
and her child was caught up to God, and to his
throne...

And the dragon was angry against the woman, and
went to make war with the rest of her seed.²²¹

What happened in the beginning echoes throughout all
of history, through every generation. The enmity
between the serpent and the woman, between his
offspring and hers, endures through the ages.

The elder brother wrestles and fights with the younger.
As Cain murdered Abel, and Esau hunted Jacob, as
Ishmael fought with Isaac, the pattern repeats. For all of
this conflict and bloodshed and hatred reflects what
occurred at the beginning of time.

The first to be created, the angels, the spirits, the whole
host of heaven encircled the Father. They are the eldest,
the firstborn who ruled, long before man was created
from clay.

And man is the younger, the baby, the newborn,
beloved of Wisdom, in whom she delights.

Now, the angels who fell became demons and devils, at
war with mankind, their young brother, the favored.
They seek to destroy him and hunt him and murder
him. They hate him and Wisdom - the woman and her
seed.

²²¹ Revelation 12:4-5,17

The Father looks on, upon all that transpires. He sees his creation at war with itself. Angels and men locked in conflict and wrestling. The “sons of God” fighting the children of Wisdom.

What can a father conclude from this mayhem? Why comes such evil, from what he made “good.” Fresh in his mind is the goodness and promise of all he created in heaven and earth.

The Father looks on, upon both of his sons, like Abraham watching Ishmael and Isaac, and like Isaac watching his sons Esau and Jacob.

What is in his heart?

Let us go back, one generation, and see how it all began.



*For you love all things that are
and loathe nothing that you have made,
for you would not fashion what you hate.²²²*

²²² Wisdom 11:24-26

Day 34:
Wisdom,
Chooser of God's Works

*She knows the secrets of God
and is the chooser of his works.
(Wisdom 8:4)*

Abraham had two sons.

The elder son was Ishmael; the younger son, Isaac. He loved them both dearly.

One son he banished; the other he sacrificed.

How did this come about?

Now, the elder son, Ishmael, was the son of the maidservant, Hagar the Egyptian.

And Sarah, seeing the [elder son, Ishmael] fighting with her son Isaac, she then said to Abraam, 'Cast out this maidservant and her son, for the son of this bondwoman shall not inherit with my son Isaac.'

But the word appeared very hard to Abraam concerning his son.

But God said to Abraam, ‘Let it not be hard to you concerning the child, and concerning the bondwoman. In all things whatsoever Sarah shall say to you, hear her voice, for in Isaac shall your seed be called. And moreover I will make the son of this bondwoman a great nation, because he is your seed.’²²³

The father banishes the elder son at the request of the woman. Nevertheless, the elder son will become a great nation.

See how great is the love of Abraam for Sarah; on her account, he did not spare his eldest son, but banished him to the desert.

And the heavenly Father does not forget the elder son, but says, “I will make the son of this bondwoman a great nation.”

‘As for Ishmael, I have heard you; behold, I have blessed him, and made him fruitful, and multiplied him very exceedingly; twelve princes he shall beget, and I shall make him a great nation.’²²⁴

Indeed, the elder sons, the sons who lost their birthright, often became the strongest nations. The descendants of Cain, the descendants of Esau, the descendants of

²²³ Genesis 21:9-13

²²⁴ Genesis 17:20

Ishmael: scripture does not forget them, but carefully records their lineage for many generations.

These nations, descended from the elder sons, became the mighty neighbors surrounding tiny Israel, and they often beat up their little brother. They crushed him and enslaved him.

And Sarah saw the son of Hagar the Egyptian who was born to Abraam, picking on Isaac, her own son.²²⁵

The woman, the mother, comes to the aid of the younger son. She is the advocate of the younger son. She pleads to the father, and he hears her plea. He banishes the elder son, so the younger will inherit.

In like manner, the Spirit of Wisdom is the advocate of man, pleading before the Father.

The Spirit intercedes for the saints,
one on one with God.²²⁶

And it pleases the Father to hear the petition of the Spirit. Indeed, Wisdom is even called “the chooser of God’s works.”

She knows the secrets of God
and is the chooser of his works.²²⁷

²²⁵ Genesis 21:9

²²⁶ Romans 8:27

²²⁷ Wisdom 8:4

The Father sides with her, without hesitation, even against the greatest of his angels. If there is enmity between her and another, the Father will banish whoever defies her.

And if she should ask for the sacrifice of the Lamb of God so she could clothe the younger brother in his skin, and present him, redeemed, to the Father, would he do this as well?

A man had two sons.

One he banished, the other he sacrificed.

One he cast out of his home, to wander the desert. The other, he bound to the wood on a mount.

This was done at the request of a voice. And it pleases the Father to hear the requests of Wisdom.

When the Father tells Abraam to listen to the woman, it is because he himself has heard the plea of the Woman.

‘In all things whatsoever Sarah shall say to thee hear her voice.’²²⁸



²²⁸ Genesis 21:12

Day 35:
Wisdom,
Through whom Christ is
Sacrificed

*Christ offered himself, unblemished, to God
through the eternal Spirit.
(Hebrews 9:14)*

The elder son has been banished. But life is not easy for the younger son. The younger son is to be sacrificed.

The father hears the divine voice, calling for the sacrifice of his son.

‘Take your son, the beloved one
whom you love - Isaac -
and go into the highland
and there offer him as a whole-burnt-offering.’²²⁹

²²⁹ Genesis 22:2

It is Wisdom who strengthens Abraam to sacrifice his son.

When the nations were sunk in wickedness,
she recognized the just man [Abraam],
and kept him blameless before God,
and made him resolute against pity for his son [Isaac].²³⁰

Like Rebekah who asked for the lambs to be sacrificed so her younger son Jacob could receive the birthright, so Wisdom asks for the sacrifice of the Lamb of God so the younger son, mankind, can be presentable before the Father and receive his blessing.

And the request of Wisdom is pleasing to the Father and to the Son.

And so, Abraam listens to the divine voice, and,

Abraam takes the wood for the whole-burnt-offering,
and lays it on Isaac, his son, and he takes into his
hands both the fire and the knife, and the two go
together.

And Isaac says to Abraam his father, 'Father.'

And he replies, 'What is it, son?'

And he says, 'Behold the fire and the wood; where is the sheep for a whole-burnt-offering?'

²³⁰ Wisdom 10:5

And Abraam says, 'God will provide a sheep for the holocaust, my son.'

And both having gone together, they come to the place of which God had spoken to him, and there Abraam builds the altar, and lays the wood upon it, and having bound the feet of Isaac his son together, he lays him on the altar, on the wood. And Abraam stretches forth his hand to take the knife to slay his son.²³¹

But Wisdom keeps Isaac, the younger son, safe. She, herself, will provide the one to be sacrificed. She will bring forth the Lamb of God who takes away the sin of the world, and him she will lift up and consume in her fire.

She is the Tree of Life, holding the fruit of life. She is the tree of the cross, holding Christ. She is the tree and the wood and the bush, who holds in her branches the one to be offered.

And Abraam lifted up his eyes and beheld - lo! - a ram held by a bush in its horns. And Abraam went and took the ram, and offered it up for a whole-burnt-offering.²³²

Like Mary at the foot of the cross, Wisdom does not call for Christ to come down and save himself. She knows what needs to be done. Rather, she strengthens him,

²³¹ Genesis 22:6-10

²³² Genesis 22:13

and holds him tight, as she strengthened Abraam and held fast the ram.

When the nations were sunk in wickedness,
she recognized the just man [Abraam],
and kept him blameless before God,
and made him resolute against pity for his son [Isaac].²³³

And when the sacrifice has been completed, she comes to console Isaac, through her image, Rebekah.



*Christ offered himself, unblemished, to God
through the eternal Spirit.*²³⁴

²³³ Wisdom 10:5

²³⁴ Hebrews 9:14

Day 36:
Wisdom,
Model of Rebekah

*I, like a channel of a river, like an aqueduct,
came out of Paradise.
I said, "I will water my garden.
I will water abundantly the fruits of my meadow."
(Sirach 24:41-42)*

After the sacrifice of Christ, the Father sends the Spirit.

After the sacrifice of Isaac, his father sends Rebekah.

Now, Rebekah is an image of Wisdom. She, like a wellspring of water, like the river of Eden, brings water, for life.

Rebekah, bearing a pitcher upon her shoulder, was an exceedingly comely maiden, a most beautiful virgin - not known to man - and she went down to the spring, and filled her pitcher.²³⁵

²³⁵ Genesis 24:16

Abraham's servant explains how he found her - the chosen one for Abraham's son, Isaac:

"I came today to the well of water, and said, 'O Lord God of my master Abraham, if you have prospered my way wherein I now walk, behold, I stand by the well of water, and the virgin who shall come out to draw water and who shall hear me say, 'Give me a little water to drink from your pitcher,' and who shall reply to me, 'Both you drink, and I will draw also for your camels,' - let this be the woman, whom the Lord has prepared for my master's son.

"And while I pondered these things silently to myself, Rebekah appeared, coming with a pitcher which she carried on her shoulder, and she went down to the well and drew water. And I said to her, 'Give me a little to drink.' And she speedily let down the pitcher from her shoulder, and said to me, 'Both you drink, and to your camels I will give drink.' I drank, and she watered the camels."²³⁶

This is the plan of God: to give the Spirit to man, the younger brother. To give the Spirit, who is the Water of Life, to man.

At the end, we see this plan run its course to completion. In Revelation we read:

The angel [the servant of the Father] showed me a river of the Water of Life, as clear as crystal, flowing

²³⁶ Genesis 24:42-46

from the throne of God and of the Lamb down the middle of the main street of the city...

The Spirit and the bride say, 'Come.' ...He who thirsts, let him come. And he who desires, let him take freely the Water of Life.²³⁷

In the end, the Spirit, the Water of Life, is given to man. Indeed, the giving of Rebekah is an image of the giving of the Spirit.

Rebekah gives water for man and for creatures, like the Water of Life for all of creation. She is the Comforter of Isaac, her man, and like the Spirit who gives birth to the Kingdom of God, Rebekah becomes the mother of thousands of myriads.

And they called Rebekah, and asked her, 'Will you go with this man?' And she says, 'I will go.' So they sent forth Rebekah their sister, and her goods, with the servant of Abraham and his attendants.

And they blessed Rebekah, and said to her, 'You are our sister; may you become thousands of myriads, and may your seed possess the cities of their enemies.'

And Rebekah rose up, and her maidens, and they mounted the camels and went with the man; and the servant took Rebekah and departed.

And Isaac was going through the wilderness to the well of vision, and he dwelt in the land toward the

²³⁷ Revelation 22:1-2,17

south. And Isaac went forth into the plain toward evening to meditate, and having lifted up his eyes, he sees camels coming. And Rebekah lifts up her eyes, and sees Isaac, and she alights briskly from the camel, and says to the servant, 'Who is that man who walks in the plain to meet us?'

And the servant says, 'This is my master.' And she takes her veil and covers herself. And the servant told Isaac all that had happened.

And Isaac went into the house of his mother, and took Rebekah, and she became his woman, and he loved her, and Isaac was comforted for the loss of Sarah, his mother.²³⁸

This is the plan of God: to give to man the Comforter.
To give to man the Water of Life. To give to man the Gift of the Father.



*Wisdom I loved, and sought after her from my youth.
I sought to take her for my bride,
and was enamored of her beauty...
So I determined to take her to live with me,
knowing she would be my counsellor when all was well,
and my comfort in care and grief.²³⁹*

²³⁸ Genesis 24:58-67

²³⁹ Wisdom 8:2,9

Day 37:
Wisdom, Loves the
Younger Brother

My delight was with the sons of men.
(Proverbs 8:31)

How Wisdom loves man. Of all God's creation, the delight of Wisdom is man.

When he established the heavens, I was there...
when he marked out the foundations of the earth,
I was a nursling by his side.

I was a delight day by day,
rejoicing before him always,
rejoicing in his whole world.

And my delight was with the sons of men.²⁴⁰

Wisdom loves man, the “youngest brother” of creation,
the last to be created by the Father.

²⁴⁰ Proverbs 8:27-31

Wisdom's love for man echoes throughout all generations. It echoes in every holy woman of scripture who loves the younger brother.

Isaac and his wife Rebekah bore twin sons: Esau was the elder twin, and Jacob was the younger.

The father loved the elder brother, and the woman loved the younger:

Isaac loved Esau,
and Rebekah loved Jacob.²⁴¹

The father loves the elder brother, and the woman loves the younger.

Now, the angels are the elder brother - the Father's first creation. And mankind is the younger brother - the last that God has made.

Wisdom declares her predilection for man, among all God's creation:

I rejoiced in his whole world,
and my delight was with the sons of men.²⁴²

Our Lord described the Spirit as a special Advocate of man:

'...an Advocate to help you
and to be with you forever:

²⁴¹ Genesis 25:28

²⁴² Proverbs 8:27-31

the Spirit of truth.²⁴³

Like Bathsheba pleading the case of the youngest brother (Solomon) before David, Wisdom is the Advocate of man, pleading the case of man before the Father.

The Spirit intercedes for the saints.²⁴⁴

The elder brother accuses the younger brother before the father, like Satan “the accuser” accusing man before God. But the Spirit is the Advocate, the defender of mankind.

The elder brother - the image of Satan - exalts himself:

Adonijah [the eldest surviving son of David at the time] exalted himself, saying, I will be king; and he prepared for himself chariots and horses, and fifty men to run before him. And his father never at any time checked him, saying, ‘Why hast thou done thus?’ And he was also very handsome in appearance.²⁴⁵

But then, the woman appears.

So, Bathsheba went in to the king [David], into the chamber, and the king was very old, and Abisag the Shunamite was ministering to the king. And

²⁴³ John 14:16-17

²⁴⁴ Romans 8:27

²⁴⁵ 1 Kings 1:5-6

Bathsheba bows, and does obeisance to the king. And the king says, ‘What is your request?’²⁴⁶

And the woman intercedes for the younger son. She asks that the throne - the birthright - should be given to the younger brother, instead of to the elder.

And she says, “My lord, you swore by I Am, your God, to your handmaid, saying, ‘Your son Solomon shall reign after me, and shall sit upon my throne.’ And now, behold, Adonijah [Solomon’s elder brother] reigns, and you, my lord, O king, take no notice. And he has sacrificed calves and lambs and sheep in abundance, and has invited all the king’s sons, and Abiathar the priest and Joab the commander-in-chief of the host, but Solomon your servant he has not invited. And you, my lord, O king - the eyes of all Israel are upon you, to tell them who shall sit upon the throne of my lord the king after him. Or it shall come to pass, when my lord the king shall sleep with his fathers, that I and Solomon my son shall be reckoned as offenders.”²⁴⁷

The woman intercedes before the father, advocating the younger son. She begs that the elder brother be cast down, and his place be given to the younger brother.

Even so Wisdom pleads before the Father, that he cast down the mighty angels, the ones who rebel, and lift up lowly man - the baby of creation.

²⁴⁶ 1 Kings 1:15-16

²⁴⁷ 1 Kings 1:15-21

Day 38:
Wisdom,
Compassionate

*Do not grieve the Holy Spirit of God,
in whom you were sealed to a day of redemption.
(Ephesians 4:30)*

Bathsheba takes on the plight of the younger son, Solomon. If the elder brother accedes to the throne, she and her son will both face the wrath of the elder brother.

‘It would come to pass, when my lord the king shall sleep with his fathers, that I and Solomon, my son, shall be reckoned as offenders.’²⁴⁸

So too Wisdom, the advocate of man, has incurred the enmity of the serpent - the elder brother. She sides with the plight of man, even though it shall bring her grief.

Rebekah, likewise, takes on the plight of her younger son, Jacob, as she seeks for him the birthright. And if the

²⁴⁸ 1 Kings 1:21

younger son should be cursed, she takes that curse upon herself:

‘Jacob, my son, listen to me as I command you, and go to the flock and take for me two lambs, tender and good, and I will make of them meats for your father, as he likes. And you shall bring them in to your father, and he shall eat, so that your father may bless you before he dies.’

And Jacob said to Rebekah his mother, ‘Esau my [elder] brother is a hairy man, and I am a smooth man. Perhaps my father may feel me, and I shall seem to him like one ill-intentioned, and I shall bring upon me a curse, and not a blessing.’

And his mother says to him, ‘On me be your curse, son. Only listen to my voice, and go and bring them to me.’²⁴⁹

“On me be your curse, son.” The woman takes upon herself the curse of her offspring. She takes their plight upon herself.

“Listen to my voice.” The woman is the voice, asking for the lamb to be sacrificed.

The Spirit will clothe man in the sacrifice of Christ - in the skin in the lamb who was slain - and present him before the Father, to gain for him redemption, to restore him to favor, yea, to gain for him a birthright even greater than the angels.

²⁴⁹ Genesis 27:8-13

Wisdom stakes herself, and her plan for man's redemption, against the plan of the Accuser - the plan of the elder brother.

Esther likewise joins in the plight of her people: if they should be destroyed, she will suffer along with them, for she is one with them.

She pleads before the king, against the evil plan of Haman, the elder statesman:

Esther spoke yet again to the king, and fell at his feet, and besought him to do away with the mischief of Haman, and all that he had done against the Jews. Then the king stretched out to Esther the golden scepter, and Esther rose to stand nigh the king.

And Esther said, 'If it seem good to thee, and I have found favor in thy sight, let an order be sent that the letters sent by Haman may be reversed, which were written for the destruction of the Jews who are in thy kingdom. For how shall I be able to look upon the affliction of my people, and how shall I be able to survive the destruction of my kindred?'²⁵⁰

Such is Wisdom, pleading before the Father. Such is the Advocate of man, begging for his salvation.

The Spirit makes intercession for us with groanings unutterable.²⁵¹

²⁵⁰ Esther 8:3-6

²⁵¹ Romans 8:26

And yet, why must Wisdom plead for man? Why must the woman intercede for the younger brother, before the father?

Would not David appoint his youngest son, Solomon, to the throne even if Bathsheba had not interceded?

Would not king Ahasuerus reject the counsel of Haman even without the pleading of Esther?

Would not Isaac have given the birthright to the younger Jacob, over the elder brother Esau, without the intervention of Rebekah?



*Isaac loved Esau,
and Rebekah loved Jacob.*²⁵²

²⁵² Genesis 25:28

Day 39:
Wisdom,
Defender of Man

*She protected him from his enemies
and defended him from deceivers.
(Wisdom 10:12)*

There was a time when the younger brother was about to be destroyed.

There was a time when the Father swore to destroy his creation.

God said, 'I will destroy man whom I have created from the surface of the ground - man, along with the animals, creeping things, and flying creatures of the sky - for I am sorry that I have made them.'²⁵³

How frightening to hear the Father Creator repent of his handiwork. How terrifying to see the great king of heaven calling for destruction.

²⁵³ Genesis 6:6-7

Now, for every man, from high to low, Satan makes his accusations; he makes his case: this man should be destroyed, he should be cast into the lake of fire.

And for every man, from worst to best, Wisdom is the advocate; she makes her case: this is the man I love, this is the man for whom Christ has died. If you, O Lord, should mark our guilt, Lord, who would survive? But with you is found mercy; do not consider what he truly deserves, but in your mercy remember him.

Judgment hangs in the balance.

There are times when God has to side with destruction.

‘Depart from me, you accursed,
into the age-long fire
prepared for the devil and his angels.’²⁵⁴

There was once a time when the Creator of all judged the whole of the earth, and all of mankind was placed in the balance.

To destroy mankind, or not to destroy him - that was the question: whether it might have been better to have never made man, from the very beginning.

And the Lord God, having seen that the wicked deeds of men were multiplied upon the earth, and that every one in his heart was intently brooding over evil continually, then God regretted that he had made man on earth, and it grieved him in his heart.

²⁵⁴ Matthew 25:41

God said, 'I will destroy man whom I created from the surface of the ground - man, along with the animals, creeping things, and flying creatures of the sky - for I am sorry that I have made them.'²⁵⁵

The great King of Heaven has decided upon destruction, just as king Ahasuerus once signed the destruction of an entire nation, just as king David once contemplated entrusting the kingdom to his elder son Adonijah, and just as Pilate once weighed the life of the Savior in his balance.

And for each of these, it was the woman who intervened to save the younger brother from destruction.

Time after time, like a great echo throughout the ages, the only thing standing between the kingly judge and the destruction of the younger brother, was the woman: Esther, Bathsheba, the wife of Pilate - these images of Wisdom.

As Pilate was sitting on the judgment seat, his wife sent to him, saying, 'Have nothing to do with that Righteous One, for I suffered many things today in a dream because of him.'²⁵⁶

And what of the Father? Will anyone persuade him not to wipe man from the face of the earth?

²⁵⁵ Genesis 6:6-7

²⁵⁶ Matthew 27:19

Will anyone intercede with him for the younger brother?

Can the woman appear in her radiance, and cast the lot of man in a different light?



*Whenever the rainbow appears in the clouds
I will see it
and remember the everlasting covenant
between God and all living creatures
of every kind on the earth.²⁵⁷*

²⁵⁷ Genesis 9:16

Day 40:
Wisdom, Rainbow

*Around the throne was a rainbow.
(Revelation 4:3)*

Wisdom abides nigh the throne of the Father.

As Solomon prayed,

‘Give me Wisdom, who sits by your throne.’²⁵⁸

And again,

‘Send her forth
from your holy heavens
and from the throne of your glory.’²⁵⁹

St. John described her like a rainbow, encircling God’s throne.

The appearance of Him who sat there
was like jasper or sard.
And encircling the throne was a Rainbow,

²⁵⁸ Wisdom 9:4

²⁵⁹ Wisdom 9:10

in appearance like an emerald.²⁶⁰

The prophet Ezekiel saw her as well, like the brightness of a rainbow around the throne of the Father.

Above the firmament appeared a throne like sapphire stone, and on the throne, high above, was a figure like a man upon it...

And there was a Brightness around him, like the rainbow in the clouds on a day of rain; such was the Brightness all around. This is what the Glory of I Am looked like.²⁶¹

Now, the Creator set his bow in the sky as a sign of the covenant between him and the earth.

‘I set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. And it shall happen, when I gather clouds upon the earth, that my bow shall appear in the clouds, and I will remember my covenant between me and you, and between every living soul in all flesh, and there shall no longer be water for a deluge so as to blot out all flesh.

‘And my bow shall be in the cloud, and I will look, to remember the everlasting covenant between me and the earth, and between every living soul in all flesh which is upon the earth.’²⁶²

²⁶⁰ Revelation 4:3

²⁶¹ Ezekiel 1:26-28

²⁶² Genesis 9:13-16

“I will look, to remember.” The Father has set his bow, holy Wisdom, before him, so that, seeing her, he will be reminded of his covenant with man - the youngest of brothers.

She who encircles his throne in heaven like an emerald rainbow, is set by the Father to encircle the earth as well, like a rainbow in the sky, to protect all living things and to remind him of his promise.

My bow shall be in the cloud
and I will look [at the bow]
to remember the everlasting covenant
between me and the earth.²⁶³

Not a covenant with the angels is this, but a covenant with the younger brother.

‘...the covenant between me and the earth.’

Wisdom is there to remind him, like Bathsheba reminded David, of the oath he has sworn, for the youngest of his sons.

And Bathsheba says to king David, “My lord, you swore by I Am, your God, to your handmaid: ‘Certainly Solomon your son shall reign after me, and he shall sit on my throne.’ Now, behold, Adonijah [the eldest surviving brother] reigns, and you, my lord the king, turn a blind eye.”²⁶⁴

²⁶³ Genesis 9:14-15

²⁶⁴ 1 Kings 1:17-18

David deliberated, and then said,

“Call to me Bathsheba.” She came into the king’s presence, and stood before the king. The king swore, and said, “As I Am lives, who has delivered my soul out of all adversity: most certainly as I swore to you by I Am, the God of Israel, saying, ‘Assuredly Solomon your son shall reign after me and shall sit on my throne in my place’ - most certainly I make it so, this day.”

Then Bathsheba bowed with her face to the earth, and did obeisance to the king, and said, ‘May my lord king David live forever!’²⁶⁵

The rainbow: ephemeral, fleeting, and faint. And yet, this same rainbow: all-powerful, because she moves the Almighty.



*A great sign appeared in the heavens:
a woman clothed with the sun,
and under her feet, the moon,
and around her head a crown of twelve stars.²⁶⁶*

²⁶⁵ 1 Kings 1:28-31

²⁶⁶ Revelation 12:1

Day 41:
Wisdom,
Faint with Love

I am faint with love.
(Song of Songs 2:5)

The woman presents herself before the great king. Seeing her, he is moved to mercy. She intercedes for the younger son, and the king grants her petition: he saves the younger son from destruction on account of the woman.

And the king says to Esther at the banquet on the second day, 'What is it, queen Esther? And what is your request, and what is your petition - and it shall be done for you, even the half of my kingdom.'

And she answers and says, 'If I have found favor in the sight of the king, let my life be added to my petition, and my people to my request, for both I and my people are sold for destruction and pillage and slavery, both we and our offspring for bondsmen and bondswomen, and I cannot consent to it, for the Slanderer is not worthy of the king's palace.'

And the king said, 'Who is this who has dared to do such a thing?'

And Esther says, 'The Adversary is Haman.'²⁶⁷

The evil counsellor who stands in the council of the great king, the slanderer who advises destruction - this is the Adversary.

On account of the woman, the great king rejects the plan of the adversary, and grants the woman's petition to be enacted.

And on that day, king Ahasuerus gave to Esther all that belonged to Haman the slanderer. And Mordecai was called by the king, for Esther had shown that he was her kinsman. And the king took the ring which he had taken away from Haman, and gave it to Mordecai. And Esther appointed Mordecai over all that had been Haman's.²⁶⁸

The elder counsellor is supplanted by the junior counsellor, at the request of the woman.

And she spoke yet again to the king, and fell at his feet, and besought him to do away with the mischief of Haman.²⁶⁹

²⁶⁷ Esther 7:2-6

²⁶⁸ Esther 8:1-2

²⁶⁹ Esther 8:3

She pleads with the king to reject the plan of the adversary - the plan of destruction.

And the king said to Esther, 'If I have given and freely granted you all that was Haman's, and hanged him on a gallows because he laid his hands upon the Jews, what further do you seek? Write ye also in my name, as it seems good to you, and seal it with my ring - for whatever orders are written at the command of the king and sealed with my ring, it is not lawful to disobey them.'²⁷⁰

The king allows the woman to write what she will in the name of the king, and to seal it with his ring.

And the following is a copy of the letter of the orders:

The great king Ahasuerus sends greetings to the rulers of provinces in a hundred and twenty-seven satrapies, from India to Ethiopia, even to those who are faithful to our interests.

Many who have been frequently honored by the most abundant kindness of their benefactors have conceived ambitious designs, and not only endeavor to hurt our subjects, but moreover, not being able to bear prosperity, they also endeavor to plot against their own benefactors. And they would not only utterly abolish gratitude from among men, but also, elated by the boastings of men who are strangers to all that is good, they suppose that they will escape the sin-hating vengeance of the all-seeing God.

²⁷⁰ Esther 8:7-8

The evil counsellor, taking advantage of the kindness shown to him by the great king, became ambitious, and began to plot against the very king who was his benefactor.

For whereas Haman, a Macedonian, the son of Amadathes, in reality an alien from the blood of the Persians and differing widely from our mild course of government, having been hospitably entertained by us, obtained so large a share of our universal kindness as to be called father and serve as the person next to the royal throne, revered by all, he however, overcome by the pride of his station, endeavored to deprive us of our dominion and our life, having by various and subtle artifices demanded the destruction both of Mordecai our deliverer and perpetual benefactor and Esther the blameless consort of our kingdom, with their whole nation.²⁷¹

Haman, like Satan, proud of his station, abusing the kindness of the great king, seeks to dethrone his benefactor by destroying the woman, her kinsman, and all their people.

Ye will therefore do well in refusing to obey the letter sent by Haman the son of Amadathes, because he who has done these things has been hanged with his whole family at the gates of Susa, Almighty God having swiftly returned to him a worthy recompense.²⁷²

²⁷¹ Esther 8:13 LXX

²⁷² Esther 8:13 LXX

Day 42:
Wisdom, Ring

*You were sealed with the Holy Spirit.
(Ephesians 1:13)*

A ring was used for sealing and signing. The stamp of the signet ring gave all authority.

Now, king Ahasuerus had given the ring of his authority to the greatest of his consellers, Haman, just like the Father had given authority to the angels to rule over creation as Thrones and Dominions, Powers and Principalities.

The king took off his ring
and gave it into the hands of Haman.²⁷³

But after the intervention of the woman,

The king took off his ring
which he had taken from Haman
and gave it to Mordecai.

²⁷³ Esther 3:10

Esther set Mordecai over the house of Haman.²⁷⁴

This transfer of the king's ring, from Haman to Mordecai, echoes a certain transfer of authority from angels to man.

You made [man] inferior to the angels.
[But] you have crowned him with glory and honor
and set him over the works of your hands;
you have put all things under his feet.²⁷⁵

For, in the beginning, it was angels who were gathered around the Father as his council of counsellors.

God presides in the divine assembly;
amidst the angels, he gives judgment.²⁷⁶

But, in the end, we see seated around the Father and reigning with him, not angels, but men, wearing crowns.

Behold, a throne set in heaven, and upon the throne, one sitting. And he who sat, appeared like jasper and sardis. And there was a rainbow round about the throne, appearing as emerald. And around the throne were four and twenty thrones, and upon the thrones, four and twenty ancients sitting, clothed in white, and upon their heads, crowns of gold.²⁷⁷

²⁷⁴ Esther 8:2

²⁷⁵ Psalm 8:5-6

²⁷⁶ Psalm 82:1

²⁷⁷ Revelation 4:2-4

Lowly man has found a place in the assembly of the Most High, surrounded by the Rainbow - holy Wisdom, his advocate. A place, indeed, even higher than the council, for man is not just a counsellor, but a son, who may sit by his Father Almighty.

[Christ] sat down at the right hand of the Majesty on high, being made so superior to the angels, as he has inherited a name more excellent than they. For unto which of the angels has God said at any time, 'You are my Son, I have begotten you this day'?²⁷⁸

When Christ came into the world, he became a man, and not an angel. By becoming man, Christ has bestowed a dignity upon the human race far greater than that of the angels.

To which of the angels did [God] say at any time, 'Sit on my right hand, until I make your enemies your footstool'?

Are they not all serving spirits, sent forth to serve those who shall be heirs to salvation?²⁷⁹

Indeed,

Did you not know that we will judge angels?²⁸⁰

²⁷⁸ Hebrews 1:3-5

²⁷⁹ Hebrews 1:13-14

²⁸⁰ 1 Corinthians 6:2-3

So it was, that the younger brother was lifted above the elder, and the elder now serves the younger. As Isaac said to his eldest son, Esau,

‘You shall live by your sword,
and shall serve your [younger] brother.’²⁸¹

So, the image was fulfilled:

The king took off his ring
which he had taken from Haman
and gave it to Mordecai.
Esther set Mordecai over the house of Haman.²⁸²

Wisdom has set the house of man over the house of angels, by the will of the Father. Man has been raised up in dignity by Christ who became man, and Christ has become man through the Spirit of Wisdom.

‘The Holy Spirit will overtake you,
and the Power of the Most High will overshadow you,
so the holy one to be born will be called Son of God.’²⁸³



*You did not receive the spirit of bondage, to fear, rather you received a Spirit of adoption, to cry, ‘Abba Father!’*²⁸⁴

²⁸¹ Genesis 27

²⁸² Esther 8:2

²⁸³ Luke 1:35

²⁸⁴ Romans 8:15

Day 43:
Wisdom,
Garment, Ring,
and Sandal

*“The father said to his servants,
‘Bring out the best robe and put it on him
and put a ring on his hand
and sandals for his feet.’”
(Luke 15:22)*

Scripture does not tell us much about the history of the angels, how they faithfully served the Father for ages of ages, how there was a falling out, perhaps over man, and how there arose enmity between the serpent and his brood versus the woman and her children.

Or perhaps it is the story which scripture tells more than any other story, repeating it again and again, in every generation, each time with greater insights.

Our Lord himself tells the story. It is the story of a Father who had two sons. The younger son was wayward, but repented and came back. The elder was

faithful, but envied the younger, and set himself against him.

When our Lord tells the story, he reveals something which no other telling had revealed: he reveals the reason why the angels fell.

A man had two sons. The younger son said to his father, 'Father, give me my share of your property.' So the father divided the property between them. After a few days, the younger son collected all his belongings and set off to a distant country where he wasted his property on wanton living...

But when he came to himself he said, "How many hired servants of my father have bread enough to spare, and I am dying with hunger! I will get up and go to my father and will tell him, 'Father, I have sinned against heaven and in your sight. I am longer worthy to be called your son. Make me as one of your hired servants.'" And he arose, and went to his father.

While he was still afar off, his father saw him and was moved with compassion, and ran to his son, embraced him, and kissed him. The son said to him, 'Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring out the best robe and put it on him. Put a ring on his hand and sandals on his feet. Bring the fattened calf, kill it, and let us eat and celebrate, for this, my son, was dead and has come to

life again. He was lost, and is found.' And they began to celebrate.²⁸⁵

The father sacrifices the calf on account of the younger son, just as the Father sacrificed the Lamb of God on account of man.

The father gives the garment, the ring, and sandals to the younger son, just as the Father gives the Spirit to man, for the Spirit is the garment and the ring and the sandals, as it is written:

'I am sending the Promise of my Father upon you; stay in the city until you are clothed with power from on high.'²⁸⁶

and,

You shall put her on like a gorgeous robe and wear her like a splendid crown.²⁸⁷

The Spirit is the signet ring, for,

You were sealed with the Holy Spirit.²⁸⁸

The Spirit is the sandal, for the Spirit is the sign of the covenant.

I have set my rainbow in the clouds

²⁸⁵ Luke 15:11-13, 17-24

²⁸⁶ Luke 24:49

²⁸⁷ Sirach 6:31

²⁸⁸ Ephesians 1:13

and it will be the sign of the covenant.²⁸⁹

And,

In days long ago in Israel, for redemption and for selling, to ratify anything, a man takes off his sandal and gives it to his neighbor. This is the sign of a covenant in Israel.²⁹⁰

Indeed, Wisdom is known for her sandals.

How beautiful are your feet in sandals!²⁹¹

The Father tells his servants - the angels - to clothe the younger son in the Spirit - the best robe.

Man has been clothed in the Spirit; he has been given the signet ring - the authority to rule. And he has been given sandals to walk in the ways of Wisdom.

The good angels are good servants. They help the younger son to be clothed in the Spirit.

But the bad angels are wandering out in the field, and they do not celebrate the elevation of their younger brother.

Our Lord proceeds to tell us why...

²⁸⁹ Genesis 9:13

²⁹⁰ Ruth 4:7

²⁹¹ Song of Songs 7:1

Day 44:
Wisdom,
Who Sets the Feast

*Wisdom has killed her beasts,
she has mingled her wine in a bowl,
and set her table.
(Proverbs 9:2)*

Our Lord continues:

The elder son was in the field. As he came near to the house, he heard music and dancing. He called one of the servants to him and asked what was going on. He said to him, 'Your brother has come and your father has killed the fattened calf, because he has received him back safe and sound.' But he was irate, and would not go in.

His father came out and spoke with him. But he answered his father, 'Behold, these many years I have served you, and I never disobeyed a commandment of yours, but you never gave me a goat that I might celebrate with my friends. But when this, your son,

came, who has devoured your living with prostitutes,
you killed the fattened calf for him.²⁹²

You killed the fattened calf for him. You slew the Lamb
of God for man. You sacrificed the Son for man.

The angel objected to the slaying of the Son.

‘Far be it from you, Lord! This shall never happen to
you!’

*‘Get behind me, Satan.’*²⁹³

Jesus insists that Peter get out of the way and not block
the ways of God. Peter listened; he obeyed; he followed
although he did not understand.

But the angel did not obey; the angel would not follow.
The angel knew better, or so he thought to himself. He
thought he knew better than God what was right.

The greatest of the angels was the Father’s greatest
counsellor, given charge of all creation, just as Peter was
given charge of all the Church. And yet, what good was it,
to be Prince of all the world, if he fell from God’s favor?

Our Lord tells Peter not to follow in the path of Satan.

Jesus said to Peter, ‘Get behind me, Satan, you are a
stumbling block to me, because you know not the
ways of God, but the ways of men.

²⁹² Luke 15:25-30

²⁹³ Matthew 16:22-23

Then Jesus said to his disciples, 'If any man would come after me, let him deny himself, and take up his cross, and follow me. For he who would save his life shall lose it, and he who shall lose his life for my sake, shall find it. For what does it profit one, if he gain the whole world, yet suffer the loss of his soul? Or what exchange can one give for his life? For the Son of man will come in the glory of his Father with his angels, and then he will render to each one according to his works.'²⁹⁴

Our Lord is speaking to Satan as much as to Peter. You were set over the entire cosmos, but you lost the favor of God; what good is that to you now? I will come with the Glory of God (Wisdom is the Glory of God) and with the good angels, and will judge you and everyone, and render to each one what they deserve.

Satan fell because he would not agree to the plan of redemption; he would not agree to the killing of the fattened calf. He would not agree to the cross, and to the crucifixion of the Son.

'If any man would come after me,
let him deny himself, and take up his cross,
and follow me.'²⁹⁵

Satan would not follow, and he swept a third of the angels away to his side.

²⁹⁴ Matthew 16:23-27

²⁹⁵ Matthew 16:24

Behold, a great red dragon, having seven heads and ten horns, and on his heads seven diadems. And his tail swept a third of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was ready to be delivered, that, when she should be delivered, he might devour her son.²⁹⁶

Self-righteousness turned to rebellion, and rebellion turned to war.

And there was war in heaven.

Michael and his angels fought with the dragon, and the dragon fought, and his angels. And they prevailed not, neither was their place found any more in heaven. And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduces the whole world. And he was cast onto the earth, and his angels were thrown down with him.

And I heard a loud voice in heaven, saying, 'Now is come salvation and strength and the kingdom of our God and the power of his Christ, because the accuser of our brothers is cast out, who accused them night and day before our God. And they have overcome him by the blood of the Lamb and by the word of the testimony, and they loved not their lives unto death. Rejoice, O heavens, and you that dwell therein, but woe to the earth and to the sea, because the devil is come down to you, having great wrath, knowing that he has but a short time.'²⁹⁷

²⁹⁶ Revelation 12:3-4

²⁹⁷ Revelation 12:7-12

Day 45:
Wisdom,
Who Finds the Lost

*'Does she not light a lamp, sweep the house,
and search carefully until she finds it?'*
(Luke 15:8)

The parable of our Lord ends abruptly, as it were, without an ending. We are left with the father and the elder son standing in the field, speaking together. What happens next?

Does the will of the Father prevail? Does the father convince the elder son to reconcile with the younger, and to recognize the blessing which the father has bestowed on him? In the end, will both sons be subject to the father, that he may be all in all?

Our Lord tells three parables, one after another. First, he tells the parable of the Good Shepherd who finds the lost sheep, and next, the parable of the woman, Wisdom, who searches the house to find her coin. These are parables about saving the lost. Thirdly, he tells the parable of the Father who finds the son who was lost.

But there are two sons. Does the Father only find the one son? Or does he find both, and bring them both into his house?

The Good Shepherd finds all his sheep; there are none left out in the field. The woman finds all her coins; there are none left lost in the house. And the Father, does he find all his sons?

Our Lord does not finish the story. But the story is told in another place. It is the story of what happens to the elder son.

Three generations tell the same story: Abraham and his two sons, Isaac and his two sons, Jacob and his sons...

To see how the story ends, we turn to the story of Jacob and his sons.

Now, Jacob had twelve sons. His youngest sons he loved the best - Joseph and Benjamin - because they were the children Rachel, whom he cherished, just as the Father loves man because man is the darling child of Wisdom.

Wisdom is vindicated by all her children.²⁹⁸

The Father loves us especially, because we are born of the Spirit; we are the children of Wisdom.

²⁹⁸ Luke 7:35

Jacob clothes his son Joseph in a coat of many colors, a rainbow of colors, just as the Father clothes us in the Spirit, who is the rainbow around his throne.

The elder brothers are envious and wrathful toward the younger Joseph, and seek to kill him. They sell him into slavery, and he takes the form of a slave.

So it was that the rebellious angels were envious of the Son who became man and who took the form of a slave.

But the Spirit of Wisdom was with him.

Wisdom went down with him into the dungeon
and did not desert him in his bonds
until she brought him the scepter of royalty
and authority over his oppressors
and proved false those who had accused him,
and gave him eternal glory.²⁹⁹

Pharaoh, an image of the Father, gives to Joseph the signet ring, and clothes him in a garment.

And Pharaoh took off his ring from his own hand
and put it on the hand of Joseph
and put on him a robe of fine linen.³⁰⁰

Wisdom gave him authority over his oppressors, that is, over his brothers.

²⁹⁹ Wisdom 10:13-14

³⁰⁰ Genesis 41:42

Joseph repaid his older brothers according to their deeds.

And he put them all in prison together.³⁰¹

He locked them up, like the Son, who will repay each one according to his deeds.

The angels who did not stay within the bounds of their own authority, but who deviated from their proper station, he has kept in eternal chains under darkness, until the great day of judgment.³⁰²

And,

God did not spare angels when they sinned, but cast them down to Tartarus with chains of deepest gloom, being held for judgment.³⁰³

So it was, Joseph held his ten older brothers in prison, awaiting judgment.



He laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him for a thousand years, and cast him into the bottomless pit, and shut him up.³⁰⁴

³⁰¹ Genesis 42:17

³⁰² Jude 1:6

³⁰³ 2 Peter 2:4

³⁰⁴ Revelation 20:2-3

Day 46:
Wisdom,
In Disguise

*Wisdom will walk with them in disguise.
(Sirach 4:17)*

On the day of judgment, Joseph sentences one of the brothers to remain in prison. He gives strict orders to the others, and subjects them to a different kind of punishment. Joseph played tricks on them, like a cat playing with a mouse, and he made their anguish worse than the one who was in prison.

He repaid each one according to their deeds, and made them suffer in a variety of ways, until they had all paid back the last penny for the wrongs they had committed.

As our Lord said,

‘The judge may deliver you to the officer
and you may be cast into prison.

Amen, I say to you: you will not come forth from there
until you have paid the last penny.’³⁰⁵

³⁰⁵ Matthew 5:25-26

But most of all, Joseph afflicted his brothers to make them amend.

And his brothers came in to Joseph
and fell on the ground before him.³⁰⁶

The imprisonment, the judgment, the punishments - all that Joseph did to his older brothers was done to satisfy justice, and to bring about the conversion of their souls.

He harassed them until they made up for their wrongs. He tormented them until they, who had sold him into slavery, now freely offered themselves to become his slaves. They who had sold their younger brother Joseph into slavery, now begged to become his slaves so that their other younger brother (Benjamin) might go free.

As one of them said,

‘I will stay here as a servant with you instead of the boy - as a slave to my lord - but let the boy go free.’³⁰⁷

Those who had sinned against their younger brother Joseph, now learned to sacrifice themselves for their other younger brother, Benjamin.

Those who had plotted to kill Joseph, now offered to kill their own sons to save their younger brother Benjamin.

³⁰⁶ Genesis 44:14

³⁰⁷ Genesis 44:33

And Ruben spoke to his father [Jacob], saying, ‘Slay my two sons, if I do not bring [Benjamin] back to you.’³⁰⁸

Joseph made his older brothers pay for their sins, twice over, until they learned their lesson, and they repented of their wrong doings.

And each said to his brother, “We sinned concerning our brother [Joseph], when we disregarded the anguish of his soul when he cried to us, and we harkened not to him, and therefore has this affliction come upon us.” And Ruben answered them, saying, “Did I not tell you, saying, ‘Hurt not the boy,’ and you did not listen? And, behold, now his blood is required of us.” And they knew not that Joseph understood them, for there was an interpreter between them. And Joseph turned away from them, and wept. And he came again to them, and spoke to them, and he took Symeon from them, and bound him before their eyes.³⁰⁹

Joseph tormented them, out of love.

As our Lord said,

‘Those whom I love, I reprove and chastise.
Be earnest, therefore, and repent.’³¹⁰

³⁰⁸ Genesis 42:37

³⁰⁹ Genesis 42:21-24

³¹⁰ Revelation 3:19

Above of all, everything that Joseph did to his older brothers had one purpose: to reunite his family - to reunite them in justice and in love.

After Joseph had made his older brothers suffer enough, and he saw their amendment, he could bear it no longer and he let his love show forth.

And Joseph could no longer restrain himself when all were standing by him, but said, 'Dismiss all from me,' and no one stood near Joseph when he made himself known to his brothers. And he uttered his voice with weeping, and all the Egyptians heard, and it was reported to the house of Pharaoh. And Joseph said to his brothers, 'I am Joseph. Does my father still live?' And his brothers could not answer him, for they were terrified.³¹¹



*For at first Wisdom will walk with them in disguise;
she will bring fear and dread upon them
and will torment them by her discipline
until she trusts them,
and she will test them with her commands.
Then she will come straight back to them again
and gladden them
and will reveal to them her secrets.³¹²*

³¹¹ Genesis 45:1-3

³¹² Sirach 4:17-18

Day 47:
Wisdom,
Reconciliatrix

*She will come straight back to him and give him joy,
and will disclose her secrets to him,
and will heap upon him treasures of knowledge
and understanding of justice.
(Sirach 4:17-18)*

Joseph revealed the hidden plan of God to his brothers.

And Joseph said to his brothers, ‘Draw nigh to me,’
and they drew nigh. And he said, ‘I am your brother
Joseph, whom you sold into Egypt. Now then, be not
afraid, and let it not seem hard to you that you sold
me here, for God sent me before you for life.’³¹³

We hear the same words,

For God did not send his Son into the world
that he may condemn the world,
but that the world may be saved through him.³¹⁴

³¹³ Genesis 45:4-5

³¹⁴ John 3:17

Christ took the form of a slave, and was sorely treated by us. But the Father raised him up and gave him all authority in heaven and on earth, not to condemn the world, but to save it. Let us not be afraid, therefore, but let us repent and draw near to our Brother.

When their father Jacob died, his eldest sons were once again worried that Joseph might remember the evil that they had done to him in his youth, and might take vengeance upon them yet again.

They came to him and said, ‘We are your servants.’ And Joseph said to them, ‘Fear not, for I am God’s. You took counsel against me for evil, but God took counsel for me for good, that the matter might be as it is today, and many people might be fed.’ And he said to them, ‘Fear not, I will take care of you and your families,’ and he comforted them, and spoke kindly to them.³¹⁵

Our Lord is the true Joseph. He speaks to us,

‘Let not your heart be troubled. You believe in God, believe also in me. In my Father’s house there are many mansions. If not, I would have told you, because I go to prepare a place for you. And if I shall go and prepare a place for you, I will come again and will take you to myself, that where I am, you also may be.’³¹⁶

This is how the story ends, with a family reunion, in justice and in love. The elder brother sought the death

³¹⁵ Genesis 50:18-21

³¹⁶ John 14:1-3

of the younger, but the younger brother received power and authority, and he judged the elder brother and exacted justice upon him. And after justice had been satisfied and the elder brother amended, love reigns, and there is reconciliation.

In the end, the prophecy is fulfilled.

‘We were binding sheaves in the field,
and, lo, my sheaf rose and stood upright,
and, behold, your sheaves gathered round
and bowed down to my sheaf.’³¹⁷

In the end, the elder brother acknowledges the sovereignty of the younger.

And Joseph’s brothers came
and bowed to the ground before him.³¹⁸

In the end, every knee shall bow.

He stripped himself of his glory
and took the form of a slave
by becoming a man like other men.
And being recognized as truly human
he humbled himself, and even stooped to die,
yes, to die on a cross.

In consequence of this,
God highly exalted him
and conferred on him the name

³¹⁷ Genesis 37:7

³¹⁸ Genesis 42:6

which is supreme above every other
so that at the name of Jesus
every knee shall bow
of beings in heaven,
of those on earth,
and of those in the underworld,
and every tongue confess
that Jesus the Anointed is I Am,
to the glory of God the Father.³¹⁹

In the end, the younger brother reconciles all things to himself. In the end, the elder brother recognizes the blessing that the father has given to the younger brother, and the elder brother gives glory to the younger.



*I fell down to worship before the feet of the angel
who showed me these things.
And he said to me,
“Look - no!
For I am your fellow servant
and of your brothers the prophets
and of those who keep the words of the prophecy of this book.
Worship God!”³²⁰*

³¹⁹ Philippians 2:7-11

³²⁰ Revelation 22:8-9

Day 48:
Wisdom,
Healing

*The Tree of Life produces twelve fruits,
bearing its fruit according to each month,
and the leaves of the tree are for the healing of the nations.
And there will no longer be any curse.
(Revelation 22:2-3)*

The story ends happily, and no one is happier than the father himself. How pleasing it is for the father to see his two sons together, united in filial devotion.

This is the last image that Scripture gives us of the elder brother: standing alongside his younger brother, united in devotion to their father. Together they honor the father.

And Abraham expired, and died in a good old age, an old man full of years, and was gathered to his people. And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre, the field which Abraham purchased from the children of Heth. There was Abraham buried, and Sarah his wife.

The image of the two sons, elder and younger, both honoring their father together, repeats in the next generation:

Isaac expired, and died, and was gathered unto his people, old and full of days, and Esau and Jacob, his sons, buried him.³²¹

The image repeats in the third generation; all the sons unite in honoring their father, and the father blesses each one of them.

These are the twelve sons of [Jacob], and this is how their father spoke to them and blessed them; each one he blessed, according to his blessing. And he charged them, and said to them, 'I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought along with the field, from Ephron the Hittite, for a possession of a burying place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.' And when Jacob made an end of addressing his sons, he gathered up his feet into the bed, and expired, and was gathered unto his people...

So his sons carried him up into the land of Canaan, and buried him in the double cave, which cave Abraham bought for possession of a burying place,

³²¹ Genesis 35:29

from Ephron the Hittite, before Mamre. And Joseph returned to Egypt, he and his brothers, and those that had gone up with him to bury his father.³²²

This is the last image that Scripture gives us of the elder brother: he has come to honor the father, alongside the younger brother.

Let us give thanks to the Father
who has qualified us to participate
in the inheritance of the holy ones in light,
who rescued us out of the reign of darkness
and brought us into the kingdom
of the Son of his love,
in whom we have redemption through his blood,
the forgiveness of sins,
who is the image of the invisible God,
firstborn of all creation,
because all things were created in him,
those in the heavens and those on the earth,
those visible and those invisible,
whether Thrones or Dominations,
Principalities or Powers,
all things have been created through him and for him,
and he is before all, and all things abide in him.

He is the head of the body, the Assembly,
who is the beginning,
the firstborn of the dead,
that he might become first in all things himself,
because all the fullness was pleased to dwell in him,
and through him to reconcile all things to himself,

³²² Genesis 49:28-33; 50:12-14

having made peace through the blood of his cross,
through him,
whether the things on the earth
or the things in the heavens.³²³

In the end, the lion lies down with the Lamb, and all
creation will follow the lead of the Child.

And the wolf shall feed with the lamb
and the leopard shall lie down with the kid
and the young calf and bull and lion shall feed together,
and a little child shall lead them.

The cow and the bear shall graze;
their young ones shall lie down together,
and the lion shall eat straw like the ox.

The suckling child shall play with the serpent
and the weaned child shall put his hand
into the hole of the cockatrice.³²⁴



*Jesus the Anointed is gone into heaven
and is on the right hand of God,
angels and Dominions and Powers
being made subject to him.*³²⁵

³²³ Colossians 1:12-20

³²⁴ Isaiah 11:6-8

³²⁵ 1 Peter 3:22

Day 49:
Wisdom,
Beginning and End

*In the end you will find your rest in her,
and she will become your joy.
Then shall her chains
be a strong defense for you, and a firm foundation,
and her collar a robe of glory,
for in her is the beauty of life,
and her bands are a healthful binding.
You shall put her on as a robe of glory
and you shall set her upon thee as a crown of joy.
(Sirach 6:28-31)*

In the beginning, God created the heavens and the earth.

In Wisdom, the Father created the world of angels, and the world of man.

You are I Am.

Only you made the heavens
the highest heavens and all their host,
the earth and all that are on it,
the seas and all that are in them.

To all of them you give life,
and the host of the heavens
bow themselves before you.³²⁶

And it was good.

And God saw all the things that he had made,
and, behold, they were very good.³²⁷

The Spirit of I Am, who hovers over creation like a
stirring dove, brought life to the earth.

There arose a fountain out of the earth
that watered the whole face of the earth.
And God formed man of the dust of the earth
and breathed into his face the breath of life
and the man became a living soul.³²⁸

And Wisdom loved man, whom God had made.

I was by his side, a nursling,
and I was his delight, day after day,
playing before him always,
rejoicing in his habitable earth,
and my delight is with the sons of men.³²⁹

The Father made man for Wisdom, to tend her and to
be her beloved companion.

³²⁶ Nehemiah 9:6

³²⁷ Genesis 1:31

³²⁸ Genesis 2:6

³²⁹ Proverbs 8:30-31

And I Am, God, took man,
and put him into the paradise of delight,
to tend her, and keep her.³³⁰

Now, the envious angel, the eldest of God's creation,
drove man to his death.

'For in the day of your eating from it,
your dying is assured.'³³¹

And man was doomed to death.

And yet, the devil had not won. For Wisdom resolved
to bring her beloved back to life.

The hand of I Am was upon me, and he brought me
out by his Spirit and set me down in the middle of the
valley, and it was full of bones. He led me all around
among them, and I saw a great many bones on the
floor of the valley, and indeed they were very dry.

Then he asked me, "Son of man, can these bones
come to life?"

"O Lord, I Am," I replied, "only you know."

And he said to me, "Prophesy concerning these bones
and tell them, 'Dry bones, hear the word of I Am!
This is what the Lord I Am says to these bones: I am
blowing into you Breath, and you shall come to life. I
will attach tendons to you and make flesh grow upon

³³⁰ Genesis 2:15

³³¹ Genesis 2:17

you and cover you with skin. I will blow Spirit within you so that you will come to life. Then you will know that I am I Am.”³³²

And yet, where was the justice in this redemption of man? Man was too poor to pay for his own sins and escape from his death. Only the Son of God, becoming man, was a worthy sacrifice to satisfy justice.

I heard the voice of many angels around the throne, and the living creatures, and the elders - the number of them was myriads of myriads, and thousands of thousands - in a loud voice chanting, ‘Worthy is the Lamb, who was sacrificed, to receive power and riches and wisdom and strength and honor and glory and blessing!’³³³

And he shared his victory with his fellow men.

‘To him who prevails,
I will grant him to sit with me on my throne,
as I also prevailed
and sat down with my Father on his throne.’³³⁴

And so the evil plan of the devil was thwarted, by the action of the Father and the Son and the Spirit of Wisdom. Man was restored to life - a life more glorious than before - and was lifted above the angels.

³³² Ezekiel 37:1-6

³³³ Revelation 5:11-12

³³⁴ Revelation 3:21

The Son was given all authority in heaven and on earth, and he judged the living and the dead, all men and angels, rewarding each one as they deserved: blessing to the blessed, and fire to the accursed.

And, in the end, the sun and the moon, and the whole host of heaven bowed down before him.

‘Lo, I have dreamed a dream again,
and lo, the sun and the moon and eleven stars
are bowing themselves to me.’³³⁵

For the Father put all creation under the feet of the Son, and the Spirit rests upon him.

And the end was like the beginning: it is good. And there was no curse any more.

He showed me a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, in the middle of its street. On this side of the river and on that was the Tree of Life, bearing twelve kinds of fruits, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

There will no longer be any curse.

The throne of God and of the Lamb will be in it, and his servants will serve him. They will see his face, and his name will be on their foreheads.

³³⁵ Genesis 37:9

There will be no night, and they will need no light from lamp nor the sun, for the Lord God will give them light. And they will reign forever and ever.³³⁶

This is as far as Scripture allows us to see, from the beginning, to the end. And, the beginning is like the end. The beginning and the end are one.

‘It is done.
I am the Alpha and the Omega
the Beginning and the End.
To him who is thirsting
I will give freely of the fountain of the Water of Life.’³³⁷

Wisdom, the Water of Life, is given to man.

Wisdom, the Tree of Life, is given to man.

All that was promised to man in the beginning, is given to him in the end. There was sin, yes, which led to a long detour through the valley of death. But there was redemption through the Son, which brought man back home again: back to the Father, back to Wisdom, back to life.

I came that they may have life
and may have it to the fullest.³³⁸

³³⁶ Revelation 22:1-5

³³⁷ Revelation 21:6

³³⁸ John 10:10

It took a long time, and a lot of suffering. A lot happened. The entire earth was flooded... The Lamb of God was sacrificed...

But Wisdom was there, always waiting. Wisdom loves man, and nothing will stop her love.

Nothing will stop her, come hell or high water.

Set me as a seal on your heart
as a seal upon your arm
for love is strong as death
jealousy is cruel as Sheol
her shafts are shafts of fire
the very flames of I Am.

A flood of water could not extinguish love
nor torrents ever drown it.³³⁹



*Love never dies.*³⁴⁰

³³⁹ Song of Songs 8:6-7

³⁴⁰ 1 Corinthians 13:8



Day 50:
Wisdom,
Whose Love is
Strong as Death

Love is strong as death.
(Song of Songs 8:6)

The Father, also, is the Beginning and the End: he is the creator of all things, and their final destination.

If he flooded the earth and passed judgment on the elder brother, it was all done for love.

For, Cain was the first son of Adam and Eve. Cain is the first elder brother among all mankind.

Cain had a younger brother, Abel. He was envious of Abel, so he killed him.

Cain's spawn multiplied, and because of them, the world became so evil that the Father regretted having created it.

When an unrighteous man [Cain]

withdrew from her [Wisdom] in his anger,
he perished because of the anger
with which he killed his brother.

When, on his account, the earth was flooded,
Wisdom again saved it,
guiding the righteous man [Noah] on frail wood.³⁴¹

The Father flooded the earth on account of Cain and
his legacy.

On his [Cain's] account, the earth was flooded.³⁴²

Cain is the first of all elder brothers among men. He is
the image of the original elder brother, the angel who
fell. Cain brought about the destruction of man, just as
the devil brought about the death of mankind.

The generation who lived at the time of the flood was
the worst of all generations. They were so bad, that
they made God regret having created the world.

Cain and his spawn were the very worst of the worst of
men, ever.

And I Am, having seen that the wicked actions of
men were multiplied on the earth, and that every one
in his heart was continually thinking of evil, then it
grieved him to his heart that he had made man on the
earth, and he pondered it deeply. And God said, 'I
will blot out man whom I have made from the face of

³⁴¹ Wisdom 10:3-4

³⁴² Wisdom 10:4

the earth, yea, man along with beast, and reptiles
along with the flying creatures of the sky, for I am
grieved that I made them.³⁴³

And God wiped them from the face of the earth.

He did not spare the original world
when he brought the flood upon its ungodly people.³⁴⁴

They did not listen to the preaching of Noah; they did
not repent, while God waited patiently as long as he
could. And so he wiped them from the face of the
earth, and sent them to the grave.

And yet, like a good father, he never forgot them.

For love is strong as death
jealousy is cruel as Sheol
her shafts are shafts of fire
the very flames of I Am.
A flood of water cannot extinguish love
nor torrents ever drown it.³⁴⁵

God, the Father, sent his Son into the world, to seek
out the lost.

‘I have come, not to call the righteous,
but sinners - to repentance.’³⁴⁶

³⁴³ Genesis 6:5-7

³⁴⁴ 2 Peter 2:5

³⁴⁵ Song of Songs 8:6-7

³⁴⁶ Luke 5:32

And to die for them, in sacrifice.

Christ died for the ungodly.³⁴⁷

And having died, the Good Shepherd, who sought out the lost upon earth, sought likewise for the lost among the dead.

He also preached to the spirits in prison
who long ago did not listen
when God waited patiently in the days of Noah
while the ark was being prepared.³⁴⁸

To the ungodly, to the worst of generations, God sent his Son. Even to the depths of the dead, to the darkest of corners, Wisdom went searching with her light, to find her lost coin.

And, finding them in Sheol, Christ proclaimed to them the Good News, that they might have life, and have it to the fullest.

To dead men the Good News was proclaimed
that, having been condemned as men in the flesh,
they might have life according to God in the spirit.³⁴⁹

The Father never forgot his son, but waited day upon day, looking for his return.

For this son of mine was dead

³⁴⁷ Romans 5:6

³⁴⁸ 1 Peter 3:19-20

³⁴⁹ 1 Peter 4:6

and is alive again;
he was lost
and is found.³⁵⁰

It was a long road, from beginning to end, but it was a
road which leads back to the arms of the Father.

For you love all things that exist
and hate nothing which you have made.
For you would not have made anything
that you hated.

How would anything endure
if you did not will it?
Or how would anything not called forth by you
be in existence?

But you spare all things, for they are yours, O Lord,
you, who love life.
For your undying Spirit is in all things.³⁵¹



*Can a mother forget the baby at her breast
and have no compassion on the child she has borne?
Though she may forget, I will never forget you.³⁵²*

³⁵⁰ Luke 15:24

³⁵¹ Wisdom 11:24-26, 12:1

³⁵² Isaiah 49:15



Conclusion:
Wisdom,
New Beginning

*Though she is but one, she can do all things,
and, while remaining in herself,
she renews all things.
(Wisdom 7:27)*

Wisdom is the beginning,
the inspiration of God's works,
the model of creation.

She is the garden brought forth by the Father
before time began, before the beginning.

She is the tree, the teacher of knowledge.
She is the tree, the giver of life.

She is the first breath of man, from the Father;
she is the rebirth of man, back to life.

She was the test, where the man quickly faltered,
and she is the garment, restoring his dignity.

Hers was the voice, the one calling for sacrifice,

asking the Father to offer his Son.
Hers was the power, together with Mary,
to bring forth the God-man, and clothe him in flesh.

She was the bush holding tight by the horns
the ram for the sacrifice, on Mount Moriah.
She was the cross holding fast the Redeemer,
the tree of the cross, bearing life-giving fruit.

Hers was the shadow, the dark of the womb,
the gloom of the cave where the Savior lay buried.
Hers is the brightness surrounding the throne of God;
hers was the first ray of dawn on that morn.

She is the cloud bringing Christ to the Father;
she is the cloud bringing Christ back to judge.
She is the fire which purges the wicked,
the fire of love which the blessed enjoy.

She is the woman who battles the serpent,
striking his head while he strikes at her heel.
She is the woman who offers good counsel,
to favor the younger, and heed not the elder,
and spare man in mercy,
and not leave him for dead.

She is the Advocate of all of the lowly,
the friend of the weak and the helpless and needy.
She is the terror who shadows the mighty,
and casts down the Powers that be, from their thrones.

She is the chain with which Satan is shackled,
the lock on the pit which can keep him restrained.

She will convict all the world of its sinfulness;
and convince us that God has been right all along.
She will be judgment on all of creation,
until all confess that the Savior is Lord.

She is the fire that keeps the lake burning
for ages of ages of ages, Amen.
Hers is the love that reproves and chastises,
the fire of Yah that cannot be put out.

She is the water that flows from the throne of God,
bringing new life to wherever it goes.
She is the tree bearing fruit for all seasons,
whose leaves heal the nations, and cure from the curse.

She is the light that enlightens the city,
so no one has need of a lamp nor the sun.
She tempers the lion to sit by the prophet,
and the serpent to play by her suckling child.

She: the completion of all of creation,
she is the sabbath, where all comes to rest.
She is the promised land, toward which we journey
the house of the Father, the kingdom of God.

She is our home, our arrival, our destiny,
she is the promise which God will fulfill.
She is new heavens, new earth, new creation:
the end of the Beginning. The Beginning and End.



*I, the beginning
and I, the end.*

*My hand founded the earth
and my right hand spread out the heavens.
I am calling them, and they will stand together.³⁵³*

³⁵³ Isaiah 48:12-13

Epilogue:
**Wisdom,
Afterlife**

Whoever finds me, finds life.
(Proverbs 8:35)

In the cave of Machpelah lie buried three couples: Abraham and Sarah, Isaac and Rebekah, Jacob and Leah.

The cave is a sacred place, an image of the underworld, the abode of the dead. It is an image of the afterlife, the resting place of the blessed, the bosom of Abraham.

It is the burial place of the younger son - the one who received the blessing from his father. Abraham's younger son Isaac, and Isaac's younger son Jacob - these are the ones who received the blessing; these are the ones who rest there.

But there is another.

According to an ancient tradition of the Jews, the head of Esau also rests there, secure in the bosom of Isaac, his father.

Esau journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not allow Joseph to bury his father [Jacob, Esau's brother] in the Double Cave...

Hushim the son of Dan, unsheathed the sword and struck off the head of the wicked Esau, and the head of Esau rolled into the midst of the cave, and rested upon the bosom of Isaac his father, and the sons of Esau buried his body in the double field.

And afterward the sons of Jacob buried him [Jacob] in the cave of the double field, in the field which Abraham bought for a family sepulcher, from Ephron the Hittite, over against Mamre.³⁵⁴

The Jews believe that the head of Esau rests with Isaac his father, in the cave of Machpelah, to this day.

Isaac must be pleased.

He always loved Esau.

*“Isaac loved Esau.”*³⁵⁵

³⁵⁴ Targum of Jonathan Ben Uzziel, Genesis 50

³⁵⁵ Genesis 25:28

Reprise:

Wisdom, Finder of the Lost

'Rejoice with me; I have found my lost coin.'
(Luke 15:9)

Our Lord tells the “parable of angels and men” two times. The first is the parable of the prodigal son who repents, along with the righteous elder son who turns bitter and rebellious.

The second time our Lord tells the parable of angels and men, it is again about a father who has two sons: one son fails at first, but then later amends, while the other son is dutiful at first but then fails later on.

Both parables begin with the same words, “A man had two sons,” and both tell the same story: it is the story of man, who fell at first, but then traveled a path of redemption; it is the story of the angels, who served faithfully for ages, but then fell due to envy over man.

A man had two sons. He came to the one and said, ‘Son, go work today in my vineyard,’ but he answered, ‘I will not,’ but afterward he changed his mind, and

went. He came to the other, and said the same thing. He answered, 'I am going, sir,' but he did not go.³⁵⁶

Man is the son who changes his mind; he is the son who repents from his bad beginning. He is the son who was called into being to tend to the garden, but failed. He is the son who later turned to the Father, and chose, in the garden of Gethsemane, to tend to the cross - to tend to the tree as the Father requested.

The angels are the self-righteous son who served faithfully for ages, but whose heart grew bitter, and who failed later on. The fallen angels are Satan and his followers who said to our Lord, "Far be it from you, Lord" to embrace the tree of the cross.

Our Lord likens man to tax collectors and prostitutes - sinners - who repented.

'Which of the two did the will of his father?'

They answered him, 'The first one.'

Jesus said to them, 'Most certainly I tell you that tax collectors and prostitutes are entering God's Kingdom before you.'³⁵⁷

Man is the tax collector - the one who takes more than is just. In the garden of Eden, man took the fruit which was not his to take.

³⁵⁶ Matthew 21:28-30

³⁵⁷ Matthew 21:31

Man is the prostitute - the one who knows another without being in a sacred bond. Man sought to know the Tree of Knowledge without the blessing of the Father.

Our Lord likens angels to the chief priests and the elders of the people.

When he had come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority do you do these things? Who gave you this authority?"³⁵⁸

The angels are the Principalities and Dominions, having authority over creation; they question the Son of Man: "Who gave you authority?"

The angels are like the chief priests because they served God in the temple of heaven. The angels are like the elders of the people, because they were rulers of God's creation, his council of counsellors.

Our Lord answers them in riddles and parables, including the parable of the two sons. He tells them that they will lose their authority over God's creation, and he himself, the younger son, will inherit all authority in heaven and earth. And all mankind will inherit, along with him.

'Therefore I tell you, God's Kingdom will be taken away from you and will be given to a nation producing its fruit. He who falls on this stone will be

³⁵⁸ Matthew 21:23

broken to pieces, and on whomever it falls, it will scatter him like dust.³⁵⁹

The self-righteous angels were cast out and scattered.

When the chief priests and the Pharisees heard his parables, they knew he was speaking about them. They wanted to seize him, but they feared the multitudes who saw him as a prophet.³⁶⁰

The fallen angels sought the destruction of man, and the death of the messiah. The elder brother is a murderer from the beginning.

Our Lord spoke these things just a few days before his crucifixion. He predicts a dire future for the elders who were seeking to kill him, and who will soon put him to death:

‘[The Father] will miserably destroy those miserable men.’³⁶¹

They will be “broken to pieces” and “scattered as dust.”³⁶²

Like Joseph, he will crush them to smithereens.

But, like Joseph, there are tears in his eyes as he brings down the hammer on his elder brothers who sought to kill him.

³⁵⁹ Matthew 21:43-44

³⁶⁰ Matthew 21:45-46

³⁶¹ Matthew 21:41

³⁶² Matthew 21:44

The Lord's words of condemnation contain hope even for these.

'Amen, I say to you that tax collectors and prostitutes enter the Kingdom of God before you.'³⁶³

The younger son enters first, but the elder may follow after. Our Lord's words leave open the door.

'Tax collectors and prostitutes precede you into the Kingdom of God.'³⁶⁴

The first telling of the parable of the two sons ends with the father and the elder son standing in the field, speaking together. They are talking about the younger son who has been welcomed by the father and has entered the house.

The second telling ends similarly: the younger son has "entered first" into the house - he has preceded the elder into the Kingdom of God. And the elder? The scene ends with our Lord speaking with them.

So ends the story of the Father with two sons: the younger son has been welcomed back, he has entered the house, he has entered first.

And the elder?

It is a story for another time.

³⁶³ Matthew 21:31

³⁶⁴ Matthew 21:31

It is a story of the End.

Index

Warning:	6
Day 1: Wisdom, Eternal	8
Day 2: Wisdom, the Beginning	12
Day 3: Wisdom, Eden	16
Day 4: Wisdom, Knowledge and Life	20
Day 5: Wisdom, Spirit of Knowledge	24
Day 6: Wisdom, Guarded	28
Day 7: Wisdom, Model of Virgins	32
Day 8: Wisdom, Fiery Tree	36
Day 9: Wisdom, Garment	40
Day 10: Wisdom, Model of Dina	44
Day 11: Wisdom, First Ask	48
Day 12: Wisdom, Seek First	52
Day 13: Wisdom, Blood Price	56
Day 14: Wisdom, Fire of the Sacrifice	60
Day 15: Wisdom, Promise of the Father	64
Day 16: Wisdom, Among Men	68
Day 17: Wisdom, Prize	72
Day 18: Wisdom, Envied	76
Day 19: Wisdom, Model of Susanna	80

Day 20:	
Wisdom, Accused	84
Day 21:	
Wisdom, Avenged	88
Day 22:	
Wisdom, the Law	92
Day 23:	
Wisdom, Model of Tamar	96
Day 24:	
Wisdom, Cast Away	100
Day 25:	
Wisdom, Sent Away	104
Day 26:	
Wisdom, Bereft	108
Day 27:	
Wisdom, Transformation	112
Day 28:	
Wisdom, Wrapt in Creation	118
Day 29:	
Wisdom, Queen of Angels	122
Day 30:	
Wisdom, Mother of Angels, and of Men	126
Day 31:	
Wisdom, Advocate of the Younger Brother	130
Day 32:	
Wisdom, Field	134
Day 33:	
Wisdom, Assailed by the Dragon	138
Day 34:	
Wisdom, Chooser of God's Works	142
Day 35:	
Wisdom, Through whom Christ is Sacrificed	146
Day 36:	
Wisdom, Model of Rebekah	150
Day 37:	
Wisdom, Loves the Younger Brother	154
Day 38:	
Wisdom, Compassionate	158
Day 39:	
Wisdom, Defender of Man	162
Day 40:	
Wisdom, Rainbow	166
Day 41:	
Wisdom, Faint with Love	170

Day 42:		
Wisdom, Ring		174
Day 43:		
Wisdom, Garment, Ring, and Sandal		178
Day 44:		
Wisdom, Who Sets the Feast		182
Day 45:		
Wisdom, Who Finds the Lost		186
Day 46:		
Wisdom, In Disguise		190
Day 47:		
Wisdom, Reconciliatrix		194
Day 48:		
Wisdom, Healing		198
Day 49:		
Wisdom, Beginning and End		202
Day 50:		
Wisdom, Whose Love is Strong as Death		210
Conclusion:		
Wisdom, New Beginning		216
Epilogue:		
Wisdom, Afterlife		220
Reprise:		
Wisdom, Finder of the Lost		222

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Columbus