

In Their Image

Description

IN THEIR IMAGE

Ps. 68:13; Lev. 12:8
IN THE BEGINNING GOD. . .

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IN THEIR IMAGE

â??And God said, Let US make man in OUR IMAGE, after OUR likeness: and let THEM have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created MAN in his own image, in the image of God created he him; male and FEMALE created he THEM.â?• Gen. 1:26, 27.

â??This is the book of the generations of Adam. In the day that God created man, in the LIKENESS of God made he him; male and female created he THEM; and blessed THEM, and called THEIR NAME Adam, in the day when they were created.â?• Gen. 5:1, 2.

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LIVING WATERS

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INTRODUCTION

The author views the Creation Story as the total prophecy of the revelation of God to those to be reâ??created in Tthe Divine Image, in a period of six thousand years. The six days of creation week pointed to six thousand years, â??a day as a thousand yearsâ?• (2 Pet. 3:8).

The six thousand years, beginning the longest time prophecy recorded in the Bible (Gen. 3:15), was the allotted time to make the Heavenly Family known to the earthly family through the things God created.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. • Rom. 1:20.

Therefore, the first revelation of God on earth in Person was through the Divine Image in Adam and Eve, male and FEMALE. Thus, those who would accept the revelation of God as a little child would have no difficulty in thinking of God in terms of male AND FEMALE.

From Isaiah (46:10) we learn the end from the beginning; that is, in the time of the end, we look back to the creation story to find how we will be restored, re-created, in the Divine Image male and female as it was in the beginning.

Through the knowledge of how God was revealed in the beginning, we have the Divine Pattern by which to measure our earthly image in conformity to the original in Heaven.

The author sees the complete story of the Gospel in the Genesis account of creation.

Quotations included in this publication from scholars, archaeology, sciences, etc., are included only for those who look to worldly authors and scholarly works of their peers to define and understand spiritual values.

Those who would be led of the Spirit into all truth, however, will look to the Great I AM, the Revealer of secrets, for: Surely the Lord God will do nothing, but he revealeth his SECRET unto his servants the prophets • (Amos 3:7).

And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved. • Hos.12:13.

The prophetic voice Spirit of Prophecy is Gods medium of revealing Themselves to mankind from the beginning in Eden where God Elohim, plural came to earth to speak (Gen. 3:8) to Adam and Eve, and where they will, again, dwell with the righteous who perfectly reflect Their image (Rev. 21:10; 22:3, 4).

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IN THEIR IMAGE MALE AND FEMALE

AN ALLEGORY

TWO ADAMS MALE AND FEMALE AND GOD SAID: LET US!

he story of Adams creation formed of the dust of the ground mixed with water (mist, a symbol of the THoly Spirit), prefigured the body created (fashioned) for the second Adam (Heb. 10:5) for a habitation of the Spirit.

The water was defined by Jesus as living water to the woman at the well.

The Son of God, a celestial Being, came down from Heaven and took a terrestrial body to demonstrate to mankind, on earth, how they could become celestial beings through an operation of the Spirit (1 Cor. 15:40).

In the beginning Adam and Eve were created in the image of two celestial bodies, perfect and sinless, and dwelt in the supreme glory, the light of God's Presence, immortal, to live forever.

Because of sin their nature was changed and their bodies were subject to death after the Divine protection, their halo of light, was removed.

The story of Eve's creation prefigured the celestial body man was to have through an operation of the Spirit.

She, unlike Adam (formed of the dust), was made from a part of Adam's side of living flesh and bone and was his second self, his spiritual body. Therefore, Eve was a HIGHER order of God's creation, a second Adam (feminine) who made possible God's command for THEM to replenish the earth, to rule and have dominion over it. Note: DOMINION was originally given to them BOTH.

Adam was made in the masculine image of God the Father, and Eve was made in the feminine image of God the Mother. Adam prefigured Jesus, the second Adam (masculine). Eve, the feminine second Adam created in the image of God, the Mother, prefigured the Holy Spirit, another Comforter (or Messiah) to come in the masculine name of Jesus (John 14:26), though feminine in gender.

Eve was called Adam by Elohim (Gen. 5:1,2). Before the fall, Adam

called her woMAN, but after the fall, he called her Eve, Chavvah (Hebrew) because she was the Mother of all living; a symbol of the ONE in Whose image she was made. The Holy Spirit Mother, everliving, no beginning, no ending. The second Adam created was Eve, a female who had a threefold name woman, Eve, and Adam.

In Genesis 1:2 the Spirit of God is termed the irresistible Presence of the Divine Being Who hovered as an eagle over HER young to care for, and protect them. In the creation the Spirit quickens, makes alive, and transforms matter into a living world by breathing, moving upon the face of the waters.

This is the book of the generations of Adam. In the day that God created man, in the LIKENESS OF GOD made he him; male and FEMALE created he THEM; and blessed THEM and called THEIR name Adam, in the day when THEY were created. Gen. 5:1,2. King James Version.

The Serpent said to Eve, the female image of God, But God knows that whenever YOU eat of it your eyes will be opened and you will be like GODS by knowing good and evil. Gen. 3:5. Gideon, Living Memorial Bible.

The Lord God said, Obviously in knowing good and evil man has become like ONE of US. Gen. 3:22. Gideon, Revised Berkeley Version.

The written Word is simple, self-explanatory, and denotes AT LEAST TWO PERSONS OF THE GODHEAD said, Let US make OUR image (male and female, Gen. 1:26, 27).

As only a symbol of the Holy Spirit came on Jesus and the disciples, in the form of a dove on the head of the second Adam (Matt. 3:16), and as tongues of fire on the heads of the 120, we must look to still another prophecy to show a PERSONAL coming of a masculine and FEMININE messiah, an antitypical Adam and Eve, to

the lost sheep of the house of Israel, in the last days.

THE PROPHECY

Jeremiah reveals the antitypical Adam and Eve, the masculine and feminine Branch of Righteousness to be raised unto the House of David who are to bring peace to Judah and Israel in the LATTER DAYS.

Behold, the days come, saith the Lord, that I will raise unto David a righteous BRANCH, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In HIS days Judah shall be saved, and Israel shall dwell safely: and this is HIS name whereby HE shall be called, THE LORD OUR RIGHTEOUSNESS. Jer. 23:5,6.

In those days, and at that time, will I cause the BRANCH of righteousness to GROW UP unto David; and HE shall execute judgment and righteousness in the land. In those days shall Judah be saved, and JERUSALEM (the Sanctuary the church, the Woman) shall dwell safely: and this is the name wherewith SHE

shall be called,

THE LORD OUR RIGHTEOUSNESS. Jer. 33:15, 16.

OTHER PROPHECIES

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: AFTERWARD shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his GOODNESS in the LATTER DAYS. Hosea 3:4, 5.

And to this agree the words of the prophets; as it is written, after this I will return, and will build AGAIN the tabernacle of David (the Sanctuary, the Woman), which is fallen down; and I will build AGAIN the ruins thereof, and I will set it up: that the RESIDUE of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Acts 15:15-18.

A PROPHECY OF THE HIGH PRIEST IN THE SANCTUARY

And speak unto him, saying Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall

sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them BOTH (two Priests). • Zech. 6:12, 13.

• The Lord (one person) said unto my Lord (another person), Sit thou at my right hand, until I make thine enemies thy footstool. The Lord (one person) shall send the ROD (a ruler, RodEN, • out of • Zion, feminine) of thy (another person) strength out of Zion: rule thou in the midst of thine enemies •. The Lord (one person) hath sworn, and will not repent, Thou (another person) art a priest for ever AFTER the order of Melchizedek (still another person • 3 persons • THE TRINITY). • Psalms 110:1,2,4.

In 1956 in the Qumran Cave 11, a parchment about Melchizedek was discovered which revealed that • Melchizedek as ELOHIM (feminine • masculine) has a place in the divine assembly • (The Melchizedek Tradition, p. 77, by Fred Horton), and it also speaks of the • antecedent of the FEMININE singular suffix • and the person addressed seems to be Melchizedek • (Ibid.).

• MELCHIZEDEK •. • Zedek • • an ancient NAME of Jerusalem • • • The Jewish Encyclopedia, vol. 8, p. 450.

Jerusalem being the mother of us all (Gal. 4:26) and Her name being HIDDEN in the name, MelchiZEDEK, one would naturally conclude that • Zedek • (feminine noun for righteousness) would indicate Jerusalem, the • Mother • of us all, the Holy Spirit, the Branch She, the Lord (Queen • MLK) our Righteousness (zedek) • Melchizedek. The description of Melchizedek could only pertain to a member of the Godhead • without father • • without beginning • or • ending • •

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of HEAVENLY ORIGIN, the original QUEEN OF HEAVEN (The Shekinah)!

Conclusively, then, Melchizedek, our Mother Jerusalem, is a symbol of the Holy Spirit • Melchizedek, King (Queen) of Peace.

As Sarah was the earthly representative of the Heavenly Jerusalem in her day, we see that there is now another earthly woman, the representative of Heaven, who reveals the Mother of all living, The Holy Spirit (Isa. 7:14; 8:3, 4; Ps. 110:4; Jer. 33:16; Rev. 22:2).

IN THE BEGINNING GOD. . . .

iblical Data: • God • is the rendering in the English versions of the Hebrew • EI, • • Eloah, • and • Elohim. • The existence of God is presupposed throughout the Bible, no attempt being anywhere made to demonstrate His reality •.

• GOD The Supreme Being, regarded as the Creator, Author, and First Cause of the universe, the Ruler of the world and of the affairs of men, the Supreme Judge and Father, tempering justice with mercy, working out His purposes through chosen agents • individuals as well as nations • and communicating His will through prophets and other appointed channels •.

â??Haâ??Leviâ?!. To sum up his positions, Judah haâ??Levi posits: (a) The existence of a first cause, i.e., a wise Creator always working under purpose, whose work is perfect. It is due to manâ??s lack of understanding that this perfection is not seen by him in all things. (b) There are secondary causes, not independent, however, but instrumentalities. (c) God gave matter its adequate form. (d) There are degrees in creation. The sentient beings occupy higher positions than those without feelings. Man is the highest. Israel as the confessor of the one God outranks the polytheistic heathen. (e) Man is free to choose between good and evil, and is responsible for his choiceâ?!.

â??Ibn Gabirolâ?!. God is absolute unity. Form and matter are ideas in Him. Attributes, in strict construction, may not be predicated of Him: will and wisdom are identical with His being. Only through the things which have emanated from God may man learn and comprehend aught of God. Between God and the world is a chasm bridged only by MEDIATORIAL BEINGS [at least, TWO]â?!.

â??God is neither unknown nor unknowable. The external universe reveals Him. It implies the existence of a primal source greater than itâ?!and, again, through wisdom and â??the spiritâ?? sent from on high, God is found by them who do not disobey Himâ?!.

â??Hence Godâ??s spirit is allâ??pervasiveâ?!. This spirit is, in a certain sense, distinct from God, an extension of the Divine Being, bringing God into relation with the phenomenal world. Still, this spirit is not a separate, or subordinate person.

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â??Wisdomâ?? and this â??spiritâ?? are used interchangeablyâ?!â??wisdom is a spirit that isâ?? a lover of mankindâ?!wisdom is â??a vapor of the power of God,â?? a reflection of eternal lightâ?!.

â??This wisdom has twenty-one attributes: it is â??an understanding spirit, holy, alone in kind, manifold, subtle, freely moving, clear in utterance, unpolluted, distinct, unharmed, loving what is good, keen, unhindered, beneficent, loving toward man, steadfast, sure, free from care, allâ??powerful, allâ??surveying, and penetrating through all spirits that are quick of understanding, pure, most subtleâ??â?!. WISDOM IS A PERSON, the â??assessorâ?? at Godâ??s throneâ?!the chooser of Godâ??s worksâ?!. SHE was with God when He made the cosmosâ?!. SHE is the artificer of all thingsâ?!. As all this is elsewhere predicated of God also, it is plain that this â??wisdomâ?? is regarded only as an instrument, not as a delegate of the Divine. The Wisdom of Solomon speaks also of the â??Logosâ?? (ib. ii. 2-3, ix. 1-2, xvi. 12, xviii. 14-16); and this, taken in connection with its peculiar conception of wisdom, makes the book an important link in the chain leading from the absolute Godâ??conception of Palestinian Judaism to the theory of the MEDIATING AGENCY of the Wordâ?!in Philo.

â??But wisdom existed before heaven and earth; God is the â??molder of the cosmosâ??â?!statements which, by no means clear enough to form the basis of a conclusion, yet

suggest also in Aristobulus's theology a departure from the doctrine of God's transcendence and His immediate control of all as the Creator ex nihilo.

Philo introduces the Logos as the MEDIATING AGENT between God on high and the phenomenal world.

Philo is also the first Jewish writer who undertakes to prove the existence of God. His arguments are of two kinds: those drawn from nature, and those supplied by the intuitions of the soul. Man's mind, also invisible, occupies in him the same position as does that of God in the universe. From this one arrives at a knowledge of God. The mind is the sovereign of the body. The cosmos must also have a king who holds it together and governs it justly, and who is the Supreme.

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Philo gives God the attributes of PERSONALITY.

Upon Israel especially devolved the duty of proclaiming God's unity.

In the historical events, though God's manifestations are varied and differ according to the occasion, one and the same God appears. Pains are taken to refute the arguments based on the grammatical plurals employed in Biblical texts when referring to God. nor according to R. Gamaliel, is the use of both *bara* and *yazar*, to connote God's creative action, evidence of the existence of TWO DISTINCT DIVINE POWERS (Gen. R. i.). The reason why in the beginning one

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man only was fashioned was to disprove the contention of those that believe in more than one personality in God [man's reason, not God's].

The experience of man and the history of Israel bear witness to God's existence, who is apprehended by man as the Living, Personal, Eternal, All-Sustaining, the Source of all life, the Creator and Governor of the universe, the Father of all, the Righteous Judge, in His mercy, forgiving sins, embracing all in His love. He is both transcendental and immanent. Every human soul shares to a certain degree in the essence of the divine.

DIVINE NAMES OF GOD

The name YHWH is considered as the Name proper; it was known in the earliest rabbinical works simply as the Name, the Tetragrammaton or the Quadrilateral Name.

Biblical historiography presents the theory that God revealed Himself successively to Adam, Noah, Abraham and his descendants, and finally to Moses. Monotheism was thus made known to the human race in general and to Israel in particular from the very beginning. Contrary to this view, the modern critical school regards monotheism as the final outcome of a long process of religious evolution, basing its hypothesis upon certain data discovered in the Biblical books as well as upon the analogy presented by Israel's historical development to that of other Semitic groups.

ut man has the gift of immortal thoughtsâ?these culminate in the apprehension of God; they press beyond the limits of the entire phenomenal world to the Unbegottenâ?. This intuition of God was the especial prerogative of the Prophets, of Abraham, and of Jacobâ?.

â??The primitive religion of Israel and the Godâ??concept therein attained reflected the common primitive Semitic religious ideas, which, though modified in Biblical times, and even largely eliminated, have left their traces in the theological doctrines of the Israel of later days. Renanâ??s theory, formulated in his â??Precis et Systeme Compare des Langues Semitiquesâ?? (1859), ascribing to the Semites a MONOTHEISTIC instinct, HAS BEEN ABANDONED BECAUSE IT WAS FOUND TO BE IN CONFLICT WITH FACTS. As far as epigraphic material, traditions, and folk-lore throw light on the question, the Semites are shown to be of POLYtheistic [dualistic] leaningsâ?.

â??The meaning of â??El,â?? which is the common Semetic term, is not certainâ?It has also been connected with â??elah,â?? the sacred treeâ?. Equally puzzling is the use of the plural â??Elohimâ?? in Hebrewâ?. Traces of an original POLYtheism might be embodied in itâ?. â?• â?? The Jewish Encyclopedia, vol. 6, pp. 1, 11, 10, 4, 5, 12; vol. 9, p. 162; vol. 6, p. 13.

â??The Incommunicable Name was pronounced â??Adonai,â?? and where Adonai and YHWH occur together the latter was pronounced â??Elohim.â?? â?• â?? Ibid., vol. 6, p. 163.

â?• â??Eloha, â??Elohim. The word â??eloha â??Godâ?? in its PLURAL, â??elohim, is apparently a lengthened form of â??El (cf. Aramaic â??elah, Arabic â??ilah. The singular â??eloha is of relatively rare occurrence in the Bible outside of Job, where it is found about forty timesâ?. The PLURAL FORM is usedâ?. EVEN OF A â??GOD-

â??11â??

DESSâ?? (1 Kings 11:5). In reference to Israelâ??s â??Godâ?? it is used extremely often more than 2,000 timesâ??and often with the article, haâ??â??elohim, â??the (true) God.â?? Occasionally, the plural form â??elohim, even when used of the God of Israel, IS CONSTRUED WITH A PLURAL VERB OR ADJECTIVEâ?especially in the expression â??elohim hayyim, â??the living God,â?? In the vast majority of cases, however, the PLURAL form is treated AS IF it were a noun in the SINGULAR. THE ODD FACT THAT HEBREW USES A PLURAL NOUN TO DESIGNATE THE SOLE GOD OF ISRAEL has been explained in various ways [none of which reveal the Divine interpretation]â?.

â??YHWH. The personal name of the God of Israel is written in the Hebrew Bible with four consonants YHWH and is referred to as the â??Tetragrammaton.â?? At least until the destruction of the First Temple in 586 B.C.E. this name was regularly pronounced with its proper vowels, as is clear from the Lachish Letters, written shortly before that date. But at least by the third century B.C.E. the pronunciation of the name YHWH was avoided, and Adonai, â??the Lord,â?? was substituted for it, as evidenced by the use of the Greek word Kyrios, â??Lord,â?? for YHWH in the Septuagint, the translation of the Hebrew Scriptures that was begun by Greekâ??speaking Jews in that centuryâ?.

• The true pronunciation of the name YHWH was never lost. Several early Greek writers of the Christian Church testify that the name was pronounced "Yahweh." In the opinion of many scholars, YHWH is a verbal form of the root hwh, which is an older variant of the root hyh to be. • Encyclopedia Judaica, vol. 7, pp. 679, 680.

YAHVEH (pronounced YAHVEE) is the Eternal, Ever-Living, Self-Existing One. He is the Supreme Architect from whom all things visible and invisible, material and spiritual emanate. He made the complete plan and blueprint of all creation.

In the original Hebrew Scriptures which make up thirty-nine books of our Bible, that is from Genesis to Malachi, the Hebrew Tetragrammaton YHVH occurs 6,823 times. When the vowels are supplied the name becomes pronounceable, and is YAHVEH.

When the Hebrew Scriptures were translated into English, the true name of the Supreme One (YAHVEH) was dropped and the title "Lord" was substituted for the true name. The Jews also dropped the true name and substituted for it the name Adonai.

YAHVEH is Spirit, Life, and Love. The name is the sound of breathing—inspiration, expiration; inhaling and exhaling. Spirit means wind or air in motion. In breathing, you are silently sounding the name YAHVEH. Of course there is much more to the name than just breathing. • William Blessing, Showers of Blessing, p. 6, June 1980.

Zebaoth. This compound divine name occurs chiefly in the prophetic literature. The original meaning of Zebaoth is probably to be found in 1 Sam. xvii. 45, where "YHWH Zebaoth" is interpreted as denoting "the God of the armies of

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Israel! IT IS NOTEWORTHY ALSO THAT THE NAME YHWH ZEBAOth IS MORE THAN ONCE DIRECTLY ASSOCIATED WITH THE ARK [a feminine noun], WHICH WAS THE SYMBOL OF GOD'S PRESENCE IN THE MIDST OF THE HOSTS OF HIS PEOPLE. Later, and especially in prophetic usage, the word was transferred to the heavenly hosts, or rather the heavenly were added to the earthly hosts. • The Jewish Encyclopedia, vol. 9, p. 162.

WHO IS GOD?

AH is positive absolute masculine Spirit, just as there is a positive absolute masculine current in electricity. VEH is negative absolute feminine Spirit, just as there is a negative absolute feminine current in electricity. The positive alone produces nothing. The negative alone produces nothing. But press a button, turn

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on a switch, and by so doing you unite the positive and the negative and instantly there is light, heat, power. These are the result of the union of the masculine positive current and the feminine

negative current.

When YAH, which is positive masculine Spirit, is united with VEH which is negative feminine Spirit, the result is YAHVEH. The union of Father-Mother Spirit produced a person known as the only begotten Son.

I don't think that the trinity, meaning three in one—that is, Father, Son, and Holy Ghost—is difficult to understand at all. In fact it is very simple, because you and I and every person is a trinity, or three in one. If you are a male, you are predominantly masculine from your father and secondarily feminine from your mother and you are your own self or person, a man. As a combination of father-mother, you are a person. If you are a female, you are predominantly feminine from your mother and secondarily masculine from your father and you are a woman, your own person. Every living thing is three in one, a trinity.

In Spiritual things, the Father is YAH, the mother or Holy Ghost is VEH. United they become a person in THE SON. In the long form of the names the Father is YAHVEH, the mother, or Holy Ghost, is KHAVEH, and the Son is YAHSHUA. The one name, YAHVEH, is all inclusive of the Supreme Being. To me there is no difficulty in accepting YAHVEH as Light, Love, and Power, and as the very life that is in me.

Three are one—father, mother, son, or father, mother, daughter, and every ONE is three. This is true of you and me and every person on the earth. You are a product of a father and a mother. This is a scientific fact and is perfectly logical.

Let us look at it in another way: You are a person. You got your body from your father and mother and your spirit, which is your life and breath, from Yahveh. Therefore, you are the product of father, mother, and Yahveh; and you are both human and divine, material and spiritual.

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In the original Hebrew Scriptures we find the name ELOHIM, used 5,000 times. It is a plural word and is the name of the Heavenly Family. It includes all the sons and daughters of Yahveh. His family is the ELOHIM. For this plural word, the translators of the Bible into English substituted the singular title God. God is not a name. It is a pagan title substituted for the ELOHIM. If a substitute was to be used, by all means it should have been in the plural: GODS. This is very much in evidence as you can readily see from your English Bible. Take for example this Scripture in English: And God said, Let US make man in OUR image. (Gen. 1:26). Everybody knows that US and OUR are plural.

Remember this, whenever and wherever you find Lord in the English translations of the Hebrew Scriptures it is a substitute for YAHVEH, and wherever you find God it is a substitute for ELOHIM. When you say Lord God, the true Hebrew would be YAHVEH ELOHIM, meaning the Supreme Being and His family.

The first verse of the Bible is the key to all that follows. In the English Bible it reads as follows: In the beginning God created the heaven and the earth. (Gen. 1:1). The true rendering of the Hebrew Scripture is: BY HEADSHIPS AND PERIODS THE ELOHIM CREATED THE

HEAVENS AND THE EARTH.â?? â?• â?? William Blessing, Showers of Blessing, pp. 6, 7, June 1980.

â??IN KABBALAH

â??In the opinion of many kabbalists the divinity should be conceived of in the following two fundamental aspects: (1) God in Himself who is hidden in the depths of His being: (2) the revealed God who creates and preserves His creation. For kabbalists these TWO ASPECTS are not contradictory but COMPLEMENT one another. Regarding God Himself the first aspect suffices, and in the opinion of someâ?one could doubt whether from this point of view anything at all exists apart from God. It is precisely the second view, however, that is required by religious faith: namely, a revealed God who can be recognized by His action and revelation.

â??In terms of God Himself, He has neither a name nor an attribute and nothing can be said of Him except that He is. This absolute divinity is usually called in Kabbalah Einâ??Sof (â??the Infiniteâ??)â?!

â??Hence every name applied to the divine is merely one of these qualities: Eheyeh Yah, El, Elohim, Zevaâ??ot, Adonaiâ?? each points to a special aspect in the revealed God, and only the totality of all these qualities exhausts the active life of God. It is this totality, its order, and its laws, in which the theology of the Kabbalah is fundamentally interested. Here the PERSONALITY of God is manifested even if it is not developed: God revealed Himself not only at Mt. Sinai; He revealed Himself in everything since the beginning of the creation, and will continue to reveal Himself until the end of time; His act in creation is His main revelation. From this position stems a certain DUALISM in the realm of the revelation of the divine: on the one hand there is Einâ??Sof which is transcendental and its traces are not discernable in the creatures; yet on the other hand the

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traces of the living God, who is embodied in the world of the Sefirot are found in everything and discernable in everythingâ?!. God is in His creation, just as He is outside of itâ?!. Important in the theology of the Kabbalah is the new view of the divine presence, which is no longer a synonym for God Himself, but a name for the last Sefirah which is the passive [feminine] and receptive element in Godâ?!.â?• â?? Encyclopedia Judaica, vol. 7, pp. 661, 662.

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The Bibleâ?!. prefers to endow God with PERSONALITY to which it gives the warmth and beauty of positive characterization. In sum, the divine nature is composed of both justice and loveâ?!

â??DUALISM was the only version of polytheism which made serious inroads into the cultural world of the Jews. Dualism teaches that there are TWO cosmic powersâ?!. the Gnostics taught that there is a HIDDEN god who is beyond all knowledge and the EVIDENT god who created and formed the worldâ?!

â??Occasionally, kabbalistic doctrines seem to have a TRINITARIAN castâ?!. However, these Trinitarian formulations are ALWAYS INTERPRETED in such ways that they clearly do not refer to

Excerpts from "Did Yahweh Have a Consort?" • Biblical Archaeology Review, March/April 1979.

A COMPARISON

Fundamentally, there was but one goddess—the Holy Spirit, represented as female, when the distinction of sex was wickedly ascribed to the Godhead, through a perversion of the great Scripture idea, that all the children of God are at once begotten of the Father, and born of the Spirit; and under this idea, the Spirit of God, as Mother, was represented under the form of a dove, in memory of the fact that that Spirit, at the creation, "fluttered" —for so, I have observed, is the exact meaning of the term in Gen. 1:2—"on the face of the waters." This goddess, then, was called Ops, "the flutterer," or Juno, "The Dove," or Khubele, "The binder with cords, which last title had reference to "the bands of love, the cords of a man" (called in Hosea xi. 4, "Khubeli Adam"), with which not only does God continually, by His providential goodness, draw men unto Himself, but with which our first parent Adam, through the Spirit's indwelling, while the covenant of Eden was unbroken, was sweetly bound to God. • The Two Babylons, p. 303.

MAN

MAN'S ORIGIN. He is the artifact of God, fashioned purposefully out of two diverse elements: his body is of the earth, but it is animated by the divine breath of life (Gen. 2:7). His is a multifaceted unitary being—nefesh hayyah, "a living person" (Gen. 2:7). Furthermore, the world was divinely planned to be one of

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creaturely peace, harmony, and understanding; man, as well as other living beings, was not to destroy his fellow creatures even for food (Gen. 1:20-30; 2:19). Monogamy is clearly viewed in the creation

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story as the proper state of marriage. Women play a pivotal role in numerous biblical stories, and there are woman prophetesses, like Deborah and Huldah.

his crowning glory is contained in the statement that he was made in the divine image and likeness—which endows him with unique worth. he is given dominion (the IMAGE is the SYMBOL of the DEITY'S PRESENCE) over the earth [Adam's origin] (Gen. 1:26, 28) and is privileged to commune with God and enjoy His fellowship (Gen. 2-3). the Psalmist: "What is man that Thou art mindful of him? Yet Thou hast made him little less than the angels" (literally, "God-like beings"; 8:4-5). • Encyclopedia Judaica, vol. 11, pp. 843, 844.

ADAM

Adam's feminine form indicates Mother Earth. Mother, origin of the earthling—Adam.

Adam's name, root word, means RED color.
Adamu (Akkadian) word used for blood.
Adamatu (Akkadian) word used for dark red earth.

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Adam's name suggests that the first man created was a red man, ruddy (Song of Solomon 5:10,14,15;6:7), surrounded by a halo of light and glory as was Eve; and also suggests the same color for both Adam and Eve. David, the progenitor of the Messiah Ben David was ruddy red. And he sent, and brought him in. Now he was

ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he. • 1 Sam. 16:12. So the Messiah must likewise be as David Ruddy.

Indications are that our first parents, Adam, were created in the west, then placed in the Garden eastward in Eden. Archaeological discoveries show that alphabet clay tablets of the Cherokee Indians are like those of the Hebrews according to a report in the Jerusalem Post in the 1960s.

The etymology of the word Adam is ambiguous. The FEMININE FORM Adamah designates the ground or soil, and the play on the TWO FORMS Adam and Adamah in Genesis 2:7 suggests for Adam the meaning earthling. The root Adm (Adm) is also connected with the color red, which might apply to the color of the soil from which man was formed. The word Adamu is used in Akkadian for blood. Adam was created in God's IMAGE (verse 27) as the climax of a series of Divine creative acts, and was given dominion over the rest of creation (verses 28-30). In the SECOND STORY after the completion of heaven and earth, God fashioned the man (ha'adam) from dust of the ground (ha'adamah), breathed life into his nostrils, and placed him in the Garden of Eden to be caretaker. When Adam sinned, he lost his splendor. As a result of his sin, all things lost their perfection though they had been created in their fullness. With

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Adam's sin, the DIVINE PRESENCE withdrew from this world, returning only with the building of the Tabernacle. Philo, following a Platonic model, sees in the twofold account of the creation of Adam a description of the creation of two distinct men, the heavenly man, created in the image of God (Gen. 1:27), and the earthly man, formed out of the dust of the earth (Gen. 2:7). • The Jewish Encyclopedia Judaica, vol. 2, pp. 235, 234, 238, 239.

The etymology of the word Adam is of importance. The writer of Gen. ii. 7 gives his own explanation when he says: God formed man of dust of the ground. That is to say, the man was called Man or Adam because he was formed from the ground. ADAMAH [feminine noun] (Red Land). A closer examination of the narrative will show that the word [Adam] is primarily used in a generic sense, and NOT as the name of an individual. In Gen. i. its use is wholly generic. In Gen. ii. and iii. the writer weaves together the generic and the PERSONAL senses of the word. • The Jewish Encyclopedia, vol. 1, pp. 178, 183, 178.

ADAM (Heb. man): Biblical designation of the first man, progenitor of the human species; also man in the general sense. A's origin is related in TWO distinct biblical accounts: (1) Gen. 1:26-30 is a brief account. Man was created by God on the sixth day of creation, both male and FEMALE, in the Divine image; he was to multiply and rule over all life. The first portrays man against the background of universal Creation while the second evaluates the Universe from the viewpoint of man. Both however are alike in presenting man as GODLIKE, and both are purely monotheistic in conception. Kabbalists maintained that A. received a revelation from God, the secrets of which were preserved by the mystics, and thus they speak of a "mystical Adam," the Adam Kadmon. • The Encyclopedia of the Jewish Religion, vol. 1, p. 11, 12.

ADAM KADMON (Primordial Man), kabbalistic concept. The Gnostics inferred from the verse "Let US make man in OUR image" (Gen. 1:26) that the PHYSICAL Adam was created in the image of a SPIRITUAL ENTITY also called Adam. The early Kabbalah speaks of adam elyon ("supreme man": in the Zohar the corresponding Aramaic is adam di-la'ela or adam ila'ah). The term sometimes represents the totality of the Divine emanation in the ten Sefirot ("spheres") and sometimes in a single Sefirah such as Keter ("crown"), Hokhmah ("wisdom"), or Tiferet ("beauty"). In the Tikkunei Zohar, the Divine Wisdom is called Adam ha'Gadol ("The Great Man"). The SPIRITUAL MAN is hinted at in the verse "a likeness as the appearance of a man" (Ezek. 1:26) which the prophet Ezekiel saw in the vision of the divine chariot. The letters of the Tetragrammaton (see Names of God) when spelled out in full have the numerical value of 45, as do the letters of the word Adam. In this fact support was found for the revelation of God in the form of a spiritual man (Midrash Ruth Ne'lam in the Zohar). IN CONTRAST TO THE FIRST MAN ADAM, THIS SPIRITUAL MAN IS CALLED IN THE ZOHAR PROPER THE ADAM KADMA'AH ILA 'AH ("PRIMORDIAL SUPREME MAN"), and in Tikkunei Zohar he is called Adam Kadmon ("primordial man") or Adam Kadmon le'khol ha'kedumim ("prototype of primordial man"). In the Kabbalah of Isaac Luria, great importance and new significance is given to Adam Kadmon. There Adam Kadmon signifies the worlds of light which, after the retraction of the light of Ein Sof ("The Infinite"),

emanated into primeval space. • Encyclopedia Judaica, vol. 2, p. 248.

Adam's creation was different than Eve's, and teaches the truth of the TWO Adams, one, "terrestrial" (earthy) and one, "celestial" (heavenly or spiritual): one of the flesh, and one of the spirit, "as one" in two persons. One Adam was of the dust of the earth, and the other Adam (feminine) was formed of "living flesh and bone." And the

Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God caused a DEEP SLEEP to fall upon Adam, and he slept: and he (Elohim) took one of his ribs, and closed up the flesh instead thereof. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be ONE FLESH. • Gen. 2:7, 21, 24. This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called THEIR name Adam, in the day when they were created. • Gen. 5:1, 2.

Adam was without breath (spirit) when formed of the dust of the ground until the Spirit ("The Spirit of God hath made me," Job 33:4) gave him life, and he BECAME A LIVING soul: not so

with the creation of Eve, who was formed of LIVING flesh and bone because she has been taken out of man (out of, masculine terminology) and given her own separate feminine identity and called the Mother of all living.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called WoMAN, because she was taken OUT of Man. Gen. 2:23.

No wonder, the sons of Adam, except those reborn of the Spirit, are completely unconscious, asleep to the fact that God is now revealing another Adam (feminine), in the image of the woman in Heaven, the MOTHER of us all (Gal. 4:26). Soon, they, like their father, Adam, will wake up and Behold the Woman and say, Wonderful! Counselor! The Mighty God! The Holy Spirit! The Mother of all living! and call Her, WOman, not man.

And the daughters of Eve will identify with their Heavenly Mother Who ordains them to restore the sons of Adam to their first Dominion by taking their position of equality beside them to war against Satan's efforts to destroy God's Image in the earth, male and female.

The image of God has been grossly perverted, so much so, that man has lost his way, his knowledge of God of Their IMAGE in the beginning. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. Rom. 1:28.

Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God (the Holy Spirit, the Shekinah) into an IMAGE made like to corruptible MAN. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves. For even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the

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woman as men with men. Rom. 1:22, 23, 24, 26, 27.

The Kabbalah speaks of Adam as the supreme man. In The Zohar the Aramaic is Adam dilela OR Adam ila AH (FEMININE), which is represented in a single SefirAH as in Keter, or CROWN (FEMININE), Hokhmah, or Wisdom, and Tefiret, or Beauty. Also, the Divine Wisdom (feminine Wisdom of Solomon 6:1-25) is called Adam ha Godal or the Great Man (Adam, feminine). That is, Adam's second self, Eve, represented Adam ha Godal in the sense she was his glory, his spiritual body, the medium of making him great as his image was reproduced in the earth through HER. His wife and children were Adam's earthly glory as the Holy Shekinah (Mother) and the angels, the Sons of God, are God's glory in heaven. The Shekinah, like the moon, reflects the Light from the Source of light, and thus She is God's Glory through which emanates all Divine manifestations visible to the senses and through ONE mouth speaks all things concerning the mystical FEMININE Adam (Eve) who was Adam's glory the light of his life who REcreated him in newness of life by reproducing his image (children) in the earth, male and female.

The Kabbalistic view of Primordial Man is that the material, EARTHY form of man the creature reflects, THE SPIRITUAL FORM OF EXISTENCE OF GOD, THE CREATOR(S).

Thus, Adam, when first created, represented the "Celestial Man" in Heaven TWO persons in one body (his rib representing Eve).

After the fall, Adam represented the Son ("What is his name, and what is his son's name, if thou canst tell?" Prov. 30:4), the Second Adam (masculine), the "express image" (Heb. 1:3) of His Father's PERSON. He came down to earth to die and restore the Divine Image in mankind and establish the Edenic kingdom on earth through the power of the Holy Spirit, the "Celestial Mother" in Whose image Eve was made. In the order of creation, Eve was REALLY the SECOND Adam (feminine) to be formed and called woman.

When God formed Eve from Adam's rib, Adam became two, and Eve as a PERSON was revealed. This operation of God prefigured the revelation to the universe of the Holy Spirit as a SEPARATE BEING from God, the Father, even as Eve was a separate being from Adam two IMAGES of God, a male and a female. The creation story of Adam and Eve in their perfect state (Gen. 1, 2) gives no intimation of a third PERSON of the Godhead.

AFTER THE FALL

It was after the fall in the prophetic revelation to the woman that the "promised seed" was manifest in Genesis 3:15. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." It was the WOMAN with whom Satan was wroth for SHE was the MEDIUM God provided Adam to reproduce God's Image and his in the earth and fill it with righteous children in the Image of God, male and female to make him great, perpetuate his NAME.

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Satan was jealous because God did not provide him an helpmeet like He gave to Adam, so that Satan's image could be reproduced in the earth. Therefore, he attacked Eve and beguiled her to sin so that God's image would be marred, if not entirely obliterated from the earth. After her sin, God comforted Eve with the promise of victory over Satan through a Redeemer, "her seed," Who should come and conquer Satan. She was promised redemption through the OBEDIENCE of "her seed" to God's LAW which she had broken. In the Incarnation of Jesus, Mary, Eve's seed, was obedient to the vision. All nations shall call her blessed. Through Eve's seed, the woman Mary brought forth the Redeemer Who was obedient, even to death on the cross to vanquish Satan and his hold upon God's creation.

THE PROMISE TO ABRAHAM

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and MAKE THY NAME GREAT; and thou shalt be a blessing. So Abram departed, as the Lord had spoken to him, and they went forth to go into the land of

Canaanâ?!. And the Lord said unto Abramâ?!. Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest (NOT IN HEAVEN, BUT ON EARTH), to thee will I give it, and to thy seed for ever.â?• Gen. 12:1, 2, 4, 5; 13:14, 15.

In the story of Abraham, Sarah, and Isaac, the three Celestial Beings (The Trinity) came to establish Their representatives on earth and announce the birth of a son to a righteous family (Gen. 18:2, 10).

his prophecy of the future was given in an allegory: One familyâ??s experience, teaching the truth of the Family Tin Heaven to future generations, that the Heavenly Father, the Mother, (â??But Jerusalemâ?!aboveâ?!is the MOTHER of us all,â?• Gal. 4:26), and the Son would be involved in a plan of faith that would reconcile man to God. Abraham represented God, the Father, Sarah represented God, the Mother, the Shekinah, and Isaac represented God, Their Son

(Prov. 30:4)â??the promise of Genesis 3:15 had partial fulfillment in Isaac.

So, the promise of Genesis 3:15 had a PARTIAL fulfillment in Isaac.

But the true antitype was YET FUTURE, for Isaac did not portray the Messiah Who was to die. A substitute was provided in his stead. The Messiah of Daniel 9:24-27 and Isaiah 53 prophecies was to be â??cut offâ?• in the midst of the week and die, to be resurrected and taken to heaven. Moses was a type of the Messiah Who died, and was resurrectedâ??a deliverer for the children of Israel who prophesied of â??ANOTHERâ?• like himself (Deut. 18:15) Who would die and be resurrected.

â??21â?? AT SINAI

Furthermore, the Father, the Source of family life Who was ONE (TWO in ONE) in the beginning, was revealed to the twelve tribes on Mt. Sinai on the day of Pentecost at the end of the 430 years revealed to Abraham (Gen. 15:13; Ex. 12:40; Gal. 3:17) by His servant Moses. Elohim (feminine and masculine) were revealed in the fourth commandment as the â??Creatorsâ?• of heaven and earth and all things therein.

The first three commandments do not reveal WHICH God was to be worshiped, but the FOURTH commandment clearly points out God, the â??Creatorsâ?• of all things, appointed for man a Holy day of rest, the center of manâ??s allegiance and unity with his Makers, The ONE Who was Two in One made him and her (and all creatures) in Their Divine Imageâ??male and female.

The fourth commandment clearly describes the True Gods, Elohimâ??the Creatorsâ??and Israelâ??s duty to keep THEIR commandments.

GODSâ?? COMMANDMENTS

The First Commandment: â??Thou shalt have no other GODS before me (Elohimâ??plural name)â?• (Ex. 20:3); that is, worship no other God(s), male or female, EXCEPT the ONES Who created heaven and earth.

The Second Commandment: "Thou shalt not make any likeness of any thing that is in heaven (male or female)." Ex. 20:4.

The Third Commandment: "Thou shalt not take the name of the Lord thy God (Elohim plural) in vain (the male and the female name)." Ex. 20:7.

The Fourth Commandment: "Remember the sabbath day, to keep it holy." Ex. 20:8. The Sabbath of the fourth commandment is a feminine term "Bride". It has been forgotten.

The Fifth Commandment: "Honour thy father AND THY MOTHER (the TWO in heaven as well as the two on earth)." Ex. 10:12. In honoring our earthly Father and Mother, we are honoring our Heavenly Father and Mother that our days may be as long as the earth They gave to us.

"Thy kingdom come, Thy will be done on earth, AS IT IS IN HEAVEN," is the theme of the Lord's Prayer, that the families of earth may reflect fully the image of the Heavenly Family on earth, male and female.

Note: Israel's experience in being given her own land and then losing it temporarily was a result of the Trinity's endeavors to restore Israel to the image of Adam and Eve in their perfection, and Satan's efforts to prevent it.

The Old Testament is filled with the history of Israel in and out of her homeland—a view of the building and rebuilding of the Temple in Jerusalem, the

dwelling

place of the Divine Presence, the Shekinah—after the fulfillment of the 430 year prophecy given to Abraham our father in Genesis 15:13 (Ex. 12:40; Gal. 3:17).

Before receiving the Ten Commandments, and the statutes and judgments from Elohim on Mt. Sinai, Moses, Aaron, and Miriam were appointed as members of ONE FAMILY to lead Israel out of Egypt. God gave His commandments, statutes, and judgments to Israel through Moses, and his family was designated to lead Israel on their journey to Canaan—Moses, the prophet, Aaron, Moses' prophet, and Miriam, the prophetess: three members of ONE FAMILY to lead Israel out of Egypt.

Therefore, we see three representatives, male and female, of Elohim on earth: Moses, Aaron, and Miriam (Ex. 7:1; 15:20)—The TRINITY in another family picture.

WOMAN

WOMAN. Although Ancient Near Eastern Society was essentially male-dominated, the Bible preserves a generally favorable view of woman, particularly in the framework of the family but also in the religious life of Israel.

Terminology. The Bible uses the term, "ishah", both for the generic meaning of "woman" (Gen. 2:22-23) and also for "wife". In spite of the wordplay in Genesis 2:22-23, "ishah" is NOT from the same root as "ish" ("man"), which derives from ysh (or "wsh" as proven by Aramaic "ish"). Neither can the word for "woman" be associated

with the Hebrew *enosh* (*man, mankind*) *enoshim*. Though the masculine plural, *enoshim*, is *anashim* (from *enosh*), the term for *women*, *nashim*, is from yet another root, *nshw* (Arab. *niswan*)

The woman's status as a human being is recognized in legislation. Both parties guilty of adultery, the man and the woman, were subject to the death penalty (Lev. 20:10). The Law demanded equal respect for the father and the mother (Ex. 20:12; Deut. 5:16).

Within the Covenant women had the same moral responsibility as men.

The Torah, the greatest joy of the rabbis, is frequently hypostatized as a woman and is represented as *GOD'S DAUGHTER* and *ISRAEL'S BRIDE* (Ex. R. 41:5).
Encyclopedia Judaica, vol. 16, pp. 623, 624, 627.

The exaltation of the Torah is said to have been both the purpose and the instrument of creation: it is preexistent (Gen. R. i.), the *DAUGHTER OF YHWH*.
The Jewish Encyclopedia, vol. 7, p. 7.

Attitude to Woman: The classical writings of Judaism, almost exclusively written by men, and encompassing a period of over 2,000 years, naturally depict a variety of views on women. It is impossible, therefore, to speak of a single Jewish attitude to women.

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Man and Woman. The difference in the origin of man and women described in Genesis served the sages as points of support for their observations on the contrast between the character and psychology of man and woman. THE LATTER having been fashioned from a more durable substance (man's *rib*—bone) than man (dust of the earth), can more readily withstand disagreeable circumstances and possesses greater inurement to pain. A woman, moreover, is blessed with greater native intelligence (instinct).

mysteries: It is incumbent on a man to be ever *male and female* in order that his faith may be firm, and that the *Shekhinah* may never depart from him.

There is some truth in the contention that Hasidism gave women an honored position. Some women were hasidic *rabbis*, e.g. *Perele*, daughter of Israel of *Kozienice*; *Sarah*, daughter of *Joshua Heschel Teumim Frankel*; *Malkele the Triskerin*; and *Hannah Rachel the Maid of Ludomir*.
Encyclopedia Judaica, vol. 16, p. 625; vol. 11, p. 847; vol. 16, pp. 627, 628.

MOTHER

MOTHER (Hebrew, *em*; Aramaic, *imma*).
Biblical Data: Although the father was considered the head of the family among the Hebrews of old, and the mother therefore occupied an inferior position legally and ritually, yet in the ethical relation involving the reverence due to her from the children she stood on the same plane as the father: disrespect for her entailed the same punishment as disrespect for the father (comp. Ex. xxi. 15, 17; Lev. xx. 9; Deut. xxvii, 16). In the Decalogue it is commanded to honor the mother as well as the father (Ex. xx. 12; Deut.

v. 16); and in Lev. xix. 2 the people are enjoined to fear both parents. In the home life and training the mother is of equal importance with the father. and when the prophet of Exile wishes to delineate God as the comforter of His people, he says: "As one whom his mother comforteth, so will I comfort you" (Isa. lxvi. 13).

It is, however, in the Book of Proverbs that the high place which the mother occupied in the Hebrew's estimation is specially indicated. Her teachings are constantly enjoined as being of equal weight with those of the father: "Hear, O my son, the instruction of thy father; and neglect not the teaching of thy mother." The queen mother was a personage of great importance in ancient Israel, as appears from the fact that in the history of the Kings the mother's name receives particular mention in the set phrase "and the name of his mother was". The word "em" has other meanings in the Bible; e.g. "ancestress" a "people". Ezekiel calls the "mother" of Jerusalem a Hittite. • The Jewish Encyclopedia, vol. 9, p. 98.

EVE ADAM

In the beginning, the earth brought forth abundantly and there was no death

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before sin marred the perfection.

EVE (Heb. Havvah), the first woman, wife of Adam, and mother of the human race. Adam immediately recognized this being as an integral part of himself, his own bone and flesh, and called her "Woman" (Heb. ishah) because she was taken "from Man" (Heb. ish). Adam named his wife Eve Havvah because she was "the Mother of all Living" (Gen. 3:20). The Greek translates the name as Zoe ("life"), in keeping with the wordplay.

While Eve does not figure as a type in the New Testament [but is an Old Testament type], Paul's doctrine of the "New Adam" (i.e., Jesus) and his implicit comparison of Eve and the church (Eph. 5:22-23) anticipate the development of LATER Christian TYPOLOGY according to which the creation of Eve from Adam's rib represents the emergence of the Church [woman] from the open wound in the side of Jesus upon the cross [and applies to the latter day Adams and Eves

T

he attitude of the kabbalists to women stemmed from their views on the female element in the Godhead, as described in the doctrine of the Sefirot and especially in the DOCTRINE OF THE SHEKHINAH. On the one hand this resulted in an increased respect for womanhood seen as the counterpart on earth of these supernal

in the regeneration [the recreation, Ezek. 36:23-28]. Church Fathers compared and contrasted Eve, the first woman, and Mary, the mother of Jesus. Mary is seen as "new Eve," a TITLE which Paul assigned TO THE CHURCH collectively. The disobedience and the infidelity of the first is contrasted with and followed by the obedience and faith of the second. Eve is thus

restored to wholeness in the Virgin Mary as Adam is in Jesus. • Encyclopedia Judaica, vol. 6, pp. 979, 983.

Taking the Scriptural account of creation as it reads, it definitely gives a PLURAL account of the Creators • IMAGES of Elohim • Adam and Eve, male and female in • our (Their) image • (Gen. 1:26).

Eve • The living one, • Mother of all living, • first in transgression, was joined by Adam. Her PENALTY was subordination to Adam and pain in childbirth. Her transgression was given as grounds for the SUBORDINATE STATUS OF WOMEN AFTER THE FALL.

THE CURSE • Genesis 3:16. • To the woman He said, • I will greatly increase your pregnancy • troubles; you will suffer birth • pangs; yet, you will be drawn to your husband and HE WILL DOMINATE YOU. • • Gideon Bible.

Such was not the case in the beginning, for they were created EQUAL and both talked directly to God face to face. Eve did not have to wait and ask her husband at home to know God's will, for God spoke directly to her. Thus we see whatever was meant by Paul's instruction obtains only TEMPORARILY • until the times of restitution of all things • (Acts 3:21) as in the beginning, when God spoke personally to Eve, NOT through a mediator.

• And to Adam He said, • cursed is the soil on your account; by toil you shall eat from it all your life •. In the sweat of your brow you must make a living until you return to the ground, because out of it you were taken; for dust you are and to dust you shall return. • • Gen. 3:17, 19. • Gideon Bible.

In Genesis 2:19, 4:25, and 5:1-5, the word • Adam • is shown to apply to Adam's proper name; in Genesis 5:1-5 to apply to the name of BOTH Eve and

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Adam. • God called THEIR name Adam. •

EVE • (Heb. • Havvah), Mother of all living, a red woman, Genesis 3:20; Woman, Genesis 2:23; Adam, Genesis 5:2.

Eve was formed in the image (feminine) of the • Celestial Man, • in that, God the Father and the Holy Spirit were • One Body • as Adam and Eve were in one body in the beginning; but, with the rib representing Eve, he was TWO in one. Thus we see that the Holy Spirit, in fact, is represented as the • Celestial Man • (feminine) in

Heaven, being one with the Father, to reflect His image. HER image was reproduced in earth under the generic name of Adam, and is mistakenly interpreted as a male term, but which, in fact, includes both male and female. Eve was the second Adam.

So by the IMAGES that God made, the mystery about the GENDER of the Holy Spirit is solved. The PERSON in the feminine gender of the Godhead bears a MASCULINE family name, and has correctly been termed • he • in the Scripture because when the gender is not known or specified (and certainly the Holy Spirit's identity has not been known), the masculine term is

used, as in the instance when the teacher instructs the class, "Everyone bring HIS books to the class tomorrow" (male and female included).

Therefore, let all remember that God (Elohim) is male and female as were Their images, Adam and Eve. THE FAMILY IMAGE

B

Before the flood, God chose to save a FAMILY from earth to preserve the Heavenly Image of male and female, for future generations. The FAMILY IMAGE of God was preserved in Noah's family in the ark: MALE AND FEMALE in man, beast, fowls, and creeping things; also, in the sea.

After the flood the FAMILIES of Abraham, Isaac, Jacob, and Moses were chosen to preserve God's Image (male and female) in the earth UNTIL the promised seed should come to represent the Heavenly Trinity on earth.

THE PROMISED SEED

The promised seed, the Messiah, was born of the Spirit by a miracle of Creation of Mary, the first New Testament PROPHET, who was born of AND IN the image of the Holy Spirit Mother.

Hebrews 10:5 shows that the Son, the second Adam (1 Cor. 15:45) was CREATED in the fleshly form as was the first Adam in the image of the Father (Heb. 1:3); both died. He was formed from Mary's body of living flesh and bone OF the Holy Spirit, flesh of her flesh, and bone of her bone. "A body hast thou prepared me" (Heb. 10:5). Greek "Thou didst fit for me a body." "Wahlâ? In thy councils thou didst determine to make for me a body, to be GIVEN UP TO DEATH as a sacrificial victim a Spiritual Sacrifice. The Son was first a spiritual Being, Celestial Body, but took a fleshly terrestrial or

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earthly body to become visible as an offering for sin.

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." Isa. 53:10-12.

THE MYSTERY OF GOD

"And without controversy great is the mystery of godliness: God manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16.

"Who is the image of the invisible God, the firstborn of every creature." Col. 1:15.

But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. • 11 Cor. 4:3, 4.

When the seven thunders had spoken, I was going to write; but I heard a voice from heaven that said, Seal up what the seven thunders have spoken and do not write it. Then the angel whom I saw standing on the sea [said]! There shall be no further delay; but in the days of the seventh angel's trumpet blast, when he is at the point of blowing it, the mystery of God will reach completion in agreement with the good news He gave His servants the prophets. • Rev. 10:4-7; Gideon, Revised Berkeley Version.

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the MYSTERY OF GOD, and of the Father, and of Christ. • Col. 2:2.

The Holy Spirit is the mystery of God!

Truly, great is the mystery of Godliness which shall be finished, completed, in the revelation of the seven thunders which were never written.

THE INCARNATION

Now the birth of Jesus Christ was on this wise; when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. • Matt. 1:18.
she was found with child OF the Holy Ghost, not BY the Holy Ghost.

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!fear not to take unto thee Mary thy wife: for that which is conceived in her is OF the Holy Ghost. • Matt. 1:20. OF the Holy Ghost, not BY the Holy Ghost.

Most erroneously read the scripture to mean Mary conceived the son BY the Holy Ghost masculine.

nd the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. •

This is one of the most misunderstood and misinterpreted texts in the Bible. TWO PERSONS of the Godhead, the Holy Ghost and the power of the Highest, the Father, joined in planting the seed within Mary to bring forth Their Son in the flesh by a direct act of creation.

Even as the first Adam was formed, created, in the flesh, likewise, the second Adam (1 Cor. 15:45) was formed (a body hast thou prepared me, Heb. 10:5), to be a Spiritual Sacrifice for sin, and raised a fleshly spiritual body to become a living Sacrifice for those who shall call upon His name (Heb. 9:14).

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 1:14.

John states that the Father BEGAT the Son.

But most theologians, contrary to the scriptures, say the Son was begotten BY the Holy Ghost masculine when Mary conceived.

With the Bible record in John, that the Father begat the Son and the theory of religionists that the Holy Spirit begat the Son, one would conclude that the Son had TWO Fathers. Two male persons producing a son? The ultimate in blasphemy and used as justification for homosexuality!

Romans 1:20 tells us that we are without excuse if we do not understand the invisible Godhead by the visible images Adam and Eve, male and female They created on earth (Gen. 1:26,27).

Romans 1:21-32 describes how finite man, professing themselves to be wise, have thought to change the image and the very truth of the nature of man and woman into a lie, and for this cause God has given them up unto vile affections.

And [they] changed the glory of the uncorruptible God [the Holy Spirit Mother] into an IMAGE made like to corruptible MAN. Wherefore God gave them up to dishonor their own bodies between themselves. • Rom. 1:23,24.

Concerning his Son Jesus Christ our Lord, which was made of the seed of David

David according to the flesh. • Rom. 1:3.

our Lord, which was made of the seed of David, that is, Mary was the daughter of David who brought forth the first Messiah, Jesus (John 1:41). Who, Himself, promised ANOTHER Comforter (John 14:26), the Holy Spirit feminine in Aramaic Who would come to earth (Rev. 18:1) and lighten the earth with the glory of God the complete knowledge of the Trinity, of the Father, Son, and Holy Spirit shall cover the earth as the waters cover the sea (Isa. 11:9).

Hebrews 9:14 reveals the Trinity, the Father, the Son, and the Eternal Spirit Mother in Their work of redemption for mankind two Priests, Christ and the Holy Spirit, interceding before the Father, the great Judge. TWO INTERCESSORS: (1) The Holy Spirit Intercessor, spoken of as SHE in the Aramaic New Testament in Romans 8:26, and (2) Christ, the Intercessor (Rom. 8:34) TWO, a male and a female intercessor for men and women who are to reflect the image of God.

The Style of the Prophets

III

The Style of the Prophets in Relation to Jehovah, to God, Is the Command of Jehovah, and His Own Style

ENCE, strange indeed is the matter. But although strange, it is one involving facts, as you have been convinced, and for this reason, of course, they cannot be rejected. And therefore, if it is truly within our desire to reach some kind of definite, true, and final conclusion concerning this strange

matter, we have no other alternative but, prevailing over our feelings,

Luke 1:35.

whatever they may be, to gird ourselves with patience and continue in these researches with the same objectivity and steadfastness with which we began them, without being prejudiced at all as to the conclusions which we may reach through these investigations.

Consequently, if God, Jehovah, Himself bears witness to the existence of some other true Jehovah Gods beside Himself, while speaking about His own acts and deeds as being their deeds, as being their acts, or while speaking about their deeds and acts as being His own deeds and acts, behold, it is incumbent upon Him also to command His prophets to speak in His name about the existence of other true Gods Jehovah beside Himself, even with respect to acts and deeds, and all this in such a style that it should be possible to understand that the God, or the Jehovah, in whose name the prophets speak, as well as the Gods about whom they speak, are all of one degree, are all equal, are all Jehovah of one rank, are all true Gods from every viewpoint, as we have understood from everything that has been said above, at least from the clarification dealing with Jehovah about Jehovah, God about God, and with Jehovah, God, about No Less Than Two Jehovah, Gods, beside Himself. And indeed thus it is, as you may hereby see from the following:

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Jehovah, God, Commands the Prophets to Speak in His Name, about One, Two and More Jehovah, about One, Two and More Gods

BOOK OF EXODUS

And Jehovah said unto Moses, Go in unto Pharaoh, and speak to him, Thus hath said Jehovah, the God of the Hebrews, Let My people go that they may serve Me. For if thou refusest to let them go, and still holdest on to them, Behold, the hand of Jehovah will be against thy cattle which is in the field, against the horses, against the asses, against the camels, against the oxen, and against the sheep a very grievous pestilence. And Jehovah will distinguish between! Moses Guibbory, From a Biblical Research, p. 83, Jerusalem (1943), quoted in full, including titles and sub- titles. Italics theirs.

In the Footsteps of the Interchanging

VII Faces Jehovah, Who Lives Eternally in Two Domains without Seeing Death, Is the One and Only God in the Plural

ENCE, only at this time will you be able to penetrate, it occurs to me, to the depth of my objective so as also to comprehend the main reason why in the Bible it is frequently spoken of each and every one of them, of those Very Gods beside whom there is none else, both by themselves and by others, in the plural number and not in the singular, despite His being one and single, in the full sense of these words, as is understood from

the words:

The One God As Many BOOK OF GENESIS

â??Come, let us go down, and there confound their language, that they may not understand one anotherâ??s speech. (xi 7)

â??And it came to pass, when Gods caused* me to wander from my fatherâ??s house, that I said unto her, This is thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He is my brother. (xx 13)

â??And he built there an altar, and he called the place Elâ??Bethâ??El: because there Gods were revealed* unto him, when he fled from the face of his brother. (xxxv 7)

BOOK OF DEUTERONOMY â??30â??

â??For who is a great nation that hath gods so nigh * unto it, as Jehovah our Gods is whensoever we call upon Him? (iv 7)

SAMUEL I

â??Woe unto us! Who shall deliver us out of the hand of these mighty* Gods? These are the Gods that smote* the Egyptians with all manner of plagues in the wilderness. (iv 8)

â??And the king said unto her, Be not afraid; for what hast thou seen? And the woman said unto Saul, I have seen Gods ascending* out of the earth. (xxviii 13)â?i.

â??*The Hebrew verbs and adjectives used above are in the plural, thus conforming with the pluralElohim (Gods).â?• â?? Moses Guibbory, From a Biblical Research, p. 1660, Jerusalem (1943), quoted in full, including titles and sub-titles. Italics theirs.

GODâ??S IMAGE

God in Their absolute nature is unfathomable, unknown, and would be nonexistent to mankind except, that according to Romans 1:20, ever since the creation of the world Their INVISIBLE nature and attributes, that is, Their eternal power and divinity (Godhead) have been made intelligible and clearly discernible in and through the things that have been madeâ??THEIR handiwork, the visible creation.

The crowning act of Godâ??s creation was reproducing the Godly image in the earth through Adam and Eveâ??a male and a female image, two representations of Deity; so that we â??are without excuseâ??altogether without any defense or justificationâ?• (Rom. 1:20), if we do not understand the masculineâ??feminine image of God (Elohim).

The written word verifies the act of God in making TWO images of God in â??human formâ?• and calling them both Adam â??male and female. The creation story is but a revelation of HOW God (Elohimâ??plural) is ONE, and gives the one, two, three order in which the Trinity is to be revealed in the last days to the whole world.

In the beginning, God was One as shown in the creation of Adam; yet, Eve was represented by his rib. Thus Adam was two in ONE, as God and the Holy Spirit were two in ONE Being.

IN THEIR IMAGE Hear, O Israel: The Lord our God is ONE Lord. Deut.6:4.

The Creation of Adam and Eve was a prophetic revelation of Elohim to the world from the beginning of seven thousand years to the end thereof. The manner in which they were created revealed the step by step revelation of the

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Heavenly Family to the Universe through the earthly family of Adam and Eve, in visible form.

And Elohim said: Let US make man in OUR IMAGE; our likeness; that is, two visible human beings, male and female (Gen. 1:26, 27) were made in the image of two invisible PERSONS of the Godhead.

God, Elohim a plural form for God is the general designation of the Divine BEINGS, Who are the Fountain and Source of all things Who made Themselves visible on earth in Their counterparts, Adam and Eve.

It is evident that Eve was not made in the masculine image of God, or in the image of Adam. She was made in the image of a Divine feminine personality of God the Holy Spirit or the Shekinah (Hebrew), the Glory of God His

Divine PRESENCE.

In the earthly sphere the woman is the Glory of the man (1 Cor. 11:7); in the Heavenly, the Holy Spirit, Shekinah, is the Glory or Divine Presence of the Father.

Adam was created ONE man in Elohim's IMAGE to show HOW God is ONE. But the fact is, Adam represented TWO PERSONS himself and Eve, who was in ONE body with him in the beginning of the creation until Elohim (plural) separated Adam's flesh, removed his rib (bone), made Eve, and joined them again as one in the Spirit in marriage. As in

the first step of the creation of human beings (Adam), he and she were in one person; so, likewise, Elohim (plural) HE and SHE were in ONE Divine Person. The Father and the Spirit were TWO in ONE (Gen. 1:1, 2).

As the operation of Elohim (plural) upon Adam revealed another Adam (Gen. 5:2) in Eve one he knew nothing about she was a Divine revelation to him; likewise, his sons know very little, if anything, about the Holy Spirit, the Heavenly Mother is Whose Image Eve was made. So, the revelation of God's Image (two in one) in Adam, reveals ANOTHER ONE, the Shekinah, the Glory of God the Father two persons, male and female, IN ONE Divine Person.

Eve was a symbol of REcreation, a female reproduction of an Adam (a generic name) image in the earth, a symbol of Adam's spiritual self; that is, a spiritual body formed from his own body AFTER the Spirit breathed the breath of life into him. Eve was the first one formed of the Spirit, the first one formed from a living body with breath (Spirit). Adam was the first one

formed from the dust of the ground, an earthly body.

TWO MESSIAHS

The account of the creation of Adam and Eve was an allegory and was prophetic of TWO Messiahs to come, a masculine and a feminine representation of God on earth.

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Adam's creation prefigured another, a Celestial Adam (1 Cor. 15:45), the Messiah, coming to earth in the flesh, a person like the first Adam, FILLED WITH THE HOLY SPIRIT, and giving His life on the cross for the sins of the world.

Eve's creation prefigured another, a Celestial Eve, the Holy Spirit (feminine), ANOTHER Messiah (Comforter, John 14:26), coming in power, a symbol of the Heavenly PERSON Who revealed the significance of Christ's ministry and HERS on earth and THEIR future ministry together in the Heavenly Sanctuary for sinful humanity (Heb. 9:14).

Thus is cleared the mystery of the Gnostic concept of The celestial form of man and his spiritual Adam, and his terrestrial form, physical Adam: the male, a terrestrial body, and the female his spiritual body, or the celestial Adam a fleshly and spiritual Adam in one person, Eve. The Gnostics agree that the physical Adam was created in the IMAGE OF A SPIRITUAL ENTITY who was ALSO called Adam.

The cloven (two in one) tongues of fire that rested on the heads of the 120, A.D. 31, revealed TWO PERSONS of the Godhead, speaking as one by the power of the Holy Spirit. Meaning and understanding was given to the followers of Jesus about these TWO Messiahs, about THEIR mission to earth, and of THEIR return to Heaven to appear before the Father in behalf of all who should believe on THEIR name.

CONCLUSION

Therefore, we are without excuse if we cannot see the SECOND coming of a MALE and FEMALE representation of two Messiahs in the LATTER Rain, after the type of the FORMER Rain on the Day of Pentecost A.D. 31, when Christ and the Holy Spirit came down as cloven (2) tongues of fire to empower the 120 for a victorious ministry to the lost sheep of the House of Israel.

Likewise, will the 144,000 receive the Latter Rain on the Latter Day of Pentecost as cloven tongues (2) of fire through the message of two Persons, Christ and the Holy Spirit, The Branch, the Lords our Righteousness.

Behold, the days come, saith the Lord, that I will raise unto David a righteous BRANCH, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In HIS days Judah shall be saved, and Israel shall dwell safely: and this is HIS name whereby HE shall be called, THE LORD OUR RIGHTEOUSNESS. Jer.23:5, 6.

In those days, and at that time, will I cause the BRANCH of righteousness to grow up unto David; and HE shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith SHE shall be called, THE

LORD OUR RIGHTEOUSNESS. • Jer. 33:15, 16.

O GOD, THY KINGDOM COME • TO EARTH • (EVEN) AS IT IS IN HEAVEN! • 33 •

THINK IT THROUGH

Moses, a type of a resurrected Messiah, spoke prophetically of • another • Messiah to come (like unto Moses, Deut. 18:15). In his day, Joshua fulfilled that type and led the children of Israel into the earthly Canaan • the promised land (Joshua 4).

These two Messiahs, Moses and Joshua, of the Exodus Movement, prefigured two Messiahs TO COME who would guide God's elect to the Heavenly Canaan • that is, reveal what heaven was doing to RE • establish Eden, the Kingdom of Heaven ON EARTH.

When this prophesied Messiah of the New Testament came, Whose name was Joshua (Jesus), He also prophesied of • ANOTHER • to come with His SAME name (John 14:26), even the Comforter (Joshua), the Holy Spirit, Who should lead the faithful into ALL truth about the Messianic prophecies concerning the heavenly and earthly kingdoms and differentiate between the two.

From the Aramaic, the original Peshitta texts of the New Testament, Romans 8:26 shows this Comforter to be the FEMININE • Intercessor, • the Holy Spirit, Who prays for us; whereas, verse 34 shows Joshua (Jesus) as ALSO our • Intercessor • • two Intercessors, one male and one female representation of the Godhead interceding in the Heavenly Temple for those to be redeemed on earth.

Clearly, Joshua (Jesus) and the Holy Spirit, a Joshua with the same name (John 14:26) came to reveal an HEAVENLY administration, to be copied on EARTH • as Eden • (Joel 2:3; Ezek. 36:35) by the descendants of Abraham who, as the sands of the sea, were promised the land of Palestine as the earthly Canaan RESTORED according to the promise (Ps. 105:6-11, 45; Ezek. 36:24).

In this Eden restored, the prophecy of the two Messiahs culminates in the Branch HE and the Branch SHE, the Lords our Righteousness Who finally bring peace and a Kingdom to Judah and Israel in the last days (Jer. 23:5, 6; 33:15, 16).

The creation of the first Adam in the flesh by Elohim (plural, Gen. 1:26, 27) was to reveal ANOTHER, a feminine Adam (with the same name, Gen. 5:1, 2). Likewise, the creation of the second Adam (1 Cor. 15:45) in the flesh by Elohim (plural) was, also, to reveal ANOTHER (Joshua • Jesus), even the Holy Spirit, ANOTHER Comforter (John 14:26). Thus, the story of the first Adam's creation is a parable of the second Adam (Heb. 10:5) with one noticeable difference. In the second Adam the male and female qualities were not separated, in TWO persons. By a direct act of creation, the Father and the Holy Spirit brought forth Their Son in the flesh of Mary as ONE person representing male and female (two), Himself and the Holy Spirit. Initially, the first and second Adam were created in the flesh, male and female in one body, even as Lucifer was created male and female in one body in the image of God. Thus Satan, as an angel of light, will attempt to counterfeit the second coming of the Messiah as ONE PERSON; whereas, God defeats him by the prophetic revelation of TWO MESSIAHS, a female and a male Branch of Righteousness, two kings of peace (Ps. 110:4; Zech. 6:12, 13), so that the elect shall not be

deceived (Matt. 24:24). Hence, a prophetic message concerning the Man Whose name is The Branch (Jer. 23:5, 6), and of the Woman Whose name is The Branch (Jer. 33:15, 16) is brought forth to counteract Satan's efforts to deceive the very Elect.