

Questions and Answers

Why is Jerusalem referred to as a “she”?

God chooses to refer to Jerusalem as a “she”, just as he refers to wisdom as a “she”, (Pro. 1:20-21), and Babylon as a “she” and a whore (Rev. 17:5; 18:2-3). In fact, God refers to Israel as a “she” and even as an adulteress like her “sister” Judah, because of the idolatry of the Jews (Jer. 3:8). God is not referring to Jerusalem, wisdom, Babylon, Israel, or Judah as actual people.

God refers to the coming of the heavenly Jerusalem as one “prepared as a bride” (Rev. 21:2). However, Jerusalem is not an actual bride.

This new Jerusalem is a city, called the city of God, and not a mother god. The coming of the New Jerusalem is a **beautiful promise of God**, because this is an actual place where the born-again children of God will live with God for eternity after Judgment Day (Rev. 21:1-4, 22:1-5).

“I will write upon him the name of my God, and name of the city of my God, which is new Jerusalem, which cometh down out of Heaven from my God: and I will write upon him my new name (Rev. 3:12).

Is the Bride of Christ an actual woman?

The term “Bride of Christ” is not in the Bible. However, historically it is referred to as the church, not an actual woman. To better understand this symbolism, you must understand Jewish marriage rituals. Ex. Just as the groom was separate from his bride until their wedding day, the church is separate from Christ until his return. At the Second Coming of Christ, the church will be reunited at the “wedding”, the marriage of the Lamb, Jesus (Rev. 19:7-9). God likens the church to a bride in waiting (2 Cor. 11:2, Eph. 5:25-27)

“For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.” Eph. 5:31-32

Why does Jesus always pray to and talk only about His Father in Heaven, not mentioning a mother god?

Answer: Jesus does not mention a mother god, because there is no mother god. Jesus prayed to and expressed His allegiance only to his Father in Heaven (Matt. 6:9, 7:21, 10:33, Luke 11:2, John 5:30).

Why is the mother god not mentioned in 1John 5:7?

Answer: 1 John 5:7 says “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and there three are one.” We know that the Word is Jesus, because John 1:14 says, “the Word became flesh.” There is no mention of a mother god in Heaven.

Doesn't “Let us make man in *our* image” (Gen. 1:26) refer to Father and mother god, because it says “male and female he created them” (v. 27)?

Answer: As the above answer states, “us” is referring to the “Trinity” (Father, Son, and Holy Ghost) who bear witness in Heaven. Second, God made man *first*. Then, God decided to make a helpmate for him. He then created animals. *Then*, he created woman (Gen. 2:18-23). If the response to his decision to make man in “our” image resulted *only in Adam*, then we know that he was not referring to “our image” as meaning male and female. “Made in our image” refers to being made with the ability to create, love, think critically, and all the other things that sets mankind apart from animals. Thirdly, there is simply no mention of a mother god in the creative process, only Jesus (1 Corinthians 8:6, John 1:1-3, 14).

Doesn't it make sense to have a mother god, because we were born from a mother?

Answer: No. Adam wasn't born of a woman. God formed him from the dust, as well as the animals (Gen. 2:7, 19). Eve was born from the rib of Adam (Gen. 2:22). “She shall be called ‘woman’ because she was taken out of man” (v.23). After God created man and woman, *then* he said “be fruitful and multiply (Gen. 1:28).

We want to see you in the new Jerusalem, and lovingly invite you to learn more about how you can personally know the one true God and His Son, Jesus Christ!

Visit www.ChangeYourCampus.com

Our Heavenly Jerusalem: A Beautiful Promise of God



“And I saw a new Heaven and a new earth: for the first Heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband.” Revelation 21:1-2

Is it possible that we not only have a Father God, but also a mother god, named "Jerusalem"?

Some well-meaning people believe that Jerusalem is the name of our "mother god" and that the Bible speaks about both the Father and her, although vaguely. However, Orthodox Judaism and Christianity have never believed in a mother god. In fact, the Bible speaks emphatically against multiple gods. The first and second commandments speak of this (Exodus 20:1-5) and throughout the Bible, we learn that the Lord God is *one* (Duet. 6:4, Mark 12:29). Scriptures reveal this one God as a "he" only, and as a Father.

"One God and Father of all, who is above all, and through all, and in you all." Ephesians 4:6

"Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" Malachi 2:10

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Corinthians 8:6

In the above verse, note that there is no mother god mentioned in the creation process. Jesus is given credit for the creation process, because Jesus is *God manifested in the flesh* (1 Timothy 3:16). God is one.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made... And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John 1:1-3, 14

What if there is a mother god and we have to believe in her to be forgiven of our sins and saved from eternal punishment on Judgment Day?

Orthodox Christianity teaches that since we are sinners and have broken God's commandments (i.e. lying, stealing, blasphemy, etc.), we *must* be made right with God or suffer His eternal Judgment: Hell (Rev. 21:8). To be saved from our penalty, we need to put our faith in Jesus and repent of our sins (Luke 13: 3, 5), as *he is the one* who died on the cross as a sacrifice for our sins and rose again. There is no mention of faith in a mother god to be saved from the penalty of sin.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:16-18

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Romans 10:9

What about the scripture, "But Jerusalem which is above is free, which is the mother of us all" (Gal. 4:26)?

Reading scripture *in context* is key to understanding the Bible. When Galatians 4 is read in context, we learn that the writer, Paul, is comparing the old and new covenants, using Hagar (bondwoman) and Sarah (freewoman) as symbolic models of each covenant. He is explaining that we are under the new covenant of grace through faith in Jesus Christ, as opposed to being under the law, as we were in the old covenant. It has *nothing* to do with a supposed mother god. In order to fully understand this, you should understand the Old Testament covenant.

On the right, we will discuss it a bit.

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which genders to bondage, which is Hagar. For this Hagar is mount Sinai in Arabia, and answers to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Gal. 4: 21-26

As stated on the previous page and in the scripture, Paul is using the story of Hagar and Sarah (Gen. Chapters 15-18, 21) as an allegory for the two covenants. Note: KJV calls Hagar "Agar". Hagar (old covenant under law) is represented by mount Sinai in Arabia, where the law came from (bondage) and Sarah (new covenant of grace) represents Jerusalem above (the messianic Kingdom of Christ), which represents freedom.

Christians enter the new covenant of grace through faith in Christ. This is opposed to the old covenant of works through the law (Gal. 3:10, 23-25, Rom. 6:14). We know why Paul refers to Jerusalem as our "mother" when he concludes his allegory with, "So then, brethren, we are not children of the bondwoman, but of the free." Galatians 4:31

We must have our citizenship in heaven (Phil. 3:20) and in Jerusalem above.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3

Please understand this: Everyone must be "born again" through *faith* in Jesus alone, who died for their sins and rose again (Rom. 10:9-10), and become "children which were born not of blood, nor of the will of flesh, nor of the will of man, but of God" (John 1:13), thereby, entering the new covenant of grace. **Repent and trust in Jesus Christ for the forgiveness of your sins.**