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ESCHATOLOGY: "Although Jesus rejected male dominance, as symbolized in his commissioning of Mary Magdalene to spread word of the Resurrection, ..."

1 message

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"Although Jesus rejected male dominance, as symbolized in his commissioning of Mary Magdalene to spread word of the Resurrection, male dominance gradually made a powerful comeback within the Jesus movement." Only HALF THE SKY will, again, spread the Good News for all times. (July 28, 2021)

"The Good News [of the Resurrection] will be told to people all over the world. And I can assure you that everywhere the Good News is told, the story of what this woman did will also be told, and people will remember her [in the Age to Come]." (June 14, 2021)

July 28, 2021

Since 2050 is yet far away and we are only beginning the second year I will leave it to HALF THE SKY as to how they will eventually go about announcing the Good News even as Jews, Christians and Muslims wait for ancient graves to burst open. However, they *will have to include* the story of Mary Magdalene.

"In Christianity, the gospel, or the Good News, is the news of the imminent coming of the Kingdom of God (Mark 1:14-15). ... The gospel may also include the descent of the Holy Spirit upon believers and the Second Coming of Jesus." Wikipedia

"Jesus was at Bethany in the house of Simon the leper, when a woman came to him with an alabaster jar of the most expensive ointment, and poured it on his head as he was at table. When they saw this, the disciples were indignant. "Why this waste?" they said. "This could have been sold at a high price and the money given to the poor." Jesus noticed this. "Why are you upsetting the woman?" he said to them.... "When she poured this ointment on my body, she did it to prepare me for burial. I tell you solemnly, wherever in all the world this Good News is proclaimed, what she has done will be told also, in remembrance of her." ...

Although Jesus rejected male dominance, as symbolized in his commissioning of Mary Magdalene to spread word of the Resurrection, male dominance gradually made a powerful comeback within the Jesus movement." Smithsonian Magazine

Centuries of church censure has almost eradicated Mary Magdalene, one of the most important signposts of Jesus and second only perhaps to the Paraclete. After 2000 years she will again be a prominent figure regarding the salvation of lost souls—an "essential pivotal message of Christianity" in the Age to Come. For the first time in history, the story of how she poured perfume to prepare Jesus for the crucifixion will be told alongside the declaration of the Resurrection.

(I doubt that has ever happened in Christianity as Mary Magdalene was branded a prostitute by the Church till 1969. Since that is the case, then the Good News has never been declared no matter what Christians think. That is yet in the future!)

According to Jennifer Ristine, director of the Magdalena Institute at Magdala, Mary Magdalene plays a critical role in the New Testament and carries an "essential pivotal message of Christianity".

"Why is a woman there, giving testimony to that in a culture where woman are just not paid attention to, or not placed as witnesses?" Ms Ristine asked. "Well, this speaks very strongly to

women today, that the power of their witness, the power of their testimony to speak up for a truth, can have effects that ripple down through the centuries."

It is my hope that the appended extract from *The Chalice and the Blade* will give HALF THE SKY the constant commitment and deep devotion to probably the only incarnation who stood on their side with fearless fortitude. In the spreading of the message of what this woman did for Jesus lies their own liberation from millennia of patriarchal shackles:

"This is that access to the deity need not go through a religious hierarchy headed by a chief rabbi, high bishop, or pope. It is, rather, available directly through gnosis, or divine knowledge— without having to pay homage or tithes to an authoritarian priesthood."

The Good News is that life eternal is available through gnosis, or divine knowledge of the Paraclete Shri Mataji. In the Age of the Holy Spirit there is absolutely no need for HALF THE SKY to seek the Divine in synagogues, churches, mosques, mandirs, gurdwara or temples. This is the Age that has Come where "the power of their testimony to speak up for a truth, can have effects that ripple down through the centuries."

"When she poured this ointment on my body, she did it to prepare me for burial. I tell you solemnly, wherever in all the world this Good News is proclaimed, what she has done will be told also, in remembrance of her."

Jesus consciously chose death, and the woman was anointing the Savior with a most expensive perfume. Jesus knew He would be crucified soon and gave a hint when foolish male disciples began complaining of costly cologne being wasted!

Women loved Jesus and showered Him with love, compassion, and empathy as He prepared himself for the supreme sacrifice that makes us, today, believe that the Resurrection leads to life eternal.

QUESTION: Would you believe that the Paraclete of the Age has Come if Jesus did not demonstrate that participating in the Resurrection will lead to life eternal?

ANSWER: You will not unless you have ears that hear! That is why Jews, Christians, and Muslims are [snoring off the Resurrection](#). and Sahaja Yogis too!

jagbir

"Almost two thousand years ago on the shores of Lake Galilee a gentle and compassionate young Jew called Jesus denounced the ruling classes of his time — not just the rich and powerful but even the religious authorities — for exploiting and oppressing the people of Palestine. He preached universal love and taught that the meek, humble, and weak would some day inherit the earth. Beyond this, in both his words and actions he often rejected the subservient and separate position that his culture assigned women. Freely associating with women, which was itself a form of heresy in his time, Jesus proclaimed the spiritual equality of all. [emphasis added]

Not surprisingly, according to the Bible, the authorities of his time considered Jesus a dangerous revolutionary whose radical ideas had to be silenced at all cost. How truly radical these ideas were from the perspective of an androcratic system in which the ranking of men over women is the model for all human rankings is succinctly expressed in Galatians 3:28. For here we read that for those who follow the gospel of Jesus, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus."

Some Christian theologians, such as Leonard Swidler, have asserted that Jesus was a feminist, because even from the official or "sacred" texts it is clear that he rejected the rigid segregation and subordination of women of his time. But feminism has as its primary aim the liberation of women. So to call Jesus a feminist would not be historically accurate. It would seem more accurate to say that Jesus' teachings embody a gylanic view of human relations. ...

Even more striking— and all-pervasive— are Jesus' teachings that we must elevate "feminine virtues" from a secondary or supportive to a primary and central position. We must not be violent but instead turn the other cheek; we must do unto others as we would have them do unto us; we must love our neighbors and

even our enemies. Instead of the "masculine virtues" of toughness, aggressiveness, and dominance, what we must value above all else are mutual responsibility, compassion, gentleness, and love.

When we look closely, not only at what Jesus taught but at how he went about disseminating his message, time and time again we find that what he was preaching was the gospel of a partnership society. He rejected the dogma that high-ranking men — in Jesus' day, priests, nobles, rich men, and kings — are the favorites of God. He mingled freely with women, thus openly rejecting the male-supremacist norms of his time. And in sharp contrast to the views of later Christian sages, who actually debated whether woman has an immortal soul, Jesus did not preach the ultimate dominator message: that women are spiritually inferior to men. ...

It is thus hard to see why a figure would have been invented who, as we read in John 4:7-27, violated the androcratic customs of his time by talking openly with women. Or whose disciples "marveled" that he should talk at all with women, and then at such great length. Or who would not condone the customary stoning to death of women who, in the opinion of their male overlords, were guilty of the heinous sin of having sexual relations with a man who was not their master.

In Luke 10:38-42, we read how Jesus openly included women among his companions — and even encouraged them to transcend their servile roles and participate actively in public life. He praises the activist Mary over her domestic sister Martha. And in every one of the official Gospels we read about Mary Magdalene and how he treated her — presumably a prostitute — with respect and caring.

Even more astonishing, we learn from the Gospels that it is to Mary Magdalene that the risen Christ first appears. Weeping in his empty sepulcher after his death, it is Mary Magdalene who guards his grave. There she has a vision in which Jesus appears to her before he appears in visions to any of his much-publicized twelve male disciples. And it is Mary Magdalene whom the risen Jesus asks to tell the others that he is about to ascend.

It is not surprising that in his time the teachings of Jesus had — as they still have— great appeal to women. Although Christian historians rarely refer to this, even in the official scriptures or New Testament, we find women who are Christian leaders....

It is, in fact, remarkable that Jesus taught what he did. For Jesus was himself an androcratic product, a Jew born into a time when Judaism was still rigidly male dominant. This was a time when, as we read in John 8:3-11, women were still regularly stoned to death for adultery, in other words, for violating their husband's or master's sexual property rights. It is in this instance most revealing that Jesus not only prevented such a stoning but in so doing defied the scribes and Pharisees who deliberately set up this situation to trap him into revealing himself as a dangerous rebel.

There is, however, a way in which Jesus' gylanic teachings are not so remarkable. Jesus has long been recognized as one of the greatest spiritual figures of all time. By any criterion of excellence, the figure portrayed in the Bible displays an exceptionally high level of sensitivity and intelligence as well as the courage to stand up to established authority and, even at the risk of his life, speak out against cruelty, oppression, and greed. **So it is not surprising that Jesus should have been aware that the "masculine" values of dominance, inequality, and conquest he could see all around him debasing and distorting human life must be replaced by a softer, more "feminine" set of values based on compassion, responsibility, and love.**

Jesus' recognition that our spiritual evolution has been stunted by a way of structuring human relations based on violence-backed rankings could have led to a fundamental social transformation. It could have freed us from the androcratic system. But as in other times of gylanic resurgence, the system's resistance was too strong. And in the end the church fathers left us a New Testament in which this perception is often smothered by the superimposition of the completely contradictory dogmas required to justify the Church's later androcratic structure and goals....

According to Professor Helmut Koester of Harvard University, some of these recently discovered sacred Christian writings are older than the Gospels of the New Testament. He writes that they date to "possibly as early as the second half of the first century (50-100)— as early as, or earlier, than Mark, Matthew, Luke, and John."

The Gnostic gospels were thus written at a time when androcracy had already been the Western norm for a very long time. They are not gylanic documents. And yet, what we find in them is a powerful challenge to the norms of a dominator society.

The term gnostic derives from the Greek word gnosis, or knowledge. This is in contrast to the still widely used term agnostic, for one who believes such knowledge cannot be known with certainty, or is unknowable. Like other mystical Western and Eastern religious traditions. Gnostic Christianity held the seeming unheretical view that the mystery of higher or divine truth is knowable to all of us through religious discipline and moral living.

What then was so heretical about Gnosticism that it had to be banned? Specifically, what we find in these Gnostic gospels is the same idea that caused the Hebrew priesthood to revile and seek to do away with Jesus. **This is that access to the deity need not go through a religious hierarchy headed by a chief rabbi, high bishop, or pope. It is, rather, available directly through gnosis, or divine knowledge—without having to pay homage or tithes to an authoritarian priesthood.**"

Riane Eisler, *The Chalice and the Blade: Our History, Our Future*
HarperOne; First edition (September 21, 1988)

The Story of Sodom

The men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, "Where are the men which came in to thee this night? Bring them out unto us, that we may know them."

And Lot Said, "I pray you, do not [act] so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes."
[emphasis added] Genesis 19:4-8, KJV

Bible hopelessly oppressive of women

"In carefully scrutinizing Scripture as a historical and literary document, some feminist scholars were less optimistic of its egalitarian nature. It appeared that apart from doing interpretative gymnastics, the plain meaning of Scripture was still very androcentric and oppressive of women. There is the sickening silence of women such as Dinah (Genesis 34) and the Levite's concubine (Judges 19), both of whom were raped by men and presented by biblical narrators as merely male property. And in the New Testament there are passages such as Ephesians 5:22-24, which calls wives in the Church to be subject to their husbands and 1 Timothy 2:11-15, which forbids women to teach or to have authority over men. Feminist theologians such as Mary Daly ultimately concluded that patriarchy in the Christian tradition was not merely the fault of sexist interpreters of the Bible; Scripture itself was hopelessly oppressive of women, subjugating them repeatedly under male authority. It seemed clear that the Christian God was a male God who sent a male Son leaving little room for women in this salvation history except as the handmaiden of men."

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Catholics can bribe their way out of Purgatory

"One of the reasons Protestants split off from the Catholics was the issue of the priesthood. Catholics insist there are human intermediaries between the people and God: a higher class of priests, bishops, archbishops, cardinals, popes, and saints. The Church was charging money for the privilege of going through one of these special people to petition God. It got really bad when they began selling indulgences, which were like "Get out of jail" tickets to buy your way out of hell. The Roman Catholic Church, to this day, maintains the elevated status of "ordained" human beings who inhabit a loftier status of humanity, closer to God." (Dawkins, Richard. 2016, 63)