

# THE CHILDREN OF WISDOM

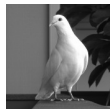


THE  
CHILDREN  
OF  
WISDOM

On Being Born  
Of Water and the Spirit  
In 4 Weeks  
And 12 Days

FIRST EDITION

NEIL ANTHONY WEBER



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*To my daughter, Sophia,  
an image of Wisdom in spirit and name*



# Prologue

In our first volume,<sup>1</sup> *O Philosopher*, we followed Wisdom from her heavenly home nigh the Father's throne, where she dwells from all eternity, to the Garden of Eden, where she dwelt with man in grace and justice, to the Garden Temple of Solomon, where she dwelt in darkness, laboring to bring forth the salvation of mankind.

And when the fullness of time had come, this same Spirit of Wisdom overshadowed the Virgin Mary, bringing forth the incarnate Son of God; and the Word became flesh, of the Holy Spirit and Mary.

According to the will of the Father, this incarnate Lamb of God was sacrificed for our redemption, and the Spirit of Wisdom was given to man as his help and consoler, to dwell with him always: a fruitful giver of life.

So it was, Wisdom came to man's side, to lead and to guide him, to heal and sanctify him, inspiring him with her manifold gifts, and nurturing him with her abundant fruits.

By the hand she takes him; step by step she guides him, back to the Garden from whence once he was

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<sup>1</sup> Neil Weber, *Who Is Sophia*, 2016.

driven, back to the Tree of Life, from which now he may eat.

She invites him to eat of her fruit, sweet as honey.<sup>2</sup> She sets out her banquet of meats and of wine.<sup>3</sup> She will not let him go till she brings him home safely, to the house of the One from whom once she came forth.<sup>4</sup>

Solomon called her his bride,<sup>5</sup> his beloved. Jesus said he is a child of Wisdom.<sup>6</sup> St. Jerome calls her both virgin and mother, the model of Mary, both fruitful and chaste:

Let Wisdom alone embrace me; let her nestle in my bosom, my Abishag who grows not old. undefiled truly is she, and a virgin forever, for although she daily conceives and unceasingly brings to the birth, like Mary she remains un-deflowered.<sup>7</sup>

Who is so blessed to know her affection? Who is so favored to have her as mother? How can we find this great Spirit who loves us? How can we too become children of Wisdom?

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<sup>2</sup> Sirach 24:26-27

<sup>3</sup> Proverbs 9:2

<sup>4</sup> Song of Songs 3:4

<sup>5</sup> Wisdom 8:2

<sup>6</sup> Luke 7:35

<sup>7</sup> St. Jerome, Letters 52, To Nepotian, n4



Introduction:

# The Children of Wisdom

*“Wisdom is vindicated by all her children.”*  
*(Luke 7:35)*

Our Lord Jesus called himself a child of Wisdom when he said,

“John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a devil.’ The Son of Man is come eating and drinking, and you say, ‘Behold a man who is a glutton and a drinker of wine, a friend of publicans and of sinners.’ Yet Wisdom is proven right by all her children.”<sup>8</sup>

Jesus and John, and indeed all the saints, are the children of Wisdom, who do her good credit. Each has his path, like the stars in the heavens: not one is the same, yet they all keep her ways.

And yet, who is Wisdom? In the Book of Proverbs she speaks:

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<sup>8</sup> Luke 7:33-35

I, Wisdom, dwell in counsel...The Lord possessed me in the beginning of his ways, before he made anything, from the beginning.

I was from eternity, from of old before the earth was made. The depths were not as yet, and already I was brought forth...

When he encompassed the sea in its bounds, and set a law to the waters that they should not pass, when he balanced the bedrock of the earth, I was with him forming all things.

And I was delighted, day upon day, playing before him at all times, playing in the world, and my delight was to be with the children of men.

Now therefore, children, hear me: Blessed are they that keep my ways. Hear instruction and be wise, and refuse it not.<sup>9</sup>

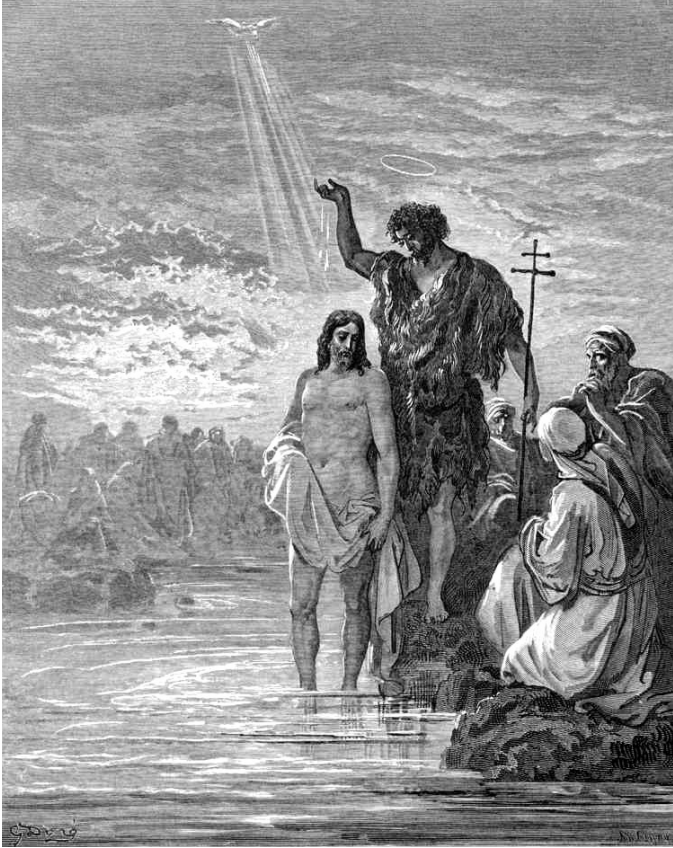
Commenting on this passage, St. Irenaeus teaches that Wisdom is the Holy Spirit.

“...Moreover, I have demonstrated at great length that the Word, namely the Son, was always with the Father, and that Wisdom also, who is the Spirit, was present with him, prior to all creation.”<sup>10</sup>

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<sup>9</sup> Proverbs 8:12, 22-33

<sup>10</sup> St. Irenaeus, *Against Heresies*, Book IV, Chapter XX, n3



Day 1:  
Wisdom, Giver of Life

*Wisdom inspires life into her children,  
and protects those who seek her,  
and goes before them in the way of justice.  
He that loves her, loves life,  
and those who watch for her shall embrace her sweetness.  
Whosoever holds her fast shall inherit life.<sup>11</sup>  
(Sirach 4:12-14)*

A babe is born, from the womb of the waters; the life-giving water has given new life. His name shall be Moses, 'the one who was drawn,' "for I pulled him out of the body of water."

And behold, the daughter of Pharaoh comes down to bathe herself in the river, and her damsels are walking by the river's bank.

And she sees a basket amidst the reeds, and sends one of her handmaids. And she takes hold of it and

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<sup>11</sup> Citations from Sirach (Ecclesiasticus) follow the Nova Vulgata for verse numbering and content. For an English translation of the Vulgata, see the Douay Rheims.

opens it, and sees him, the boy. Lo, a baby crying!  
And she has compassion on him...<sup>12</sup>

The princess of Egypt leans over the water, and,  
dove-like, she broods on the basket: her egg. “You are  
my son, my beloved, O little one. Yours is the  
kingdom, to have and possess.”

And he is to her for a son, and she calls his name  
‘Moses,’ saying, ‘Because, I drew him out of the  
water.’<sup>13</sup>

An infant adrift finds a place he can harbor, encircled  
in fond arms that form a safe haven. Like one who is  
baptized, a new life has found him. A babe who was  
sentenced to death has been saved.

For, indeed,

Pharaoh laid a charge on all his people, saying,  
‘Every son who is born [to the Hebrews]  
you shall cast into the river,  
and every daughter you shall keep alive.’<sup>14</sup>

The water brings death, but it also brings life: a  
reflection of baptism, as St. Paul explains.

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<sup>12</sup> Exodus 2:5-6

<sup>13</sup> Exodus 2:10

<sup>14</sup> Exodus 1:22

We are buried together with Christ by baptism into death, that as he is risen from the dead by the glory of the Father, so we also may walk in newness of life.<sup>15</sup>

The little boy Moses lays still in his basket: a watery tomb made of wicker and pitch. And there in pitch darkness, amidst shades and shadows, he waits in his tomb for the coming of light.

The vault of the basket arcs high up above him, as broad as the sky over such a small head. The dome of the basket is suddenly lifted: the heavens are opened, and down comes a voice.

The princess of Egypt descends like a dove; with compassion she hovers above her full nest. The baby within she declares is her child. “You are my son, my beloved, my rest.”

So it is, Wisdom the Spirit bears children, immersing her darlings in tombs of new life. Washing away every sin with her waters, and dressing her newborns in garments of white.

She lights them a candle to guide in the darkness, and strengthens their bodies with ointment and balm. She nurtures her sucklings with milk and with honey, and welcomes them into the kingdom of God.

Like the princess of Egypt, she makes them members of her family.

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<sup>15</sup> Romans 6:4

To join Wisdom's family is to gain life eternal.<sup>16</sup>

The little boy Moses has joined a new family; he stands as the son of the one who delivered him. She gave new life to a boy with no future; she gave the whole kingdom to merely a slave.



*'Unless a man be born of water and the Holy Spirit,  
he cannot enter into the kingdom of God.'*<sup>17</sup>

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<sup>16</sup> Wisdom 8:17

<sup>17</sup> John 3:5

Day 2:  
Wisdom, Mistress of the  
Angels

*She has sent forth her maidens.  
(Proverbs 9:3)*

The damsels of Egypt attend to their mistress, awaiting her order, and keeping her company. Servants, and handmaids, and maiden companions: these who attend her she also calls 'friends'.

And behold, the daughter of Pharaoh came down to bathe in the river, and her maidens walked by the river's bank. And when she saw the basket in the reeds, she sent one of her maids for it.<sup>18</sup>

Wisdom on high, like the princess of Egypt, has likewise companions who wait on her bidding. Her friends are the angels; she sends them out swiftly to bring her the soul whom she sees gone adrift.

Are they not all ministering spirits,

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<sup>18</sup> Exodus 2:5



sent out to render service  
for the sake of those who will inherit salvation?<sup>19</sup>

She sends them to bring her the souls who are  
floundering, those without mooring, entombed in  
their dark. She sends them to call to her table the  
simple, to drink of her teaching, and eat of her  
discipline.

She has prepared her meat,  
she has mixed her wine,  
she has set her table.

She sends out her maidens  
to invite to the tower,  
and to call out from the walls of the city,  
'Come.'<sup>20</sup>

Our Lord has described her, as told in a parable: she  
who seeks nimbly, in search of the lost. And when she  
has found one, she calls her friends over, and she and  
her angels rejoice for this soul.

What woman, having ten silver coins,  
if she may lose one,  
does not light a candle, and sweep the house,  
and search diligently until she find it?

And when she has found it,  
she calls together her friends and neighbors, saying,  
'Rejoice with me,

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<sup>19</sup> Hebrews 1:14

<sup>20</sup> Proverbs 9:2-3,5

because I have found the coin which I had lost.’

So I say to you,  
there shall be joy among the angels of God  
upon the repentance of one sinner.<sup>21</sup>

The princess of Egypt has found a lost baby, and sent forth her maidens to rescue the little one. She and her damsels rejoice in his finding; they celebrate saving a slave doomed to die.

Wisdom does likewise, surrounded by angels: she sends forth her friends to retrieve souls astray. And she herself searches through all of creation, through all of her house, to restore what was lost.

Her friends and her neighbors, the saints and the angels, all these, her companions, partake of her joy. All these listen closely to hear every word she says, swift to fulfill what their mistress commands.

We, too, poor lost sinners, should be more like angels, who dwell close to Wisdom and hear her sweet voice.

As Solomon asked of her:

You who dwell in the gardens,  
your friends harken;  
make me hear your voice.<sup>22</sup>

Indeed,

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<sup>21</sup> Luke 15:8-10

<sup>22</sup> Song of Songs 8:13

Like the eyes of men-servants on the hand of their  
masters,  
Like the eyes of a maid-servant on the hand of her  
mistress,  
So our eyes are on I Am.<sup>23</sup>

St. Jerome offers a note on this text:

...and in the text, 'as the eyes of a maid look to the  
hand of her mistress,' the maid is the soul, and the  
mistress is the Holy Spirit.<sup>24</sup>



*There is great delight in her friendship,  
and inexhaustible riches in the works of her hands,  
and in the exercise of conference with her, wisdom,  
and glory in the communication of her words.*<sup>25</sup>

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<sup>23</sup> Psalm 123:2

<sup>24</sup> St. Jerome, Commentary on Isaiah 11, 40, 9

<sup>25</sup> Wisdom 8:18

Day 3:  
Wisdom, Nigh the  
Throne

*Wisdom dwells nigh your throne.  
(Wisdom 9:4)*

Near to the throne dwells the princess of Egypt; her birth has been noble, her origin, high. She lifts up a slave to be part of her family. She is an image of Wisdom divine.

Solomon prayed to God, asking for Wisdom; he knew that she dwelt nigh the throne of the Father.

‘Give me Wisdom, who abides by your throne,  
and cast me not off from among your children,  
for I am your servant, the son of your handmaid,  
a man weak, and short lived,  
without understanding of judgment and laws.  
For if one be perfect among the children of men,  
yet your Wisdom be not with him,  
he shall be regarded as nothing...

‘Now, Wisdom is with you, and knows all your works,

and was there when you fashioned the cosmos entire,  
and knew what was pleasing to you in your eyes,  
and what was in keeping with your designations.

‘Send her out from your holy heaven,  
and from the throne of your majesty,  
that she may be with me, and labor beside me,  
that I may know what is acceptable to you.’<sup>26</sup>

Wisdom abides by the throne of the Father, at one  
with the thoughts of the Maker of all. And she was  
beside him all during creation; she filled it with  
beauty and ordered it well.

She reaches from end to end mightily,  
and orders all things sweetly.

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

She glorifies her noble origin by living with God,  
yes, and the Lord of all things loves her.  
For she is the teacher of the knowledge of God,  
and the chooser of his works.<sup>27</sup>

The feet of the princess of Egypt step lightly on  
marble and stone in the palace of Pharaoh. Near to  
the throne, like an image of Wisdom, she chooses the  
heir to his kingdom: a slave.

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<sup>26</sup> Wisdom 9:4-6,9-10

<sup>27</sup> Wisdom 8:1-4

She lifts up the boy and embraces her foundling; she helps him to grow both in wisdom and state. Like Wisdom above, in the courts of the Father, she readies her son to take part in the realm.

Wisdom goes about seeking those worthy of her, and she shows herself to them cheerfully in the ways, and meets them in every thought.

For the beginning of Wisdom is the desire to learn, and the desire for learning is the love of her, and to love her is to keep her laws, and keeping her laws leads to immortality, and immortality brings one near to God. Therefore the desire of Wisdom leads to the everlasting kingdom.

If then your delight be in thrones and scepters,  
O you kings of the people,  
love Wisdom, that you may reign forever.<sup>28</sup>

And Moses became a good student of Wisdom.

Pharaoh's daughter took Moses  
and raised him to herself for a son.  
And Moses was instructed  
in all the wisdom of the Egyptians,  
and he was mighty in his words and in his deeds.<sup>29</sup>

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<sup>28</sup> Wisdom 6:17-22

<sup>29</sup> Acts 7:21-22



*Holy Wisdom,  
dwelling by God's throne,  
take us to yourself as your children,  
teach us to be wise,  
that we may enter into the kingdom,  
and live nigh to God.*

Day 4:  
Wisdom, Ex Cathedra

*It is she who teaches the knowledge of God.  
(Wisdom 8:4)*

The princess of Egypt is mother to Moses, and nurtures the one whom she proudly calls son. She instructs him in all of the wisdom in Egypt: a kingdom of knowledge she lays at his feet.

The subject is wisdom; the teacher is Wisdom. The little boy learns from the Spirit of truth. Wisdom reveals herself unto her students. To study and know her is pure understanding.

Wisdom is bright, and unfading,  
and easily seen by those who love her,  
and is found by those who seek her.

She is the preoccupation of those who desire her,  
so she shows herself first to them.

He who awakens early to seek her, shall not search,  
for he shall find her sitting at his door.



To think upon her is consummate sense.<sup>30</sup>

Wisdom pours herself out as wisdom, and invites man to drink.

She shall give him the pure water of wisdom to drink.<sup>31</sup>

Wisdom is teacher, and wisdom is subject. Wisdom teaches wisdom. Herself, she reveals: the Spirit of truth leading into the truth.

‘The Spirit of truth will teach you all truth.’<sup>32</sup>

Wisdom is teacher, *par excellence*. She teaches faith:

For it is she that teaches the knowledge of God.<sup>33</sup>

And morals:

She teaches temperance, and prudence, and justice, and fortitude;  
for men, there is nothing more profitable in this life than these.<sup>34</sup>

Her teaching is universal:

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<sup>30</sup> Wisdom 6:13-16

<sup>31</sup> Sirach 15:3

<sup>32</sup> John 16:13

<sup>33</sup> Wisdom 8:4

<sup>34</sup> Wisdom 8:7

For I make doctrine to shine forth to all as the morning light, and I will declare it afar off.<sup>35</sup>

She knows past, present, and future:

And if a man desire much knowledge,  
she knows things past, and judges things to come;  
she knows the subtleties of speeches,  
and the solutions of arguments.  
She knows signs and wonders before they be done,  
and the events of times and ages.<sup>36</sup>

The Father sends her, in the name of Jesus, to instruct the Church.

The comforter, the Holy Spirit whom the Father will send in my name, will teach you all things.<sup>37</sup>

She who dwells nigh the throne of the Father in heaven, dwells likewise nigh the thrones of those who teach on earth, inspiring them with her spirit of truthfulness, and filling them with her wisdom, that they may teach, from the chair, with her guidance, without error.

To whom has the root of Wisdom been revealed,  
and who has known her wise counsels?  
To whom has the learning of Wisdom been revealed  
and made manifest? And who has comprehended  
her manifold knowledge?

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<sup>35</sup> Sirach 24:44

<sup>36</sup> Wisdom 8:8

<sup>37</sup> John 14:26

There is one: the Most High, the creator almighty and powerful king, greatly to be feared, who sits upon his throne, and is the God of dominion.

He formed her, and saw her, and numbered her, and measured her, and he poured her out upon all his works, and upon all flesh according to his gift, and has given her to those who love him.<sup>38</sup>



*Call none your father upon earth,  
for one is your Father, who is in heaven.*

*Nor may you be called leaders,  
for you have one leader, the Messiah.*

*Be not called teacher,  
for one is your Teacher..<sup>39</sup>*

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<sup>38</sup> Sirach 1:6-10

<sup>39</sup> Matthew 23:9-10,8

Day 5:  
**Wisdom, Teacher**

*“The Holy Spirit will teach you.”  
(Luke 12:12)*

The Father sends forth his own Spirit of Wisdom to teach and enlighten his people on earth.

The prophet Nehemiah wrote:

...You gave them your good Spirit to teach them.<sup>40</sup>

And our Lord promised:

‘The Holy Spirit, whom the Father will send in my name, will teach you all things.’<sup>41</sup>

Solomon learned from this Spirit of Wisdom:

All things hidden and unseen, I have learned, for Wisdom, who is the fashioner of all things, taught

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<sup>40</sup> Nehemiah 9:20

<sup>41</sup> John 14:26

me. For in her is the spirit of understanding: holy,  
one, manifold, subtle, eloquent.<sup>42</sup>

John calls the Spirit an anointing that teaches.

The anointing that you received, dwells in you,  
and you have no need that any man teach you,  
but the same anointing teaches you all things.<sup>43</sup>

In Revelation, John heard Christ repeat seven times to  
the churches, that they should listen to the Spirit.

He who has an ear,  
let him hear what the Spirit says to the churches.<sup>44</sup>

Wisdom herself implores us, in Proverbs:

Wisdom cries out,  
she lifts up her voice in the streets,  
at the head of multitudes she calls,  
in the entrance of the city gates she speaks her  
words:

‘O children, how long will you love childishness,  
and the simple seek things which are hurtful to  
themselves,  
and the unwise hate knowledge?  
Turn at my reproof:  
behold I will share my spirit with you,  
and will show you my words.

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<sup>42</sup> Wisdom 7:21-22

<sup>43</sup> 1 John 2:27

<sup>44</sup> Revelation 2:7,11,17,29, 3:6,13,22

I called, and you refused,  
I stretched out my hand, and there was none that  
took it.<sup>45</sup>

Wisdom, the Spirit, pours forth her instruction: she  
calls out, herself, and she speaks through the  
prophets.

St. Paul mentions an example:

The Holy Spirit spoke to our fathers through Isaiah  
the prophet.<sup>46</sup>

St. Peter cites another:

The Holy Spirit spoke through the mouth of David.<sup>47</sup>

Wisdom is she who makes holy men prophets,  
entering into them, dwelling within:

In every generation, she enters into holy souls and  
makes them friends of God, and prophets.<sup>48</sup>

She herself teaches, and speaks through the prophets.  
Our Lord once recalled of her:

‘The Wisdom of God said,  
I will send them prophets.’<sup>49</sup>

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<sup>45</sup> Proverbs 1:20-24

<sup>46</sup> Acts 28:25

<sup>47</sup> Acts 1:16

<sup>48</sup> Wisdom 7:27

<sup>49</sup> Luke 11:49

...The princess of Egypt does all that she can to enlighten young Moses with learning and wisdom. She teaches, herself, and she sends him instructors; she sends them, like prophets, to teach him all truth.



*Wisdom of God,  
dwell in us,  
make us friends of God and prophets.  
Speak your word in us.*

*'It is not you who speak,  
but it is the Spirit of your Father who speaks in you.'*<sup>50</sup>

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<sup>50</sup> Matthew 10:20

Day 6:  
Wisdom, Spoken  
Through the Prophets

*In every generation  
she enters into holy souls  
and makes of them  
friends of God, and prophets.  
(Wisdom 7:27)*

The Father pours forth his own Spirit of Wisdom to dwell in the faithful and speak in their hearts. She whispers instruction and wise inspiration; she leads them with dreams and with visions to prophesy.

I will pour out my Spirit upon all flesh,  
and your sons and daughters shall prophesy,  
and your young men shall see visions,  
and your old men shall dream dreams.  
And upon my servants and handmaids  
I will pour out my Spirit in those days,  
and they shall prophesy.<sup>51</sup>

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<sup>51</sup> Acts 2:17-18



The one who is filled with the Spirit of God will sing praise from the heart, and give blessing, and prophesy:

Zachariah was filled with the Holy Spirit, and he prophesied, ‘Blessed be I Am...’<sup>52</sup>

Who is filled with the Spirit, will know God is near.

Elizabeth was filled with the Holy Spirit and she cried out with a loud voice, and said,  
‘Blessed are you among women  
and blessed is the fruit of your womb.  
And how does it happen to me  
that the mother of my Lord should come to me?’<sup>53</sup>

Only the one who is filled with the Spirit can call Jesus “Lord.”

I want you to understand that no one who speaks in the Spirit of God will say ‘Jesus is anathema,’ and no one is able to say ‘Jesus is Lord,’ except in the Holy Spirit.<sup>54</sup>

Wisdom pours wisdom to fill a man’s soul, like a drink to be drunk, so the two become one. And when she is strong in him, steadfastly holding him, Wisdom flows forth in his speech, from the heart.

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<sup>52</sup> Luke 1:67

<sup>53</sup> Luke 1:41-43

<sup>54</sup> 1 Corinthians 12:3

She shall give him the water of pure wisdom to  
drink,  
and she shall be made strong in him,  
and he shall not be moved.

And she shall hold him fast  
and he shall not be confounded,  
and she shall exalt him among his neighbors.

And in the midst of the church  
she shall open his mouth,  
and shall fill him with the spirit of wisdom and  
understanding.<sup>55</sup>

The prophet can speak in the Spirit of God, because  
of the Spirit who dwells in his soul. Wisdom pours  
wisdom, herself she imparts, till the heart of the  
prophet, with her, overflows.

‘Out of the abundance of the heart,  
the mouth speaks.’<sup>56</sup>

And so,

She enters into holy souls  
and makes of them friends of God, and prophets.<sup>57</sup>

...Moses is studying, learning of wisdom, and growing  
in knowledge, in spirit and mind. But more than his

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<sup>55</sup> Sirach 15:3-5

<sup>56</sup> Matthew 12:34

<sup>57</sup> Wisdom 7:27

studies of words and of letters, the boy looks for  
Wisdom who dwells in his soul.

She is the fount of the spirit of prophecy; she is the  
river exceeding its banks. She overflows making dry  
land be fertile; she brings to fruition the Word, into  
life.



*Spirit of Wisdom,  
Spirit of Prophecy,  
come fill our hearts,  
come and teach us to speak.*

Day 7:  
Wisdom, Book of Life

*Who listens to me shall not be confounded  
and who acts by me shall not sin  
and those who explain me shall have life everlasting.  
All these things are the book of life.  
(Sirach 23:30-32)*

Wisdom is teacher: she speaks and she writes. She speaks through the prophets; she writes Holy Writ. Wisdom is wisdom both spoken and written. She flows through the prophets, by mouth and by hand.

She is the book of life, bearing her children. She bears every one, by their name, in herself. Those found within her, she bears into heaven, but those found without, burn in hell's lake of fire.

He who perseveres, shall be clothed in white garments, and [Christ] will not blot his name out of the book of life...

And whosoever was not found written in the book of life, was cast into the pool of fire.<sup>58</sup>

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<sup>58</sup> Revelation 3:5, 20:15

Wisdom inspires the whole of the scriptures:

- the Law
- and the Prophets
- the Writings of Wisdom

She is the author, along with the prophet. Together: they write, and they speak, and they live.

Understand this first, that no prophecy of scripture is made by private interpretation. For prophecy came not by the will of man at any time, but by the Holy Spirit inspiring men of God to speak.<sup>59</sup>

Sometimes she writes in her very own hand, as Moses bore witness:

‘I Am gave me two tables of stone written with the Finger of God.’<sup>60</sup>

And sometimes she writes, not on stone, but our hearts:

You are the letter of Christ, entrusted to us, and written not with ink, but with the Spirit of the living God; not in tablets of stone, but in the fleshy tablets of the heart.<sup>61</sup>

We are the pages, and Wisdom the writing. Her spine is the binding which binds us together. She is the law

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<sup>59</sup> 2 Peter 1:20-21

<sup>60</sup> Deuteronomy 9:10

<sup>61</sup> 2 Corinthians 3:3

on the heart of the faithful: the Spirit within us, we must not forsake.

She has appeared on earth,  
and dwells among men.  
She is the book of the commandments of God,  
and the law that endures forever.  
All those who hold her fast will live,  
and those who forsake her will die.<sup>62</sup>

She is the breath that inspires the prophets, and she is the wisdom they speak, and they write. She is the teacher and she is the teaching, alive in our hearts, turning stone into flesh.

I have taken the heart of stone out of your flesh,  
and I have given you a heart of flesh,  
and my Spirit I give within you.<sup>63</sup>

She writes our own name on her heart, with her hand;  
on the leaves of the book of life, there she inscribes it.  
She asks if we too would do likewise within us, and  
set her own sign as a seal on our heart.

‘Set me as a seal on your heart.’<sup>64</sup>



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<sup>62</sup> Baruch 3:38, 4:

<sup>63</sup> Ezekiel 36:26

<sup>64</sup> Song of Songs 8:6

*You also, having heard the word of truth,  
the good news of your salvation which you believed,  
you were sealed with the Holy Spirit.<sup>65</sup>*

*I will place my law within them,  
and I will write it in their heart.<sup>66</sup>*

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<sup>65</sup> Ephesians 1:13

<sup>66</sup> Jeremiah 31:33

Day 8:  
Wisdom, Mater et  
Magistra

*Wisdom is proved right by all her children.  
(Luke 7:35)*

Because she is mother, she therefore is teacher. She teaches because she has children to raise. The princess of Egypt, the Wisdom of God: both are mother and teacher, both raising their child.

She gives him her wisdom, she sends him instructors, she makes sure he reads what will strengthen his soul. The princess and Wisdom use all the same tactics, as every good mother, who cares for her child.

She writes for him writings, she says for him sayings; she pours herself into the wisdom she shares. Her spirit stays with him throughout all his lifetime, enlightening, guiding, and leading to truth.

The Church upon earth is an image of Wisdom: a mother and teacher who cares for her children. The



Church is an earthly reflection of: Wisdom, the Spirit eternal, of whom we are born.

The Spirit of Wisdom gives birth to the Church, every member a child, she bears as her own. She frees them from slavery, cancels their curse of death, joining them into her family divine.

The Church is her baby: the Body of Christ, for, each single member is born of the Spirit.

The Church is her image, a splendid reflection: a mother and teacher, like her up above.

The Church is her dwelling place, where she abides in a temple of living stones made for God's glory.

The Church is her protégé whom she helps grow and thrive: guiding, inspiring, making her holy.

The Church bears the likeness of Wisdom within her. She listens to Wisdom and passes it on. She lets Wisdom act through her, lets Wisdom pray in her, lets Wisdom fill her and flow to the world.

The mother and daughter are so much alike that the eye can scarce separate one from the other. So much which we say of the Church, our dear mother, can likewise be said of the Spirit within her.

Mother and Teacher of all nations is she, holding the world in an embrace of love, that men, in every age, should find in her their own completeness in a

higher order of living, and their ultimate salvation. She is “the pillar and ground of the truth.” To her was entrusted by Christ the twofold task of giving life to her children and of teaching them and guiding them, both as individuals and as nations, with maternal care. Great is their dignity, a dignity which she has always guarded most zealously and held in the highest esteem.<sup>67</sup>

The protégé comes to resemble her Mistress. How well she has trained her and helped her to grow!  
Apprentice and artisan: hardly distinguishable!  
Wisdom has trained you, young neophyte, well.

Wisdom shall praise her own self,  
and shall be honored in God,  
and shall glory in the midst of her people,  
and shall open her mouth in the churches of the  
most High,  
and shall glorify herself in the sight of his power,  
and in the midst of her own people she shall be  
exalted,  
and shall be admired in the holy assembly.  
And in the multitude of the elect she shall have  
praise,  
and among the blessed she shall be blessed, saying,

‘I came forth from the mouth of the most High,  
first, before all creatures.  
I made that in the heavens there should rise light  
that never fails,  
and as a cloud I covered all the earth...

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<sup>67</sup> Cf. Pope John XXIII, *Mater et Magistra*, 1961

‘Then the creator of all things commanded, and  
said to me,  
and he that formed me, rested in my tabernacle,  
and he said to me,

‘Let your dwelling be in Jacob,  
and your inheritance in Israel,  
and take root in my elect...’

‘And I took root in an honorable people,  
and in the portion of my God, his inheritance,  
and my abode is in the full assembly of the saints.’<sup>68</sup>



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<sup>68</sup> Sirach 24:1-6,12-13,16

Day 9:  
Wisdom, Proceeding  
from the Father

*Like a mist  
I came forth from the mouth of the Most High  
and covered the earth.  
(Sirach 24:3)*

The Father in heaven commands all creation; he rules and he governs the creatures he made. No one is greater, no thing came before him. He is most high in the kingdom: the king.

The Church acclaims the Father as king:

Lord God, heavenly king,  
almighty God and Father.<sup>69</sup>

The Pharaoh of Egypt, and all of earth's rulers, reflect God the Father and share in his reign:

Let every soul be subject to the higher authorities,

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<sup>69</sup> *Gloria*, Roman Missal

for there is no authority except from God,  
and the authorities which exist are granted by God.<sup>70</sup>

And,

Hear therefore, you kings, and understand.  
Learn, you who are judges of the ends of the earth.  
Give ear, you that rule the people,  
and that please yourselves in multitudes of nations.

For power is given you by the Lord,  
and strength by the Most High,  
who will examine your works  
and search out your thoughts.<sup>71</sup>

The Father above is the source and the model for all those on earth who must rule with authority. He will demand an account of their kingship, for he is the model which they must needs follow:

The Father provides for his beautiful creatures, he makes them a paradise, wherein to dwell. He plants with his hands a whole Garden of Eden; he gives them a world free of sickness and death.

He walks with his creatures and shares in their company, speaking as friends, as it were, face to face. He calls them to act like him: filling the earth with life, ruling creation, conjointly as one.

God blessed them, saying:

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<sup>70</sup> Romans 13:1

<sup>71</sup> Wisdom 6:2-4

‘Be fruitful and multiply,  
fill the earth, and subdue it.  
Rule all the fish in the sea,  
and the birds of the air,  
and all creatures that live  
and that move on the earth.’<sup>72</sup>

He made them in his image:

God created man in his own image,  
in the image of God he created them:  
male and female he created them.<sup>73</sup>

And then he calls them to act in his image:

- To rule the earth, as an image of the Father who rules over all
- To rule all creatures, as an image of the Son, who is head of creation
- To give life and be fruitful, as an image of the Spirit, the giver of life

Should they obey, they will grow more like God.  
Should they choose not to, they will earn a just punishment.

...The pharaoh rules over the kingdom of Egypt; he stands in authority, like God the Father. The princess gives life to a baby she mothers. She stands, like the Spirit: a giver of life.

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<sup>72</sup> Genesis 1:28

<sup>73</sup> Genesis 1:27

The babe, as he grows, should grow up in their image: to rule like the Father, and bear fruits in life. But Moses, like Adam and Eve, must make choices; what path will he choose as a man: life or death?

All of the teaching, and all of the learning, all of the wisdom which fell at his feet, all of the writings, instructors, and mentors, amounted to this, his first deed as a man:

In those days, after Moses was grown up, he went out to his brethren, and saw their affliction, and an Egyptian striking one of the Hebrews his brethren. And when he had looked about this way and that, and saw no one there, he slew the Egyptian, and hid him in the sand.<sup>74</sup>



*God did not make death,  
nor has he pleasure in the destruction of the living.<sup>75</sup>*

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<sup>74</sup> Exodus 2:11-12

<sup>75</sup> Wisdom 1:13

Day 10:  
**Wisdom, Rejected**

*I stretched out my hand,  
but none took it.  
(Proverbs 1:24)*

Moses had broken the law of the land when he took a man's life and then hid him in sand. He knew it was wrong, and he feared a just punishment. Even his brethren had found it repugnant.

And going out the next day, he saw two Hebrews quarrelling, and he said to the one who did wrong, 'Why do you strike your neighbor?'

But he answered, 'Who has appointed you prince and judge over us? Will you kill me, as you killed the Egyptian yesterday?'

Moses feared, and said, 'How has it come to be known?'

And Pharaoh got word of this and sought to execute Moses, but he fled from the face of Pharaoh, and abode in the land of Madian.<sup>76</sup>

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<sup>76</sup> Exodus 2:13-15



Moses has squandered the wisdom they gave him: the writings and teachers have all come to naught. He flees from the family which welcomed him lovingly, far from the princess who loved him as son.

She drew him from water once, freed him from slavery, lifted the order by which he should die. But now he reverses the good she has done for him, earning himself a fresh sentence of death.

He tried to conceal the foul crime he committed, by hiding the corpse in a pile of sand. And thus he reverses how God had made Adam: Moses takes life, and returns man to dirt.

Moses runs from justice, as had Adam before him.

Adam and Eve ran and hid from the Father:

And when they heard the voice of the Lord God walking in paradise at the evening air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise.<sup>77</sup>

Adam and Eve were aware they had sinned when they ate of the fruit which the Lord had forbidden them. Now they receive a just sentence of death from the Father who once had bestowed on them life.

‘You shall return to the earth from which you were taken,

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<sup>77</sup> Genesis 3:8

for you are dust, and into dust you shall return.<sup>78</sup>

The boy disobeys what the father commanded; the father decrees a harsh sentence of death. The young one goes out from the family which loved him: Moses and Adam both walk the same path.

The Father in heaven, like Pharaoh of Egypt, enforces with justice the laws of the kingdom. And Wisdom looks on as her child departs from her: heartbroken, frustrated...mother of sorrows.

Wisdom cries out at the top of her lungs,

‘O children, how long will you love childishness,  
and fools seek things which are hurtful to  
yourselves,  
and the unwise hate knowledge?

‘Turn at my reproof,  
see, I will utter my spirit to you,  
and show you my words.

‘But I called, and you refused,  
I stretched out my hand, and there was none that  
regarded.  
You have despised all my counsel, and have  
neglected my admonishments...

‘Because they have hated instruction and received  
not the fear of the Lord,

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<sup>78</sup> Genesis 3:18-19

nor consented to my counsel, but despised all my reproof,  
therefore they shall eat the fruit of their own way,  
and shall be filled with their own devices.<sup>79</sup>

They have abandoned the Wisdom who loves them,  
but Wisdom will never forget her own child.

She comes to the aid of Adam.

She preserved him,  
the first formed by God as father of the world,  
when he was created alone,  
and she brought him out of his sin,  
and gave him power to govern all things.<sup>80</sup>

She comes to the aid of Moses, again.

She drew Moses once from the water and saved him  
by the arms of a maiden, and gave him a family. Now  
she will come to his aid yet again, by the drawing of  
water, and a sevenfold maiden.

Moses fled, and came to the land of Madian. And  
he sat down by a well.<sup>81</sup>

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<sup>79</sup> Proverbs 1:20,22-25,29-31

<sup>80</sup> Wisdom 10:1-2

<sup>81</sup> Exodus 2:15

Day 11:  
Wisdom, Sevenfold  
Spirit

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

Moses sat down by the well.

Now, the priest of Madian had seven daughters, who came to draw water, and when the troughs were filled, they desired to water their father's flocks, but shepherds came and drove them away.

Moses arose, and, defending the maids, watered their sheep. And when they returned to Raguel their father, he asked them, 'Why are you come sooner than usual?'

They answered, 'A man of Egypt delivered us from the hands of the shepherds and he drew water also with us, and gave the sheep to drink.'

But he said, 'Where is he? Why have you let the man go? Call him that he may eat bread.'

And Moses swore that he would dwell with him.  
And he took Sephora his daughter to wife.<sup>82</sup>

The daughter of Pharaoh once drew him from water. She met him as mother, and gave him new life. Now, sevenfold daughters have come to draw water. They meet him as bride, and he starts a new life.

Who is this maiden who stands by the water? Who is this daughter of one who is high? Who keeps on rescuing Moses from pain of death, bringing him into a family of life?

The daughter of Pharaoh, the daughters of Raguel, all are an image of Wisdom divine: she who came forth from the mouth of the Father; she who turns death into newness of life.

She is the mother who cares for her children; she is the bride who inspires the soul. Wisdom, who dwells nigh the throne of the Father, is virgin and mother who comes to man's aid.

Scripture says of her,

She will come to meet him as mother,  
and as a young bride she will welcome him.<sup>83</sup>

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<sup>82</sup> Exodus 2:16-21

<sup>83</sup> Sirach 15:2

St. Jerome says of her,

Truly undefiled is Wisdom, and a virgin forever, for although she daily conceives and unceasingly brings to the birth, like Mary she remains un-deflowered.<sup>84</sup>

Wisdom is mother and Wisdom is helpmate: a sevenfold Spirit, all things to all men.<sup>85</sup> To those who are little she stoops down to rescue them; when they are stronger, she bids them help too.

Moses the baby was drawn from the water; he came to new life by no work of his own. Like one who is baptized unconscious, as infant, he only will later contribute his part.

For, when we are little ones, Wisdom takes care of us, nurturing those far too weak on their own. And when we grow stronger she asks us to work with her: Wisdom and man doing good, two as one.

Mother and bride, she takes care of, and works with us, doing those things we could not do alone, but always inspiring, helping us grow in her, till we can do what we can, with her aid.

He who was drawn, becomes now, he who 'draws with her.' He who was cared for, becomes he who cares like her. She who once helped him when he was

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<sup>84</sup> St. Jerome, Letters 52, To Nepotian, n4

<sup>85</sup> Cf. 1 Corinthians 9:22

quite helpless now stands at his side, and the two help as one.

‘...he drew water also with us,  
and gave the sheep to drink.’<sup>86</sup>

The dove who once hovered above the dark waters and hatched her young fledgling from out of his basket, now bids him to rise and fly, on his own wings, with her.

And Moses took as a wife “Sephora”<sup>87</sup> [which means “Bird”].



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<sup>86</sup> Exodus 2:19

<sup>87</sup> Exodus 2:21

Day 12:  
**Wisdom, Bird**

*Yes, the bird has found a house,  
and the turtledove a nest for herself  
where she may lay her young  
nigh your altars, I Am of hosts.  
(Psalm 84:3)*

The Spirit is often depicted as bird. In the way of a dove, holy Wisdom came down.

The Holy Spirit came down in bodily form, like a dove.<sup>88</sup>

Solomon spoke of his bride in like fashion:

One is my dove, my perfect one.<sup>89</sup>

For, Solomon sought to make Wisdom his bride:

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

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<sup>88</sup> Luke 3:22

<sup>89</sup> Song of Songs 6:9



I purposed therefore to take her to me  
to live with me  
knowing that she will communicate to me of her  
good things  
and will be a comfort in my cares and grief...

When I go into my house  
I shall repose myself with her,  
for her conversation has no bitterness  
nor her company any tediousness,  
but joy and gladness.<sup>90</sup>

Wisdom and Solomon, like love birds a-nesting,  
together constructed a house, called the Temple, and  
there she came down like a fire and cloud of light,  
filling the house at its first dedication.

When Solomon finished the dedication, fire came  
down from heaven, and consumed the holocausts  
and the victims, and the glory of I Am filled the  
house.

And the priests could not enter the house of I Am,  
because the glory of I Am filled the house of I Am.

And all the children of Israel witnessed, when fire  
came down and the glory of I Am was upon the  
house. And they bowed themselves with their faces  
to the ground upon the pavement, and prostrated  
themselves, and gave thanks to I Am.<sup>91</sup>

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<sup>90</sup> Wisdom 8:2,9,

<sup>91</sup> 2 Chronicles 7:1-3

And so it was: the bird made her nest, and she gathered her young by the altars of the God of hosts.

Yes, the bird has found a house  
and the turtledove a nest for herself  
where she may lay her young  
nigh your altars, I Am of hosts.<sup>92</sup>

The Father had sent her to gather his people and help them to offer their prayers from the holy place.

The creator of all things commanded, and said to me, and he that formed me, rested in my tabernacle, and said to me,

‘Let your dwelling be in Jacob, and your inheritance in Israel, and take root in my elect.’

From the beginning, and before the world, I was poured forth, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him.

And so I was established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem.<sup>93</sup>

She gathered her fledglings, the children of Israel; she called them to come to the altar, her banquet, to join her in offering meat, wine, and sacrifice: to join her in offering God’s very Lamb.

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<sup>92</sup> Psalm 84:3

<sup>93</sup> Sirach 24:12-15

For, the greatest sacrifice which Wisdom would offer was the Father's own Son, the true Lamb of God. She presents him to the Father, the first pietà.

The blood of Christ, who offered himself through the eternal Spirit unto God without blemish, shall cleanse you.<sup>94</sup>

Now, Moses became a father, and Sephora, the bird, circumcised the son, and laid the bloody skin at the feet of Moses, the father.<sup>95</sup>

In this she reflects the eternal Spirit, presenting the sacrifices of man to the Father, foremost the sacrifice of the Father's own Son.



*Wisdom has built her house,  
she has hewn her pillars, seven.  
She has slaughtered her slaughter,  
she has mixed her wine,  
verily, she has set her table...*

*She says, 'Come, eat my bread;  
drink the wine which I have mixed for you.'<sup>96</sup>*

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<sup>94</sup> Hebrews 9:14

<sup>95</sup> Exodus 4:25

<sup>96</sup> Proverbs 9:1-2,4-5

Day 13:  
Wisdom, One with the  
Father

*Hear O Israel,  
I Am is our God.  
I Am is one.  
(Deuteronomy 6:4)*

“I and the Father are one,”<sup>97</sup> says the Son.

The Father, the Son, and the Spirit of Wisdom are one single God, bearing one only name.

‘Baptize in the name  
of the Father, and of the Son, and of the Holy Spirit.’<sup>98</sup>

Moses asked God to reveal him his name, and God said to Moses,

“I Am...This is my name for ever.”<sup>99</sup>

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<sup>97</sup> John 10:30

<sup>98</sup> Matthew 28:19

<sup>99</sup> Exodus 3:14-15

One God, three persons: one and yet many.

Adam is an image of the one God. Adam, though one, contains within him the life of all humanity: the breath of life, blown in his nostrils by God only once, and passed on by Adam to all who come afterward. Unlike the angels who each were made separately, the human race unfolds from human to human, beginning from Adam, the father of all.

This unfolding, by generation, honors the generation of the Son by the Father.

But humanity also unfolded, one time, not by generation, but by procession, for Eve came forth from Adam not by generation (for she was not his daughter), but in a unique way, from his side, in honor of the procession of the Spirit from the Father, not by generation, but in a unique manner.

St. Ephrem, Doctor of the Church, teaches a tradition long held by the Hebrews: that when God made Adam, he made also Eve within Adam's side.

Eve was inside Adam, in the rib that would be drawn out from him. Although she was not yet in his mind, she was in his body, and she was not only with him in body, but also her soul and spirit, for God added nothing to that rib which he took out, except shape and beauty. Since everything that was suitable for Eve, who came to be from the rib,

was complete in and from that rib, it is rightly said that 'male and female he created them.'<sup>100</sup>

This tradition continues to echo in our day in the mystical visions of Blessed Anne Catherine Emmerich of the 18th century.

I saw Adam created, not in Paradise, but in the region in which Jerusalem was subsequently situated. I saw him come forth glittering and white from a mound of yellow earth, as if out of a mold. The sun was shining and I thought (I was only a child when I saw it) that the sunbeams drew Adam out of the hillock. He was, as it were, born of the virgin earth. God blessed the earth, and it became his mother.

He did not instantly step forth from the earth. Some time elapsed before his appearance. He lay in the hillock on his left side, his arm thrown over his head, a light vapor covering him as with a veil. I saw a figure in his right side, and I became conscious that it was Eve, and that she would be drawn from him in Paradise by God. God called him. The hillock opened, and Adam stepped gently forth.

...I saw Adam reclining on his left side, his left hand under his cheek. God sent a deep sleep on him and he was rapt in vision. Then from his right side, from the same place in which the side of Jesus was opened by the lance, God drew Eve. I saw her small

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<sup>100</sup> St. Ephrem, "Commentary on Genesis," Section 1, Subsection 29, Paragraph 2.

and delicate. But she quickly increased in size until full-grown. She was exquisitely beautiful. Were it not for the Fall, all would be born in the same way: in tranquil slumber.<sup>101</sup>

Eve is the seal upon Adam's heart, an image of the Spirit, the seal of the Father and Son.

She would be the seal upon us too.



*Set me as a seal on your heart.*<sup>102</sup>

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<sup>101</sup> Blessed Anne Catherine Emmerich, *Life of Jesus Christ and Biblical Revelations*, Vol I, The Creation, Section 3 “Adam and Eve”

<sup>102</sup> Song of Songs 8:6

Day 14:  
Wisdom, Beloved of the  
Father

*The Lord of all loves her.  
(Wisdom 8:3)*

The union of Adam and Eve, as God made them, when God first made man, “male and female” together, reflects in some way the mysterious union, of Father, of Son, and the Spirit within them.

For Eve was the seal set upon Adam’s heart, on the day that God made them, from clay, like a potter. He stamped Adam’s side with his seal, his own Spirit, who left an impression, an image, an Eve.

Before God withdrew her when Adam was sleeping, there not yet was need that the “two become one,” for Adam and Eve had been sculpted together, already as one on the day that God made them.

Not yet was there need that the two should be married, for Eve was within him, one flesh from the



start. Their union was greater than any was after: two persons, one being, the handwork of God.

So too, when we speak of the love and the union of Father and Spirit, or Spirit and Son, the Church does not speak in the language of marriage: not “husband” nor “wife,” for our God is but one.

The Spirit is never called wife of the Father; the Spirit is never called bride of the Son. For God is not two who must needs come together: the Three who are God are eternally one.

Like Adam and Eve on the day of creation, the Father and Spirit are already one: no need to be joined, who is already bonded; no need to unite indivisible God.

God is a unity of love, from all eternity.

“God is love.”<sup>103</sup>

“God is one.”<sup>104</sup>

Only when Eve is divided from Adam, only then God gives the blessing of marriage, to bring back together what once was united; to make whole again what was whole from the start.

St. Ephrem writes,

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<sup>103</sup> 1 John 4:8

<sup>104</sup> James 2:19

God then brought Eve to Adam who was both one and two. He was one in that he was Adam, and he was two because he had been created male and female...

*'Let the man leave his father and his mother and cling to his wife so that they might be joined and the two might become one'* without division, as they were from the beginning.<sup>105</sup>

Marriage restores the original figure; what God had divided, he makes again one. The man and the woman, created together, were cleft into two, but now cleave into one.

Marriage symbolizes the consummation of God's plan for creation: to make all things one, to restore all to unity.

...a plan God has made for the fullness of time, to bring all things together, in heaven and earth, in Christ.<sup>106</sup>

He calls on the Church as his bride to be married. He calls on his people to wed him, their groom. And Wisdom too calls every soul to receive her, and take her as bride, and betroth her in faith.

On earth, humans marry, and bring forth humanity, passing on life which has come down from Adam,

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<sup>105</sup> St. Ephrem, Commentary on Genesis, Section II, n12, n13(3)

<sup>106</sup> Ephesians 1:10

until the last day when the last babe is born, and from thenceforth shall come no new children from Adam.

Our number complete, we shall be like the angels, who neither are married, nor given in marriage. As one, reunited, all saints in communion will share in one eschatological bond.

When man no more marries, the time will have come for the Lamb to be wedded and throw a great feast. And Wisdom will gather her children together, and throw back her veil to present them her face.

Now we are children of God, and what we shall be has not yet been revealed; we know that when it is revealed we shall be like him, for we shall see him as he is.<sup>107</sup>

Then hope is fulfilled of one body, one Spirit, one Lord, and one Father above and in all.<sup>108</sup>



*The Spirit and the bride say, "Come!"*<sup>109</sup>

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<sup>107</sup> I John 3:2

<sup>108</sup> Cf. Ephesians 4:4-6

<sup>109</sup> Revelation 22:17

Day 15:  
Wisdom, Rushing upon  
David

*The Spirit of I Am rushed upon David.  
(1 Samuel 16:13)*

David stands as an image of the Father.

Jesus is often declared “Son of David,” as one of his noblest titles in scripture.

In this way, St. Matthew begins his accounting:

A record of the genealogy of Jesus the anointed, the son of David.<sup>110</sup>

The archangel Gabriel calls David the father of Christ, when he states that,

‘The Lord God shall give him the throne of David his father.’<sup>111</sup>

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<sup>110</sup> Matthew 1:1

<sup>111</sup> Luke 1:32

The people acclaim Christ who enters Jerusalem,  
crying,

‘Hosanna to the son of David.’<sup>112</sup>

Jesus himself speaks of David as his forebearer:

I am the root and stock of David.<sup>113</sup>

Of all of the forefathers of Jesus, it is David whom  
scripture calls out as his father, more than any other.

David is an image of the eternal Father, a reflection of  
the Father in so many ways:

David is first in an unending dynasty.

I Am, the God of Israel, gave the kingdom over  
Israel to David for ever.<sup>114</sup>

He, like the Father, is head of the dynasty: the father  
of kings, and the first in his kingdom.

David establishes his reign in Jerusalem, the first king  
of Israel to rule from that city. Like the Father who  
founded the heavenly Jerusalem, David is the first to  
make Sion his capital.

The Father made angels, who revolted against him:  
the “sons of God” waged war against their creator. So

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<sup>112</sup> Matthew 21:9

<sup>113</sup> Revelation 22:16

<sup>114</sup> 2 Chronicles 13:5

David contended with sons in rebellion; his own child Absalom fought him in war.

The Father is full of the Spirit of Wisdom; she is the breath of life, borne on his mouth.

‘I came forth from the mouth of the Most High.’<sup>115</sup>

The Spirit of I Am is likewise in David,

The Spirit of I Am rushed upon David.<sup>116</sup>

And comes forth through his mouth,

‘David himself spoke, in the Holy Spirit...’<sup>117</sup>

The Spirit envelopes David as an anointing, reflecting the Spirit at one with the Father.

Samuel takes the horn of oil, and anoints him, and the Spirit of I Am cleaves unto David.<sup>118</sup>

David is an image of the Father, as Adam was also an image of the Father.

Adam was father of all of humanity, and David is father of Israel’s kings. The Jews also noted a pious connection, between their king David and Adam of old, for:

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<sup>115</sup> Sirach 24:3

<sup>116</sup> I Samuel 16:13

<sup>117</sup> Mark 12:36

<sup>118</sup> I Samuel 16:13

Adam lived 930 years; then he died.<sup>119</sup>

Whereas David lived 70,<sup>120</sup> completing the thousand.

The two stand together, like pieces of puzzle, to show us a picture: to show us the Father.



*“What think you of Christ? Whose son is he?”  
They say to him: “David’s.”<sup>121</sup>*

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<sup>119</sup> Genesis 5:5

<sup>120</sup> Cf. 2 Samuel 5:4

<sup>121</sup> Matthew 22:42

Day 16:  
Wisdom, Beloved of  
Solomon

*I loved her  
more than health or beauty,  
and chose her before light,  
for her light is inextinguishable.  
(Wisdom 7:10)*

David is the father of Solomon. Solomon is an image of the Son.

Jesus presents himself as a new Solomon:

‘The queen of the south shall rise up in the judgment with this generation, and shall condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and lo, a greater than Solomon here.’<sup>122</sup>

Jesus fulfills what king Solomon foreshadowed. As Solomon built the temple, our Lord builds the Church.

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<sup>122</sup> Matthew 12:42



Solomon built the temple upon a foundation of rock, according to the will of his father:

And Solomon began to build the house of I Am in Jerusalem, on mount Moriah, which had been shown to David his father, in the place which David had prepared, on the threshing floor of Ornan the Jebusite.

And he began to build in the second month, in the fourth year of his reign. Now these are the foundations which Solomon laid to build the house of God: the length by the first measure was sixty cubits, and the breadth twenty cubits...<sup>123</sup>

Christ, the new Solomon, brings to completion the prefiguration by building his Church on unbreakable Rock.

‘You are Rock, and on this rock I will build my Church.’<sup>124</sup>

A temple of stone was erected by Solomon, for offering sacrifices acceptable to God. Christ builds his Church made with stones which are living, as described in a letter by Peter, the Rock:

You yourselves, as living stones, are built up: a spiritual house, a holy priesthood, to offer up

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<sup>123</sup> 2 Chronicles 3:1-3

<sup>124</sup> Matthew 16:18

spiritual sacrifices acceptable to God through Jesus Christ.<sup>125</sup>

The temple of Solomon was built with the help of the Spirit of Wisdom, who comes from the Father.

God of my fathers...You have chosen me to be king of your people and a judge of your sons and daughters, and have commanded me to build a temple on your holy mount and an altar in the city of your dwelling place, a likeness of your holy tabernacle which you set up from the beginning.

Now, Wisdom is with you, who knows all your works, and was present when you made the world, and knew what was agreeable in your eyes, and what was in keeping with your commands.

Send her forth from your holy heaven and from the throne of your majesty, 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 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, and shall be worthy of the throne of my father.<sup>126</sup>

The Spirit of Wisdom is always with Jesus; together they build up the Church upon earth.

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<sup>125</sup> 1 Peter 2:5

<sup>126</sup> Wisdom 9:1,7-12

Jesus returned in the power of the Spirit, into Galilee, and the fame of him spread throughout the whole country.<sup>127</sup>

Solomon worked seven years to build the temple.

Four hundred and eighty years after the children of Israel came out of the land of Egypt, Solomon began to build a house to I Am...and he was seven years in building it.<sup>128</sup>

Christ, too, raised up a temple.

Destroy this temple,  
and in three days I will raise it up.<sup>129</sup>

Solomon sacrificed flesh on the altar, and down came the fire; a cloud filled the temple. Jesus, the Lamb of God, offered his sacrifice; down comes the Spirit to fill his new Church.



*And there appeared to them parted tongues as of fire,  
and it rested upon each of them.<sup>130</sup>*

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<sup>127</sup> Luke 4:14-15

<sup>128</sup> 1 Kings 6:1,38

<sup>129</sup> John 2:19

<sup>130</sup> Acts 2:3

Day 17:  
Wisdom, Bath of Grace

*'Hail, favored one.'*  
*(Luke 1:28)*

The mother of Solomon was Bathsheba. Bathsheba is an image of Mary.

Bathsheba and Mary both share much in common. They both have found favor in the eyes of the great king. They both are with child, but not by their husband. Their firstborn son dies for the sin of his parents, for, Christ died for the sin of Adam and Eve, his first parents, and the firstborn of Bathsheba, too, died for iniquity.

David, like the Father, contemplates the prospect of bringing back his son from the dead.

*'Now that he is dead, why should I fast?  
Shall I be able to bring him back?'*<sup>131</sup>

The second born son of Bathsheba is Solomon. Like Mary's son:

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<sup>131</sup> 2 Samuel 12:22-23

- Bathsheba's son inherits the kingdom.
- She makes intercession before her son's father.
- She makes intercession before her own son.

Bathsheba, like Mary, brings the prayers of poor sinners before the king's throne.

And Adonijah said to Bathsheba,  
 'Speak, I pray you, unto Solomon the king, for he will not say no to you, that he give me...[etc].'

And Bathsheba said,  
 'Very well; I will speak for you to the king.'

Bathsheba went therefore to king Solomon, to speak to him for Adonijah.<sup>132</sup>

In this she prefigures Mary, presenting the needs of the people to her son.

There was a marriage in Cana of Galilee, and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus says to him, 'They have no wine.'

And Jesus says to her, 'Woman, what is that to me and to you? My hour is not yet come.'

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<sup>132</sup> 1 Kings 2:17-19

His mother says to the waiters, 'Whatsoever he shall say to you, do ye.'<sup>133</sup>

Bathsheba becomes the queen mother of Solomon, her son, who inherits the throne of his father. Like Mary in heaven, she sits near the throne, presenting the pleas of the people before him.

Bathsheba therefore went to king Solomon, to speak to him for Adonijah. And the king rose up to meet her, and bowed down to her, and sat down on his throne, and caused a throne to be set for the king's mother, and she sat at his right hand.

Then she said, 'I ask one small petition of you; deny me not.'

And the king said to her, 'Ask on, my mother, for I will not deny you.'<sup>134</sup>

In the court of king David we find represented the Father, the Son, and the Son's mother Mary. But where is the Spirit, the fire, the Paraclete? Can no one be found who reflects holy Wisdom?

King David, the father: established the kingdom and set up his throne as the first in Jerusalem.

King Solomon, as son: built a temple for I Am, prefiguring Christ who established the Church; in this, they both fulfilled the will of their father.

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<sup>133</sup> John 2:1-5

<sup>134</sup> 1 Kings 2:19-21

Bathsheba, queen mother: intercedes for the people, presenting petitions and prayers to her son and his father, like Mary.

The Spirit of Wisdom: the helper and comforter, the “one at the side,” who gives life, and brings fire. Where is this Spirit among David’s company? Who shall play Wisdom, who dwells with the Father, and who then is given from Father to Son?



*As the Father has life in himself,  
so he gave also to the Son to have life in himself.<sup>135</sup>*

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<sup>135</sup> John 5:26

Day 18:  
Wisdom, Silent  
Intercessor

*The Spirit intercedes for us with wordless sighs.*

*(Romans 8:26)*

When David was old, yet still ruled over Israel, before his son Solomon rose to the throne, he lay in his bed, night and day, in his agedness, resting there peacefully, an ancient of days.

Outside, a usurper was already rallying, calling himself the new king of the kingdom, and sweeping up people to join in his party, like Satan before him swept stars from the sky.<sup>136</sup>

He has gone down today and has killed oxen, and fatlings, and many rams, and invited all the king's sons, but not Solomon, and the captains of the army, and Abiathar the priest, and they are eating and drinking before him, and saying, 'God save king Adonias.'<sup>137</sup>

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<sup>136</sup> Cf. Revelation 12:4

<sup>137</sup> Cf. 1 Kings 1:25



The rightful heir, Solomon, would soon be devoured,  
by such a cruel dragon who clawed for his throne,  
were it not for his mother, Bathsheba, who bore him,  
and made David promise to name her son 'heir'.

And Nathan said to Bathsheba the mother of  
Solomon,

'Have you not heard that the son of Haggith reigns,  
and our lord David knows it not? Come then, hear  
my word and save your life and the life of your son  
Solomon.

'Go to king David and say to him, Did you not, my  
lord O king, swear to me your handmaid, saying:  
Solomon your son shall reign after me, and he shall  
sit on my throne? Why then does Adonias reign?'<sup>138</sup>

Bathsheba goes bravely to speak with king David, to  
call to his mind what he promised of old: that her son,  
his own Solomon, would reign in his place one day,  
ascending the throne of his father before him.

She thinks of the words she will need to present and  
rehearses her plea to lay forth the just cause:

...My lord, you did swear to your handmaid by I  
Am, your God, saying, 'Solomon your son shall  
reign after me, and he shall sit on my throne.'

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<sup>138</sup> 1 Kings 1:11-13

But behold a usurper now reigns, and you, my lord the king, have no notice. He has killed oxen, and all fat cattle, and many rams, and invited all the king's sons, and Abiathar the priest, and Joab the general of the army, but Solomon your servant he did not invite.

And now, my lord O king, the eyes of all Israel are upon you, that you should tell them who shall sit on your throne, my lord the king, after you. Otherwise it shall come to pass, when my lord the king sleeps with his fathers, that I and my son Solomon shall be counted offenders.<sup>139</sup>

She draws near the chambers to speak with king David; she draws near the room of the ancient of days. She enters the presence Israel's shepherd, and finds there a person already abides.

She finds the mysterious figure beside him, a spirit of life nestled into his side. Like Eve in the side of her Adam in Eden, a help and a comforter rests on his heart.

She has found an image of Wisdom.

A silent intercessor to affirm her petition.

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<sup>139</sup> Cf. 1 Kings 1:17-21



*The Spirit helps us in our infirmity.  
For, we do not know how to ask as we ought,  
but the Spirit asks for us with groans inexpressible.  
And he who searches hearts knows what the Spirit desires,  
making petition for the saints, one on one with God.<sup>140</sup>*

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<sup>140</sup> Romans 8:26-27

Day 19:

## Wisdom, Comforter

*I resolved therefore to take her to me to live with me,  
knowing that she will communicate to me of her good things,  
and will be a comfort in my cares and grief.  
(Wisdom 8:9)*

Who is this mysterious figure? Howso does she dwell  
by the father of kings?

Now, king David is old, being well into days, and  
they lay on him blankets, and he has yet no heat,  
and his servants say to him,

‘Let them seek for my lord the king, a young virgin,  
and let her stand before the king, and be to him a  
companion, and sleep in your bosom, and my lord  
the king is warm.’<sup>141</sup>

St. Jerome likens this warm companion to Wisdom,  
the fiery Spirit who brings warmth to the world.

...it signifies the warm glow of Wisdom...In the  
gospel the Lord says, ‘I have come to cast fire upon

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<sup>141</sup> 1 Kings 1:1-2

the earth, and how eager I am to see it enkindled.’  
(*Luke 12:49*) This was the fire which, when it was  
kindled in the disciples’ hearts, constrained them to  
say, ‘Did not our heart burn within us when he  
talked with us on the road, and when he opened to  
us the scriptures?’ (*Luke 24:32*)<sup>142</sup>

The absence of Wisdom leads to coldness, as St.  
Jerome continues:

When the apostle says, ‘be fervent in spirit,’  
(*Romans 12:11*) he means, be like Wisdom. And when  
our Lord in the gospel declares that at the end of  
the world, when the shepherd shall grow foolish,  
according to the prophecy of Zechariah (*Zechariah*  
*11:15*), ‘the love of many shall wax cold,’ (*Matthew*  
*24:12*) he means that Wisdom shall dwindle.<sup>143</sup>

Wisdom is the warm Spirit in the heart of the faithful.  
She is the glowing comforter of souls, with healing in  
her wings.

The Church sings of this Spirit,

Greatest Comforter,  
sweet guest of the soul,  
sweet consolation.

In labor, rest,  
in heat, coolness,  
in tears, solace.

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<sup>142</sup> St. Jerome, Letters 52, To Nepotian, n3

<sup>143</sup> St. Jerome, Letters 52, To Nepotian, n4

O most blessed light,  
fill the inmost heart  
of your faithful...

Cleanse what is dirty,  
water what is dry,  
heal what is wounded.

Soften what is rigid,  
warm what is cold,  
set straight what is broken.<sup>144</sup>

This great Spirit of Wisdom is the motherly nurse of  
the whole world, healing her children and warming  
their limbs.

The Father sends her, through the Son, into the  
world, to be in the world what she is in them: breath  
of life, and fire of love.

He that loves her, loves life,  
and those who seek her shall embrace her sweetness.

They who hold her fast, shall inherit life,  
and wherever she enters, God gives a blessing.

They who serve her, shall be servants of the holy one,  
and God loves those who love her.<sup>145</sup>

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<sup>144</sup> *Veni Sancte Spiritus*, Roman Missal, Sequence of  
Pentecost

<sup>145</sup> Sirach 4:13-15

But who on this earth could reflect holy Wisdom, her healing embrace, and her blessed companionship?  
Where shall the servants of David discover a likeness of Wisdom who dwells with the Father?

Where shall they find for their king on the earth, a comforter like unto Wisdom in heaven: the one who abides at the side of the Father, a spirit of life and of warmth, for their king?

And they seek a beautiful young woman in all the coasts of Israel, and they find, in the village of Shunem...<sup>146</sup>

...an image of Wisdom. And her name is Abishag.



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<sup>146</sup> 1 Kings 1:3

Day 20:  
Wisdom, Model of  
Abishag

*In the holy dwelling place I ministered before him.  
And so I was established in Sion,  
and in the holy city likewise I rested,  
and my power was in Jerusalem.  
(Sirach 24;14-15)*

And they seek a beautiful young woman in all the coasts of Israel, and they find Abishag the Shunamitess, and bring her to the king. And the damsel is exceedingly beautiful, and she is a companion unto the king, and ministers to him, but the king did not know her.<sup>147</sup>

St. Jerome asks,

Who then is this Shunamite, this companion and virgin, so glowing as to warm the cold, yet so holy as to not arouse passion in him whom she warmed? (1 Kings 1:4) Let Solomon, wisest of men, tell us of his

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<sup>147</sup> 1 Kings 1:3-4



father's favorite; let the man of peace recount to us the embraces of the man of war. (*1 Chronicles 28:3*)

'Get Wisdom,' he writes, 'get understanding; do not forget nor disregard the words of my mouth. Forsake her not and she shall preserve you; love her and she shall keep you. Wisdom is the principal thing, therefore get Wisdom, and at all cost get understanding. Exalt her and she shall promote you. She shall bring you to honor when you embrace her. She shall give to your head an ornament of grace; a crown of glory she shall deliver to you.' (*Proverbs 4:5-9*)<sup>148</sup>

St. Jerome sees Abishag as an image of Wisdom, the same spoken of by Solomon.

Scripture describes Wisdom as companion and virgin:

As a mother honored she shall meet him,  
and as a woman of virginity she shall take him.<sup>149</sup>

She is, like Abishag, so glowing as to warm the cold, yet so holy as to not arouse passion in him whom she warms.

Wisdom is an intelligent spirit: holy, one, manifold, subtle, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hinders, beneficent, gentle, kind, steadfast, assured,

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<sup>148</sup> St. Jerome, Letters 52, To Nepotian, n3

<sup>149</sup> Sirach 15:2

secure, having all power, overseeing all things, and containing all spirits, intelligible, pure, subtile. For Wisdom is more active than all active things, and reaches everywhere by reason of her purity.<sup>150</sup>

As David is an image of the Father, so Abishag is an image of Wisdom, the Spirit.

The bond of David and Abishag is a mysterious reflection on earth of the ineffable love between the Father and Wisdom: warm and loving, holy and pure.

She is young but not his daughter,  
she is close but not his wife.  
She is help but not a servant,  
neither concubine nor wench.

She abides as a companion,  
but not counted of the harem.  
She consorts but not as consort;  
she is helpmate, yet not spouse.

She is giving, yet untaken;  
she reveals but is not known.  
She lays bare a sacred mystery,  
but its depths remain ungrasped:

She is held and yet untouched:  
aglow, ablaze, and yet unburned.  
Like the bush at once on fire,  
yet remaining dewed and green.

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<sup>150</sup> Wisdom 7:22-24

And Moses said,  
‘I will go over and see this great sight,  
how the bush is not consumed.’<sup>151</sup>

Behold the wondrous love among persons divine: the  
Father, Son, and Spirit; ever three, forever one.



*God is love.*<sup>152</sup>

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<sup>151</sup> Exodus 3:3

<sup>152</sup> 1 John 4:8

Day 21:  
Wisdom, Song of the  
Saints

*Sing songs from the Spirit.  
(Ephesians 5:19)*

St. Jerome lived forty years in the holy land, studying Hebrew and learning from rabbis. He held in his hands ancient texts long since vanished; he stood so much closer than we to the source.

St. Jerome tells us the meaning of 'Abishag.'

The very name 'Abishag' in its mystic meaning points to the greater wisdom of old men. For the translation of it is, 'my father is over and above,' or 'my father's roaring.' The term 'over and above' is obscure, but in this passage it is indicative of excellence...

Moreover, 'Abishag,' that is, 'roaring,' is properly used of the sound which the waves make, and of the murmur which we hear coming from the sea.<sup>153</sup>

The Father is 'over and above' the Spirit and the Son insofar as the Father is the godhead and origin from which the Son and the Spirit proceed.

The Spirit is the 'roaring of the Father' insofar as the Spirit speaks through the prophets, and brings forth the mighty word of God.

The Spirit is that great voice which teaches the Church to sing the praises of God.

And I heard a voice from heaven  
as the roar of many waters,  
and as the voice of great thunder,  
and the voice which I heard  
was as the voice of harpers  
playing on their harps,  
and they sing, as it were,  
a new song before the throne,  
and before the four living creatures and the elders,  
and no one was able to learn the song  
except the hundred forty-four thousands  
who have been bought from the earth.<sup>154</sup>

The Spirit of Wisdom who dwells by the throne, teaches saints a new canticle wholly their own. She

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<sup>153</sup> St. Jerome, Letters 52, To Nepotian, n3

<sup>154</sup> Revelation 14:3

who walks in the oceans and knows every land, stirs  
the chosen to praise, like the waves on the sand.

I alone have compassed the circuit of heaven  
and have plumbed the depths of the ocean  
and have walked in the waves of the sea  
and have stood in all the earth  
and in every people.<sup>155</sup>

The Spirit breaks forth in new songs from within us,  
inspiring music and praise from the heart.

Be filled with the Spirit, sharing among yourselves  
in psalms, hymns, and songs from the Spirit. Sing  
and make music from your heart to the Lord.<sup>156</sup>

The glory of God is the Spirit of Wisdom, aglow all  
around, leading choirs of angels:

And the Glory of the Lord shone round about  
them... And suddenly there came a multitude of  
the heavenly host, praising God:  
‘Glory to God in the highest,  
and upon earth, peace.  
Among men: good will.’<sup>157</sup>

Glory to the Father, who is over and above. Let the  
people give praise like the roar of the waters. Wisdom  
comes down with a chorus of angels to sing a new  
song and announce the new Word.

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<sup>155</sup> Sirach 24:8-9

<sup>156</sup> Ephesians 5:18-19

<sup>157</sup> Luke 2:9,13-14

Today, in the city of David,  
there was born to you a Savior,  
the Anointed, the Lord who is.<sup>158</sup>

Wisdom abides in the hearts of her children: a song  
for the singing and music to make. Her voice, like the  
bubbling wellspring within us, wells up to the Father  
in song and in praise.

Abishag whiles the hours with David; like Wisdom  
she dwells by the ancient of days. His harp she takes  
up to allay him with music, and sing him the psalms  
which he wrote for I Am.

Wisdom and Abishag: sound of the ocean, murmur of  
the sea, song of the Father above, over all.



*My dove in the clefts of the rock,  
in the hollow places of the wall,  
show me your face,  
let your voice sound in my ears,  
for your voice is sweet,  
and your face, beautiful.<sup>159</sup>*

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<sup>158</sup> Luke 2:11

<sup>159</sup> Song of Songs 2:14

Day 22:  
Wisdom, Loves Music

*My power and song is I Am.  
(Psalm 118:14)*

Wisdom inspires her children to music; she puts in their hands psaltery, timbrel and pipes. She speaks through the prophets; she moves them to dancing, and wraps them in melodies spiraling round.

‘You shall meet a company of prophets coming down from the hilltop, with a psaltery and a timbrel and a pipe and a harp before them, and they shall be prophesying. And the Spirit of I Am will come mightily upon you, and you shall prophesy with them, and you shall be turned into a new man.’<sup>160</sup>

Wisdom inspires her children with music. She leads them like Miriam, God’s holy prophetess, the sister of Moses and sister of Aaron:

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went

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<sup>160</sup> 1 Samuel 10:5-6



out after her with timbrels and with dances. And Miriam sang unto them,

‘Sing ye to I Am, for he is highly exalted;  
horse and rider he has cast in the sea.’<sup>161</sup>

She gathers her children to sing for the Father, she bids them to sing for him praises and psalms. She lends them her voice, as she sings from within them, inspiring prophecy, worship, and tongues.

When you come together, every one of you has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.<sup>162</sup>

The Father, and David, love music as well.

Like the Father in heaven, so too David on earth loves the spirit of music and the chanting of psalms. The heavenly court, and the courts of king David, resound with the sounds of harp, timbrel, and song.

David and all the house of Israel played before I Am with all manner of instruments made of cypress wood, and with harps, and with psalteries, and with timbrels, and with sistra, and with cymbals.<sup>163</sup>

Likewise, the Father’s heavenly court:

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<sup>161</sup> Exodus 15:20-21

<sup>162</sup> 1 Corinthians 14:26

<sup>163</sup> 2 Samuel 6:5

And they sing a new song before the throne.<sup>164</sup>

The Son too loves music, and has his own song:

And they sing the song of Moses, the servant of God, and the song of the Lamb.<sup>165</sup>

David, the man of war, banishes demons with the sound of his harp. Solomon, the man of peace, invites Wisdom closer, by playing her music.

David took the harp, and played with his hand...and the evil spirit departed.<sup>166</sup>

At the dedication of the temple, Solomon invites Wisdom with the sound of music, and she takes up residence in the form of a cloud.

The Levites who were the singers, all of them, even Asaph, Heman, Jeduthun, and their sons and their brethren, arrayed in fine linen, with cymbals and psalteries and harps, stood at the east end of the altar, and with them a hundred and twenty priests sounding with trumpets.

And it came to pass, when the trumpeters and singers were as one, making one sound to be heard in praising and thanking I Am, when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised I Am, 'the good,

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<sup>164</sup> Revelation 14:3

<sup>165</sup> Revelation 15:3

<sup>166</sup> 1 Samuel 16:23

the ever merciful,' that then the house was filled  
with a cloud, the very house of I Am.<sup>167</sup>

Solomon surrounds himself always with music:

I brought to me men-singers and women-singers,  
and the delight of the sons of men: musical  
instruments of every kind.<sup>168</sup>

The Father, the Son, and the Spirit of Wisdom  
delight in the hearing and playing of music. Their  
image on earth - David, Solomon, Abishag - likewise  
embody both music and dance.

Abishag loves to dance. As Solomon wrote of her:

Turn, turn, O Shulamitess!  
Spin, spin, that we may see you.  
What will you see in the Shulamitess?  
A dance of Mahanaim.<sup>169</sup>



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<sup>167</sup> 2 Chronicles 5:12-13

<sup>168</sup> Ecclesiastes 2:8

<sup>169</sup> Song of Songs 6:13

Day 23:  
Wisdom, Loves to  
Dance

*What will you see in the Shulamita?  
A dance.  
(Song of Songs 6:13)*

Shunem and Shulem are both the same place. The town known as Shulem was also called Shunem. Shunamites and Shulamites are both the same people, at home in their village which goes by two names.

Solomon paints a beautiful picture of the Shulamite dancing, from head to toe.

Turn, turn, O Shulamita!  
Spin, spin, that we may see you.  
What will you see in the Shulamita?  
A dance of Mahanaim.

How beautiful are your feet in sandals,  
O noble maiden!  
The curves of your thighs like jewels,  
the work of the hands of a skilled artisan.

Your navel like a round goblet  
wherein no mingled wine is wanting.  
Your belly like a heap of wheat  
set about with lilies.

Your two breasts like two fawns,  
twins of a gazelle.  
Your neck, a tower of ivory;  
your eyes, the pools in Heshbon  
by the gate of Bath-rabbim.

Your nose like the tower of Lebanon  
which looks toward Damascus.  
Your head upon thee like Carmel,  
and the hair of your head like purple;  
the king is held captive in its tresses.<sup>170</sup>

The Shulamite dances, as did David once too.

And David is dancing with all strength before I Am,  
and David is girded with a linen ephod. So David  
and all the house of Israel brought up the ark of I  
Am with shouts, and with the sound of the horn.

And it happened, as the ark of I Am came into the  
city of David, that Michal the daughter of Saul  
looked out at the window, and saw king David  
leaping and dancing before I Am; and she despised  
him in her heart.<sup>171</sup>

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<sup>170</sup> Song of Songs 6:13-7:5

<sup>171</sup> 2 Samuel 6:14-15

Those unappreciative of sacred dance received a terrible curse.

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said,

‘How did the king of Israel honor himself today, who uncovered himself today in the eyes of the handmaids of his servants, like one of the vain fellows shamelessly uncovers himself!’

And David said to Michal:

‘Before I Am, who chose me above your father and above all his house to appoint me prince over the people of I Am, over Israel, before I Am will I dance. And I will be yet more vile than this, and will be base in my own sight. And by the handmaids of whom you have spoken, by them will I be honored.’

And Michal the daughter of Saul had no child unto the day of her death.<sup>172</sup>

David and Solomon and Abishag the Shulamite all found their delight in both music and dancing. Their dance upon earth is an image of heaven where Father and Spirit and Son make their home.

The house of the Father has music and dancing; he throws a great feast for the prodigal son. The son has repented, the sinners converted; in heaven they dance, and with music, rejoice.

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<sup>172</sup> 2 Samuel 6:20-23

Now his elder son was in the field  
and when he came and drew near to the house  
he heard music and dancing.<sup>173</sup>

The swirling of water, the whirling of air: these  
symbols of Wisdom reveal her lithe motion. She  
moves all creation, she fills it with dancing, the stars  
and the planets she spirals with grace.



*The wind blows where she pleases.  
You hear her voice,  
but know not from whence she comes,  
nor to where she goes.  
So too, with everyone born of the Spirit.<sup>174</sup>*

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<sup>173</sup> Luke 15:25

<sup>174</sup> John 3:8

Day 24:  
Wisdom, Free Spirited

*Where the Spirit of the Lord is  
there is freedom.  
(2 Corinthians 3:17)*

Wisdom inspires her prophets to dancing; she moves them to move, and she turns them to turn. She sends them in trances, with dreams and with visions, and carefully lays them, her children, to sleep.

And Saul sent messengers to take David, and when they saw the company of the prophets prophesying, and Samuel standing as head over them, the Spirit of God came upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they also prophesied. And Saul sent messengers again the third time, and they also prophesied.

Then he too went to Ramah, and came to the great cistern that is in Secu, and he asked and said,  
‘Where are Samuel and David?’

And one said,



‘Behold, they are at Naioth in Ramah.’

And he went there to Naioth in Ramah, and the Spirit of God came upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he also stripped off his clothes, and he also prophesied before Samuel, and lay down naked all that day and all that night.<sup>175</sup>

The effect which the Spirit can have upon mortals is like a new wine: they appear as though drunken.

And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as of fire, and it sat upon every one of them, and they were all filled with the Holy Spirit, and they began to speak in diverse tongues, according as the Holy Spirit gave them to speak.

...But some of the onlookers mocked them, saying, ‘These men are full of new wine.’

But Peter, standing up with the eleven, lifted up his voice, and spoke to them:

‘Ye men of Judea, and all you staying in Jerusalem, be this known to you, and with your ears hear my words, for these men are not drunk, as you suppose. It is early in the morning!

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<sup>175</sup> 1 Samuel 19:20-24

‘But this is that which was spoken of by the prophet Joel:

‘And it shall come to pass, in the last days, says the Lord, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

‘And upon my servants indeed, and upon my handmaids will I pour out in those days of my Spirit, and they shall prophesy.’<sup>176</sup>

The Spirit of Wisdom is sometimes inscrutable.

The first man did not fully understand Wisdom, nor will the last one fathom her. For her thoughts are more broad than the sea, and her counsel deeper than the great abyss.<sup>177</sup>

She who brings forth God’s word, speaks in tongues unintelligible.

For anyone who speaks in a tongue does not speak to people but to God. Indeed, no one understands them; they utter mysteries by the Spirit.<sup>178</sup>

She who orders all things, blows around where she will.

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<sup>176</sup> Acts 2:2-4, 13-18

<sup>177</sup> Sirach 24:28-29

<sup>178</sup> 1 Corinthians 14:2

She reaches from end to end mightily,  
and orders all things well.<sup>179</sup>

She brought Light into the world<sup>180</sup> by the shade of  
her shadow.

‘The Holy Spirit will...overshadow you.’<sup>181</sup>

She fashioned creation by playing for joy.

I was beside him, as a master architect, and I was,  
each day, all delight, playing before him always.<sup>182</sup>

The Spirit of Wisdom is lively, free spirited. Music  
and dancing both flow from her heart. Her joy and  
her whimsy are never like Folly, but holy and pure like  
the Shulamite, Abishag.



*Wine and music rejoice the heart,  
and above them both is the love of Wisdom.*<sup>183</sup>

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<sup>179</sup> Wisdom 8:1

<sup>180</sup> Cf. John 1:9. “The true Light who gives light to every man was coming into the world.”

<sup>181</sup> Luke 1:35

<sup>182</sup> Proverbs 8:30

<sup>183</sup> Sirach 40:20

Day 25:  
**Wisdom, Unfading**

*Wisdom is radiant and unfading.  
(Wisdom 6:13)*

The Spirit of Wisdom is ageless, eternal. Her light does not fade, nor diminish her radiance.

Resplendent and unfading is Wisdom.<sup>184</sup>

She makes all things new, while herself never changing.

She renews all things while herself perduring.<sup>185</sup>

The Church, her reflection, reflects this same beauty.

Husbands, love your wives, as Christ also loved the Church, and delivered himself up for her, that he might sanctify her, cleansing her by the laver of water in the word of life, that he might present her to himself: a glorious Church, without spot nor

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<sup>184</sup> Wisdom 6:13

<sup>185</sup> Wisdom 7:27

wrinkle, nor any such thing, but holy and immaculate.<sup>186</sup>

Mary, whom the Church hails as an “icon of the Spirit,” was piously thought to have possessed this same unfading beauty. For if death entered the world through sin, why should the sinless one partake in decrepitude?

A pious tradition of the 5th century reports,

St. Dionysius the Areopagite is said to have seen Mary in her lifetime and declared that she was of such dazzling beauty, that he would have adored her as a goddess had he not known that there was but one God.<sup>187</sup>

This pious tradition continues to echo in our day in the mystic visions of Blessed Anne Catherine Emmerich.

I saw the Blessed Virgin as very full of years, but no sign of old age appeared in her except a consuming yearning by which she was, as it were, transfigured. There was an indescribable solemnity about her. I never saw her laugh, though she had a beautiful smile. As she grew older, her face became ever paler and more transparent. She was very thin, but I saw no wrinkles; there was no sign whatever in her of

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<sup>186</sup> Ephesians 5:25-27

<sup>187</sup> 5th century tradition attributed to Dionysius the Areopagite of the 1st century.

any withering nor decay. She was living in the spirit, as it were.<sup>188</sup>

The Church and our Lady are both pure reflections of Wisdom eternal whose light never fades.

I loved her above health and beauty,  
and chose to have her instead of light,  
for her light is inextinguishable.<sup>189</sup>

And,

She is more beautiful than the sun,  
and above all the order of stars.  
Being compared with light,  
she is found before it,  
for after this comes night,  
but no evil can overcome Wisdom.<sup>190</sup>

Wisdom herself reflects the eternal undying light of the Father, from whom she proceeds.

For she is the brightness of eternal light,  
and the immaculate mirror of God's majesty,  
and the image of his goodness.

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<sup>188</sup> Blessed Anne Catherine Emmerich, *Life of the Blessed Virgin Mary*, Chapter XVIII. The Death of the Blessed Virgin Mary at Ephesus, Section 6 “The Holy Virgin Mary Makes the Way of the Cross for the Last Time”

<sup>189</sup> Wisdom 7:14

<sup>190</sup> Wisdom 7:29-30

The Father, the Son, and the Spirit of Wisdom are all  
three eternal: undyingly strong. The Church so  
acclaims them,

Holy God,  
Holy Mighty,  
Holy Immortal,  
have mercy on us.<sup>191</sup>



*In her is the beauty of life.*<sup>192</sup>

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<sup>191</sup> Trisagion, from the Divine Liturgy of Good Friday

<sup>192</sup> Sirach 6:31

Day 26:  
Wisdom, Nigh the  
Ancient of Days

*Send her forth from your holy heavens,  
and from the throne of your majesty.  
(Wisdom 9:10)*

Abishag abides, like a spirit of youth, in the presence of David, the ancient of days.

She is young, but not his child. She is close, but not his spouse. She is caring, but not his mother.

She is neither daughter, wife, nor mother, yet a likeness to all three: in this, she reflects the mysterious relationship between the Spirit and the Father.

As St. Ephrem wrote,

It is not said of Eve that she was Adam's sister nor his daughter, but that she 'came from him.'

Likewise it is not to be said that the Spirit is a



daughter nor a sister [of the Godhead], but that she is 'from God,' and consubstantial with him.<sup>193</sup>

The Spirit proceeds, but is not called God's daughter. The Three are as one, but by nature, not marriage. The Spirit is breath of life, filling the Father, but not as his mother; none bore the Most High.

The Spirit of Wisdom surrounding the Father burns bright as the fire engulfing his throne. Her image on earth is reflected in Abishag, encompassing David with warmth and with life.

St. Jerome notes,

In our tongue 'Shunamite' means scarlet, a hint that the love of wisdom becomes warm and glowing through religious study. For though the color may point to the mystery of the Lord's blood, it also sets forth the warm glow of Wisdom.<sup>194</sup>

Wisdom is the warm and bright fire surrounding the throne of the Father, the ancient of days. She circles around him, and flows from within him: a stream as of fire, which comes forth from within.

I beheld till thrones were placed,  
and one who was ancient of days did sit;

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<sup>193</sup> St. Ephrem, *Evangelium Concordans* 19,15; CSCO 137, quoted in Robert Murray S.J., *Symbols of Church and Kingdom: A Study in Early Syriac Tradition* (NY: Cambridge University Press, 1977), p. 318.

<sup>194</sup> St. Jerome, *Letters* 52, To Nepotian, n3

his raiment was like white snow,  
and the hair of his head like pure wool.

His throne was fiery flames,  
and the wheels thereof: burning fire.  
A fiery stream issued and came forth from before  
him.<sup>195</sup>

The Father, surrounded by the fire of the Holy Spirit,  
hands over the kingdom to the Son:

And, behold,  
there came with the clouds of heaven  
one like unto a son of man,  
and he came even to the Ancient of days,  
and he was brought near before him.

And there was given to him dominion, and glory,  
and the kingdom,  
that all peoples, nations, and tongues should serve  
him;  
his dominion is an everlasting dominion  
which shall not pass away,  
and his kingdom shall not be destroyed.<sup>196</sup>

The tableau in heaven is mirrored on earth: in  
heaven, the Father, engulfed in the flames of the  
Spirit, hands over the kingdom to the Son. On earth,  
David, an ancient of days, surrounded by the warmth  
of Abishag, hands over the kingdom to Solomon his  
son.

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<sup>195</sup> Daniel 7:9-10

<sup>196</sup> Daniel 7:13-14

The time has come to turn over the kingdom, for David to give to his son all he has: the kingdom, the throne, the anointing, the chariot. And last of all passes from David to Solomon, Abishag, his very life, as the Spirit is given from Father to Son.



*As the Father has life in himself,  
so he gave also to the Son to have life in himself.<sup>197</sup>*

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<sup>197</sup> John 5:26

Day 27:  
**Wisdom, Attending**

*From the beginning, before the world, was I brought forth,  
and unto the world to come I shall not cease to be,  
and in the holy dwelling place I attended him.  
And so was I established in Sion,  
and in the holy city likewise I rested,  
and my power was in Jerusalem.  
(Sirach 24:14-15)*

Bathsheba approaches the ancient of days.

And Bathsheba comes in to the king, to the inner chamber, and the king is very aged, and Abishag the Shunamite attends the king.

And Bathsheba bows and does obeisance to the king. And the king says, ‘What wouldest thou?’

And she says to him,  
‘My lord, you have sworn by I Am, your God, to your handmaid: Surely Solomon your son shall reign after me, and he shall sit on my throne. And now, lo, Adonijah reigns, and you, my lord the king, are unaware. And he sacrifices ox, and

fatling, and sheep in abundance, and invites all the sons of the king, and Abiathar the priest, and Joab head of the army, but Solomon your servant he has not invited. And you, my lord the king, the eyes of all Israel are upon you, to tell them who shall sit on the throne of my lord the king, after him. Else it shall be, when my lord the king lies with his fathers, that I and my son Solomon shall be reckoned offenders.'

And lo, she is yet speaking with the king, and Nathan the prophet comes in, and they announce to the king, saying, 'Lo, Nathan the prophet,' and he comes in before the king and bows himself to the king, with his face to the earth. And Nathan says,

'My lord, O king, have you said, Adonijah shall reign after me, and he shall sit on my throne? For he has gone down today, and sacrifices ox, and fatling, and sheep in abundance, and invites all the sons of the king, and the heads of the army, and Abiathar the priest, and lo, they are eating and drinking before him, and they say, Let king Adonijah live! But, myself your servant, and Zadok the priest, and Benaiah son of Jehoiada, and Solomon your servant, he has not invited. If my lord the king has done this thing, then you have not told your servant who shall sit on the throne of my lord the king, after him.'

And king David answers and says, 'Call for me Bathsheba.' And she comes in before the king, and

stands before the king. And the king swears and says,

‘I Am lives, who has redeemed my soul out of all adversity! Surely as I swore to you by I Am, God of Israel, saying, Certainly Solomon your son shall reign after me, and he shall sit on my throne in my stead; surely so I do it this day.’

And Bathsheba bows, face to the earth, and does obeisance to the king, and says, ‘Let my lord, king David, live to the age.’

And king David says, ‘Call for me Zadok the priest, and Nathan the prophet, and Benaiah son of Jehoiada;’ and they come in before the king. And the king says to them,

‘Take with you the servants of your lord, and have Solomon my son ride on my own donkey, and have him go down to [the spring] Gihon, and have Zadok the priest and Nathan the prophet anoint him there as king over Israel, and blow the trumpet, and say, Let king Solomon live; and come up after him, and have him come in and sit on my throne, and he reigns in my stead, and him I have appointed to be leader over Israel, and over Judah.’

And Benaiah son of Jehoiada answers the king, and says, ‘Amen! So says I Am, God of my lord the king. As I Am has been with my lord the king, even so with Solomon, and make his throne greater than the throne of my lord, king David.’

And Zadok the priest goes down, and Nathan the prophet, and Benaiah son of Jehoiada, and the Cherethite, and the Pelethite, and they cause Solomon to ride on the donkey of king David, and cause him to go unto Gihon, and Zadok the priest takes the horn of oil out of the tent, and anoints Solomon, and they blow a trumpet, and all the people say, 'Let king Solomon live.' And all the people come up after him, and the people are piping with pipes, and rejoicing with great joy, and the earth shakes with their voice.<sup>198</sup>



*Then Jesus came to them and said,  
"All authority in heaven and on earth  
has been given to me."<sup>199</sup>*

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<sup>198</sup> 1 Kings 1:15-40

<sup>199</sup> Matthew 28:18

Day 28:  
Wisdom, Spirit of  
Youth

*Day by day I was a delight,  
playing before him at all times,  
playing in the land,  
and my joy was to be with the children of men.  
(Proverbs 8:30-31)*

Solomon was twelve when he came to the throne, as is told by tradition, passed down by the Jews. The first prayer he prayed to the God of his fathers was to send holy Wisdom to guide and assist him.

‘I Am, my God, you have made your servant king in place of David my father, and I am but a little child. I know not how to go out nor come in. And your servant is in the midst of your people whom you have chosen, a great people that cannot be numbered nor counted for its multitude.’<sup>200</sup>

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<sup>200</sup> 1 Kings 3



‘Give me Wisdom, who dwells by your throne...Send her out from your holy heaven, and from the throne of your majesty, that she may be with me, and may labor beside me, that I may know what is acceptable to you. For she knows and understands all things, and 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, and shall be worthy of the throne of my father.’<sup>201</sup>

I Am acceded and sent holy Wisdom.

‘Behold, I have done according to your word: lo, I have given you a wise and understanding heart, such that there has never been one like you before you, nor shall there arise after you any like unto you.’<sup>202</sup>

Until one day, a boy of similar age arrived; he too had been charged with a serious mission, to take on the throne of his Father before him.

At the age of twelve years, Jesus enters the temple, as one come of age, without father nor mother. He teaches like Solomon, bringing forth Wisdom, and abides in his Father’s house, doing his business.

Jesus and Solomon rise up to their stations, assuming the missions decreed by their fathers. Tender of age, they are children no longer, but ready to take on their

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<sup>201</sup> Wisdom 9:4,10-12

<sup>202</sup> 1 Kings 3:12

duties as men.

Wisdom delights in the children of men, confirming young hearts as they take on life's labors.

Even so, Mary, a maid of the temple, espoused a new life when betrothed to St. Joseph. For, such was the custom, by ancient tradition, to promise young virgins when coming of age.

And, when she was twelve years old, there was held a council of the priests, saying, 'Behold, Mary has reached the age of twelve years in the temple of the Lord. What then shall we do with her?'<sup>203</sup>

Abishag, likewise, no older than Solomon, left behind Shunem, her family and friends, to embrace a new mission, a feat barely possible: bring life and warmth to a throne which lay cold.

David himself was no more than a shepherd boy, watching the flock when his brothers were summoned. Hardly of age, he was chosen by Samuel, called and anointed as king over Israel.

Wisdom comes to the aid of all these young souls.

The Spirit of Wisdom rushed swiftly upon him, and never relinquished her hold on his heart. She prospered him, guarded him, saved him from perils, and sent to him 'one like her' when he grew cold.

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<sup>203</sup> *Protoevangelium of James*, n8

Wisdom helped Solomon rule a whole nation, with prudence and justice beyond his few years. Never before nor to come were there any as wise as king Solomon, Wisdom's beloved.

Wisdom emblazoned her image in Abishag, setting afire a beautiful soul. An ancient found life in the warmth of the Shunamite, and Solomon wrote her his greatest of songs.

Wisdom delights in the children of men, and befriends little souls and those coming of age. She herself is a spirit of life and of youthfulness, ageless and timeless, eternally Spring.

The Father, like Winter, with hair white as snow, and the Son like the Autumn, a grain which must fall, together with Wisdom are one day of Summer, eternally brilliant, eternally one.



*Because of her,  
I shall have glory among the multitude,  
and honor with the ancients,  
though I be young.<sup>204</sup>*

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<sup>204</sup> Wisdom 8:10

Day 29:  
**Wisdom, Nativity**

*Do not fear to receive Mary, your betrothed,  
for that which in her was begotten  
is of the Holy Spirit.  
(Matthew 1:20)*

Mary and Abishag both reflect Wisdom; they each bid us witness the Son being born: Abishag shows us the Father in heaven giving birth to the Son by his word before time, and Mary reveals how the Son became man and was born of the Spirit, for us, in our world.

On that holy night, the angel declared:

‘Today, in the City of David,  
there was born to you a Savior  
who is Christ the Lord.’<sup>205</sup>

Now, two places are known as the City of David: one in Jerusalem, and the other is Bethlehem. One holds the throne of a reign everlasting; the other, a cradle, a baby’s first home.

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<sup>205</sup> Luke 2:11

Jerusalem signifies heaven above and the court of the Father before all creation. Bethlehem shows us the world which we live in, our humble domain where the Son came to earth.

The Trinity's image, before time began, is reflected in David, in Solomon and Abishag. They dwell in Jerusalem, the City of David, like the Father in heaven, with his Son and the Spirit.

They show how the Son had his birth from the Father, begotten by word, as the Father's own image. Abishag listens as David pronounces, "As I have been king, so now Solomon reigns."

David gave birth to a king by his word alone, "Solomon reigns on the throne in my stead." The new king is born not by woman nor flesh and blood: David's one word makes the new king to be.

David's giving birth to the new king in his image, by his word, reflects the Father in heaven giving birth to the Son in eternity.

Abishag bids us witness the eternal birth of the Son by the Father in heaven. Mary bids us witness the birth of the Son in our time by his mother, on earth.

Joseph and Mary and Jesus reflect how the Son came to earth, being born of the Spirit. They shelter in Bethlehem, the City of David, revealing the Father, the Spirit and Son.

They show how the Son was born man without father, they show how the mother brought forth her own son. They show holy Mary, an image of Wisdom, who brings from her shadow, her womb, a new light.

Two cities, two families, two births of a king:

- one by the word of his father is fathered
- one from the shade of his mother is born

Born God without mother, born man without father, the Son is twice born in the City of David.

Pope St. Leo the Great expounds on these two births as expressed by the creed in his day:

Listen attentively to the common and undivided creed by which the universal body of the faithful confess that they believe:

1. 'in God the Father almighty,
2. and in Jesus Christ his only Son, our Lord,
3. who was born of the Holy Spirit and the Virgin Mary.'

These three statements confound the schemes of nearly every heretic. When God is believed to be both almighty and Father, the Son is shown to be co-eternal with him, in no way different from the Father, since he was born God from God, almighty from the Almighty, co-eternal from the Eternal, not

later in time, not lower in power, not unlike in glory,  
not distinct in being.

The same eternal, Only-begotten of the eternal  
Begetter, was born of the Holy Spirit and the Virgin  
Mary. His birth in time in no way subtracts from,  
nor adds to, that divine and eternal birth of his, but  
its whole purpose is to restore humanity.<sup>206</sup>

Now the birth of Jesus happened in this way.

Mary the virgin, a descendant of David, called by an  
angel to give flesh to God's Son, consenting to bear in  
her womb her Redeemer, and bear to the birth him  
who brought forth the world, was enveloped by  
Wisdom, the life giving Spirit, the same who had  
hovered above the dark waters and helped earth give  
birth to all creatures and Adam.

This same Spirit brought forth, from the womb of the  
virgin, the form of a man, as a son, one begotten, a  
child, one born. Not as a potter who works upon clay,  
whose work is still lifeless until brought to life, but as  
one conceiving, from life to new life. Not from a rib  
as a unique formation, but fruit of the womb, as a  
baby is born. The Son taking flesh, of the Spirit and  
Mary, was born as a son, of the virgin and mother.

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<sup>206</sup> Pope St. Leo the Great, *Tome to Flavius Bishop of Constantinople*, n. II. The Tome was read and adopted by the Ecumenical Council of Chalcedon in 451.

Day 30:  
Wisdom, Walled  
Garden

*She shall meet him as an honorable mother,  
and as a virgin she will take him.  
(Sirach 15:2)*

Wisdom is virgin, and Wisdom is mother. She is fruitful as mother, and walled round as virgin. She comes forth from the Father, from whom she proceeded: his vineyard he walled round, his garden enclosed.

Wisdom is the model of all virgin mothers; St. Jerome likens her to Mary.

Let Wisdom alone embrace me; let her nestle in my bosom, my Abishag who grows not old. undefiled truly is she, and a virgin forever, for although she daily conceives and unceasingly brings to the birth, like Mary she remains un-deflowered.<sup>207</sup>

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<sup>207</sup> St. Jerome, Letters 52, To Nepotian, n4



The walled garden is the symbol of the virgin mother: fruitful and inviolate.

Solomon wrote of his bride, holy Wisdom, as a garden well sealed, filled with life-giving waters.

My bride is a garden enclosed,  
a garden enclosed, a fountain sealed up.  
Your plants are a paradise of pomegranates  
with the fruits of the orchard.  
Cypress with spikenard,  
spikenard and saffron,  
sweet cane and cinnamon,  
with all the trees of Lebanon,  
myrrh and aloes and all the chief perfumes.  
You are a fountain of gardens,  
a well of living waters.<sup>208</sup>

Wisdom, the Spirit, is this well of living waters,  
welling up within man unto life everlasting. The  
garden of Eden with its trees and its rivers, is likewise  
an image of Wisdom divine.

She is Tree of Life to those who lay hold on her,  
and happy is whosoever holds her fast.<sup>209</sup>

The Tree of Life stands in the garden of Eden, an  
image of Wisdom, the giver of life. The tree is  
protected by guardian cherubim, and made safe by  
flame, in the form of a whirling sword.

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<sup>208</sup> Song of Songs 4:12-15

<sup>209</sup> Proverbs 3:18

[God] placed at the east of the garden of Eden the cherubim, and the flaming sword which turns every way, to guard the way to the Tree of Life.<sup>210</sup>

Fruitful and walled round, by sword and by fire: the garden of Eden reflects holy Wisdom. For, she is the garden brought forth by the Father from all of eternity, fruitful and pure.

Now, Mary and the Church are reflections of Wisdom.

Our mother the Church, and our mother St. Mary, are both faithful images, showing forth Wisdom. They both are called mother, and both are called virgin: both fruitful and walled round, both gardens enclosed.

The Church is the garden built up by the Father, to bear fruits in season, like Wisdom above. The Church is protected, divinely defended; the gates of hell never shall break through her wall.

A man planted a vineyard  
and built a wall around it.<sup>211</sup>

Wisdom above is proved right by her children; we hail her as mother, and bear her reflection. She who is first of all chaste and a virgin, gives birth to the Church in her likeness and image.

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<sup>210</sup> Genesis 3:24

<sup>211</sup> Mark 12:1

The prophet Isaiah described in his writings the People of God, in the terms of a vineyard:

The vineyard of I Am of hosts is the house of Israel.<sup>212</sup>

The Church is an image of Wisdom the Spirit: a garden on earth like the garden in heaven, a garden like Eden, which came from the Father: he planted creation to look like eternity.

Mary, Jerusalem, and the Church, are all virgin mothers: walled gardens, images of Wisdom, the eternal garden enclosed. From these are born Christ, the vine of the vineyard.

As the Lord says,

‘I am the true vine,  
and my Father is the keeper of the vineyard.’<sup>213</sup>

The Father brings forth the vineyard, his garden. The vineyard brings forth the vine, at the Incarnation.



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<sup>212</sup> Isaiah 5:7

<sup>213</sup> John 15:1

Day 31:  
Wisdom, Fruitful  
Garden

*Come over to me, all you that desire me,  
and be filled with my fruits.  
(Sirach 24:26)*

Wisdom is fruitful; herself she describes:

I took root in an honorable people,  
and in the portion of my God, in his inheritance,  
and my abode is in the full assembly of the saints.

I was exalted like a cedar in Lebanon  
and as a cypress tree on mount Sion.  
I was exalted like a palm tree in Cades  
and as a rose plant in Jericho.  
As a fair olive tree in the plains  
and as a plane tree by the water in the streets, was I  
exalted.

I gave a sweet smell like cinnamon and aromatic  
balm;  
I yielded a sweet odor like the best myrrh

and I perfumed my dwelling as storax  
and galbanum and onyx and aloes  
and as the frankincense not cut  
and my odor is as the purest balm.

I have stretched out my branches as the elm tree  
and my branches are of honor and grace.  
As the vine I have brought forth a pleasant odor  
and my flowers are the fruit of honor and riches.

I am the mother of fair love, and of fear,  
and of knowledge, and of holy hope.  
In me is all grace of the way and of truth,  
in me is all hope of life and of virtue.  
Come to me, all you who yearn for me,  
and be filled with my fruits.<sup>214</sup>

St. James speaks of the fruits of Wisdom:

Wisdom from above is first of all chaste, then  
peaceable, modest, easy to be persuaded, consenting  
to the good, full of mercy and good fruits, without  
judging, without dissimulation. And the fruit of  
justice is sown in peace, to those who make peace.<sup>215</sup>

St. Paul likewise speaks of her fruits:

The fruit of the Spirit is love, joy, peace, patience,  
benignity, goodness, longanimity, mildness, faith,

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<sup>214</sup> Sira

h 24:16-26

<sup>215</sup> James 3:17-18

modesty, continence, chastity. Against such there is no law.<sup>216</sup>

The fruitfulness of Wisdom is reflected in the Church, her image. Indeed, Wisdom dwells in the Church, bearing fruit within her, like a fruitful tree in the midst of a city, walled round.

I saw the holy city, the new Jerusalem,  
coming down out of heaven from God,  
prepared as a bride adorned for her husband...

And it had a great and high wall,  
having twelve gates...

And in the midst of the street,  
and on both sides of the river,  
was the Tree of Life,  
bearing twelve fruits,  
yielding its fruits every month.<sup>217</sup>

Wisdom is fruitful in the Church, and she empowers the Church to be fruitful, like her. The Incarnation is the zenith of this collaboration between Wisdom and the Church: Mary, the exemplary member of the Church, bears fruit, as does Wisdom, the giver of life.

Mary is a reflection of the life-giving Spirit, made fruitful like the Spirit, sharing in the fruitfulness of the Spirit.

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<sup>216</sup> Galatians 5:22-23

<sup>217</sup> Revelation 21:2,12, 22:2

Christ is born, of the Spirit and Mary. The garden enclosed has brought forth the true vine. The Tree of Life blossoms and buds forth in flower, and bears fruit as virgin, as vineyard walled round.

The sign in the heavens, the woman in labor, is Wisdom, is Mary, the Church as a whole. All three we call mother, all three ever-virgin, all three bear the fruit of the Lord's Incarnation.



*A great sign was seen in heaven:  
a woman clothed with the sun  
and the moon under her feet  
and upon her head a crown of twelve stars.  
And being with child,  
she cries out,  
travailing in birth  
and toiling to deliver...*

*And she brought forth a man child  
who was to rule all nations with an iron rod.  
And her son was taken up to God,  
and to his throne.<sup>218</sup>*

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<sup>218</sup> Revelation 12:1-2,5

Day 32:  
Wisdom, Tree of Shade

*He shall set his children under her shelter  
and shall lodge under her branches.  
He shall be protected under her canopy from the heat  
and shall rest in her glory.  
(Sirach 14:26-27)*

Wisdom is the big tree; the Church is the little tree.  
Wisdom: the model; the Church: her reflection.

Jesus describes the Church as a growing tree; the sign of its greatness is the shade which it casts.

‘To what shall we liken the kingdom of God, or to what parable shall we compare it? It is as a grain of mustard seed, which when it is sown in the earth, is less than all the seeds that are in the earth.

‘And when it is sown, it grows up and becomes greater than all herbs, and shoots out great branches, so that the birds of the air may dwell under the shadow thereof.’<sup>219</sup>

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<sup>219</sup> Mark 4:30-32



The Psalms, in like manner, describe the kingdom of God as a plant growing large, casting its shadow across the land.

A vine out of Egypt you did bring;  
you drove out nations and planted it.  
You were the guide on its journey in its sight;  
you planted the roots thereof, and it filled the land.

The shadow of it covered the hills  
and the branches thereof the cedars of God.  
It stretched forth its branches to the sea  
and its boughs to the river.<sup>220</sup>

The Church, described as growing into a shade bearing tree, is a reflection of Wisdom, the eternal shade bearing tree, fostering life within her shadow.

Blessed is the man who looks for Wisdom...  
He shall set his children under her shelter  
and shall lodge under her branches.  
He shall be protected under her canopy from the heat  
and shall rest in her glory.<sup>221</sup>

As the Church grows in holiness and fruitfulness, she more and more resembles Wisdom, her divine model. The little tree grows to resemble the big tree; the little shadow grows to resemble the great shadow.

The birds of the air make their nests in her branches.  
The tree makes them fruitful by giving them shade. A

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<sup>220</sup> Psalm 80:8-11

<sup>221</sup> Sirach 14:22,26-27

harvest of eggs and a brood of young fledglings are fruits of the tree which provided them shelter.

Likewise, the faithful, who stay close to Wisdom and dwell in her shadow, produce many fruits.

She is the tree, and she is the shadow. She is the dove brooding over her nest. Her egg is each soul which will enter the kingdom. Her egg is Emmanuel: God become man.

The shade of the tree, like the shade of the womb, is a life-giving shadow where new life takes flesh. The shade of the Church grows increasingly greater, approaching the model of Wisdom above.

The womb of the Church took the form of a virgin, whose shade held the light of the world deep within. The shadow of Mary approached that of Wisdom whose shadow gave flesh to the Son: God made man.

‘The Holy Spirit...will overshadow you. So the one to be born will be called holy, Son of God.’<sup>222</sup>

Mary, the stock which is rooted in Jesse, embodies the Church who gave birth to the Savior. The shade of her womb became fruitful, like Wisdom. From darkness came light, as upon the first day.

In Mary, the Church comes to find her perfection; in Mary, the Church is most like holy Wisdom. “Icon of

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<sup>222</sup> Luke 1:35

the Spirit” we call holy Mary: a faithful reflection of Wisdom above.

The little tree grew to resemble the great tree; the little shade grew to resemble the Shadow. The womb of the virgin gave flesh to a newborn; the shadow of Wisdom gave flesh to the Son.

She shelters her son, hair and veil like a canopy; cradling arms like tree branches and leaves. She offers her fruits sweet as honey for suckling. Shadow and hollow have hatched a new life.

‘I am the mother  
of fair love, and of fear,  
of knowledge, and of holy hope.

‘In me is all grace  
of the way and of truth.

‘In me is all hope  
of life and of virtue.

‘Come to me, all you who yearn for me,  
and be filled with my fruits.  
You will remember me as sweeter than honey,  
better to have than the honeycomb.<sup>1223</sup>

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<sup>223</sup> Sirach 24:24-27

Day 33:  
Wisdom, Model of the  
Church

*Wisdom shall praise her own self  
and shall be honored in God  
and shall glory in the midst of her people  
and shall open her mouth in the churches of the most High  
and shall glorify herself in the sight of his power  
and in the midst of her own people she shall be exalted  
and shall be admired in the holy assembly.  
(Sirach 24:1-3)*

Ezekiel wrote of the House of Israel:

Your mother was like a vine, in your likeness,  
planted by the waters;  
she was fruitful and full of branches  
by reason of many waters,  
and she had strong rods  
to be scepters for those who bore rule.

And her stature was exalted  
among the thick branches,  
and she was seen in her height

with the multitude of her tendrils.<sup>224</sup>

The Church and the Spirit both share a resemblance.  
The Spirit is fruitful; the Church strives to follow.  
The People of God may fall short of their calling:  
their vineyard needs pruning; it needs to bear fruit.

And now, O inhabitants of Jerusalem and men of  
Judah, judge, I pray you, between me and my  
vineyard.

What more could have been done for my vineyard,  
than I have done for it? Why then, when I looked  
that it should bring forth grapes, did it bring forth  
wild grapes?<sup>225</sup>

Ezekiel wrote of the pruning of the House of Israel:

She was plucked up in fury;  
she was cast down to the ground  
and the east wind dried up her fruit.  
Her strong rods were broken off and withered;  
the fire consumed her.

And now she is planted in the wilderness  
in a dry and thirsty ground  
and fire is gone out of the rod of her branches;  
it has devoured her fruit  
so that there is in her no strong rod  
to be a scepter to rule.<sup>226</sup>

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<sup>224</sup> Ezekiel 19:10-11

<sup>225</sup> Isaiah 5:3-4

<sup>226</sup> Ezekiel 19:12-14

While the People of God may need help with their vineyard, the Spirit by contrast is always in season.

On both sides of the river  
was the Tree of Life,  
bearing twelve fruits,  
yielding its fruits every month,  
and the leaves of the tree  
are for the healing of the nations.<sup>227</sup>

Now, man was created to attend holy Wisdom:

The Lord God took the man,  
and put him into the garden of Eden, to tend it.

But when man disobeyed, Wisdom left her own garden to seek after man, and to work in his wasteland. She left far behind her own garden of paradise, to work in the vineyards of man gone astray.

They made me keeper of the vineyards.  
My vineyard, my own, I have not kept.<sup>228</sup>

Wisdom, the model, the vineyard of vineyards, immaculate, fruitful, whom man should attend, has become a hard worker in man's ruined vineyard scorched by the sun of man's searing "*non serviam*."

The Spirit, the garden brought forth by the Father, invites God's own People to be more like her: the

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<sup>227</sup> Revelation 22:2

<sup>228</sup> Song of Songs 1:6

vineyard most fertile, the giver of life, the Tree of Life bearing her fruits in due season.

In this way, the Spirit of Wisdom helped Mary, the exemplary member of God's holy Church, to bloom and be fruitful: by being like her.

And Mary said,  
"How shall this be?"

The angel answered,  
"The Holy Spirit."<sup>229</sup>

And Mary chooses to be like Wisdom: she chooses to serve.

'Behold the servant of I Am.'<sup>230</sup>

Wrap in the Spirit, shadowed in Wisdom,  
the Virgin, the Church, come to bear fruit at last.  
The vineyard of man for a moment resembles  
the vineyard of Wisdom, at Christ's incarnation.

And in that moment, the vineyard of Wisdom and  
the vineyard of man bear a fruit as one vineyard, and  
the Word became flesh, of the Spirit and Mary.

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<sup>229</sup> Cf. Luke 1:34-35

<sup>230</sup> Luke 1:38

Day 34:  
Wisdom, The Kingdom

*The kingdom of God is within you.*  
(*Luke 17:21*)

St. Gregory of Nyssa quotes from the Gospel of Luke as it was known in his day:

Father in heaven,  
hallowed be your name.  
Your Holy Spirit come upon us, and purify us.<sup>231</sup>

He notes that where the Gospel of Matthew reads, “Thy kingdom come,” the Gospel of Luke reads, “Thy Holy Spirit come upon us, and purify us.”

The Evangelist Luke interprets this meaning more clearly for us. He who prays for the coming of the Kingdom invokes the alliance of the Holy Spirit. For in that Gospel, instead of “Thy Kingdom come,” it is written, “Thy Holy Spirit come upon us and cleanse us.”

What will those who open their audacious mouth against the Holy Spirit say in the face of those

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<sup>231</sup> St. Gregory of Nyssa, *The Lord's Prayer*, Sermon 3



words? By what manner of thinking do they change the dignity of the Kingdom into the lowliness of created nature? For that which Luke calls 'Holy Spirit,' Matthew names 'Kingdom.'<sup>232</sup>

This reading of Luke, little known in our day, was well known at the time of St. Gregory of Nyssa, being witnessed as early as the 3rd century by Tertullian in the West, and as late as the 7th century by St. Maximus the Confessor in the East. It continued to be published afresh as the gospel of Luke as late as the 12th century, some manuscripts of which have survived to this day.

In the same section of Luke, Jesus instructs us to ask the Father to give us the Spirit:

'If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to those who ask him?'<sup>233</sup>

Jesus himself asks the Father to send us the Spirit.

I will ask the Father,  
and he will give you another Advocate.<sup>234</sup>

How fitting it is, that the Lord should teach us to ask for the Spirit, when he taught us how to pray. As St.

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<sup>232</sup> St. Gregory of Nyssa, *The Lord's Prayer*, Sermon 3

<sup>233</sup> Luke 11:13

<sup>234</sup> John 14:16

Gregory of Nyssa explains, whether we ask for the 'Kingdom' or the 'Holy Spirit,' it is the same, because:

The Holy Spirit is the Kingdom.<sup>235</sup>

Luke records,

And being asked by the Pharisees, when the kingdom of God should come, he answered them, and said:

“The kingdom of God cannot be observed, neither shall they say: ‘look here,’ or ‘look there.’ For lo, the kingdom of God is within you.”<sup>236</sup>

From the beginning of his ministry,

Jesus began to preach, and to say:  
‘Repent, for the kingdom of heaven draws nigh.’<sup>237</sup>

The Lord states his mission is to bring the Spirit upon the earth.

‘I am come to cast fire on the earth;  
and what will I, but that it be kindled?’<sup>238</sup>

The arrival of the Spirit is one with the arrival of the kingdom:

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<sup>235</sup> St. Gregory of Nyssa, *The Lord's Prayer*, Sermon 3

<sup>236</sup> Luke 17:20-21

<sup>237</sup> Matthew 4:17

<sup>238</sup> Luke 12:49

‘If I cast out devils by the Spirit of God,  
then the kingdom of God is come upon you.’<sup>239</sup>

And the end of his life, the Lord testified,

‘My kingdom is not of this world. If my kingdom  
were of this world, my servants would certainly  
strive that I should not be delivered to the Jews; but  
instead, my kingdom is not from here.’<sup>240</sup>

The kingdom of the Lord is the Spirit, coming from  
the Father in heaven, and dwelling within his  
Church.

At the conclusion of his mission, as he is about to  
ascend, Jesus is asked by his disciples if he will now  
restore the kingdom. He answers that the Spirit is  
coming upon them.

They therefore who were come together, asked him,  
saying,  
‘Lord, will you at this time restore again the  
kingdom to Israel?’

But he said to them,  
‘It is not for you to know times or epochs which  
the Father has set by his own authority. Rather:  
you shall receive the power of the Holy Spirit  
coming upon you.’<sup>241</sup>

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<sup>239</sup> Matthew 12:28

<sup>240</sup> John 18:36

<sup>241</sup> Acts 1:6-8

Day 35:  
Wisdom, Inheritance

*I bequeath to you,  
as my Father bequeathed to me,  
a kingdom.  
(Luke 17:21)*

The Father gives the Spirit to the Son. The Son gives the Spirit to his mystical body, the Church.

Now, it is not lawful for a king to pass his wife on to his son:

The man that lies with his father's wife,  
he has uncovered his father's nakedness;  
both of them shall surely be put to death.<sup>242</sup>

Abishag, however, was not a wife of David, nor did he know her. She was free to pass, in this wise, from father to son.

But, Adonijah, the usurper, made one last attempt to steal the kingdom from Solomon, by asking that Abishag should pass to himself.

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<sup>242</sup> Leviticus 20:11

Adonijah said to Bathsheba,

‘You know that the kingdom was mine, and all Israel had preferred me to be their king, but the kingdom is transferred, and is become my brother’s, for it was appointed to him by I Am. Now therefore I ask one petition of you, do not refuse me.’

And she says to him, ‘Speak.’

And he says, ‘I pray you, speak to king Solomon, for he cannot deny you anything, to give me Abishag the Shunamitess for wife.’

And Bathsheba says, ‘Very well, I will speak for you to the king.’

So Bathsheba comes to king Solomon, to speak to him for Adonijah, and the king rises to meet her, and bows to her, and sits down upon his throne, and places a throne for the mother of the king, and she sits on his right hand. And she says to him, ‘I desire one small petition of you, do not deny me.’

And the king says to her, ‘My mother, ask, for I will not turn away your face.’

And she said, ‘Let Abishag the Shunamitess be given to Adonijah your brother as wife.’

And king Solomon answered, and said to his mother, ‘Why do you ask Abishag the Shunamitess

for Adonijah? You might as well ask for him the kingdom!’<sup>243</sup>

For, Abishag was so beloved of David, that she had become the very embodiment of the kingdom, and whosoever possessed her, possessed the kingdom, much in the same way as possessing David’s chair, the throne, or his scepter, or chariot, or mount, or his crown, or his anointing, signified the inheritance of his kingship.

Then king Solomon swore by I Am, saying, ‘Such and such may God do to me, and add more, if Adonijah has not spoken this word against his own life! And now as I Am lives, who has established me, and placed me upon the throne of David my father, and who has made me a house as promised, Adonijah shall be put to death this day.’

And king Solomon sent by the hand of Benaiah the son of Jehoiada, who slew him, and he died.<sup>244</sup>

Whosoever possessed Abishag, possessed the kingdom. In this, she reflects Wisdom. Whosoever possesses the Spirit, possesses the kingdom.

The Spirit of Wisdom is that kingdom which passes from Father to Son. She is the fiery throne upon which he is seated. She is the anointing by which he is anointed. She is every symbol of kingship, the very beloved of the Father, who passes from Father to Son.

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<sup>243</sup> 1 Kings 2:15-22

<sup>244</sup> 1 Kings 2:23-25

The Son does all that he sees the Father is doing, so likewise the Son passes the kingdom.

‘I leave to you, as my Father did leave to me, a kingdom.’<sup>245</sup>

To us passes the anointing, the comforter, the dove of the Father.

Adonijah died after asking for Abishag. At the Savior’s command and formed by divine teaching, we dare to say:

Father in heaven,  
hallowed be your name;  
your Holy Spirit come to us.<sup>246</sup>



*You shall put her on as a robe of glory,  
and you shall set her upon thee as a crown of joy.*<sup>247</sup>

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<sup>245</sup> Luke 17:21

<sup>246</sup> Luke 11:2

<sup>247</sup> Sirach 6:32

Day 36:  
**Wisdom, Circumcision**

*Circumcision is that which is of the heart,  
by the Spirit.  
(Romans 2:29)*

The sign of the covenant which I Am made with Abraham was carved in the flesh via ritual circumcision.

This is my covenant which you shall keep,  
between me and you, and your seed after you:  
all the male kind of you shall be circumcised.<sup>248</sup>

This partial sacrifice of each son foretold the complete sacrifice of the Son.

Only the boys shall endure this prescription: a sign of the Son who will shed his own blood. The girls, unmolested, are signs of the Spirit, whom no man must grieve, nor blaspheme by a word.

The Son: to be sacrificed. The Spirit: no man shall grieve, nor quench, nor speak of with any ill word.

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<sup>248</sup> Genesis 17:10



This foretelling of the roles of the Son and the Spirit recurred time and again among the children of Israel.

By order of Pharaoh, each boy of the Hebrews was cast in the river to drown after birth. The baby girls lived to breathe air, never stifled: a sign of the Spirit, unstifled, unquenched.

This foreshadowed the sacrifice of the Son for our redemption according to the will of the Father, and the coming of the Spirit whom no man must hinder.

The shadow of death brought the last plague to Egypt: the death of the firstborn, but only a male. And God showed the remedy, the prefigured mystery: the blood of a lamb who would die in their stead.

Now, the Lord began the shedding of his blood to redeem us when he was eight days old.

And when eight days were fulfilled to circumcise the child, then was his name called Jesus, having been so called by the angel before his being conceived in the womb.<sup>249</sup>

The prophets foretold how a new day was coming: a new law, no longer of flesh, but of spirit.

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<sup>249</sup> Luke 2:21

I Am, your God, will circumcise your heart and the heart of your seed, to love I Am, your God, with all your heart and with all your soul, that you may live.<sup>250</sup>

Jesus, the way and the truth and the life, showed us how to observe this, the greatest commandment. Having first shed his blood by the old circumcision, he gave all at last, circumcising the heart, even by a lance.

This total self-giving, which God so desires, is a work of the Spirit abiding within.

We are the true circumcision  
who worship by the Spirit of God.<sup>251</sup>

The People of God, who once bore circumcision, are now marked from within by the Spirit of Wisdom. The sign of the kingdom, once borne on the flesh, now abides in the heart, as a seal and a birthright.

‘Unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God.’<sup>252</sup>

Gone is the figure foretelling the sacrifice: Christ has fulfilled it and died once for all. Come is the Spirit, unhindered, unquenchable, bearing a nation in spirit and truth.

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<sup>250</sup> Deuteronomy 30:6

<sup>251</sup> Philippians 3:3

<sup>252</sup> John 3:5

The prophetic ritual of circumcision has seen its fulfillment in the sacrifice of the Son and the coming of the Spirit. Having brought to completion the old law, the Lord institutes the new kingdom.

The People of God, once the children of Abraham, are now a new kingdom: the children of Wisdom.



*What is born of flesh, is flesh,  
and what is born of the Spirit, is spirit.*<sup>253</sup>

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<sup>253</sup> John 3:6

Day 37:  
Wisdom, Last Breath of  
the Father

*The everlasting God, I Am,  
the creator of the ends of the earth,  
neither faints nor grows weary.  
(Isaiah 40:28)*

Fear not; God is undying. Let no one say the Father has died, nor is dying, nor shall die.

However, the Father is self-giving.

Now the Son is the image of the Father, and does whatever he sees the Father is doing.

‘If you had known me, you would without doubt have known my Father also, and from henceforth you shall know him, and you have seen him.’

Philip says to him, ‘Lord, show us the Father and it is enough for us.’

Jesus says to him, 'Have I been with you so long a time and you have not known me, Philip? He who sees me sees the Father.'<sup>254</sup>

The Son is self-giving because the Father is self-giving.

'The Son can do nothing by himself; he can only do what he sees his Father doing, because whatever the Father does, the Son also does.'<sup>255</sup>

The Father gives life to the Son, and so the Son gives life to his mystical body, the Church.

'As the living Father has sent me, and I live by the Father, so he who eats me, the same also shall live by me.'<sup>256</sup>

Having become incarnate and entered our world, the Son emptied himself, even unto death. In our world, this total self-giving takes the form of death.

Christ Jesus, being in the form of God, did not deem equality with God something to be clung to, rather he emptied himself, taking the form of a slave, being made in the likeness of men. And being found of human estate,

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<sup>254</sup> John 14:7-9

<sup>255</sup> John 5:19

<sup>256</sup> John 6:57

he humbled himself,  
becoming obedient unto death.<sup>257</sup>

For,

‘Greater love than this has no man:  
that a man lay down his life for his friends.’<sup>258</sup>

David, like the Father, handed over to his son all power and authority. Now, normally, a king must die for his successor to reign. However, David, as an image of the eternal Father, is alive when he makes a complete self-giving to his son.

And Solomon sat on the throne of the kingdom.  
And the king’s servants come to bless our lord king David, saying,  
‘May God make the name of Solomon even greater than your name, and make his throne greater than your throne.’

And the king bows down upon his bed. And thus speaks the king,  
‘Blessed be I Am, the God of Israel, who has granted one to sit on my throne this day - my own eyes even seeing it!’<sup>259</sup>

But it was not until his last breath that David gave over Abishag, the consummation of his self-giving to his son.

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<sup>257</sup> Philippians 2:5-8

<sup>258</sup> John 15:13

<sup>259</sup> 1 Kings 1:46-48

The Father gives his Spirit to the Son as the summit and consummation of his self-giving.

Similarly, the Son gives the Spirit to the Church as the consummation of his self-giving.

[Jesus] said this of the Spirit which they should receive, who believed in him, for as yet the Spirit was not given, because Jesus was not yet glorified.<sup>260</sup>

The Spirit is the breath of the Father, the one eternal everlasting breath of the undying God: his complete, consummate spiration, by which he gives all.



*He whom God has sent  
speaks the words of God,  
for God does not give the Spirit by measure.  
The Father loves the Son  
and has given all things into his hand.<sup>261</sup>*

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<sup>260</sup> John 7:39

<sup>261</sup> John 3:34-45

Day 38:  
Wisdom, First Breath of  
the Son

*As the Father has life in himself,  
so also to the Son he gave life  
to have in himself.  
(John 5:26)*

The Father is the begetter of the Son; the Father is the giver of the Spirit. The Son is the begotten, the receiver of the Spirit.

The Father: pouring out his breath; the Son, breathing in, receiving life.

The Spirit is the ultimate gift of the Father. The Spirit is the primary gift to the Son.

The coming to life of Adam is an earthly reflection of the eternal begetting of the Son.

[I Am] breathed into his face the breath of life.<sup>262</sup>

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<sup>262</sup> Genesis 2:7



From all eternity, the Father breathes his life, his Spirit, into the Son.

As the Father has life in himself,  
so also to the Son he gave life  
to have in himself.<sup>263</sup>

Adam comes to life with Eve in his side. The Son is begotten with the Spirit within him, as a perfect image of the Father who has the Spirit within.

Eve, like a rib, is the seal upon the heart of Adam. The Spirit is the seal by which the Father seals the Son.

Him [the Son of man], did the Father seal.<sup>264</sup>

The seal is the Spirit.

Behold, my servant, whom I uphold,  
my chosen one in whom my soul delights.  
I have put my Spirit upon him.<sup>265</sup>

The Son, in turn, seals the Church with the Spirit:

He has sealed us, and given the pledge of the Spirit  
in our hearts.<sup>266</sup>

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<sup>263</sup> John 5:26

<sup>264</sup> John 6:27

<sup>265</sup> Isaiah 42:1

<sup>266</sup> 2 Corinthians 1:22

And,

Make not sorrowful the Holy Spirit of God, with whom you were sealed.<sup>267</sup>

The Spirit who fills the Father and Son, and abides in the heart of each, seeks to be also the seal upon our heart.

‘Set me: the seal upon your heart.’<sup>268</sup>

The beloved of Solomon, holy Wisdom, wants to be the seal upon his heart and upon the heart of every member of the Church. Indeed, it is by being sealed with the Spirit that we become living members of Christ’s Church.

The Spirit is life in the Father; the Spirit is life in the Son. In turn, the Spirit is life in the Church, Christ’s mystical body.

By this we know that we abide in him, and he in us: because of the Spirit he has given us.<sup>269</sup>

God blew the Spirit into the face of the mystical body of Christ on Pentecost: the first breath of the Church.

In eternity, the Father begets the Son, filled with his Spirit. The Spirit is the first breath, the one eternal

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<sup>267</sup> Ephesians 4:30

<sup>268</sup> Song of Songs 8:6

<sup>269</sup> 1 John 4:13

breath of life, of the ever-living Son, given by the Father.



*If the Spirit of him who raised up Jesus out of the dead  
dwells in you,  
he who raised up Christ out of the dead shall give life also  
your mortal bodies,  
through his Spirit dwelling in you.<sup>270</sup>*

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<sup>270</sup> Romans 8:11

Day 39:  
Wisdom, Breath of  
Resurrection

*Wisdom inspires life into her children.  
(Sirach 4:12)*

The first breath, at the resurrection, is the Spirit.

Thus says the Lord I Am unto these bones,  
‘Behold, I will cause breath to enter into you,  
and you shall live...

‘You shall know that I am I Am,  
when I have opened your graves,  
and caused you to come up out of your graves, O  
my people.  
And I will put my Spirit in you,  
and you shall live.’<sup>271</sup>

The prophet Ezekiel describes the resurrection:

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<sup>271</sup> Ezekiel 37:5, 13-14

And as I prophesied, there was a noise, and behold a commotion, and the bones came together, bone to bone. And I looked, and, lo, there were sinews upon them, and flesh came up, and skin covered them around, but there was no breath in them.

Then he said to me,  
'Prophesy unto the Breath; prophesy, son of man, and say to the Breath,  
Thus says the Lord I Am: Come from the four winds, O Breath, and blow upon these slain, that they may live.'

So I prophesied as he commanded me, and the Breath came into them, and they lived, and stood upon their feet, an exceedingly great host.<sup>272</sup>

St. Paul concurs,

He shall give life also to your mortal bodies, through his Spirit.<sup>273</sup>

The breath of life is the Spirit of Wisdom.

Wisdom inspires life into her children.<sup>274</sup>

She is the breath of the resurrection: the life of our mortal bodies rising to immortality. She, who is life to our soul in this world, brings life to the body as well in the world to come.

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<sup>272</sup> Ezekiel 37:7-10

<sup>273</sup> Romans 8:11

<sup>274</sup> Sirach 4:12

In the book of Revelation, St. John hears the life of the world to come described as a gift of the ‘tree of life,’ ‘crown of life,’ ‘book of life,’ and ‘water of life.’

‘To him who overcomes, I will give to eat of the tree of life, which is in the paradise of my God.’<sup>275</sup>

‘Be faithful till death, and I will give you the crown of life.’<sup>276</sup>

‘He who overcomes shall be clothed in white garments, and I will not blot out his name from the book of life.’<sup>277</sup>

For the Lamb, who is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life.<sup>278</sup>

Now, the Spirit of Wisdom is called all of these things:

She is tree of life.<sup>279</sup>

She is garment and crown:

You shall put her on as a robe of glory,  
and you shall set her upon thee as a crown of joy.<sup>280</sup>

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<sup>275</sup> Revelation 2:7

<sup>276</sup> Revelation 2:10

<sup>277</sup> Revelation 3:5

<sup>278</sup> Revelation 7:17

<sup>279</sup> Proverbs 3:18

<sup>280</sup> Sirach 6:32

She is water of life,

“He who believes in me, as scripture said,  
‘From his innermost being shall flow rivers of  
living water.’”

Now, this he said of the Spirit.<sup>281</sup>

Wisdom is the breath of immortality, the tree of life,  
the crown of joy, the robe of glory, the water of life,  
and the book of life.

Wisdom shall praise her own self  
and shall glory in the midst of her people...

‘In me is all hope of life and of strength.

‘Come to me, all you who yearn for me  
and be filled with my fruits.

‘You will remember me as sweeter than honey,  
and the possession of me: sweeter than the  
honeycomb.

Those who eat of me will hunger for more,  
and those who drink of me will thirst for more.

‘He who hears me, shall not be confounded,  
and those who work with my help shall not sin.  
Those who explain me shall have life everlasting.’

All these things: the book of life.<sup>282</sup>

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<sup>281</sup> John 7:38-39

<sup>282</sup> Sirach 24:1,25-32

Day 40:  
Wisdom, Shepherdess

*O thou, most beautiful one,  
go thy way forth by the footsteps of the flock  
and feed thy kids.  
(Song of Songs 1:8)*

‘Shepherds’ are David and Solomon reckoned, and Abishag grazes her goats as a shepherdess. All three take care of the flock which is under them, each one reflecting the Shepherd of Israel.

David watched sheep:

Samuel said to Jesse, ‘Are these all of your sons?’  
And he answered, ‘There remains yet the youngest,  
[David], and he keeps the sheep.’<sup>283</sup>

Solomon was titled ‘shepherd,’ as were all kings of Israel.

‘I have raised up for them shepherds, and they have fed them, and they fear no more, nor are they frightened, nor are they lacking,’ thus says I Am.

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<sup>283</sup> 1 Samuel 16:11



‘Lo, the days are coming,’ thus says I Am, ‘and I have raised to David a righteous shoot, and a king has reigned and acted wisely.’<sup>284</sup>

Abishag the Shulamite is addressed as a shepherdess by her companions in the Song of Songs.

‘Graze your young goats...’<sup>285</sup>

David, Solomon, and Abishag reflect the Father, Son, and Spirit, who share the title of Shepherd of Israel, each in their own way.

O Shepherd of Israel, give ear,  
you who lead Joseph’s flock;  
you who are enthroned upon the cherubim,  
shine forth.<sup>286</sup>

The Son calls himself a shepherd:

‘I am the good shepherd.  
The good shepherd lays down his life for the sheep.’<sup>287</sup>

His sheep he received from his Father before him, to guard and keep safe, as his Father has done.

‘My sheep listen to my voice;  
I know them, and they follow me.

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<sup>284</sup> Jeremiah 23:4-5

<sup>285</sup> Song of Songs 1:8

<sup>286</sup> Psalm 80:1

<sup>287</sup> John 10:11

I give them eternal life, and they shall never perish.  
No one will snatch them out of my hand.  
My Father, who has given them to me, is greater  
than all.  
No one can snatch them out of my Father's hand.  
I and the Father are one.<sup>288</sup>

The Son is a good shepherd because the Father is a  
good shepherd. They give of themselves, without  
reserve, for their sheep. For the incarnate Son, this  
takes the form of death.

'As the Father knows me, and I know the Father,  
I lay down my life for the sheep.'<sup>289</sup>

The Father, undying, gives his life breath, his Spirit,  
to the sheep.

'Fear not, little flock, for your Father has been  
pleased to give you the kingdom.'<sup>290</sup>

The Spirit shepherds the flock through its shepherds.

Watch over yourselves and all the flock, among  
whom the Holy Spirit made you overseers, to  
shepherd the Church of God which [Christ]  
acquired through his own blood.<sup>291</sup>

The Son is a shepherd who seeks for the lost.

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<sup>288</sup> John 10:27-30

<sup>289</sup> John 10:15

<sup>290</sup> Luke 12:32

<sup>291</sup> Acts 20:28

‘I was not sent, except to the lost sheep.’<sup>292</sup>

The Son and the Spirit are sent by the Father to scour the world and bring back his lost sheep.

In the Song of Songs, Wisdom the shepherdess calls for the one she is seeking to find:

‘Tell me, you whom my soul loves:  
Where do you graze, where rest you at noon?’<sup>293</sup>

She seeks for the souls who are far from her hand,  
and she feeds all the little ones close by her side.

Her companions, the angels, declare how she  
shepherds:

‘O thou, most beautiful one,  
go thy way forth by the footsteps of the flock  
and feed thy kids.’<sup>294</sup>



*And all who heard were amazed by those things  
which were told them by the shepherds.*<sup>295</sup>

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<sup>292</sup> Matthew 15:24

<sup>293</sup> Song of Songs 1:7

<sup>294</sup> Song of Songs 1:8

<sup>295</sup> Luke 2:18

Day 41:

## Wisdom, Epiphany

*She gave holy men the reward of their labors:  
she guided them along a marvelous way  
and became a shelter to them by day  
and a starlight by night.  
(Wisdom 10:17)*

Wisdom calls shepherds and Wisdom calls kings, to adore Christ the Lord in the city of David.

You, O Bethlehem, in the land of Judah,  
are not the least among the princes of Judah,  
for out of you shall come the captain  
who will shepherd my people Israel.<sup>296</sup>

She calls all of Israel, she calls all the world, to adore the anointed, the king of the Jews. She heralds the Savior, the Shepherd of Israel: joy to the nations, peace to men of goodwill.

The wise men were watching for Wisdom to signal, and show them a sign where the babe would be born.

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<sup>296</sup> Matthew 2:6

She schooled them in wisdom, and the powers of nature, and how to decipher the face of the sky.

They had not the prophets to herald the Savior; they had only Wisdom to guide them with light. She taught them to see her in all of creation, and know the unseen from what lies in plain sight.

I myself am a mortal man, like all others, and of the race of him who was first made of the earth...

For none of the kings had any other beginning of birth. I was nursed in swaddling clothes, and with great care. For all men have one entrance into life, and the like going out.

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

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

I loved her above health and beauty, and chose to have her 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.

These things I have learned without guile, and I  
communicate without envy, and her riches I hide  
not, for she is an infinite treasure to men, which  
those who use, become friends of God...

To me was given the true knowledge of the things  
that are: to know the disposition of the whole  
world, and the powers of the elements, the  
beginning, ending, and midst of the times, the  
alterations of the turning sun, and the change of  
seasons, the revolutions of the year, and the  
positions of the stars.<sup>297</sup>

She showed them a sign in the stars of the heavens;  
they knew, by their wisdom, the signal she sent. They  
gathered their treasures and set on a journey; she  
guided their path till they came to the place.

And having seen the star,  
they rejoiced with exceedingly great joy,  
and coming to the dwelling, they found the child.<sup>298</sup>

Wisdom has found them, the sheep who were  
scattered, the children of God ranging over the earth.  
She led them like sheep to the “House of Bread,”  
Bethlehem. There she will feed them with bread from  
above.

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<sup>297</sup> Wisdom 7:1,4-14,17-19

<sup>298</sup> Matthew 2:10-11

With the bread of life and understanding she shall feed him, and give him the water of wisdom to drink.<sup>299</sup>

She gathers the sheep of the Father, like Rachel.

Behold, Rachel came with her father's sheep, for she fed the flock.<sup>300</sup>

She gives them to drink, as the sevenfold shepherdess.

Now the priest of Madian had seven daughters, and they came and drew water, and filled the troughs to water their father's flock.<sup>301</sup>

She gathers the lambs who were scattered abroad, and she brings them to Jesus, the true Lamb of God: the shepherd who lays down his life for the flock.

[The high priest] prophesied that Jesus should die for the nation. And not only for the nation, but also for the children of God having been scattered, to gather them together into one.<sup>302</sup>

The Son and the Spirit, both working together, restore into one the lost flock of the Father.

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<sup>299</sup> Sirach 15:3

<sup>300</sup> Genesis 29:9

<sup>301</sup> Exodus 2:16

<sup>302</sup> John 11:51-52

Day 42:  
Wisdom, Bethlehem

*He that brought me forth,  
rested in my tabernacle.  
(Sirach 24:12)*

Wonder of wonders, astounding humility: the Lord of creation seeks shelter or sanctuary. Bethlehem grants him her stable and grotto; the virgin allows him a place in her womb.

Mary and Bethlehem: the Ark and the House of Bread, harbor within them the Son come to earth. They reflect, in this way, all-encompassing Wisdom: the anointing enveloping Christ at all time.

Christ dwells in the Spirit.

Like a babe in the womb, like an infant well swaddled, like bread in the tabernacle: Christ in the Spirit. Wisdom surrounds him, she shelters and nourishes: all of her children she houses and feeds.

Blessed is the man who shall continue in Wisdom,  
and shall meditate rightly,



and in his mind shall think of the all-seeing eye of  
God.

He who considers her ways in his heart  
and has understanding of her secrets,  
who goes after her as one in pursuit  
and stays in her ways,  
and looks in at her windows  
and listens at her door,  
who lodges near her house  
and fastens a pin in her walls,  
shall set up his tent nigh unto her  
where good things shall rest in his lodging forever.

He shall set his children under her shelter  
and shall lodge under her branches;  
he shall be protected under her covering from the  
heat  
and shall rest in her glory.

He who fears God, will do good,  
and he who possesses justice, shall lay hold on her,  
and she will welcome him as an honorable mother,  
and she will take him as a young woman.

With the bread of life and understanding she shall  
feed him  
and give him the water of wholesome wisdom to  
drink  
and she shall be made strong in him  
and he shall not be moved  
and she shall hold him fast

and he shall not be confounded.<sup>303</sup>

She is the sheepfold protecting the Father's flock; she is the dove brooding over her nest. She is the wall circling vineyard and winepress: asylum and sanctuary, safeguard and shield.

Wisdom is "house of bread," feeding her children; she calls all mankind to turn in for the feast. She brings them to Jesus, the bread come from heaven, the wine she has mixed with the wood of the cross.

Wisdom has built her house,  
she has hewn out her seven pillars,  
she has slaughtered her meat,  
she has mixed her wine,  
yes, she has furnished her table.

She has sent forth her maidens;  
she calls, from the heights of the city,  
'Whosoever is simple, let him turn in here.'  
As for him who lacks understanding,  
she says to him,  
'Come, eat of my bread,  
drink of the wine I have mixed.  
Leave behind thoughtlessness, and live.'<sup>304</sup>

The banquet of Wisdom, like the wedding at Cana, requires the Savior to give of himself. The lamb must be slaughtered, the innocent sacrificed: the people need blood to redeem them from sin.

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<sup>303</sup> Sirach 14:22-27,15:1-4

<sup>304</sup> Proverbs 9:1-6

‘They have no wine,’ says the mother of Jesus.

Jesus says to her, ‘What is that to me and to you, woman? My hour is not yet come.’

His mother says to the servers, ‘Whatsoever he may say to you, do.’<sup>305</sup>

Jesus accedes, as his mother requested. The lamb takes the step which will lead to his death. He changes the water to wine at this banquet, and changes the wine into blood at the next.

The one who had cherished him, nourished and sheltered him, hovering over, as mothers will do, now leads him to walk like a sheep to the slaughter, and lay down in darkness...and wake into light.



*How much more shall the blood of Christ,  
who, on account of the eternal Spirit,  
offered himself unblemished to God,  
purify your conscience.*<sup>306</sup>

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<sup>305</sup> John 2:3-5

<sup>306</sup> Hebrews 9:14

Day 43:  
**Wisdom, Baptism**

*He will baptize you in the Holy Spirit and in fire.  
(Luke 3:16)*

In baptism we die with Christ and rise to new life with him. This is the path of the children of Wisdom: to walk through the valley of death, into life.

Wisdom escorts all her children through darkness, as first she accompanied Christ on his way.

He that listens to her, shall judge nations,  
and he who looks upon her shall remain secure.  
If he trust her, he shall inherit her,  
and his generation shall be in assurance.

For she walks with him on tortuous paths,  
and among the first, she chooses him.  
She will bring upon him fear and dread and trial,  
and she will scourge him with the affliction of her  
discipline,  
till she prove him by her laws, and trust his soul.

Then she will strengthen him,

and come straight back to him again,  
and give him joy,  
and will reveal her secrets to him,  
and will heap upon him treasures of knowledge  
and understanding of justice.<sup>307</sup>

At the beginning of his public ministry, Christ  
experiences both the love and the push of the Spirit.

He saw the heavens opening,  
and the Spirit, like a dove, coming down upon him,  
and a voice out of the heavens,  
'You are my Son whom I love,  
in whom I delight.'

And immediately, the Spirit put him forth to the  
wilderness,  
and there he was in the wilderness forty days,  
being tempted by Satan,  
and he was with the beasts.<sup>308</sup>

Wisdom both pampers and nudges her children; the  
dove feeds her hatchlings, then bids them to fly. The  
Spirit is gentle, the Spirit is mighty: the Spirit is wind  
which caresses and drives.

Who is she who comes forth like the dawn,  
as fair as the moon, as clear as the sun,  
as terrible as an army set in battle array?<sup>309</sup>

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<sup>307</sup> Sirach 4:16-21

<sup>308</sup> Mark 1:10-13

<sup>309</sup> Song of Songs 6:10

She tenderly washes her babies in baptism, heals all their wounds with the sound of a word. She feeds them with bread which has come down from heaven, and then she confirms them to enter the fray.

Solomon wrote of her beauty and power:

You are beautiful, O my love,  
sweet and comely as Jerusalem,  
terrible as an army set with banners.  
Turn away your eyes from me,  
for they overwhelm me.<sup>310</sup>

She guided her children through water to freedom.

She was to them a cloud cover by day,  
and a starry flame by night,  
and she brought them through the Red Sea,  
and carried them over, through a great water.<sup>311</sup>

With a glance of her eyes she confounded an army.

And I Am glanced upon the army of the Egyptians  
from the pillar of fire and cloud, and threw into  
confusion the army of the Egyptians.<sup>312</sup>

Indeed,

She drowned the enemies in the sea,  
then from the depths she churned them up,

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<sup>310</sup> Song of Songs 6:4-5

<sup>311</sup> Wisdom 10:17-18

<sup>312</sup> Exodus 14:24

so the just could take spoils from the wicked.<sup>313</sup>

In baptism, Wisdom leads her children through the waters of death to life, while the devil she routs.

Wisdom is water which cleanses and nourishes;  
Wisdom is water that washes away.



*Fan into flame God's gift who is in you  
through the laying on of my hands.  
For the Spirit God gave us does not make us timid,  
but gives us power, love, and self-discipline.<sup>314</sup>*

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<sup>313</sup> Wisdom 10:19

<sup>314</sup> 2 Timothy 1:6-7

Day 44:  
Wisdom, Late Bearing

*Israel will be abandoned to their enemies  
until she who is in labor gives birth.  
(Micah 5:3)*

Israel waits for the birth of the Savior - the promised redeemer, the offspring of Eve.

And God said to the serpent:

‘I will put enmity between you and the woman,  
between your seed and her seed.  
He will strike your head,  
and you will strike his heel.’<sup>315</sup>

The serpent has struck at the promised Messiah, and brought to his death God’s own Son, come to die. But merely a wound to the heel was this striking, for Jesus arose from this blow to new life.

The Son, for his part, Eve’s own son long-awaited, has dealt a sore blow to the head of the serpent, and from

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<sup>315</sup> Genesis 3:15



such a blow it shall never recover, but slowly and surely draw near to its end.

And the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast and the false prophet will be tormented day and night, for ever and ever.<sup>316</sup>

It took a long time for the Messiah to be born.

The People of God, his assembly on earth, for millennia labored to bring forth the Son.

Why do you cry out aloud?  
Is there no king in you?  
Has your counselor been lost  
that pains have taken hold of you  
as of a woman in travail?

Writhe and labor to bring forth,  
O daughter Zion,  
like a woman in travail.<sup>317</sup>

The People of God are a tree, long thought barren,  
which one day may bring forth the fruit long awaited.

A certain man had a fig tree planted in his vineyard,  
and he came seeking fruit on it, and found none.

And he said to the dresser of the vineyard,

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<sup>316</sup> Revelation 20:10

<sup>317</sup> Micah 4:9-10

‘Behold, for these three years I come seeking fruit on this fig tree, and I find none. Cut it done therefore; why should it cumber the ground?’

But he answering, said to him,  
‘Lord, let it alone this year also, until I dig about it, and dung it. Perhaps it will bear fruit next year.’<sup>318</sup>

Scripture records many women thought barren: Elizabeth, Sarah, and Rachel, and Hannah. And all of these bore, like a late bearing arbor, a fruit unexpected, an unlikely son.

Even the virgin, who promised to God to remain ever-virgin, was found then with child.

‘How shall this be, since I know not man?’<sup>319</sup>

The answer is the Holy Spirit.

The angel answered her, ‘The Holy Spirit.’<sup>320</sup>

The Church and the Virgin, the women thought barren: all of these late or unlikely new mothers, reflect holy Wisdom, the Spirit most fruitful, who through all eternity bore not a son.

The Son was begotten alone by the Father, before time began: generation eternal. Not by the Spirit,

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<sup>318</sup> Luke 13:6-9

<sup>319</sup> Luke 1:34

<sup>320</sup> Luke 1:35

poor childless Wisdom, but only the Father gave birth before time.

She who was barren throughout all eternity, came to be mother of all of creation.

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.<sup>321</sup>

Now, Eve is the mother of all of the living, but none of her children she bore while in Paradise. She is an image of Wisdom most fruitful, who bore not in heaven, but on earth gives birth.



*'Shout for joy, O barren one,  
you who have borne no child.  
Break forth into joyful shouting and cry aloud,  
you who have not travailed.  
For the sons of the desolate one will be more numerous  
than the sons of the married woman,'  
says I Am.*<sup>322</sup>

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<sup>321</sup> Wisdom 7:11-12

<sup>322</sup> Isaiah 54:1

Day 45:  
Wisdom, Barren

*'What can be done for her?' Elisha asked.  
Gehazi said, 'She has no son.'  
(2 Kings 4:14)*

Rabbinic tradition identifies Abishag as, later in life, the great woman of Shunem.

And it happened one day, that Elisha passed to Shunem, where there was a great woman, and she constrained him to eat bread. And so it was, that as often as he passed by, he turned in thither to eat bread.<sup>323</sup>

She who was pulled from her town as a young girl and dwelt in the palace with David and Solomon, returned, well provided for, back to her village, a lady of stature, a friend of the poor.

She came to the court as a virgin inviolate; back to her home she returned un-deflowered. Neither the kings, neither David nor Solomon, took her to wife: so to wed she was free.

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<sup>323</sup> 2 Kings 4:8

She married a common man, one of her village friends, much like the Spirit of Wisdom would do. For neither the Father nor Son weds the Spirit; but mankind she beckons, to take her as bride.

She bore not a son by the ancient of days, and she bore not a son by the heir to the throne. She came back to Shunem a childless virgin, and there she was late in her bearing of one.

And she said to her husband, 'Behold now, I perceive that this is a holy man of God who passes by us often. Let us make, I pray thee, a little chamber on the roof, and let us set for him there a bed, and a table, and a stool, and a candlestick. And it shall be, when he comes to us, that he shall turn in there.'<sup>324</sup>

Like Wisdom, the Shunamite provides shelter for souls on their journey: the bed of rest, the table of nourishment, the chair of study, and the light of understanding.

And it happened one day, that he came there, and he turned in to the upper chamber and lay there. And he said to Gehazi his servant, 'Call the Shunamite.'

And when he had called her, she stood before him. And he said unto him, 'Say now unto her: Behold, you have taken care of us with all this care; what is

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<sup>324</sup> 2 Kings 4:9-10

to be done for you? Would you have a word spoken for you to the king, or to the captain of the host?’

And she answered, ‘I dwell among my own people.’<sup>325</sup>

She who had dwelt in the palace of kings, is now pleased to abide in the midst of her people. As Wisdom, who dwells by the throne of the Father, said, ‘My delight was to be with the children of men.’<sup>326</sup>

And he said, ‘What then is to be done for her?’

And Gehazi answered, ‘Verily she has no son, and her husband is old.’

And he said, ‘Call her.’

And when he had called her, she stood in the door. And he said, ‘At this season, when the time comes around, you shall hold a son.’

And she said, ‘Nay, my lord, thou man of God, do not lie unto thy handmaid.’

And the woman conceived, and bore a son at that season when the time came around, as Elisha had said to her.<sup>327</sup>

The Shunamite bore not a son at the palace, like Wisdom who bore not a Son in eternity. Only much

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<sup>325</sup> 2 Kings 4:11-13

<sup>326</sup> Proverbs 8:31

<sup>327</sup> 2 Kings 4:14-17

later, among her dear people, at last she gave flesh to a son of her own.

Now, Wisdom gave flesh to the Son at his incarnation, as the creed professes:

We believe in one Lord, Jesus Christ,  
the only begotten Son of God,  
begotten of the Father before all ages...

Who for us men and for our salvation,  
came down from the heavens,  
and became flesh, of the Holy Spirit and the Virgin  
Mary,<sup>328</sup>  
and became man.

She who bore not in the courts of the Father, at long  
last gives flesh to a baby on earth.



*‘That which...was begotten  
is of the Holy Spirit.’<sup>329</sup>*

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<sup>328</sup> “καὶ σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς παρθένου,” First Council of Constantinople, 381.

<sup>329</sup> Matthew 1:20

Day 46:  
**Wisdom, Cloud**

*A voice came from the cloud saying,  
'This is my Son.'  
(Luke 9:35)*

Wisdom is cloud: an enveloping shelter; a giver of life turning desert to pasture.

'I came forth from the mouth of the Most High,  
and covered the earth like a mist.'<sup>330</sup>

The Catechism tells of the Spirit as cloud and light:

Cloud and light: these two images occur together in the manifestations of the Holy Spirit. In the theophanies of the Old Testament, the cloud, now dark, now bright, reveals the living and saving God while veiling the transcendence of his glory - with Moses on Mount Sinai, at the tent of meeting, and during the wandering in the desert, and with Solomon at the dedication of the Temple.

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<sup>330</sup> Sirach 24:3



In the Holy Spirit, Christ fulfills these figures. The Spirit comes upon the Virgin Mary and “overshadows” her, so that she might conceive and give birth to Jesus. On the mountain of Transfiguration, the Spirit in the “cloud came and overshadowed” Jesus, Moses and Elijah, Peter, James and John, and “a voice came out of the cloud, saying, ‘This is my Son, my beloved; listen to him!’”

Finally, the cloud took Jesus out of the sight of the disciples on the day of his ascension and will reveal him as Son of man in glory on the day of his final coming.<sup>331</sup>

The evangelists Matthew, Mark, and Luke describe how the cloud spoke to Jesus.

Jesus took Peter, and John, and James, and he went up the mountain to pray. And it came to pass, in his praying, the appearance of his face became altered, and his garment became white, sparkling.

And lo, two men were speaking together with him, who were Moses and Elijah, who, having appeared in glory, spoke of his departing which he was about to accomplish in Jerusalem.

But Peter and those with him were heavy with sleep, and having waked, they saw his glory, and the two men standing with him, and it came to pass, as they were taking leave of him, Peter said to Jesus, ‘Master, it is good for us to be here; may we make

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<sup>331</sup> Catechism of the Catholic Church, n. 697

three booths, one for you, and one for Moses, and one for Elijah,' not knowing what he was saying.

And as he was speaking these things, there came a cloud, and enveloped them, and they feared in their entering into the cloud, and a voice came from the cloud saying, 'This is my Son, the beloved; listen to him.'

And when the voice was past, Jesus was found alone. And they were silent, and declared to no one in those days anything of what they had seen.<sup>332</sup>

St. Peter describes what he saw and he heard at the Transfiguration, on the day the cloud spoke.

Rather than spinning craftily devised fables, we make known to you the power and presence of our Lord Jesus Christ as eye-witnesses of his majesty: for, having received honor and glory from God the Father, a voice came to him from the Excellent Glory: 'This is my Son, the beloved in whom I delight.' And this voice we ourselves did hear, out of heaven borne, being with him on the holy mount.

And we have also the more firm prophetic word, to which we do well to give heed, as to a lamp shining in a dark place till day may dawn, and a morning star may rise in your hearts. Know this first, that no prophecy of scripture comes of private exposition,

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<sup>332</sup> Luke 9:28-36

for not by will of man did ever prophecy come, but  
by the Holy Spirit borne on holy men, God spoke.<sup>333</sup>

The Spirit is the voice, bearing the prophetic word.

The Spirit is the cloud, raining down the just one.

The Spirit is the excellent glory, saying much like  
Mary,

‘This is my Son, my beloved; listen to him!’



*His mother said to the servants,  
‘Whatever he may say to you, do.’<sup>334</sup>*

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<sup>333</sup> 2 Peter 1:16-21

<sup>334</sup> John 2:5

Day 47:

## Wisdom, Dove

*'I have seen the Spirit coming down like a dove  
out of heaven, and resting upon him.'*

*(John 1:32)*

In Bethlehem, St. Jerome lived half his lifetime, until, at age 80, he gave up his ghost there. No one has equalled his knowledge of scripture; the scrolls and the writings to which he had access have long since been lost, and we know only fragments.

St. Jerome shares with us one such old text in his Commentary on Isaiah:

According to the Gospel written in the Hebrew language, which the Nazaraeans read, the whole fount of the Holy Spirit shall descend upon him....Further in the Gospel which we have just mentioned, we find the following written:

And it came to pass,  
when the Lord was come up out of the water,  
the whole fount of the Holy Spirit descended upon  
him, and rested on him, and said to him,

'My son, in all the prophets I was waiting for you,  
that you should come and I might rest in you,  
for you are my rest:  
you are my first-begotten son,  
who reigns forever.'<sup>335</sup>

She who was childless throughout all eternity, she  
who had labored through all generations, she who  
took root in an honorable people, made fruitful that  
people, and bore fruit at last.

She filled with her spirit a child of Adam; she filled  
with her life a young daughter of Eve. The cloud cast  
her shadow, surrounding the virgin, and brought  
forth within her a baby, a son.

The Church and the Spirit, two virgins in labor, both  
fruitful, immaculate, sealed and walled round, both  
acting together as one single mother, give flesh to the  
Son who, by them, becomes man.

She wraps in her shadow the Church and the Virgin,  
as once she enveloped both Sinai and Tabor. And  
there, in her darkness, she brings to the light: the  
Word come from heaven, the Son come to earth.

Her shadow envelopes the virgin at Nazareth; Peter,  
the Rock, she surrounds on Mount Tabor. The  
People of God she enshrouds in her darkness,  
revealing the Son, amidst dazzling light.

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<sup>335</sup> St. Jerome, Commentary on Isaiah 4:11; PL 24:144

Moses, Elijah, the law and the prophets, she covers in cloud, and they bring forth the word. In fire and smoke on the mountain of Sinai, the law was once born of both Wisdom and Moses.

She clothes in her shadow the virgin of Nazareth: she who believed in the word of I Am. And Wisdom, who brought forth the word from the prophets, brings forth, in the Queen of the Prophets, the Word.

She comes like a dove from the heavens to rest on him, she who through all of the prophets was waiting. The voice who gave birth to God's word through the prophets, at last comes to rest on the Word she made flesh.

As soon as Jesus came up out of the water,  
he saw the heavens part,  
and the Spirit descending on him like a dove.  
And a voice coming from heaven:  
"You are my beloved Son, in whom I delight."

And at once, the Spirit drove Jesus into the wilderness.<sup>336</sup>

The Father gave birth to the Son in eternity. The Church and the Spirit both bore him in time. His flesh he received by the virgin and Wisdom; his origin came from the Father, of old.

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<sup>336</sup> Mark 1:10-12



*And you, Bethlehem Ephrathah,  
are a little one among the thousands of Judah.*

*Out of you shall come forth unto me  
one who is to be ruler in Israel,  
and his origin is from the beginning,  
from the days of eternity.*

*Afterward, Israel will be abandoned until the time  
when she who is in labor has given birth.<sup>337</sup>*

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<sup>337</sup> Micah 5:2-3

Day 48:  
Wisdom, Bereaved

*And the servant lifts him up,  
and brings him to his mother,  
and the son sits on her lap until noon,  
and dies.  
(2 Kings 4:20)*

Many objected to Jesus' dying.

Peter took him aside, and began to rebuke him, saying, 'Far be it from you, Lord! This will never be done to you.'<sup>338</sup>

But his mother is not among those who obstruct him. She who believed in the word of I Am, still believed to the end 'all is well' with his plan.

Now, the Father had sent his Son into his vineyard to help with the harvest. And there, he was set as the head of creation, and there he met death, as the scriptures foretold.

The son of the Shunamite foreshadowed this mystery:

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<sup>338</sup> Matthew 16:22



And when the child was grown, it happened one day that he went out to his father, to the reapers. And he said to his father, 'My head, my head.'

And he said to his servant, 'Carry him to his mother.'

And when he had lifted him up, and brought him to his mother, he sat on her knees till noon, and then died.<sup>339</sup>

Jesus was laid on the cross and then lifted: a boy in the arms of his sorrowful mother. He is the fruit who was borne by the tree of life; she is the tree, holding on to the end.

Then he was laid in the tomb.

And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.<sup>340</sup>

In the face of cruel death, which had laid her son low, there abides in the Shunamite the hope he will rise.

And she called to her husband, and said, 'Send me, I pray thee, one of the servants and one of the asses, that I may run to the man of God and come back.'

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<sup>339</sup> 2 Kings 4:18-20

<sup>340</sup> 2 Kings 4:21

And he said, 'Why will you go to him today? It is neither the new moon nor the sabbath.'

And she said, 'It shall be well.'

Then she saddled an ass, and said to her servant, 'Drive and go forward; slacken not the pace for me, unless I tell you.'

So she went and came unto the man of God, to mount Carmel.

And it came to pass, when the man of God saw her afar off, he said to Gehazi his servant, 'Behold, there is the Shunamite. Run now, I pray thee, to meet her, and say to her, 'Is all well with you? Is all well with your husband? Is all well with the child?'

And she answered, 'It is well.'<sup>341</sup>

It is well, what may happen here under the sun; God giveth and taketh, and blessed is his name. As Job said,

'Naked I came forth from my mother's womb, and naked I shall return there. I Am gave, and I Am has taken away: blessed be the name of I Am.'

In all this, Job did not sin, nor accuse God of folly.<sup>342</sup>

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<sup>341</sup> 2 Kings 4:22-26

<sup>342</sup> Job 1:21-22

But Wisdom, where shall she be found?  
Where is the place of understanding?  
Man knows not the price thereof,  
neither is it found in the land of the living.

The deep says, 'It is not in me,'  
and the sea says, 'It is not with me.'  
It cannot be gotten for gold,  
neither shall silver be weighed for the price  
thereof.

It cannot be bought with the gold of Ophir,  
with the precious onyx, or sapphire.  
Gold and glass cannot equal it,  
neither shall the exchange thereof be vessels of  
fine gold.

No mention shall be made of coral or crystal,  
yea, the price of wisdom is above rubies.  
The topaz of Ethiopia shall not equal it,  
neither shall it be valued with pure gold.

From where, then, comes Wisdom?  
And where is the place of understanding,  
seeing as it is hid from the eyes of all the living,  
and concealed from the birds of the air?

Destruction and death have said,  
'With our ears we have heard of her.'<sup>343</sup>

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<sup>343</sup> Job 28:12-22

Day 49:  
Wisdom, Prayer of  
Resurrection

*The Spirit makes intercession  
with groanings inexpressible.  
(Romans 8:26)*

Wisdom makes intercession on behalf of her children. She ministers before the Father:

From the beginning, and before the world, was I  
poured forth,  
and unto the world to come I shall not cease to be,  
and in the holy dwelling place I have ministered  
before him.<sup>344</sup>

She is conversant with the Father and chooses his works.

She glorifies her nobility by being conversant with  
God,  
yea, and the Lord of all things loves her.  
For it is she who teaches the knowledge of God,

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<sup>344</sup> Sirach 24:14

and is the chooser of his works.<sup>345</sup>

The Father knows what the Spirit requests.

And he that searches hearts knows what the Spirit desires, because the Spirit makes intercession for the saints, one on one with God.<sup>346</sup>

What does the Spirit of Wisdom ask for her children? That they may have life; that she, who is the breath of the Father, may be breath in them. That she who is the giver of life may fill them with her spirit and life.

Wisdom cries aloud in the streets...

‘Turn back at my reproof.

See, I pour forth to you my spirit.’<sup>347</sup>

This is the mission of the Son: to bring the Spirit of life to man.

‘I came that they may have life,  
and may have it to the full.’<sup>348</sup>

This is the will of the Father: that the Spirit fill mankind, and all of creation.

‘If you, then, who are evil, know how to give good gifts to your children, how much more will the

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<sup>345</sup> Wisdom 8:3-4

<sup>346</sup> Romans 8:27

<sup>347</sup> Proverbs 1:20,23

<sup>348</sup> John 10:10

Father who is in heaven give the Holy Spirit to those who ask?’<sup>349</sup>

This is the prayer of the Spirit of Wisdom: that her children may live.

Like Wisdom before the Father, the Shunamite intercedes for the life of her son.

And when she came to the man of God, to the hill, she caught hold of his feet. And Gehazi came near to thrust her away, but the man of God said, ‘Let her alone, for her soul is bitter within her, and I Am has hid it from me, and has not told me.’

Then she said, ‘Did I desire a son of my lord? Did I not say: Do not deceive me?’

Then he said to Gehazi, ‘Gird up thy loins, and take my staff in thy hand, and go thy way. If you meet any man, salute him not, and if any salute thee, answer him not. And lay my staff upon the face of the child.’

And the mother of the child said, ‘As I Am lives, and as thy soul lives, I will not leave thee.’

And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child, but there was neither voice nor hearing. Wherefore he returned to meet him, and told him, saying, ‘The child is not awaked.’

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<sup>349</sup> Luke 11:13

And when Elisha was come into the house, behold, the child was dead, and lay upon his bed. He went in therefore, and shut the door upon them both, and prayed to I Am. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon him, and the flesh of the child waxed warm.

Then he returned and walked in the house once, to and fro, and went up and stretched himself upon him, and the child sneezed seven times, and the child opened his eyes.

And he called Gehazi, and said, ‘Call the Shunamite.’ So he called her. And when she was come in unto him, he said, ‘Take up thy son.’

Then she went in, and fell at his feet, and bowed down to the ground, and she took up her son, and went out.<sup>350</sup>

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*If the Spirit of him who raised up Jesus from the dead  
dwells in you,  
he who raised up Christ Jesus from the dead  
will also give life to your mortal bodies  
on account of his Spirit who dwells in you.<sup>351</sup>*

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<sup>350</sup> 2 Kings 4:27-31

<sup>351</sup> Romans 8:11

Day 50:  
Wisdom, Baptism of the  
Lord

*He will baptize you with the Holy Spirit.  
(Matthew 3:11)*

Wisdom is the baptism with which the Lord baptizes. Wisdom is the baptism with which the Lord was baptized.

There in the Jordan stands St. John the Baptist, and there, standing facing him: Jesus our Savior. Both are surrounded, encompassed, by water: like Father and Son, circled round by the Spirit.

John pours the water, and water proceeds: it proceeds like the Spirit proceeds from the Father. The water envelopes the Son like the Spirit: the gift of the Father, from Father to Son.

John, Jesus, and the Jordan: an image of Father, Son, and Spirit in eternity, an image of the Father and Son immersed in the Spirit, an image of the Father giving the Spirit to the Son.



Next, the Word became flesh.

Down goes the Savior, deep into the water, recalling how Christ came down into our world. And there he would die and be buried in darkness, then rise again swiftly, to breathe and draw air.

Up comes the Savior, up out of the water, foretelling how one day from death he would rise, and showing the path for all those who would follow him: passing through death to a new life, reborn.

Do you not know that all of us who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death, that just as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.<sup>352</sup>

The glory of the Father is the Spirit most holy, the giver of life, breathed abroad to make new. Jesus arises, draws breath, and behold: there the Spirit descending upon him takes rest.

There is the Spirit of Wisdom alighting; there is the voice saying, “You are my son.” So will say Wisdom to all of her children: “My dear one, my darling, in whom I delight!”

Wisdom gives birth to her children in baptism;  
Wisdom gives birth to her children at death. She

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<sup>352</sup> Romans 6:3-4

carries them all of their days upon earth, and she bears them at last when they die, to new life.

We live in this life in the womb of the Spirit, surrounded in darkness: her life-giving shade. She nurtures and feeds us, our air we receive from her, all that we need to grow, Wisdom provides.

She feels all our struggles: our kicking and wrestling. Wisdom would calm us; she sings as she sways. She waits for the day we have finished our growing: the day she will bring us from shadow to light.

Down through the crush of death, each one must travel, with crying and wailing and sorrow for all. Then out in the light of day, Wisdom is waiting, to greet us, her children, and say, you are mine.

The heavens are opened, the dove comes to meet us, a voice says, "My child, my dear one, beloved. Through all of this time I was waiting to hold you, to rest in your heart, and you - rest in my arms."

The princess of Egypt bends over the water; she opens the dome of the heavens - the basket. She leans down descending to see what her nest holds, and says to her hatchling, "My son, stay your cries.

"For out of the darkness to light I have brought you, and out of your bondage I welcome you, free. Into my family, I make you a member, and into our kingdom I bring you to reign.

“For out of the currents of death I have pulled you,  
and out of the deep I have pulled you alive. You, I call  
‘Moses,’ like all of my children, for out of the water I  
drew you, my child.”



*‘How can a man be born when he is old?  
Can he enter a second time into his mother’s womb,  
and be born again?’*

*Jesus answered,  
‘Amen, amen, I say to you:  
If any one not be born of water and the Spirit,  
he cannot enter into the kingdom of God.’<sup>353</sup>*

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<sup>353</sup> John 3:4-5

Conclusion:  
**Wisdom, Mother**

*I am the mother  
(Sirach 24:24)*

Wisdom is mother.

She is mother in many different ways.

Solomon calls Wisdom the mother of all good things, for she helped fashion creation, when all was called good.

All good things came to me together with her,  
and innumerable riches through her hands.  
And I rejoiced in them all,  
because Wisdom goes before them,  
and I knew not that she was the mother of them  
all...

Wisdom, who is the fashioner of all things, taught  
me.<sup>354</sup>

As giver of life, she is mother of all the living.

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<sup>354</sup> Wisdom 7:11-12,22

‘It is the Spirit who gives life.’<sup>355</sup>

As the divine life in souls, she is the mother of all saints.

‘Wisdom is justified by all her children.’<sup>356</sup>

Every member of the kingdom is born of her.

‘Unless a man be born of water and the Spirit,  
he cannot enter into the kingdom of God.’<sup>357</sup>

In a particular way, the incarnate Son is born of her  
and Mary.

I believe in God almighty,  
and in Christ Jesus his only Son, our Lord,  
who was born of the Holy Spirit and the Virgin  
Mary.<sup>358</sup>

We find in heaven both a father and mother.

Now, the pagans believed that their gods  
inter-married, and so produced offspring, when two  
became one. But never has this been the faith of the  
Church, for our God is already one: one only God.

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<sup>355</sup> John 6:63

<sup>356</sup> Luke 7:35

<sup>357</sup> John 3:5

<sup>358</sup> “natus de Spiritu Sancto et Maria Virgine;” Apostles’  
Creed, old Roman form up to the 4th century.

The Father, the Son, and the Spirit most holy, moreover are virgin, and never have mated. Should ever the one of them come to give birth, they give birth on their own, in the way of a virgin.

For, the Father gave birth to the Son on his own, not by mating the Spirit, nor taking a wife. The Son is eternally born of the Father: a virginal birth from the virginal Father.

Likewise, the Son, coming down to the earth, was then born of the Spirit and Mary the virgin. These two did not mate: holy Wisdom and Mary, but Wisdom gave birth with the virgin, her image.

A 3rd century critic of the Incarnation could not believe that the Spirit and Mary could bear a child:

Some said Mary became pregnant by the Holy Spirit. They are wrong and do not know what they are saying. When did a woman ever get pregnant by a woman?<sup>359</sup>

Indeed it was not how the critic imagined. For, virginal birth has no need of a father. See how the birth of our Lord as a human reflects like a mirror his birth before time:

Born of a Father in heaven eternally, born without mother, the Son was first born. Then born on the earth of a mother, no father. The two births reflect like a mirror, reversed.

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<sup>359</sup> *Gospel of Philip*

St. Gregory Nazianzen says of Christ's incarnation,

He who was without mother becomes without father: without mother of his first [divine] state, without father of his second [human state].<sup>360</sup>

Wisdom is that person who was not the mother of the Son in eternity. She echoes throughout history in all the holy women who were childless for long, but then bore fruit at last. Childless in eternity, Wisdom bears fruit at last in creation, in the saints, and in particular at the incarnation, where she bears fruit in the womb of the virgin Mary, her image on earth.

'That which is begotten in her is of the Holy Spirit.'<sup>361</sup>

Wisdom is mother: the long barren, unlikely, late bearing mother. She who was not mother in eternity, became mother in creation.

In creation, the Father, the Son, and the Spirit manifest new roles.

The Father becomes "Creator" in creation. If there were no creation, this role of the Father would not be manifest, for how could God be a creator if there were no creation?

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<sup>360</sup> St. Gregory Nazianzen. Oration 38 n.ii.

<sup>361</sup> Matthew 1:20

The Son is manifest as a faithful imitator of his Father, in creation. See how the Son imitates the work of the Father by his work in creation:

The Father brought forth his image, the Son, in eternity. The Son brings forth his image, his mystical body, the Church, in creation.

The Father gives the Spirit to the Son in eternity. The Son gives the Spirit to his mystical body, the Church, in creation.

The Father sends the Son. The Son sends his mystical body.

‘As the Father sent me,  
I too,  
I send you.’<sup>362</sup>

What the Father does for the Son in eternity, the Son does in like manner for his mystical body, the Church, in creation.

Then Jesus answered, and said to them,  
‘Amen, amen, I say to you, the Son cannot do anything of himself, except what he sees the Father doing, for whatever he does, the Son also does in like manner.’<sup>363</sup>

The Spirit also manifests a new role in creation, in reflection of the Father.

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<sup>362</sup> John 20:21

<sup>363</sup> John 5:19



For she is a reflection of eternal light,  
a perfect mirror of God's activity and goodness.<sup>364</sup>

The Father is a father in eternity. Creation allows the Spirit to become mother: mother of the creation which she helped fashion, mother of all the living, and of all saints. The Son's incarnation in creation allows her to bear the Son, with Mary, her image. The fruitfulness of the Father, who bore the Son in eternity, is mirrored in the fruitfulness of the Spirit in creation.

Creation allows:

the Father to be a Creator,  
the Son to do what his Father is doing,  
and the Spirit to be a mother.

Wisdom is mother.  
She is mother in creation.  
She is our mother.



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<sup>364</sup> Wisdom 7:26

Epilogue:

# Wisdom, Restoration of All Things

*She makes all things new  
while herself never aging.  
(Wisdom 7:27)*

Like all mothers, Wisdom says to her children,

“My delight is to be with you.”<sup>365</sup>

“You are my darling in whom I delight.”<sup>366</sup>

“You make me proud.”<sup>367</sup>

“Come and eat.”<sup>368</sup>

“Listen to me.”<sup>369</sup>

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<sup>365</sup> Proverbs 8:31

<sup>366</sup> Cf. Mark 1:11

<sup>367</sup> Cf. Luke 7:35, “Wisdom is justified by all her children.”

<sup>368</sup> Cf. Proverbs 9:5

<sup>369</sup> Cf. Proverbs 1:20-23

“Let me wash you clean.”<sup>370</sup>

“Into our family I bore you.”<sup>371</sup>

“I drew you from water.”<sup>372</sup>

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We hear of the Shunamite, after years have gone by:

Now, Elisha spoke to the woman whose son he had restored to life, saying, ‘Arise and go, you and your household, and sojourn wheresoever you can sojourn, for I Am has called for a famine, and it shall come upon the land, seven years.’

And the woman arose and did according to the word of the man of God, and she went with her household, and sojourned in the land of the Philistines, seven years.<sup>373</sup>

The Shunamite leaves behind home and her vineyards, like Wisdom forsaking her heavenly paradise: the Father told Wisdom to dwell among fallen man, until was completed the famine of grace.

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<sup>370</sup> Cf. 2 Kings 5:14, “He went down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came back like unto the flesh of a little child, and he was clean.”

<sup>371</sup> Cf. John 3:5

<sup>372</sup> Cf. Exodus 2:10 and John 3:4-5

<sup>373</sup> 2 Kings 8:1-2

For was not man's fall like the start of a famine,  
pronounced by I Am, when he said to the man,

'Cursed is the ground on your account;  
in toil shall you eat of it all the days of your life.  
Thorns and thistles it shall bring forth to you,  
and you shall eat the herb of the field.  
In the sweat of your face shall you eat.'<sup>374</sup>

As St. Paul recounts:

Creation was subjected to futility, not by its own  
will, but because of the One who subjected it, in  
hope that the creation itself will be set free from its  
bondage to decay and brought into the glorious  
freedom of the children of God.<sup>375</sup>

Forth goes Wisdom with her household, the angels,  
to sojourn in exile, among fallen man. She is the  
presence of God who has sent her, to dwell among  
man till all things are restored.

...until the times of the restitution of all things,  
which God has spoken of by the mouth of his holy  
prophets, from the beginning of the world.<sup>376</sup>

And the Shunamite sojourned among the Philistines  
until the famine was over.

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<sup>374</sup> Genesis 3:17-19

<sup>375</sup> Romans 8:20-21

<sup>376</sup> Acts 3:21

And it came to pass at the end of the seven years,  
that the woman returned out of the land of the  
Philistines, and she went forth to cry unto the king  
for her house and for her land.<sup>377</sup>

At the end of the age, when man's penance is done,  
the Spirit returns to petition the Father: restore all  
creation, new earth and new heavens; restore all good  
things, of which I am the mother.<sup>378</sup>

Now the king was talking with Gehazi the servant  
of the man of God, saying, 'Tell me, I pray thee, all  
the great things that Elisha has done.'

And it came to pass, as he was telling the king how  
he had restored to life him that was dead, that,  
behold, the woman, whose son he had restored to  
life, cried to the king for her house and for her land.

And Gehazi said, 'My lord, O king, this is the  
woman, and this is her son, whom Elisha restored  
to life.'

And when the king asked the woman, she told him.  
So the king appointed unto her a certain officer,  
saying, 'Restore all that was hers, and all the fruits  
of the field since the day that she left the land, even  
until now.'<sup>379</sup>

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<sup>377</sup> 2 Kings 8:3

<sup>378</sup> Cf. Wisdom 7:12

<sup>379</sup> 2 Kings 8:4-6

And all was restored as the Shunamite pleaded: her lands and her fruits, all good things which were hers. She stood there like Wisdom before the throne of the Father, with her son there beside her, who was raised from the dead, and at her intercession, all good things were made new.

New heavens and earth, all good things born of Wisdom, will one day return, and to her be restored. She pleads to the Father, the heavenly king. She whom Jesus called “Advocate,” makes intercession. She pleads for her children, that they may have life; she begs for creation, that all be made new.

And it pleases the Father to make it so.

You send forth your Spirit: they are created,  
and you renew the face of the earth.  
May the glory of I Am endure forever;  
let I Am rejoice in what has been made!<sup>380</sup>

And the Shunamite, with her risen son, lived happily ever after in Shumen, at home with her people.

When asked if she wished a favor from the court or the army, the Shunamite replied, “I am at home among my people.”

Wisdom is at home among her people.

“My delight is to be with the children of men.”

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<sup>380</sup> Psalm 104:30-31

Indeed, her delight is to be with her very own children.

She loves us each, dearly.

We are the children of Wisdom.

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Christmas 2017  
City of the Dove  
Columbus